

The Pastor and People.

THE PAULICIANS.*

About the year of our Lord, 66, a Syrian deacon, returning from captivity amongst the Saracens, was entertained for some time by a man named Constantine, of Manalis, a small town near Samosata. On leaving his hospitable host, the deacon presented him with two books, written in the Grecian language; the one comprising the four Gospels, and the other the fourteen Epistles of the apostle Paul.

Constantine, in opposition to the restrictions of the priests concerning the reading of the Bible by the laity, studied his incomplete Testament with great diligence and care. The consequence was, as might have been expected, that his religious opinions underwent a decided change, and from being a rigid Churchman, he became a zealous Reformer. He took a determined stand against the clergy, and, whilst boldly proclaiming the truths he had learned, did not hesitate to denounce the errors which he discovered the Church had blindly upheld. Numbers flocked to the standard which was thus raised, and even many descended from the Marcionites, or best school of Gnostics of former centuries, finding that his views were grounded on the truth, and that his doctrines were akin to those towards which their own degenerated tenets aimed, became his most devoted followers. As their numbers increased, they formed themselves into an organized body of Christians, with a definite basis of doctrine and discipline. This society, from the very beginning, was characterized by an earnest missionary spirit; for, as soon as its existence was established, its members began to proclaim zealously the sacred truths which they had learned.

Constantine, having chosen the scriptural name of Sylvanus, became their recognized head and leader. He was a man of great determination and real ability. The provinces of Pontus and Cappadocia were the fields of his first missionary labours, and the first regular community was established at Cibossa, in Armenia, to which he gave the name of Macedonia.

The combined labours of the society were greatly owned and blessed, for congregations were soon formed over the greater part of Asia Minor. Their success, however, aroused the jealousy of the clergy, who calumniated them with the greatest bitterness. In decision they called them Paulicians, because they venerated the writings of the Apostle Paul; and out of respect for that great missionary of the Gentiles, the society accepted the name. There is no trustworthy evidence that the Paulicians owed their origin to the teachings of Paul, the arrogant and immoral prelate of Samosata, who lived in the third century, or to the teachings of the two brothers, Paul and John, living at Samosata during the fourth century.

The clergy not only gave them the name of Paulicians, but accused them of being reviewers of the ancient Manichean doctrines. Manichæism was, at that period, the generic name for all theories supposed to have any mixture of dualism, or the doctrine of two independent antagonistic principles (the good and the evil) in them; and although no formal charge was ever brought against them, still they were generally condemned as holding and teaching this fundamental error. It is to be lamented that many eminent Church historians, as Mosheim, Neander, Kurtz, Schaff, and others, have followed Petrus Siculus and Photius, writers living at the time of the Paulicians, and have accepted the testimony of these enemies of this people as proof of their heretical tendencies. And yet some of these same historians acquit the Paulicians of being guilty of Manichæism. Petrus Siculus himself declares that "the Paulicians, with prompt minds, spat upon and detested Scythianism, and Buddha, and even Manes also." Mosheim states that "they declared their abhorrence of Manes and of his doctrines, and it is certain that they are not genuine Manichæans, although they might hold some doctrines having a resemblance to those of that sect." Kurtz also, after denouncing them as Manichæans, declares "that later investigations have failed to discover any traces of Manichæan tenets in their system."

This will be all the more evident when we consider their views concerning many of the leading abuses of the established Church at that time; for they not only denied having any connection with the theology of Manes and other kindred heresies, but wisely rejected all the fabulous writings and spurious productions of that early age. In short, they appear to have been truly scriptural in their belief, as will be seen from the classification of their doctrines by Petrus Siculus, in the following six articles which we give in his language.

I. THERE IS ONE SUPREME GOD, AND ANOTHER GOD WHO INTRODUCED SIN.

The explanation of this statement is, that whilst Petrus Siculus was amongst the Paulicians, and during a conversation on the subject of the Godhead, some one said to him, "We are Christians, you are Romans; you believe in the Creator of the world, we believe in him concerning whom our Lord speaks in the Gospel, 'Ye have neither heard his voice nor seen his shape.'" He inferred from this, that in addition to the Creator of the world, they believed in another God, who secluded himself from all worldly affairs; whereas, they meant that this Creator is the deity whose voice has not been heard, and whose shape had never been discerned. The introducer of it was represented by them as the adversary of souls and the enemy of all good; that in holding these doctrines in common with the established Church, they were free from the dualistic error of Manichæism. Nevertheless, from this statement the above article was deduced, and the Paulicians have ever since been unjustly condemned by many for holding the Manichæan belief of two independent principles.

