Miscellaneous.

JOHN HUSS AND MARTIN LUTHER. The story of John Huss, the great Bohemian Reformer, has been often told, and is sufficiently familiar to the student of ec. clesiastical history. But it may be doubted whether it has been so well known to ordinary readers, either as it deserves to be, or as that of Luther unquestionably is. This is partly to be ascribed to the remoteness of the age in which he lived-it is now just 450 years since his martyrdom; partly to the character of the reformation he aimed all, was an essential preliminary to any radical reformation, such in a word, as the Church required, and Luther achieved: partly to the fact that the heroic effort he made was not successful, and that his momory has been clouded by the subsequent excesses of his followers; lastly, and above all perhaps, to the circumstance, that the more illustrious name of Luther has eclipsed that of his great predecessor,—in the blaze of whose fame this bright morning star of the Reformation has almost faded from our eyes. For these reasons it may be well to say a little respecting the principal incidents of his life, and the more striking traits of his character, in a periodical, which must have many thousands of readers who have not paid much, or perhaps any, attention to the claims of the great Bohemian to the grateful homage and ever-

lasting remembrance of mankind. Nor can any who love and revere the name of Luther torget that it was probably due to Huss that Luther was able to do so much; nay, that he lived to do anything. We may say this, not merely because Huss was a pioneer in the same great work; that he shaped many of the stones, and hewed much of the timber of that Temple he was not permitted to build; that he made an impression on the outworks of the fortress which it was reserved for Luther to storm; not merely because Luther derived some early period of his career, from the history his letters, and in the allusions he made to him at the Leipsic Disputation;* not merely, I say, for these reasons, (in fact, all the "Reformers before the Reformation," as they have been well called, are entitled to some of that praise,) but for a more special simply the precursor of Luther, but literally paid down, in his martyrdom, the ransom of his life. That violation of the shame of Emperor, Pope, Cardinals, and the whole Council of Constance, involved the death of Huss, was the very thing which probably prevented the like crime in the case of Luther at Worms. Vehemently was Charles V. urged to imitate the conduct of Sigismund, and violate, for the sake of the Church, the safe-conduct granted to Luther; strongly was he plied by the same casuistry, namely, that "no faith was to be kept with heretics;" but Charles replied that "he had no wish to blush like his predecessor Sigismund,"—in allusion to the story of Sigismund's having manifested so much weakness, when Huss alluded to the subject of his safe-conduct, at was Huss probably the saviour of Luther-

Dipped in his fellow's blood The living bird went free.

The courage of Luther indeed was as great as though he too had died a martyr. During his whole progress to Worms, whither he went with such inflexidle obstinacy against all the remonstrances of his friends, and the muttered threats of his enemies, it is evident that he contemplated the too great likelihood of sharing the fate of Huss. The genius and maxims of ecclesiastical policy were unchanged; the terrors of Reformation at least as strong; and the inheritors of the persecuting principles of Constance equally unscrupulous. He would assuredly have died if Charles V. had not been afraid of "blushing."

And as Huss deserves the veneration of the cause of Reformation than for the doubtless often tempted to ask himself, as Luther sometimes did, and as Huss was still more likely to do in that earlier and darker but awaken, he yet held on his way-though darker and darker at every step-undaunted. Such was the mastery which the truth conscience, so profound his reverence for Luther, to yield obedience to that alone, ignominy, cajolery and adulation, promises here to wound his susceptibilities or irriand threats, and at last sealed his testimony tate his dogmatic and overbearing temper, by enduring death in the most appalling of cannot be actually ascertained; but, undeed, many men have given, both before

great curiosity to know what doctrines that archieretic had propagated. My astonishment was incredible. I could not comprehend why they burnt so great a man, who explained the Scriptures with so much skill and gravity. . But as his name was held in such abhorrence that I imagined the sky would fall and the sun be darkened if I made honorable mention of him, I shut the book with no little indignation."

passed such an ordeal of absolute abandonment to the "cruel mockings" and wrongs of a hostile world, with so majestic a pa. but not with that bitterness with which a tience as he did. Huss before the Council of Constance is one of the sublimest pictures in the whole gallery of history.

