

Jerusalem greatly : and a great company of the priests were obedient to the faith." (Act. vi. 7).

He was followed by Henry of Lausanne, who had been a monk, and whose evangelical labours were as effective as those of Peter. The cities of Toulouse and Aby, and the district around them enjoyed his ministrations more than ten years. "The celebrated Bernard of Clairvaux says, in a letter to a nobleman, 'The churches are without flocks, the flocks without priests, the priests are nowhere treated with due reverence, the churches are levelled down to synagogues, the sacraments are not esteemed holy, the festivals are no longer celebrated'; and he states in one of his sermons that 'women forsake their husbands, and husbands their wives, and run over to this sect,' and that 'clergymen and priests desert their communities and churches.' Stripping these expressions of their Romish meaning, the facts of the case clearly show themselves. Had Henry been the historian he would have said. 'God has blessed his work; priests and people have received the gospel; true churches are now formed; Christian ordinances have supplanted the old superstitions; and the commands of Christ, and his only, are obeyed'" (Cramp's Baptist History, Chap. iv. Sect. 4).

Wall, the historian of Infant Baptism, styles these men "Anti-Pædobaptist preachers," and says that they were the "first" of the kind. That they were Baptist ministers, in our sense of the phrase, cannot be doubted; that they were the "first" of the kind will be denied by all impartial students of history.

Peter of Bruys died at the stake—murdered by a mob. Henry spent his last years in a church dungeon. Many a Baptist minister shared a like fate in the succeeding centuries, down to the seventeenth.

The South of France was reduced to a desert in the twelfth and thirteenth centuries by the hordes of the Inquisition, who wasted that fine country with fire and sword, because its inhabitants dared to think for themselves, and worship God as they believed he had commanded them. So terrible was the ruin that those who survived were driven into obscurity and hid themselves from the gaze of men, living in extreme want and peril. They were scattered over all Europe, and for many, many years were debarred the consolations of Christian fellowship, being