

### What a Sermon should be.

It should be brief; if lengthy, it will stop our hearts in apathy, our eyes in sleep. The dull will yawn, the chapel fervent doze, Attention flag, and memory's portals close.

It should be warm; a living altar call, To melt the icy heart and charm the soul; A sapsid, dull harangue, however read, Will never rouse the soul, or raise the dead.

It should be simple, practical, and clear; No fine-spun theory to please the ear; No curious tale to tickle the pride, And leave the poor and plain undecided.

It should be tender and affectionate, As his warm those who wept St. Salem's fate; The fiery love, with words of fire, Will sweetly warm and avert the pestilence.

It should be manly, just, and rational, Wisely conceived, and well expressed; With still with silly notions, apt to stain A sacred desk, and show a muddy brain.

It should possess a well adapted grace, To situation, audience, time, and place; A sermon for'd for scholars, statesmen, lords, With psalms and mechanics ill accords.

It should with evangetic beauties bloom, Like Paul's at Corinth, Athens, or at Rome; With some Epictetus or Sterne extol'd, A gracious Saviour is the Gospel theme!

It should be mix'd with many an ardent prayer, To reach the heart and fix and fasten there; When God and man are mutually address'd, God grants a blessing, man is truly blest!

It should be closely, well applied at last, To make the moral nail securely fast; *Thou art the man, and thou alone, will make A Felix tremble, and a David quake!*

From the Crusader.

### The Confessors of Jesus Christ in Italy During the 16th Century.

GIUFFRÉDO VARAGLIA.

In the centre of Turin, there is a beautiful square, called *Piazza Castello*, where now waves the standard of civil and religious liberty. But how different and horrid was the spectacle to be seen there three centuries ago! A funeral pile was erected on this square by the monkish tyranny and sanguinary fanaticism of Rome. Upon this stake a man was to be burnt! And for what crime? For having worshipped God according to the dictates of his conscience, and sought his salvation through other means than those presented by the Romish Church. This man was Giuffrédò Varaglia, a Piedmontese citizen, and the son of a gallant captain who had been one of the most zealous persecutors of the Waldenses in 1488. It was in fact, about this epoch, that the Roman pontiff began to advise their bishops anduncios to persecute the poor Waldenses in their mountains. A similar order had been addressed to the barons and princes, that they might join in this crusade of a new kind; hence the following edicts, which give us specimens of these Christian proceedings. The Bull of Innocent VIII. says that these Waldenses must be chased and *driv'd like venomous serpents*. The same Bull grants plenary indulgence, in life and death, and the property of the victims, to every one who would *slay, burn, or slaughter and destruction*; it declared at the same time infamous and rebels all people who should refuse to take part in these sanguinary measures against the Waldenses. And this law emanated from the Vatican under the sacerdotal pontificate of Innocent VIII. In his youth Giuffrédò had been faithful to his origin; he put on the cassock of a Franciscan, and undertook to pursue the work of conversion which his father had begun with so much violence. But all these rash attempts turned to no account; neither the sophisms of the monk nor the sword of the bully could prevail against the faith of these simple-hearted mountaineers. On the contrary, the warm advocate of the Romish doctrines soon embraced the creed he was so zealously striving to eradicate from the world. The fact is, that not having found in the order of St. Francis the peace and perfection he was dreaming of, young Varaglia left his convent and went to that of the Capuchins. He was attracted there by the great fame of Bernardino of Siena, and the hope of finding in that order the salvation and calm for which he was so anxiously longing. Together with twelve young friends and the famous Bernardino, he began to travel over Italy and preach Catholic doctrines; but soon becoming disgusted with his own faith and deeply interested in the new reforms preached by Luther and Calvin, the young Varaglia refused to exercise his office as a priest, and this desertion produced a great scandal in Italy; this comrades began to be suspected by the Holy See, and were soon called back to Rome, where, for several years, they remained under sharp watch.

