

Fall 2019

KNAPP SEYMOUR UNIVERSITY



“Ecclesiology”:
The Doctrine of Pentecostal
Church

Dr. Elmer R. Masters

881 N. Lake St., Sp. #331

Hemet, California 92544

(951) 742-1445

Did the early church have an experience which included the miraculous and which since has been taken away from God's people? Such a question naturally arises in the hearts and minds of honest sincere people and this question requires an answer. Some have felt that this experience of the miraculous ceased with the apostles. They must have formed such a conclusion from their own limited experience or been aided by relying on the critical statements and writings of others. The scripture and history prove that God never was anything to any person which He has not been ever since that hour or which He will not be in the future. Bushnell asks a similar question and then answers it thus,

. . . what has become of the miracles and supernatural gifts of the gospel era? These were associated historically with the planting of Christianity What then, it is peremptorily required to answer, has become of these miracles, these tongues, gifts of healings, prophecy? . . . There may certainly be reasons for such miracles and gifts of the spirit, apart from any authentication of new books of scripture. Indeed, they might possibly be wanted even more, to break up the monotony likely to follow, when revelations have ceased, and the word of scripture is forever closed up; wanted also possibly to lift the church out of the abysses of a mere second-hand religion, keeping it alive and open to the realities of God's immediate visitation . . . the truer and more rational question is, Whether they have not always remained, as in the apostolic age? . . . and this, on very deliberate and careful search appears to be the true opinion. We are able too, it will be seen, to verify this opinion by abundant facts.

There were many others like Bushnell who were very open to the operation of God's miraculous power today. A statement is found in *Spiritual Reformers of the Sixteenth and Seventeenth Centuries* by Rufus M. Jones. In his introduction, he says, "This of 'spiritual religion,' though eventually stamped out in particular form of Montanism, re-appeared again and again, with peculiar local and temporal variations-, in the history of Christianity."³ Surely any honest person whether they agreed with the scriptural foundation of the phenomena or not would of necessity agree with Bushnell when he declares, ". . . the clumsy assumption commonly held, of a cessation of the apostolic gifts, at about some given date is forever exploded . . ." It is to bring together the facts from many sources which prove beyond doubt that God always has been the same that this book has been written. I have embodied a considerable amount of source material, both by internal and external documentation, and, for this course, I make no apologies. I am sure the individual who is critical of our doctrinal position would be more interested in comments from the source than anything which would be solely my personal opinion.

REV. DR. ELMER RAY MASTERS

Healings And Miracles in the First Five Books of the New Testament

The Gospel of Matthew: There are 28 chapters and 1071 verses. Of those, 91 verses are given to our Lord's healing miracles and 66 to His other miracles such as quelling the storm on Galilee and feeding the 5,000. That means about 1/11th part is used in reporting His healings and as much as a 7th to his miracles as a whole.

The Gospel of Mark: There are 16 chapters and 678 verses. Healings take 131 verses and other miracles 74, which means nearly 1/5th of Mark's space is given to the healings and almost 1/3rd when other miracles are included.

The Gospel of Luke: There are 24 chapters and 1151 verses. The healings runs away with 132 verses and the other supernatural works 124, which means no less than 1/8th of the narrative is given to healings and as much as a 1/4th of Luke's story is given to the miracles as a whole.

The Gospel of John: There are 21 chapters and 879 verses. The healings occupy 114 verses and the other miracles 64, making about 1/8th of John's Gospel assigned to healings and almost 1/5th to the "sign miracles" in total.

*There are in **Matthew** no less than 8 places where *plural* healings are reported, indicating that in the aggregate hundreds (or even thousands eventually) were healed (4:23-25; 8:16-17; 9:35; 10:1,8; 11:5; 14:34-36; 15:29-31; 21:14). In **Mark** there are four such *plural* healings reported, in **Luke** five, and **John** concludes with a final, comprehensive retrospect: "And *many other* signs truly did Jesus in the presence of his disciples, which are not written in this book" (20:30).

Luke in The Acts of the Apostles: There are 28 chapters and 1007 verses. 63 verses are devoted to miraculous bodily healings and 118 to other miracles, which means about 1/16th apply only to healings and about 1/5th to miracles as a whole. However, some of the references indicate healings in great numbers (5:15-16;

8:6-7; 19:11-12); so in the aggregate, healings loom large. They are an outstanding phenomenon of that Pentecostal epoch.



PROPHETS OF THE PRIMITIVE CHURCH

In the new covenant which Christ established, the church became the vehicle of bringing God's blessing to the human race. This blessing was to be the direct work of the Holy Spirit. When Jesus was here, He guided His people toward becoming the channel through whom He could pour His Spirit.

Between the resurrection and the ascension, "Jesus ... being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 1-5.

Some cannot see any difference between the incoming of the Holy Spirit at the time of conversion and the experience of the baptism of the Holy Spirit. (We shall refer to this again in connection with the outpouring of the Spirit in the 19th chapter of Acts.) John the Baptist had an experience which we find recorded in Luke 1:15, " . . . and he shall be filled with the Holy Ghost, even from his mother's womb." At another time, Jesus stood in the midst of His disciples and said, " . . . Receive ye the Holy Ghost." John 20:22. Whatever these experiences might have been, it is certain they were not the baptism of the Holy Spirit. It alone could be given after Jesus went to heaven, since, "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7:39.

These scriptures are a few of those which could be quoted to establish the truth that the Lord commands us to wait on God for the baptism of the Holy Spirit. Further, they indicate the experience was to be separate and additional to an experience like that of John the Baptist. J. E. Cummings in *Through the Eternal Spirit* states,

It seems to me beyond question, as a matter of experience, both of Christians in the present day and of the early Church, as recorded by Inspiration, that in addition to the gift of the spirit received at conversion, there is another blessing received by the apostles at Pentecost, a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of Acts It is only when He is consciously accepted in all His power that we can be said to be either 'baptized' or 'filled' with the Holy Ghost.¹

In obedience to these commands, the disciples, one hundred twenty in number, waited before God in the upper room. There is no question but that the first outpouring occurred on the day of Pentecost and would not have taken place at

any time other than that due to the dispensational character of the event. However, after that first day of Pentecost, there are no reasons to believe that God will not meet any person at any time that individual seeks Him with consecration and faith. In contrast, there is abundant scriptural evidence to make one believe that God awaits only our readiness.

The first and most important occasion when the Holy Spirit fell was on the day of Pentecost. Chapter two of the Acts of the Apostles says, ". . . they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Some believe that any gift of the Spirit constitutes the evidence of the baptism of the Holy Spirit. Let me state here, and leave you to check the truth of the statement, that under the Old Testament dispensation the children of God manifested every gift of the Holy Spirit, except speaking in tongues and the interpretation of tongues, when they were filled with the Spirit. There are other reasons to believe that the initial physical evidence of the baptism of the Holy Spirit is speaking in other tongues, but the above is sometimes overlooked. Some have felt Paul's instruction to the Corinthian Church was to be interpreted as a condemnation of all spiritual gifts except prophecy. This interpretation will not endure critical, unbiased judgment. We turn to Weizsacker's, *The Apostolic Age of the Christian Church* as translated by Millar, to find the following, "However much we attribute to the peculiar conditions existing in Corinth, it merely affects the extent of the observance, not the rule itself."² That the baptism of the Holy Spirit was not to cease with the apostles nor after the first two or three centuries is definitely stated by Peter in his sermon at Pentecost when he says, ". . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38-39.

The next recorded instance of the outpouring of the Spirit is in Acts, chapter 10. The household of Cornelius received the baptism of the Holy Spirit while Peter was still speaking to them. In this case, the various manifestations which accompanied the first outpouring were not recorded, except speaking in tongues. Peter and those who came with him were certain these Gentiles had received the gift of the Holy Spirit, "For they heard them speak with tongues, and magnify God." Acts 10:46. One fact worth noting was that Peter had preached nothing at all regarding the baptism of the Holy Spirit. Their hearts were ready, made so by their consecration and earnestness, and God met them. It has been so ever since that day, and is even now.

In the nineteenth chapter of Acts, we find another account of the baptism of the Holy Spirit. Here Paul asked a group of believers, ". . . Have ye received the Holy Ghost since ye believed" Acts 19:2. The answer was We have not so

much as heard whether there be any Holy Ghost." Acts 19:2. Some critics here follow the revised version, "Did ye receive the Holy Ghost when ye believed?" It does not matter which translation one uses. In both cases, it simply means that neither "when" nor "since" they were saved had they received the Holy Ghost. They had been saved without knowing anything about the Holy Spirit and He subsequently came into their lives in the experience of the baptism of the Holy Spirit. These people were filled with the Spirit when Paul laid his hands upon them and prayed. This was the experience of many others later and still in our day God baptizes believers when hands are laid upon them if their hearts and lives have met the other conditions necessary. However, we only delude ourselves when we get the idea that the baptism of the Holy Spirit is to be received solely by the laying on of hands. It is one of the ways in which this experience comes, but there are an infinite number of other means which God uses to encourage our faith for the infilling of the Spirit.