* * * * *

While it is true that John Huss was a pioneer of the Reformation, it is also true that the Reformation he sought was not of doctrine so much as of morals and of gov. ernment. He pleaded, quite justly, that he was not guilty of the heresies of which his enemies accused him; he was, as already said, burned for very different reasons. He at, and which did not touch the great doc- was orthodox on transubstantiation, believed trinal abuses, the correction of which, after | in the intercession of saints, worshipped thought the cup ought to be given to the laity, did not make even that (which was the bond and characteristic symbol of his

followers) an essential point. In inveighing against the monstrous evils of the great schism, against the corruptions in the goverument of the Church, and the vices of her ministers, he had done tittle more than many others, both before him and after Nay, at Constance itself almost him. equal freedom was used But, as Waddington justly observes, the offence of Huss consisted in this-that the "Bible," and not the "Church," was the source of his reforming zeal. It would have been well if the Reforma-

tion that Huss contemplated had included dogma; for there could be no effectual reformation without it. Hence chiefly it was that Luther's was more durable and efficacious. Both reformers had their eyes first opened by those moral enormities which most readily struck the sense, and which were the ne plus ultra of the recession of the Church from Christian truth. Both spoke with almost equal vehemence against false miracles, indulgences, and the vices of the clergy. But Luther looked further, and saw deeper; and attacked, one after another, those corruptions of doctrine which were the secret roots of the evils in lights, and still greater stimulus, at an practice. So little force is there in the modern and too favorite notion, that dogma and writings of Huss, as is seen clearly in | is of little or no consequence, or that one set of dogmas is nearly as good as another! Looking at men in general, as are their convictions, (supposing these firm and sincere,) such also will be their life, whether good or evil. The superstition which reason. In all likelihood, Huss was not doubts whether there be any, are in the end almost equally pernicious to the morals of mankind; both alike tend to repress all that is noble and magnanimous in our imperial safe-conduct which, to the eternal nature. What we find true in politics, is certainly not less true in theology; and we all know what sort of patriot and statesman he is likely to prove who believes that it matters not what party-badge he wears or what political creed he professes; who doubts whether it be not wisest to let the world jog on as it will, and to acquiesce in any time-honored abuse or inveterate corruption which it will trouble and involve sacrifice to extirpate. But there is this difference in the two cases, that the world will tolerate in theology the character which it is too astute not to abhor in politics.

It is in vain, however, to blame Huss for not going deeper or further. He lived a century before Luther; and neither he nor the Council of Constance. The scandal of his contemporaries were prepared in the that iniquitous transaction of the previous | fifteenth century to receive or act upon century, was Luther's ægis at Worms, and views which were feasible only in the sixhence he safely quitted that place which he teenth. But to this high praise he is unin defiance of so many omens of evil. Thus | very same maxim on which Luther justified his resistance at Worms,—the absolute supremacy of conscience, unless its errors be demonstrated by clear proof from what both of them affirmed to be alone the ultimate authority in matters of faith,-the Scripture. Though much more than this is required for a full and consistent system of religious liberty, it was a large instalment of it; and for vindicating so much of the great charter of the "Rights of Conscience," and ratifying it with a martyr's seal, John Huss is entitled to be held in lasting and grateful remembrance. - Good

SKETCH OF COUNT BISMARK.

