

ELLEN G. WHITE AND THE PROTESTANT HISTORIANS

A Study of the Treatment of John Huss in  
Great Controversy, Chapter Six "Huss and Jerome"

by

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Manuscript Completed  
March, 1974  
at Andrews University

Revised by the Author, October, 1977

Southwestern Adventist College  
Keene, Texas

1977

## PREFACE

My students at Andrews University have come to me on more than one occasion asking me to explain why the history in their assigned reading does not agree in every detail with the history they have read in Great Controversy. This question has become more frequent as students have renewed their Christian experience and gone afresh to the writings of Ellen White. Also, teachers in every discipline are attempting to bring the Adventist perspective more fully into their classes. For historians this means, among other things, making greater use of Great Controversy.

My own awareness of the lack of agreement between Ellen White and modern historical authorities began when I was a graduate student at Duke University. It increased as I prepared for my classes at Andrews University. The research that led to this paper, an attempt to explain this state of affairs, began in the winter of 1971 when a student asked me to lead a discussion on a book of my choice for a Sabbath afternoon book club. I could not think of a good book to suggest and so declined. Later, when asked again, I agreed to discuss with the students The English Reformation by A. G. Dickens.

I had recently finished reading this book, a book of outstanding qualities, and noticed with great interest how Dickens, like Ellen White, saw the English Reformation as essentially a spiritual movement. Like Ellen White, Dickens has nothing whatever to say about Henry VIII and his wives. It occurred to me that the students might enjoy reading this

book along with the chapter in Great Controversy on the English Reformation. At the time I was quite hopeful that I might discover that Ellen White had anticipated modern historians. But in preparation for the Sabbath afternoon meeting my research led me to discover that Great Controversy did not anticipate modern historians as I had thought; rather it followed D'Aubigné, a Protestant historian who had written before the influence of twentieth-century historians, most of whom have emphasized secular motives for the English Reformation.

I made available to friends the results of this research in a short paper entitled "Ellen G. White and the English Reformation," appearing here as an appendix. At this time all I had done was to show, to my satisfaction, that Ellen White had followed D'Aubigné in preparing this section of Great Controversy. To strengthen my conclusion I decided to examine another section of Great Controversy and prepare a paper showing the exact relationship of a passage to its historical source. In connection with this I also examined anew all of Ellen White's own statements on her historical writing.

It was at this time that I came to the conclusion, based on a paragraph in the introduction to Great Controversy, that what I was finding was perfectly in accordance with Ellen White's own claims. It seemed to me that Ellen White was freely acknowledging her use of historians for her passages on historical events. This interpretation of the introduction of Great Controversy was a relief to me; it seemed to solve the problem and explain what otherwise would be very disturbing evidence.

Subsequently I completed my second paper, a study of 105 pages entitled "Ellen G. White and the Protestant Historians." This paper dealt mainly with the first half of chapter 6 in Great Controversy, the life of John Huss. This second paper received the benefit of much criticism and is the basis for the present study. There is, however, one very important addition.

During the summer of 1973 I had the good fortune to spend two months at the White Estate in Washington, D. C. in connection with another research project. While there I became aware of several manuscripts which have been accepted over the years as portions of the first draft of the 1888 edition of Great Controversy. As far as I know none of these manuscripts has ever been transcribed into typescript or even read except for an isolated page here and there. The longest manuscript, consisting of 64 sheets of full-sized writing paper, with writing filling the front of each sheet and on 11 pages filling some portion of the back, is the original draft in Ellen White's own hand of the half-chapter in Great Controversy dealing with Huss.

The discovery of this manuscript is quite remarkable. It is now possible to compare Ellen White's original draft with her historical source and with the finished chapter. For the first time we can see quite clearly just how a historical section in Great Controversy developed in the mind of Ellen White.

In this study, then, I hope to contribute to the search for an understanding



of how inspiration operated in the experience of Ellen White and establish the extent of her literary indebtedness, at least for one short sample.

Though I very much hope otherwise, it may be that in doing this, some will assert I am trying to "tear down" Mrs. White; and others, though acknowledging that my study is fair and the evidence valid, may argue that it can serve no purpose except to sow doubt in the mind of the average Adventist.

In no way is this the intent of the paper. I believe that Ellen White was inspired by God as a special messenger to the Remnant Church. I do not wish to undermine anyone's confidence in the inspiration of Mrs. White.

On the contrary, I believe that by removing some of the obstacles I can build up faith. No one should feel uneasy because I am examining Mrs. White's work. We could fail in our efforts to convince the rest of the world to take our message seriously if we show ourselves unwilling to make a thorough study of its foundations.

Berrien Springs

D.R.M.

March 25, 1974

P. S. I have revised this paper following very helpful criticism by the staff of the Ellen G. White Estate in October of 1977. I appreciate very much the free access the White Estate has given me to documents and their courtesy and patience during extensive conversations and correspondence stretching over a period of nearly four years.

Keene

D.R.M.

October 21, 1977

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**ELLEN G. WHITE AND THE PROTESTANT HISTORIANS:  
THE EVIDENCE FROM AN UNPUBLISHED MANUSCRIPT ON JOHN HUSS**

When the excellence of a new composition can no longer be contested, and malice is compelled to give way to the unanimity of applause, there is yet this one expedient (the charge of plagiarism) to be tried, by which the author may be degraded, though his work be revered. . . . --

Samuel Johnson, Rambler, Number 143.

The easiest way to undermine an author is to impugn his originality. This the professors contrive to do by prodigious reading, by concentrating on nonessentials, and by acrobatic reasoning. And while the resulting treatises may add nothing to our understanding of the men dealt with, they do create the impression of mountainous labor on the part of the scholars, and win them prestige in the hierarchy of academic society.

--Alexander Lindey, Plagiarism and Originality.

## ELLEN G. WHITE'S USE OF HISTORIANS

For over 100 years Adventists have treasured the work of Ellen G. White as an inspired revelation from God to the Remnant Church. This is as it should be, for Ellen White's personal ministry and the power of her testimonies helped to raise up this denomination, and the continued influence of her writings has preserved our uniqueness as a people and kept our vision focused squarely on the soon return of our Lord. It is not necessary to point out the many areas where Mrs. White's counsel has proven valuable; they are familiar to Adventists, and in the field of health acknowledged by many non-Adventists.

It would be difficult to say what parts of Ellen White's writings are the most significant. Her Testimonies covered almost every area of Adventist belief and practice, but most Adventists would acknowledge that at the very heart of Ellen White's work are her books on history, The Conflict of the Ages Series. This series, in five volumes and over 3,600 pages, covers the history of the controversy between Christ and Satan from the beginning of evil in heaven to the triumph of Christ at His Second Coming and the establishment, after 1000 years, of eternal peace in the New Earth. These volumes describe the character of God and the course of evil; they give the definitive view of man's origin and destiny; they contain Adventist doctrine and provide instruction on the Christian life.

Patriarchs and Prophets, Desire of Ages, and Great Controversy especially have been Adventist favorites and have been sold widely by literature evangelists since their publication. Great Controversy has been one of our most effective missionary books, and continues today to bring new believers into the Adventist Church.

Ellen White herself attached great importance to her historical books. During the last three decades of her life bringing the Conflict of the Ages Series to completion was one of her greatest goals. The theme of the original, small volume of 1858, Spiritual Gifts, Volume I, which covered briefly the history of the controversy from the fall of Satan to the second death, had been more fully developed in 1864 with Spiritual Gifts, Volumes III and IV, which added another 383 small pages on Old Testament history. During the years 1870-1884, these three small volumes dealing with history (Spiritual Gifts, Volume II, was autobiographical) were replaced by four larger volumes of approximately 400 pages each. The fourth volume of this series, entitled The Spirit of Prophecy, was subtitled, The Great Controversy Between Christ and Satan from the Destruction of Jerusalem to the end of the Controversy. I will say more about the development of this volume, the focus of this study, later. These four volumes, about 1700 pages, were expanded yet again between 1888 and 1916 into the five volume Conflict of the Ages Series. It was this final expansion of her historical work that occupied a good deal of Ellen White's time during her last three decades, her 60's, 70's and 80's. When most

people's productivity is declining, Ellen White was producing a masterpiece.

It is not surprising that Ellen White took such an interest in this set of books. These were the books that established her reputation as an author. These were the books that sold most widely and reached the larger non-Adventist world. For any author they would be an impressive accomplishment. For a woman with a limited formal education they were a monumental achievement.

But it was not only the natural satisfaction of an author that brought Ellen White such pleasure in the publication of these historical works. She felt an even greater satisfaction in accomplishing a task set before her by the Lord, leading men to Christ. In 1902, speaking of these books she wrote:

Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Savior.<sup>1</sup>

To Ellen White the Conflict of the Ages Series was not just another history of mankind, nor even just history from a spiritual perspective, it was a divine message given to her in visions. Her first small volume, Spiritual Gifts, Volume I, was filled with the phrases, "I saw" and "I was

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1. Colporteur Ministry (Mountain View, California: Pacific Press Publishing Association, 1953), p. 125.

shown." And in repeated statements scattered throughout her writings she made explicit her claim to divine inspiration in the writing of her historical books. I have chosen to quote six of these to illustrate precisely her claim. These appear, as quoted by A. L. White in an unpublished paper entitled "Ellen G. White as an Historian," available from the E. G. White Estate.<sup>2</sup>

I am comforted with the conviction that the Lord has made me His humble instrument in shedding some rays of precious light upon the past. . . . Since the great facts of faith, connected with the history of holy men of old, have been opened to me in vision; . . .<sup>3</sup>

Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me.<sup>4</sup>

Through the illumination of the Holy Spirit, the scenes of the long continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law.<sup>5</sup>

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2. Many of these statements are also found in a supplement to the reprinted Spirit of Prophecy, Volume Four, pp. 507-549, entitled, "Ellen G. White's Portrayal of the Great Controversy Story."

3. p. v. of the preface to Volume III of Spiritual Gifts, as quoted by A. L. White, "Ellen G. White as an Historian," p. 3.

4. Selected Messages, Book I, p. 76, as quoted by A. L. White, p. 4.

5. GC, p. xii, as quoted by A. L. White, p. 15, with his emphasis.



As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed, --to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.<sup>6</sup>

While writing the manuscript of Great Controversy I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.<sup>7</sup>

Events in the history of the reformers have been presented before me.<sup>8</sup>

Most contemporary Adventists accepted the books as based exclusively on vision when they appeared in print, and perhaps most Adventists today still do. But from the beginning there were some who had questions. It was not necessarily that they doubted Ellen White's inspiration, but rather that they noticed some similarities between her books and other histories. This question apparently first came to the attention of the church following the 1883 publication of Sketches From the Life of Paul and the 1884 Great Controversy. And indeed it is not surprising that these similarities were noticed almost immediately. The books observed to be similar in places to Sketches--W. J. Conybeare, and J. S. Howson, The Life and Epistles of the Apostle Paul (New York: Thomas Y. Crowell & Co., n.d. [1st ed.,

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6. GC, p. xiii, as quoted by A. L. White p. 15, with his emphasis.

7. E. G. White letter 56, 1911 as quoted by A. L. White, p. 10.

8. E. G. White letter 48, 1894, as quoted by A. L. White, p. 14.

London, 1851-52]), and Great Controversy--J. H. Merle D'Aubigné, History of the Reformation in Europe in the Time of Calvin (8 vols.; London: Longmans, 1863-78), and James A. Wylie History of the Waldenses (London: Cassel, Petter, Galpin & Co., n.d.)--were all familiar. In fact they had all been either urged upon Adventists by Ellen White herself in the pages of the Review or promoted by the publishing houses as premiums with subscriptions to the Review or Signs of the Times.<sup>9</sup> Careful Adventist readers could hardly fail to miss the similarities between Ellen White and these Protestant historians she was urging them to read, and Ellen White must have expected some readers to recognize her borrowings. Clearly, as Francis Nichol has so carefully argued, she was not trying to fool anybody. She was well aware of her use of these historians and apparently considered it appropriate.

It is clear in retrospect, and may have been immediately obvious to her publishers, if not to Ellen White herself, that by not acknowledging her borrowing a mistake of naiveté had been made.<sup>10</sup> The charge was made,

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9. Francis D. Nichol, Ellen G. White and Her Critics (Washington, D. C.: Review and Herald Publishing Association, 1945), pp. 414, 423.

10. A letter written by W. C. White on July 25, 1919 indicates that Ellen White was "advised to leave out the quotation marks and did so. But afterwards when presented with the fact that this was considered unfair to the people from whom she had made quotations, she said to have them in by all means."

which Nichol proves unfounded, that "As soon as this book [the Great Controversy] was read by some of the leading brethren, they discovered that it was largely taken from other publications," and accordingly "they protested to Mrs. White."<sup>11</sup> There was apparently no great outcry, for though few careful readers could miss the similarity, there must have been then, just as there are today, few careful readers. Nevertheless there was some reaction. J. H. Kellogg, in an interview with G. W. Amadon and A. C. Bordeau on October 7, 1907, recalled that when the 1884 Great Controversy came out somebody called his attention to it right away:

I could not help but know about it, [he said] because there was the little book, Wiley's "History of the Waldenses" right there on the "Review and Herald" book counter, and here was the "Great Controversy" coming out with extracts from it that were scarcely disguised, some of them.

Kellogg's testimony is that he sent for W. C. White right away and asked for an explanation. The conversation he had with W. C. White, he reported to Amadon and Bordeau, probably 23 years later. We must doubt that Kellogg remembered the exact words, but the gist of the conversation is probably accurate enough for our purposes here.

He [W. C. White] said, "Don't you think that when Mother sees things that agree with what she has seen in vision, that it is all right for her to adopt it." I said, "No, not without giving credit for it. It may be all right for her to quote it and make use of it, but she ought to put quotation marks on [it] and tell where she got it and should say this was in harmony with what she had 'seen.'!" She had no right to incorporate

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11. Nichol, p. 415.

it with what she had "seen" and make it appear that she has seen it first of all. The preface says this book has been written by special illumination, that she has gotten new light by special inspiration; so people read things here, read those paragraphs, and they say, "Here I saw that in Wiley's book." And I said to Will, "That will condemn your book, detract from the book and the character of it, and it never will do; it is wrong." I said, "I simply won't stand for it, and I want you to know that I won't, and that this thing ought to stop." . . .

They went right on selling it, but they changed the preface in the next edition (1888) so as to give a little bit of the loophole to crawl out of, giving a little bit of a hint in it, in a very mild and rather in a hidden way that the author had also profited by information obtained from various sources as well as from divine inspiration. That is my recollection. I remember I saw the correction and I didn't like it. I said, "That is only a crawl out, that is simply something put in so that the ordinary reader won't discover it at all but will see the larger statements there of special inspiration; so they will be fooled by that thing."<sup>12</sup>

I cannot agree with all of Kellogg's conclusions, but the statement is useful on several counts. Firstly, it shows that with the first publication by Ellen White of books that contained specific events of history other than Bible history, the question of her sources was debated. Secondly, it gives a possible background to the statement put in the preface of the 1888 Great Controversy in which Ellen White acknowledges the use of Protestant historians; and thirdly, it shows that whether Ellen White had

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12. "An Authentic Interview between Elder G. W. Amadon, Elder A. C. Bordeau and Dr. John Harvey Kellogg in Battle Creek, Michigan on October 7th, 1907" pp. 32-33. This is an unpublished stenographic report. I see little reason to question the general accuracy of this statement. Nichol disagrees, however, calling it "the unsupported charge of a man who was openly hostile to the denomination in general and Mrs. White in particular, who looked back twenty-three years, through the distorting vapors of that hostility to an alleged incident of 1884." Nichol, p. 416.

borrowed from historians was not really the issue, rather the issue was borrowing without giving credit. Even Kellogg seemed willing to acknowledge that Mrs. White could see events in vision and then find them described in books. He demanded only that she acknowledge other authors when she quoted or closely paraphrased them.

W. C. White, also writing in 1907, twenty-three years later, admitted that a mistake had been made. He acknowledged in a letter to M. M. Campbell, then pastor of the Battle Creek church, that an acknowledgement similar to the one published in the preface to the 1888 Great Controversy should have been made in Sketches from the Life of Paul. He took the blame himself, pointing out that this "was the first of Mother's works which was issued after Father's death. The management of her business affairs was new to me. I was young, and my time and thought were taken up principally with the affairs of Pacific Press of which I was for a short time manager."<sup>13</sup> Nichol, in his comment on this letter points out that W. C. White's explanation of the failure to include a statement in the preface of the book on Paul would also apply to the 1884 Great Controversy, published just one year later.<sup>14</sup>

It is necessary at this point to examine the statement inserted in the 1888 Great Controversy that acknowledged the use of Protestant historians:

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13. Quoted in Nichol, pp. 449-450

14. Nichol, p. 452

The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no special credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject.<sup>15</sup>

Along with this statement the 1888 Great Controversy carried full quotation marks for all quoted material. Citations, however, were not given, nor were paraphrased passages identified. One might assume that with these changes the question of sources would disappear. But in fact just the opposite happened. The concern during the mid-1880's had been a private matter, discussed among a very narrow circle. As Nichol points out there was no public controversy. But in the first decade of the new century, the question became a hot one. The denomination was faced with the defection of some of its most influential members, and the "plagiarism issue," as it was now called, came to the fore as one of the chief charges leveled against Ellen White's claims to inspiration. D. M. Canright had attacked Mrs. White in print in a newspaper article in 1887 and then with

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15. I am citing the statement as it appears in The Great Controversy Between Christ and Satan (Pacific Press, 1911), pp. xiii-xiv.

a book in 1889, Seventh-Day Adventism Renounced.<sup>16</sup> And now it was Dr. Kellogg.

The full story of Kellogg's break with the denomination has never been told and perhaps never will be. Richard Schwarz has made it clear that the charge that Kellogg was a pantheist was only the tip of the iceberg and that there were other areas of conflict.<sup>17</sup> But even if all the extant records were examined it would be hard to reconstruct the motives of the people involved. Whatever the case, the question of Ellen White's inspiration was clearly one of the key issues. In Battle Creek in 1904 Ellen White's alleged plagiarism was being offered as proof that her authority need not be accepted on all things.

The critics finally went public on the plagiarism issue in 1907 when Charles E. Stewart, a physician at the Battle Creek Sanitarium, wrote anonymously a little blue-bound pamphlet of 89 pages entitled A Response to an Urgent Testimony from Mrs. Ellen G. White Concerning Contradictions, Inconsistencies and Other Errors in Her Writings. This pamphlet, as far as I know, was the first printed document to support its charges of plagiarism with double columns,<sup>18</sup> the comparisons coming from Conybeare

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16. See Nichol, p. 417, and for a response to Canright's book, W. H. Branson, In Defense of the Faith (Review and Herald, 1933).

17. "The Kellogg Schism," Spectrum, Autumn 1972, pp. 19-39.

18. "An Authentic Interview. . . ," pp. 73-79.

and Howson, Wylie, and D'Aubigné. These same passages are lined up with Ellen White quotations in D. M. Canright's later book.<sup>19</sup>

What new had been added by the charges made by Stewart and copied later by Canright? Nothing. By adding to the 1888 Great Controversy a statement that Protestant historians had been used Ellen White had acknowledged that she had borrowed from historians, and by placing quoted materials in quotation marks she had removed the grounds for charges of stealing. All Stewart and Canright achieved was to make public the similarities between Ellen White and historians. It is not surprising that no formal response was given to these writers, at least on this charge.

But the question of the Protestant historians did not go away. Adventists now openly acknowledged that Mrs. White had used them, and on occasion quoted long passages from them. If she was inspired why was this necessary? And what authority should be granted to these quoted passages? These were the questions that needed answers in the period of stability that emerged after 1910.

To begin with, the concern seemed mainly, if not exclusively, to lie with the quoted portions of Great Controversy. In 1911 a new edition of the volume contained not only the quotation marks, but also citations identifying the quoted authors. Perhaps with the double columns of Stewart in mind, Nichol, nearly half a century later, attempted to

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19. Life of Mrs. E. G. White, Seventh-day Adventist Prophet, Her False Claims Refuted (Nashville, Tennessee: B. C. Goodpasture, 1953), pp. 195-199.



establish just how much of Great Controversy was borrowed. He concluded that only twelve percent of Great Controversy was quoted, and a full two-thirds of this was from primary sources, that is, the words of the Reformers themselves. In short, concluded Nichol, only four percent of Great Controversy was the words of the Protestant historians.<sup>20</sup>

And for this four percent a ready explanation was available. According to Kellogg W. C. White had implied in his conversation with him in 1884 that what his Mother was doing was copying those things she read that agreed with what she had seen in vision. And Kellogg seems to have been satisfied with this explanation in 1884, demanding only that quoted material be acknowledged by quotation marks. Now in 1911, with the publication of citations, W. C. White developed this position more fully for the General Conference Council.

"Mother has never claimed to be authority on history. The things which she has written out are descriptions of flash-light pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men with views of past, present, and future history in its relation to this work.

"In connection with the writing out of these views, she has made use of good and clear historical statements to help make plain to the reader the things which she is endeavoring to present. When I was a mere boy, I heard her read D'Aubigné's History of the Reformation to my father. She read to him a large part, if not the whole, of the five volumes. She had read other histories of the Reformation.

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20. Nichol, pp. 420-422

"This has helped her to locate and describe many of the events and movements presented to her in vision. This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error.

"Mother never laid claim to verbal inspiration, and I do not find my father, Elders Bates, Andrews, Smith, or Waggoner put forth this claim."<sup>21</sup>

This statement is by W. C. White and not Ellen White, but it is nevertheless a statement that must be taken authoritatively; for Ellen White endorsed the statement, and with no evidence to the contrary we should assume that she read it carefully and understood its meaning. The key sentence for our discussion states that historical works helped Ellen White "locate and describe many of the events and movements presented to her in vision."

This explanation is at the heart of four other statements that I would like to quote. The first two, written in 1912 and 1934, are by W. C. White. The third, written in 1951, is by F. D. Nichol, and the fourth, written just recently, is by A. L. White.

Regarding Mother's writings, I have overwhelming evidence and conviction that they are the description and delineation of what God has revealed to her in vision.<sup>22</sup>

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21. W. C. White, statement to the General Conference Council, October 31, 1911, published in Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy (Washington, D. C.: Ellen G. White Publications, 1959), p. 194.

22. W. C. White to W. W. Eastman, Nov. 4, 1912, as quoted by A. L. White, "Ellen G. White as an Historian," p. 15.

The framework of the great temple of truth sustained by her writings was presented to her clearly in vision. In some features of prophetic chronology, as regards the ministration in the sanctuary and the changes that took place in 1844, the matter was presented to her many times and in detail many times, and this enabled her to speak very clearly and very positively regarding the foundation pillars of our faith.

In some of the historical matters such as are brought out in Patriarchs and Prophets, and in Acts of the Apostles, and in Great Controversy, the main outlines were made very clear and plain to her, and when she came to write up these topics, she was left to study the Bible and history to get dates and geographical relations and to perfect her description of details.<sup>23</sup>

There is illumination by the Holy Spirit. Scenes are presented. Spiritual thoughts and ideas are brought to the mind. Then the prophet takes up his pen and proceeds to present, in the language of men, what has been seen and heard and impressed on his mind in vision. And it is in this context that Mrs. White frankly states that she has drawn, at times, on the language of men as found in histories and other sources.<sup>24</sup>

In connection with the writing out of these views of the events of ancient and modern history, and especially the history of the great Reformation of the sixteenth century her reading of D'Aubigné, Wylie, and others proved to be helpful. She sometimes drew from them clear historical statements to help make plain to the readers the things which she was endeavoring to present. Also, by thus corroborating with indisputable historical evidence that which had been revealed to her, she would win the confidence of the general reader in the truths she was presenting.

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23. W. C. White in a letter to L. F. Froom, December 13, 1934 (unpublished), quoted by W. P. Bradley, "Ellen G. White and Her Writings," Spectrum, Spring 1971, p. 58.

24. Nichol, p. 461

Just as her study of the Bible helped her to locate and describe the many figurative representations given to her regarding the development of the controversy, so the reading of histories of the reformation helped her to locate and describe many of the events and the movements presented to her in the visions.<sup>25</sup>

The plagiarism question, then, asserts Nichol, has been set at rest.

Mrs. White did borrow from other authors, and she did at first fail to acknowledge this borrowing. But this was due only to her own unawareness of what was just becoming accepted literary practice and without any intent to deceive. And W. C. White has taken the blame for this early failure to acknowledge sources. In subsequent editions acknowledgments, quotation marks, and finally citations were added. As for the quoted matter, it is only four percent of the 1911 Great Controversy. The problem has become a very small one and in fact no problem at all, for even for this "insignificant part,"<sup>26</sup> Ellen White was simply using the words of accomplished historians to describe a scene she had already seen in vision. "Need more be said!"<sup>27</sup>

Yes, indeed. For the problem is far more complex than Kellogg, Stewart, or Canright have suggested. What I have found in the two samples of Great Controversy that I have examined is not paragraphs scattered throughout the chapter that have been borrowed here and there from Protestant historians,

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25. "Ellen G. White as an Historian," p. 7.

26. Nichol, p. 467.

27. Ibid.

paragraphs making up a small percent of the chapter and now all in quotes. Rather, the historical portions of the Great Controversy that I have examined are selective abridgements and adaptations of historians. Ellen White was not just borrowing paragraphs here and there that she ran across in her reading, but in fact following the historians page after page, leaving out much material, but using their sequence, some of their ideas, and often their words. In the samples I have examined I have found no historical fact in her text that is not in their text. The handwritten manuscript on John Huss follows the historian so closely that it does not even seem to have gone through an intermediary stage, but rather from the historian's printed page to Mrs. White's manuscript, including historical errors and moral exhortations. As far as I know, these points have not been made. It is true that William S. Peterson and Ronald Graybill, in Spectrum articles, pointed us in this direction without explicitly making this point.<sup>28</sup>

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28. In his first article Peterson ("A Textual and Historical Study of Ellen White's Account of the French Revolution," Spectrum, Autumn 1970) stated the questions he was interested in as follows: "What historians did Ellen White regard most highly? Do they have in common any particular

The evidence, however, has never been presented.

Before proceeding to examine the evidence, I would like to suggest a way in which we might explain it. I would like to return to the statement added to the 1888 Great Controversy which we have interpreted to mean that Ellen White was stating only that she used Protestant historians to describe events she had already seen in vision. The statement, which I am quoting for the second time, reads as follows:

The great events which have marked the progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject.

