

# CHAPTER 21

## TRACES OF THE SABBATH DURING THE DARK AGES

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*The Dark Ages defined - Difficulty of tracing the people of God during this period - The Sabbath effectually suppressed in the Catholic church at the close of the fifth century - Sabbath-keepers in Rome about A.D. 600 - The Culdees of Great Britain - Columba probably a Sabbath-keeper - The Waldenses - Their antiquity - Their wide extent - Their peculiarities - Sabbatarian character of a part of this people - Important facts respecting the Waldenses and the Romanists - Other bodies of Sabbatarians - The Cathari - The Arnoldistae - The Passaginians - The Petrobruysians - Gregory VII. about A.D. 1074 condemns the Sabbath-keepers - The Sabbath in Constantinople in the eleventh century - A portion of the Anabaptists - Sabbatarians in Abyssinia and Ethiopia - The Armenians of the East Indies - The Sabbath retained through the Dark Ages by those who were not in the communion of the Romish church.*

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With the accession of the Roman bishop to supremacy began the Dark Ages;<sup>1</sup> and as he increased in strength, the gloom of darkness settled with increasing intensity upon the world. The highest elevation of the papal power marks the latest point in the Dark Ages before the first gray dawn of twilight.<sup>2</sup> That power was providentially weakened preparatory to the reformation of the sixteenth century, when the light of advancing day began to manifestly dissipate the gross darkness which covered the earth. The difficulty of tracing the true people of God through this period is well set forth in the following language of Benedict:

"As scarcely any fragment of their history remains, all we know of them is from accounts of their enemies, which were always uttered in the style of censure and complaint; and without which we should not have known that millions of them ever existed. It was the settled policy of Rome to obliterate every vestige of opposition to her doctrines and decrees; everything heretical, whether persons or writings, by which the faithful would be liable to be contaminated and led astray. In conformity to this their fixed determination, all books and records of their opposers were hunted up and committed to the flames. Before the art of printing was discovered in the fifteenth century, all books were made with the pen; the copies, of course, were so few that their concealment was much more difficult than it would be now; and if a few of them escaped the vigilance of the inquisitors, they would soon be worn out and gone.

None of them could be admitted and preserved in the public libraries of the Catholics, from the ravages of time and of the hands of barbarians with which all parts of Europe were at different periods overwhelmed."<sup>3</sup>

The first five centuries of the Christian era accomplished the suppression of the Sabbath in those churches which were under the special control of the Roman pontiff. Thenceforward we must look for the observers of the Sabbath outside the communion of the church of Rome. It was predicted that the Roman power should cast down the truth to the ground.<sup>4</sup> The Scriptures set forth the law of God as his truth.<sup>5</sup> The Dark Ages were the result of this work of the great apostasy. So dense and all-pervading was the darkness, that God's pure truth was more or less obscured even with the true people of God in their places of retirement.

About the year 600, as we have seen, there was in the city of Rome itself a class of Sabbath-keeping Christians who were very strict in the observance of the fourth commandment. It has been said of them that they joined with this a strict abstinence from labor on Sunday. But Dr. Twisse, a learned first-day writer who has particularly examined the record respecting them, asserts that this Sunday observance pertained to "other persons, different from the former."<sup>6</sup> These Sabbath-keepers were not Romanists, and the pope denounced them in strong language.

The Christians of Great Britain, before the mission of Augustine to that country, A.D. 596, were not in subjection to the bishop of Rome. They were in an eminent degree Bible Christians. They are thus described:

"The Scottish church, when it first meets the eye of civilization, is not Romish, nor even prelatical. When the monk Augustine, with his forty missionaries, in the time of the Saxon Heptarchy, came over to Britain under the auspices of Gregory, the bishop of Rome, to convert the barbarian Saxons, he found the northern part of the island already well-nigh filled with Christians and Christian institutions. These Christians were the Culdees, whose chief seat was the little island of Hi or Iona, on the western coast of Scotland. An Irish presbyter, Columba, feeling himself stirred with missionary zeal, and doubtless knowing the wretched condition of the savage Scots and Picts, in the year 565, took with him twelve other missionaries, and passed over to Scotland. They fixed their settlement on the little island just named, and from that point became the missionaries of all Scotland, and even penetrated into England."<sup>7</sup>

"The people in the south of England converted by Augustine and his assistants, and those in the north who had been won by Culdee labor, soon met, as Christian conquest advanced from both sides; and when they came together, it was soon seen that Roman and Culdee Christianity very decidedly differed in a great many respects.

The Culdees, for the most part, had a simple and primitive form of Christianity, while Rome presented a vast accumulation of superstitions, and was arrayed in her well-known pomp."<sup>8</sup>

"The Culdee went to Iona that in quiet, with meditation, study, and prayer, he might fit himself for going out into the world as a missionary. Indeed, Iona was a great mission institute, where preachers were trained who evangelized the rude tribes of Scotland in a very short time. To have done such a work as this in less than half a century implies apostolic activity, purity, and success."<sup>9</sup>

"After the success of Augustine and his monks in England, the Culdees had shut themselves up within the limits of Scotland, and had resisted for centuries all the efforts of Rome to win them over. At last, however, they were overthrown by their own rulers."<sup>10</sup>

There is strong incidental evidence that Columba, the leading minister of his time among the Culdees, was an observer of the ancient Sabbath of the Bible. On this point I quote two standard authors of the Roman Catholics. They certainly have no motive to put such words as I here quote, fraudulently into the mouth of Columba, for they claim him as a saint, and they are no friends of the Bible Sabbath. Nor can we see how Columba could have used these words with satisfaction, as he evidently did, when dying had he all his life long been a violator of the ancient rest-day of the Lord. Here are the words of Dr. Alvan Butler:

"Having continued his labors in Scotland thirty-four years, he clearly and openly foretold his death, and on Saturday the ninth of June said to his disciple Diermit: 'This day is called the Sabbath, that

is, the day of rest, and such will it truly be to me; for it will put an end to my labors.' "[11](#)

Another distinguished Catholic author gives us his dying words thus:

"To-day is Saturday, the day which the Holy Scriptures call the Sabbath, or rest. And it will be truly my day of rest, for it shall be the last of my laborious life."[12](#)

These words show, 1. That Columba believed that Saturday was the true Bible Sabbath. 2. That he did not believe the Sabbath had been changed to Sunday. 3. That this confession of faith respecting the Bible Sabbath was made with evident satisfaction, though in view of immediate death. Did any first-day man ever recur with pleasure on his death-bed to the fact that Saturday is the Bible Sabbath?