In these three cases, the one and only thing which was common to all of them was that they spoke in tongues. However, in the 8th chapter of Acts, we have a case where such is not stated. As we examine verses seventeen and eighteen, we find the clue however. It says, "And when Simon saw. . . " There was some manifestation which was external. "Simon's desire to purchase the power to confer the spirit upon others shows clearly enough that the effect produced by His descent upon the new converts was not their mere growth in grace and piety, but something much more tangible and striking." From *The Apostolic Age* by McGiffert, we quote further:

The 'speaking with tongues' constituted in the opinion of a large part of the church the supreme act of worship, the act which gave the clearest evidence of the presence of the Spirit Everywhere the presence of Spirit was taken for granted, and His operation constituted the most characteristic feature in the life of the church. Speaking with tongues and prophecy were common . . . uncontrolled enthusiasm, ecstasy and spiritual abandonment seemed the natural expression of the Christian life . . . the assumption evidently is that with the gift, if it is a true gift goes always the wisdom to guide the prophet in its use.

We leave this very brief doctrinal discussion to be supplemented by further study on the reader's part. As already mentioned, there are many good sources of determining the view of Pentecostal people on the baptism of the Holy Spirit.

It is the solemn duty for every person to determine what God's will is in this closer, more blessed walk in the Spirit. That great Christian, A. J. Gordon, declares in *The Ministry of the Spirit*:

. . . the baptism of the Holy Ghost was given once for all on the day of Pentecost, when the Paraclete came in person to make His abode in the church. It does not follow therefore that every believer has received this baptism. God's gift is one thing; our appropriation of that gift is quite another thing. Our relation to the second and third persons of the God head is exactly parallel in this respect, 'God so loved the world that He gave His only begotten Son . . . ' John 3:16 and 'But as many as received Him, to them gave He power to become the sons of God . . . ' John 1: 12. Here are the two sides of salvation, the divine and the human, which are absolutely coessential It seems clear from the Scripture that it is still the duty and privilege of believers to receive the Holy Spirit just as they received Jesus Christ." ³

Writings of the early church fathers mention speaking with tongues, prophecy and healing throughout the early church, These statements occur for the first four or five centuries. The average person in the early church saw miracles take place as a result of their prayers.

We wish to introduce briefly the evidence of the book which is commonly accepted to be the second oldest Christian writing, *The Didache* or *The Teachings of Our Lord; through the twelve apostles, to the Gentiles*. The compiler of its contents speaks of the worship and service of the Church. It was apparently written as a course of instruction for young Christians, prior to their reception into church membership. It deals at some length with the exercise and use of prophecy in the church. There are many direct references to prophets and prophecy. One reference shows that personal desire entered into the most sacred realms, even in those early days. It states, "But if anyone says in ecstasy, 'Give me money' or something else, you must not listen to him."

Prophecy, in those primitive churches, was an integral part of their worship. It was exercised by all classes of people but those who possessed the gift to a greater degree soon acquired the title of prophet. That the gifts of the Spirit were evident in the Early Church, until the fourth century, is widely accepted. However, I will list a few instances which can be proven by an honest reader who turns to the writings of the Church Fathers. Justin Martyr (d.c. 165 A.D.) says that men and women are still to be seen in the Church who exercise gifts of the Spirit. Athanagoras wrote about 180 A.D. that prophecy was "uttering forth" whatever the Holy Spirit gave them which was completely detached from their own

thinking. Irenaeus says, at about the same time, that there are people still living who were raised from the dead. Also, we hear many brethren in the church having prophetic gifts, of tongues"

Early in the third century, Tertullian wrote, "We had a right after Saint John, to expect prophesying, and we do now acknowledge the said spiritual gift Finally Cyprian, who was martyred in 258 A.D., writes, . . . even the innocent age of children is filled among us with the Holy Spirit; and they see, and hear, and speak in ecstasy such things as the Lord vouchsafes to admonish and instruct us by." ³

There were many in the church that for these centuries spoke with tongues. This was considered to be the normal experience of all early Christians. McGiffert declares that this particular gift seemed to "reveal the action of the Spirit" so clearly that the person who spoke with tongues in the early church was called "The Spiritual" in a very special sense. It seems that early missionaries of the church were expected to exercise the gifts of prophecy, speaking with tongues, and working of miracles to a greater degree than their fellow Christians. ⁴

Late in the first century, the church saw that the freedom of thought and expression which was developing in the church was producing undesirable tendencies. Many people in the enthusiasm of a new found experience used little judgment in the operation of the Spirit. At times this caused situations damaging to the church.

In the attempt to regulate excesses of this nature, the leaders of the church fell into the error of too strict a discipline. It has always been common for men to be extremist and usually when trying to regulate anything, felt to be unscriptural, have instituted formality and ritualism. In addition, there was a strong Gnostic element in the church which was causing the greatest crisis the early church had faced and a peril with which we are still dealing. This schism was fostered by Marcion who taught a whole system of dualistic Gnosticism. Once this idea started, it developed into a more radical and unalterable doctrine which for a time seemed as though it would engulf the church.

Other people reacted to what they felt was a creeping formalism which was eroding away the deep spiritual life of the Church. Mahan gave a good picture of how some of the more dedicated members of the Early Church felt when he wrote,

The old landmarks betwixt the Church and the world were undergoing a gradual but visible removal. The believer and the infidel had, in the innocent customs of society, in dress, in fashion, in amusements, in social freedom-an amount of common ground which was everyday enlarging, and which, by a convenient distinction between precepts of obligation and counsels of perfection, might admit of such an extension as to make Christian and heathen ethics substantially the same.

Some also rebelled against the departure from the free inspirational type of service common to the early days. According to writers like W. A. Gifford they desired " . . . especially to recover the emotional experience associated with the day of Pentecost." ⁵

These expressions of discontent within the church were the symptoms of unrest which produced a religious movement which the Church viewed as schismatic. About 130 A.D. to 140 A.D. (the date is uncertain), there arose, what was termed by its adherents, a new revelation of God wherein the gift of prophecy was given a prominent place. The original leader of this group seems to have been Maxmilla, a prophetess who was soon joined by another prophetess named Priscilla, or as she was generally known, Prisca. The real leader, however, appeared shortly thereafter and assumed active control. This man, Montanus, was born in Ardaban of Mysia. He began his public ministry in Pepuza and Tymion of Phrygia. This revival was accompanied by the outpouring of the Holy Spirit as on the day of Pentecost with all manifestations of the Spirit. It was claimed by its leaders to be the "latter rain" in contrast to the "early rain" of the primitive church following Pentecost. They declared this to be the final out pouring of the Spirit on the church to ready her for the Lords return. Their theology developed over the years, but from the beginning their prophecy was considered infallible. They made every attempt to stay within the established church and some church leaders were very favorable to the "New Prophecy." The differences which existed between them and the rest of the church centered largely around fasting, marriage, martyrdom, church organization, and their claim to succession to the prophetic office through Agabus, Judas, Silas Quadratus and Ammia of Philadelphia. Their prophets claimed to be "carried away by the Holy Spirit" so that they were unable to control themselves or their utterances. This was not the usual reaction of early church prophets and so was suspect. From this time on all prophecy came under attack.

As their order became established, they fell into the grievous error of accepting prophetic utterances whether they agreed with the entire Bible or not. If they were able to reconcile such prophecies with any isolated scripture, it was pronounced genuine. This always leads to disaster and further excesses. Montanus finally claimed a new revelation regarding the Holy Spirit. This revelation was that the Holy Spirit was to come not only as the Baptizer and Comforter but also as the Paraclete. He then declared himself to be the Paraclete. He supported this position by a very exclusive and literal interpretation of " . . . who will guide you into all truth," and " . . . he will shew you things to come." They then claimed to be entering a new relationship with God where they were to be completely guided by the Holy Spirit in the form of the Paraclete until they were ready for the Lord's return. These people in their zealotry and fervency of heart gave undue place and authority to prophecy. A prophetic utterance when invested with divine

sanction becomes an unalterable law. This then makes it an end in itself and not an exhortation to attainment which is its proper function. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." I Cor. 14:3.

