

The Factor and People.

THE PAULICIANS.

Concl. dcd.

The Paulicians seem to have been driven now to desperation. They made frequent predatory expeditions into the Byzantine empire, and, aided by the Saracens, retaliated in a spirit of revenge, which greatly pained their old peace-loving leader. He boldly expressed his disapprobation of their conduct, and admonished them to practice forbearance, but all with little or no effect. However, his end was at hand. He had fought a good fight, he had finished his course, he had kept the faith; and like a shock of corn fully ripe, he was soon to be gathered to his fathers. At Colosse he employed his spare moments at his trade; and whilst alone one day, felling some trees on the woody slopes of Argæus, he was attacked by a ruffian named Tzano, of Nicopolis, who, taking advantage of his years and failing strength, chopped him in two with his own axe. This happened in the year 836, and ended a worthy life of thirty-three years spent in the cause of the Master.

After his death, the Paulicians, for some unknown reasons, resolved to entrust the civil oversight of the community (as they had always intrusted their religious affairs,) to a number of the prominent men of their body, instead of to one person, as had formerly been done. Amongst the political council thus formed were men of eminence and worth, of whom nothing besides is known except the names, some of these being Michael, Canacares, John, Theodotus, Basil, Zosimus, and others. This plan of supervision was followed by a partial falling away on the part of the people from their remarkable pious and humble disposition, to one of secular aggrandisement. Whilst their form of government was federal, and their head was the free choice of the people, they seemed to have been zealous and united; but as soon as a supervisory committee was formed, their confidence was shaken, for the central object of their trust was gone. In consequence, a portion of them residing in Cynoschora, broke out into open rebellion, and banding themselves together, put to death the imperial judges and the inquisitors, Thomas, bishop of Neo-Cesarea, and Paracodacias, the abbot. The Paulicians were then compelled to form Colosso into a military colony for protection, and were continually making incursions into the neighboring countries for pillage or revenge. This state of affairs continued until the year 841, when Theodora, the patroness of image-worship, ascended the Byzantine throne; and from her inconsiderate zeal, the Paulicians suffered even greater calamities than any that had hitherto befallen them. She resolved to bring them into the Church in a body, or, if they remained steadfast, to crush them out of existence. For the accomplishment of this inhuman design, in the year 846 she sent noblemen and magistrates into the different provinces of the empire, with orders to spare none who held such a perverse creed. During this short persecution, at least one hundred thousand persons perished, and many of them no doubt for no other crime than iconoclastic tendencies. Still, a remnant was saved; for about five thousand fled once more into the Saracen domains, where the Emir of Melitene again received them. Here they built a city which, with the region around it, they called by the name of Tibricea. Their former capital, Colosse, seems to have been destroyed, for it is never mentioned again.

Whilst such persecutions were raging, and the spirit of retaliation was burning in their bosoms, their religious zeal seems to have greatly abated, and their love for the spread of the gospel almost entirely died out. Their unchristian actions show that they had now lost, in a great measure, the spirit of that true devotion which characterized their forefathers; and not only was their good name greatly marred, but their schemes of worldly ambition oftentimes frustrated. As they were now more political than religious, they could not exist long without a temporal head, and were again fortunate in their selection. Carbeas had been at one time first adjutant of the guards of the imperial forces in the east, but had become a worthy Paulician, and was waiting for an opportunity of avenging the death of his father, who had been impaled by the inhuman inquisitors. Skilled in generalship, he formed the five thousand fugitives into a standing army, and negotiating with the Mohammedan Caliph, defied the forces of the cruel Theodora.

Whilst thus engaged, his forces were increased by a union with the Baanites, in this way healing the division made by Baanes Rupas over ninety years before. This union seems to have been made more on a political than on a religious basis. Their characteristic feature as reformers of the corrupt Church was lost sight of in the midst of such civil commotions; but, for all this, we cannot say that they lost sight of the doctrines for which their fathers had died, or that the mass of the people held them with less strictness and purity. The Paulician army, led on by the strategic skill of Carbeas, repeatedly put to flight the combined forces of Michael the drunkard, so that he was at last compelled to march to the scene of action in person. The contending hosts met under the walls of Samosata, where the Paulicians completely routed the imperial hosts, and having captured a number of generals and over a hundred tribunes, carried them to their strongholds, to be kept as hostages.