Count Bismark was, says the Pall Mall Gazette, born in 1814 at Schoenhausen, on posterity, scarcely more for what he did in the Elbe, and is of a family which claims lineal descent from one of the ancient chiefs spell which his name and fate threw around of a powerful Sclavonic tribe. He studied Luther, so his history itself is full of deep- at the Universities of Gottingen, Berlin, est and most tragical interest. In the vast catalogue of martyrs there is hardly a victim fantry, was made member of the Diet of whose fate awakens such unmingled admi- | Saxony in 1846, and of the general Diet in ration for the unflinching fortitude and the following year. The singular vivacity constancy with which he adhered to what of his language, and his irrepressible tenhe deemed truth, and suffered for it; or dency to start some bold and audacious which inspires such vivid, and, indeed, paradox, which he then maintained with exquisitely paintul sympathy, as we read the story. Exposed, single-handed, to the the attention of political people. One of concentrated enmity of the whole Roman the theories which he expounded in this Church and hierarchy, as embodied in the fashion was to the effect that large cities Council of Constance, to Pope and Cardi- were centres of all that was mischievous nals, Emperor and Princes; feeling that and wrong-that they were obnoxious in the whole might of prescription, both of the highest degree to the general welfare the present and the past, was against him; of nations, and ought to be destroyed as hotbeds of evil principles. The Revolution of 1848 had the effect of completely confirming M. Bismark in his absolute tendencies. age, "Whether it was possible that he alone | The King had attentively watched the should be right, and all the rest of the world | career of the young statesman whose politiwrong?"-troubled with those tremors of cal views were so eminently acceptable to heart which such a possibility could not him, and in 1851 M. Bismark was invited to enter the diplomatic service. His talents were, it would appear, quite understood from the first; for soon afterward the post had over him, so gloriously imperious was of Prussian representative in Frankfort was vacant; it was certain that difficult and Scripture, and so resolute was he, like delicate questions would then require to be discussed and settled, and Bismark was that he was proof alike against shame and appointed. Whether anything occurred all shapes. This last proof of heroism, in- doubtedly, from that period may be dated his constant manifestations of enmity toward Austria. He never lost any opportu-* "When I studied at Erfurdt," says Luther, nity of declaring, in season and out of seain the edition of the letters of Huss (1587), "I son, that Austria was not only the heredifound in the library of the convent, a book entitled The Sermons of John Huss. I had a source of danger to Germany, and disquiet and uneasiness to the whole of Europe. Though, in point of fact, Austria always has been, and in the nature of things always must be, a conservative power rather than

the Virgin Mother, held by purgatory and Prayers for the dead; and, though, he Russia, and France was advocated as the reorganization, which tended to weaken closed by Royal mandate. M. Bismark was distinguished by extreme rigor toward with having violated the Constitution. Soon after the Polish Revolution broke out, and contributed not a little to the difficulties of the Government. A secret treaty was concluded with Russia on the 8th of February, in 1863, and as soon as the Chamber was cognizant of the fact, a vote of censure was passed against the Ministry. M. Bismark was nothing daunted thereby, and his conduct at that time may indicate what we are to expect of him generally. He became more than ever inflexible and headstrong. His apparent success in the Danish question did not, however, materially alter the hostile attitude of the Liberal party toward him, and had entered with such dauntless courage, questionably entitled, that he asserted the in June, 1865, a storm broke in which constitutional rights and principles were effectually trampled on by the audacious Minister. It would appear that his abilities are by no means unappreciated at the Tuileries, since, when he left the Embassy at Paris, his Imperial Majesty conferred on him the Grand Cross of the Legion of Honor. Count Bismark, has been not inaptly named by his disaffected countrymen, Der Maan von Blut und Eisen, (the man of blood and iron.) His portrait is familiar to us all. A large head, capacious forehead, firm, resolute mouth, and soldierlike