The early church believed and practiced the promised prophetic gift as one of the gifts of the spirit and it was in operation at the time of the Montanist revival. It was not, therefore, the claim to prophetic utterances which caused the final break between the Montanists and the church. What did cause it was their extreme position which they took regarding the infallibility of such utterances. In fact their doctrines received enough consideration so that a very famous debate took place in Rome between Gaius and Proclus on whether or not the "new prophecies" were equal to the Scriptures. There was even some talk, probably Vatican gossip, that the Pope was close to recognising the prophecies of the Montanist leaders about 189 A.D. They remained within the structure of the church until the Council of Laodicea when they were formally rejected. In the Seventh Canon of the Synod of Constantinople in 381 A.D. they were placed in the same category with the pagans. Some people were more kind to them. One writer states his opinion that the Montanists would feel "More at home in a Methodist 'camp meeting' than in a Spanish Cathedral."⁶ ~~In the only monograph ever written about them in the~~ English language, J. de Sayres, *Montanism and the Primitive Church*, we find a statement that they were simply "old-fashioned" folk who wished to preserve practices and traditions in which they were vitally interested.

While much of the writing which has been done regarding Montanism was written by critics, it is certain that the movement came as a result of a deep-seated desire for revival and a revolt against lukewarmness in the organized church. Their most famous advocate and convert was Tertullian in the latter half of his ministry. It is quite certain that he did not endorse many of their extremes, but he was a strong advocate of the revival which it represented. His fine work, produced in seven volumes, *Ecstasy*, has been lost. It would certainly have given us the other side of the picture were it still extant. The Montanists were openly supported by the Confessors of Lyons, universally acknowledged to be saintly men. The Catholic saints and martyrs, Perpetua and Felicitas, were both Montanists.

Montanism, being strongly persecuted, hatched a whole group of new sects and some of their descendants are still with us today. The Montanist group finally split into two distinct sections, Proculists and Aeschinists. The former were orthodox Montanists in doctrine while the latter were monotheistic. The Aeschinists became later known as Modalists. Sabellius became the leader of the strict branch of Modalists, and evolved his own system of the Godhead. This was very similar to what is now known as the "Jesus Only" doctrine. The doctrinal basis for this theory received added impetus when the Grecian formula for water baptism was originally translated into Latin. They taught that the Son and Holy Ghost were

"merely modes or operations of the one Being called God." These people were still numerous in the middle of the fifth century. Constantine, in the nineteenth year of his reign, moved nineteen Bishops because their area was overrun by either the Montanists or by barbarians. By the sixth century you hear no mention of them so we can assume they were disappearing. It is the opinion of the writer that they had accepted a large part of the Manicheans' doctrine and they lose their identity as Montanists. Also the creeping blackout of the Dark Ages was eliminating everything but the bare essentials of the written records. A third factor involved was that they operated solely within the political framework of the Byzantine Empire and so until the eleventh century it had little contact with the Western world from which we get most of our information .⁷

¹ James E. Cummings, *Through the Eternal Spirit*, London: S. W. Partridge and Co, 1891, pp.146-48.

² Carl Von Weizsacker, *The Apostolic Age of the Christian Church, Vol. II* (translated by James Millar), New York: G. P. Putnam's Sons, 1895, p. 267.

Arthur C. McGiffert, *The Apostolic Age*, Edinburgh: T. T. Clark, 1897, pp. 51, 518, 524.

³ A. J. Gordon, *The Ministry of the Spirit*, London: Baptist Tract and Book Society, 1894, pp. 67-68.

The Didache, found in Philip Schaff, *The Oldest Church Manual*, London: Henry Jerrard, 885, pp. 200-04, (Chapter XI, Verses 7-12.) pp. 205-07, (Chapter XIII, verses 1, 3-4, 6.)

McGiffert, *The Apostolic Age*, pp. 527, 652.

K. S. Latourette, *The First Five Centuries*, London: Eyre and Spottiswoode, 1953, p. 115.

Robert Norton, *Neglected and Controverted Scriptural Truths*, London: John F. Shaw, 1839, pp. 342-45.

⁴ McGiffert, *The Apostolic Age*, pp. 519, 521.

William Arthur, *The Tongue of Fire*, New York: Harper and Brothers, 1856, pp. 68-84.

Weizacker, *Apostolic Age, Vol. II*, pp. 266, 275, 324.

⁵ W. A. Gifford, *The Story of a Faith*, New York: Macmillan and Co., 1946, p. 164.

Milo Mahan, *A Church History of the First Seven Centuries*, New York: Pott, Young and Co., 1872, p. 219.

⁶ R. A. Knox, *Enthusiasm*, London: Clarendon Press, 1950, pp. 35, 42-43.

E. C. Selwyn, *The Christian Prophets*, London: Macmillan and Co., 1900, p. 38.

Jules Lebreton and Jacques Zeiller, *The History of the Primitive Church, Vol. III*, New York: Macmillan Company, 1949, pp. 503-04, 536.

⁷ N. Sprickles, *The Spirit of Enthusiasm Exorcised*, London: Richard Sure, 1709, pp. 318-20.

Knox, *Enthusiasm*, pp. 25, 32-34, 40.

John G. Bellingham, *A Brief Account of Early Heresies in the Hatchards*, 1874 F. 18. Works not cited:

H. B. Swete, *The Holy Spirit in the Ancient Church*, London: Macmillan and Co., 1912.

J. Mason, *The Historic Martyrs of the Primitive Church*, London: Longmans and Co., 1905.

PROPHETS THROUGH THE DARK AGES

By the fourth century the church was finding it difficult to maintain its spirituality. There were several causes for this but the most important was the rapid growth of authority held by the church hierarchy which resulted in the Donatist revolt. This continued for over two hundred years when it was absorbed in the more dynamic religious groups moving West. There were, throughout the Dark Ages, some who were spiritual and who tried to maintain the simplicity and spirituality of the Primitive Church.

There were three different ways in which religious fervor could express itself during this period. One was to join the Crusades. Another was to become the cloistered monk or nun, By this method the organized church took the best and most dedicated people she had and removed them not only from life in the world where they were desperately needed but also removed them from church life itself. The monasteries preserved and added to some of the finer things of life but the public knew little or nothing of these things and consequently went on in its path of ignorance. The final way to express religious fervor was to join in the extant revival movement of the day. Many of these groups were subject to the most cruel religious persecution. They were charged with heresy and, since this meant they believed and practiced something without the endorsement of the church, it was undoubtedly true. Also, because they were considered heretics, there could be no communication between the groups and consequently charges made were greatly exaggerated even when partially based on the truth. Add to this the harshness and cruelty of men during this period, the ignorance, and the superstition inherent in the best society of the day, and the result is attack and counterattack without reason or judgment. Then when one side of the argument controls most of the means of communication, the resulting picture of events is warped and twisted at best. The picture becomes utterly false at its worst. With such a background and in such a morass of garbled information, we will try to trace the evidence of real spiritual belief and practice.

The bridge between the late primitive church and the violent beginnings of the Reformation (long before Luther) is held by a sect known as the Paulicians. How or where they got their name is unknown though there are several guesses. They had vital connections with the branch of the church in Armenia. The latter had accepted some of the dualistic doctrines of Manichaeus. He was born in Persia c. 240 A.D. Brought up in a Christian home, it is said he was highly educated. He developed a doctrine which combined Christianity with the beliefs of the eastern heathen. This resulted from his attempt to answer one of man's philosophical problems-How does one reconcile the existence of Good and Evil? The answer which satisfied him was a dual system of the Godhead: one was the creator of

Good while the other was the creator of Evil. The Paulicians were given their first opportunity to spread westward when Emperor John Tzimisce moved them to the western frontier to establish a barrier to the western half of the Empire. This allowed them complete freedom to practice their religion.

They tried to move into a religious vacuum caused by the fight of the Eastern and Western churches over Bulgaria. They sent missionaries both from Armenia and Asia Minor, resulting later in the development of a Catharist doctrine similar to the Manichaean position. It is difficult by 1000 A.D., however, to know just what is meant by either of the terms, Manichee or Cathari. By then it included anyone who opposed the Roman Church.¹

The Paulicians sent out whole colonies over much of Europe and wherever they went they carried their revival fervor. They became known as "The Pure Ones" and liked it so they called themselves "Cathari" which is the Greek form. They survived their greatest persecution under Empress Theodora. One hundred thousand people had their property confiscated and were then put to death. As they migrated over Europe each group came to be known by some new name. The Paulicians held what was supposed to be their first religious assembly in Europe in the city of Orleans during 1017 A.D.²

These people were maligned and misrepresented many times. As in all churches, they certainly had followers who were not what they should have been. They undoubtedly in the twelfth century, followed a dualistic system of the Godhead. The church as a whole, however, has never been free from peculiar and unscriptural doctrines in one form or another. Many have testified as to the moral character and purity of life led by these people. The standard for admission to the ministry was very high and they were to "communicate to the believers the gift of the Holy Spirit." Catholic writers have testified to their honesty and uprightness in the ordinary affairs of life. They have credited them with sincerity, soberness, and simplicity. While they were charging them with heresy, they have used them as examples to Roman Catholics for their piety, devotion to God, and their strict adherence to their religious convictions. They tried to organize their churches on the same pattern as the Primitive churches. Their teachers were known simply as fellow-pilgrims. They were expected to demonstrate austerity in their daily lives, real zeal, and some of the "extraordinary gifts of the Holy Spirit."³ As they migrated the followers of Peter Bruis near Toulouse became known as "Petrobrusians." Henry of Lausanne led a group called the "Henricians." A more well-known group, Albigenses, was one of their descendants. The Beguine, in Holland and Germany, were Cathari with the added touch of pure communism, "One God and one pot." One of the resulting sects were the Familists, or "The Family of Love," who developed an unusual ministry of prophecy. Immediate successors in one area were the Euchites who were followed by the Bogomils or

"Friends of God." These two groups lasted for several centuries and traces are found from Mesopotamia to Western Europe.