About this time a portion of Paulicians separated and formed a distinct sect; but the accounts of their rise, progress, and distinguishing characteristics are so meagre, that almost nothing reliable can be gathered concerning them. They originated in the province of Tzarat, by the teachings of a Paulician named Sembat, and as this Church was formed in the village of Thabrake, they were called by the name of Thabrakians. Having existed for about one hundred and fifty or two hundred years, they gradually became extinct.

Carbeas died about the year 867, and his Paulician chieftain Chrysocheris as his successor, who, aided by the Saracens,

ravished the fairest provinces of the Grecian empire without opposition. In a still more secular spirit than that which had actuated Carbeas, he retaliated the persecutions of his sect by the pillage of Nice, Nicomedia, Ancyra, and Ephesus, so that the very temple of Ephesus was made a stable for the mules and horses of the Paulician army to rest in. For more than thirty years did this warlike spirit exist, causing many of the unoffending and helpless to spend a miserable existence as exiles in the Saracen territories.

The Emperor Basil found his forces greatly reduced by such repeated defeats, and made proposals of peace, but all to no purpose. Finding that there was nothing left but to crush them by numbers, he reinforced his army, and leaving Constantianople, marched across the country to their chief fortress, Tephrica, without opposition. But when he was made aware of the strength of their fortifications, the numbers of their allied hosts throughout the country, and the ample provision made for a protracted war, he saw that victory was impossible, and returned to Constantinople, without striking a single effective blow.

However, in the year 870, his army had two engagements with the Paulicians, and the following year, by some strategic movement, Chrysocheris was surprised and slain, whilst the Paulician army was almost entirely annihilated in a narrow defile of the mountains near by.

During the engagements of the year 870, mentioned above, Basil sent one of his courtiers, named Petrus Siculus, as an envoy to Chrysocheris, at Tibricea, to negotiate with him about an exchange of prisoners. He remained nine months amongst them, and afterwards wrote their history, which, as might have been expected, is full of accusations, either erroneous or altogether false. There is a vein of persistent misrepresentation running through the whole work, which is so manifest that it can scarcely escape the most careless observation.

About this time, also, they added to their incomplete Bible—consisting of the four Gospels and the Pauline Epistles—the Acts and the Epistles of John, James, and Jude; so that, with the exception of the Epistles of Peter and the Apocalypse, their New Testament was complete. They were familiar with the Old Testament also, although no express mention is made of it by their historians. The Apocalypse was afterwards received; but so guarded were they, that it is exceedingly uncertain whether they ever received the Epistles of Peter or not.

After the disastrous defeat above mentioned, the Paulician political power was completely broken; their fortress, Tephrica, was reduced, and once more they had to seek the aid of the friendly Saracens. Protected by the warlike people and by their own mountain fastnesses, they kept up a kind of independence until the close of that century, during which time many on both sides were slain, and several of the fairest provinces of the Grecian empire were ruined. Such warfare so troubled Theodorus, the neighboring bishop of Antioch, that, fearful for his own flock, he petitioned the Emperor to have them removed. In accordance with this request, Basil, with a powerful army, forcibly transplanted a colony of them into Bulgaria, giving them Philippopolis as their centre and capital. Ever since the middle of the eighth century, when the first colony had been settled in Thrace, a regular correspondence had taken place, and no doubt a continual emigration had been going on from Asia Minor. Consequently, by weakening their force in the east, he mightily strengthened that of the west, and did the most opportune thing for the further extension of his cause of reformation.

There is here a gap of a whole century in the history of the Paulicians, during which they were no doubt assiduously promulgating their doctrines and gradually increasing in strength and numbers; for their political spirit seems to have been in a great measure broken up, and they evidently turned their attention for the time being to the advancement of their religious interests, with renewed energy and zeal.