II. THE VIRGIN MARY DOES NOT DESERVE DIVINE ADORATION.

This their incomplete New Testament

* Mosheim's Church History, Gieseler's Church History, Milner's Church History, Kurtz's Church History, Neander's History of the Christian Church, Jones's History of the Christian Church, Gibbon's Decline and Fall, Faber's Ancient Valentines, Allis's Abbeys of the East, Smead's History of the Abbeys, Blair's History of the Waldenses, Smead's History of the Waldenses, Waddington's Library of Useful Knowledge, Gardner's Faith of World, Milner's Religious Denominations, Peter Bayle's Dictionary, etc., etc.

clearly taught in the words used by the Templed to the tempter: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." The Virgin Mary, so idolatrously worshipped by the dominant Church, was dethroned by the Paulicians from her divine position, and her reputed sinless nature was tarnished with original sin and actual transgression. The glorified saints and ministering spirits deserted their accustomed office of mediation, and were no longer invoked of them; for the Paulicians, though possessed of only an incomplete copy of the Scriptures, discovered none able and qualified for the position but "the one Mediator between God and men, the man Christ Jesus."

III. THERE ARE THREE PERSONS IN ONE GOD, AND ALSO JESUS BECAME INCARNATE.

In this they sided with the Church, and opposed the theology of the Manichæans. Throughout their entire history they were consistent in holding the doctrine of the Trinity, and rejected any speculation that attempted to explain it away. This was also the case regarding the incarnation and Godhead of Jesus Christ in opposition to Manichæism, which taught that he came from the sun, with a seeming body, to teach the souls of light how to be freed from the chains of darkness in which they were bound. They believed in the two exclusive sacraments, baptism and the Lord's Supper. Asceticism was condemned and marriage allowed, although celibacy was reckoned a mark of superior sanctity and virtue. Baptism administered by water was held in opposition to Manichæan baptism with oil. Also, in opposition to the belief of the established Church, baptism was held not to be essential to salvation, but only necessary in order to be received into the fellowship of the Church. Infant baptism was generally held in theory by the fathers, if not universally practised by the people, and both methods were in use, immersion being dispensed to those who were well, whilst sprinkling was administered to those who were ill. Gradually, however, the administration of infant baptism was commonly delayed, either from indifference, superstition, or doctrinal prejudice. We find, also, that some of the western reformatory bodies opposed infant baptism; but the Waldenses and Albigenes, with whom the Paulicians afterwards became incorporated, were consistent in maintaining it. Wherefore, if infant baptism and sprinkling were common in the primitive times of the Church, is it too much to say that the Paulicians, in their thorough reformatory endeavours, brought baptism back to its original mode and significance, and stripped it of all the rites and ceremonies with which the Church had encumbered it?

Again, with regard to the sacrament of the Lord's Supper, they seem to have been strictly orthodox. They certainly did not believe that the material presence of the Lord's body and blood was in the consecrated elements, but seemed to have looked upon them as visible signs and seals of their Master's sufferings and death. In this, as in baptism, they opposed the established Church and Manichæism, for the former held the unreasonable doctrine of transubstantiation, whilst the latter administered the Supper with bread alone.

IV. THE SIGN OF THE CROSS IS TO BE CONDEMNED, AND IS A GROUND OF SEPARATION.

By a knowledge of the truth, superstition had been unmasked, and the objects which many of the Paulicians had formerly venerated, now stood before them portrayed in all their real and natural colours. An image or painting appeared to them nothing more than a mere specimen of artistic skill, worthy indeed of all due praise and admiration, but far from exciting any feelings of devotional piety whatever, whilst the so-called real and life-giving cross was but a simple piece of mechanism, that any one might easily construct. The relics appeared shorn of all their healing virtue and miraculous powers, and lay before them as remembrances of the urn and sepulchre. Consequently, in their antagonism to image-worship, veneration of relics, etc., they incurred the displeasure of the Church, but oftentimes enjoyed the favour and protection of the iconoclastic Emperors.