At times we find a lack of moral integrity among some people who are identified with spiritual groups. This was especially true of the Beghards who "looked upon decency and modesty as marks of inward corruption." Even today, when some people protest the clothing, or conduct, of certain individuals, they are accused of being corrupt themselves or they would not see anything wrong. We find the Apostolici in Brittany in the twelfth century. They believed and practiced the Baptism of the Holy Spirit by the laying on of hands. To become a member of their highest order an individual must have received the Baptism of the Holy Spirit. A little different doctrine was developed by the Brethren of the Free Spirit. They asserted that one who had become free in his spirit could not commit sin. They lasted for about two hundred years and the greater their persecution the more they spread. Amalric of Bena, at the end of the twelfth century, agreed with them that one filled with the Holy Spirit could not commit sin.⁴

We turn from this list lest we weary our reader and briefly sum up the contribution of this group. The Paulicians and their descendants all believed that they were "vehicles of the Holy Ghost." As we today take a candid look at them, it seems quite certain that they were involved in some of the heresies of their day. We, on the other hand, should recognize that this was a period when the entire church was almost devoid of scholars and teachers. In spite of their errors, the Paulicians were the people who came the nearest to the ideal of a vibrant, militant, and spiritual church. To them we owe the survival of religious fervor in the period marked throughout history as the "Dark Ages." For seven hundred years, they and their various branches kept alive those things which we hold dear, and strove to attain to early apostolic faith and practice. It was from these sincere people that sects sprang, in the twelfth century and later, who had an experience comparable with our present day Pentecostal outpouring."⁵

The foremost of their successors were the Albigenses, named from the city of Albi. They had gifts of the Spirit which were ecstatic in character and they tried to replace church institutions "by the voice of the Spirit." Very soon they nearly emptied the churches of Languedoc in Southern France until St. Bernard said, "The churches are without people, the people without priests, and priests without reverence, the sacraments are not held sacred, the festivals are not solemnized." Raymond VI, Earl of Toulouse, accepted their doctrines and became their protector. In 1209 A.D. a "holy war" was started to exterminate them. By 1224 their enemies were all dead and they were on the way back again. Pope Innocent III blames the church and churchmen for the heretics. Of the Archbishop of Narbonne he said, "This man . . . has a purse in place of a heart." Eckbert the monk states that they knew the Scripture so well that the clergy were seldom able

to reply to their defenses. They claimed the baptism of the Holy Ghost and laid hands on people that they might be filled with the Spirit. The Inquisition was started for their special benefit and finally a large force of armed men plundered, burned, killed and butchered until what were left ran away to central France to be heard from again at a later date. They certainly had a charismatic ministry.

A similar group of that period were the Waldenses of North Italy. Perrin's description of them, by mumbling barbarous words in an unknown tongue establishes the ecstatic experience of these good people.⁶

We turn briefly to look at a group who were pentecostal in practice but remained within the Roman Catholic Church. The only difference between these followers of St. Francis and the Albigenses was that the former never attacked the Roman hierarchy. One of their leaders, St. Anthony of Padua, who became head of the Fraticelli, a branch of the Franciscans, led his followers in joining the Apostolikers. In 1227 A.D. he spoke before Pope Gregory IX, the cardinals in Curia, and a large number of people assembled there from most of the world. All of these heard Pentecost re-enacted as St. Anthony preached a sermon in all of their tongues and gave a long prophecy. John of Parma, one of the successors of St. Francis, was a firm believer in prophecy and was the instrument of the Spirit in many prophetic utterances. The *Catholic Encyclopedia* admits that most Catholics call St. Francis an enthusiast (and some editions state that St. Francis spoke in other tongues). Another of the Franciscans, a lady named Douceline, was often "carried away in ecstasy."

Most of the people mentioned here were sincere, godly Christians but undoubted misguided at times. They were rebelling against the dry formality and unscriptural doctrines and practices in the church. The great Reformation that develops over the next two or three centuries is undoubtedly due to the spiritual hunger manifested by these people of the Middle Ages.

¹ William Moeller, *History of the Christian Church*, Vol. II, London: Swan Sonnenschein and Co., 1893, pp. 237-38, 383.

Edmond Holmes, *The Albigensian or Catharist Heresy*, London: Williams and Norgate, 1925, pp. 44-46.

John Bellingham, *A Brief Account of Early Heresies in the Christian Church*, London: Hatchards, 1871, p. 21.

² David Benedict, *A General History of the Baptist Denomination in America*, Vol. I, Boston: privately printed, 1813, pp. 14-15.

³ Benedict, *General History of the Baptist Denomination*, New York: Lewis Colby and Co., 1849, p. 13.

Holmes, *The Albigensian or Catharist Heresy*, pp. 36-40.

⁴ Knox, *Enthusiasm*, pp. 87, 103, 118, 125.

Moeller, *History*, pp. 240, 386, 475.

Robert Barclay, *The Inner Life of the Religious Societies of the Commonwealth*, London: Hodder and Stoughton, 1876, P. 177.

J. B. Marsden, *History of the Christian Churches and Sects*, London: Richard Bentley, 1856, p. 11.

H. J. Warner, *The Albigensian Heresy*, New York: The Macmillan Co., 1928, p. 4.

⁵ *Encyclopedia Britannica*, 14 ed., Vol. XVII, pp. 396-97.

⁶ John Gillies, *Historical Collections*, Vol. I, Glasgow: Robert and Andrew Foulis, 1754, pp. 32-33.

Marsden, *History*, pp. 11-18.

Benedict, *General History*, Vol. I, p. 22.

Holmes, *The Albigensian or Catharist Heresy*, pp. 58, 86, 88-89.

Moeller, *History*, p. 384.

Knox, *Enthusiasm*, p. 77.

Dr. Bray, *Martyrology*, Part II, being Mr. Perrin's *History of the Old Waldenses and Albigenses*, London: Joseph Downing, 1712. p. 10.

⁷ Emily Gebhart, *Mystics and Heretics in Italy*, (Trans. by E. M. Hulme), London: George Allen and Unwin, Ltd., 1922, pp. 178, 181.

C. H. Herberman, et al., ed., *The Catholic Encyclopedia*, Vol. XIV of 15 volumes, New York: Robert Appleton, 1912, pp. 225-26, 777.

Raphael M. Huber, *St. Anthony of Padua*, Milwaukee: Bruce Publishing Co., 1948, p. 13.

PROPHETS OF THE REFORMATION

We will study briefly four groups of reformers who manifested the gifts of the Spirit. One group was Calvinist, one was Arminian, another Roman Catholic, while the fourth was Independent.

The Vaudois were one branch of an earlier revival generally known as the Albigenses. There is little doubt that the Huguenots sprang from remnants of the older Vaudois. They were known at other times as Camisards, prophets of Dauphiny, prophets of the Cevennes, French or Inspired Prophets, Church in the Desert, and Children of God. They were first called Huguenots c. 1560 A.D. Soon after 1706 the Camisards numbered about two million people, all in the country of France.

The people from the Cevennes, especially from the counties of Alby, Quercy, Raverque, and Costres were ready for revival. These simple and sincere descendants of the Vaudois retained enough of the simple gospel to make fertile ground for the spiritual reformation which began to sweep the continent. Calvin was a product of the Huguenots. He fled from France to Basle during the first persecution. They were involved in four civil wars when the Roman Catholic government of France tried to exterminate them. Such harsh measures were taken against them that many Roman Catholics protested and Voltaire was successful in his advocacy of mild treatment for them. His writing, "Treatise of Toleration," is largely responsible for any toleration which was extended to them with the exception of the Edict of Nantes issued by Henry of Navarre, a friend of the Huguenots.¹

As an example of the treatment of these people in attempts to get them to recant, we find the following story. It is told by L. J. Fosdick in *his The French Blood in America*. Jean Leclerc was whipped on successive days through the streets of Paris and Meaux. He was then branded on the forehead and banished. Some time later, he was caught again. He was tried and condemned for heresy in Metz. With pincers, they tore pieces of flesh from his nose, arms, and breast. A red hot hoop of metal was pressed down upon his head and as it ate its way slowly into his skull, he said, "Their idols are silver and gold, the work of men's hands." When they finished this brutal punishment they cut off his right hand at the wrist.