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social or political bias? How careful was she in her use of historical evidence? Did she ever make copying errors in transcribing material from her sources? Is there any particular category of historical information which she consistently ignored? Did she make use of the best scholarship available in her day? What do the revisions in successive editions of Great Controversy reveal about her changing intentions?" It should be clear that these are not the questions that interest me. I am asking the simple question, what was the immediate source? Peterson did in a note suggest the value of comparing the manuscript drafts with the proofs. Graybill in his article ("How did Ellen White Choose and Use Historical Sources?" Spectrum, Summer 1972, pp. 49-53) effectively refuted many of Peterson's points by showing that Mrs. White had not actually selected the sources for her chapter on the French Revolution, but followed Uriah Smith's Daniel and Revelation.

This statement, taken at its most obvious meaning, says only that Ellen White used Protestant historians whose facts were already known and universally acknowledged. She admits quoting them when they have afforded a comprehensive view, or summarized details in a convenient manner, in short, when they have been good historians. Significantly in this paragraph Ellen White says nothing about visions. The only phrase that might be interpreted in such a way states that she has not always given credit because the writer is not being used as an authority, but because of his ready and forcible presentation. One might interpret this to mean that the writer is not the authority, God is. But more logically no authority is needed at all, because the facts are already universally acknowledged.

But can we take this paragraph out of context and ignore the statements on the previous page of the introduction, which I have already quoted, where Ellen White states clearly that she has had opened to her in visions thrilling scenes of the past, scenes of the past and future, and the history of the reformers? And what about the statement of W. C. White which she endorsed that states that the historians were used to "locate and describe many of the events and movements presented to her in vision?" Do these require that we interpret the passage quoted above as we have always done? I do not think so. Ellen White's own statements on the illumination of visions occur in a context that implies that the primary focus of the visions was on the activities of Christ and Satan and the

forces of good and evil with a divine analysis of the significance of events of the Reformation and the general sweep of Reformation history. Of course the statements make it clear that she also saw in vision historical events and especially specific scenes in the lives of the Reformers. In this I concur. But nowhere does she state explicitly, or even imply, that every historical event described was seen in vision. And while W. C. White, in the statement endorsed by Ellen White, says that historians were used to "locate and describe many of the events and movements presented to her in vision," he does not say that the historians were used only for this purpose.

In short, I believe that nothing in the statements of Ellen White, or in those by her son which she endorsed, preclude the view that at least some of the historical passages in Great Controversy were taken directly from Protestant historians and were not seen in vision. I believe this on the basis of Mrs. White's statement in the introduction of Great Controversy, quoted above, and because this view is in accordance with the evidence which I shall present below.



## II

### THE SCOPE AND HISTORICAL DEVELOPMENT OF GREAT CONTROVERSY

A short survey of the scope and historical development of Great Controversy further supports my thesis, as outlined above, and demonstrates that Great Controversy in its first edition was a depiction of the activities of Christ and Satan and in later editions came to include more history of human activity.

Great Controversy is especially important for Adventists because it tells us where we stand within the context of world history and describes last-day events. It was written, not just to give us historical facts, but to inspire us to stand for the truth. In the introduction Ellen White states that:

It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing on coming events. Yet viewed as part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the word of God, and for the testimony of Jesus Christ."<sup>1</sup>

Unlike the other books in the Conflict Series, Great Controversy does not rest on a foundation of Biblical history. The other books are valuable, but they are more like a commentary on the Bible. Great

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1. p xiv.

Controversy is Ellen White's most original historical work. It begins with the Roman sacking of Jerusalem in 70 A.D. and carries forward the story of the conflict between the forces of good and evil to the final victory of Christ in the earth-made-new.

We should not claim, however, that the great controversy theme is a totally original conception. St. Augustine anticipated it over 1400 years earlier with his City of God, and indeed the linear view of history ending with the Second Coming of Christ was a common literary motif in the Middle Ages and up through the Seventeenth Century.

There is no evidence that Ellen White read St. Augustine, or medieval historians. In addition I am not aware of any evidence that she was acquainted with the work of H. L. Hastings before her Great Controversy vision. In January 1858, Hastings, a First-day Adventist, finished a volume entitled The Great Controversy Between God and Man, Its Origin, Progress, and End. Hastings' book is similar to the short Spiritual Gifts volume Ellen White published shortly after her Lovett's Grove, Ohio, vision on March 14, 1858, entitled, The Great Controversy Between Christ and His Angels, and Satan and His Angels, but a careful comparison does not support the idea that her book is based on Hastings'. She asserted at the time that the Lovett's Grove vision repeated matter she had seen in vision ten years before.<sup>2</sup> And a tradition in the White family says that

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2. Spiritual Gifts, II, p. 270.

she even refused to read John Milton's Paradise Lost when in the spring of 1858 J. N. Andrews gave it to her. She was "determined that if there was anything in it which was in any way similar to what had been shown to her in vision, she would not read it until she had finished her writing."<sup>3</sup> I do not believe that Ellen White copied or paraphrased from Hastings' book when she wrote her volume; she emphasizes some points he ignores and presents detail not found in his book. It is very likely, however, that Ellen White did read Hastings' book sometime in 1858 or 1859, for the February 17, 1859 Review and Herald carried a note informing Adventists of Hastings' Great Controversy. One would expect Ellen White to be attracted to a book with a similar theme and title to her own.

Another example that illustrates that such books were not uncommon in the nineteenth century is a volume by Osmond Tiffany entitled Sacred Biography and History, Containing . . . Lives of the Patriarchs, Kings and Prophets, Christ and the Apostles, Most Eminent Reformers, Luther, Melancthon, Calvin, &c. . . . (Chicago: Hugh Heron, 1874). This book also contains the sweep of history from Old Testament times down through the Reformation. It does not, however, attempt to predict the future.

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3. Ellen G. White, Messenger to the Remnant (Review and Herald, 1969), p. 16.

Ellen White, then, even in her most original volume of history, was working in a field tilled by other laborers. But this does not deny the originality of her own work. I have never seen, and I do not believe there exists any book that can be lined up in double columns with the 1858 Great Controversy or that predicts future events in such a wealth of detail. The 1858 Great Controversy did talk about the past, but it was not history in the ordinary sense of the term. Its purpose, like the purpose of the Bible, went much deeper. It presented a level of understanding beyond the facts of history.

The portion of the 1858 Great Controversy that covers the period from the fall of Jerusalem to the end of the controversy consists of 116 small pages. Of these 116 pages only twenty-three deal with the events that transpired before William Miller. The remaining ninety-three pages describe events from Ellen White's day forward, with as much as sixty-six pages (twice the number needed to cover about 1800 years) dealing with the period of Ellen White's own life, and the rest describing events yet to take place. In short, the historical portion of Spiritual Gifts is very brief.

And what do these twenty-three pages contain? Not really human history at all, but an account of the activities of Christ and His angels and Satan and his angels, as the title of the book implies. Repeatedly Mrs. White tells how Satan tried to lead Christians away from Christ with persecution or some new delusion or falsehood, but how always a few resisted his temptations. The author uses these passages as springboards

to defend Adventist doctrines such as the inspiration of the Bible, the character of God, the state of the dead, the true Sabbath, freedom of the will, etc. The section also includes flash-backs to Eden and the time of Christ and forward glances to last-day events. The few pages that describe the activities of men consist entirely of general statements such as "popes and priests presumed to take an exalted position, and taught the people to look to them to pardon their sins, instead of looking to Christ for themselves."<sup>4</sup> In the entire twenty-three pages there is not one mention of a specific historical event; there are no dates and no place names. The section is an inspired account of how God has preserved truth and his people despite the most treacherous and subtle tricks of Satan. It is a brief account of the spiritual forces at work behind the events of history, and to Adventists it is more important than the history itself; but it is not history in any sense as that term is used by modern historians.

The Spiritual Gifts volumes, and especially the first edition of Great Controversy, were very popular with the Advent believers. With the rapid depletion of the stock came demands for reprintings. But Ellen White would not allow the books to be reprinted in their current form. Arthur White tells us that she resisted because "since their publication she had been favored with revelations in which many of the views had been repeated in more detail; so she pleaded for time and opportunity to present the subjects

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4. p. 108

more completely before they were published again."<sup>5</sup> I do not know exactly when this pleading took place or when the decision to print an expanded version was made, but it must have been sometime about 1865, for Arthur White continues his account of this event by saying: "The work on this new series moved forward more slowly than had been anticipated. James White's recovery from a severe stroke in 1865 was long and tedious, and caring for him drew heavily on Mrs. White's time and strength." This digression is more significant than it might appear, for at the very time that Ellen White was determining to include in a new edition the information taken from additional visions, she was probably for the first time thoroughly digesting D'Aubigné. This cannot be proven, of course, but only inferred from the statement of her son, W. C. White, who in 1911 said: "When I was a mere boy, I heard her [Mother] read D'Aubigné's 'History of the Reformation' to my father. She read to him a large part, if not the whole, of the five volumes."<sup>6</sup> I believe this happened in 1865 when James White was incapacitated with a stroke. I cannot conceive of any other circumstance which would permit a most vigorous man like James White to sit or lie quietly while his wife read to him a huge multi-volume work. Significantly, in 1865 W. C. White was eleven years old, old

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5. Supplement to the reprint edition of Spirit of Prophecy, Volume Four, pp. 511-512.

6. Ibid, p. 537.

enough to remember specifically which book was being read, yet young enough to still be considered a "mere boy." All this evidence is circumstantial, of course, but it is nonetheless convincing, especially when we see how extensively Mrs. White used D'Aubigné. Perhaps it was not just because of new visions that she pleaded with the brethren for more time; she was discovering more history to use as a backdrop for her apocalyptically-oriented presentation of the struggle between Christ and Satan.

These discussions between Ellen White and her publishers culminated in a decision to print four volumes of about 400 pages each. These volumes would take the place of Spiritual Gifts volumes one, three, and four. (Volume two was autobiographical and not part of the historical survey.) Volume four of this new series, the volume covering the events from the destruction of Jerusalem to the New Earth, appeared in 1884, the last of the four volumes to be published. It was printed under the title, The Spirit of Prophecy. The Great Controversy between Christ and Satan, from the Destruction of Jerusalem to the End of the Controversy.

This volume resembles closely the Great Controversy we have today. It contains 476 pages of text, each page much enlarged from the small Spiritual Gifts volumes. At 286 words per page versus the 251 words per page of Spiritual Gifts, this volume is an increase of 470 percent over the space used to cover the same period in Spiritual Gifts. Not only is the volume considerably longer, its emphasis is also altered. Only 20 percent of Spiritual Gifts covered the period before William Miller, and over

50 percent dealt with the events of Ellen White's own lifetime. But she used nearly 40 percent (201 pages) of the Spirit of Prophecy volume to describe events that occurred before William Miller, what we might call the historical period. Still, a large portion of the book (pp. 201-397) was used to describe the events of her own day.<sup>7</sup>

This page counting may seem irrelevant, but it makes it very clear that even in her enlarged account of the great controversy Ellen White placed predominant attention on her own day and the events of the future. This volume is at most only 40 percent historical. And if we look closely at the historical portion of the book we discover that, like Spiritual Gifts before it, much of the history provides an opportunity to discourse on theological issues. Nevertheless the book does contain history, and mostly history of the Protestant Reformation, about 100 pages in all. This was the area of greatest expansion over the previous volume, which had only five small pages covering these events. It was this expanded portion on the Reformation that provided the evidence for Kellogg's questions which were raised in the 1880's.

The enlarged Great Controversy printed in 1884, like its predecessor,

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7. This figure is difficult to establish, because pp. 307-397 are entirely discussions of theological issues that applied to her own time but remain central today and therefore could be considered future as well as present for Ellen White. If we see them as future, then the percentage of Spirit of Prophecy dealing with Ellen White's own lifetime would drop to approximately 25 percent.



sold well, and not only among Adventist readers. Through the work of colporteurs many thousands of volumes, printed with illustrations, were sold. From 1885 to 1887 Ellen White traveled and lived in Europe. There, in preparation for an European edition of the book, she enlarged the account further. The new edition, what we might call the third edition, appeared in 1888. Ellen White and her publishers prepared this edition for non-Adventist readers and accordingly removed some phrases offensive to the public and portions of chapters designed for Adventists. These deletions subsequently caused some concern to those Adventists who could not understand how an inspired book could be changed.

I am not concerned with the deletions, but with the additions. The 1888 edition increased from 476 pages of text to 662 larger pages (350 words per page versus 286 words per page in the Spirit of Prophecy volume), expanding the total length by about 70 percent. Once again the greatest expansion came in the historical parts, for the book was being prepared for European as well as American readers. The portion of the book that covered the years from the fall of Jerusalem to the Millerite movement increase from 40 to 45 percent, and within this historical portion of the book the section on the Reformation increased from roughly 21 to 26 percent of the total text. Ellen White used several new sources, the most important being Wylie's History of Protestantism. The reader should note that the book remained primarily concerned with the events of Ellen White's own day and the events of the future, which still took up about 55 percent of the book.

This 1888 edition, entitled The Great Controversy between Christ and Satan during the Christian Dispensation, is essentially the book most Adventists still read, for when the new edition was published in 1911, the old plates having become worn and needing replacement, there were few changes made in the text. W. C. White's summarization of these changes under ten heads appears on pp. 531-533 of the reprint of Spirit of Prophecy, Volume IV. The major change was the introduction of historical references, after a careful attempt by Ellen White's assistants to check the accuracy of the historical quotations. I shall not comment further on the content of the 1888 or 1911 editions of Great Controversy. The book is familiar to most Adventists.

### III

#### INTRODUCTION TO THE ELLEN G. WHITE MANUSCRIPT ON JOHN HUSS

With this survey of the development of the text we are ready to begin our examination of the historical passages. For this examination I have selected the first part of chapter 6, the chapter entitled, "Huss and Jerome." This passage consists of thirty-six paragraphs and nearly fourteen pages. In the 1858 Spiritual Gifts volume Ellen White said nothing about Huss or the Bohemian revolt. In the 1884 Spirit of Prophecy volume, two pages were devoted to Huss. This passage contains nothing that is not in the larger 1888 passage. These fourteen pages are based almost entirely on James A. Wylie's History of Protestantism.

In an earlier paper I was able to compare Wylie with Great Controversy in two parallel columns. In this study I have been able to do more. The existence of Ellen G. White's own handwritten rough draft to this half-chapter enables us to see the development of the passage on Huss from its source, through its original draft, to its final form in Great Controversy.

The Ellen White manuscript on Huss is in the possession of the White Estate in Washington, D. C. It is kept along with several other manuscript fragments and has been accepted over the years as a portion of the first draft of the 1888 Great Controversy. Some of these manuscript fragments are written on the backs of printed catalogue pages and others on full-sized writing paper.

The longest manuscript, the manuscript on Huss, consists of 64 sheets of full-sized writing paper, with writing filling the front of each sheet and on 11 pages filling some portion of the back. Someone has written on the top of the first page, "Huss." I accept the White Estate's description of this manuscript as part of the first draft of the 1888 Great Controversy because of its similarity to the published chapter on Huss, its very rough state of writing, and because of two internal references to the year 1887.

Three letters from W. C. White to C. H. Jones, manager of the Pacific Press enable us to date more precisely the manuscript and learn something of its genesis. The letters were written on April 15, May 18, and July 21, all from Basel, Switzerland, where the Whites were temporarily living.<sup>1</sup> In preparation for the French and German translations of Great Controversy the translators and proofreaders had been meeting with W. C. White, Brother and Sister Whitney (B. L. Whitney was head of the publishing house in Basel) and Marion Davis, Ellen White's literary assistant, to read and discuss the book. "As we criticise the work for translation," wrote W. C. in the first letter, "we find places where it can be improved for the new English edition. Chapter five is very short and Mother is writing more about Huss and Jerome." In the second letter W. C. informed Jones that

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1. W. C. White Letterbook A-2, pp. 185, 245, 307.

. . . we found parts of the subject that were very briefly treated, because the reader was supposed to be familiar [sic] with the subject. Mother has given attention to all of these points, and has thought that the book ought to be so corrected, and enlarged, as to be of the most possible good to the large number of promiscuous reader [sic] to whom it is now being offered. And she, [sic] has taken hold with a remarkable energy to fill in some parts that are rather too brief.

Mother has written enough about Huss and Jerome, to make one or two new chapters. She has written something about Zwingli, and may speak of Calvin. The chapter on the Two Witnesses, has been doubled in size, and quite a change will be made in the chapter on William Miller. And some important additions are made to "The Sanctuary", chapter.

We can see that the passage on Huss was written sometime between April 1 and May 18, and that the additional historical material was added for the non-Adventists expected to read the book. If I understand W. C. White correctly, the reason the historical parts were treated so briefly in 1884 was because Ellen White considered most Adventists familiar with Reformation history. This letter helps us understand the passage in the introduction where Ellen White says the "progress of reform in past ages are matters of history, well known and universally acknowledged by the Protestant world." Adventists were familiar with it through the pages of Wylie and D'Aubigné.

In the last letter W. C. added one further point of special significance:

It was immediately after chapter 4, that the largest additions were to be made, and while we were all together, it seemed advisable to devote our attention to the corrections and additions to be made in other parts of the book, leaving the manuscripts for chapters 5, 6, and 7 to be prepared by Sr.

Davis after Mother had gone from Basel. The work of preparing these is now nearly completed, and will soon be sent to her in England for examination.

It is apparent that Ellen White turned over to Marion Davis her rough draft manuscript on Huss (as well as the material on Wycliffe, Jerome and half of the material on Luther, chapters 5, 6, and 7 of the 1888 Great Controversy) to prepare in her absence, and be sent to her in England for a final examination. It was apparently Marion Davis who cut out half of the material in the manuscript I am quoting in this study and added additional paragraphs from Wylie.

The transcription of this manuscript into typescript has presented many problems. I would summarize these problems under two heads: penmanship, spelling and punctuation, and unclear usage.

Ellen White was a talented speaker and writer. She was able to hold the attention of large crowds, non-Adventists as well as Adventists, without the aid of public address systems and frequently without the assistance of notes. Her reputation as a speaker and the numerous examples of her writing that remain leave no doubt that Ellen White had a natural facility with words. It is true that Ellen White had only a limited formal education, that her spelling and English usage were not what she would have liked them to be, and that she used James and later her son, W. C., as advisors on such points. But even without help she was capable of writing accurate English, as many of her surviving letters and manuscripts show. An example, one of many I might offer, is a letter she

wrote on November 9, 1874, to Lucinda Hall, reproduced (about 3/4 size) in the August 23, 1973 Review and Herald.

But this is not the case with the manuscript on Huss. In this manuscript Ellen White was writing for herself and her private secretary, Marlon Davis, under great pressure of time. The writing is very difficult to read. Many letters are no more than a wave of the line and frequently letters are missing. Periods and commas are rarely used and upper case letters are often used incorrectly. Many sentences begin without a capital, and numerous words are misspelled. It was a hastily prepared draft.

These problems are troublesome but are not unexpected in such a rough draft. Even more difficult for a transcriber is the frequent appearance of incomplete sentences, missing verbs, and other combinations of words that violate accepted English usage. This makes the manuscript very hard to read.

In manuscript work the reader can usually make out a word that is illegible by the context, i. e. by observing what type of word would make sense in the sentence, whether a verb, a noun, or perhaps a synonym of a word that comes readily to mind. For many passages in the manuscript this is not possible. So many legible passages, while evidently meaningful to Ellen White, are not clear to someone else, that one can never be certain that he has the correct word in illegible passages.

I will note here some of the more frequent errors: "they" is always spelled "thy"; "was" is almost always used where "were" belongs; and

"W," "M," and "N" are made the same whether high or low case. The reader will notice other errors. I shall not belabor the point here.

Undoubtedly many of these errors are due to the speed with which the manuscript was written. Any writer knows how sometimes the mind races far ahead of the hand, leaving the hand little more than time to promise what the word ought to be. And some errors may be conscious shorthand. I cannot believe that Ellen White did not know that "they" needed an "e."

In transcribing the manuscript I have tried as far as possible to render it in typescript exactly as it appears in manuscript. I have tried to leave it pure Ellen G. White. Some changes, however, have been necessary. Short insertions, which she made, are put in the text between asterisks. Long insertions that she put on the back of pages I have inserted and so marked. All deletions are written as she had them, with a line typed through them to indicate her inking out. I have copied her misspellings where the word can be read clearly. But when in doubt I have spelled the word correctly on the assumption that she perhaps spelled it correctly but simply wrote it in such a hurry that the letters are not clear. For example, though she spells "they" without the "e" I have always spelled it correctly. All letters that are clearly capitals I have transcribed capitals. Other words I have left low case even though it is the beginning of a sentence. When the case is unclear I have transcribed it according to what would be proper usage. In short, I have tried to put the typescript into correct usage whenever in doubt. I have only copied her errors when they are unmistakable.



I shall conclude these guidelines by freely acknowledging that some of my transcriptions may not be accurate. I have read the manuscript as carefully as I could, but to have to put every word that was not absolutely clear into brackets with a question mark--the usual procedure when transcribing manuscripts--would have made the typescript even more difficult to read. The transcription as it stands is difficult enough, but it is, as best as I can make it, faithful to the text.

To illustrate with a specific example the state of the manuscript, I have included here one page, photographically reproduced, along with my transcription. I have selected the page numbered 95 because it is neither the easiest nor the hardest to read and because it is one of the more interesting pages in terms of its content. Ellen White is here showing the significance of Huss's martyrdom.



unto death and I will give thee a crown of life registered in the history of nations John Huss lives his \*godlike\* works and steadfast faith his pure life, and conscientiously follows the truth that was unfolded to him which he would not yield to be saved a cruel death. That triumphant death was witnessed by all heaven by the whole universe Satan bruised the heel of the seed of the woman but in the act his head was bruised and in the place of the deeds of that council uprooting truth and righteousness in their cruelty to Huss, his constantcy his faith his example has been reflecting its light \*down along the times for centuries\* and encouraging others ~~to-venture-as-Huss~~ to submit their souls and bodies to God alone, and exalt God alone and take the scriptures as their guide which will make them the light of the world, \*and and\* examples of faith and courage and steadfast in truth and righteousness and nerve them to suffer and to endure gaining victories even in sorrow and in death for he may ~~exapt~~ expect the same mercies from the same God who braced and fortified John Huss that his Christ like bearing under trials ~~of-the~~ under suffering and contempt and abuse and perjury \*cause joy among the angels the friends of truth and righteousness was placed seen in marked contrast to error sin injustice and\* God will sustain them under similar test and trial. The experience of others becomes his experience through faith the same wonders are wrought through prayer the same mercies are obtained the same promises realised the same assistance from heaven communicated the same victories achieved.

I should add a comment on the technical problems, this on the confusing pagination of the manuscript. The first twenty pages have two or more page numbers on each sheet and it is difficult to tell what was originally intended, though the final numbering is fairly clear. The manuscript begins with a set of numbers starting with 26 and going through 46, except that there is no 27 and two pages are numbered 28. Also, these numbers are only on the front side of the sheet even though several sheets have writing on the back. The writing on the back, however, is clearly integrated into the account and had to have been written as part of the original draft.

We can assume by this incomplete set of page numbers and because the manuscript begins with Huss in mid-career, that 25 pages of this fragment, probably dealing in the main with Huss's early life, have been lost.

I cannot explain why there are two pages numbered 28. It is not that one was supposed to be numbered 27, for from the text and the second set of numbers it is clear that the original page 27 has been lost. Mrs. White must have written 28 twice by mistake before going on to 29.

The second set of numbers indicates that when Mrs. White got to page 46 she decided to renumber her manuscript to reflect the writing on the backs of the pages. Perhaps she was now interested not only in keeping her manuscript in order but also in seeing how many pages she had written. The renumbering was done by writing over the old number whenever it was in the same decade, e.g. making 26 into 28, or else by putting a line

through the first number and writing in the new number beside it. The second set of numbers begins with 28, indicating that there were probably two pages in the first 25 with writing on the back. The second set of numbers continues to number the back pages and eventually becomes 38 where the first set is 31. Hereafter the difference remains seven through page 53, where the first set ends.

This difference of seven between the first and second set of numbers is accurate, as the difference starts with two and there are five pages in this section with writing on the back. (I must explain that these are full pages written upside down on the back of the sheet as an integral part of the text. There are other pages with writing on the back, sometimes up to half a page, but the passages are always right side up and clearly indicated as insertions in the text.) Unfortunately some confusion remains, for when Mrs. White renumbered the pages she did not do it accurately the first time. I suspect that she was thrown off by the existence of two pages marked 28. Whatever the reason, the confusion is complete and I cannot reconstruct the process. To illustrate the problem I have placed the numbers below in two columns:

<u>my pagination of fragment</u>	<u>first set of numbers</u>	<u>second set of numbers</u>
first page	26	28
back of first page		2 (illegible, prob. 9)
missing page	(27?)	(30?)
second page	28	31

<u>my pagination of fragment</u>	<u>first set of numbers</u>	<u>second set of numbers</u>
back of second page		32
third page	28	33 (over or under 34)
back of third page		34
fourth page	29	35 (over or under some other number)
fifth page	30	36
no problems hereafter		

In addition to these two sets of numbers there is a third set starting on page 35, second set, that numbers front pages consecutively to 20. It stops on page 55, second set. The second set of numbers continues on for the rest of the manuscript, except that there are no pages numbered 75, 76 and 77. Perhaps three other pages were lost, but from the content of page 74 and 78 this cannot be proven.

The technical matters aside, it is time to look at Wylie, the manuscript, and the passage from Great Controversy. I have copied most of J. A. Wylie, The History of Protestantism (3 vols.; London: Cassell, Petter and Calpin, 1874-77, I, 131-179) (without footnotes to save space) and a short passage on pp. 71-73 from Émile de Bonnochose, The Reformers Before the Reformation, trans. Campbell Mackenzie (2 vols.; London: Ward and Lock, n.d.) in one column on the left of the following horizontal pages. In a middle column I have placed the Ellen White manuscript on Huss, keeping it parallel with Wylie when Wylie is the source. When Wylie is not the source I have let the manuscript stand alone. In a third

column on the right I have copied the thirty-six paragraphs from Great Controversy on Huss. Again, I have kept them parallel with the manuscript when they are following the manuscript or with Wylie when they are following Wylie alone. To keep these columns parallel I have frequently stopped a line and dropped the MS or the quotation from Great Controversy down several lines. When doing this I have always continued at the left margin, unless there is a new paragraph, which is indented as usual.