But Gilfillan quotes these words of Columba as spoken in behalf of Sunday! In giving a list of eminent men who have asserted the change of the Sabbath, or who have called Sunday the Sabbath, and have taught that it should be observed as a day of sacred rest, he brings in Columba thus:

"The testimony of Columba is specially interesting, as it expresses the feelings of the heart at a moment which tests the sincerity of faith, and the value of a creed:

`This day,' he said to his servant, `in the sacred volume is called the Sabbath, that is, rest; and will indeed be a Sabbath to me, for it is to me the last day of this toilsome life, the day on which I am to rest (sabbatize), after all my labors and troubles, for on this coming sacred night of the Lord (Dominica nocte), at the midnight hour, I shall, as the Scriptures speak, go the way of my fathers.'

"[13](#)

But this day which Columba said "will indeed be a Sabbath to me" was not Sunday but Saturday.

Among the dissenters from the Romish church in the period of the Dark Ages, the first place perhaps is due to the Waldenses, both for their antiquity and the wide extent of their influence and doctrine. Benedict quotes from their enemies respecting the antiquity of their origin:

"We have already observed from Claudius Seyssel, the popish archbishop, that one Leo was charged with originating the Waldensian heresy in the valleys, in the days of the Constantine the Great. When those severe measures emanated from the Emperor Honorius against re-baptizers, the Baptist left the seat of opulence and power, and sought retreats in the country, and in the valleys of Piedmont; which last place in particular became their retreat from imperial oppression."[14](#)

Dean Waddington quotes the following from Rainer Saccho, a popish writer, who had the best means of information respecting them:

"There is no sect so dangerous as the Leonists, for three reasons: first, it is the most ancient—some say as old as Sylvester [pope in Constantine's time], others as the apostles themselves. Secondly, it is very generally disseminated: there is no country where it has not gained some footing. Thirdly, while other sects are profane and blasphemous, this retains the utmost show of piety; they live justly before men, and believe nothing respecting God which is not good."[15](#)

Mr. Jones gives Saccho's own opinion as follows:

"Their enemies confirm their great antiquity. Reinerius Saccho, an inquisitor, and one of their most cruel persecutors, who lived only eighty years after Waldo [A.D. 1160], admits that the Waldenses flourished five hundred years before that preacher. Gretser, the Jesuit, who also wrote against the Waldenses, and had examined the subject fully, not only admits their great antiquity, but declares his firm belief that the Toulousians and Albigenses condemned in the years 1177 and 1178, were no other than the Waldenses."[16](#)

Jortin dates their withdrawal into the wilderness of the Alps as follows:

"A.D. 601. In the seventh century, Christianity was propagated in China by the Nestorians; and the Valdenses, who abhorred the papal usurptions, are supposed to have settled themselves in the valleys of Piedmont. Monckery flourished prodigiously, and the monks and popes were in the firmest union."[17](#)

President Edwards says:

"Some of the popish writers themselves own, that this people never submitted to the church of Rome. One of the popish writers, speaking of the Waldenses, says, The heresy of the Waldenses is the oldest heresy in the world. It is supposed that they first betook themselves to this place among the mountains, to hide themselves from the severity of the heathen persecutions which existed before Constantine the Great. And thus the woman fled into the wilderness from the face of the serpent. Rev.12:6, 14. 'And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.' The people being settled there, their posterity continued [there] from age to age; and being, as it were, by natural walls, as well as by God's grace, separated from the rest of the world, they never partook of the overflowing corruption."[18](#)

Benedict makes other quotations relative to their origin:

"Theodore Belvedre, a popish monk, says that the heresy had always been in the valleys. In the preface to the French Bible the translators say that they [the Waldenses] have always had the full enjoyment of the heavenly truth contained in the Holy Scriptures ever since they were enriched with the same by the apostles; having in fair MSS. preserved the entire Bible in their native tongue from generation to generation."[19](#)

Of the extent to which they spread in the countries of Europe, Benedict thus speaks:

"In the thirteenth century, from the accounts of Catholic historians, all of whom speak of the Waldenses in terms of complaint and reproach, they had founded individual churches, or were spread out in colonies in Italy, Spain, Germany, the Netherlands, Bohemia, Poland, Lithuania, Albania, Lombardy, Milan, Romagna, Vicenza, Florence, Veleponetine, Constantinople, Philadelphia, Slavonia, Bulgaria, Diognitia, Livonia, Sarmatia, Croatia, Dalmatia, Briton and Piedmont."[20](#)

And Dr. Edgar gives the words of an old historian as follows:

"The Waldensians, says Popliner, spread, not only through France, but also through nearly all the

European coasts, and appeared in Gaul, Spain, England, Scotland, Italy, Germany, Bohemia, Saxony, Poland, and Lithuania."[21](#)

According to the testimony of their enemies, they were to some extent divided among themselves. Dr. Allix quotes an old Romish writer who says of that portion of them who were called Cathari:-

"They are also divided amongst themselves; so what some of them say is again denied by others."[22](#)

And Crosby make a similar statement:

"There were several sects of Waldenses or Albigenses, like as there are of Dissenters in England. Some of these did deny all baptism, others only the baptism of infants. That many of them were of this latter opinion, is affirmed in several histories of this people, as well ancient as modern."[23](#)

Some of their enemies affirm that they reject the Old Testament; but others, with much greater truthfulness, bear a very different testimony.[24](#) Thus a Romish inquisitor, as quoted by Allix, bears testimony concerning those in Bohemia:

"They can say a great part of the Old and New Testaments by heart. They despise the decretals, and the sayings and expositions of holy men, and only cleave to the text of Scripture. . . . [They say] that the doctrine of Christ and the apostles is sufficient to salvation, without any church statutes and ordinances. That the traditions of the church are no better than the traditions of the Pharisees; and that greater stress is laid on the observation of human traditions than on the keeping of the law of God. Why do you transgress the law of God by your traditions? . . . They condemn all approved ecclesiastical customs which they do not read of in the gospel, as the observation of Candlemas, Palm Sunday, the reconciliation of penitents, the adoration of the cross on Good Friday. They despise the feast of Easter, and all other festivals of Christ and the saints, because of their being multiplied to that vast number, and say that one day is as good as another, and work upon holy days, where they can do it without being taken notice of."[25](#)

Dr. Allix quotes a Waldensian document of A.D. 1100, entitled the "Noble Lesson," and remarks:

"The author upon supposal that the world was drawing to an end, exhorts his brethren to prayer, to watchfulness, to a renouncing of all worldly goods. \* \* \*

"He sets down all the judgments of God in the Old Testament as the effects of a just and good God; and in particular the decalogue as a law given by the Lord of the whole world. He repeats the several articles of the law, not forgetting that which respects idols."[26](#)

Their religious views are further stated by Allix:-

"They declare themselves to be the apostles' successors, to have apostolical authority, and the keys of binding and loosing. They hold the church of Rome to be the whore of Babylon, and that all that obey her are damned, especially the clergy that are subject to her since the time of Pope Sylvester. . . . They hold that none of the ordinances of the church that have been introduced since Christ's ascension ought to be observed, as being of no worth; the feasts, fasts, orders, blessings, offices of the church and the like, they utterly reject."[27](#)

A considerable part of the people called Waldenses bore the significant designation of Sabbati, or Sabbatati, or Insabbatati. Mr. Jones alludes to this fact in the following words:

"Because they would not observe saints' days, they were falsely suppose to neglect the Sabbath also, and called Insabbatati or Insabbathists."[28](#)

Mr. Benedict makes the following statement:

"We find that the Waldenses were sometimes called Insabbathos, that is, regardless of Sabbaths. Mr. Milner supposes this name was given to them because they observed not the Romish festivals, and rested from their ordinary occupations only on Sundays. A Sabbatarian would suppose that it was because they met for worship on the seventh day, and did regard not the first-day Sabbath."[29](#)

Mr. Robinson gives the statements of three classes of writers respecting the meaning of these names, which were borne by the Waldenses. But he rejects them all, alleging that these persons were led to these conclusions by the apparent meaning of the words, and not by the facts.