> THE MEANEST MIGHTY WITH GOD. earthquake with its throes to sleep below, and the instrument is one, a rod, much more likely to be shivered on the rock than to shiver it. Is the world to be converted by preaching, and won from sensual deights to a faith whose symbol is a cross, and whose crown is to be won among the fires of martyrdom ?-leaving schools, and halls and colleges, God summons his preachers from the shores of Galilee. The helm of the Church is entrusted to hands that had never steered aught but a fishing boat; and by the mouth of one who had been its bloodiest persecutor. Christ pleads His cause before the philosophers of Athens and in the palaces of Rome. And when He chose the weak things of the world to confound the strong, and the foolish to confound the wise, what did God mean to teach us but that we are to look above the instruments to the great hand that moves them; and that, whether it was a giant or the devil that was to be conquered, the eyes of the body or of the soul that were to be opened, walls of stone, or sin that were to be overthrown, men are but instruments in His hand,—the meanest mighty with Him. the mightiest main at what are stronger, walls of ignorance and mighty with Him, the mightiest mean without Him.—Dr. Guthrie.

HENRY HARPER

otherwise, sluggish in commencing war, and more often condemned to defend herself than to attack others, by continual self than to attack others, by continual

and after him. But very few, if any, ever | reiterations these accusations received a certain amount of credit. The Prussian Liberals did, indeed, dislike M. Bismark. man is said to regard the enemies in his own household. At any rate, they detested Austria more; and when, in 1862, M. Bismark was sent to Vienna, and contributed largely to the exclusion of Austria from the Zollverein, organizing a systematic opposition to Count Rechberg and all propositions which emanated from him, the hatred of Liberal and Constitutional prinples which has always distinguished the Prussian Minister was apparently forgiven, if not forgotten at It will be remembered that in 1858 a remarkable brochure appeared, entitled, "La Prusse et la Question sure means of establishing a German unity which should be at once safe and honorable. Of course, it was to be under the guardian care of Prussia. There is hardly any doubt that M. Bismark, if he did not actually write this pamphlet, inspired it, and superintended its introduction into the world; and this fact gives a light whereby to read its character, for it would seem that he is not only despotic in theory and daring in action, but that, contrary to the generally accepted idea, he has patience and can "bide his time." In 1859 M. Bismark was sent as ambassador to St. Petersburg, and remained for three years at the Court of the Czar. Whatever influence he may have acquired there, will probably remain barren, except under certain circumstances which are not very likely to arise. When M. Bismark left St: Petersburg, he was, for about six months, ambassador at Paris, and was summoned thence to Berlin to officiate in the double capacity of Minister of Foreign Affairs and Master of the King's Household. This was in 1862. At this

time Prussia was a prey to internal conflict, carried on, however, with a phlegmatic calm and cumbrous slowness which were both incomprehensible and vexatious to English politicians. The Lower Chamber steadily and resolutely resisted the military the landwehr as much as it would strengthen the standing army. That in this matter the members were guided by a wise instinet, is shown by the reluctance of the landwehr to commence hostilities in the present unjust quarrel, whereas M. Bismark's strength lies in the readiness of buries truth, and the scepticism which professional soldiers to engage in any quarrel. The Budget then was condemned by an immense majority, but the Upper House approved it, and the session was abruptly continued in power, and his administration the press. In 1863 an address was presented by the Deputies to the King, in which the Minister was straitly charged

bearing. Brilliant and singularly restless eyes rather take from the otherwise thor, oughly German character of his features

> Nothing is more remarkable in the Bible than to see how God, as if to teach us to trust in nothing and in none but Himself, selects means that seem the worse fitted to accomplish His end. Does He choose an ambassador to Pharoah?—it is a man of tion in case of death, and from \$3 to \$50 weekly compensa-tion in case of disabling injury, at rates ranging from a stammering tongue. Are the streams of \$3.50 to \$60 per annum, the cheapest and most practi-Jericho to be sweetened?—salt is cast into the spring. Are the eyes of the blind to discount on amount of years, at twenty per cent discount on amount of yearly premiums. Hazardous risks at hazardous rates. Are the battlements of a city to be thrown down?-the means employed is, not the blast of a mine, but the breath of an empty trumpet. Is a rock to be riven —the in the field, providing the means for comfort and lightning is left to sleep above and the healing and supplying their wants while prevented

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