By placing these three columns together we can see Ellen White's indebtedness to Wylie, not only for descriptions of events, but also for the ordering of events and the significance attached to them. The reader should take special note of the sequence of the borrowing. With the three columns one can see when Ellen White is using Wylie in her manuscript and then dropping this from the Great Controversy text, when she is carrying over the borrowing from Wylie into the text, and when she is adding material to the Great Controversy text not used at first in the manuscript. We can also see that at least half of the manuscript, the half not taken from Wylie and dealing in the main with the activities of Christ and Satan, is not put into the Great Controversy at all. This point seems especially intriguing, for it means that the only completely original part of the manuscript was all cut out and in fact has never appeared in print anywhere.

I could have saved many pages of typescript by presenting Wylie in selections, using ellipses to show omitted material. I have chosen not to do this because I want the reader to see not only what Ellen White is

taking from Wylie, but also what she is not taking. Also, by presenting almost all of Wylie's text, I am giving the reader the opportunity to capture something of Wylie's tone and observe its remarkable similarity to Ellen White's. I have added emphasis in the Wylie text to the portions that Ellen has carried over into Great Controversy in paraphrase, making it possible for the reader to skip through Wylie, reading only those portions that are especially relevant.

The three parallel columns clearly indicate that the approximately fourteen pages in Great Controversy dealing with Huss are condensed from thirty-three pages of Wylie. And the presentation of this, along with Ellen White's rough draft should shed additional light on just how Ellen White worked. We can almost see her mind at work as she begins to copy the names of two counts (see p. 118) and then changes her mind, crosses them out, and says simply "two counts," or when she makes notes to herself (see pages 123 and 145) on where in Wylie she is to continue her borrowing. This evidence should be sufficient to convince the reader that Wylie is Ellen White's immediate source.

I do not care to raise here the questions of Wylie's reputation as an historian or whether Ellen White read him correctly or incorrectly. My personal evaluation, after comparing him with modern historians, is that, though Wylie read widely in the sources and wrote persuasively, his anti-Catholic bias reduced greatly his ability to give what modern historians would consider an objective account of the Bohemian movement. Also, he



seems to have made an excessive number of errors. On the question of usage, it is my opinion that Ellen White used Wylie rather well. She usually paraphrased the material accurately and, in the main, I think her style in the published version was superior. But these are not essential points, and I doubt whether any agreement could be reached upon them. The major point is that Ellen White did use him as her immediate source for the events she describes.

To illustrate this further I have taken the trouble to compare Ellen White with the work of modern historians.<sup>2</sup> By more nearly discovering what actually did happen, it can be shown that Ellen, at times, described events inaccurately. Perhaps it would be helpful to explain why modern historians are more reliable than those of previous centuries, for there may be some who do not understand the methods of modern historical scholarship, and perhaps even suspect that modern histories are less

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2. The reader will discover that my main authority for the events of the life of John Huss is Matthew Spinka. His book is a good example of modern historical scholarship at its best. It betrays no undue prejudice and is clearly written, and in matters of fact it is most scrupulously grounded on eyewitness accounts.

Theodore G. Tappert, reviewing the book in the July 23, 1969, issue of Christian Century (pp. 996-997) wrote as follows: "The leading American authority on John Huss . . . here presents the first biography of the Czech reformer to be written in English in more than half a century. Matthew Spinka has made diligent use not only of contemporaneous writings but also of the numerous monographs and articles which have more recently been published (especially in Czechoslovakia) on the details of his subject's life and thought.

"The result is a painstakingly constructed record buttressed by scholarly citations rather than a lively story in which the human qualities of the participants are emphasized. Prof. Spinka does not venture beyond available evidence."

reliable. It is true that every generation rewrites its history and that interpretations are always changing. In every generation there are historians writing with an ax to grind who often consciously or unconsciously distort the evidence they are using. Current examples would be Eastern European historians and some Americans writing what we might call New Left history.

The changes seen in the most scrupulously objective historians are most frequently the result of new questions that historians ask because of the experience of their own age and new methods they discover for understanding the data that new questions and old questions bring forth. Two examples that illustrate both the use of new questions and new methods are quantification (statistical approaches) and psycho-history (the use of psychoanalytic theory to explain behavior).

None of these changes have any bearing on the problem of inaccuracies in Great Controversy. The question here concerns matters of fact, and in this area modern historians are indisputably more reliable than writers of the past. Using all the tools of scholarship they go over old eyewitness accounts and other documents and in many cases discover new eyewitness accounts not available to early writers. Whereas historians notoriously disagree on interpretations, there is very little disagreement among them on matters of fact. It is only matters of fact that I am considering in checking Mrs. White for historical accuracy.

Wylie, I, 131-33, paragraphs 8-16 of chapter 1, book 3.

It is probable that Christianity first entered Bohemia in the wake of the armies of Charlemagne.

But the Western missionaries, ignorant of the Slavonic tongue, could effect little beyond a nominal conversion of the Bohemian people. Accordingly we find the King of Moravia, a country whose religious condition was precisely similar to that of Bohemia, sending to the Greek emperor, about the year 863, and saying: "Our land is baptised, but we have no teachers to instruct us, and translate for us the Holy Scriptures. Send us teachers who may explain to us the Bible." Methodius and Cyrillus were sent; the Bible was translated, and Divine worship established in the Slavonic language.

The ritual in both Moravia and Bohemia was that of the Eastern Church, from which the missionaries had come. Methodius made the Gospel be preached in Bohemia. There followed a great harvest of converts; families of the highest rank crowded to baptism, and

GC, p. 97, paragraph 1.

The gospel had been planted in Bohemia as early as the ninth century.

The Bible was translated, and public worship was conducted, in the language of the people.

[The 1977 revision  
added 2 pp to the  
Introduction]

churches and schools arose everywhere.

Though practising the Eastern ritual, the Bohemian Church remained under the jurisdiction of Rome; for the great schism between the Eastern and Western Churches had not yet been consummated. The Greek liturgy, as we may imagine, was displeasing to the Pope, and he began to plot its overthrow. Gradually the Latin rite was introduced, and the Greek rite in the same proportion displaced. At length, in 1079, Gregory VII. (Hildebrand) issued a bull forbidding the Oriental ritual to be longer observed, or public worship celebrated in the tongue of the country. The reasons assigned by the Pontiff for the use of a tongue which the people did not understand, in their addresses to the Almighty, are such as would not readily occur to ordinary men. He tells his "dear son," the King of Bohemia, that after long study of the Word of God, he had come to see that it was pleasing to the Omnipotent that his worship should be celebrated in

But as the power of the pope increased, so the word of God was obscured. Gregory VII, who had taken it upon himself to humble the pride of kings, was no less intent upon enslaving the people, and accordingly a bull was issued forbidding public worship to be conducted in the Bohemian tongue.

The pope declared that "it was pleasing to the Omnipotent that His worship should be celebrated in an

an unknown language, and that many evils and heresies had arisen from not observing this rule.

This missive closed in effect every church, and every Bible, and left the Bohemians, so far as any public instruction was concerned, in total night. The Christianity of the nation would have sunk under the blow, but for another occurrence of an opposite tendency which happened soon afterwards. It was now that the Waldenses and Albigenses, fleeing from the sword of persecution in Italy and France, arrived in Bohemia. Thaunus informs us that Peter Waldo himself was among the number of these evangelical exiles.

Reynerius, speaking of the middle of the thirteenth century, says: "There is hardly any country in which this sect is not to be found." If the letter of Gregory was like a hot wind to wither the Bohemian Church, the Waldensian refugees were a secret dew to revive it. They spread themselves in small colonies over all the Slavonic countries,

unknown language, and that many evils and heresies had arisen from not observing this rule."--Wylie, b. 3, ch. 1.

Thus Rome decreed that the light of God's word should be extinguished and the people should be shut up in darkness.

But Heaven had provided other agencies for the preservation of the church.

Many of the Waldenses and Albigenses, driven by persecution from their homes in France and Italy, came to Bohemia.

Poland included; they made their headquarters at Prague. They were zealous evangelisers, not daring to preach in public, but teaching in private houses, and keeping alive the truth during the two centuries which were yet to run before Huss should appear.

It was not easy enforcing the commands of the Pope in Bohemia, lying as it did remote from Rome. In many places worship continued to be celebrated in the tongue of the people, and the Sacrament to be dispensed in both kinds. The powerful nobles were in many cases the protectors of the Waldenses and native Christians; and for these benefits they received a tenfold recompense in the good order and prosperity which reigned on the lands that were occupied by professors of the evangelical doctrines. All through the fourteenth century, these Waldensian exiles continued to sow the seed of a pure Christianity in the soil of Bohemia.

Though they dared not teach openly, they labored zealously in secret. Thus the true faith was preserved from century to century.

All great changes prognosticate themselves.

The revolutions that happen in the political sphere never fail to make their advent felt. Is it wonderful that in every country of Christendom there were men who foretold the approach of a great moral and spiritual revolution? In Bohemia were three men who were the pioneers of Huss; and who, in terms more or less plain, foretold the advent of a greater champion than themselves. The first of these was John Milicius, or Militz, Archdeacon and Canon of the Archiepiscopal Cathedral of the Hardschin, Prague. He was a man of rare learning, of holy life, and an eloquent preacher. When he appeared in the pulpit of the cathedral church, where he always used the tongue of the people, the vast edifice was thronged with a most attentive audience. He inveighed against the abuses of the clergy rather than against the false doctrines of the Church, and he exhorted the people to Communion in both kinds. He

GC, p. 97-98, paragraph 2.

Before the days of Huss there were men in Bohemia who rose up to condemn openly the corruption in the church and the profligacy of the people.

went to Rome, in the hope of finding there, in a course of fasting and tears, greater rest for his soul. But, alas! the scandals of Prague, against which he had thundered in the pulpit of Hardschin, were forgotten in the greater enormities of the Pontifical city. Shocked at what he saw in Rome, he wrote over the door of one of the cardinals, "Antichrist is now come, and sitteth in the Church," and departed. The Pope, Gregory XI., sent after him a bull, addressed to the Archbishop of Prague, commanding him to seize and imprison the bold priest who had affronted the Pope in his own capital, and at the very threshold of the Vatican.

No sooner had Milicius returned home than the archbishop proceeded to execute the Papal mandate. But murmurs began to be heard among the citizens, and fearing a popular outbreak the archbishop opened the prison doors, and Milicius, after a short incarceration, was set at liberty. He survived his eightieth year, and died in peace, A.D. 1374.



His colleague, Conrad Stiekna--a man of similar character and great eloquence, and whose church in Prague was so crowded, he was obliged to go outside and preach in the open square--died before him. He was succeeded by Matthew Janovius, who not only thundered in the pulpit of the cathedral against the abuses of the Church, but travelled through Bohemia, preaching everywhere against the iniquities of the times. This drew the eyes of Rome upon him. At the instigation of the Pope, persecution was commenced against the confessors in Bohemia. They durst not openly celebrate the Communion in both kinds, and those who desired to partake of the "cup," could enjoy the privilege only in private dwellings, or in the yet greater concealment of woods and caves. It fared hard with them when their places of retreat were discovered by the armed bands which were sent upon their track. Those who could not manage to escape were put to the sword, or thrown into rivers. At length the stake was decreed (1376) against all who dissented from the established

Their labors excited widespread interest. The fears of the hierarchy were roused, and persecution was opened against the disciples of the gospel.

Driven to worship in the forests and the mountains, they were hunted by soldiers, and many were put to death.

rites. These persecutions were continued till the times of Huss. Janovius, who "taught that salvation was only to be found by faith in the crucified Savior," when dying (1394) consoled his friends with the assurance that better times were in store. "The rage of the enemies of the truth," said he, "now prevails against us, but it will not be for ever; there shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail."

After a time it was decreed that all who departed from the Romish worship should be burned. But while the Christians yielded up their lives, they looked forward to the triumph of their cause.<sup>(1)</sup> One of those who "taught that salvation was only to be found by faith in the crucified Saviour," declared when dying: "The rage of the enemies of the truth now prevails against us, but it will not be forever; there shall arise one from among the common people, without sword or authority, and against him they shall not be able to prevail."<sup>(2)</sup> -- Ibid., b. 3, ch. I.

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(1) I have found no other evidence for the kind of persecution described by Wylie and incorporated by Mrs. White into her selection. The three leaders of the reform movement who preceded Huss all died natural deaths, and not even the strongly anti-Catholic writers who have described this period hint in any way that those who "departed from the Romish worship" were driven to the forests or burned. On the contrary the reform flourished openly in Prague and continued to do so till the interdict directed against Huss. The authoritative study of Huss is Matthew Spinka's John Huss: A Biography (Princeton, New Jersey, 1968). For the early reformers see pp. 3-21. Earlier good studies include Herbert B. Workman, The Dawn of the Reformation (2 vols.; London, 1901-1902), II (The Age of Huss), 95-114; Edmund De Schweinitz, The History of the Church Known as the Unitas Fratrum, or the Unity of the Brethren, Founded by the Followers of John Huss, the Bohemian Reformer and Martyr (2nd ed.; Bethlehem, Penn., 1901), pp. 18-26. I have been unable to obtain a copy of Comenius, Wylie's source. Until he can be examined my opinion on the pre-Huss persecution is open.

(2) Some readers of this description of the death of Matthew of Janov, "one of those who 'taught that salvation was only to be found by faith in a crucified Saviour,'" might get the impression that he died a martyr. In fact he died a natural death, five years after recanting. See De Schweinitz, p. 26. The best account of Janov is in Spinka. For a Czech source (I cannot read Czech) see V. Kybal, Matěj a Janova, jeho život, spisy a učení (Matthew of Janov, His Life, Works, and Teaching) (Praha, Královská česká společnost nauk, 1905).

Wylie, I, 134-135, paragraphs 19-25.

Before detailing that struggle, we must briefly sketch the career of the man who so powerfully contributed to create in the breasts of his countrymen that dauntless spirit which bore them up till victory crowned their arms. John Huss was born on the 6th of July, 1373, in the market town of Hussinetz, on the edge of the Bohemian forest near the source of the Moldau river, and the Bavarian boundary. He took his name from the place of his birth. His parents were poor, but respectable. His father died when he was young. His mother, when his education was finished at the provincial school, took him to Prague, to enter him at the university of that city. She carried a present to the rector, but happening to lose it by the way, and grieved by the misfortune, she knelt down beside her son, and implored upon him the blessing of the Almighty. The prayers of the mother were heard, though the answer came in a way that would have pierced her heart like a sword, had she lived to witness the issue.

Luther's time was yet far distant; but already one was rising, whose testimony against Rome would stir the nations.

GC, p. 98, paragraph 3.

John Huss was of humble birth,

and was early left an orphan by the death of his father.

His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as a charity scholar. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gifts of worldly wealth to bestow upon her son, but as they drew near to the great city, she kneeled

down beside the fatherless youth and invoked for him the blessing of their Father in heaven.<sup>(3)</sup> Little did that mother realize how her prayer was to be answered.

GC, p. 98-99, paragraph 4

The university career of the young student, whose excellent talents sharpened and expanded day by day, was one of great brilliance. His face was pale and thin; his consuming passion was a desire for knowledge; blameless in life, sweet and affable in address, he won upon all who came in contact with him. He was made Bachelor of Arts in 1393, Bachelor of Theology in 1394, Master of Arts in 1396; Doctor of Theology he never was, any

At the university, Huss soon distinguished himself by his untiring application and rapid progress,

while his blameless life and gentle, winning deportment gained him universal esteem.

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(3) Mrs. White has considerably changed this anecdote. Wylie has the prayer resulting from the mother's loss of the present she was taking to the rector of the university, not because she lacked wealth for her son. Wylie's source, Emile de Bonnechose, The Reformers Before the Reformation of the Sixteenth Century: John Huss and the Council of Constance (trans. Campbell Mackenzie, New York, 1844), p. 29 (Wylie is citing a 2-volume edition), tells us that the present was a cake and a goose, and that the prayer came when the goose, (in Czech the word Huss means goose) escaped. But Spinka (pp. 23-24) gives the first version of this story. "A tradition, recorded by a Hussite priest, George Heremita, more than a century later--but which might have been in circulation much earlier--recounts that John's mother, accompanying her son to the Prachatice school [elementary], carried a loaf of bread as a present to the schoolmaster. She knelt down seven times on the way to pray for him." Spinka cites the two original sources for this story, both in Czech. See note 7, p. 24.

more than Melancthon. Two years after becoming Master of Arts, he began to hold lectures in the university. Having finished his university course, he entered the Church, where he rose rapidly into distinction. By-and-by his fame reached the court of Wenceslaus, who had succeeded his father, Charles IV. on the throne of Bohemia. His queen, Sophia of Bavaria, selected Huss as her confessor.

He was at this time a firm believer in the Papacy. The philosophical writings of Wicliffe he already knew, and had ardently studied; but his theological treatises he had not seen. He was filled with unlimited devotion for the grace and benefits of the Roman Church; for he tells us that he went at the time of the Prague Jubilee, 1393, to confession in the Church of St. Peter, gave the last four groschen that he possessed to the confessor, and took part in the processions in order to share also

He was a sincere adherent of the Roman Church and an earnest seeker for the spiritual blessings which it professes to bestow. On the occasion of a jubilee he went to confession, paid the last few coins in his scanty store, and joined in the processions, that he might share in the absolution promised. After completing his college course, he entered the priesthood, and rapidly attaining to eminence, he soon became attached to the court of the king. He was also made professor and afterward rector of the university <sup>(4)</sup> where he had received his education. In a few years the humble charity scholar had become the pride of his country, and his name was renowned throughout Europe.

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(4) The information that Huss was made rector of the university is not given in the juxtaposed passage from Wylie. It appears on p. 137. See the passage quoted as paragraph 5 of chapter II. Note also that Mrs. White has reorganized the content of Wylie's paragraph.

in the absolution--an efflux of superabundant devotion of which he afterwards repented, as he himself acknowledged from the pulpit.

The true career of John Huss dates from about A.D. 1402, when he was appointed preacher to the Chapel of Bethlehem. This temple had been founded in the year 1392 by a certain citizen of Prague, Mulhamio by name, who laid great stress upon the preaching of the Word of God in the mother-tongue of the people. On the death or the resignation of its first pastor, Stephen of Colonia, Huss was elected his successor. His sermons formed an epoch in Prague. The moral condition of that capital was then deplorable. According to Comenius, all classes wallowed in the most abominable vices. The king, the nobles, the prelates, the clergy, the citizens, indulged without restraint in avarice, pride, drunkenness, lewdness, and every profligacy. In the

GC, p. 99, paragraph 5.

But it was in another field that Huss began the work of reform. Several years after taking priest's orders he was appointed preacher of the chapel of Bethlehem. The founder of this chapel had advocated, as a matter of great importance, the preaching of the Scriptures in the language of the people. Notwithstanding Rome's opposition to this practice, it had not been wholly discontinued in Bohemia. But there was great ignorance of the Bible, and the worst vices prevailed among the people of all ranks.

midst of this sunken community stood up Huss, like an incarnate conscience. Now it was against the prelates, now against the nobles, and now against the ordinary clergy that he launched his bolts. These sermons seem to have benefited the preacher as well as the hearers, for it was in the course of their preparation and delivery that Huss became inwardly awakened. A great clamour arose. But the queen and the archbishop protected Huss, and he continued preaching with indefatigable zeal in his Chapel of Bethlehem, founding all he said on the Scriptures, and appealing so often to them, that it may be truly affirmed of him that he restored the Word of God to the knowledge of his countrymen.

Wylie, I, 135, paragraphs 23-25.

The minister of Bethlehem Chapel was then bound to preach on all church days early and after dinner (in Advent and fast times only in the morning), to the common people in their own language. Obligated to study the Word of God, and left free

These evils Huss unsparingly denounced,

appealing to the word of God to enforce the principles of truth and purity which he inculcated.

GC, p. 99, paragraph 6.

A citizen of Prague, Jerome, who afterward became so closely associated with Huss, had, on returning from England, brought with him the writings of Wycliffe. The queen of England, who had been a convert to Wycliffe's teachings, was a Bohemian

from the performance of liturgical acts and pastoral duties, Huss grew rapidly in the knowledge of Scripture, and became deeply imbued with its spirit. While around him was a daily-increasing devout community, he himself grew in the life of faith. By this time he had become acquainted with the theological works of Wicliffe, which he earnestly studied, and learned to admire the piety of their author, and to be not wholly opposed to the scheme of reform he had promulgated.

Already Huss had commenced a movement, the true character of which he did not perceive, and the issue of which he little foresaw. He placed the Bible above the authority of Pope or Council, and thus he had entered, without knowing it, the road of Protestantism. But as yet he had no wish to break with the Church of Rome, nor did he dissent from a single dogma of her creed, the one point of divergence to which we have just referred excepted; but he had taken a step which, if he did not retrace it,

princess, and through her influence also the Reformer's works were widely circulated in her native country.

These works Huss read with interest; he believed their author to be a sincere Christian and was inclined to regard with favor the reforms which he advocated.

Already, though he knew it not,

Huss had entered upon a path which was to lead him far away from Rome.



would lead him in due time far enough from her communion.

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The echoes of a voice which had spoken in England, but was now silent there, had already reached the distant country of Bohemia. We have narrated above the arrival of a young student in Prague, with copies of the works of the great English heresiarch. Other causes favoured the introduction of Wicliffe's books. One of these was the marriage of Richard II. of England, with Anne, sister of the King of Bohemia, and the consequent intercourse between the two countries. On the death of that princess, the ladies of her court, on their return to their native land, brought with them the writings of the great Reformer, whose disciple their mistress had been. The university had made Prague a centre of light, and the resort of men of intelligence. Thus, despite the corruption of the higher classes, the soil was not unprepared for the reception and growth of the opinions of the Rector of Lutterworth, which

now found entrance within the walls of the Bohemian capital.

Wylie, I, 135-136, paragraphs 1-3 of chapter 2.

An incident which is said to have occurred at this time (1404) contributed to enlarge the views of Huss, and to give strength to the movement he had originated in Bohemia. There came to Prague two theologians from England, James and Conrad of Canterbury. Graduates of Oxford, and disciples of the Gospel, they had crossed the sea to spread on the banks of the Moldau the knowledge they had learned on those of the Isis. Their plan was to hold public disputations, and selecting the Pope's primacy, they threw down the gage of battle to its maintainers. The country was hardly ripe for such a warfare, and the affairs coming to the ears of the authorities, they promptly put a stop to the discussions. Arrested in their work, the two visitors cast about to discover by what other way they could carry out their mission. They bethought

GC, p. 99-100, paragraph 7.

About this time

there arrived in Prague two strangers from England, men of learning, who had received the light and had come to spread it in this distant land.

Beginning with an open attack on the pope's supremacy,

they were soon silenced by the authorities;

but being unwilling to relinquish their purpose, they had recourse to other measures. Being artists as well

them that they had studied art as well as theology,  
and might now press the pencil into their service.  
Having obtained their host's leave, they proceeded  
to give a specimen of their skill in a drawing in  
the corridor of the house in which they resided.  
On the one wall they portrayed the humble entrance  
of Christ into Jerusalem, "meek, and riding upon an  
ass." On the other they displayed the more than  
royal magnificence of a Pontifical cavalcade. There  
was seen the Pope, adorned with triple crown, at-  
tired in robes bespangled with gold, and all lust-  
rous with precious stones. He rode proudly on a  
richly caparisoned horse, with trumpeters proclaim-  
ing his approach, and a brilliant crowd of cardinals  
and bishops following in his rear.

In an age when printing was unknown, and preach-  
ing nearly as much so, this was a sermon, and a truly  
eloquent and graphic one. Many came to gaze, and to

as preachers, they proceeded to exercise their skill.  
In a place open to the public they drew two pictures.  
One represented the entrance of Christ into Jerusalem,  
"meek, and sitting upon an ass" (Matthew 21:5), and  
followed by His disciples in travel-worn garments and  
with naked feet.  
The other picture portrayed a pontifical procession--  
the pope arrayed in his rich robes and triple crown,  
mounted upon a horse magnificently adorned, preceded  
by trumpeters and followed by cardinals and prelates  
in dazzling array.

GC, p. 100, paragraph 8.

mark the contrast presented between the lowly estate of the Church's Founder, and the overgrown haughtiness and pride of his pretended vicar. The city of Prague was moved, and the excitement became at last so great, that the English strangers deemed it prudent to withdraw. But the thoughts they had awakened remained to ferment in the minds of the citizens.

Among those who came to gaze at this antithesis of Christ and Antichrist was John Huss; and the effect of it upon him was to lead him to study more carefully than ever the writings of Wicliffe. He was far from able at first to concur in the conclusions of the English Reformer. Like a strong light thrown suddenly upon a weak eye, the bold views of Wicliffe, and the sweeping measure of reform which he advocated, alarmed and shocked Huss. The Bohemian preacher had appealed to the Bible, but he had not bowed before it with the

Here was a sermon which arrested the attention of all classes. Crowds came to gaze upon the drawings. None could fail to read the moral, and many were deeply impressed by the contrast between the meekness and humility of Christ the Master and the pride and arrogance of the pope, His professed servant. There was great commotion in Prague, and the strangers after a time found it necessary, for their own safety, to depart. But the lesson they had taught was not forgotten. The pictures made a deep impression on the mind of Huss and led him to a closer study of the Bible and of Wycliffe's writings. Though he was not prepared, even yet, to accept all the reforms advocated by Wycliffe, he saw more clearly the true character of the papacy, and with greater zeal denounced the pride, the ambition, and the corruption of the hierarchy. (5)

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(5) This account of the two pictures and its effect on Huss may be true, but it conflicts with the information given in Spinka, p. 48. In his description of the interior of Bethlehem chapel, apparently as it appeared in 1402 when Huss became rector and preacher, he mentions that: "The chapel was decorated by several pictures always arranged in pairs: one of them portrayed the pope astride a large horse, resplendent in all

absolute and unreserved submission of the English pastor. To overturn the hierarchy, and replace it with the simple ministry of the Word; to sweep away all the teachings of tradition, and put in their room the doctrines of the New Testament, was a revolution for which, though marked alike by its simplicity and its sublimity, Huss was not prepared.

It may be doubted whether, even when he came to stand at the stake, Huss's views had attained the breadth and clearness of those of Wicliffe.

Wylie, I, 136-141, paragraphs 5-18, the rest of Chapter 2.