In the year 970, a treaty was made with them by the Emperor, John Zimisces, by which a large number of them, together with other religious sects, were transplanted from Syria to the valleys along the base of the mountains of Hæmus, in Thrace. These, with the Paulicians already there, were appointed to guard the northern frontier against the Scythian hordes that were threatening to invade the empire. Being here the dominant party, the Paulicians had for a little while greater freedom, and occupied villages and fortresses in Epirus and Macedonia, as well as important strongholds in Thrace and Bulgaria, but nevertheless were in continual conflict with the Church, and oftentimes with the State.

What became of the remnant that remained in Asia Minor after the last exodus, is not definitely known. It is, however, likely that they never left the rocky defiles of Armenia, but either died out shortly afterwards, or became incorporated with the neighboring sects that were continually breaking away from the bonds of a corrupt and demoralising Church.

From Thrace and Bulgaria the Paulicians were soon obliged to emigrate, on account of the persecutions which they suffered, both from Church and State. They moved westward, and in the course of time made settlements in Macedonia, Sicily, and Northern Italy, particularly in Lombardy and Piedmont, where numerous churches were formed, which were at continual variance with the established Church. In Italy they received the names of *Paterini* and *Cathari*: the former from a certain part of the city of Milan, called Pateria, where they held their assemblies; and the latter is probably derived from the Greek word signifying the pure.

We pause here to remark how orthodox the Paulicians were in their Church polity, as well as in their theology. They had churches and congregations, which were presided over by pastors and teachers, without being encumbered with other offices which are neither necessary nor commanded. These churches were linked together by a higher court; for in Italy they rest at Pateria, in Milan, on

certain occasions, as general assemblies, presided over by their western patriarch or moderator, and seem to have no other offices except those of leader or president and pastor.

Their secular spirit had now passed away, and in its place came an earnest desire for evangelizing the southern and eastern provinces of Europe, as they had endeavored to do in Asia Minor. In leaving their home in the east, they had left their warlike retaliating spirit behind them; and now, in this land of their adoption, they once more devoted themselves exclusively to the work of the Master, and instead of seeking after military or political power, again became faithful soldiers of the cross and followers of the Lamb. Many of them took up a wandering life, and, actuated by a true missionary spirit, spread their doctrines with great zeal and success.

In their westward peregrinations, they came to the foot of the Alps, where they found the Waldenses professing the same doctrines with their own, in all their simplicity and purity. This noble band of reformers had existed from the primitive times of the Church, and, walked about by the good providence of God, as they were by their own mountain resorts, they had kept the gospel lamp burning in the midst of great mystical gloom and heathen darkness. It is remarkable that, so far as we know, they were entirely ignorant of each other's trials and teachings; and yet, when they met, their doctrines were found to be almost identical, clearly showing that they were both living witnesses for the same truth, actuated by the same spirit, and watched over by the same Head and Lord.

Not long afterwards, many of them scaled the Alpine range, and descending into France, found the Albigenses or Albigenses holding the same truths with all godly sincerity, amongst whom they settled, and were called by their name, although, coming from Bulgaria. However, they were often called *Bulgarians*, which the French corrupted into *Bougres*, as a term of reproach. Their arrival in France took place about the year 1011, and they were first noticed at Aquitaine by the established Church, which, in the year 1016, evoked a Synod to be held at Toulouse, for the purpose of debating their conditions and actions. As this branch of the Paulicians was now at a considerable distance from Milan, and could not attend the appointed assemblies in that city, it appointed one to be held at Orleans, which seems to have been presided over by a moderator.

From Italy and France the Paulicians extended their missionary operations northward into Germany, where they received the name of *Gusarti*, which is probably derived from the country bordering on the Black Sea, from whence they had come.

Thus, in a short space of time, the sect was scattered throughout the most of Europe, and drew vast numbers into its rank by the teaching and sanctity of its members. Their great centre was still in Milan, where their assemblies were held, and this continued to be the case until the middle of the eleventh century. Their general name of Paulician or Palkian, was changed into Publican, Paphlagonian, and Poplician, according to the nationality in which they resided, until all were lost by their becoming absorbed into the Albigenses and Waldenses.