Here are his words:

"Some of these Christians were called Sabbati, Sabbatati, Insabbatati, and more frequently Inzabbatati. Led astray by sound without attending to facts, one says they were so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day. Another says they were so called because they rejected all the festivals or Sabbaths in the low Latin sense of the word, which the Catholic church religiously observed. A third says, and many with various alterations and additions have said after him, they were called so from sabot or zabot, a shoe, because they distinguished themselves from other people by wearing shoes marked on the upper part with some peculiarity. Is it likely that people who could not descend from their mountains without hazarding their lives through the furious zeal of the inquisitors, should tempt danger by affixing a visible mark on their shoes? Besides the shoe of the peasants happens to be famous in this country; it was of a different fashion, and was called abarca."[30](#)

Mr. Robinson rejects these these three statements, and then gives his own judgment that they were so called because they lived in the mountains.

These four views cover all that has been advanced relative to the meaning of these names.

But Robinson's own explanation is purely fanciful, and seems to have been adopted by no other writer. He offers, however, conclusive reasons for rejecting the statement that they took their name from their shoes. There remain, therefore, only the first and second of these four statements, which are that they were called by these names because they kept the Saturday for the Lord's day, and because they did not keep the sabbaths of the papists. These two statements do not conflict. In fact, if one of them be true, it almost certainly follows that the other one must be true also. There would be in such facts something worthy to give a distinguishing name to the true people of God, surrounded by the great apostasy; and the natural and obvious interpretation of the names would disclose the most striking characteristic of the people who bore them.

Jones and Benedict agree with Robinson in rejecting the idea that the Waldenses received these names from their shoes. Mr. Jones held, on the contrary, that they were given them because they did not keep the Romish

festivals.<sup>31</sup> Mr. Benedict favors the view that it was because they kept the seventh day.<sup>32</sup> But let us now see who they are that make these statements respecting the observance of the Sabbath by the Waldenses, that Robinson alludes to in this place. He quotes out of Gretser the words of the historian Goldastus as follows:

"Insabbatati [they were called] not because they were circumcised, but because they kept the Jewish Sabbath."<sup>33</sup>

Goldastus was "a learned historian and jurist, born near Bischofszell in Switzerland in 1576." He died in 1635.<sup>34</sup>

He was a Calvinist writer of note.<sup>35</sup> He certainly had no motive to favor the cause of the seventh day. Gretser objects to his statement on the ground that the Waldenses exterminated every festival; but this was the most natural thing in the world for men who had God's own rest-day in their keeping. Gretser still further objects that the Waldenses denied the whole Old Testament; but this charge is an utter misrepresentation, as we have already shown in the present chapter.

Robinson also quotes on this point the testimony of Archbishop Usher. Though that prelate held that the Waldenses derived these names from their shoes, he frankly acknowledges that MANY understood that they were given to them because they worshiped on the Jewish Sabbath. This testimony is valuable in that it shows that many early writers asserted the observance of "the Saturday for the Lord's day" by the people who were called Sabbatati.<sup>36</sup>

In consequence of the persecutions which they suffered, and because also of their own missionary zeal, the people called Waldenses were widely scattered over Europe. They bore, however, various names in different ages and in different countries. We have decisive testimony that some of these bodies observed the seventh day. Others observed Sunday. Eneas Sylvius says that those in Bohemia hold "that we are to cease from working on no day except the Lord's day."<sup>37</sup> This statement, let it be observed, relates only to Bohemia. But it has been asserted that the Waldenses were so distinct from the church of Rome they could not have received the Sunday Lord's day from thence, and must, therefore, have received it from the apostles! But a few words from D'Aubigne will suffice to show that this statement is founded in error. He describes an interview between C'Ecolampadius and two Waldensian pastors who had been sent by their brethren from the borders of France and Piedmont, to open communication with the reformers. It was at Basle, in 1530. Many things which they said pleased C'Ecolampadius, but some things he disapproved. D'Aubigne makes this statement:

"The barbes [the Waldensian pastors] were at first a little confused at seeing that the elders had to learn of their juniors; however, they were humble and sincere men, and the Basle doctor having questioned them on the sacraments, they confessed that through weakness and fear they had their children baptized by Romish priests, and that they even communicated with them and sometimes attended mass. This unexpected avowal startled the meek C'Ecolampadius."<sup>38</sup>

When the deputation returned word to the Waldenses that the reformers demanded of them "a stricter reform," D'Aubigne says that it was "supported by some, and rejected by others." He also informs us that the demand that the Waldenses should "separate entirely from Rome" "caused divisions among them."<sup>39</sup>

This is a very remarkable statement. The light of many of these ancient witnesses was almost ready to go out in darkness when God raised up the reformers. They had suffered that woman Jezebel to teach among them, and to seduce the servants of God. They had even come to practice infant baptism, and the priests of Rome administered the rite! And in addition to all this, they sometimes joined with them in the service of the mass! If a

portion of the Waldenses in southern Europe at the time of the Reformation had exchanged believers' baptism for the baptism of children by Romish priests, it is not difficult to see how they could also accept the Sunday-Lord's day from the same source in place of the hallowed rest-day of the Lord. All had not done this, but some certainly had.