More deeply compromised than any of his companions, Giuffrédò was not released until he had exchanged his monkish robe for that of a priest, and abjured his heretical doctrines. In this new dignity he was provided with large benefices, and about 1556, followed the Pope's legate to the French courts. But in this diplomatic mission, his doubts far from clearing away, on the contrary, he propagated his new faith, and how many ministers in these functions, &c. Giuffrédò answered, with calmness and dignity: "The number of the true believers is so great, my lords, and is so rapidly increasing every day, that if you were to order they should all be burnt, the wood would be wanting for your tortures sooner than for the propagation of the Gospel!" His confession, his open and frank language, his earnest enthusiasm, his scornful manner, every thing, in one word, combined to aggravate his position, and render inevitable his condemnation and doom.

Several high persons, among whom, were the bishop he had been acquainted with in better times, the president of St. Juliana, and other members of the parliament, to whom he had daily met during his embassy in France. But all their efforts were less; Giuffrédò Varaglia stood inflexible. The contents of the Holy Scriptures, did he still say, "are my only and sole religion;

his parishioners, and left them with the promise to return soon. But, alas! it was the last interview he had with them; he never came back to Lucerne. The Inquisition was too eager for his blood; it sent its sbirri to seize the victim, on his entering the city, and deliver him into the hands of the doomsman.

A biographer of great merit asserts, that the object of Varaglia's last voyage was entirely religious, and, in fact, the first examination to which he was subjected, proved that he had been invited to Dronero by persons who were anxious to have his opinion upon the doctrine of justification. But it may be that this invitation was only a snare to lead him away from his parishioners, and inveigle him into the ambush which had been laid for him at Dronero. Be that as it may, it is certain that he was arrested and put into prison in the city of Barge, through which he was passing; and it is likewise certain that Varaglia might have escaped from his prison, but that he was too honest to abuse the indulgence and kindness evinced by his guardians, and, rather than compromise them, he preferred to confront the severity of the law, and the magisterial fanaticism, from whom he had nothing to expect, but the most extreme rigour. The fact is, he was soon transferred to Turin, and tried as a heretic.

Great was the delight of the priesthood, when they heard that the abhorred pastor, whom they had been slandering for so long a time, was finally in the prison-house. They wanted his blood. They applied, therefore, all their influence at court to hasten the trial and condemnation of poor Giuffrédò. They put forth all the intrigues and secret manoeuvres in which they are so skilful, to persuade the court and public at large, that a terrible example was indispensable to the honour of the holy religion, and the wishes of the holy pontiff. Though vaguely expressed, the desire of the Pope was nothing short of the victim's death.

The prisoner was first interrogated as to the metres which induced him to abjure the religion of his ancestors, and embrace that against which he so energetically fought in former times. He frankly answered, that after many years of deep study and meditation, he had been obliged to acknowledge that the Romish Church was stained with many errors and gross corruptions; that, on the other hand, the so much calumniated Evangelical Church was entirely free from these vices, and lived only according to the rules of truth and justice, because it had no other law but the divine word and faith.

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He next answered by special permission, a long and elaborate discourse, in which the doctrine admitted as an article of faith by the council of Lateran in 1215, and known under the barbarous name of *Transubstantiation*. Speaking at the same time about the mass, he styled it a *horrible idolatry and profanation of the Holy Supper*, and said that in this ceremony it was the bread, not Christ, which was adored, adoration which was not, of course, known to the Fathers of Christianity, who simply taught the faithful to raise their hearts and adore the body of Jesus Christ, who is in heaven, without standing at the symbol, or believing that it is really the divine substance, which is thus multiplied every day in the thousands of wafers that are consecrated, as is said, by the Romish Church. Giuffrédò went on observing, that by adopting it, it is not a wafer but the real body of Christ which is offered in sacrifice, as this prayer shows: *Suscipe Sancte pater hunc hostiam quam offero tibi pro immemorabilibus peccatis meis*. Catholicism upsets all the doctrine of Scriptures, which say, that by his sacrifice once made, Christ redeemed the sins of mankind;—thus proving that no other sacrifice was therefore required, &c.

About the morals he had preached to his flock, Varaglia confessed that he always advised them to follow simply and exclusively the Word of God,—to live with purity and justice,—to subdue their passions,—and obey the orders of the legitimate authority, as these orders did not conflict too directly with their faith.