V. THE SCRIPTURES ARE TO BE READ, AND THE POPE IS NOT SUPREME.

Some of their expressions were as follows: "Both priest and people are in duty bound to the constant perusal of the Gospel; 'God wishes all to be saved, and to come to the knowledge of the truth;'" "the priests of the day adulterate God's holy word, garbling, and concealing, and omitting a great part of its contents." At this time the Scriptures were kept from the common people, and confined altogether to the clergy. The opinion that had gradually spread amongst the laity from an early period was, that the Bible should not be read by profane persons, but by the clergy alone. The idea had its origin in the great ignorance of the people, and the encouragement given to it by the clergy; for there was no prohibitory decree against the reading of it, nor indeed was there any need for one, because the clergy knew too well how to augment the gross darkness of the people, without having resort to arbitrary measures. That the Pope was not considered by the Paulicians as the supreme ruler of the Church and vicar of Christ on earth is evident, because it is uncertain whether they ever received the Epistles of Peter into their Bibles, by reason of the aversion they had for him who boasted that he was a successor of that apostle, and sat in his papal chair at Rome. Hence, in upholding the Scriptures, they were directly opposed to the corrupt teachings of the Church, and were free from Manichæism, because that sect did not believe in the inspired word of God.

VI. THERE IS NO GROUND FOR THE DIFFERENT ORDERS OF THE CLERGY IN THE CHURCH, ALL PASTORS BEING FELLOW-PILGRIMS.

Here again the Paulicians took issue with the Church, and also with Manichæism; for the former claimed different orders amongst its clergy, and the latter held that the Paraclete, as supreme, had twelve apostles, seventy-two bishops, and other minor officers, whilst the people were divided into catechumens and the elect. The only distinction the Paulicians held was that of believers and unbelievers, and they looked upon their pastors or teachers as fellow-pilgrims with themselves. Gradually their leaders began

to devote their time and energies to the management of the secular affairs of the body; but in the beginning they had been revered by the people as their chairman or moderators, those in whom they had every confidence, to whom they came seeking aid and advice, and by whose decisions they firmly stood. The greediness for wealth and honours, so openly manifested by the anti-Christian pride of the prelacy, and condemnation. Nor was this the case with the founders and leaders only, but all through their eventful existence as a body, this admirable trait was manifested, and their lives were generally characterized by great zeal, deep humility, and an exemplary walk and conversation.

It is remarkable how near the apostolic Church they were in doctrine and discipline; and it is no wonder that the clergy sought by all manner of means to trample them under foot, so that they might eventually crush them out of existence. Fearful indeed would the condition of the Paulicians have been if they had endured persecution from the Church only; but doubly terrible was their lot when the emperors also commenced bloody persecutions against them, which continued, with little interruption, for more than five hundred years. The first of these broke out A.D. 670, under the reign of Constantus Pogonatus, who determined to use both law and sword in their extirpation. He sent Simon, an imperial officer of his household, with orders to put their leader to death, and also to scatter the people throughout the Church, so that they might be led the more easily to adopt its faith and practice. Simon succeeded in capturing Constantine Sylvanus, together with most of his intimate coadjutors, and required of them that they should either join the Church and put their leader to death, or suffer death themselves. They all preferred martyrdom except Justus, the adopted son of Constantine Sylvanus, and one of his earliest followers, who proved cruelly unfaithful to his master, by stoning him to death with his own hand, and joining the Church. This occurrence happened at Soros, a name given to the place in commemoration of the finished labours of a faithful servant, who, after twenty-seven years of service in the cause of reformation, passed from trials to glory in the year 677.

The persecution then became general. Simon sent his soldiers in all directions, to burn Paulician tracts and books, and ordered that those found secreting them should be burned at the stake, and their property confiscated. He also disputed with them, but failed in gaining a single convert, whilst his own mind became greatly prepossessed in their favour by their humble and sincere Christian behaviour.