D'Aubigne makes a very interesting statement respecting the French Waldenses in the fifteenth century. His language implies that they had a different Sabbath from the Catholics. He tells us some of the stories which the priests circulated against the Waldenses. These are his words:

"Picardy in the north and Dauphiny in the south were the two provinces of France best prepared [at the opening of the Protestant Reformation] to receive the gospel. During the fifteenth century many Picardins, as the story ran, went to Vaudery. Seated round the fire during the long nights, simple Catholics used to tell one another how the Vaudois (Waldenses) met in horrible assembly in solitary places, where they found tables spread with numerous and dainty viands. These poor Christians loved indeed to meet together from districts often very remote. They went to the rendezvous by night and along by-roads. The most learned of them used to recite some passages of Scriptures, after which they conversed together and prayed. But such humble conventicles were ridiculously travestied. 'Do you know what they do to get there,' said the people, 'so that the officers may not stop them? The devil has given them a certain ointment, and when they want to go to Vaudery, they smear a little stick with it. As soon as they get astride it, they are carried up through the air, and arrive at their Sabbath without meeting anybody. In the midst of them sits a goat with a monkey's tail: this is Satan, who receives their adoration.' . . . These stupid stories were not peculiar to the people: they were circulated particularly by the monks. It was thus that the inquisitor Jean de Broussart spoke in 1460 from a pulpit erected in the great square at Arras. An immense multitude surrounded him; a scaffold was erected in front of the pulpit, and a number of men and women, kneeling and wearing caps with the figure of the devil painted on them, awaited their punishment. Perhaps the faith of these poor people was mingled with error. But be that as it may, they were all burnt alive after the sermon."[40](#)

It seems that these Waldenses had a Sabbath peculiar to themselves. And D'Aubigne himself alludes to something peculiar in their faith which he cannot confess as the truth, and does not choose to denounce as error. He says, "Perhaps the faith of these poor people was mingled with error." To speak of the observance of the seventh day as the Sabbath of the Lord by New Testament Christians, subjects a conscientious first-day historian to this very dilemma. We have a further account of the Waldenses in France, just before the commencement of the Reformation of the sixteenth century:

"Louis XII., king of France, being informed by the enemies of the Waldenses inhabiting a part of the province of Provence, that several heinous crimes were laid to their account, sent the Master of Requests, and a certain doctor of the Sorbonne, who was confessor to his Majesty, to make inquiry into this matter. On their return, they reported that they had visited all the parishes where they dwelt, had inspected their places of worship, but that they had found there no images, nor signs of the ornaments belonging to the mass, nor any of the ceremonies of the Romish church; much less could they discover any traces of those crimes with which they were charged. On the contrary, they kept the Sabbath day, observed the ordinance of baptism according to the primitive church, instructed their children in the articles of the Christian faith and the commandments of God. The king having heard the report of his commissioners, said with an oath that they were better men

than himself or his people."[41](#)

We further read concerning the Vaudois, or Waldenses, as follows:

"The respectable French historian, De Thou, says that the Vaudois keep the commandments of the decalogue, and allow among them of no wickedness, detesting perjures, imprecations, quarrels, seditions, &c."[42](#)

It may be proper to add that in 1686 the Waldenses were all driven out of the valleys of Piedmont, and that those who returned and settled in those valleys three years afterward, and from whom the present race of Waldenses is descended, fought their way back, sword in hand, pursuing in all respects a course entirely different from that of the ancient Waldenses.[43](#)

Another class of witnesses to the truth during the Dark Ages, bore the name of Cathari, that is, Puritans. Jones speaks of them as follows:

"They were a plain, unassuming, harmless, and industrious race of Christians, patiently bearing the cross after Christ, and, both in their doctrines and manners, condemning the whole system of idolatry and superstition which reigned in the church of Rome, placing true religion in the faith, hope and obedience of the gospel, maintaining a supreme regard to the authority of God in his word, and regulating their sentiments and practices by that divine standard. Even in the twelfth century their numbers abounded in the neighborhood of Cologne, in Flanders, the South of France, Savoy, and Milan. 'They were increased,' says Egbert, 'to great multitudes, throughout all countries.' "[44](#)

That the Cathari did retain and observe the ancient Sabbath, is certified by their Romish adversaries. Dr. Allix quotes a Roman Catholic author of the twelfth century concerning three sorts of heretics, the Cathari, the Passagii, and the Arnoldistae. Allix says of the Romish writer that,

"He lays it down also as one of their opinions, 'that the law of Moses is to be kept according to the letter, and that the keeping of the Sabbath, circumcision, and other legal observances, ought to take place. They hold also that Christ the Son of God is not equal with the Father, and that the Father, Son, and Holy Ghost, these three persons, are not one God and one substance; and as a surplus to these their errors, they judge and condemn all the doctors of the church, and universally the whole Roman Church. Now since they endeavor to defend this their error by testimonies drawn from the New Testament and prophets. I shall with [the] assistance of the grace of Christ stop their mouths, as David did Goliah's, with their own sword.' "[45](#)

Dr. Allix quotes another Romish author to the same effect:

"Alanus attributes to the Cathari almost the very same opinions [as those just enumerated] in his first book against heretics, which he wrote about the year 1192."[46](#)

Mr Elliott mentions an incident concerning the Cathari, which is in harmony with what these historians assert respecting their observance of the seventh day. He says:

"In this year [A.D. 1163] certain heretics of the sect of the Cathari, coming from the parts of Flanders to Cologne, took up their abode secretly in a barn near the city. But, as on the Lord's day they did not go to church, they were seized by the neighbors, and detected. On their being brought

before the Catholic church, when, after long examination respecting their sect, they would be convinced by no evidence however convincing, but most pertinaciously persisted in their doctrine and resolution, they were cast out from the church, and delivered into the hands of laics. These, leading them without the city committed them to the flames: being four men and one little girl."47

These statements are made respecting three classes of Christian people who lived during the Dark Ages: The Cathari, or Puritans, the Arnoldistae, and the Passaginians. Their views are presented in the uncandid language of their enemies. But the testimony of ancient Catholic historians is decisive that they were observers of the seventh day. The charge that they observed circumcision also, will be noticed presently. Mr. Robinson understands that the Passaginians were that portion of the Waldenses who lived in the passes of the mountains. He says:

"It is very credible that the name Passageros or Passagini . . . was given to such of them as lived in or near the passes or passages of the mountains, and who subsisted in part by guiding travelers or by traveling themselves for trade."48

Mr. Elliott says of the name Passagini:-

"The explanation of the term as meaning Pilgrims, in both the spiritual and missionary sense of the word, would be but the translation of their recognized Greek appellation -----, and a title as distinctive as beautiful."49

Mosheim gives the following account of them:

"In Lombardy, which was the principal residence of the Italian heretics, there sprung up a singular sect, known, for what reason I cannot tell, by the denomination of Passaginians, and also by that of the circumcised. Like the other sects already mentioned, they had the utmost aversion to the dominion and discipline of the church of Rome; but they were at the same time distinguished by two religious tenets which were peculiar to themselves. The first was a notion that the observance of the law of Moses, in everything except the offering of sacrifices, was obligatory upon Christians; in consequence of which they circumcised their followers, abstained from those meats the use of which was prohibited under the Mosaic economy, and celebrated the Jewish Sabbath. The second tenet that distinguished this sect was advanced in opposition to the doctrine of three persons in the divine nature."50

Mr. Benedict speaks of them as follows:

"The account of their practicing circumcision is undoubtedly a slanderous story forged by their enemies, and probably arose in this way: because they observed the seventh day they were called by way of derision, Jews, as the Sabbatarians are frequently at this day; and if they were Jews, it followed of course that they either did, or ought to, circumcise their followers. This was probably the reasoning of their enemies; but that they actually practiced the bloody rite is altogether improbable."51