Huss was able soon after (1409) to render another service to his nation, which, by extending his fame

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papal pomp; its counterpart portrayed Christ in all his poverty carrying the cross. 'From this contrast,' observed Bartos, 'the people concluded that the pope is the Antichrist and the whole Roman Church is Antichrist's heretical sect.'" Spinka goes on to describe several other pairs of pictures. If this was available in 1402, it is hard to see how the event Wylie thinks happened could have caused such a stir. Unfortunately, I cannot trace these accounts to their sources. Spinka cites his sources as F. M. Bartos, "Po stópach obrazú v Betlemské kapli z doby Husovy," in Jihočeský sborník historický, XX (1951) pp. 121-122; and Wylie cites the two given at the end of the quoted passage: John Amos Comenius, Historia Persecutionom Ecclesial Bohemicae . . . 1648, pp. 27-28; and W. S. Krasinski, Sketch of the Religious History of the Slavonic Nations (Edinburgh, 1851) p. 60.

and deepening his influence among the Bohemian people, paved the way for his great work. Crowds of foreign youth flocked to the University of Prague, and their numbers enabled them to monopolise its emoluments and honours, to the partial exclusion of the Bohemian students. By the original constitution of the university the Bohemians possessed three votes, and the other nations united only one. In process of time this was reversed; the Germans usurped three of the four votes, and the remaining one alone was left to the native youth. Huss protested against this abuse, and had influence to obtain its correction. An edict was passed, giving three votes to the Bohemians, and only one to the Germans. No sooner was this decree published, than the German professors and students--to the number, some say, of 40,000; but according AEneas Sylvius, a contemporary, of 5,000--left Prague, having previously bound themselves to this step by oath, under pain of having the two first fingers of their right hand cut off. Among these

GC, p. 100, paragraph 9.

From Bohemia the light extended to Germany, for disturbances in the University of Prague caused the withdrawal of hundreds of German students.

students were not a few on whom had shone, through Huss, the first rays of Divine knowledge, and who were instrumental in spreading the light over Germany. Elevated to the rectorship of the university, Huss was now, by his greater popularity and higher position, abler than ever to propagate his doctrines.

What was going on at Prague could not long remain unknown at Rome. On being informed of the proceedings in the Bohemian capital, the Pope, Alexander V., fulminated a bull, in which he commanded the Archbishop of Prague, Sbinko, with the help of the secular authorities, to proceed against all who preached in private chapels, and who read the writings or taught the opinions of Wicliffe. There followed a great auto da fe, not of persons but of books. Upwards of 200 volumes, beautifully written, elegantly bound, and ornamented with precious stones--the works of John Wicliffe--were, by the order of Sbinko, piled upon the street of Prague, and, amid the tolling

Many of them had received from Huss their first knowledge of the Bible, and on their return they spread the gospel in their fatherland.

GC, p. 100, paragraph 10.

Tidings of the work at Prague were carried to Rome,

bells, publicly burned. Their beauty and costliness showed that their owners were men of high position; and their number, collected in one city alone, attest how widely circulated were the writings of the English Reformer on the continent of Europe.

This act but the more inflamed the zeal of Huss. In his sermons he now attacked indulgences as well as the abuses of the hierarchy. A second mandate arrived from Rome. The Pope summoned him to answer for his doctrine in person. To obey the summons would have been to walk into his grave. The king, the queen, the university, and many of the magnates of Bohemia sent a joint embassy requesting the Pope to dispense with Huss's appearance in person, and to hear him by his legal counsel. The Pope refused to listen to this supplication. He went on with the case, condemned John Huss in absence, and laid the

and Huss was soon summoned to appear before the pope. To obey would be to expose himself to certain death. The king and queen of Bohemia, the university, members of the nobility, and officers of the government united in an appeal to the pontiff that Huss be permitted to remain at Prague and to answer at Rome by deputy. Instead of granting this request, the pope proceeded to the trial and condemnation of Huss, and then declared the city of Prague to be under interdict. (6)

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(6) We are given the idea that Huss was the leader of the reform party causing all the trouble. Actually the leader was Stanislav of Znojmo and the center of the reform movement was not Huss' Bethlehem church but the University of Prague. When Huss was later tried, it was because of his appeal to John XXIII against Zajic Zbynek, Archbishop of Prague. The case was heard at Bologna before Cardinal Odo of Colonna, who later became Pope Martin V. Huss was eventually excommunicated for failing to appear. See Spinka, pp. 107-114.

Starting also from this paragraph and running through paragraph 18 there are several inaccuracies. This all follows Wylie, who is also incorrect. Mrs. White says the Pope put Prague under interdict, but it was Archbishop Zbynek who on June 20, 1411 put Prague and its environs for two miles around under interdict. Spinka, p. 125.



city of Prague under interdict.

The Bohemian capital was thrown into perplexity and alarm. On every side tokens met the eye to which the imagination imparted a fearful significance.

Prague looked like a city stricken with sudden and terrible calamity. The closed church-doors--the extinguished alter-lights--the corpses waiting burial by the way-side--the images which sanctified and guarded the streets, covered with sackcloth, or laid prostrate on the ground, as if in supplication for a land on which the impieties of its children had brought down a terrible curse--gave emphatic and solemn warning that every hour the citizen harboured within their walls the man who had dared to disobey the Pope's summons, they but increased the heinousness of the guilt, and added to the vengeance of their doom. Let us cast out the rebel, was the cry of many, before we perish.

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GC, p. 101, paragraph 11.

In that age this sentence, whenever pronounced, created widespread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to a people who looked upon the pope as the representative of God Himself, holding the keys of heaven and hell, and possessing power to invoke temporal as well as spiritual judgments. It was believed that the gates of heaven were closed against the region smitten with interdict; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the churchyard. The dead, denied burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields.

Tumult was beginning to disturb the peace, and slaughter to dye the streets of Prague. What was Huss to do? Should he flee before the storm and leave a city where he had many friends and not a few disciples? What had his Master said? "The hireling fleeth because he is an hireling, and careth not for the sheep." This seemed to forbid his departure. His mind was torn with doubts. But had not the Master commanded, "When they persecute you in one city, flee ye to another"? His presence could but entail calamity upon his friends; so quitting Prague, he retired to his native village of Hussinetz.

Thus by measures which appealed to the imagination, Rome essayed to control the consciences of men.

GC, p. 101, paragraph 12.

The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities and demanded that he be given up to the vengeance of Rome. (7) To quiet the storm,

the Reformer withdrew for a time to his native village. (8)

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(7) Mrs. White's implication and Wylie's clear statement that the interdict caused great difficulties in Prague are not correct. The king, Wenceslas IV of Bohemia, "forbad its observance." Spinka, p. 125.

(8) Huss did not leave Prague at this time. He did leave Prague, after a second interdict was enforced, in October of 1412. But it is clear Mrs. White is referring to this first interdict, for she mentions two, and there were only two; and this was the first one. When Huss did leave Prague he may have visited his native village, Husinec, but his headquarters was nearby Kozi Castle.

Here Huss enjoyed the protection of the territorial lord, who was his friend. His first thoughts were of those he had left behind in Prague-- the flock to whom he had so lovingly ministered in his Chapel of Bethlehem. "I have retired," he wrote to them, "not to deny the truth, for which I am willing to die, but because impious priests forbid the preaching of it." The sincerity of this avowal was attested by the labours he immediately undertook. Making Christ his pattern, he journeyed all through the surrounding region, preaching in the towns and villages. He was followed by great crowds, who hung upon his words, admiring his meekness not less than his courage and eloquence. "The Church," said his hearers, "has pronounced this man a heretic and a demon, yet his life is holy, and his doctrine is pure and elevating."

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(9) Note that Mrs. White is citing Bonnechose, but in fact continuing to follow Wylie who quotes the same letter, though he does not cite Bonnechose for this letter, but for another point in the same paragraph. Probably through Wylie Mrs. White found Bonnechose.

Writing to the friends whom he had left at Prague, he said: "If I have withdrawn from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the word of God amongst you; but I have not quitted you to deny the divine truth, for which, with God's assistance, I am willing to die." --Bonnechose, The Reformers Before the Reformation, vol. I, p. 87. (9)

Huss did not cease his labors, but traveled through the surrounding country, preaching to eager crowds.

Thus the measures to which the pope resorted to suppress the gospel were causing it to be the more widely extended. "We can do nothing against the truth, but for the truth." 2 Corinthians 13:8.

GC, p. 102, paragraph 13.

The mind of Huss, at this stage of his career, would seem to have been the scene of a painful conflict. Although the Church was seeking to overwhelm him by her thunderbolts, he had not renounced her authority. The Roman Church was still to him the spouse of Christ, and the Pope was the representative and vicar of God. What Huss was warring against was the abuse of authority, not the principle itself. This brought on a terrible conflict between the convictions of his understanding and the claims of his conscience. If the authority was just and infallible, as he believed it to be, how came it that he felt compelled to disobey it? To obey, he saw, was to sin; but why should obedience to an infallible Church lead

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to such an issue? This was the problem he could not solve; this was the doubt that tortured him hour by hour. The nearest approximation to a solution, which he was able to make, was that it had happened again, as once before in the days of the Saviour, that the priests of the Church had become wicked persons, and were using their lawful authority for unlawful ends. This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the Church speaking through the priesthood, is the one infallible guide of men. This was to adopt the fundamental principle of Protestantism, and to preach a revolution which Huss himself would have recoiled from, had he been able at that hour to see the length to which it would lead him. The axe which he had grasped was destined to lay low the principle of human supremacy in matters of conscience, but the fetters yet on his arm did not permit

to such an issue? This was the problem he could not solve; this was the doubt that tortured him hour by hour. The nearest approximation to a solution which he was able to make was that it had happened again, as once before in the days of the Saviour, that the priests of the church had become wicked persons, and were using their lawful authority for unlawful ends. This led him to adopt for his own guidance, and to preach to others for theirs, the maxim that the precepts of Scripture, conveyed through the understanding, are to rule the conscience; in other words, that God speaking in the Bible, and not the church speaking through the priesthood, is the one infallible guide." --Wylie, b. 3, ch. 2 .

him to deliver such blows as would be dealt by the champions who were to follow him, and to whom was reserved the honour of extirpating that bitter root which had yielded its fruits in the corruption of the Church and slavery of society.

Gradually things quieted in Prague, although it soon became evident that the calm was only on the surface. Intensely had Huss longed to appear again in his Chapel of Bethlehem--the scene of so many triumphs--and his wish was granted. Once more he stands in the old pulpit; once more his loving flock gather round him. With zeal quickened by his banishment, he thunders more courageously than ever against the

GC, p. 102, paragraph 14.

When after a time the excitement in Prague subsided,

Huss returned to his chapel of Bethlehem,

to continue with greater zeal and courage the preaching of the word of God. <sup>(10)</sup>

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(10)

When Huss did leave Prague as an exile, he never returned, except secretly. He clearly did not preach with greater zeal. Here are his movements from the beginning of his exile until he left for Constance.

October 15, 1412-February 19, 1413: Huss was in the vicinity of Prague, but in hiding and ventured to Bethlehem Chapel only secretly.

February 19, 1413-Mid-June, 1413: Huss resided secretly at Bethlehem.

Mid-June, 1413-Spring, 1414: Huss lived at Kozi Castle, but made preaching trips to the Bohemian countryside.

Spring, 1414-Mid-July, 1414: Huss was near Prague at Sezimore Usti. In April he visited Prague secretly to consult with his friends on the imperial offer of a safe conduct to Constance where a council was announced in October 31, 1413 by the emperor, and by a Papal Bull published on December 9, 1413. In Prague Huss was detected, which caused a brief commotion, but there was no preaching.

Mid-July, 1414-October 11, 1414: Huss was at Krakoree Castle.

October 11, 1414: Huss traveled to Constance.

See Spinka for all his movements.

tyranny of the priesthood in forbidding the free preaching of the Gospel. In proportion as the people grew in knowledge, the more, says Fox, they "complained of the court of Rome and the bishop's consistory, who plucked from the sheep of Christ the wool and milk, and did not feed them either with the Word of God or good examples."

A great revolution was preparing in Bohemia, and it could not be ushered into the world without evoking a tempest. Huss was perhaps the one tranquil man in the nation. A powerful party, consisting of the doctors of the university and the members of the priesthood, was now formed against him. Chief among these were two priests, Poletz and Causis, who had once been his friends, but had now become his bitterest foes. This party would speedily have silenced him and closed the Chapel of Bethlehem, the centre of the movement, had they not feared the people. Every day the popular indignation against the priests waxed stronger. Every day the disciples and defenders of

His enemies were active and powerful,

the Reformer waxed bolder; and around him were now powerful as well as numerous friends. The queen was on his side; the lofty character and resplendent virtues of Huss had won her esteem. Many of the nobles declared for him--some of them because they had felt the Divine power of the doctrines which he taught, and others in the hope of sharing in the spoils which they foresaw would by-and-by be gleaned in the wake of the movement. The great body of the citizens were friendly. Captivated by his eloquence, and taught by his pure and elevating doctrine, they had learned to detest the pride, the debaucheries, and the avarice of the priests, and to take part with the man whom so many powerful and unrighteous confederacies were seeking to crush.

But Huss was alone; he had no fellow-worker; and had doubtless his hours of loneliness and melancholy. One single companion of sympathising spirit, and of like devotion to the same great cause, would have been to Huss a greater stay and a sweeter solace than all the

but the queen and many of the nobles were his friends,

and the people in great numbers sided with him. Comparing his pure and elevating teachings and holy life with the degrading dogmas which the Romanists preached, and the avarice and debauchery which they practiced, many regarded it an honor to be on his side.

GC, p. 102-103, paragraph 15.

Hitherto Huss had stood alone in his labors;



other friends who stood around him. And it pleased God to give him such: a true yoke-fellow, who brought to the cause he espoused an intellect of great subtlety and an eloquence of great fervour, combined with a fearless courage, and a lofty devotion. This friend was Jerome of Faulfish, a Bohemian knight, who had returned some time before from Oxford, where he had imbibed the opinions of Wicliffe. As he passed through Paris and Vienna, he challenged the learned men of these universities to dispute with him on matters of faith; but the theses which he maintained with a triumphant logic were held to savour of heresy, and he was thrown into prison. Escaping, however, he came to Bohemia to spread with all the enthusiasm of his character, and all the brilliancy of his eloquence, the doctrines of the English Reformer.

With the name of Huss that of Jerome is henceforward indissolubly associated. Alike in their great

but now Jerome, who while in England had accepted the teachings of Wycliffe, joined in the work of reform.

The two were hereafter united in their lives, and in death they were not to be divided. (11)

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(11) Huss and Jerome had been close friends since 1401, thirteen years before. ". . . Jerome of Prague . . . brought [the works of Wycliffe] . . . to Prague in 1401." "Jerome then became Huss' intimate companion and adherent--an attachment he preserved throughout his life." Spinka, p. 59.

qualities and aims, they were yet in minor points sufficiently diverse to be the complement the one of the other. Huss was the more powerful character, Jerome was the more eloquent orator. Greater in genius, and more popular in gifts, Jerome maintained nevertheless towards Huss the relation of a disciple. It was a beautiful instance of Christian humility. The calm reason of the master was a salutary restraint upon the impetuosity of the disciple. The union of these two men gave a sensible impulse to the cause. While Jerome debated in the schools, and thundered in the popular assemblies, Huss expounded the Scriptures in his chapel, or toiled with his pen at the refutation of some manifesto of the doctors of the university, or some bull of the Vatican. Their affection for each other ripened day by day, and continued unbroken till death came to set its seal upon it, and unite them in the bonds of an eternal friendship.

Brilliance of genius, eloquence and learning--gifts that win popular favor--were possessed in a pre-eminent degree by Jerome; but in those qualities which constitute real strength of character, Huss was the greater. His calm judgment served as a restraint upon the impulsive spirit of Jerome, who, with true humility, perceived his worth, and yielded to his counsels. Under their united labors the reform was more rapidly extended.

GC, p. 103, paragraph 16.

God permitted great light to shine upon the minds of these chosen men, revealing to them many of the errors of Rome; but they did not receive all the light that was to be given to the world. Through these, His servants, God was leading the people out of the darkness or Romanism; but there were many and great obstacles for them to meet, and he led them on, step by step, as they could bear it. They were not prepared to receive all the light at once. Like the full glory of the noontide sun to those who have long dwelt in darkness, it would, if presented, have caused them to turn away. Therefore He revealed it to the leaders little by little, as it could be received by the people. From century to century, other faithful workers were to follow, to lead the people on still further in the paths of reform.

GC, p. 103, paragraph 17.

The drama was no longer confined to the limits of Bohemia. Events were lifting up Huss and Jerome

to a stage where they would have to act their part in the presence of all Christendom. Let us cast our eyes around and survey the state of Europe. There were at that time three Popes reigning in Christendom.

The Italians had elected Balthazar Cossa, who, as John XXIII., had set up his chair at Bologna. The French had chosen Angelo Corario, who lived at Rimini, under the title of Gregory XII.; and the Spaniards had elected Peter de Lune (Benedict XIII.), who resided in Arragon. Each claimed to be the legitimate successor of Peter, and the true vicegerent of God, and each strove to make good his claim by the bitterness and rage with which he hurled his maledictions against his rival. Christendom was divided, each nation naturally supporting the Pope of its choice. The schism suggest-

ed some questions which it was not easy to solve. "If we must obey," said Huss and his followers, "to whom is

3 our obedience to be paid? Balthazar Cossa, called John XXIII., is at Bologna; Angelo Corario, named Gregory XII., is at Rimini; Peter de Lune, who calls himself

The schism in the church still continued. Three popes were now contending for the supremacy,

Benedict XIII., is in Arragon. If all three are infallible, why does not their testimony agree? and if only one of them is the Most Holy Father, why is it that we cannot distinguish him from the rest?" Nor was much help to be got towards a solution by putting the question to the men themselves. If they asked John XXIII. he told them that Gregory XII. was "a heretic, a demon, the Antichrist;" Gregory XII. obligingly bore the same testimony respecting John XXIII., and both Gregory and John united in sounding, in similar fashion, the praises of Benedict XIII., whom they stigmatised as "an impostor and schismatic," while Benedict paid back with prodigal interest the compliments of his two opponents. It came to this, that if these men were to be believed, instead of three Popes there were three Antichrists in Christendom; and if they were not to be believed, where was the infallibility, and what had become of the apostolic succession?

The chroniclers of the time labour to describe the

distractions, calamities, and woes that grew out of this schism. Europe was plunged into anarchy; every petty State was a theatre of war and rapine. The rival popes sought to crush one another, not with the spiritual bolts only, but with temporal arms also. They went into the market to purchase swords and hire soldiers, and as this could not be done without money, they opened a scandalous traffic in spiritual things to supply themselves with the needful gold. Pardons, dispensations, and places in Paradise they put up to sale, in order to realise the means of equipping their armies for the field. The bishops and inferior clergy, quick to profit by the example set by the Popes, enriched themselves by simony. At times they made war on their own account, attacking at the head of armed bands the territory of a rival ecclesiastic, or the castle of a temporal baron. A bishop newly elected to Hildesheim having requested to be

and their strife filled Christendom with crime and tumult. Not content with hurling anathemas, they resorted to temporal weapons. Each cast about him to purchase arms and to obtain soldiers. Of course money must be had;

and to procure this, the gifts, offices, and blessings of the church were offered for sale. (See Appendix note for page 59.)

The priests also, imitating their superiors, resorted to simony and war to humble their rivals and strengthen their own power.

Huss [in pencil] 28 [over or under 26,  
with different ink]

shown the library of his predecessors, was led into an arsenal, in which all kinds of arms were piled up. "Those," said his conductors, "are the books which they made use of to defend the Church; imitate their example." How different were the words of St. Ambrose! "My arms," said he, as the Goths approached his city, "are my tears; with other weapons I dare not fight."

It is distressing to dwell on this deplorable picture. Of the practice of piety nothing remained save a few superstitious rites.

Truth, justice, and order banished from among men, force was the arbiter in all things, and nothing was heard but the clash of arms and the

shown the library of his predecessors was led into an arsenal in which all kinds of arms was piled These said his conductors are the books which they made use of to defend the church; imitate their example In what contrast is the words of st. Ambrose! My arms said he as the Goths approached\*his\*the city are my tears; with other weapons I dare not fight.

Truth justice and order was banished from among men piety and truth seemed to have left world nothing remained but pretence and show Their was fighting and

With daily increasing boldness Huss thundered against the abominations which were tolerated in the name of religion; and the people openly accused the Romish leaders as the cause of the miseries that overwhelmed Christendom.

sighings of oppressed nations, while above the strife rose the furious voices of the rival Popes frantically hurling anathemas at one another. This was truly a melancholy spactacle; but it was necessary perhaps, that the evil should grow to this head, if peradventure the eyes of men might be opened, and they might see that it was indeed a "bitter thing" that they had forsaken the "easy yoke" of the Gospel, and submitted to a power that set no limits to its usurpations, and which, clothing itself with the prerogatives of God, was waging a war of extermination against all the rights of man.

Wylie, I, 141-142, paragraph 1 of chapter 3.

The frightful picture which society now presented had a very powerful effect on John Huss. He studied the Bible, he read the early Fathers, he

bloodshed ~~over~~ and above ~~the~~ the strife rose the furious voices of the Rival Popes frantically ~~hurling~~ anathemas at one another, Gods providence suffered the evils to thus become marked and that as truth should be shown in contrast with error the eyes of many might be opened and they see of the Yoak of the Gospel of Christ ~~which they had forsaken~~ to be ~~an~~ easy Yoak to bear and they were sustained and submitting to the Papal power that set no limits to its ~~are~~ usurpations clothing itself with the prerogitives of God was waging a war ~~against~~ of extermination against ~~all~~ the rights of man. This condition of things had a powerful influ-

ence upon John Huss The vail of deceptive doctrines was being torn from his eyes He applies himself more diligently to the searching of the Scriptures He read the



compared these with the sad spectacles passing before his eyes, and he saw more clearly every day that "the Church" had departed far from her early model, not in practice only, but in doctrine also. A little while ago we saw him levelling his blows at abuses; now we find him beginning to strike at the root on which all these abuses grew, if haply he might extirpate both root and branch together.

words of Christ and pondered them. "By their fruits ye shall know." He studied the life of Christ and saw their the Pattern given to men after which they must form the life and character He studied the life of the ~~apostles~~ Christ disciples and of the apostles and then compared the \*church and\* religion of that time with the [word torn off corner] of Christ religion [a word partially torn away that has been crossed out] character of Christ and his followers.

[back of 28, 26, upside down]

2[rest illegible]

How cold and inappropriate was the religion of these times in forms in ceremonies in traditions and show How could souls become enlightened with and purified and made like Christ in character with such precepts and example This formal traditional religion could not help the soul groping in darkness struggling for the light of a glorious reconciled countenance listening to the dogmas of baptism and regeneration sacra-

mental efficacy about episcopal ordinations and the true succession.  
The soul hungering and thirsting for Salvation will cry dont mock me  
dont give me a stone for bread dont lead me to empty cisterns. I hunger  
I thirst for the true light the living truth forms and traditions will  
not satisfy my ~~seu~~ spiritual needs do not talk to me of quarreling Popes  
and prelates of the keys of the true succession Give me \*the\* bread of  
life let me drink from the ~~esp~~ living fountain and not from the turbid  
purtrid streams of human corruptions; Away do not Popes or prelates  
Priests or monks step in between my soul and my crucified Redeemer I  
see him as the only propitiation for my Sins. He Mine eyes are upon the  
Man of Sorrows and him who was acquainted with the Captan of my Salvation  
was made perfect through suffering He is my heaven He was slain for my  
transgression and the Gospel is the power and wisdom of God in its inwork-  
ing mysteries. The messengers of God will hold up not the mandates of  
popes or prelates but the Son of God Beloved him who alone taketh away the  
Sins of the world his spirit is a Comforter Sanctifier Helper demonstration  
of power wisdom

28 31

Christ and Satan, ~~Not-with-Satan-ding~~ They saw that Satans enmity to

Christ was concealed under the heavenly robes of Christ, that he might better do his work for in no other way could he so successfully delude the Christian. Here was in every sense wolves in sheeps clothing they have the voices of wolves and spirit of wolves to lure and devour the claws of wolves the cruelty of wolves, but a most imposing garment of the sheep and lambs cover their deformity that they may make the people believe them to be indeed all that they claim. But God was putting his spirit upon men who would give the results of their searching in one country after another in Europe arose those who had been digging for the truth as for hidden treasures They were no longer satisfied to have ~~the~~ and rely upon the words and commandments of men. If the Truth was in the Bible they need not depend on Popes Priests or monks to find it for them They were convicted that they were drinking at ~~\*streams-flowing-from\*~~ polluted depiled ~~streams-flowing-from-fountains~~ streams They must find the fountain head for themselves and drink of its pure sweet waters and not be compeled to receive for their thirsty souls water polluted by passing through polluted channels. The voice of God they were anxious to hear speaking to them out of his word They studied ~~they-prayed~~ their Bibles they prayed they were more than ever convinced they had been beliving a lie for truth. and when the jewels of truth was dug up beneath the rubbish of errors and gleamed ~~\*shine\*~~ upon their understanding with heavenly lustre over

They were charmed They felt rich indeed and they loved their fellow men too well and were too zealous for God and for the truth of the Bible to keep silent. in England had her worthies and her champions in this great and important struggle for the emmanicipation of the mind and soul from Papal superstition and soul destroying herisies The Christian world had been bowing beneath a Yoak which God had not \*ordained or\* put upon them ~~God-and~~ All the universe was watching the workings of the two great parties the Prince of darkness and the Prince of heaven God was summoning his people to arise and reassert their independence and when the message ~~shou~~ came to heaven to break the schakels Satan had bond upon the ~~people~~ Christian world they met in opposition in the contest not merely the men but ~~prineipal~~ Satan and his angels with the enlisted power of evel men claiming to be as God and as angels of light We fight not against men put principalities and powers and against spiritual wickedness in high places. And when their should be a receiving the message from heaven and in response to the call men would rise up on the strength of Israls God to stand in defense of the truth and shook from the neck the ~~papapal-Yoak~~ \*Yoak of papal\* opression then the dragon will be wroth and make war with the seed of the woman Roman Pontiffs will then exercise the power of Satan with all his malignity ~~They~~ Force and compulsion ~~ma~~ they exercise to compel the the conscience of the God frearing The ideal of transferring the

allegiance from Popes and priests to the anointed king the Lord God of Hosts and Satan was determined that Christ should not stand first for the people closely connected with God would be a power to overcome and repress the masterly working of the mystery of iniquity

28 33[over or under 34]

for they would have obeyed the light and given it to the people who were not prepared in any way for its reception and had the full truth been opened to these men they would not have hesitated to proclaim it and would have taken their stand in a more decided manner against the ~~error~~ errors in doctrine of the Roman church \*which\* would have created such a blaze of light ~~to-extinguish~~ ~~the~~ that the eyes-~~and~~ senses could not comprehend it and would close the door against that their work would not be tolerated at all But they was led along gently as fast as they could carry the minds of the people with them and as it was their was formidable obstacles to hinder ~~and~~ the people from receiving the milder light, that was Shining upon their pathway from the faithful witnesses for God. Jesus Christ was leading Huss and Jerome as ~~fast~~ opening before them the treasures of truth as fast as they could in any safty communicate it to the people But these men did not give all the light other faithful workers from God must follow to carry the people along still further in Reform flashing

a brighter light upon their pathway as they showed advance Light God had given to these faithful men which they were to let shine \*upon Bohemia\* from his word employing their talents entrusted to them to the best of their ability. Huss ~~fought-to~~ was steadily \*and rapidly\* making progress as the providence of God brought circumstances about to reveal the corruption of Popes and prelates priests and sinners over

[back of 28 33 or 34 upside down]

34

These men Huss and Jerome were moved upon by the spirit of God. God bid them search for the truth for themselves and God bid them speak the truth whether men would hear or forbare stimulated by holy zeal they enter upon their duty in the name of the Lord they did not coolly calculate consequences, ~~but~~ of arraying themselves in opposition to the great and mighty of the world, and to the ignorant devote of Romanism They preached to their congregations the pure gospel repenting toward God and faith toward our Lord Jesus Christ In so doing they exposed themselves to great danger They were not fully in the light of truth but was walking in the light as fast as it shone upon their pathway and away from the unchristian road. These great men of the world were leading the way. All unexpectedly their lips were opened by the Lord they could not refrain from speaking that which was the truth and

carried away from all thoughts of themselves by a holy zeal through great love to God the precious souls for whom Christ had died they declared the sins that was so offensive to God in the church and its leaders The Lord put into their lips warnings to faithfully lay open the mischievous doctrines and abuses which was sanctifying the grossest sins under a cloak of godliness They did not think of consequences the ears of the people tingled under the clear truth of what Bible Christanty ~~shou~~ld required of its adherents False doctrines as far as they saw them to be in contrast with Bible truth they prescuted unflinchingly They pointed to the Bible standard which the church had been robbed of and the commandments of God had been superseded by the commandments of men the spirit of anti Christ was prevailing the church

Wylie, 142-143, paragraphs 6-7,  
the rest of Chapter 3.