Satisfied at length that nothing more could be done, and no doubt conscious of the injustice of his mission there, he returned to Constantinople, but found it impossible to forget the patient suffering Paulicians. The martyr of Pontus became the waking dream of the courtier at Constantinople. After three wretched years of court life, he fled in secret to Cibossa in Armenia, and began at once to learn and labour amongst the Paulician remnant he had spared. Some time having elapsed, during which he proved himself worthy of the cause he had espoused, they elected him as their leader, and on accepting the position, he chose the scriptural name of Titus, in addition to his own. After a little, the renegade Justus was readmitted, and proved the precursor of impending calamity. He had a controversy with their leader, Simon Titus, about Col. 1. 16-17, and afterwards in the year 683, with the Grecian bishop of Colona, during which he was forced to justify his own conduct, as well as give an account of the doctrines, practices, and success of the Paulicians.

The bishop, surprised and alarmed, at once sent an account to the Emperor, Justinian II., who, fearing that they might soon become troublesome, immediately resorted to the most inhuman acts for their extirpation. He burned at the stake vast numbers of those who proved steadfast in the faith, during the year 690, amongst whom perished their noble and self-sacrificing leader, Simon Titus.

The Paulicians, although greatly weakened by this persecution, displayed their wondrous zeal and fortitude. Amongst those who had fled from the persecution of Justinian, was a certain man named Paul, who repaired to an obscure place called Epispars with his two sons, Genesius and Theodore. These two brothers soon rose to eminence, and both became aspirants for the political headship. Already the Paulicians recognized the utility of having one to manage their secular affairs, and yet one who would not forget to advance the cause of religion whilst promoting the civil interests of the community. Two modes of procuring these political leaders presented themselves, the one by inheritable succession, which was advocated by Genesius, and the other maintained by Theodore, from the possession of the necessary gifts and qualifications independently of any other claim.

How the controversy was carried on is not stated, but Genesius ultimately gained the position, and chose the scriptural name of Timothy. Under his leadership, and aided by his father's counsel, the Paulicians revived and spread their doctrines once more throughout the land. They removed their centre from Pontus into the north-eastern part of Cappadocia, and soon brought upon them the wrath of the Emperor, Leo III., the Isaurian, by their rising influence and increasing numbers. One thing, however, favoured them: he was an inveterate iconoclast, and opposed image-worship as strenuously as they did. About the year 720, he summoned Genesius Timothy to appear at Constantinople for examination, hoping by this measure to effect a final settlement. The inquisition was presided over by the Emperor himself, and conducted by the Patriarch of the Grecian Church, the aged Germanus. Genesius skillfully evaded the questions asked, and represented matters in as pleasing a light as possible, no doubt palliating his deception on the ground that the preservation of both himself and his people depended on the favourable result of this interview. The examination was, upon the whole, superficial, but terminated to the satisfaction of all parties; for Leo gave him a letter of protection, and Germanus a certificate of orthodoxy, with which he returned, and retired with his followers eastward into

the Saracen territories. His life seems to have been a peaceful one, during which the Paulicians had greatly increased in numbers and prosperity; and after an active service of about thirty years, he died A.D. 746.

He was succeeded by his son, Zacharias, who came westward soon afterwards, preaching with his assistant, Joseph, and endeavouring to collect the scattered people throughout Cappadocia. Their success brought another persecution upon them, from which Zacharias fled into Phrygia; afterwards he taught for some time at Antioch, in Pisidia, and probably ended his days there.

Joseph, his assistant, succeeded him, and chose the scriptural name of Epaphroditus, but nothing is left on record concerning either his life or death. The Paulicians then elected Baanes to the leadership, one who was cynical in disposition, immoral in his habits, and utterly unfit for the responsibilities of sacred office.

He does not seem to have adopted a scriptural cognomen at all, and for the want of one the people styled him by the significant title of Baanes Rupasos, the filthy.

Under his rule the Paulicians became divided into two or more sections, which were not united again till more than ninety years afterwards, and which deteriorated also in morals and strength. Up to this time they had been zealous and successful in obtaining proselytes from not only the uneducated laity, but also from monks and priests; and their firm adherence to their religious principles was marked by their frequent and ready submission to martyrdom. But now many became dissatisfied with the changed state of affairs, and wearied out by incessant persecutions, resolved to migrate to some peaceful locality, beyond the reach of the hatred of the Church and the cruelty of the reigning powers.