They were good soldiers due to their doctrines. The doctrine of predestination and their extreme Calvinistic view on "election" made fatalists out of them and, consequently, they were marked by their lack of fear and their ferocity in battle. Their leaders declared that the Spirit informed them when traitors were among their number. On one known occasion the two men involved confessed. Their armies had military commanders but there were prophets, also, attached to these

armed forces as chaplains. The latter was supreme commander when under the power of the spirit of prophecy.²

In *Encyclopedia of Biblical, Theological and Ecclesiastical Literature* by M'Clintock and Strong we find, ". . . Protestants of both sexes gave themselves out to be prophets and inspired of the Holy Ghost ... all they said at these times was heard and received with reverence and awe." Hastings corroborates this statement in his *Encyclopedia of Religion and Ethics*, "An infectious ecstasy seized people of all ages and of both sexes. They heard supernatural voices. They spoke with tongues . . . Quite uneducated persons gave utterance, when 'seized by the spirit,' to prophecies in the purest French." It is said that all of their leaders were prophets and that prophecy was what held them together for two hundred years.

Some testified that the Camisards in ecstasy spoke pure French when they were unable to speak anything but the Romance patois of the Cevennes. Reports said that from five to six thousand (probably an overstatement) children prophesied at one time in 1689 A.D. They had extreme manifestations-fell unharmed from places as high as twelve feet, drove sharp knives into themselves without any trace of it, fire did not burn them, quoted long passages of Scripture correctly, talked in tongues, prophesied coming events which were to occur a long distance from them, and afterward the event happened as foretold. One man by the name of du Serre even recruited students for his school of prophecy where they were taught how to manifest the gift. Another unique feature of these people was one of the methods by which people received the Holy Spirit. The Baptism took place when the man who was the candidate was greeted with a holy kiss. This occurred after the candidate had fasted several days and was taught to expect the result. Some then had physical agitations and spoke in tongues for as long as two hours.³

People who knew them testified that these were sincere well-meaning people. There is abundant evidence as to the godly lives and the sincerity of the Huguenots. They were said to be the direct offspring of the Bible. The people who accepted the Huguenot faith were not all the poor and more ignorant classes.

The Protestants of the Cevennes were militarily defeated by August 1704. Cavalier saw that resistance was useless and after getting the best terms possible, he surrendered. He escaped to Switzerland and then to England where he received a commission as a colonel in the army. In 1706, Cavalier, Elias Marion and Durand Fage arrived in London. All of them were prophets and their prophecies are published verbatim in *A Collection of Prophetical Warnings of the Eternal Spirit*, edited by someone unknown today and printed by Thomas Whitehead in Bristol during 1709. Other prophecies in this source were given by Mary Aspinall, Mary Beer (age 13), Thomas Dutton, Thomas, Eames, John Glover, Ann Good (age 11), Elizabeth Grey, Mary Keimer, Anna Maria King (age 13), John Lacy, John Moor, John Mault (age 15), John Potter, Mary Turner, and Ann Watts. This record

claims, " . . . some thousands of men, women and children were inspired" Many of their prophecies are incorporated verbatim in John Lacy's, *A Cry in the Desert*. These French prophets reached a large group of English people who were known as the English Prophets early in the eighteenth century. Thus we turn from the Huguenot revival, which gave Calvin his doctrines of predestination etc., to another group who produced Arminius and his doctrines. Of course, they are exactly opposite in doctrine yet both groups are marked by Pentecostal outpourings of the Holy Spirit, proving that God does not bless and baptize doctrines but, rather, He meets people.⁴

Galenus Abrahamsz de Hann, usually called Galenus Abrahams, was known as "the last prophet of the Doopsgezinden." He was a Flemish Mennonite pastor. He was one of a group of men known as the Rhynsburger Collegiants of Holland. They were some of the most intellectual people of Europe. Jacobus Arminius was delegated by the Reformed Church to refute their free-will tendencies, and having studied some of their writings, was persuaded that they were correct in doctrine. He then became known as the leader, and gave his name to the theory of the free choice of man to serve God. He was probably the greatest theologian of his day. This group could not have been anything but godly and highly intelligent. Coornhert and the Collegiants formulated doctrines which showed traits of "enthusiasm" and they had "a pronounced tendency to encourage a ministry of 'prophetic openings'." They proved from the fourteenth chapter of I Corinthians that free prophecy is the highest form of ministry, and they held that God by His grace could pour out His Spirit upon men in the seventeenth century as well as in the day of the apostles" However they highly valued dignity and propriety of behavior.⁵

Abrahams and David Spruyt in 1658 drew up the "Nineteen Articles." "These documents present the apostolic pattern or model as the ideal of the visible church for all ages" They felt that while such was not generally in operation the real church was an invisible one. "Sometime, in God's good time, that invisible church, which no apostasy has annulled or destroyed, will become once again a visible church, equipped with 'gifted' teachers and with apostolic leaders" It was also their conviction that this state would come-"They are determined . . . to wait in faith for the outpouring of the Spirit and the bestowal of miraculous gifts for the restoration of the Church in its pristine apostolic purity and power." The annual meeting of the Collegiants at Rynsburg was for some years called "the meeting of the Quakers."

Hastings states that the Seekers were the English version of the Collegiants and that they were " . . . waiting for a further revelation and a new demonstration of the Spirit." These Collegiants as previously noted had a definite connection with the Anabaptists. Some of the continental Anabaptists came to England along with

several types of Baptist groups. Some of these furnished a portion of those who became early Quakers. Still another group who contributed to the Quaker fellowship were known as The Brethren of the Free Spirit. A much better known name for this group was "Ranters."⁶

After this brief study we move on to another group, which was closely allied to the Collegiants, the Anabaptist. They were independent reformers who believed in being led by the Spirit.

During this fourteenth century, Rulman Merswin, a rich man from Strasbourg, purchased Green Isle, a small island in the Ile River. The island is no longer there as the river deposited silt until it has become a part of a peninsula. The old church is now a part of the departmental prison of the city of Strasbourg. Merswin renovated this old church and convent as a refuge for the "Friends of God." It was dedicated November 25, 1367. Merswin had been converted through the ministry of John Tauler. Letters in his personal effects were found after his death and compiled into three manuscripts: *The Latin Memorial* (since lost), *The Great German Memorial* and *The Small German Memorial*. The major theme of these works is that the only hope for the church is for the Holy Spirit to revive it. There is unusual knowledge regarding the operations of the Spirit.

A branch of the "Friends of God," known as the "Brethren" or "Old Evangelicals," printed and distributed literature, especially in Holland. From these people, the doctrines of the early Anabaptist (re-baptizers) developed. Three of their early leaders, including Jan Walen, were roasted alive at the Hague in 1527. It is estimated that 30,000 people were put to death in the persecution under Charles V. Their best known leader was Melchior Hoffman and one branch was called the "Melchiorites." They have been accused of being an ignorant, low section of society. This was not true because among many other highly educated members we find Balthasar Hubmaier, professor of theology at Ingolstadt and Hans Denck, member of "Erasmus Circle" at Basle and the most accomplished Greek scholar of that community.⁷

Many of their leaders claimed to be inspired as prophets, hence the name for one group-the Prophets of Zwickau. Of these, Niklaus Storch, Markus Stuber, and Thomas Munzer went to the university at Wittenberg in 1521. Dr. Carlstadt accepted their message and Philip Melancthon wavered. He said with regard to their claims of inspiration, "Luther alone can decide, on the one hand let us beware of quenching the Spirit of God, and on the other of being led astray by the spirit of Satan." Some others were not quite as careful that they were not involved in anything which might be inspired by Satan. A whole book could be written about the following incident but I will cut it down to the bare essentials needed in our comments.

John of Leyden, born Jan Backelszoon, was unquestionably a wicked man during the final stages of the siege of Munster, at least. The whole Anabaptist movement cannot be judged by him, nor can prophecy as a gift of the Spirit be judged by the excesses of some of the prophets in Munster. There are only two known historians of Munster who were eye-witnesses. One was Herman von Kerksenbroich, who was a schoolboy at the time of the siege. He wrote thirty-five years later as a devout Roman Catholic and certainly with a definite bias. The other was Heinrich Gresbeck, the only chronicler of the entire siege. He turned "King's evidence" at the close of battle to save his neck and certainly would want to justify his own actions. Heinrich Darp, who lived at that time but who had no personal knowledge, wrote to justify orthodox Protestantism. He used many official documents which are helpful, but as with the others he was certainly biased. A sample of some of the critical statements made concerning the Anabaptist follows: . . . he was fascinated by the turgid ravings of John of Patmos, perhaps the most incomprehensible hodgepodge of imagery ever penned." For any person to state that the Book of Revelation, a part of the Holy Bible, is a "hodgepodge" of "turgid ravings" certainly shows that he is entirely unqualified to judge anything spiritual.