Their distinct history in western Europe ended soon after, but in Thrace and Bulgaria it still remained distinct and separate.

Passing over a century of unimportant events, about the year 1140, Alexis Comnenus determined to try the effect of a public discussion with the Paulicians, being one of the most refined minds of the age, and well able to combat the various theories then in existence. For this purpose he fixed his winter quarters at Philippopolis, the Paulician capital, and spent days and nights in discussion with them, using such means to enforce his arguments as circumstance required. Those who recanted and joined the Church lived by themselves, so that in a short time a city sprang up, which was honored by the name of Alexis. Those, however, who resisted alike promises, rewards, and punishments, were banished to life-long exile, their capital, Philippopolis, was taken from them, and their lives were spared more from motives of prudence than mercy.

After this, the Paulicians in Bulgaria and Thrace passed under the name of *Bogomiles*, either originating that sect, or being assimilated by it; and thus the distinctive history of this notable sect is brought to a close by their being incorporated into those three other bodies, viz., the Albigenses, Waldenses, and Bogomiles. Eneas Sylvius mentions their existence in Bulgaria, Hungary, and Slavonia, in the fifteenth century. In the seventeenth century, Peter Deodatus, archbishop of St. Sophia, in Constantinople, brought many of those residing near Nicopolis in Bulgaria, who were no doubt descended from the Paulicians, over to the Greek Church; and at the present time, the so-called Paulicians, still living around their old capital, are steeped in the greatest ignorance, superstition, and degradation. They know little or nothing of their ancestors, and their religion is corrupted by many of those rites and ceremonies which their forefathers had so faithfully contended against.

In conclusion, we would reiterate our firm belief that the Paulicians were a noble band of Protestants, living long before the time of the Reformation, and that their history has not only been overlooked, but shamefully misrepresented. This conviction is based upon a threefold argument, drawn from their history and doctrines:

- 1st. Their high esteem for the logical, doctrinal, and practical epistles of the apostle Paul.—They moulded their rules of faith and practice, and tested all the theories of other sectaries by his teachings; and to be Pauline, is to be orthodox and pure.
- 2d. Their nearness to the Apostolic form of government.—As they had only pastors and teachers with chosen moderators over their assemblies, they were entirely free from Papal errors as to hierarchical offices—errors which characterize some denominations of the Protestant Church in our day.
- 3d. Their opposition to the corrupt practices of the established Church.—They had separated because they could not toler-

ate its many errors and innovations; and their hostility to these was the occasion of their being persecuted for over five hundred years, by both Church and State.

Thrice call ye faithful shepherds of the fold, By turtles unsubdued, unbridled by gold; In your high room of honor, honored meet, Ye chose the martyr's, not the prelate's post; Firmly the thorny path of suffering trod, And counted death all gain to live with God."

The Late Dr. Cook, Haddington.

