

Should, therefore, my words appear sometimes too strong, my hearers must remember that I am speaking of times which were really wicked—quite different from the present."

The lecturer announced then that his subject for the evening was, "Claudius, a bishop of Turin in the ninth century, and the Waldensian Church, with which he was in communion." He spoke of the origin of the Papacy, and of the opposition which this institution met, particularly in Italy. The reformers of the fifteenth century did not invent anything new; denouncing the evil which had grown intolerable, they completed the work of their predecessors. But it was now that the famous Council of Trent, patching up ancient abuses, errors and unsettled questions of the middle ages, reduced the papal doctrine to a close, formal system which excludes improvement. This rough reaction estranged the papal church entirely from the rest of Christianity, though the morals of its priesthood were greatly improved on account of the Protestant opposition. During the former period the Popes reigned by faith, and fixed the lever of their power on the masses in order to subdue the king; but now that the masses asserted their independence, the Popes resorted to the patronage of the kings in order to reign by force. He related then the appointment of Claudius to the chair of Turin by Emperor Lewis, the *Meek*, in 817; his efforts to correct the growing abuses of the age, the obstacles which he met, and his discovery of the Waldensian Church, which preserved the Christian faith as simple and pure as it was at the time of the apostles. The doctrines in which Claudius and the Waldenses agreed may be expressed in a few words: "No supremacy in the Christian Church for any bishop. No such a place as Purgatory. No merit in pilgrimages and formal penances. No worship of relics or images under whatever pretext. No pagan pomp in the worship of God. No transubstantiation in the Lord's Supper." The lecturer explained the state of those doctrines at that time, and said that the greatest difficulty which Claudius had to cope with was the worship of images, because there is a tendency in our weak human nature to represent God with our material forms and passions, and the bishops of Rome early made sinful concession to this tendency, very strong in the Roman people. By these means they became popular, and snatched Rome from the dominion of the Emperor Leo Isauricus, when he proscribed the worship of the images. This was the origin of that temporal power which was afterwards confirmed to the bishops of Rome by the French kings, Pepin and Charlemagne. It was so, that the bishops of Rome, recognized as kings, ceased to be bishops and became Popes.

The lecturer spoke of the course taken by Claudius, of his works and of his death. He said that he was accused of heresy when he could no longer answer; but his writings answer for him, and besides there is a living monument of the soundness of his Christian doctrines, and that is the Waldensian Church, with which he was almost identified.

Claudius, however, was not the founder of the Waldenses. They at all times maintained that their Church is as ancient as Christianity itself, and that their faith came down to them from father to son even from the times of the Apostles. It is a fact that from the times of Claudius, in the ninth century, even to this present day, no change whatever took place in the doctrines and worship of the Waldenses, though they were too often persecuted on this account. There is therefore every reason to believe that they preserved unaltered the same faith, even

during the former period when they lived quiet and secluded in their mountain homes.

The lecturer spoke then of the indomitable missionary spirit of the Waldenses, of the manner in which they used to send out their missionaries, of their success in Italy and Europe; and explained their spirit of proselytism by their deep conviction that their church alone possessed the Christian faith, pure and simple as preached by the Apostles. They applied to themselves the passage of the Revelations speaking of the woman flying to a wilderness, and regarded the Pope as the Anti-Christ. He illustrated their belief by their coat-of-arms, consisting of a lamp burning in the darkness amidst seven stars, and surrounded by the Latin motto "Lux lucet in senobris." They had been always looking for a better time when the Church of Christ at large should be purified, in order to shine again before the world. They thought that this time had arrived when they heard of the preaching of Luther and the progress of the Reformation.

The lecturer quoted the letter which the Waldenses wrote to Luther, and related the persecutions which now fell upon them. Cromwell proved an efficient protector of the Waldenses. Louis XIV. of France, Pope Innocent XI., and Vittorio Amadeo, Prince of Piedmont, succeeded once in driving the Waldenses out of their mountains. Their bloody remnants were hospitably received in Switzerland, and afterwards in Holland. The government of the Dutch Republic offered them a large quantity of land at the Cape of Good Hope, and would have paid for their passage. They were deliberating on this offer when Henry Arnould, their future historian, stood among them like an inspired prophet. He was both a preacher and a leading warrior. "We need not," said he, "go the Cape of Good Hope. God is good hope. Let us go home." And home they went in spite of their enemies.

The Prince of Orange, who became a King of England, under the name of William III., proved an efficient protector of the Waldenses. They were called now to give a glorious proof of their true Christian spirit. Victorius Amadeas, the Prince of Piedmont, who united his arms to those of the Pope and King of France against them, was soon after deprived of his state by his former allies, the French. That bloody tyrant, now poor, alone and persecuted to death, sought for a refuge in the mountains, where the Waldenses lived. They hospitably received him, and sent the best of their youth to fight for him at the famous battle of Turin, 1706. Their valor deserved the high praises of Prince Eugene, who gained the victory and reinstated his cousin.

This conduct, however, did not save them from new persecutions. At length the last day seemed to have arrived for the Waldenses. During the year 1831, the old dynasty of Savoy was extinguished and the throne of Piedmont and Sardinia was occupied by Charles Albert of Carrignano, who was styled the King of the Jesuits, and deserved his name. This tyrant, when a private man, entered into the association of the Italian Patriots; soon after he betrayed them, and when a king put to death all of them who fell into his hands. Now to quench his remorse by a good work, he entered into a compact with Pope Gregory XVI., in order to do away with the Waldenses by quiet Jesuitical means.

A great deal of money was destined to this work, which was carried on with the most cunning artifices by the king and the monks. After fifteen years, the Waldenses were encircled, divided and overwhelmed by establishments of monks and fanatic papists, who tried by all means to pervert their wo-