

in A. D. 802-811, only to suffer a more severe and terrible extermination. Flying from destruction, they carried with them, as on the wings of the wind, the seed of immortal truth, which, taking root everywhere, diffused, as in apostolic days, the truth, as it is in Jesus. Under Michael III, one hundred thousand Paulicians were barbarously slain, to attest the sincerity of his Christian degree, that they should be either exterminated by fire and sword, or brought back to the Greek church.

In the tenth century, the European Paulicians were recruited by emigrations from their native regions, and by new proselytes. Their villages and castles extended from Thrace, through Macedonia and Epirus, towards the Adriatic. In the eleventh century they were numerous in Lombardy and Isubria, and especially in Milan, and were found, also, in France, Germany, Italy, and other countries, where they were known as the Paterini, Cathari, Puritans, and Albigenses. By the gloomy light of inquisitorial fires, and Romish calumny, false witness, and abuse, we may trace these suffering witnesses for truth and order, even to the period of the reformation, when their light was merged in that fall blaze, which burst upon an emancipated church."

d. As witnessed to by the Schoolmen

(1) Dionysius (A.D. 596)

(Exposition on Philippians 1:1) ". . . by bishops, presbyters are understood; for many bishops did not preside in one city, neither could the apostle descend from bishops to deacons, passing by the presbyters, except under the name of bishops he understood presbyters."

(2) Rabanus Maurus, bishop of Mentz (AD. 847)

"With the ancients, bishops and presbyters were the same, because the first was a name of honor, and the latter of age or experience."

(3) Bernaldus Constantiensis (A.D. 1088)

"Inasmuch, therefore, as bishops and presbyters were anciently the same, they had, without doubt, the same power to loose and to bind, and other things which are now the prerogative of the bishop."

(4) Pope Urban II (A.D. 1091)

"We regard deacons and presbyters as belonging to the sacred order. If, indeed, these are the only orders which the primitive church is understood to have had, for these we have apostolic authority."

(5) Gratian, the father of the canonists (whose work has been to harmonize and reconcile the various and contradictory papal canons and decrees)

"We call the sacred orders the diaconate and presbyterate; these only the primitive church is said to have had."