These people were severely persecuted for their faith, by Protestant and Catholic, both for their rejection of infant baptism and what was termed their fanaticism. Whenever people have endured much suffering, it has usually caused them to go to extremes in serving God, as it is about their only outlet. However, they, as a whole, were godly people who lived simple lives, wanting only an opportunity to serve the Lord. John of Leyden as a very young man attended a religious service in Amsterdam which he never forgot and which unquestionably led him to follow the Anabaptist doctrine. One writer says, "Jan Matthys was there-the apostle whose visionary 'speaking with tongues' had left its indelible imprint on the youth's mind."⁸

The inspired leaders of the early Anabaptists felt it was the will of God to create an empire where men were led by the Spirit and where they could be free. They began this venture by taking over Munster, Germany. No one in the city had any possibility of maintaining control so the civil authorities either fled the city or simply allowed the Anabaptists to take over. The prophets in Munster were accepted as being the messengers of God and clothed with divine authority. John Leyden became the monarch of Munster with all of the trappings of royalty-throne, crown, scepter, and sword. The city was besieged by an army under Count Oberstein. After several months food ran low and they ate cats, dogs, rats, and some said, children. John of Leyden had a three day trance and then declared that all men should have more than one wife. He immediately followed his own revelation by marrying three. This caused a small rebellion in the city but

John and his followers killed over 50 in putting it down. The sword then became the source of authority supported by prophetic utterances. The city finally fell due to an active fifth column inside the walls. After a fierce battle resistance ceased. John supposedly repented but he was burned at the stake. His chief followers refused to recant and were executed. After the fall of Munster, official Protestantism rejected all prophetic ministry. Any group which subscribed to any form of enthusiasm, for centuries after this, were viewed with suspicion at best and generally with strong and sometimes violent opposition. They were persecuted by followers of Luther, Calvin, Zwingli, the Roman Catholic Church, and, in fact, by all of Christendom. Since then a more charitable view had been taken. Everyone realizes the excesses to which they went and does not condone it. Excess, however, is a characteristic of humans and especially so when under severe persecution. As the violence of man's opposition increases, the more energetically he defends himself, and soon is apt to lose his last traces of good judgment. It is hardly intelligent to condemn all of the good people who were part of this movement because of a handful of willful men who were carried far beyond the realm of reason. The Anabaptists are now credited with being the greatest champion of freedom of faith and the separation of church and State. Henry Fogan wrote of them, "A harmless set of men they were, [he must be omitting the 'Mad-men of Munster' here] full of enthusiasm, not content with talking about well-doing, but working with a will at all sorts of good works."⁹

We leave these people to your good judgment and turn to the last of our spiritual reformers of the sixteenth and seventeenth centuries.

This time we are to trace the course of a religious revival wholly within the Catholic Church. Cornelius Jansen was born at Accoy in the province of Utrecht on October 28, 1585. He gave his name to a spiritual revolt of the seventeenth and eighteenth centuries which has always been called Jansenism. Another who held an equal place among the Jansenists was Jean Du Vergier de Hauranne, a fellow student at the University of Louvain. At the time of their entry into the school in 1602, it was torn in conflict between the Jesuits and the Augustinians led by Michael Baius. Both of these men were loyal and sincere Roman Catholics until their death. Jansen became Bishop of Ypres and Du Vergier is much better known as the Abbot of Saint Cyran.

Still another source of spiritual blessing was in the making during this period. It, with divine guidance, was moving toward a junction with other religious forces to make Jansenism a real revival. A young heroine, Angelique Arnauld, who was a godly, sincere and spiritual nun of the Cistercian Abbey of Port Royal des Champs, became coadjutor to the Abbess in 1598. She was a beautiful girl of eighteen at the time but she instituted a reform movement in Port Royal which stirred the continent. The Abbot of Saint Cyran was appointed supervisor of Port

Royal and thus these two separate movements for revival were joined in an effort to restore spirituality within the Roman Church. God's manifest blessing upon these people at the same time He poured out His Spirit upon the Huguenots and Anabaptists is sufficient evidence that He is more interested in hungry, seeking hearts than in organization, or lack of it as demonstrated by the Collegiants.

Jansen, with the help of Saint Cyran, wrote *Augustinus* which was published after his death. It contained the doctrines propagated by St. Augustine. It advanced the need of Evangelism which was extinct in the Roman Church of his day. It also declared that all faith was not clear to reason. Lastly, theology had become so logical that the reality of an experience in God was gone completely. His work revolted against all those trends which were sponsored by the Jesuits. He was, however, never a Protestant and firmly believed in Augustine's *Civitas Dei* theory. This was the teaching that connection with the visible church was essential to salvation. Saint Cyran was put in prison May 14, 1638, because of Jesuit pressure on the French Government. After several years, he was released on February 6, 1643. *Augustinus* was published in 1638 and immediately found a response in the hearts of many of the more spiritual members of the church.¹⁰

The active leader of the Jansenists was Antoine Arnauld, Angelique's brother. He had been a brilliant lawyer, but was moved toward spiritual things. He left his practice and gave himself to the practical leadership of this revival. Angelique had been genuinely converted through the ministry of a Capuchin monk in 1608. Of her, it is said, ". . . the Abbey of Port Royal accidentally fell to the lot of one eleven years old who was destined by her ardent piety to breathe a new life into it, and by her indomitable and lofty genius to give it an undying reputation." Antoine Arnauld wrote *The Provincial Letters*. Arnauld was a prolific writer and during his lifetime published forty-two volumes. Most of his efforts was directed toward the negative approach as he tried to defend the position of the Jansenists. How much better if some, preferably the major part, of his writing ability had been used to declare the truths for which they stood, in a positive manner.

Arnauld lived to see his mother, five sisters, several cousins, nieces, and nephews join in the revival effort which was so dear to him and for which he paid so much. He spent the greater part of his life in hiding. He was driven into seclusion in both Holland and Belgium for many years. In 1690, he lived as a recluse in Brussels where a small court was surrounded by a high wall and it was covered with a canopy and so spent the last years of his life without the natural sunshine, but with the smile of God upon him. When eighty-two years of age, he passed away in this retreat on August 8, 1694. Thus the man, *who* could have been a cardinal if he had so chosen, passed away unknown except to a chosen few and was buried secretly so that his grave might not be molested. Some years later, a stone marker was erected. In 1887, Mrs. M. Tollemache and her husband were in

Brussels when she found the old church where he was buried. It was now the property of a theatre and it was full of stage lumber, while over at one side the stone monument still stood marking the spot where one of the Lord's saints awaits the day of resurrection."¹¹

Along with such spiritual leaders, we find another *who*, though he never actually was a member, was one in spirit and by his writing became an outstanding exponent of this sect. Blaise Pascal, a sickly man, was one of the most brilliant men of his day. He was one of the great mathematicians of the world. It is said that at twelve years of age, he had privately worked out the geometric equations through Euclid's third book on geometry. He worked out Pascal's Law or the law of pressure. On the basis of this' he developed the ideas for the barometer. He invented and developed the first calculating machine, which he dedicated to his friend, Queen Christine of Sweden.

Going back again to Port Royal, the story tells us of the second Port Royal de Paris, located in the city of Paris. The nuns were moved back and forth from one place to the other due to disease and, especially, persecution. In Port Royal de Paris at Lent, 1656, occurred what is commonly known as "The Miracle of the Thorn." Marguerite Perier, niece of Blaise Pascal, when but a little girl, developed a severe eye condition. It was determined that she would lose her eye and so to save her life the physicians planned to cauterize the eye within a few weeks. At this time, a thorn said to be from Jesus' crown was brought as a relic to the abbey. Sincere nuns brought the thorn and, telling Marguerite to pray, placed it upon her eye. She was instantly and completely healed. This caused considerable stir in France. Some might feel to criticize these good people for their use of such an external aid in encouraging the girl to have faith. Before we do so, it might be well to carefully examine our own props which we use to bolster our staggering faith at times. Honesty would compel all of us to admit that God many times blesses our efforts to believe and sometimes honors the unnecessary when it helps to establish our faith. There were many other miracles and especially when the group was called "Convulsionaries of Sainte-Medard." They were strict moralists and strongly Calvinistic. It was said of them that a Jansenist was simply a Calvinist saying Mass. Hundreds came to their services and seats were reserved for months in advance.¹²

As to the manifestation of the gifts of the Spirit we mention only a few of the many references available. There were many instances of prophecy. *Britannica* says they "... were far advanced on the road which leads to apocalyptic prophecy and 'speaking with tongues'." Another source states, "From mere miracles it was but a step to apocalyptic prophecy and speaking with tongues." Bushnell, that liberal minister of the Congregational Church writes, "They had the gift of tongues, the discerning of spirits and the gifts of prophesying. . . ." To further

establish the truth regarding the Jansenists, we refer the reader to three or four thousand volumes and pamphlets in the Library of Paris.