29 32<sup>Over</sup> or under 35<sup>7</sup>

A few extracts from his refutation of the Papal bull will enable us to measure the progress Huss was making in evangelical sentiments, and the light which through his means was breaking upon Bohemia. "If the disciples of Jesus Christ," said he, "were not allowed to defend him who is Chief of the Church, against

~~of-Popes-and-prelates-and-priests-and~~  
Monks. Huss took his pen to refute the Papal bull, but a few sentences can be given.  
"If the disciples of Jesus Christ Said he were not allowed to defend him who is Chief of the of the Church against

those who wanted to seize on him, much more will it not be permissible to a bishop to engage in war for a temporal domination and earthly riches." "As the secular body," he continues, "to whom the temporal sword alone is suitable, cannot undertake to handle the spiritual one, in like manner the ecclesiastics ought to be content with the spiritual sword, and not make use of the temporal." This was flatly to contradict a solemn judgment of the Papal chair which asserted the Church's right to both swords.

Having condemned crusades, the carnage of which was doubly iniquitous when done by priestly hands, Huss next attacks indulgences. They

those who wanted to seize on him much more will it not be permissible to a Bishop to engage in war for a temporal domination and earthly riches." As the secular body he continues to whom the temporal sword alone is suitable, cannot undertake to handle the spiritual one in like manner the ecclesiastical ought to be content with the spiritual sword, and not make use of the temporal" This was flatly to contradict a solemn judgment of the Papal chair which asserted the Church's right to both swords

Huss having condemned the crusades the carnage of which was doubly iniquitous when done by priestly hands, he next attacked indulgences "They are an affront



are an affront to the grace of the Gospel. "God alone possesses the power to forgive sins in an absolute manner." "The absolution of Jesus Christ," he says, "ought to precede that of the priest; or, in other words, the priest who absolves and condemns ought to be certain that the case in question is one which Jesus Christ himself has already absolved or condemned." This implies that the power of the keys is limited and conditional, in other words that the priest does not pardon, but only declares the pardon of God to the penitent. "If," he says again, "the Pope uses his power according to God's commands, he cannot be resisted without resisting God himself; but if he abuses his power by enjoining what is

to the grace of the Gospel" "God alone possesses the power to forgive sins in an-absolute-manner in an absolute manner.

"If" he says "The Pope uses his power according to Gods commands, he cannot be resisted without resisting God himself; but if he abuses his power by enjoining what is contrary to the Divine

contrary to the Divine law, then it is a duty to resist him as should be done to the pale horse of the Apocalypse, to the dragon, to the beast, and to the Leviathan."

Waxing bolder as his views enlarged, he proceeded to stigmatise many of the ceremonies of the Roman Church as lacking foundation, and as being foolish and superstitious. He denied the merit of abstinences; he ridiculed the credulity of believing legends, and the grovelling superstition of venerating relics, bowing before images, and worshipping the dead. "They are profuse," said he, referring to the latter class of devotees, "towards the saints in glory, who want nothing; they array bones of the latter with

law, then it is a duty to resist him as should be done to the pale horse of the Apocalypse to the dragon to the beast, and to the Leviathan."

As his views enlarged he waxed bolder he stigmatised many of the ceremonies of the Roman Church as lacking ~~foundation-and-as~~ any foundation or requirement in the word of God and as being foolish and superstitious He denied the merit of abstinences He decidedly exposed the evil of credulity in of believing ~~legends~~ legends and the \*demoralizing\* ~~grovelling~~ superstition of venerating relics bowing before images and worshipping the dead "They are

30 36

2 ~~profuse-said-he~~ Referring these deluded image worshipers and the worshipers of the

silk and gold and silver, and lodge them magnificently; but they refuse clothing and hospitality to the poor members of Jesus Christ who are amongst us, at whose expense they feed to repletion, and drink till they are intoxicated." Friars he no more loved than Wicliffe did, if we may judge from a treatise which he wrote at this time, entitled The Abomination of Monks, and which he followed by another, wherein he was scarcely more complimentary to the Pope and his court, styling them the members of Antichrist.

Plainer and bolder every day became the speech of Huss; fiercer grew his invectives and denunciations. The scandals which multiplied around him had, doubtless, roused his indig-

dead they are profuse toward the saints in glory who want nothing; They array bones of the latter with silks and gold and silver and lodge them magnificently but they refuse clothing and hospitality to the poor members of Jesus Christ who are alive in our midst at whose expense they feed themselves to repletion and drink till they are intoxicated

The scandles that ~~multiplied-every-day~~ increased every day roused his indignation and

nation, and the persecutions which he endured may have heated his temper. He saw John XXIII., than whom

a more infamous man never wore the tiara, professing to open and shut the gates of Paradise, and scattering simoniacal pardons over Europe that he might kindle the flames of war, and extinguish a rival in torrents of Christian blood. It was not easy to witness all this and be calm. In fact, the Pope's bull of crusade had divided Bohemia, and brought matters in that country to extremity. The king and the priesthood were opposed to Ladislaus of

that those who were trying to bring about reforms were persecuted. The same John XXIII a man infamous for his iniquitous practices loaded down with every variety of sins as were the inhabitants of the world before the flood as was *\*wicked\** Sodom ~~before-it-was-deve~~ which God devoted to destruction and yet this man wearing the tiara professing to open and to shut heaven the gates of Paridise and ~~iss granting-pardons~~ for scattering simoniacal pardons over Europe that he might extinguish a rival in torrents of ~~bleed~~ Christian blood

Hungary, and consequently supported John XXIII., defending as best they could his indulgences and simonies. On the other hand, many of the magnates of Bohemia, and the great body of the people, sided with Ladislaus, condemned the crusade which the Pope was preaching against him, together with all the infamous means by which he was furthering it, and held the clergy guilty of the blood which seemed about to flow in torrents. The people kept no measure in their talk about the priests. The latter trembled for their lives. The archbishop interfered, but not to throw oil on the waters. He placed Prague under interdict, and threatened to continue the sentence so long as John Huss should remain

The people were divided in Bohemia ~~The priests-were-held-guilty~~ The clergy were held guilty for the blood that seemed ready to flow in torrents the people were aroused against the priests and was not sparing of their condemnation while the priests trembled for their lives.

The archbishop interfered ~~only~~ but not to throw oil on the troubled waters He placed Prague under interdict and threatened to continue the sentence as long as John Huss should remain in the city over

GC, p. 104, paragraph 18.

Again the city of Prague seemed on the verge of a bloody conflict. As in former ages, God's servant was accused as "he that troubleth Isreal." I Kings 18:17.

The words of warning the words of truth had been uttered and who should bring it back. The people were amazed and confounded many hastened to the false teachers and represented the words spoken in a perverted light The mass of the people instructed by the teachers inspired by Satan uttered abuse and cursing threatening to do violence to those faithful men who told them the truth because they loved their souls. They were threatened with imprisonment and death, But they dared not go back. They regard God only and his cause, but not themselves or their own lives. They had been borne on by a power not their own if evel man turned their words misunderstanding would certainly imperil their lives wrong feelings would arise must they recall the words spoken This cannot be they dare not do this lest they dishonor God and imperil their own soul which was a far greter greater evil than to lose their liberty and their life. Nothing shall separate a living Christian from the living God. God's faithful people may be calumnated prescribed deprived of liberty and life itself but God has not left them the spirit of temptation They I give unto them saith our Lord eternal life and none shall be able to pluck them out of my hands. Neither life nor death prin no angels nor principalities nor powers nor hight nor depths nor any other shall be able to separate them from the love of God

which is in Christ Jesus our Lord. Their souls were ~~reposing~~ riveted to the Book of ages The Bible was being opened revealing the truth of ancient and inspired prophecy. God was speaking in his word, and his voice must be obeyed for it is the voice that guides to everlasting life The Bible these men fond to be the key that unlocks sacred mysteries it is the torch carried into the otherwise darkened chambers of history showing order where there had been to them confusion revealing harmony where appeared discord it was the clear bright chart that points to the royal road that leads to ever lasting life.

31[over or under 38]

in the city. The archbishop persuaded himself that if Huss should retire the movement would go down, and the war of factions subside into peace. He but deceived himself. It was not now in the power of any man, even of Huss, to control or to stop that movement. Two ages were struggling together, the old and the new. The Reformer, however, fearing that his presence in Prague might embar-

3 The archbishop persuaded himself if Huss left the city the confusion would end But the crisis had come and it was not in the power of human minds even of Huss to control or stop the agitation and the dissatisfaction Two ~~new~~ ages were struggling together for the ~~supreme~~ old and the new The Reformer deemed it prudent to withdraw \*to his native village\*

The city was again placed under interdict,

rass his friends, again withdrew  
to his native village of Hussinetz.

that his friends might not be brought  
into difficulty over [this last word  
in smaller print and slightly above the  
line. Probably refers to what is in the  
back of the page]

and Huss withdrew to his native vil-  
lage.

[inserted from back of 31, 38]

39

Satan was mustering his forces to contest every inch of reform as he is today in 1887. Satan is seeking to engross minds that they shall not study prophecy. There is every thing arising to draw away the research of the scriptures the truths that appear at a casual reading mysteries become clear plain simple truths when searched Many boast of not studying prophecies of leaving Daniel and John out God will call them to an account in the great day of judgment for their neglect Whatever God inspired men to write is surely to be studied with interest The glorious light streams from the open heavens to our world shows us what is truth and what is its value The truth must be planted in the heart as it is in Jesus Obedience to truth is required of every soul and therefore important that they know what the truth is. The only possible way to reform and purify the church is to have it composed of pious devoted God fearing men who keep Gods commandments.



[return to 31, 38]

During his exile he wrote several letters to his friends in Prague. The letters discover a mind full of that calm courage which springs from trust in God; and in them occur for the first time those prophetic words which Huss repeated afterwards at more than one important epoch in his career, the prediction taking each time a more exact and definite form. "If the goose" (his name in the Bohemian language signifies goose), "which is but a timid bird, and cannot fly very high, has been able to burst its bonds, there will come afterwards an eagle, which will soar high into the air and draw to it all the other birds." So he wrote, adding,

During his exile \*in his native place\* he was not in active he studied he wrote letters to his friends in Prague. He expressed in these letters a mind full of \*courage and-which springs from\* calm trust and confidence in God. In these letters occur for the first time those prophetic words which Huss repeated afterwards at more than one important epoch in his career. "If the goose (his name in the Bohemian language signifies goose) which is but a timid bird and cannot fly very high has been able to burst its bonds, there will come afterwards an eagle, which will soar high into the air and draw to it all other birds." over [written vertically]

[Inserted from back of 31, 38, numbered 39]

2 He spoke prophetically of Luther also

is represented in his bold courageous  
stand for Bible truth and the urging  
of reforms as the Eagle

[return to 31, 38]

"It is in the nature of truth,  
that the more we obscure it the  
brighter will it become."

Huss had closed one career,  
and was bidden rest awhile before  
opening his second and sublimest  
one. Sweet it was to leave the  
strifes and clamours of Prague for  
the quiet of his birth-place. Here  
he could calm his mind in the per-  
usal of the inspired page,  
  
and fortify his soul by communion  
with God.  
For himself he had no fears; he  
dwelt beneath the shadow of the

So he wrote adding "It is the nature of  
truth, that the more we obscure it the  
brighter will it become.

Huss here in the providence of God found  
rest a while from tumult and from active  
warfare.

Sweet to him was this quiet \*of his birth  
place\* from clamors of Prague He he had  
that which was to him of highest value  
he could calm his mind and draw from the  
sacrid pages of Gods Word comfort, while  
he made supplication to God and like his  
divine Master fortified his soul for duty  
and braced it with trial ~~at-the~~ by commun-  
ion with God For himself he seemed to  
have no fear He felt that he was beneath

Almighty. By the teaching of the Word and the Spirit he had been wonderfully emancipated from the darkness of error. His native country of Bohemia had, too, by his instrumentality been rescued partially from the same darkness. Its reformation could not be completed, nor indeed carried much farther, till the rest of Christendom had come to be more nearly on a level with it in point of spiritual enlightenment. So now the Reformer is withdrawn.

Never again was his voice to be heard in his favourite chapel of Bethlehem. Never more were his living words to stir the hearts of his countrymen. There remains but one act more for Huss to do--the greatest and most enduring of all.

the shadow of the Almighty. He perused the Scriptures

The testimony so faithfully borne from his loved chapel of Bethlehem was ended.

As the preacher of Bethlehem Chapel he had largely contributed to emancipate Bohemia, as the martyr of Constance he was largely to contribute to emancipate Christendom.

He was to speak from a wider stage, to all Christendom, before laying down his life as a witness for the truth.

GC, p. 104, paragraph 19.

To cure the evils that were distracting Europe, a general council was summoned to meet at Constance.

5

32 [over or under 39]

4 with eager prayerful interest he read he laid open the words of inspiration before God and prayed with earnestness for wisdom to comprehend his Word, and the word of truth was constantly opening to his understanding increased light emancipating him from the darkness of error, that he might help others to the light. Hus felt as he studied the word as one really anxious to obtain evedence for himself as a sincere inquirer after truth although to obey that truth might cost him his life it was truth that he wanted that he might ascertain how to do the will of God. He realized the fulfilment of the words of Christ if any man will do his will he shall

know of the doctrine whether it be of god." as he prayed and \*with honesty of soul dug for the truth as for hidden\* ~~searched-the-scripturs-with-honesty-of-soul~~ the precious ~~truth~~ gems of truth shone forth with heavenly lustre. He made himself acquainted with the patarchs and the prophets, who were faithful witnesses for God and some of these faithful prophets were rejected of men and met a cruel death because they would not cease to rebuke sin and would not participate in evil. There was no printed Bibles in these days and \*the words of life were written and\* tradition or the oral transmission of truth had become so corrupted that darkness enveloped the Christian world. Instead of the church carrying the burden and light of Gods word the truths, \*of-God\* ~~were-corrupted~~ of Gods word was perverted and distorted traditions of ~~once-gle~~ truth are now turned into utter fables. The Papacy was lifting itself up

33 40

5 \*not\* to become Christ like in purity and holiness but lifting itself up into Christs seat with out possessing one virtue of Christs charicter. They lived as if there was no God and sinned as if there was no judgment The visible example \*and effect\* of a corrupted christianity had no influence upon them \*church\* to make a reformation They sought to supply the ~~working~~ absence the power and spirit of God by imposing upon the credulity

of the people in superstitious rites form and display and deception aided by the devil called miracles. There is not an evidence that any of those reputed miracles exercised a regenerating influence or transforming influence on Popes Prelates or priests. There is no demonstration of signs and wonders that can change the human heart. "Christ prayed sanctify them through thy truth thy word is truth. What was needed was not miracles but the Holy-Spi truth as it is in Jesus the out pouring of the Spirit of God into peoples corrupt hearts and practices. What Christianity needed in 1415 was not signs and wonders but the living oracles of God and the \*blessings of the\* light of truth to feed on Christ to be one with Christ to love as Christ loved. No wonder works never will ever serve to make a man a Christian. Thousands will appear at the judgment and say lord have we not done many wonderful things \*works\* in thy name and he will say I never knew you depart from me ye workers of iniquity. And the day has come

34 41

6 in 1887 when the Scripture is being fulfilled when signs and wonders shall be wrought that if it were possible they will deceive the very elect and the man of sin will come with lying wonders, wonders that will appear in sight of men to prove \*that\* a lie is Gods truth. But the only safety for Gods people in this age is the sure word of prophecy; Gods oracles are to

be the sure foundation tradition customs human doctrines will be urged upon the people but they have the detector in their hands that tells them what it is safe for them to accept and what to reject. They are to recollect that Satan is transformed into an angel of light and the only safety is to cling to Gods word. If they speak not according to this word it is because their is no light in them

Wylie, I, 144-148. This is all of chapter 4 except for the last 3 and 1/2 paragraphs.

35 42

We have now before us a wider theatre than Bohemia. It is the year 1413. Sigismund--a name destined to go down to posterity along with that of Huss, though not with like fame--had a little before mounted the throne of the Empire. Wherever he cast his eyes the new emperor saw only spectacles that distressed him. Christendom was afflicted with a grievous schism. There were three Popes, whose personal profligacies and official crimes were

7 But agitation increased not only in Bohemia but all through the nations of Europe. Sigismund comes upon the stage of action in 1413. His name will ever stand in history with an eternal blot upon his character as a perjured soul. He mounted the throne of the Empire and in stormy times he saw Christendom was loaded with schism There were three Popes and the individual profligacy and official crimes were

the scandal of that Christianity of which each claimed to be the chief teacher, and the scourge of that Church of which each claimed to be the supreme pastor. The most sacred things were put up to sale, and were the subject of simoniacal bargaining. The bonds of charity were disrupted, and nation was going to war with nation; everywhere strife raged and blood was flowing. The Poles and the knights of the Teutonic order were waging a war which raged only with the greater fury inasmuch as religion was its pretext. Bohemia seemed on the point of being rent in pieces by intestine commotions; Germany was convulsed; Italy had as many tyrants as princes; France was distracted by its factions, and

casting a continual reproach upon and scandal upon that Christianity they claimed to be the chief teacher \*of\* of and a scourge of that church which claimed to be the supreme pastor. The most sacred things were were put up for sale enmity strife emulation hatred licentiousness of the darkest type comprised the life record Nations were in tumult with nation every where was violence and crime strife raged in the cities and blood shed-and was flowing Bohemia seemed on the point of being rent in pieces Germany was stirred up the spirit of warfar Italy had as many tyrants as princes France was distracted by its factions



Spain was embroiled by the machinations of Benedict XIII., whose pretensions that country had espoused. To complete the confusion the Musselman hordes, encouraged by these dissensions, were gathering on the frontier of Europe and threatening to break in and repress all disorders, in a common subjugation of Christendom to the yoke of the Prophet. To the evils of schism, of war, and Turkish invasion, was now added the worse evil--as Sigismund doubtless accounted it--of heresy. A sincere devotee, he was moved even to tears by this spectacle of Christendom disgraced and torn asunder by its Popes, and undermined and corrupted by its heretics. The emperor gave his mind anxiously to the question how these evils were to be

Spain was embroiled by machinations of Benedict XIII ~~to-comp~~ whose pretensions that nation had espoused ~~The-confused~~ To complete the confusion the Musselman hords encouraged by these dissentions were gathering on the frontier of Europe.

To all these evils Sigismund saw as he thought herisy arising He was a sincere devotee of Papacy and he was moved even to tears by this spectacle of Christendom disgraced and torn asunder by its Popes and under mind as he imagined and corrupted by

8 its heritics The emperor ~~was-troubled-in-~~

cured. The expedient he hit upon was not an original one certainly-- it had come to be a stereotype remedy--but it possessed a certain plausibility that fascinated men, and so Sigismund resolved to make trial of it: it was a General Council.

This plan had been tried at Pisa, and it had failed. This did not promise much for a second attempt; but the failure had been set down to the fact that then the mitre and the Empire were at war with each other, whereas now the Pope and the emperor were prepared to act in concert. In these more advantageous circumstances Sigismund resolved to convene the whole Church, all its patriarchs, cardinals, bishops, and princes, and to summon before this august body the

~~regard-to-him--These-gave-the-as~~ thoughts anxiously over the question how these evils were to be cured.

The expedient he thought must be ~~do~~ in a general council

True it had been tried at Pisa and it had failed but they decided to ~~summon-the~~

convene the whole church all its patriarchs Cardinals Bishops \*and\* princes and to summon before this august body the

three rival Popes, and the leaders of the new opinions, not doubting that a General Council would have authority enough, more especially when seconded by the imperial power, to compel the Popes to adjust their rival claims, and put the heretics to silence. These were the two objects which the emperor had in eye--to heal the schism and to extirpate heresy.

Sigismund now opened negotiations with John XXIII. To the Pope the idea of a Council was beyond measure alarming. Nor can one wonder at this, if his conscience was loaded with but half the crimes of which Popish historians have accused him. But he dared not refuse the emperor. John's crusade against

three rival Popes. They did not doubt but a general council would have authority enough more especially when seconded by the imperial power to compel the Popes to adjust their rival claims and put the heretics to silence

To the Pope the idea of a council was ~~alarming~~ beyond measure alarming Nor can this be wondered at if his conscience was loaded with one half the crimes which historians have accused him

The council was called at the desire of the emperor Sigismund, by one of the three rival popes, John XXIII. The demand for a council had been far from welcome to Pope John, whose character and policy could ill bear investigation, even by prelates as lax in morals as were the churchmen of those times. He dared not, however, oppose the will of Sigismund. (See Appendix.)

Ladislaus had not prospered. The King of Hungary was in Rome with his army, and the Pope had been compelled to flee to Bologna; and terrible as a Council was to Pope John, he resolved to face it, rather than offend the emperor, whose assistance he needed against the man whose ire he had wantonly provoked by his bull of crusade, and from whose victorious arms he was now fain to seek a deliverer. Pope John was accused of opening his way to the tiara by the murder of his predecessor, Alexander V., and he lived in continual fear of being hurled from his chair by the same dreadful means by which he had mounted to it. It was finally agreed that a General Council should be convoked for November 1st, 1414, and

Pope John was accused of opening his way to the tiara by the murder of his predecessor Alexander V and he lived in continual fear of being hurled from his chair by the same dreadful means by which he had found access to it It was finally agreed that a General Council should be convoked for Nov. 1, 1414 and

that it should meet in the city of  
Constance.

The day came and the Council  
assembled. From every kingdom and  
state, and almost from every city in  
Europe, came delegates to swell the  
great gathering. All that numbers,  
and princely rank, and high ecclesi-  
astical dignity, and fame in learn-  
ing, could do to make an assembly  
illustrious, contributed to give  
éclat to the Council of Constance.  
Thirty cardinals, twenty archbish-  
ops, one hundred and fifty bishops,  
and as many prelates, a multitude of  
abbots and doctors, and eighteen hun-  
dred priests came together in obedi-  
ence to the joint summons of the  
emperor and the Pope.

Among the members of sovereign  
rank were the Electors of Palatine,

that it should meet in the city of  
Constance

The day came and the council as-  
sembled From every kingdom and state  
and from almost every city in Europe  
came delegates to swell that great  
gathering ~~All-that-m~~

Thirty cardinals, twenty archbishops one  
hundred and fifty bishops, and as many  
prelates a multitude of abbots and doctors  
and eighteen hundred priests came together  
in obedience to the joint summons of the  
emperor and the Pope  
Among the members of ~~sover~~ soverign rank  
were the electors of Palatine

of Mainz, and of Saxony; the Dukes of Austria, of Bavaria, and of Silesia. There were margraves, counts, and barons without number. But there were three men who took precedence of all others in that brilliant assemblage, though each on a different ground. These three men were the Emperor Sigismund, Pope John XXIII., and--last and greatest of all--John Huss.

The two anti-Popes had been summoned to the Council. They appeared, not in person, but by delegates, some of whom were of cardinalate rank. This raised a weighty question in the Council, whether these cardinal delegates should be received in their red hats. To permit the ambassadors to appear in the in-

of Mainz of Saxony the Dukes of Austria of Bavaria and of Silesia

37 44

9 There were magraves counts and barons without number But there were three men who took precedence of ~~ether~~ all others in that brilliant assembly though each on a different ground These three men were the Emperior Sigismund, Pope John XXIII and last and greatest of all John Huss

The two anti Popes had been summoned to the council They appeared not in person but by delegates.

GC, p. 104, paragraph 20.

The chief objects to be accomplished by the council were to heal the schism in the church and to root out heresy. Hence the two anti-popes were summoned to appear before it, as well as the leading propagator of the new opinions, John Huss. The former, having regard to their own safety, did not attend in person, but were represented by their delegates.

signia of their rank might, it was argued, be construed into a tacit admission by the Council of the claims of their masters, both of whom had been deposed by the Council of Pisa; but, for the sake of peace, it was agreed to receive the deputies in the usual costume of the cardinalate. In that assembly were the illustrious scholar, Poggio; the celebrated Thierry de Niem, secretary to several Popes, "and whom," it has been remarked, "Providence placed near the source of so many iniquities for the purpose of unveiling and stigmatising them;" Aeneas Sylvius Piccolomini, greater as the elegant historian than as the wearer of the triple crown; Manuel Chrysoloras, the restorer to the world of some of the writings of

Demosthenes and of Cicero; the almost heretic, John Charlier Gerson; the brilliant disputant, Peter D'Ailly, Cardinal of Cambray, surnamed "the Eagle of France," and a host of others.