At this juncture, however, the Emperor, Constantine V., (about the year 755,) made an excursion into Armenia and found a large number of Paulicians, especially in and around Melitane and Theodosiopolis, whom he removed to Constantinople, and planted throughout Thracia. No doubt this was in accordance with a friendly arrangement that each party entered into, for the accomplishment of their own special interests and comfort. By it the Emperor expected to be disturbed no more in future, and that their peculiar tenets would soon die out; but, without intending it, he also assisted the Paulicians to diffuse their doctrines over eastern Europe, and prepared the way for thousands who came after them. Notwithstanding this removal into Europe, the Paulicians were still numerous in Asia Minor and the neighbouring countries, having Phanaroc, in Helenopontus, as their capital and centre.

Baanes Rupasos died not long after, (in the year 800,) and left behind him a scattered and demoralized people. This seems to have led the Paulicians to be more cautious in their next selection, since they were fortunate in choosing a notable character, named Sergius, who proved to be a man of extraordinary talent, energy, and virtue. He had formerly been of the established Church, but now, somewhat advanced in life, was converted by having his mind directed to the word of God, through the agency of a poor Paulician woman. By carefully studying the Scriptures, he obtained a clear insight into the vital truths of Christianity, and coming to a knowledge of Christ, became a devoted follower of the Paulician faith. He was a carpenter by trade, and, Paul like, when out of employment or in need, wrought at it in order that he might not be a burden to the community.

In the year 801 he was chosen as their leader, and adopted the Bible name of Tycheus.

He immediately endeavoured to reform the sect, which had become degenerated through the immorality of Baanes Rupasos, and, by his gentle, winning ways, conciliated his bitterest enemies, so that he earned for himself the reputation of being a second founder, both by his antagonism to the corrupt tendencies that had crept in, and by his continued efforts for the extension of the sect. In his presentation of the truth he differed from his predecessors, in that, whilst they launched out at once against the glaring errors of the Church, he having first presented the simple truths of the gospel, gradually advanced to the corrupt doctrines and practices of the clergy. By this mode of reasoning he gained over many from the monks, nuns, priests, and common people, so that the sect greatly increased in numbers and morality. He strenuously opposed image-worship, veneration for the cross, relics, etc.; and by his writings also, which were held in high esteem, he was the means of accomplishing great good for his Master's cause.

As the Paulicians now took such a determined stand against the abuses so prevalent amongst the clergy, they were called Separatists, which clearly showed their desire for reformation, and burning once more with the zeal of their fathers, sought to revolutionize the Church, and restore it to its primitive purity and simplicity.

The reigns of Leo IV. and the Empress Irene, during which the circumstances of the Paulicians were greatly improved, produced nothing worthy of note; but the succeeding reign of Nicophorus I. was marked by the greatest clemency. He absolutely refused to act at the bidding of the clergy, and instead of persecuting, promised the Paulicians, especially those of Phrygia, the free and full exercise of their religious belief. His successor, however, Michael I., although urged to desist by the more eloquent of the clergy, assailed them through the inducements and by the directions of Nicophorus, the Patriarch of Constantinople, but to what extent is not known. After him came Leo, the Armenian, who, anxious of their increase, sent Thomas, bishop of Neocesarea, and Paracondacis, an abbot, as leaders of an expedition for the purpose of converting them to the Church from which so many had wandered. Those who recanted were welcomed as proselytes, but those who remained steadfast in the faith were put to death. The persecution at last became so violent that Sergius Tycheus and many of his followers were obliged to flee into Lesser Armenia, and seek the protection of the Saracens. The Emir of Melitane gave them a little town on the mountains of Argemus, the name of which Sergius Tycheus changed from Argemus to Colosse. To be continued.

Random Readings.

PITY enjoins no man to be dull.

GRATITUDE is the memory of the heart.

THE grand essentials to happiness are something to do, something to love, and something to hope for.

ON the improvement of the short and uncertain season of the present life, depends the final state of our immortal souls.

HE who does not cordially promote the will of God, so far as his capacity and circumstances enable him, virtually opposes it.