The intimation in our paper last week would prepare our readers for the notice of the death of this well-known minister of the Established Church of Scotland, who died last Friday. Dr. Cook came of a race which has given able and famous men to the Church of Scotland. His father, Dr. George Cook, of St. Andrews, was for some years the acknowledged head of the "Moderate" party in the Church. His cousin, Dr. John Cook, of St. Leonard's, rendered excellent service in his day; and his brother, the late Alexander Shank Cook, filled creditably the post of Procurator of the Church, and was one of the most eloquent debaters in the General Assembly. Indeed, when on one occasion we had Professor John Cook as Moderator, Mr. Shank Cook as Procurator, Dr. John as Principal Clerk, and a third brother addressing the House, it was whispered round the benches, "too many Cooks!" Dr. Cook was a native of Laur-onckirk, where his father, the well-known Dr. George Cook, ministered previous to his translation as the successor to Dr. Chalmers in the Moral Philosophy Chair at St. Andrews. He was born in the year 1808. Having studied for the Church, he was in 1832, almost immediately after receiving license as a preacher, nominated by the Senatus of the United College to the parish of Cults, in Fife, the patronage of which is vested in them. His incumbency here was of brief duration, for next year he was transferred to Haddington as minister of the second charge, in succession to Dr. Sibbald—being afterwards promoted to the first charge on the death of Dr. Lorimer. He ministered there for fully forty years. Shortly after 1848, or at least after Principal Macfarlane's retirement from public life, Dr. Cook was regarded as the leader of the Moderate party. In May, 1843, he was suspended from the General Assembly from his judicial functions as a member of Presbytery for holding communion with the ministers of Strathbogie. The suspension lasted for about a year. In the same year the University of St. Andrews conferred upon him the degree of D.D. In 1869 he was elected second clerk of the General Assembly, on the death of Principal Lee; in 1862, on the death of Dr. Simpson, he became chief clerk; and in 1868 he was elected Moderator of the General Assembly. Since the resignation of Dr. Muir, in 1849, he has also been Convener of the General Assembly's Committee on Education. On nearly all questions which have agitated the Church in his time, he may be said to have been the leader of the minority. This was the case particularly with all those matters which arose out of Lord Aberdeen's Act of 1844. All unpopular causes were pretty sure to find a defender in Dr. Cook. He was unfortunately pre-empted over so hardly bested, the minister of Haddington had always a good word, often a powerful speech, and generally a ready joke for him. When the late Dr. Robert Leo was in trouble, more than once he was indebted to Dr. Cook, and when a late Commission of Assembly intervened to prevent Dr. Wallace's appointment as Professor of Church History, it was, above all, owing to Dr. Cook's speeches in Commission and Assembly that a large majority was obtained in his favour. But it was especially in connection with the subject of patronage that Dr. Cook maintained the attitude of determined and unconquerable opposition. So late as last month he testified against the measure that had passed parliament, undismayed by his minority of 19 in the last General Assembly. His death will be felt as a great loss to his Church. Dr. Cook has been long a widower, and leaves three unmarried daughters.—*Weekly Review.*

Were the sun to be blotted out of the heavens, every leaf and flower would wither, and life would cease. Without sunshine earth would be a desert. Jehovah is the Sun of the soul. Without his beams all is not merely darkness, but death. His love is the sunshine that gladdens and revives us. Where that love is shed down, all is peace; where that love is withheld, all is sadness, and terror, and gloom. Life is not life when the love is hidden. In his favor is life. The favor of others may cheer us for an hour, and make us forget our weariness; but it leaves the soul as heavy and dark as before. It does not comfort, it does not quicken, it does not heal or refresh. Only of God's love can it be said that in it is life. Yes, it contains life for us, the true life of the soul, and he who findeth this favor findeth life. The possession of that favor is blessedness. Nor is this favor hard to find. It does not need to be bought. It is freely given. We have but to take it. Like the sunshine, it is around us, and we have but to give it entrance. God sends us the good news of it in the gospel of his grace; and he who simply receives that gospel is at once put in possession of the divine favor, the whole free love of God which is in Christ Jesus our Lord. Hence the apostle says, "We have known and believed the love that God hath to us." (1 John iv. 16.)—*H. Bonar, D. D.*

The Soul's True Sun.

The tender father values his child's kiss because it is a gust of love from the child's heart. Thus God approves even of the simple wish when nothing is done, because he sees the heart that desires to do it.—*Norman MacLeod.*

There are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is ever futile in his strivings, and misses results by impatience. He who works steadily and waits patiently may have a long journey before him; but at its close he will find his reward.

Wisdom's Dealings.

Faith is a flower upon a dead man's heart.—*Motherwell.*
Promise cautiously; but when you have promised, fulfil scrupulously.
The greatest happiness of a creature is not to have the creature for its happiness.—*Dyer.*

It is needful to trust as well as to pray—to believe that strength will come, to reach out the hand of faith to receive it.
He that cannot forgive others breaks the bridge over which he must pass himself; for every man has need to be forgiven.—*Lord Herbert.*

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

Just as a mother grieves over her child's weakness and faultiness, but still loves him most tenderly, so God cherishes us, notwithstanding all our frailty.