In the train of the Council came a vast concourse of pilgrims from all parts of Christendom. Men from beyond the Alps and the Pyrenees mingled here with the natives of the Hungarian and Bohemian plains. Room could not be found in Constance for this great multitude, and booths and wooden erections rose outside the walls. Theatrical representations and religious processions proceeded together. Here was seen a party of revellers and masqueraders busy with their cups and their pastimes, there

In the trail of the council came a vast concourse of pilgrims from all parts of Christendom men from beyond the alps and the Pyrenees mingled here with the natives of Hungarian and Bohemian plains Room could not be found in Constance for this vast multitude and booths and wooden erections rose outside the walls.



knots of cowed and hooded devotees devoutly telling their beads. The orison of the monk and the stave of the bacchanal rose blended in one. So great an increase of the population of the little town--amounting, it is supposed, to 100,000 souls--rendered necessary a corresponding enlargement of its commissariat.

All the highways leading to Constance were crowded with vehicles, conveying thither all kinds of provisions and delicacies: the wines of France, the breadstuffs of Lombardy, the honey and butter of Switzerland; the venison of the Alps and the fish of their lakes, the cheese of Holland, and the confect-ions of Paris and London.

The emperor and the Pope, in the matter of the Council, thought only of

circumventing one another. Sigismund professed to regard John XXIII. as the valid possessor of the tiara; nevertheless he had formed the secret purpose of compelling him to renounce it. And the Pope on his part pretended to be quite cordial in the calling of the Council, but his firm intention was to dissolve it as soon as it had assembled if, after feeling its pulse, he should find it to be unfriendly to himself. He set out from Bologna, on the 1st of October, with store of jewels and money. Some he would corrupt by presents, others he hoped to dazzle by the splendour of his courts. All agree in saying that he took this journey very much against the grain, and that his heart misgave him a thousand times on the

Pope John, while ostensibly the convoker of the council, came to it with many misgivings, suspecting the emperor's secret purpose to depose him, and fearing to be brought to account for the vices which had disgraced the tiara, as well as for the crimes which had secured it.

road. He took care, however, as he went onward to leave the way open behind for his safe retreat. As he passed through the Tyrol he made a secret treaty with Frederick, Duke of Austria, to the effect that one of his strong castles should be at his disposal if he found it necessary to leave Constance. He made friends, likewise, with John, Count of Nassau, Elector of Mainz. When he had arrived within a league of Constance he prudently conciliated the Abbot of St. Ulric, by bestowing the mitre upon him. This was a special prerogative of the Popes of which the bishops thought they had cause to complain. Not a stage did John advance without taking precautions for his safety--all the more

that several incidents befel him by the way which his fears interpreted into auguries of evil. When he had passed through the town of Trent his jester said to him, "The Pope who passes through Trent is undone." In descending the mountains of the Tyrol, at that point of the road where the city of Constance, with the lake and plain, comes into view, his carriage was overturned. The Pontiff was thrown out and rolled on the highway; he was not hurt the least, but the fall brought the colour into his face. His attendants crowded round him, anxiously inquiring if he had come by harm: "By the devil," said he, "I am down; I had better have stayed at Bologna;" and casting a suspicious glance at the city beneath him, "I see

how it is," he said, "that is the pit where the foxes are snared."

John XXIII, entered Constance on horseback, the 28th of October, attended by nine cardinals, several archbishops, bishops, and other prelates, and a numerous retinue of courtiers. He was received at the gates with all possible magnificence. "The body of the clergy," says Lenfant, "went to meet him in solemn procession, bearing the relics of saints. All the orders of the city assembled also to do him honour, and he was conducted to the episcopal palace by an incredible multitude of people. Four of the chief magistrates rode by his side, supporting a canopy of cloth of gold, and the Count Radolph de Montfort and the Count Berthold des Ursins held the bridle of

John XXIII entered constance on horse back the 28 of October attended by nine cardinals several archbishops bishops and other prelates and a numerous retinue of court He was received at the gates with all possible devotion and magnificence The body of the clergy went to meet him in solemn procession bearing the relics of the saints. All the orders of the city assembled also to do him honor and he was conducted to the episcopal palace by an incredible multitude of people Four chief magistrates rode by his side supporting a canopy ~~over-his-head~~ of cloth of gold ~~over-his-head-and-the-count~~ Berthold ~~des~~ while two counts held the bridle of

Yet he made his entry into the city of Constance with great pomp, attended by ecclesiastics of the highest rank and followed by a train of courtiers.

All the clergy and dignitaries of the city, with an immense crowd of citizens, went out to welcome him.

Above his head was a golden canopy, borne by four of the chief magistrates.

his horse. The Sacrament was carried before him upon a white pad, with a little bell about its neck; after the Sacrament a great yellow and red hat was carried, with an angel of gold at the button of the ribbon. All the cardinals followed in cloaks and red hats. Reichenthal, who has described this ceremony, says there was a great dispute among the Pope's officers who should have his horse, but that Henry of Ulm put an end to it by saying that the horse belonged to him, as he was burgomaster of the town, and that he caused him to be put into his stables. The city made the presents to the Pope that are usual on these occasions; it gave a silver-gilt cup weighing five marks, four small casks of Italian wine, four great vessels of wine of Alsace, eight great vessels

his horse The sacraments was carried before him upon a white pad with a little bell about its neck; after the sacrament a great yellow and red hat was carried with an angel of gold at the button of the ribbon.

38 45

10 All the cardinals followed in cloaks and red hats ~~There was a great dis~~

Presents were brought to the Pope

The host was carried before him,

and the rich dresses of the cardinals and nobles made an imposing display.

of the country wine, and forty measures of oats, all which presents were given with great ceremony. Henry of Ulm carried the cup on horseback, accompanied by six councillors, who were also on horseback. When the Pope saw them before his palace, he sent an auditor to know what was coming. Being informed that it was presents from the city to the Pope, the auditor introduced them, and presented the cup to the Pope in the name of the city. The Pope, on his part, ordered a robe of black silk to be presented to the consul."

While the Pope was approaching Constance on the one side, John Huss was travelling towards it on the other. He did not conceal from him-

While the Pope was approaching Constance on one side John Huss was traveling towards it on the other He was not ignorant of the risk he was running in appearing before

GC, p. 104-105, paragraph 21.

Meanwhile another traveler was approaching Constance. Huss was conscious of the dangers which threatened him. He parted from

self the danger he ran in appearing before such a tribunal. His judges were parties in the cause. What hope could Huss entertain that they would try him dispassionately by the Scriptures to which he had appealed? Where would they be if they allowed such an authority to speak? But he must appear; Sigismund had written to King Wenceslaus to send him thither; and, conscious of his innocence and the justice of his cause, thither he went.

In prospect of the dangers before him, he obtained, before setting out, a safe-conduct from his own sovereign; also a certificate of his or-

such a tribunal What dependence could he put upon his judges who were parties in the cause He could not feel assured that he should have a ~~fare-trial-by-by-the~~ a dispassionate trial by the scriptures to which he had appealed as the foundation of his faith. Where would these ~~aut~~ men men if they allowed such an authority to speak But he ~~had-been~~ must appear. Sigismund had written to King Wenceslaus to send him hither; and conscious [?] \*conscious\* [in a different hand and ink] of his innocence and the justice of his cause he obeyed the mandate. He was conscious ~~of-his-danger-and~~ he was in perril of his life. he done all that he could on his part before starting on his journey he procured a safe conduct from his own Soverign also a

his friends as if he were never to meet them again, and went on his journey feeling that it was leading him to the stake.

Notwithstanding he had obtained a safe-conduct from the King of Bohemia, and received one also from the emperor Sigismund while on his journey,



thodoxy from Nicholas, Bishop of Nazareth, Inquisitor of the Faith in Bohemia; and a document drawn up by a notary, and duly signed by witnesses, setting forth that he had offered to purge himself of heresy before a provincial Synod of Prague, but had been refused audience. He afterwards caused writings to be affixed to the doors of all the churches and all the palaces of Prague, notifying his departure, and inviting all persons to come to Constance who were prepared to testify either to his innocence or his guilt.

To the door of the royal palace even did he affix such notification, addressed "to the King, to the Queen, and to the whole Court." He made papers of this sort be put up at every

a certificate of his orthodoxy from Nicholas Bishop of Nazareth inquisitor of the faith in Bohemia; and a doctrine drawn up by a notary and duly signed by witness setting forth that he had offered to purge himself of herisy before a provincial ~~council~~ synod of Prague but had been refused audience He afterwards caused writings to be affixed to ~~all~~ the doors of all the churches and all the palaces of Prague notifying his departure and inviting all persons to come to Constance who was prepared to testify to his innocence or his guilt

39 46

To the door of the royal palace even did he affix such notification addressed to the king queen and whole court He made papers of this sort to be put up at every

place on his road to Constance. In the imperial city of Nuremberg he gave public notice that he was going to the Council to give an account of his faith, and invited all who had anything to lay to his charge to meet him there. He started, not from Prague, but from Cralowitz. Before

6 setting out he took farewell of his friends as of those he never again should see. He expected to find more enemies at the Council than Jesus Christ had at Jerusalem; but he was resolved to endure the last degree of punishment rather than betray the

6 Gospel by any cowardice. The sentiments with which he began his journey attended him all the way. He felt it to be a pilgrimage to the stake.

place on his road to Constance In the imperial city of Nuremberg he gave public notice that he was going to the Council to give an account of his faith and invited all who had any thing to lay to his charge to meet him there Before setting out he

he took farwell of his friends as of those he never again should see He expected to find more enemies at the council than Jesus Christ at Jersalem but he resolved to endure the last degree of punishment rather than betray

the Gospel by any cowardice He felt impressed strongly all the way on his journey that this that it was a pilgrimage to the stake (insert page 148 paragraph on second column over<sup>7</sup>over is written vertically at about 45 degrees. Mrs. White's parenthesis has no end parenthesis<sup>7</sup>)

he made all his arrangements in view of the probability of his death.

GC, p. 105, paragraph 22.

In a letter addressed to his friends at Prague he said: "My brethren, . . . I am departing with a safe-conduct from the king to meet my numerous and mortal enemies . . . . I confide altogether in the all-powerful God, in my Saviour; I trust that He will listen to your ardent prayers, that he will infuse His prudence and His wisdom into my mouth, in order that I may resist them; and that He will accord me His Holy Spirit to fortify me in His truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death. Jesus Christ suffered for His well-beloved; and therefore ought we to be astonished that He has left us His example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are His creatures; He is the Lord, and we are His servants; He is Master of the world, and we are contemptible mortals--yet he suffered!

Why, then, should we not suffer also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to His glory, pray that it may come quickly, and that He may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain--that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will nevermore behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of His law."

--Bonnechose, vol. I, pp. 147,148.

GC, pp. 105-106, paragraph 23.

In another letter, to a priest who had become a disciple of the gospel, Huss spoke with deep humility of his own errors, accusing himself "of having felt pleasure in wearing rich

apparel and of having wasted hours in frivolous occupations." He then added these touching admonitions: "May the glory of God and the salvation of souls occupy thy mind, and not the possession of benefices and estates. Beware of adorning thy house more than thy soul; and, above all, give thy care to the spiritual edifice. Be pious and humble with the poor, and consume not thy substance in feasting. Shouldst thou not amend thy life and refrain from superfluities, I fear that thou wilt be severely chastened, as I am myself. . . . Thou knowest my doctrine, for thou hast received my instructions from thy childhood; it is therefore useless for me to write to thee any further. But I conjure thee, by the mercy of our Lord, not to imitate me in any of the vanities into which thou hast seen me fall." On the cover of the letter he added: "I conjure thee, my friend, not to break this seal until thou shalt have

At every village and town on his route he was met with fresh tokens of the power that attached to his name, and the interest his cause had awakened. The inhabitants turned out to welcome him. Several of the country curés were especially friendly; it was their battle which he was fighting, as well as his own, and heartily did they wish him success. At Nuremberg, and other towns through which he passed, the magistrates formed a guard of honour, and escorted him through streets thronged with spectators eager to catch a glimpse of

[back of 39 46 and 11]

[upside down]

On his journey he met with every mark of affection and respect from the people the streets were thronged with people whom respect rather than curiosity brought together He was ushered into the towns with great acclamations ~~It was~~ He passed through Germany \*being\* accorded with marked attention He said I thought myself an outcast I now see my worst friends are in Bohemia

acquired the certitude that I am dead." Ibid., vol. I, pp. 148, 149.

GC p. 106, paragraph 24.

On his journey, Huss everywhere beheld indications of the spread of his doctrines and the favor with which his cause was regarded. The people thronged to meet him,

and in some towns the magistrates attended him through their streets.

the man who had begun a movement which was stirring Christendom.

Wylie, I, 149-152, paragraphs 1-7 of chapter 5.

The first act of the Council, after settling how the votes were to be taken--namely, by nations and not by persons--was to enroll the name of St. Bridget among the saints. This good lady, whose piety had been abundantly proved by her pilgrimages and the many miracles ascribed to her, was of the blood-royal of Sweden, and the foundress of the order of St. Saviour, so called because Christ himself, she affirmed, had dictated the rules to her. She was canonised first of all by Boniface IX. (1391); but this was during the schism, and the validity of the act might be held doubtful. To place St. Bridget's title beyond question, she was, at the request of the Swedes, canonised a second time by John XXIII. But unhappily, John himself being afterwards deposed, Bridget's

sainthood became again dubious; and so she was canonised a third time by Martin V. (1419), to prevent her being overtaken by a similar calamity with that of her patron, and expelled from the ranks of the heavenly deities as John was from the list of the Pontifical ones.

While the Pope was assigning to others their place in heaven, his own place on earth had become suddenly insecure. Proceedings were commenced in the Council which were meant to pave the way for John's dethronement. In the fourth and fifth sessions it was solemnly decreed that a General Council is superior to the Pope. "A Synod congregate in the Holy Ghost," so ran the decree, "making a General Council, representing the whole Catholic Church here militant, hath power of Christ immediately, to the which power every person, of what state or dignity soever he be, yea, being the Pope himself, ought



to be obedient in all such things as concern the general reformation of the Church, as well in the Head as in the members."

The Council in this decree asserted its absolute and supreme authority, and affirmed the subjection of the Pope in matters of faith as well as manners to its judgment.

In the eighth session (May 4th, 1415), John Wicliffe was summoned from his rest, cited before the Council, and made answerable to it for his mortal writings. Forty-five propositions, previously culled from his publications, were condemned, and this sentence was fittingly followed by a decree consigning their author to the flames. Wicliffe himself being beyond their reach, his bones, pursuant to this sentence, were afterwards dug up and burned. The next labour of the Council was to take the cup from the laity, and to decree that Communion should be only in one kind. This prohibition was issued

under the penalty of excommunication.

These matters dispatched, or rather while they were in course of being so, the Council entered upon the weightier affair of Pope John XXIII. Universally odious, the Pope's deposition had been resolved on beforehand by the emperor and the great majority of the members. At a secret sitting a terrible indictment was tabled against him. "It contained," says his secretary, Thierry de Niem, "all the mortal sins, and a multitude of others not fit to be named." "More than forty-three most grievous and heinous crimes," says Fox, "were objected and proved against him: as that he had hired Marcillus Permensis, a physician, to poison Alexander V., his predecessor. Further, that he was a heretic, a simoniac, a liar, a hypocrite, a murderer, an enchanter, a dice-player, and an adulterer; and finally, what crime was it that he was not infected with?" When the Pontiff heard

The council entered upon the weightier affair of Pope John XXIII. The Popes crimes were written out as charges

or mortal sins and a multitude of others not fit to be named More than forty three most grievous and heinous crimes were proved against him.

He had hired ~~Marellus~~ a physician to poison Alexander V his predecessor Further that he was a heritic a simoniac a liar a hypocrite a murderer an enchanter a dice player and an adulter and it was difficult to name a sin that he was not guilty off.

When the Pontiff heard .

of these accusations he was overwhelmed with affright, and talked of resigning; but recovering from his panic, he again grasped firmly the tiara which he had been on the point of letting go, and began a struggle for it with the emperor and the Council. Making himself acquainted with everything by his spies, he held midnight meetings with his friends, bribed the cardinals, and laboured to sow division among the nations composing the Council. But all was in vain. His opponents held firmly to their purpose. The indictment against John they dared not make public, lest the Pontificate should be everlastingly disgraced, and occasion given for a triumph to the party of Wicliffe and Huss; but the conscience of the miserable man seconded the efforts of his prosecutors. The Pope promised to abdicate; but repenting immediately of his promise, he quitted the city by stealth and fled to Schaffhausen.

of these accusations he was over whelmed with terror and talked of resigning but when the first impression wore off he resolved to hold fast the tiara \*for\* which he had risked so much and began to contest for it with the emperor and the council He labored with all Satanic art to keep his position he held midnight meetings with his friends bribed the  
40[over or under 47]  
12 cardinals and sought in every way possible to discord among the nations composing the council But his efforts were in vain his opponents held firmly to their purpose They The indictments against John they dared not make public lest the Pontificate should be everlastingly disgraced and occasion given to for a triumph to the party of Wicliffe and Huss. But the conscience of the \*miserable\* man seconded the efforts of the his prosecutors The Pope promised to abdicate but he immediately repented of his promise he quitted the city by stealth and fled to Schaffhausen

We have seen the pomp with which John XXIII. entered Constance. In striking contrast to the ostentatious display of his arrival, was the mean disguise in which he sought to conceal his departure. The plan of his escape had been arranged beforehand between himself and his good friend and staunch protector the Duke of Austria. The duke, on a certain day, was to give a tournament. The spectacle was to come off late in the afternoon; and while the whole city should be engrossed with the fête, the lords tilting in the arena and the citizens gazing at the mimic war, and oblivious of all else, the Pope would take leave of Constance and of the Council.

It was the 20th of March, the eve of St. Benedict, the day fixed upon for the duke's entertainment, and now the tournament was proceeding. The city was empty, for the inhabitants had poured out to see the tilting and

In striking contrast to his entering in Constance was his departure

reward the victors with their acclamations.

The dusk of evening was already beginning to veil the lake, the plain, and the mountains of the Tyrol in the distance, when John XXIII., disguising himself as a groom or postillion, and mounted on a sorry nag, rode through the crowd and passed on to the south. A coarse grey loose coat was flung over his shoulders, and at his saddlebow hung a cross-bow; no one suspected that this homely figure, so poorly mounted, was other than some peasant of the mountains, who had been to market with his produce, and was now on his way back. The duke of Austria was at the moment fighting in the lists, when a domestic approached him, and whispered into his ear what had occurred. The duke went on with the tournament as if nothing had happened, and the fugitive held on his way till he had reached Schaffhausen, where, as the town belonged to the duke, the Pope deemed himself

The evening shades were coming on when John

XXIII disguising himself as a groom or postillion, and mounted on a ~~sorry~~ poor horse rode through the crowd and passed on to the south a coarse grey loose coat was flung over his shoulders and at his saddle bow hung a cross bow no one suspected ~~this-homly~~ him in his homly disguise he was mounted as a peasant of the mountains who had been to market with his produce and now was on his way back

in safety. Thither he was soon followed by the duke himself.

When the Pope's flight became known, all was in commotion at Constance. The Council was at an end, so every one thought; the flight of the Pope would be followed by the departure of the princes and the emperor: the merchants shut their shops and packed up their wares, only too happy if they could escape pillage from the lawless mob into whose hands, as they believed, the town had now been thrown. After the first moments of consternation, however, the excitement calmed down. The emperor mounted his horse and rode round the city, declaring openly that he would protect the Council, and maintain order and quiet; and thus things in Constance returned to their usual channel.

The greatest consternation

And this is the man who ~~issued~~ issued his condemnation against Huss. What took place between Christ and Satan is perpetuated in the great controversy is perpetuated in those who are Christs and those who are Satans Well did our Lord say I am not come to send peace on earth but a sword. When God works for his church to bring them in a state of activity and devotion then will over over is written below the line at an angle to the line

Back of 40, over or under 47

also Satan work. When there is no spirit of enmity and warfare against the church we have reason to fear that the church has been making friendship with the world and corrupting her ways before God. Just as soon as the world feels it is losing ground Satan trembles for his kingdom and he begins his warfare against the church Stir conflict agitation battle will surely be seen in the workings of the armies of Satan Two great eternities are at issue The battle field is in the world and \*souls for whom Christ has died to redeem from Satans power is the prize he is seeking\* Satan is the opposing general to purity righteousness mercy and justice He has only changed for the worse since his fall. The of what great value are these souls for which two eternities battle and \*human\* life was very sacred and held precious by our Saviour but Satan and his angels and all who serve under his banner manifest nothing but intense hatred to any life and any character that represents the life and purity and

loveliness of Christ. Look at the fiction of men claiming to be Christians the definition of Christian is Christ like filled with hatred envy and \*satanic\* fury because ~~one-of~~ some ones of human family have conscientiously studied the word of God and ~~Bill~~ obeyed his requirements in his word. But the Lord has ordained that the battles ~~of-two~~ \*worlds\* eternities-shall-be-worlds shall-be- between Christ and the Devil shall be fought on this world which God created and made man to have dominion over the world but the result is stated Satan will be forever discomfited error and every specie of idolatry will be will with all evel be rooted out of the earth All will come under the undisputed sway of Jesus Christ and be forever without spot or stain of sin beautiful holy and undefied

41[over or under 48]

13 We bring before you a scene in contrast with the one portraid of Pope John entering Constance Here is a man loaded with iniquity But making the highest pretentions mortal man can make of being Gods Vice gerent upon earth, compare his charicter with the Charicter of the Son of God who was pure and spotless and undefiled. It is any marvel that ~~Popest~~ Pontiffs and prelates ~~do~~ ~~pronoun~~ are so opposed to their church members reading the Bible which plainly reveals Christs life his spirit his ~~eharicteter~~ self denial his humility his charicter in every respect ~~so~~ in such marked contrast to their own Multitudes were



congregated at Jerusalem and its suburbs from every part of the hea Hebrew territory to keep the great National feast. Many were attracted their who were sick and others had brought relatives and friends \*to be healed\* others came with curisoty to see the prophet who had raised the dead and the to see this one who had laid in the grave four days. Jesus had entered Jerusalem as Zions king he entered Jerusalem Publicly under circumstances that as would openly anonce his claim to be the Messiah under the very eyes of the haughty and yet alarmed hierarchy He would enter as a king but as a Prince of Peace giving no pretence for any political design His work could not be said to be ended with his last work

42/over or under 49]

14 work is performed his claim made openly and given this additional evedence of his authority hitherto he had entered the city on foot This day he would do so as the king of Israel he maks no grand display as the Pope John had done he rides upon the simple animal the-J foretold in Prophecy. The asses colt which he used rode was in one sense a repre symbol of his coming Suddenly Olivet becomes the scene of triumph, and the children of Zion are joyful in their king. Peopl Many on that occation remembered the ancient prophecy which stimulated them to an ethusiasm fitting for such an hour. Rejoice greatly O daughters of zion shout O daughters of Jerusalem behold your king cometh unto thee-riding-upon-an-ass-upon-the thee he is just, and having

salvation lovely and riding upon an ass, and upon a colt the foal of an ass. All sought to respond to this call from a prophetic past. Some He was the Majesty of Heaven, but no extravigant decorations ~~was-also~~ no imposing display was seen on this occation, no pomp no agrandizement on this oc-cation The outer garments of ~~that-vast-throng~~ \*his devoted followers\* ~~im-mediate-throng~~ was placed upon the back of the colt others spread their garments in the way as a tribute of loyalty and homage others cut down the brances of palm trees and strewed them in the way, and on this leafy carpet rides Zions king Shouts of victory and welcome awaken the choes of the montans. Prophets for hundreds of years before

43<sup>over</sup> or under 50<sup>7</sup>

15 saw this very occasion and as ~~a-time~~ the procession reach the ascent of the crest of Olivet there lays Jerusalem before them and as the temple with its glory is before them their ethusiasm knows no bounds the multitude ~~begins~~ ~~to-rejoice~~ of disciples begins to rejoice and praise God with a loud voice for all the mighty works that they had seen Blessed be the king that cometh in the name of the Lord Peace in heaven and glory in the Highest The jelious Pharisees the alone exceptions to the universal joy are silenced they have no voice to respond to the \*call from their\* prophetic past. They appeal to Christ to silence the voices of rejoicing and his reply is I tell you that if these should hold their peace the \*very\* stones would cry out. They have the

whole metropolis before them. fortresses walls temple towers rise in stately  
loveliness The ~~stir~~ grand scene is before them Zions king they think is to  
take his seat on the throne of David in Jerusalem. And when ~~he-beheld-the-~~  
the disciples looked to Jesus the hero of the hour ~~he-seen-in-an-ag~~ are sur-  
prised to mark the effect he is in an agony of tears He beheld the city; and  
~~wept-over~~ How differit was the march and the accompanying multitudes from the  
procession of that accompanied Pope John How differit from from the jubilent  
march of worthy conquerors How great [?] the contrast of these proud triumphs  
up the streets of the Roman Capitol ~~on-the-Athenian-Acrope~~ when the wail of  
the captive blended with the corse voices of triumph and the brazen triumphs [?]