This group continues to this day and is now represented in the United States as the "Old Catholic Church." When Mr. and Mrs. Tollemache were in France, they visited Port Royal and found it owned by the Society of Saint Antony, a group of strict Jansenists, then living in Paris. There is still a strong group of them who maintain headquarters at Utrecht. It has been said that any revival coming to the Roman Church along evangelical lines would center normally at Utrecht. Thus, we turn from another group who wanted, with all their hearts, to serve God. He met them without regard to their religious connections. He is still doing so today.

13

- ¹ R. A. Knox, *Enthusiasm*, London: Clarendon Press, 1950, p. 356.
W. S. Browning, *History of the Huguenots*, 4th ed., London: Whittaker and Co., 1829, p. 7.
J. M'Clintock and J. Strong, *Encyclopedia of Biblical, Theological and Ecclesiastical Literature*, Vol. IV, New York: Harper and Brothers, 1873, pp. 396-97.
- ² Lucian J. Fosdick, *The French Blood in America*, New York: Fleming H. Revell Co., 1906, p. 44.
Browning, *History*, p. 259.
Knox, *Enthusiasm*, p. 365.
- ³ J. M'Clintock and J. Strong, *Encyclopedia of Biblical, Theological and Ecclesiastical Literature*, Vol. II, p. 55.
J. M'Clintock and J. Strong, *Encyclopedia of Biblical, Theological and Ecclesiastical Literature*, Vol. III, p. 176.
David A. de Brueys, *Historie du fanatisme de notre temps*, Vol I, Paris: F. Muguet, 1692, p. 153.
- ⁴ Sir Richard Bulkley, *An Impartial Account of the Prophets of the Cevennes*, London: G. Terry, 1711, pp. 19, 29.
Francois Maximilien Mission, *A Cry from the Desert*, (Preface by John Lacy) London: Printed for B. Bragg at the Black Raven in Pater Noster Row, 1707, *passim*.
- ⁵ Rufus M. Jones, *Spiritual Reformers of the Sixteenth and Seventeenth Centuries*, London: Macmillan and Co., 1914, p. 117.
- ⁶ Jones, *Spiritual Reformers*, pp. 120-23.
Elizabeth Brockbank, *Edward Burroughs, A Wrestler for Truth*, London: The Bonnisdale Press, 1949, pp. 21, 24.
Luella M. Wright, *The Literary Life of Early Friends*, New York: Columbia University Press, 1932, p. 14.
- ⁷ Rufus A Jones, *The Flowering of Mysticism*, New York: Macmillan and Co., 1939, pp. 104-05.
T. M. Lindsay, *History of the Reformation*, Vol. I, Edinburgh: T. and T. Clark, 1891, p. 434.
- ⁸ "Encyclopedia Britannica, 13th ed., Vol. I, p. 904.
- J. M'Clintock and J. Strong, *Encyclopedia of Biblical, Theological and Ecclesiastical Literature*, Vol. I, p. 210.
- H. C. Schnur, *Mystic Rebels*, New York: Beechhurst Press, 1949, pp. 102, 147.
- ⁹ Knox, *Enthusiasm*, pp. 137-38.
Henry Stebbing, *History of the Church of Christ*, Vol. I, London: T. Cadell, 1842, pp. 182-198.
Encyclopedia Britannica, 13th ed., Vol. I, p. 904.
- Donald Macleod, *Good Words*, Vol. XVII, London: Daldy, Isbister and Co., 1876, p. 337.
- ¹⁰ J. M'Clintock and J. Strong, *Encyclopedia etc.* Vol. IV, pp. 2-8, 771.

- Margaret Tollemache, *French Jansenists*, London: Kegan Paul, Trench, Trubner, and Co., Ltd., 1893, pp. 32-33, 104.
- Charles Beard, *Port Royal, Vol. I*, London: Longmans, Green, Longmans, and Roberts, 1861, pp. 155, 172, 241.
- ¹¹ Beard, *Port Royal*, pp. 28, 39, 47-49.
- Tollemache, *French Jansenists*, pp. 71, 147-51, 206-09.
- ¹² Beard, *Port Royal*, pp. 262, 304-307, 311-312.
- J. ff. Blunt, *Dictionary of Sects, etc.*, London: Rivingstons, 1874, p. 113.
- Tollemache, *French Jansenists*, pp. 52, 91-92, 188, 192, 194, 212, 214.
- ¹³ Blunt, *Dictionary*, p. 113.
- James Hastings, *Encyclopedia of Religion and Ethics, Vol. VII*, New York: Charles Scribner, 1914, p. 480.
- Horace Bushnell, *Nature and the Supernatural*, New York: Charles Scribner, 1858, p. 462. Works not cited:
- Felix Rocquain, *Revolutionary Spirit Preceding the French Revolution*, London: Sonnenschein and Co., 1891.
- J. F. C. Hecker, *Dancing Mania of the Middle Ages*, (trans. by B. G. Babington), London: Cassell and Co., 1888.
- Samuel P. Tregelles, *The Jansenists*, London: Samuel Bagster, 1851.
- John M. Neale, *Jansenist, Church of Holland*, Oxford: J. H. and J. Parker, 1858.
- Carl Von Weizsacker, *Apostolic Age of the Christian Church*, New York: G. P. Putnam's Sons, 1895. (trans. by James Millar).
- W. A. Gifford, *The Story of a Faith*, New York: Macmillan Co., 1946.
- Jonathan Ducan, *The Religious Wars of France*, London: Joseph Rickerby, 1840.
- A. Ranken, *History of France, Vol. VII*, (contains a bibliography of Huguenots' writings), London: T. Cadell and W. Davies, 1820.
- P. F. Willert, *Henry of Navarre, and the Huguenots in France*, New York: Putnam, 1893.
- Samuel P. Tregellas, *The Jansenists; their Rise, Persecution and Existing Remnant*, London: Bagster, 1851.
- J. A. Martin, *The Spirit, Principles, Faith and Worship of the Huguenots in their Day*, London: Nisbet, 1885.

THE PROPHETS IN ENGLAND

The prophets under study are the direct descendants of the Camisards or Prophets of the Cevennes who were at the height of their power and influence the latter part of the sixteenth century. The more moderate wing developed into the French Huguenots while some of the more demonstrative went to England. In 1705 or 1706 three important prophets came to London. They were Elias Marlon, John Cavalier, and Durand Fage. Their fame preceded them and so many were expecting them. Consequently they had good results as far as converts were concerned. Some of the group went on preaching missions to Holland, Scotland, Ireland, and Wales where considerable success was realized. Numbers flocked to their services and one author says that early in their ministry at least twenty new persons had fallen into ecstasy.¹

Many were the attacks made against these people, some of which were probably true as they would be if made against most church groups. A few must have been guilty of gross sins and these are the ones given publicity. One man said, "A pretense to extraordinary Revelation has always been the Criterion of an Enthusiastick Brain since miracles are now ceased. . . ." Dozens of tracts were written in opposition to the French Prophets. Some were printed and I have read a number of these. All of them appear to be about the same. They are called agents of the Pope, false prophets, lunatics, immoral, etc., etc. Spinckes wrote an entire book attacking them. They caused quite a stir and became the constant subject of both pulpit and press.

Nevertheless they did have their supporters. Many of their followers were of good report and very well known in London. M. N. Facio, Professor of Mathematics at Geneva, John Lacy, and Sir Richard Bulkeley were some of the more prominent. Hughson says these were men who were "generally persons that had made a serious profession of religion," and were disgusted with the "dead, lifeless forms" of religious people of their day. They were largely "Plain, honest, well-meaning people" who practiced what they taught, demonstrating "a zeal for God and His holiness John Lacy declares he has never seen any indecent actions or bribery among the French Prophets. Mr. Lacy's former pastor, Rev. Edmund Calamy, was greatly disturbed over the former's lapse into a "Fanatical Religion."²

This attitude, held by most people, was due to new and unusual demonstrations produced in their regular church services. What most people expected to see was the uniform Order of Service. When this was interrupted by speaking with tongues, prophecies, prayers for the healing of the sick, prayer to raise people from the dead, it is no wonder that some were astonished. Small English children were heard to speak in fluent French, some carried on two and three way

conversations in an unknown tongue. Some were heard to speak intelligently in Latin, Hebrew, or Greek when they knew, at the most, a few isolated phrases. Surely anything of this nature would have caused quite a stir among people who were accustomed to the staid certainty of the Elizabethan ritual.