When they showed him the royal decree by which he was accused of heresy, Giuffrédò tried to establish that he never did anything against the king's law; that he simply preached the lessons of the Gospel, without taking the liberty of interpreting God's word at his caprice, that in so doing, he simply followed the example of the Fathers, who went and propagated the truths of the Scripture in spite of the emperors' edicts and persecutions; so much to the abuses of which he was himself the victim, &c.

The members of the tribunal asked him who were the persons by whom he had been assisted, advised, and supported in his impious prophecies, and how many and how many his ministers in these functions, &c. Giuffrédò answered, with calmness and dignity: "The number of the true believers is so great, my lords, and is so rapidly increasing every day, that if you were to order they should all be burnt, the wood would be wanting for your tortures sooner than for the propagation of the Gospel!" His confession, his open and frank language, his earnest enthusiasm, his scornful manner, every thing, in one word, combined to aggravate his position, and render inevitable his condemnation and doom.

I shall remain faithful to the teachings of the New and Old Testaments; and I shall be happy to seal with my blood the truths that have been revealed to me by our divine Saviour."

No such firmness exasperated the inquisitors, but excited the utmost admiration and sympathy in those who had the same evangelical faith with him. The rumor of his noble conduct spread even to Geneva, and John Calvin directed even to the poor prisoner a warm letter, wherein he expressed the most enthusiastic admiration, and salutary advice. This letter was a great comfort to Giuffrédò, and supported him in his martyrdom. This letter bears the date of December 17th, 1557.

A few days later he was condemned by the parliament to be hanged, and his body consumed by fire. Scarcely had the day of the 23rd March begun to dawn, than a multitude of citizens appeared on the square. A great festival seemed to be at hand; all the streets were full of people; Piazza Castello was especially the centre of these movements. Old men and infants, ladies and peasant women, noblemen and commoners, were flowing in from every quarter. Windows, balconies, terraces, even the roofs of the houses, and any other place where one foot could stand, disappeared under this ocean of human beings, eager and anxious to gaze at the man of great courage and terrible accusations. The crowd was first addressed by the champion, once, of the Romish Church—the dreaded foe and eloquent preacher against the heretics,—this man had become, in his mature age, the apostle and martyr of the same heresy he so long warred against.

Once more he said, "I will never die; and thou shalt glorify me!" Thus prepared, we have in comparative quiet passed on in the journey of life; our anchor has been cast on safe ground, and our bark has sometimes rocked, as storms will sometimes blow and waves rise, our anchor has not dragged, which would indicate that we were in danger. In the course of years, sons and daughters were born to us. These events added new incentives to call upon God, and invested the privilege with new and increasing interest. The little dependent beings, who could sustain them? who safely conduct them through all our watchtowers, we well know that God alone in his wise providence could do this. And as we had the daily conviction that they were immortal beings, and confided to our care, we felt the need of Divine wisdom and instruction to aid us in fulfilling this most important trust. With all our watchtowers, we well know that we should be unable to direct them safely over the stormy passage of life. We could not be present with them at all times. Often we could not know where they were; nor could we foresee the temptations and trials which would overtake them in those circumstances greatly enhance the value of prayer.

In process of time, these children advanced to manhood and womanhood. In the natural order of things they left us. Some of them embarked in business. Some were married, and have children growing up around us. In the course of time, we find family prayer as great a privilege now as formerly, perhaps even greater. We have more to pray for, and even greater solicitude on their account. When our children were young, and the cold wintry storm howled around our dwelling, their mother, who sat in the room, was able to conduct them to their little rooms, and see them quietly and snugly in their bed; each one being able to say, as Cooper so beautifully said of his mother, "The night shall not trouble me."

Arrived at the foot of the pile, Giuffrédò was chained to the pole, and asked whether he was willing or not to abjure his religious doctrines. He answered, "I am willing to do so, if I am convinced from the Bible of any error; but that he could not admit any other authority, since he did not know any other basis of creed and guide of conduct but this Holy Book. These words were repeated by the martyr, and he was then asked to do so, if he was convinced from the Bible of any error; but that he could not admit any other authority, since he did not know any other basis of creed and guide of conduct but this Holy Book. These words were repeated by the martyr, and he was then asked to do so, if he was convinced from the Bible of any error; but that he could not admit any other authority, since he did not know any other basis of creed and guide of conduct but this Holy Book. 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