As the Lord's mercies are now every morning, so those to whom they come have a perpetual freshness of his untouched by the burden and heat of the day.

Does thou pray with all thy might? then, though thy might be weak in itself, it shall be accepted; for God accepteth according to what a man hath, and not according to what a man hath not.—*Dr. Goodwin.*

He who can look up to his God with the most believing confidence is sure to look most gently on his fellow man; while he who slanders to lift his eye to heaven casts the haughtiest glances on the things of earth.

Our short-sighted eyes cannot see dangers, or, seeing them, are appalled. There is no safe way through the wilderness of this world, but as one crosses a foaming torrent—fix your eyes upon God and on the other side.—*Anna Warner.*

The earth is every day overspread with the veil of night, for the same reason that cages of birds are darkened: so that we may more readily apprehend the higher harmonies of thought in the hush and stillness of darkness.—*Jean Paul.*

Gratefulness is an excellent wearing quality. It has been called the bright weather of the heart. It gives harmony to the soul, and is a perpetual song without words. It is tantamount to repose. It enables nature to recourt its strength; whereas worry and discontent debilitate it, involving constant wear and tear.

Every song soothes and uplifts. It is just possible that at times a song is as good as a prayer. Indeed, a song of the pure kind recognized in Scripture is akin to a petition, which it is also in the spirit of thanksgiving. The "sweet singer of Israel" wedded his sincerest prayers to melody, and wafted them upward on the night air from his throbbing heart.

The more we sink into the infirmities of age, the nearer we are to immortal youth. All people are young in the other world. That state is an eternal spring, ever fresh and flourishing. Now, to pass from mid-night into noon on the sudden, to be decrepit one minute and all spirit and activity the next, must be a most desirable change. To call this dying is an abuse of language.—*Cuyler.*

Oh! it is a glorious fact that prayers are noticed in heaven. The poor broken-hearted sinner, climbing up to his chamber, bends his knee, but can only utter his wailing in the language of sighs and tears. Lo! that groan has made all the harps of heaven thrill with music, that tear has been caught by God, and put into the lachrymatory of heaven, to be perpetually preserved. The suppliant, whose fears prevent his words, will be well understood by the Most High.

While we hear even hardened Pharaoh under the dread of immediate destruction, not only consenting to let the Lord's people go, according to the utmost demands of Moses and Aaron, but even entreating them to bless him also, we may know what, in general, to think of the confessions and pious language which are extorted from many wicked men, when death affrights them, which, being injudiciously attested as genuine repentance by some Christians and ministers, often give encouragement to others to procrastinate, in hope of being saved in the same manner.—*Scott.*

It will probably be found that those qualities which come under the head of follies, rather than of vices, render people most intolerable as companions and coadjutors. For example, it may be observed that those persons have a more worn, jaded and dispirited look than any others, who have to live with people who make difficulties on every occasion, great or small. It is astonishing to see how this practice of making difficulties grows into a confirmed habit of mind, and what disheartenment it occasions. The favour of life is taken out of it when you know that nothing you propose to do, or suggest, hope for or endeavour, will meet with any response but an enumeration of the difficulties which lie in the path you wish to travel.—*Arthur Helps.*

The *Friend of India* gives an account of a new religious teacher who is at the head of a very extensive religious movement in the Goojats. His disciples already number many thousands and are composed of nearly every caste. He is called the Dhuloo Babajee, literally the Father of Dust; probably for the reason that he always sleeps on the bare ground. Babajee is very abstemious, has but one meal a day, drinks only water or milk, and never indulges in narcotics. He denounces idolatry, caste, the Brahmins, and the use of spirituous liquors. He inculcates the worship of the Creator and Preserver of the world, and the practice of devotion and prayer to God, truth, charity, and chastity. Whole villages have adopted him as their teacher, and have given up idolatry as far as the worship of the village idols are concerned. His dress is of the most primitive character, composed of a strip of the bark of a tree called Kumbho. His disciples have a number of hymns, composed by themselves, which they sing with great earnestness. The hymns are in praise of the indefeasible God, and contain ideas which must have been derived from Christian books, with others that savour of Hinduism.