An eminent church historian, Michael Geddes, thus testifies:

"This [act] of fixing something that is justly abominable to all mankind upon her adversaries, has been the constant practice of the church of Rome."52

Dr. Allix states the same fact, which needs to be kept in mind whenever we read of the people of God in the records of the Dark Ages:

"I must desire the reader to consider that it is no great sin with the church of Rome to spread lies concerning those that are enemies of that faith."[53](#)

"There is nothing more common with the Romish party than to make use of the most horrid calumnies to blacken and expose those who have renounced her communion."[54](#)

Of the origin of the Petrobrusians, we have the following account by Mr. Jones:

"But the Cathari or Puritans were not the only sect which, during the twelfth century, appeared in opposition to the superstition of the church of Rome. About the year 1110, in the south of France, in the provinces of Languedoc and Provence, appeared Peter de Bruys, preaching the gospel of the kingdom of Heaven, and exerting the most laudable efforts to reform the abuses and remove the superstition which disfigured the beautiful simplicity of the gospel worship. His labors were crowned with abundant success. He converted a great number of disciples to the faith of Christ, and after a most indefatigable ministry of twenty years' continuance, he was burned at St. Giles, a city of Languedoc in France A.D. 1130, by an enraged populace, instigated by the clergy, who apprehended their traffic to be in danger from this new and intrepid reformer."[55](#)

That this body of French Christians, who, in the very midnight of the Dark Ages witnessed for the truth in opposition to the Romish church, were observers of the ancient Sabbath is expressly certified by Dr. Francis White, lord bishop of Ely. He was appointed by the king of England to write against the Sabbath in opposition to Brabourne, who had appealed to the king in its behalf. To show that Sabbatic observance is contrary to the doctrine of the Catholic church - a weighty argument with an Episcopalian - he enumerates various classes of heretics who had been condemned by the Catholic church for keeping holy the seventh day. Among these heretics he places the Petrobrusians:-

"In St. Bernard's days it was condemned in the Petrobrusians."[56](#)

We have seen that, according to Catholic writers, the Cathari held to the observance of the seventh day. Dr. Allix confirms the statement of Dr. White that the Petrobrusians observed the ancient Sabbath, by stating that the doctrines of these two bodies greatly resembled each other. These are his words:

"Petrus Cluniacensis has handled five questions against the Petrobrusians which bear a great resemblance with the belief of the Cathari of Italy."[57](#)

The Sabbath-keepers in the eleventh century were of sufficient importance to call down upon themselves the anathema of the pope. Dr. Heylyn says that,

"Gregory, of that name the seventh [about A.D. 1074], condemned those who taught that it was not lawful to do work on the day of the Sabbath."[58](#)

This act of the pope corroborates the testimonies we have adduced in proof of the existence of Sabbath-keepers in the Dark Ages. Gregory the Seventh was one of the greatest men that ever filled the papal chair. Whatever class he anathematized was of some consequence. Gregory wasted nothing on trifles.[59](#)

In the eleventh century, there were Sabbath-keepers also in Constantinople and its vicinity. The pope, in A.D. 1054, sent three legates to the emperor of the East, and to the patriarch of Constantinople, for the purpose of reuniting the Greek and the Latin churches. Cardinal Humbert was the head of this legation. The legates, on their arrival, set themselves to the work of refuting those doctrines which distinguish the church of Constantinople from that of Rome. After they had attended to the questions which separated the two churches, they found it also necessary to discuss the question of the Sabbath. For one of the most learned men of the East had put forth a treatise, in which he maintained that ministers should be allowed to marry; that the Sabbath should be kept holy; and that leavened bread should be used in the supper; all of which the church of Rome held to be deadly heresies. We quote from Mr. Bower a concise statement of the treatment which this Sabbatarian writer received:

"Humbert, likewise answered a piece that had been published by a monk of the monastery of Studium, [near Constantinople,] named Nicetas, who was deemed one of the most learned men at the time in the east. In that piece the monk undertook to prove, that leavened bread only should be used in the eucharist, that the Sabbath ought to be kept holy, and that priests should be allowed to marry. But the emperor, who wanted by all means to gain the pope, for the reasons mentioned above, was, or rather pretended to be, so fully convinced with the arguments of the legate, confuting those alleged by Nicetas, that he obliged the monk publicly to recant, and anathematize all who held the opinion that he had endeavored to establish, with respect to unleavened bread, the Sabbath, and the marriage of priests.

"At the same time Nicetas, in compliance with the command of the emperor, anathematized all who should question the primacy of the Roman church with respect to all other Christian churches, or should presume to censure her ever orthodox faith. The monk having thus retracted all he had written against the Holy See, his book was burnt by the emperor's order, and he absolved, by the legates, from the censures he had incurred."[60](#)

This record shows that, in the dense darkness of the eleventh century, "one of the most learned men at that time in the east" wrote a book to prove that "the Sabbath ought to be kept holy," and in opposition to the papal doctrine of the celibacy of the clergy. It also shows how the church of Rome casts down the truth of God by means of the sword of emperors and kings. Though Nicetas retracted, under fear of the emperor and the pope, it appears that there were others who held the same opinions, for he was "obliged" to anathematize all such, and there is no evidence that any of these persons turned from the truth because of the fall of their leader. Indeed, if there had not been a considerable body of these Sabbatarians, the papal legate would never have deemed it worthy of his dignity to write a reply to Nicetas.

The Anabaptists are often referred to in the records of the Dark Ages. The term signifies rebaptizers, and was applied to them because they denied the validity of infant baptism. The designation is not accurate, however, because those persons whom they baptized, they considered as never having been baptized before, although they had been sprinkled or even immersed in infancy. This people have been overwhelmed in obloquy in consequence of the fanatical insurrection which broke out in their name in the time of Luther. Of those engaged in this insurrection, Buck says:

"The first insurgents groaned under severe oppressions, and took up arms in defense of their civil liberties; and of these commotions the Anabaptists seem rather to have availed themselves, than to have been the prime movers. That a great part were Anabaptists seems indisputable; at the same time it appears from history that a great part also were Roman Catholics, and a still greater part of

those who had scarcely any religious principles at all."[61](#)

This matter is placed in the true light by Stebbing:-

"The overthrow of civil society, and fatal injuries to religion were threatened by those who called themselves Anabaptists. But large numbers appear to have disputed the validity of infant baptism who had nothing else in common with them, yet who for that one circumstance were overwhelmed with the obloquy, and the punishment richly due to a fanaticism equally fraudulent and licentious."[62](#)

The ancient Sabbath was retained and observed by a portion of the Anabaptists, or, to use a more proper term, Baptists. Dr. Francis White thus testifies:

"They which maintain the Saturday Sabbath to be in force, comply with some Anabaptists."[63](#)

In harmony with this statement of Dr. White, is the testimony of a French writer of the sixteenth century. He names all the classes of men who have borne the name of Anabaptists. Of one of these classes he writes thus:

"Some have endured great torments, because they would not keep Sundays and festival days, in despite of Antichrist: seeing they were days appointed by Antichrist, they would not hold forth any thing which is like unto him. Others observe these days, but it is out of charity."[64](#)

Thus it is seen that within the limits of the old Roman Empire, and in the midst of those countries that submitted to the rule of the pope, God reserved unto himself a people that did not bow the knee to Baal, and among these the Bible Sabbath was observed from age to age. We are now to search for the Sabbath among those who were never subjected to the Roman pontiff. In Central Africa, from the first part of the Christian era - possibly from the time of the conversion of the Ethiopian officer of great authority[65](#) but very certainly as early as A.D. 330 [66](#) - have existed the churches of Abyssinia and Ethiopia. About the time of the accession of the Roman Bishop to supremacy, they were lost sight of by the nations of Europe. "Encompassed on all sides," says Gibbon, by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."[67](#) In the latter part of the fifteenth century, they were again brought to the knowledge of the world by the discovery of Portuguese navigators. Undoubtedly they have been greatly affected by the dense darkness of pagan and Mahometan errors with which they are encompassed; and in many respects they have lost the pure and spiritual religion of our divine Redeemer. A modern traveler says of them: "They have divers errors and many ancient truths."[68](#) Michael Geddes says of them:

"The Abyssinians do hold the Scriptures to be the perfect rule of the Christian faith; insomuch that they deny it to be in the power of a general council to oblige people to believe anything as an article of faith without an express warrant from thence."[69](#)

They practice circumcision, but for other reasons than that of a religious duty.[70](#) Geddes further states their views:

"Transubstantiation and the adoration of the consecrated bread in the sacrament, were what the Abyssinians abhorred. . . . They deny purgatory, and know nothing of confirmation and extreme unction; they condemn graven images; they keep both Saturday and Sunday."[71](#)

Their views of the Sabbath are stated by the ambassador of the king of Ethiopia, at the court of Lisbon, in the following words, explaining their abstinence from all labor on that day:

"Because God, after he had finished the creation of the world, rested thereon; which day, as God would have it called the holy of holies, so the not celebrating thereof with great honor and devotion, seems to be plainly contrary to God's will and precept, who will suffer heaven and earth to pass away sooner than his word; and that especially, since Christ came not to destroy the law, but to fulfill it. It is not therefore in imitation of the Jews, but in obedience to Christ and his holy apostles, that we observe that day."[72](#)

The ambassador states their reasons for first-day observance in these words:

"We do observe the Lord's day after the manner of all other Christians in memory of Christ's resurrection."[73](#)

He had no scripture to offer in support of this festival, and evidently rested its observance upon tradition. This account was given by the ambassador in 1534. In the early part of the next century the emperor of Abyssinia was induced to submit to the pope in these words:- "I confess that the pope is the vicar of Christ, the successor of St. Peter, and the sovereign of the world. To him I swear true obedience, and at his feet I offer my person and kingdom."[74](#) No sooner had the Roman bishop thus brought the emperor to submit to him than that potentate was compelled to gratify the popish hatred of the Sabbath by an edict forbidding its further observance. In the words of Geddes, he "set forth a proclamation prohibiting all his subjects upon severe penalties to observe Saturday any longer."[75](#) Or as Gibbon expresses it, "The Abyssinians were enjoined to work and to play on the Sabbath." But the tyranny of the Romanists, after a terrible struggle, caused their overthrow and banishment, and the restoration of the ancient faith. The churches resounded with a song of triumph, "that the sheep of Ethiopia were now delivered from the hyenas of the West;" and the gates of that solitary realm were forever shut against the arts, the science, and the fanaticism of Europe."[76](#)

We have proved in a former chapter that the Sabbath was extensively observed as late as the middle of the fifth century in the so-called Catholic church, especially in that portion most intimately connected with the Abyssinians; and that from various causes, Sunday obtained certain Sabbatic honors, in consequence of which the two days were called sisters. We have also shown in another chapter that the effectual suppression of the Sabbath in Europe is mainly due to papal influence. And so for a thousand years we have been tracing its history in the records of those men which the church of Rome has sought to kill.

These facts are strikingly corroborated by the case of the Abyssinians. In consequence of their location in the interior of Africa, the Abyssinians ceased to be known to the rest of Christendom about the fifth century. At this point, the Sabbath and the Sunday in the Catholic church were counted sisters. One thousand years later, these African churches are visited, and though surrounded by the thick darkness of pagan and Mahometan superstition, and somewhat affected thereby, they are found at the end of this period holding the Sabbath and first-day substantially as held by the Catholic church when they were lost sight of by it. The Catholics of Europe on the contrary had, in the meantime, trampled the ancient Sabbath in the dust. Why was this great contrast? Simply because the pope ruled in Europe, while central Africa, whatever else it may have suffered, was not cursed with his presence nor with his influence. But so soon as the pope learned of the existence of the Abyssinian churches, he sought to gain control of them, and when he had gained it, one of his first acts was to suppress the Sabbath! In the end, the Abyssinians regained their independence, and thenceforward till the present time have held fast the Sabbath of the Lord.

The Armenians of the East Indies are peculiarly worthy of our attention. J.W. Massie, M.R.I.A., says of the East Indian Christians:

"Remote from the busy haunts of commerce, or the populous seats of manufacturing industry, they may be regarded as the eastern Piedmontese, the Vallois of Hindoostan, the witnesses prophesying in sackcloth through revolving centuries, though indeed their bodies lay as dead in the streets of the city which they had once peopled."[77](#)

Geddes says of those in Malabar:-

"The three great doctrines of popery, the pope's supremacy, transubstantiation, the adoration of images, were never believed nor practiced at any time in this ancient apostolical church. . . . I think one may venture to say that before the time of the late Reformation, there was no church that we know of, no, not that of the the Vaudois, . . . that had so few errors in doctrine as the church of Malabar." He adds concerning those churches "where never within the bounds of the Roman Empire," "it is in those churches that we are to meet with the least of the leaven of popery."[78](#)

Mr. Massie further describes these Christians:

"The creed with which these representatives of an ancient line of Christians cherished was not in conformity with papal decrees, and has with difficulty been squared with the thirty-nine articles of the Anglican episcopacy. Separated from the western world for a thousand years, they were naturally ignorant of many novelties introduced by the councils and decrees of the Lateran; and their conformity with the faith and practice of the first ages, laid them open to the unpardonable guilt of heresy and schism as estimated by the church of Rome. 'We are Christians and not idolators,' was their expressive reply when required to do homage to the image of the Virgin Mary. . . . La Croze states them at fifteen hundred churches, and as many towns and villages. They refused to recognize the pope, and declared they have never heard of him; they asserted the purity and primitive truth of their faith since they came, and their bishops had for thirteen hundred years been sent from the place where the followers of Jesus were first called Christians."[79](#)