When these prophecies were given they were written down and copied, then given to the person concerned if the latter so desired. If the prophecy was given in French it was translated into English and several entire books were printed containing them. A humorous story is told of one man who had great bodily agitations and prophesied at some length with a sword buckled on all of the time.³

Several of the Prophets claimed that this present outpouring of the Spirit was greater than at the beginning because this was a greater Pentecost. John Humphrey thought it was all a delusion but he said the agitations and manifestations were exactly the same among the early Quakers as he saw in the service of the French Prophets. Some of the Prophets went to Bristol where they were still located when Wesley arrived. The sensations in Wesley's revival were at least the equal of those found among the Prophets. However the French Prophets became more fanatical as time went on. They predicted many unusual coming events, naming persons, times, and places. One prophesied that Queen Anne would get converted, become a prophetess and preach at Barbican. When a Dr. Eames died 22 December 1707 and was buried in Tyndall's Burying Ground on Christmas Day, a prophet promised his bodily resurrection but it did not take place. Such extreme utterances, which were not fulfilled, caused people to lose faith in the movement and some of its elements were absorbed by two or three other groups.⁴ For those who have the time and money, there are five volumes of "Papers relating to the Late False Prophets, commonly called French prophets" located in the Library at Sion College.⁵

Prophecy of a less extreme variety was accepted by many and so we find Oliver Cromwell unopposed to the prophecy given by Elizabeth Poole before the General Council of the British Puritan Government on 29 December 1648. Early in this century another group who had their prophets had appeared in England by the name of Seekers. They had been on the Continent for some time and their doctrines had been brought to England by Bartholomew Legate who was burned at the stake 18 March 1612. He declared the world would receive a new revelation from "myraculous apostles" and that this would be all that could preserve the true church. Such men did not feel forced to attend church nor observe the sacraments. Many of them did attend church and they were found in all churches throughout the seventeenth century. They believed that the early Christians were endued with the gifts of the Spirit and that true Christians of their day who had waited sincerely on God would also be filled with power. Roger Williams was a Seeker by his own testimony. Their most important leader was John Saltmarsh. Many of

the Seekers became the nucleus around which George Fox built his Quakers. However, another branch of them became identified in a movement which was derisively called the "Ranters."⁶

This name seems to have been first used in 1640 or 1641. Strype in his *Annals* says the Ranters were the same as the Libertines of the late sixteenth century. It seems certain that the latter were an outgrowth of the Brethren of the Free Spirit and the Familist movement. Both of these were late medieval religious groups.. There are definite traces of Anabaptist doctrine in the Ranter's religious ideas. One section of the Seekers declared themselves the "happy finders" and finally developed into the Ranters. Many Seekers followed them when told the Ranters had found what they were seeking.⁷

What had the Ranters found for themselves? They had found a freedom and liberty of conscience which knew no bounds or regulation. They believed that spiritual utterances were infallible as long as the speaker followed Christ completely in his own heart. They did not accept the Scriptures as God's Word except for the man who wrote them, therefore there was no value in reading it or listening to sermons. Any man with the Spirit can write Scripture himself so each person should do exactly what he believes to be right. This is extreme antinomianism. They were completely pantheistic and rejected completely the idea of sin and eternal punishment. They believed the Judgment Day was now.

Since there was a complete rejection of all external authority and a complete dependence of inner revelation, there were many shades of belief and doctrine among the Ranters. Such a situation would attract all of the crackpots. New converts were told they would have 'liberty in the Spirit' when the convert quit reading the Scripture. They were sure that "That which is perfect" had come and they were released from all former controls. Two of their leaders were Joseph Salmon and Jacobo Bottomley or Bauthumley who wrote a very pantheistic book, *The Light and the Dark Side of God*.⁸

They were problems wherever they went to church serices. They raved, they ranted, they interrupted the services by singing, dancing, falling on the floor, speaking with tongues, and prophesying. They were attacked on every side and some of the accusations were undoubtedly true since they had no guide outside their own convictions. Much of the literature written against them is worthless due to the apparent bias of the writer and the extremes to which he goes to prove his point. Rufus Jones calls attention to this by using Goldbert Roulston, *The Ranter's Bible* as an example. Ephraim Paggitt in his *Heresiography* writes about as critical a statement as you will find in literature, "The Ranter is an unclean beast, much of the make of our Quaker, of the same puddle, and may keep pace with him; their infidelities, villanies, and debauchments are the same, only the Ranter is more

open, and less sower; professes what he is, and as he has neither religion nor honesty so he pretends to none." We must remember that this was an age when you strongly condemned any person with whom you differed. The Ranters left no literature to defend themselves except one book by Joseph Salmon. Their opponents are the only ones who have written about them. They were certainly on dangerous ground when they took that final, fatal step of making the individual the sole authority for revelation. George Fox persuaded many Ranters to become Quakers and he quotes justice Hothorn as saying that the Quakers kept England from being overrun with Ranters. Though both believed in the Inner Light there were essential differences in their applying this doctrine to everyday life.⁹

¹ D. Hughson, *A Copious Account of the French and English Prophets*, London: S. A. Oddy, 1814, (found in M. R. Aiken, *Memoirs of Religious Impostors*, London: Jones and Co., 1821), pp. 1, 53.

Anon., *A Key to the Prophecies of Mouf. Marion and the other Camisars*, London: J. Morphew, 1707 (found in book called *Tracts*), p. 1, 3.

Thomas Brown, *Account of the People Called Shakers*, Troy: Parker and Bliss, 1812, p. 308.

John Lacy, *An Account of the French Prophets*, London: Thomas Parkhurst, 1708, p. 44.

² Hughson, *A Copious Account*, p. 19, 20, 23.

Brown, *People Called Shakers*, pp. 310-11.

Theophilus Evans, *The History of Enthusiasm from the Reformation to the Present Times*, London: privately printed, 1757, p. ii.

N. Spinckes, *The Pretenders to Prophecy Re-examined*, London: Richard Sare, 1710, *passim*.

Edmond Calamy, *A Caveat Against New Prophets*, London: Thomas Parkhurst, 1708, p. 5.

John Lacy, *A Relation of the Dealings of God*, London: Black Raven, 1708, p. 22.

John Woodward, *Remarks on the Modern Prophets*, London: F. Downing, 1708, printed along with a number of others in a book entitled *Tracts*, *passim*.

³ Lacy, *A Revelation of the Dealings of God*, pp. 21, 31.

Hughson, *A Copious Account*, p. 3-16, 23-24.

Lacy, *Account of the French Prophets*, p. 9.

Elias Marion, *The Prophetical Warning of Elias Marion*, London: Rogers, 1707, *passim*.

Francois Maximilien Mission, *A Cry from the Desert*, (Preface by John Lacy), London, printed for B. Bragg at the Black Raven in Pater Noster Row, 1707, *passim*.

Anon., *A Collection of Prophetical Warnings*, Bristol: Thomas Whitehead, 1709, *passim*.

Sir Richard Bulkeley, *An Answer to Several Treatise*, London: B. Bragg, 1708, pp. 93-94.

Henry Nicholson, *The Falsehood of the New Prophets*, London: Joseph Downing, 1708, p. 5.

R. A. Knox, *Enthusiasm*, London: Clarendon Press, 1950, p. 366.

⁴ Hughson, *A Copious Account*, pp. 26-27.

Lacy, *An Account of the French Prophets*, pp. 5, 42.

Knox, *Enthusiasm*, p. 371.

Nicholson, *Falsehood*, p. 20.

⁵ Hughson, *A Copious Account*, p. 81.

⁶ Robert Barclay, *The Inner Life of the Religious Societies of the Commonwealth*, London: Hodder and Stoughton, 1876, pp. 175, 178.

Rufus M. Jones, *Studies in Mystical Religion*, London: Macmillan and Co., 1909, pp. 450-55, 462-65.

Umphrey Lee, *The Historical Backgrounds of Early Methodist Enthusiasm*, New York: Columbia University Press, 1931, p. 46.

David Benedict, *General History of the Baptists*, New York: Lewis Colby and Co., 1849, p. 443.

⁷ Jones, *Studies*, p. 466.

Barclay, *Inner Life*, pp. 412-13, 415.

Knox, *Enthusiasm*, pp. 171-72.

"Knox, *Enthusiasm*, p. 173.

Robert Barclay, *The Anarchy of the Ranters*, Dublin- E. Sadleir, 1726, pp. 73, 109-11.

Barclay, *Inner Life*, pp. 417-18.

Jones, *Studies*, pp. 469, 471-72, 474.

⁹ Barclay, *Inner Life*, pp. 413-14, 422.

Knox, *Enthusiasm*, p. 141.

Edward Stokes, *The Wiltshire Rant*, London: Ralph Smith, 1652, passim.

Jones, *Studies*, pp. 467, 473, 475, 478, 481.

Robert Barclay, *The Anarchy of the Ranters and other Libertines*, London: privately printed, 1676, passim.