44 [over or under 51]

- 16 When the wheels of the chariots of war was soiled with the blood of the slain  
every voice is heard relating the story of mercy and compassion the restored  
blind are there with eyes that his finger and his word has unsealed and they  
lead the way in joy and gladness The restored dumb are their and their tongues  
are vocal with the praise of to Zions king The restored cripple is there ~~to~~  
with activity strong in limb and muscle to strip the palm tree for his meet  
tribute of praise and thank offering The healed leper is there to spread his  
untainted garments in the path as an honor to his king The restored demoniac  
is there to proclaim the lord hath done wonderful things wherof I am glad The  
widows the orphans are there to sing the grateful song He hath taken off our

sackcloth and girded us with triumph gladness The very little children are there with their palm branches crying hosannah to the Son of David And the dead recently enclosed in the prison house of the tomb have been called forth to life and joy and health again to sing the dead praise not the lord neither any that go down into silence but we will bless the Lord from this time forth and forever more. Oh what a Pattern what an example is this for the majesty of heaven the king of glory to give to fallen humanity. This is the only occasion of publicity that Jesus gives of his rightful position. of his important

45[over or under 52]

17 events in his life enjoins secrecy but this event must make an impression upon the people which they will never forget. Beloved Jesus went he went forth to his temptation in the wilderness he did not enact this scene in the sight of men to be canonized and lauded in the wilderness he fought the battles with Satan in behalf of the earth when no eye human eye could see witness the stupendous conflict He was victor and was fainting and dying on the field of battle no \*human\* hand to be placed beneath his head no sympathizing human breast upon which he could lean but angels who witnessed the scene ministered unto the Son of God He charges in regard to another miracle that they tell no man He retires to the Northern shores of Gennesaret when

the proposal is whispered to make him a king but he dismisses his disciples for they were determined to place him against his will on the throne of David, as Zions king ~~ag-and~~ agan and agan he does his mighty works and hides himself away from human praise just as the [course?] he would have his followers pursue The glories of Labor were not witnessed by a multitude The When he was transfigured and heavenly visitants Moses and Elias to talk with him He walked on the wavy crest of the billows at midnight when his disciples were in peril and needed his help

46 [over or under 53]

18 It was after he had put all out of the house that he raised the daughter of Jarius. He raised Lazrus from the dead with but a few present on the occasion Only then was this an exception to his general course of action. It was to answer to prophecy his triumphal entering into Jerusalem was to be an unusual thing in his mission as a manifestation of his Kingly glory a fore Healding of the future when he would be hailed as a Prince of Peace He must present himself as Zions king the last drama must be played up when \*by his own nation\* in his rejection This would be a scene never to be forgotten after his humiliation and his suffering his death and resurrection The world must know every specification in prophesy has been fulfilled and as this prophesy had been in every particular fulfilled so would the prophecy of his coming in

power and great glory Public attention must be called to his crowning act of  
His Incarnation

Again we point you to the contrast of these two characters, and ~~read-~~  
~~you-lesson~~ meditate upon the lesson

Wylie, I, 153, the last paragraph,  
paragraph 13, of chapter 5. (Note,  
paragraphs 8-12 are omitted.)

54

Before turning to the more tragic  
page of the history of the Council, we  
have to remark that it seems almost as  
if the Fathers of Constance were intent  
on erecting beforehand a monument to the  
innocence of John Huss, and to their own  
guilt in the terrible fate to which they  
were about to consign him. The crimes  
for which they condemned Balthazar Cossa,  
John XXIII., were the same,

19 Here in history is faithfully chronicled the action  
of the council They have erected in Constance a  
monument which will stand a testimony against their  
actors as long as time shall last and they read  
every action and the motives which prompted to ac-  
tion in the record books of heaven every character  
that acted a party in the council have transfered  
their character to the record books in heaven just  
as the features of their face is transfered by the  
artist to the polished plate The crimes of John  
XXIII were the same that characterized the lives  
\*many\* of the Popes ~~generally~~ and these have been  
~~more~~ proved to be the case John Huss was stirred as  
a servant of God to raise his voice against these  
terrible sins and as the word of God opened before  
him he could not but proclaim the truth which if

only more atrocious and fouler, as those of which Huss accused the priesthood, and for which he demanded a reformation. The condemnation of Pope John was, therefore, whether the Council confessed it or not, the vindication of Huss. "When all the members of the Council shall be scattered in the world like storks," said Huss, in a letter which he wrote to a friend at this time, "they will know when winter cometh what they did in summer. Consider, I pray you, that they have judged their head, the Pope, worthy of death by reason of his horrible crimes. Answer to this, you teachers who preach that the Pope is a god upon earth; that he may sell and waste in what manner he pleaseth the holy things, as the lawyers say; that he is the head of the entire holy Church, and governeth it well; that he is the heart of the Church,

received would uproot these wrongs, He charges the priesthood with sins that was corrupting Christianity and he plad earnestly for a reformation This was his only crime. The condemnation of \*Pope\* John Huss-~~was~~ was the vindication of Huss whether the council confessed it or not.

"When all the ~~worlde~~ members of the council shall be scattered in the world like storks" said Huss in a letter which he wrote to a friend at this time "they will know in winter what they did in summer Consider I pray you that they have judged

20 their head, the Pope worthy of death by reason of his horrible crimes Answer to this you teachers who preach that your pope is a god upon earth; and that he may sell and waste in what manner he pleaseth the holy things as the layers say; that he is the head of the holy Church and governeth it well; that he is the heart of the church,

and quickeneth it spiritually; that he is the well-spring from whence floweth all virtue and goodness; that he is the sun of the Church, and a very safe refuge to which every Christian ought to fly. Yet, behold now that head, as it were, severed by the sword; this terrestrial god enchained; his sins laid bare; this never-failing source dried up; this divine sun dimmed; this heart plucked out, and branded with reprobation, that no one should seek an asylum in it."

Wylie, I, 154-160, all of chapter 6.

When John Huss set out for the council, he carried with him, as we have already said, several important documents. But the most important of all Huss's credentials was a safe-conduct from the Emperor Sigismund. Without this, he would hardly have undertaken the journey.

and quickeneth spiritually; that he is the well spring from whence floweth all virtue and goodness that he is the sun of the church, and a very safe refuge to which every christian ought to fly. But behold that head severed ~~with~~ \*by\* the sword this terrestrial god enchained his sins laid bare this never failing source dried up; this divine sun dimmed; this heart plucked out and branded with reprobation that no one should seek an asylum in it."

~~The-safe~~ When John Huss set out for the council he carried with him several \*important\* documents But the most important of all was his safe conduct from the Emperor Sigismund without this he would not have ventured to constance (See chap 6, page 155.)



We quote it in full, seeing it has become one of the great documents of history. It was addressed "to all ecclesiastical and secular princes, &c., and to all our subjects." "We recommend to you with a full affection, to all in general and to each in particular, the honourable Master John Huss, Bachelor in Divinity, and Master of Arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the Empire, enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his at coming in or going out, for any sort of duties whatsoever; and calling on you to allow him to PASS, SOJOURN, STOP, AND RETURN FREELY AND SECURELY, providing him even, if necessary, with good passports, for the honour and respect of the Imperial Majesty. Given at Spiers this 18th day of October of the year 1414, the third of our reign

in Hungary, and the fifth of that of the Romans."

In the above document, the emperor pledges his honour and the power of the Empire for the safety of Huss. He was to go and return, and no man dare molest him. No promise could be more sacred, no protection apparently more complete. How that pledge was redeemed we shall see by-and-by.

Huss's trust, however, was in One more powerful

8 than the kings of earth. "I confide altogether," wrote he to one of his friends, "in the all-powerful God, in my Saviour; he will accord me his Holy Spirit to fortify me in his truth, so that I may face with courage temptations, prison, and if necessary a cruel death."


8 Full liberty was accorded him during the first days of his stay at Constance. He made his arrival be intimated to the Pope the day after by two Bohemian noblemen who accompanied him, adding that he carried a safe-conduct from the emperor. The Pope received them courteously, and expressed his determination to protect Huss. The Pope's own position

GC, p. 106, paragraph 25.

Upon arriving at Constance, Huss was granted full liberty.

To the emperor's safe-conduct was added a personal assurance of protection by the pope.

was too precarious, however, to make his promise of any great value. Paletz and Causis, who, of all the ecclesiastics of Prague, were the bitterest enemies of Huss, had preceded him to Constance, and were working day and night among the members of the Council to inflame them against him, and secure his condemnation. Their machinations were not without result. On the twenty-sixth day after his arrival Huss was arrested, in flagrant violation of the imperial safe-conduct, and carried before the Pope and the cardinals. After a conversation of some hours, he was told that he must remain a prisoner, and was entrusted to the clerk of the Cathedral of Constance. He remained a week at the house of this official under a strong guard. Thence he was conducted to the prison of the Dominicans on the banks of the Rhine. The sewage



"On the twenty six day after his arrival Huss was arrested in violation of ~~his~~ the imperial safe conduct and carried before Popes and cardinals. After a conversation ~~he was~~ of some hours he was told he must remain a prisoner and entrusted to a clerk of the Cathedral of Constance He remained a week at the house of this official under a strong guard. Then he was conducted to the prison of the monastery of the Domincans on the banks of the Rhine The sewage

But, in violation of these solemn and repeated declarations, the Reformer was in a short time arrested, by order of the pope and cardinals, and thrust into a loathsome dungeon.

of the monastery flowed close to the  
place were he was confined, and the  
damp and pestilential air of his pri-  
son brought on a raging fever, which  
had well-nigh terminated his life.  
His enemies feared that after all he  
would escape them, and the Pope sent  
his own physicians to him to take  
care of his health.

of the monastery flowed close  
56  
to the place where he was confined and the  
damp pestilential air of the prison brought  
on a raging fever which had well nigh ter-  
minated his life His enemies feared after  
all he would escape them and the Pope sent  
his own physicians to him to take care of  
his health. Well was it in this case ver-

Later he was transferred to a strong  
castle across the Rhine and there  
kept a prisoner.

ified the tender mercies of the wicked are cruel. We have here another  
instance of the crooked works of Satan Notwithstanding the promise of  
the emperor in the safe conduct to and from Constance, no regard was  
paid to the imperial pledge This was the maxim of this same council,  
that "faith is not to be kept with heretics" This breach of faith  
stirred one of Huss friends, who pleaded with astonishment against the  
treatment of Huss in virtue of the safe imperial safe conduct But the  
Pope replied he had not granted any such thing nor was he bound by the  
obligations of the emperor. While Huss was in confinement Satan's was  
active his legions of evil angels was in the disguise of men walking  
through that council of Constance, selecting agents conversing with them

imbuing them with Satanic hatred and malignity against  
Huss; We are told in the Word of God that there was a  
day when the sons of God came to present themselves be-  
fore the Lord and Satan came also among them to present  
himself before the Lord

The pope, profiting little by his  
perfidy, was soon after committed to  
the same prison. Ibid., vol.I, p.247.  
He had been proved before the council  
to be guilty of the basest crimes,  
besides murder, simony, and adultery,  
"sins not fit to be named." So the  
council itself declared, and he was  
finally deprived of the tiara and  
thrown into prison. The antipopes  
also were deposed, and a new pontiff  
was chosen.

He ~~did~~ came claiming to be a worshiper with the rest he stoutly maintained that he was working for the good of the Lord and the benefit of all mankind Satan was worshiping God in pretence that he might find some occasion against the

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the true worshipers He ~~came~~ thought he was concealing his real nature and disguising his enmity and his hatred and malignity against God. Another instance of Satans working And he showed me Johna & c.

Satan appeared to Christ in the wilderness of temptation disguised as an angel of light. He also appeared in the council of Constance and his angels circulated among the men in authority and suggested plans ~~whi~~ and lying accusations against Huss which could proceed alone from Satan \*which was\* eagerly drunk in by his willing captives and servants. In order raise the enmity against Christ and his followers \*to\* the desired pitch there must be some outward demonstration some actors work some tremendous unusual thing to stir up the worst venom ~~of~~ that can exist in human hearts The deprived nature must have a renovating energy. While Huss was in imprisoned before his real trial came off the council acted the part of inquisitors They condemned the doctrines of Wickliffe. Even whenever it exists will always be-~~for~~ \*league and\* war against good so that fallen

angels and fallen men were sure to join in a desperate companionship in Satans work if he can induce men as he induced angels to join in his rebellion he has secured them as allies in his enterprise against God and all-purity and all who would make God supreme. And whatever might be the jurrors and contention and rivalls among themselves They were united as

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with an iron band in one great object of opposing God fighting reform. Wickliff had let in Heavens light upon the world covered with darkness while gross darkness covered the people And his writings which opened clearly truth from the scriptures was in this council condemned and the most horrible maledictions hurled against the author of these writings which laid bare the iniquitous practices of the popes cardinals and gave the pure truth to the people. As there could not be ~~fonds-of-suffieient~~ be fond words ~~to~~ to sufficiently express their weight of hatrid They in their impotent rage against the dead man they ordered his remains to be exhumed and and burned to ashes which orders were obeyed. Please Will the reader please compare this spirit with the Spirit of Christ. Was it Jesus that stood in that council that Jesus that declared he came not to destroy mens lives but to save them. Jesus was in that council as verily as he was in that sacriligious feast of Belshazzar when the blood-

less hand traced the living characters over against the wall of the palace. Jesus was a witness to all that was said and done on that occasion. That malignity was not against Wickliff but the Lord Jesus Christ whose servant Wickliff was he had borne that

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testimony the God had given him to bear, for to bring men to the light of truth, that none should be without light and remonstrance and warnings and all this demonstration of gall and bitterness was against Jesus Christ ~~In-as-much~~ Who can question the leading spirit was imbuing the hearts of these men we certainly not give the credit to Jesus Satan was there his angels were there not as witnesses but as active working agents. But all that disgraceful scene of men ~~and~~ acting under a Satanic delusion is the result of refusing light which God sent them and that scene is faithfully chronicled in the books of heaven the features of the character ~~moral~~ the defacement of the image of God in the moral character is faithfully reported as the features of the face is represented upon the polished plate of the artist The deceiving power of Satan is his strength God was right and Satan was wrong and ~~he-to~~ Satan took refuge in fallacy sophistry and fraud ~~for-the~~ This is his work in every age he enveloped his administration in the mazy methods of diplomacy and fraud concealing himself from view creature detection with impenetrable disguise To tare off his disguise and



lay his course bare to the universe was not possible according to Gods order  
He must reveal his own working his own charicter and [council ?]

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himself. The wicked must be snared in the works of their own hands He must  
fall into the pit his own hands had digged. While these things were going  
on While Satan was working upon the worst passions of the deprived corrupt  
hearts of men God was at work through his angels and the hearts of men in  
Bohemia and Poland were weighed down with grief they had interest in Huss and  
sought to secure his fredom ~~over~~ [at an angle] When they saw this was impos-  
sible they thought if he could have a chance to speak for himself and not be  
condemned unheard his case was not altogethor hopeless for they had themselves  
felt the power of the truth he had spoken his clear reasons ~~which~~ from the  
scriptures made their hearts hum within them and they had no arguments they  
~~dared-to-present~~ had any face to present against his strong reasons which  
stood forth as mighty immovable pillars His friends gaid for him this favor

GC, p. 107, paragraph 26.

Though the pope himself had been guilty  
of greater crimes than Huss had ever charged  
upon the priests, and for which he had de-  
manded a reformation, yet the same council  
which degraded the pontiff preceeded to  
crush the Reformer.

When the tidings of his imprisonment reached Huss's native country, they kindled a flame in Bohemia. Burning words bespoke the indignation that the nation felt at the treachery and cruelty with which their great countryman had been treated. The puissant barons united in a remonstrance to the Emperor Sigismund, reminding him of his safe-conduct, and demanding that he should vindicate his own honour, and redress the injustice done to Huss, by ordering his instant liberation. The first impulse of Sigismund was to open Huss's prison, but the casuists of the Council found means to keep it shut. The emperor was told that he had no right to grant a safe-conduct in the circumstances with-

When the tidings of his imprisonment of Huss reached his native country they there was burning words spoken which evidenced the indignation the nation felt that one of their own countrymen a man of great learning of broad usefulness who was beloved enshrined in many hearts of the even the great ones of wealth should be treated in so shameful a manner The barons united in remonstrating with the emperor Sigismund reminding him of his safe conduct and demanding that he should vindicate his own honor redress the injustices done to Huss by ordering his instant liberation The first impulse of S S Sigismund was to open Huss's prison but the casuists of the council found means to keep it shut

The imprisonment of Huss excited great indignation in Bohemia. Powerful noblemen addressed to the council earnest protests against this outrage. The emperor, who was loath to permit the violation of a safe-conduct, opposed the proceedings against him.

out the consent of the Council; that the greater good of the Church must over-rule his promise; that the Council by its supreme authority could release him from his obligation, and that no formality of this sort could be suffered to obstruct the course of

justice against a heretic. The promptings of honour and humanity were stifled in the emperor's breast by these reasonings. In the voice of the assembled Church he heard the voice of God, and delivered up John Huss to the will of his enemies.

The Council afterwards put its reasonings into a decree, to the effect that no faith is to be kept with heretics to the prejudice of the Church.

Being now completely in their power, the enemies of Huss pushed on the process against him. They

The promptings of honor and humanity were left to die in the emperors breast and he-delivered the determined church assembly was at the council was to him the voice of God to be obeyed and John Huss was delivered up to the will of his enemies

The council afterwards put its reasonings into a decree to the effect that no faith is to be kept with heritics to-the

Huss was now completely in the power of his enemies and they pushed on the process against him They

But the enemies of the Reformer were malignant and determined. They appealed to the emperor's prejudices, to his fears, to his zeal for the church. They brought forward arguments of great length

to prove that "faith ought not to be kept with heretics, nor persons suspected of heresy, though they are furnished with safe-conducts from the emperor and kings."-- Jacques Lenfant, History of the Council of Constance, vol. I, p. 516. Thus they prevailed.

examined his writings, they founded a series of criminatory articles upon them, and proceeding to his prison, where they found him still suffering severely from fever, they read them to him. He craved of them the favour of an advocate to assist him in framing his defense, enfeebled as he was in body and mind by the foul air of his prison, and the fever with which he had been smitten. This request was refused, although the indulgence asked was one commonly accorded to even the greatest criminals. At this stage the proceedings against him were stopped for a little while by an unexpected event, which turned the thoughts of the Council in another direction. It was now that Pope John escaped, as we have already related. In the

examined his writings and claimed that they proved a series of criminatory articles upon them and proceeding to his prison where they found him still suffering severely from fever they read them to him. He entreated of them the favor of an advocate to assist him in framing his defence enfeebled as he was in body and in mind by the foul air of the prison and the fever which had smitten him. This request was refused, although the indulgence asked was one commonly accorded to even the greatest criminals. But here the

proceedings against him was stopped for a short time the thoughts and actions of the council was turned to \*Pope\* John ~~XXIII~~ who had escaped from the council and the keepers of his monastic prison

GC, p. 107, paragraph 27.

Enfeebled by illness and imprisonment,-- for the damp, foul air of his dungeon had brought on a fever which nearly ended his life,--

interval, the keepers of his monastic prison having fled along with their master the Pope, Huss was removed to the Castle of Goteleben, on the other side of the Rhine, where he was shut up, heavily loaded with chains.

While the proceedings against Huss stood still, those against the Pope went forward. The flight of John had brought his affairs to a crisis, and the Council, without more delay, deposed him from the Pontificate, as narrated above.

To the delegates whom the Council sent to intimate to him his sentence, he delivered up the Pontifical seal and the fisherman's ring. Along with these insignia they took possession of his person, brought him back to Constance, and threw him into the

having fled with their master the Pope. Huss was removed to the Castle of Gottleiben on the other side of the Rhine where he was shut up heavily loaded with chains.

Pope John was deposed and he was brought back to Constance and threw him into the

prison of Goteleben, the same stronghold in which Huss was confined. How solemn and instructive! The Reformer and the man who had arrested him are now the inmates of the same prison, yet what a gulf divides the Pontiff from the martyr! The chains of the one are the monuments of his infamy. The bonds of the other are the badges of his virtue. They invest their wearer with a lustre which is lacking to the diadem of Sigismund.

The Council was only the more intent on condemning Huss, that it had already condemned Pope John. It instinctively felt that the deposition of the Pontiff was a virtual justification of the Reformer, and that the world would so construe it. It was minded to avenge itself on the man who had compelled it to lay open

prison of Gottlieben the same stronghold in which Huss was confined.

~~What-a~~ Here was the Reformer and the man whose mandate arrested him inmates of the same prison, and yet how far apart in character is the Pontiff and the martyr. The chains of the one who set the wolves upon his back is in bonds and weighed down with sins and iniquities. The bonds of wear and fret the flesh of Huss are the badges of his virtue and fidelity to his Savior.

The council was more intent on condemning Huss now that they had condemned the Pope John, for it was such sins that Pope John was guilty of that that Huss was moved by the spirit of the Lord to condemn and urge a reformation in the men who claimed to be the head of the church. The condemnation of Pope John was in fact a vindication of the Reformer testifying that all that he had said was but verity and

its sores to the world. It felt moreover, no little pleasure in the exercise of its newly-acquired prerogative of infallibility: a Pope had fallen beneath its stroke, why should a simple priest defy its authority?

The Council, however, delayed bringing John Huss to his trial. His two

truth and thus the world would look upon the matter and they must be revenged on the man who had probed the smelling of iniquity and compelled the looking into the case which opened a fearful chapter of debauchery and \*murder and\* every kind of crime to the world. They would have felt deeply humiliated under the fact of the one who ~~condem~~ placed Huss under condemnation was the one they had to condemn and the claims of infallibility of the Popedom had been held up to the light of day not only of falibility but a deep seated corruption and they now fond a little pleasure in excersising the ~~infallibility~~ on a Pope, and why not a simple prest who had defied their authority But

great opponents, Paletz and Causis--  
whose enmity was whetted, doubtless, by  
the discomfitures they had sustained from  
Huss in Prague--feared the effect of his  
eloquence upon the members, and took care  
that he should not appear till they had  
prepared the Council for his condemnation.

now his worst enemies feared the power of  
Huss in strong argument and his eloquence  
upon the people council and was determin-  
ed his condemnation should be prepared  
secured before he should appear to speak  
for himself His friends in Bohemia and  
Poland used all their influence for Huss,  
and so far prevailed that his condemna-  
tion should not be passed and he have no  
chance to speak for himself Those who  
had heard him in argument had felt their  
hearts strangely moved at his eloquence  
and his deep fervent piety which appeared  
in his discourses

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his strong reasons ~~ste~~ from the word of  
God stood forth as mighty pillars of  
granite which no words or arguments could  
move.



At last, on the 5th of June, 1415, he was put on his trial. His books were produced, and he was asked if he acknowledged being the writer of them. This he readily did. The articles of crimination were next read. Some of these were fair statements of Huss's opinions; others were exaggerations or perversions, and others again were wholly false, imputing to him opinions which he did not hold, and which he had never taught. Huss naturally wished to reply, pointing out what was false, what was perverted, and what was true in the indictment preferred against him, assigning the grounds and adducing the proofs in support of those sentiments which he really held, and which he had taught. He had not uttered more than a few words when there arose in the hall a clamour so loud as completely to drown his voice.

At last on the 5th of June 1415 he was brought forward for council His books were produced and he was asked if he acknowledged being the writer of them This he was not slow to do The articles of crimination was then read Some of which were fairly stated his opinions others were exaggerations or perversions while others again were wholly false imputing to him opinions which he did not hold and which he had never taught Huss wished to reply pointing out what was false and what was perverted and what true and stating his reasons and evedence which for these opinions-which sentiments He but began-to-speak those assembled had been stirred up by falsehood and their /written over a the/ evil in-their-nature prejudices so aroused their hatrid so inflamed that they were determined he should not be heard and to

Huss stood motionless; he cast his eyes around on the excited assembly, surprise and pity rather than anger visible on his face. Waiting till the tumult had subsided, he again attempted to proceed with his defence. He had not gone far till he had occasion to appeal to the Scriptures; the storm was that moment renewed, and with greater violence than before. Some of the Fathers shouted out accusations, others broke into peals of derisive laughter. Again Huss was silent. "He is dumb," said his enemies,

speaking in his own behalf and his voice was completely drowned. Huss stood motionless. He cast his eyes around on the excited assembly fired with Satanic passions, and hatred gleaming in their eyes and expressed in their frowning countenances pity rather than anger visible upon his face. He waited until the tumult had spent its force and then again attempted to speak in his own defence, but he had not proceeded far when he had occasion to appeal to the scripture and present before them a thus saith the Lord when the tumult again drowned his voice more violent than before. Some of the Fathers of the church shouted out

fierce accusations others broke into peals of \*derisive\* laughter. The voice was again silenced "He is dumb" said his enemies

who forgot that they had come there as his judges. "I am silent," said Huss, "because I am unable to make myself audible midst so great a noise." "All," said Luther, referring in his characteristic style to this scene, "all worked themselves into rage like wild boars; the bristles of their back stood on end, they bent their brows and gnashed their teeth against John Huss."

The minds of the Fathers were too perturbed to be able to agree on the course to be followed. It was found impossible to restore order, and after a short sitting the assembly broke up.

Some Bohemian noblemen, among whom was Baron de Chlum, the steady and most affectionate friend of the Reformer, had been witnesses of the tumult. They took care to inform Sigismund of what had passed, and prayed him to be present at the next sitting, in the hope that, though the Council did not respect itself, it would yet respect the emperor.

who forgot that they had come their as his ~~enemies~~ judges I am silent said Huss because I am unable to make myself ~~heard~~ audible midst so great \*a\* noise All said Luther refering in his charicteristic style to this scene all worked themselves ~~up~~ into a rage like wild boars; the bristles of their back stood on ~~edge~~ end and they bent their brows and gnashed their teeth against John Huss. The minds of the Fathers of the church were to much excited by their own satanic feelings to be able to agree on the course to be followed It was fond impossible to restore order and after a short sitting the assembly broke up. Some ~~of-Hus~~ Bohemian ~~friends~~ noble men who were ~~friends-of-Huss~~ affectionate friends of the Reformer made the emperior acquainted with ~~what-had-the~~ shameful scene that had passed and prayed him to be present at the next sitting in hope that although the council did not respect itself it would yet respect the emperior. \*over\* [at an angle]

who can recognize in this assembly the spirit of Christ the Spirit of truth or of righteousness Were \*not\* these Fathers sitting in judgment upon one of his messengers revealing the spirit and character of their religion which lay at the foundation of action If it had been one man and the greater part of the assembly showed themselves men of calm judgment of and of justice. But the very same spirit broke against Jesus Christ that was revealed here Satan was the master of the assembly and all was doing his bidding. Jesus the worlds Redeemer was an exposor of sin /turned into an "and" and crossed out/ sin for he hated sin every character and phase of sin and he was hostile to all evil Never did there move a being upon earth who hated sin with so perfect a hatred and for this reason the originator of sin and of false doctrines hated-Jesus and all his emissaries hated-Jesus of darkness hated Jesus It was just the holiness of Jesus the mediator which stirred up against him all the passion of a profligate world and provoked the fury of assault which rushed in from the host of reprobate spirits could not endure The Truth the Way the Life there was a determination with Satan to confuse the knowledge of truth to remove it and in its place put heresies to put out of sight the Truth that pointed the only path to heaven which was in keeping Gods way obeying Gods commandments in the place of the

commandments of men There was thrown a perpetual reproach on a proud and senseless generation by the spotlessness of that righteous one who walked the world as a man who did no sin neither was guile found in his mouth

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After a day's interval the Council again assembled. The morning of that day, the 7th June, was a memorable one. An all but total eclipse of the sun astonished and terrified the venerable Fathers and the inhabitants of Constance. The darkness was great. The city, the lake, and the surrounding plains were buried in the shadow of portentous night. This phenomenon was remembered and spoken of long after in Europe. Till the inauspicious darkness had passed the Fathers did not dare to meet. Towards noon the light returned, and the Council assembled in the hall of the

or After a days interval the council again assembled The morning of that day the seventh of the June was a memorial one. The an al but total eclipse of the sun astonished and terrified the venerable Fathers and the inhabitants of Constance the darkness was great The city the lake and the surrounding plains were burried in the shaddow of portentius night

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The phenomenon was remembered and spoken of long after in Europe Till the darkness had passed the Fathers did not dar to meet. Towards noon the light returned and the council assembled in the hall of the

Franciscans, the emperor taking  
his seat in it. John Huss was led  
in by a numerous body of armed men.