The Sabbatarian character of these Christians is hinted by Mr. Yeates. He says that Saturday "amongst them in a festival day, agreeable to the ancient practice of the church."[80](#)

"The ancient practice of the church," as we have seen, was to hallow the seventh day in memory of the Creator's rest. This practice has been suppressed wherever the great apostasy has had power to do it. But the Christians of the East Indies, like those of Abyssinia, have lived sufficiently remote from Rome to be preserved in some degree from its blasting influence. The same fact is further hinted by the same writer in the following language:

"The inquisition was set up at Goa in the Indies, at the instance of Francis Xaverius [a famous Romish saint] who signified by letters to Pope John III., Nov. 10, 1545, 'That the JEWISH WICKEDNESS spread every day more and more in the parts of the East Indies subject to the kingdom of Portugal, and therefore he earnestly besought the said king, that to cure so great an evil he would take care to send the office of the inquisition into those countries.'[81](#)

"The Jewish wickedness" was doubtless the observance of Saturday as "a festival day agreeable to the ancient practice of the church" of which this author has just spoken. The history of the past, as we have seen, shows the hatred of the papal church toward the Sabbath. And the struggle of that church to suppress the Sabbath in Abyssinia, and to subject that people to the pope which at this

very point of time was just commencing, shows that the Jesuits would not willingly tolerate Sabbatic observance in the East Indies, even though united with the observance of Sunday also.

It appears therefore that this Jesuit missionary desired the pope and the king of Portugal to establish the inquisition in that part of the Indies subject to Portugal, in order to root out the Sabbath from those ancient churches. The inquisition was established in answer to this prayer, and Xavier was subsequently canonized as a saint! Nothing can more clearly show the malignity of the Roman pontiff toward the Sabbath of the Lord; and nothing more clearly illustrates the kind of men that he canonizes as saints.

Since the time of Xavier, the East Indies have fallen under British rule. A distinguished clergyman of the church of England some years since visited the British Empire in India, for the purpose of acquainting himself with these churches. He gave the following deeply interesting sketch of these ancient Christians, and in it particularly marks their Sabbatarian character:

"The history of the Armenian church is very interesting. Of all the Christians in Central Asia, they have preserved themselves most free from Mahometan and papal corruptions. The pope assailed them for a time with great violence, but with little effect. The churches in lesser Armenia indeed consented to an union, which did not long continue; but those in Persian Armenia maintained their independence; and they retain their ancient Scriptures, doctrines, and worship, to this day. 'It is marvelous,' says an intelligent traveler who was much among them, 'how the Armenian Christians have preserved their faith, equally against the vexatious oppression of the Mahometans, their sovereigns, and against the persuasions of the Romish church which for more than two centuries has endeavored, by missionaries, priests and monks, to attach them to her communion. It is impossible to describe the artifices and expenses of the court of Rome to effect this object, but all in vain.'

"The Bible was translated into the Armenian language in the fifth century, under very auspicious circumstances, the history of which has come down to us. It has been allowed by competent judges of the language, to be a most faithful translation. La Cruze calls it the 'Queen of Versions.' This Bible has ever remained in the possession of the Armenian people; and many illustrious instances of genuine and enlightened piety occur in their history. . . .

"The Armenians in Hindoostan are our own subjects. They acknowledge our government in India, as they do that of the Sophi in Persia; and they are entitled to our regard. They have preserved the Bible in its purity; and their doctrines are, as far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire, ON THE SEVENTH DAY, and they have as many spires pointing to heaven among the Hindoos as we ourselves. Are such a people then entitled to no acknowledgment on our part, as fellow Christians? Are they forever to be ranked by us with Jews, Mahometans, and Hindoos?"[82](#)

It has been said, however, that Buchanan might have intended Sunday by the term "seventh day." This is a very unreasonable interpretation of his words. Episcopalian clergymen are not accustomed to call Sunday the seventh day. We have, however, testimony which cannot with candor be explained away. It is that of Purchas, written in the seventeenth century. The author speaks of several sects of the eastern Christian "continuing from ancient times," as Syrians, Jacobites, Nestorians, Maronites, and Armenians. Of the Syrians, or Surians, as he variously spells the name, who, from his relation, appear to be identical with the Armenians, he says:

"They keep Saturday holy, nor esteem Saturday fast lawful but on Easter even. They have solemn

service on Saturdays, eat flesh, and feast it bravely like the Jews."[83](#)

This author speaks of these Christians disrespectfully, but he uses the uncandid statements of their adversaries, which, indeed, are no worse than those often made in these days concerning those who hallow the Bible Sabbath. These facts clearly attest the continued observance of the Sabbath during the whole period of the Dark Ages. The church of Rome was indeed able to exterminate the Sabbath from its own communion, but it was retained by the true people of God, who were measurably hidden from the papacy in the wilds of Central Europe; while those African and East Indian churches, that were never within the limits of the pope's dominion, have steadfastly retained the Sabbath to the present day.

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1 Mr. Croly says: "With the title of `Universal Bishop,' the power of the papacy, and the Dark Ages, alike began." - Croly on the Apocalypse, p. 173. <[Return](#)>

2 M`Clintock and Strong's Cyclopedia, vol. iv. p. 591. <[Return](#)>

3 History of the Baptist Denomination, p. 50, ed. 1849. <[Return](#)>

4 Dan.8:12. <[Return](#)>

5 Ps.119:142,151. <[Return](#)>

6 See chap. xx. of this work. <[Return](#)>

7 M`Clintock and Strong's Cyclopedia, vol. ii. pp. 600, 601; D`Aubigne's History of the Reformation, book xvii. <[Return](#)>

8 M`Clintock and Strong's Cyclopedia, vol. ii. p. 601. <[Return](#)>

9 Id.Ib. <[Return](#)>

10 Id.Ib. <[Return](#)>

11 Butler's Lives of the Fathers, Martyrs, and principal Saints, article, St. Columba, A.D. 597. <[Return](#)>

12 The Monks of the West, vol. ii. p. 104. <[Return](#)>

13 Gilfillan's Sabbath, p. 389. <[Return](#)>

14 Id. pp. 32, 33. <[Return](#)>

15 Waddington's History of the Church, part iv. chap. xviii. <[Return](#)>

16 Jones's History of the Church, vol. ii. chap. v. sect. 1. <[Return](#)>

17 Jortin's Eccl. Hist. vol. ii. sect. 38. <[Return](#)>

18 Edward's Hist. of Redemption, period iii. part iv. sect. 2. <[Return](#)>

19 Hist. Bapt. Denom. p. 32-33. <[Return](#)>

20 Id. p. 31. <[Return](#)>

21 Variations of Popery, p. 52. <[Return](#)>

22 Eccl. Hist. of the Ancient Churches of Piedmont, p. 167. <[Return](#)>

23 History of the English Baptists, vol. i. pref. p. 35. <[Return](#)>

24 Mr Jones, in his "Church History," vol. i. chap. iii., note at the end of the chapter, explains this charge as follows: "But this calumny is easily accounted for. The advocates of popery, to support their usurpations and innovations in the kingdom of Christ, were driven to the Old Testament for authority, adducing the kingdom of David for their example. And when their adversaries rebutted the argument, insisting that the parallel did not hold, for that the kingdom of Christ, which is not of this world, is a very different state of things from the kingdom of David, their opponents accused them of giving up the divine authority of the Old Testament." <[Return](#)>