THERE is no incoming in at the fair haven of eternal glory without sailing through the narrow strait of repentance.—Dyer.

THERE is no better evidence against the bulk of any doctrine than its decency is immortal.—Hodge.

To sin against knowledge is a much greater crime than an ignorant trespass; as the crime which is capable of no excuse is more heinous than the fault which admits of a tolerable plea.—Justin Martijr.

GRACE is a glory militant, and glory is grace triumphant; grace is glory begun, glory is grace made perfect; grace is the first degree of glory; glory is the highest degree of grace.—Dyer.

THE husk of emptiness rustle in every wind; the full corn in the ear holds up its golden fruit to the Lord of the harvest; a golden man's faith is manifested by his labours, standing not in words but in the demonstration of the spirit.

THE old city of Troy had but one gate. Go round and round and round the city, and you could find no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

IGNORANCE is named the mother of devotion, yet, if it falls in a hard ground, it is the mother of atheism; if in a soft ground, it is the parent of superstition; but if it proceeds from ill or mean opinions of God, it is a great impiety, and is as bad as atheism.

TRIBULATION may come as a flood into the church; we may be disappointed even in the brethren; but those who have the eye fixed on Christ "hold on their way" the word which they have heard and which they keep is a strong link binding them to Him, who is more than all else to them.

CHRISTIANITY is the true citizenship of the world, and universal peace, and the free exchange by all lands and tribes of their several peculiar goods and gifts, are possible only as all are grouped around and united by the cross of a common Redeemer, and the hope of a common heaven.—Wm. R. Williams.

"A PERSON converted in youth," says John Angell James, "is like the sun rising on a summer's morning to shine through the long, bright day. But a person converted late in life is like the evening star, a lovely object of Christian contemplation, but not appearing till the day is closing, and then but for a little while."

GRACE is an immortal seed that will certainly sprout up and flourish into glory—it is a living fountain that will certainly spring up unto eternal life—a ray of heavenly light that will wax brighter and brighter to a heavenly day. To set grace against sin is to set God against Satan, heaven against hell, the spirit against the flesh, and what odds can any Christian desire more?—Hopkins.

WE learn, says the London (Eng.) Weekly Review, that a new association is about to be set on foot by evangelical Churchmen and Dissenters of various denominations, to be called the United Protestant Alliance, and to have for its objects the banding together of all sections of Protestants against the attempted revival of superstitious teachings, and the protection of Protestant interest in all Parliamentary reforms.

IT is my sorrow and shame that I am so weak and defective in my love to Thee. What a wretched heart have I, that I can think, and speak, and hear, and see so much of Thy love to me, and be so little affected with it, so low in my thoughts of Thee; so cool in my desires towards Thee; so unsteady in my resolutions for Thee! Lord, pity me! Lord, help me! for yet I love Thee—I love to love Thee. I earnestly desire to love Thee better, and long to be where love shall be made perfect.—Matthew Henry.

MOST people need all the strength which a high-toned public opinion can give them to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows, and generous in the substances of life. Set the example, so greatly needed, of wholesome moderation. Show that you care for character above all else.—Rev. H. W. Fools.

THE strongest argument for the truth of Christianity is the true Christian—the man filled with the spirit of Christ. The best proof of Christ's resurrection is a living church, which itself is walking in a new life, and drawing life from Him who hath overcome death. Before such arguments, ancient Rome herself, the mightiest empire of the world, and the most hostile to Christianity, could not stand. Let us live in like manner, and then, though hell should have a short-lived triumph, eventually must be fulfilled what St. Augustine says,—"Love is the fulfilling of the truth"—Christ-Isb.

A MAN diseased in body can have little joy of his wealth, he it over so much. A golden crown cannot cure the headache, nor a velvet slipper give ease to the gout, nor a purple robe fray away a burning fever. A sick man is alike sick, where-so-ever you lay him—on a bed of gold or on a pad of straw; with a silk quilt or a sorry rag on him. So no more can riches, gold and silver, land and living—had a man much more than ever any man had—minister unto him much joy; yes, or any true or sound joy at all, where the mind is distracted and discontent. Without contentment there is no joy of aught; there is no profit, no pleasure in any thing.—Gataker.