25 Eccl. Hist. Ancient Churches of Piedmont, pp. 231, 236, 237. <[Return](#)>

26 Id. pp. 175-177. <[Return](#)>

27 Id. p. 209. <[Return](#)>

28 Hist. Church, chap. v. sect. 1. <[Return](#)>

29 Gen. Hist. Bapt. Denom. vol. ii. p. 413, ed. 1813. <[Return](#)>

30 Ecclesiastical Researches, chap. x. pp. 303, 304. <[Return](#)>

31 Jones's Hist. Church, vol. ii. chap. v. sect. 1. <[Return](#)>

32 General Hist. Baptist Denom. vol. ii. p. 413. <[Return](#)>

33 Circumcisi forsan illi fuerint, qui aliis Insabbatati, non quod circumciderentur, inquit Calvinista [Goldastus] sed quod in Sabbato judaizarent. - Eccl. Researches, chap. x. p. 303. <[Return](#)>

34 Thomas' Dictionary of Biography and Mythology, article Goldast. <[Return](#)>

35 D'Aubigne's Reformation in the time of Calvin, vol. iii. p. 456. <[Return](#)>

36 Nec quod in Sabbato colendo Judaizarent, ut MULTI PUTABANT, sed a zapata. - Eccl. Researches, chap. x. p. 304; Usher's De Christianar. Eccl. success et stat. cap. 7. <[Return](#)>

37 Jones's Church History, vol. ii. chap. v. sect. 2. <[Return](#)>

38 Reformation in the time of Calvin, vol. iii. p. 249. <[Return](#)>

39 Id. pp. 250, 251. <[Return](#)>

40 Reformation in the time of Calvin, vol. i. p. 349; D'Aubigne cites as his authority, "Histoire des Protestants de

licardie" by L. Rossier, p. 2. <[Return](#)>

41 Jones's Church History, vol. ii. chap. v. sect. 4. <[Return](#)>

42 History of the Vaudois by Bresse. p. 126. <[Return](#)>

43 Benedict's Hist. Bapt. p. 41. <[Return](#)>

44 Hist. Church, chap. iv. sect. 3. <[Return](#)>

45 Eccl. Hist. of the Ancient Churches of Piedmont, pp. 168, 169, Boston. Pub. Lib. The author. Rev. Peter Allix. D.D., was a French Protestant, born in 1641, and was distinguished for piety and erudition. - Lempriers's Universal Biography. <[Return](#)>

46 Id. p. 170. <[Return](#)>

47 Horae Apocalypticae, vol. ii. p. 291. <[Return](#)>

48 Eccl. Researches, chap. x. pp. 305, 306. <[Return](#)>

49 Horae Apocalypticae, vol. ii. p. 342. <[Return](#)>

50 Eccl. Hist. cent. xii. part. ii. chap. v. sect. 14. <[Return](#)>

51 General Hist. Bapt. Denom. vol. ii. p. 414, ed. 1813. <[Return](#)>

52 Acts and Decrees of the Synod of Diamper, p. 158, London 1694. <[Return](#)>

53 Eccl. Hist. of the Ancient Churches of Piedmont, p. 224. <[Return](#)>

54 Id. p. 225. <[Return](#)>

55 Hist. of the Church, chap. iv. sect. 3. <[Return](#)>

56 Treatise of the Sabbath day, p. 8. <[Return](#)>

57 Eccl. Hist. of the Ancient Churches of Piedmont, p. 162. <[Return](#)>

58 History of the Sabbath, part. ii. chap. v. sect. 1. <[Return](#)>

59 Bower says of Gregory; "He was a man of most extraordinary parts, of an unbounded ambition, of a haughty and imperious temper, of resolution and courage incapable of yielding to the greatest difficulties, perfectly acquainted with the state of the western churches, as well as with the different interests of the Christian princes." - History of the Popes, vol. ii. p. 378. <[Return](#)>

60 History of the Popes, vol. ii. p. 358. <[Return](#)>

61 Theological Dict. art. Anabaptists. <[Return](#)>

62 Hist. Church, vol. i. pp. 183, 184. <[Return](#)>

- 63 Treatise of the Sabbath day, p. 132. He cites Hist. Anabapt. lib. 6, p. 153. <[Return](#)>
- 64 The Rise, Spring. and Foundation of the Anabaptists or Rebaptized of our Times. By Guy de Brez, A.D. 1565. <[Return](#)>
- 65 Acts 8:26-40. <[Return](#)>
- 66 M'Clintock and Strong's Cyclopaedia, vol. i. p. 40. <[Return](#)>
- 67 Dec. and Fall, chap. xlvii. <[Return](#)>
- 68 Maxson's Hist. Sab. p. 33, ed. 1844. <[Return](#)>
- 69 Church Hist. of Ethiopia. p. 31. <[Return](#)>
- 70 Id. p. 96; Gibbon, chap. xv. note 25; chap. xlvii. note 160. M'Clintock and Strong's Cyclopaedia. vol. i. p. 40. <[Return](#)>
- 71 Church Hist. Ethiopia, pp. 34, 35; Purchas's Pilgrimage, book ii. chap. v. <[Return](#)>
- 72 Ch. Hist. Eth. pp. 87, 88. <[Return](#)>
- 73 Id. Ib. <[Return](#)>
- 74 Gibbon, chap. xlvii. <[Return](#)>
- 75 Ch. Hist. Eth. pp. 311, 312; Gobat's Abyssinia, pp. 88, 93. <[Return](#)>
- 76 Gibbon, chap. xlvii <[Return](#)>
- 77 Continental India, vol. ii. p. 120. <[Return](#)>
- 78 Acts and Decrees of the Synod of Diamper, preface. <[Return](#)>
- 79 Continental India, vol. ii. pp. 116, 117. <[Return](#)>
- 80 East Indies Church History. pp. 133, 134. <[Return](#)>
- 81 Id. pp. 139, 140. <[Return](#)>
- 82 Buchanan's Christian Researches in Asia, pp. 159, 160. <[Return](#)>
- 83 Purchas His Pilgrimes, part ii. book viii. chap. vi. sect. 5., p.1269, London, 1625. The "Encyclopedia Britannica," vol. viii. p. 695, eighth ed., speaks of Purchas as "an Englishman admirably skilled in language and human and divine arts, a very great philosopher, historian, and theologian. <[Return](#)>

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