Franciscans, the emperor taking his  
seat in it John Huss was led in by  
a numerous ~~body~~ \*band\* of armed men.

~~The-reason-this-wonderful-sight~~

And if he had not been so far separated from the [purities?] of  
his life and conversation from all others of his nation; or if vice had  
not received so heavy a denunciation from his lips and from ~~his-example~~  
the blamelessness of his every action the beautiful traits of his charicter  
in patience benevolence in his [illegible] deeds of mercy ~~the~~ that would  
have gathered the world under his banner and the multitude would not have  
rejected their Savior The great point of the opposition to Christ was he  
was counter working the works of the Prince of darkness He was seeking to  
men while Satan was seeking to destroy men. If all this enmity broke against  
the Son of God the magesty of heaven ~~he-has~~ told them it would come against  
his followers in like manner "But take heart to yourselves for they shall  
deliver you up to councils and in the synogoues ye shall be beaten, and ye  
shall be brought before rulers and kings for my sake for the testimony  
against them." Those great men who might never have heard the evedences of

truth in this way will hear the voice of God through his servants speaking to them laying open before them the Scriptures as the foundation for their faith and doctrines so that men who willfully reject the impressions the spirit of God is making upon their minds they will search the scriptures for to see what God has shown to them in his work, but if they close their eyes to evidence

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and truth revealed in the scriptures and chose the sayings and commandments of men they reject the word of God against their own souls. "And the Gospel must be first be preached ~~to~~ \*among\* all nations." Truth must be brought in contrast with error, and if the souls for whom Christ has died to bring them in to harmony with God wil ~~not~~ choose evil and propagate errors and delusive doctrines that have the effect on minds as made men demons in the place of sensible kind hearted men ~~the~~ as was ~~eve~~ evidenced in this assembly light had flashed in upon them from heaven ~~of~~ \*in\* such clear concentrated rays that if they had no other evidence this would be sufficient to condemn them. There were ~~two~~ witnesses in that council unseen Satan and his angels were their stirring up ~~evel~~ the passions of ~~evel~~ men to madness against one man who had ventured ~~to-spe~~ to take the word of God for his guide in his religious faith one man who had

opened his lips to show the corruptions of the church who claimed to be the bride of Christ. The fervor and power and the spirit by which he denounced the sins of the leaders of the church was striking directly against the Master Worker in his artful deceptions. This \*was the\* same spirit was manifested against Jesus when he was upon the earth. The people who claimed righteousness above every other people in the world was not that which they claimed to be. They were teaching for doctrines the commandments of men. Satan had deceived them. And they under ~~this~~ \*his\* deceptive power was deceiving others continually pretending to lead them \*to righteousness and\* to God. They were leading them further and further from God. Christ denounced this same destroying policy of course. This should spoil Satans masterly workings on human minds.

69

and heaven \*and all the worlds were\* watching to see what power Satan was exercising for he claimed to be working for the Lords glory and for the good of men. He was constantly accusing the just ones of earth and exciting sympathy in his favor ~~while-he-was-representing-God-as-arbitrary.~~ Christ strike directly against Satan and his deceptive character when he denounced every abomination in the land. The opposite given in his character was in marked contrast to their ~~whited-sepulchurs~~ hypocrisy that



was clothing sin with sacerdotal garments his spotless purity showed the whited sepulchurs who deceived the people with appearance of sanctity The rich comeliness of a character in which zeal for God glory was increasingly revealing That a being should walk the earth representing the purity of heaven the beauty of character of meekness of humility in contrast with pomp with artificial reverence and display threw a continual reproach upon the irreligious practices of a people claiming to be the people pious above all people on the earth This One the worlds Redeemer **reflecting** \*encompassed with\* luster and brightness in his own life and character and reflecting it upon a dark and sensual race a **being-who-a** being who could hate only one thing and that \*one thing\* was sin produced the **bitter** cause of the bitterest hostility and they who would hailed the wisdom and the wonderful dogmas of his teachings and accept the wonderful workings of his miracles with shouts of praise and triumph had he allowed some license to the indulgence of evil passions if he had allowed man to stand on a level with God and receive worldly honors

70

and worship from men, was not received was **not** rejected was [snared?] down was interrupted in his utterance of truth was contradicted and with loud voices accused of doing all his works through Beelzebub the Prince of Devils.

accusations was hurled at him by the Rulers of the people who so forgot their position as men of justice and \*occupying\* the most honorable positions that they lost control of themselves and acted like men under mob rule. Jesus came into his own and his own received him not charged only with an embassy of mercy sent by the Father. This was the foulest dispute done to God because rebellion had overspread ~~the-world~~ its provinces in every section by its tenents Christ came to break from off men the Yoak of bondage Satan had bond upon men that through him they might have life but he was scorned as a decever and hunted down as a malefactor. Can we descern anything in the Council of Constance that is the repition or counter part of the same transactions toward John Huss as that Christ suffered from those of his own nation was not the words of Christ verified. Therefore also said the wisdom of God I will I will send them prophets and apostles and some of them they shall slay and persecute that the blood of all the prophets which was shed from the fondation of the world may be required of this generation from the blood of Abel unto the blood of Zacharius which perished between the alter and the temple verily I say unto you it shall be required of this generation. Those who condemned Huss and treated him with such

~~sever~~ inhuman Severity would have condemned Christ had he been standing in the place of Huss in their 6<sup>th</sup> concil. "And I say unto you my friends be not afraid of them which kill the body and after that hath no more that they can do; but I will forwarn you whom ye shall fear Fear him which ~~\*after-he-hath-killed-hath-power-to\*~~ can cast both soul and body after he hath killed hath power to cast into hell But I say unto you fear him. ~~The-Roman-Pelate~~ The powers of Rome thought they could do something more than even to kill the bodies. Wickliffe had done his work for God as Elijah had done his work and they could carry their hatred to the bones of the dead and vent their spite on the dead mans bones, but that did not spoil the influence of the man~~s~~ God had chosen to do his special work it did not hurt the bones of Wickliffe but it did testify against them before all heaven and all the worlds which God had created. All these developments was revealing the their spirit and power of Satans rule. for a time these men frantic with hate ~~fan~~ revelled in fancied superiority but the Lord had other workmen of his own choice to unmask Satan and his ~~\*out\*~~ work ~~\*ings\*~~ in the children of disobedience both parties which are the Abel party and the Cain party have been exhibiting themselves since the ~~days~~ Abel fell beneath the murderous hand of Cain" ~~thus~~-have been working out two great principles

Abel was counted righteous before God he was accepted of God. his faith was made perfect by his works. Christy is as old as the days of Abel. Abels meekness charity [illegible] and submission and obedience to God commandment made his offering acceptable. Cain lacked the faith in Jesus Christ hatred malice ill will acquisitious marked his course because God did not accept his offerings. Thus was revealed at an early date that the very virtues of the righteous ~~are-their~~ their expressed obedience to Gods commands are the greatest crimes in the eyes of the wicked This the excellence of one that is hated, is the very thing that exasperates and infuriates the jealousies of the depraved the self indulgent the disobedient Here was the first proofs given before all heaven and the universe that the nature of sin and in contrast to that of righteousness Grace developed itself in its first manifestations in martyrdom Satan could not endure the matter proved that any one could obey Gods holy law, which he had contended could not be kept to have it demonstrated that man could keep Gods commandments was entirely opposed to Satans plans and ~~the~~ he incited Cain to murder Abel. The Lord here permitted it at the very commencement of his church and the world what sin can make man if unrestrained and how grace can elevate and enoble him who accepts it in his heart and practices it in his life This succession of the two great principles has marked the two parties ever

since the days of Abel

73

We trace the footprints of Satan and his emesarries by the fruits that mark their pathway from generation to generation to the present time outward events are not ~~noe~~ evidences. the God's [mid toward?] us The very first Christian was put to cruel death, and the very first murder escaped alone. Gods outward providences are not to be read as the exact evidences of his love and affection toward us. When ever there has existed and continue to exist a self righteousness and a persecuting spirit there is nothing like a missionary spirit how ever they may weare the missionary cloak let us look to see if the Spirit of men are changed who have not the restorative power of the Gospel of Christ Jesus up to the time of the Lord 2500 years after the time ~~when-this~~ of the murder of Abel what is the decision of our Lord. He was the truth his judgment must \*therefore\* be true He was one who could read the hearts of all men and he would not darken the picture already dark enough He says out of the heart of men proceed evil thoughts adulterous fornications murders thefts covetousness wickedness and deceit lacivious and evil eye blasphemy pride foolishness. All these were ~~working-with-a~~ active agents until the charicter be benoalent Jesus proved it before all heaven before the universe he the perfection of all ~~exceel~~ excellence the brightness

of the Fathers glory come to earth and as a messenger from heaven to restore by his precept his example the moral image of God in man But his own nation said he hast a Devil crucify him crucify him Who was it the chief priests the rulers of the people

74

came down to the period after his death and resurrection and ascention to heaven His disciples were imprisoned and brought before concils because they did not preach the same doctrines that the rulers the priests and the elders taught the people their mouths could not be stopped from declaring the truth and they were beaten \*with rods\* their feet put in the stocks and bond with chains ~~A-voice-did-angels-of-God-opened-the-prisons-d-only-did-not~~  
~~the-lord-st~~

78

Why did not retributive justice come from a just God to the aid of virtue and the punishment of the evil worker. In the days of Adam Cain walked the earth a vagibond and a fugitive corrupted within the well springs the heart was defiled he was branded with out by the God of heaven he was a spectacle unto the world to angels and to men witnessing that it is a bitter wicked thing to disobey God behed Cain was Gods Cain thou shalt ~~not-from-earth~~  
The blood of Abel was ~~speaking~~ crying from the earth for veangence The earth

they saw blasted flowers blighted and Paridse in ~~the-dis~~ like a bright vision of loveliness departing ~~in-the~~ from them all reminding them that this was the effect of transgression of Gods law and yet mankind with a high hand defied his judgments mocking at the penalties of the transgressions of Gods law A miracle was enacted before them ~~of-the~~ in the case of the ~~transgr-~~ translating of Enoch. Here was a man who walked with God he was seen to ascend in a bright cloud to God Heaven a testimony given ~~to-the-eye-audible-to~~ ~~the-ear~~ that God loved and regarded righteous But this did not convince and work a regeneration of the natural heart Charicter deformed was not transformed And so the scenes went on transacting before heaven before the universe If they believe not Moses and the prophets neither will they be persuaded though one rose from the dead ~~no-d~~ Did this evedence from God in the supernatural darkness affect the council the fathers of the nation in Constance

79

Not a Whit. No demonstration of power can ever change human nature It is not then the sighns and wonders that will affect reformation any visible miracle wrought would not affect hearts under the control of Satan The Lord wrought for his people in ~~out-in-su~~ the case of Peter and John the prison doors were opened by an angel from heaven ~~A-nis~~ and they were bid to go and ~~do-th~~ proclaim the gospel of Christ although the rulers and priests ~~said~~ had threatened

them and with the loss of liberty and life. but Gods ~~said-do~~ truth must be proclaimed The Heavens must rule and the men were liberated by an angel from heaven the mighty earth quake shook the prison when Paul and Silas was confined but the prison doors were opened and every chain broken from the apostle but and the jailor and all his house was brought to the knowledge of the truth and baptised but were the rulers the actors in the abuse beating the apostles and the condemning them converted not one Did this miracle set them to searching and prayerful study to see if these things were so if it were not possible that they were fighting against God. When men are set in a wrong way religiously it is \*next to\* impossible to tear them from their course unless God should compel conscious which the evil workers are ready to do but which God never does

80

Sigismund and Huss were now face to face. There sat the emperor, his princes, lords, and suite crowding round him; there, loaded with chains, stood the man for whose safety he had put in pledge his honour as a prince and his power as emperor. The irons that Huss wore

The emperor \*Sigismund\* and Huss was now face to face His princes Lords and suite crowding around him. There was Huss loaded with chains for whose safety he had pledged his honor as a prince of the people and his power as an emperor. The cruel chains that load

Huss was at last brought before the council. Loaded with chains he stood in the presence of the emperor, whose honor and good faith had been pledged to protect him.



were a strange commentary, truly, on the imperial safe-conduct. Is it thus, well might the prisoner have said, is it thus that princes on whom the oil of unction has been poured, and Councils which the Holy Ghost inspires, keep faith?

he wore were a strange commentary on the value of the ~~word-of-pledged-word~~ ~~of-the-emperior-of-nations-and~~ imperial safe conduct the national pledged word of a nations head.

~~It-is-thus~~ The heavens \*and the entire universe\* have looked upon the great controversy that was being ~~carried~~ acted in this little world between two great powers. ~~The~~ Lucifer fallen and Christ Jesus the Prince of life In this case the emperior was convinced of the innocence of Huss and the nobility of his charicter but and the meanness of his own course but like Pilate he was afraid of losing the favor of the people and condemned Huss As Pilate delivered Christ to be crucified the emperior delivered Huss to be burned by fire. God in his working is limited to one set of weapons \*in the conflict\* truth ~~and~~ righteous ~~and~~ mercy and justice. Lucifer could use two [~~illegible word~~ ~~crossed out~~] God cannot but Lucifer can. God could move only in a straight forward ~~course~~ lines Lucifer can move in ~~straight-as-when-justice-was~~ straight or ~~craked~~ crooked This was acted out at the council at Constance ~~Satans-power~~ ~~was-death-to-the-universe~~ Satan was deeply rooted in the affection of the universe the plausability of his assertions his complaints of God and all who bowed to his authority his accusing power and his unscrupulous diplomacy but

for the good of the universe for the good and safety of heaven through eternal ages this battle must be fought in this world and Satan show his manner of policy to the close of this earth's history then the work of retribution comes.

81

But Sigismund, though he could not be insensible to the silent reproach which the chains of Huss cast upon him, consoled himself with his secret resolve to save the Reformer from the last extremity. He had permitted Huss to be deprived of liberty, but he would not permit him to be deprived of life. But there were two elements he had not taken into account in forming this resolution. The first was the unyielding firmness of the Reformer, and the second was the ghostly awe in which he himself stood of the Council; and so, despite his better intentions, he suffered himself to be dragged along on the road of perfidy and dishonour, which he had meanly entered, till he came to its tragic end, and the imperial safe-conduct and the martyr's stake had taken their

The Emperor could not have most painful thoughts if he as he looked upon the man he had betrayed into the hands of murderers the sight of that emaciated face those galling chains was not very consoling to his feelings He resolved in pity to save his life he would humble him ~~and-they-would-teach-him-a-les~~ punish him but he should not die But he had considered that there were two elements which he had to deal The first was the principles of Huss was as immovable as a granite pillar the second his position ~~\*and ghost like awe\*~~ ~~like-Pilate before-the-council~~ in which himself stood ~~before~~ ~~\*of\*~~ the council. and he walked the road as a ~~traitor~~ betrayer to the bitter end the imperial safe conduct and the martyr's stake ~~reared-a-memorial~~ had taken their place

place, side by side, ineffaceably, on history's eternal page.

side by side and erected a pillar of testifying of perfidy and dishonor on the pages of history through all time ~~\*the-record-of-which-he-would-be-ashamed-to\*~~  
~~to-be-met-rejestered-in-the-books-of-heaven-to-sta~~

The ~~rejestered~~ acts of that council at constance with his ~~disgraceful~~ dishonor ~~\*he\*~~ would meet ~~in-the~~ rejestered in the books of heaven to press with weight upon his guilty soul when every man will be judged according to the deeds done in the body Satans works then stand unmasked ~~and-all-who-loved~~ with all the children of disobedience who had exulted in their cruel deeds. ~~They-will-no better~~ Those who met in this council will be no better pleased to meet the result of their work in ~~he~~ cruelties practised upon Huss and in his ~~death-than~~ murder than those who crucified the Son of God and cried his blood be upon us and upon our children

Causis again read the accusation, and a somewhat desultory debate ensued between Huss and several doctors of the Council, especially the celebrated Peter d'Ailly, Cardinal of Cambray. The line of accusation and defence has been sketched with tolerable fulness by all who have written on the Council. After comparing these statements it appears to us that Huss

differed from the Church of Rome not so much on dogmas as on great points of jurisdiction and policy. These, while they directly attacked certain of the principles of the Papacy, tended indirectly to the subversion of the whole system--in short, to a far greater revolution than Huss perceived, or perhaps intended. He appears to have believed in transubstantiation; he declared so before the Council, although in stating his views he betrays ever and anon a revulsion from the grosser form of the dogma. He admitted the Divine institution and office of the Pope and members of the hierarchy, but he made the efficacy of their official acts dependent on their spiritual character. Even to the last he did not abandon the communion of the Roman Church. Still it cannot be doubted that John Huss was essentially a Protestant and a Reformer. He held that the supreme rule of faith and practice was the Holy Scriptures; that Christ was the Rock on which our Lord said

Huss even to the last had not given the Romish church powers so great provocation as later reformers. He did not abandon the communion of the Roman Church but he was a Reformed Protestant and reformer. He firmly held that the supreme rule of faith and practice was the Holy Scriptures that Christ was the Rock on which our Lord said

he would build his Church; that "the assembly of the Predestinate is the Holy Church, which has neither spot nor wrinkle, but is holy and undefiled; the which Jesus Christ calleth his own;" that the Church needed no one visible head on earth, that it had none such in the days of the apostles; that nevertheless it was then well governed, and might be so still although it should lose its earthly head; and that the Church was not confined to the clergy, but included all the faithful. He maintained the principle of liberty of conscience so far as that heresy ought not to be punished by the magistrate till the heretic had been convicted out of Holy Scripture. He appears to have laid no weight on excommunications and indulgences, unless in cases in which manifestly the judgment of God went along with the sentence of the priest. Like Wicliffe he held that tithes were simply alms, and that of the vast temporal revenues

he would build his church. That the assembly of the Predestinate is the Holy church which has neither spot nor wrinkle but is holy and undefiled the which Jesus Christ calleth his own that the church needed no one visable head on earth that it had none such in the days of the apostles nevertheless it was then well governed and might still be although it should lose its earthly head that the church was not confined to the clergy but included all the faithful He maintained firmly the principle of liberty of conscience ~~in-religious-faith-and-that~~ so far as the herasy ought not to be punished by the magestrate till the heritic had been convicted \*out\* of the scriptures.

of the clergy that portion only which was needful for their subsistence was rightfully theirs, and that the rest belonged to the poor, or might be otherwise distributed by the civil authorities. His theological creed was only in course of formation. That it would have taken more definite form--that the great doctrines of the Reformation would have come out in full light to his gaze, diligent student as he was of the Bible--had his career been prolonged, we cannot doubt. The formula of "justification by faith alone"--the foundation of the teaching of Martin Luther in after days--we do not find in any of the defences or letters of Huss; but if he did not know the terms he had learned the doctrine, for when he comes to die, turning away from Church, from saint, from all human intervention, he casts himself simply upon the infinite mercy and love of the Saviour. "I submit to the correction of our Divine Master, and I put my trust in his infinite mercy." "I commend you," says he, writing to the people of Prague, "to the merciful

Lord Jesus Christ, our true God, and the Son of the immaculate Virgin Mary, who hath redeemed us by his most bitter death, without all our merits, from eternal pains, from the thralldom of the devil, and from sin."

The members of the Council instinctively felt that Huss was not one of them; that although claiming to belong to the Church which they constituted, he had in fact abandoned it, and renounced its authority. The two leading principles which he had embraced were subversive of their whole jurisdiction in both its branches, spiritual and temporal. The first and great authority with him was Holy Scripture; this struck at the foundation of the spiritual power of the hierarchy; and as regards their temporal power he undermined it by his doctrine touching ecclesiastical revenues and possessions. From these two positions neither sophistry nor threats could make him swerve. In the judgment of the

The members of the council instinctively felt that Huss was not one of them just as the Jews felt in regard to Christ that he was not one of their party in faith or practice ~~They-f~~ The two great leading principles which he had embraced were ~~contradicting~~ \*in contradiction\* to their whole jurisdiction in both its branches spiritual and temporal. The first and great authority with him was the Holy Scriptures. This struck at the very foundation of the spiritual power of the hierarchy and as regards their temporal power he undermined it by his doctrines touching ~~ecclesiastical~~ ecclesiastical revenues and possessions. From these positions neither sophistry and threats could make him swerve. In the judgment of the

Council he was in rebellion. He had transferred his allegiance from the Church to God speaking in his Word. This was his great crime. It mattered little in the eyes of the assembled Fathers that he still shared in some of their common beliefs; he had broken the great bond of submission; he had become the worst of all heretics; he had rent from his conscience the shackles of the infallibility; and he must needs, in process of time, become a more avowed and dangerous heretic than he was at that moment, and accordingly the mind of the Council was made up--John Huss must undergo the doom of the heretic.

Already enfeebled by illness, and by his long imprisonment--for "he was shut up in a tower, with fetters on his legs, that he could scarce walk in the day-time, and at night he was fastened up to a rack against the wall hard by his bed" --the length of the sitting, and the attention demanded to rebut the attacks

council he was in rebellion he had transferred his allegiance from the church to God speaking in his Word This was his great crime

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It mattered little in the eyes of the **fathers** assembled Fathers that he still ~~was-shared-b~~ believed with them on many points he had broken the great bonds of submission he had become the worst of all heretics he had rent from his conscience the shackles of the infalibility and in the process of time he must needs become a more determined \*and dangerous\* heritic than he then was and accordingly the mind of the concil was made up John Huss must undergo the doom of the heritic.

Already enfeebled by illness, and by long imprisonment--for he was shut up in a tower with fetters on his legs, that he could scarce walk in the day time and at night was fastened up to a rack against the wall hard by his bed He was so exhausted and worn and by the length of the sitting that the attention demanded to rebut the ~~attacks~~ attacks



and reasonings of his accusers, left him exhausted and worn out. At length the Council rose, and Huss was led out by his armed escort, and conducted back to prison. His trusty friend, John de Chlum, followed him, and embracing him, bade him be of good cheer. "Oh, what a consolation to me, in the midst of my trials," said Huss in one of his letters, "to see that excellent nobleman, John de Chlum, stretch forth the hand to me, miserable heretic, languishing in chains, and already condemned by every one."

and reasoning of his accusers. At length the council arose and Huss was led out by an armed escort and conducted back to prison. His trusty friend John Chlum followed him and embracing him bade him be of good cheer. Oh what a consolation to me in the midst of my trials said Huss ~~to~~ in one of his letters to see this excellent nobleman John de chlum stretch forth the hand to me miserable heretic languishing in chains and already condemned ~~ges~~ by every one.

But angels of God were present in that \*foul\* prison to minister unto one who was an heir of salvation and who would reign \*with\* as kings and priests unto God one who would act a part sitting upon thrones ~~of-judgement-in~~ in judging the very men that were sentencing him to death

In the interval between Huss's second appearance before the Council, and the third and last citation, the emperor made an ineffectual attempt to induce the Reformer to

The last effort was made by the emperor before his last appearing before the council to induce him

retract and abjure. Sigismund was earnestly desirous of saving his life, no doubt out of regard for Huss, but doubtless also from a regard to his own honour, deeply at stake in the issue. The Council drew up a form of abjuration and submission. This was communicated to Huss in prison, and the mediation of mutual friends was employed to prevail with him to sign the paper. The Reformer declared himself ready to abjure those errors which had been falsely imputed to him, but as regarded those conclusions which had been faithfully deduced from his writings, and which he had taught, these, by the grace of God, he would never abandon. "He would rather," he said, "be cast into the sea with a mill-stone about his neck, than offend those little ones to whom he had preached the Gospel, by abjuring it."

to retract and ajure Sigismund was desirous to save his life if he could do so without offending the Fathers he saw the light in which his conduct would be looked upon. The concil drew up a form of abjuration and submission which was communicated to him in prison and the mediation of his mutiual friends was employed to prevail with him to sign the paper. The Reformer declared himself ~~willing~~ \*ready\* to ajure those errors which had falsely been imputed to him but in regard to the stated ~~principles-of-his-faith~~ conclusions which had been faithfully deduced from his writings which he had taught these by the grace of God he never would abandon He would rather he said be cast into the sea with a mill-stone about his neck than to offend those little ones to whom he had preached the

During his long trial he firmly maintained the truth, and in the presence of the assembled dignitaries of church and state he uttered a solemn and faithful protest against the corruptions of the hierarchy. When required to choose whether he would recant his doctrines or suffer death, he accepted the martyr's fate.

At last the matter was brought very much to this point: would he submit himself implicitly to the Council? The snare was cunningly set,

but Huss had wisdom to see and avoid it.

"If the Council should even tell you," said a doctor, whose name has not been preserved, "that you have but one eye, you would be obliged to agree with the Council." "But," said Huss, "as long as God keeps me in my senses, I would not say such a thing, even though the whole world should require it, because I could not say it without wounding my conscience." What an obstinate, self-opinionated, arrogant man! said the Fathers.

Gospel by abjuring it The matter was brought to a point would he submit himself implicitly to the council The snare was cunningly laid for Satan was intensely active during this council to prepare his desires to ruin the soul and if this could not be done to destroy the body of one of God faithful light bearers to the world But Huss was not left in his great physical weakness to dishonor God he was not ignorant of Satans desires and he ~~de~~ had heavenly wisdom imparted to discern that snare and refuse it.

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If the council should even tell you said the doctor that you have but one eye you would be obliged to agree with the council But says Huss as long as God keeps me in my senses I would not say such a thing even though the whole worlds should require it because I could not say it with out wounding my conscience. What an obstinate self opinionated arrogant man! Said the Fathers

Even the emperor was irritated at what he regarded as stubbornness, and giving way to a burst of passion, declared that such unreasonable obduracy was worthy of death.

This was the great crisis of the Reformer's career. It was as if the Fathers had said, "We shall say nothing of heresy; we specify no errors, only submit yourself implicitly to our authority as an infallible Council.

even the Emperor was irritated at what he regarded his stubbornness and losing all self control he with great \*in a burst of\* passion declared that such unreasonable obduracy was worthy of death

This was the temptation which came to Huss as if the Fathers had said we will say nothing of heresy we specify no errors only submit yourself implicitly to our authority as an infalable council.

Christ was assailed in the wilderness of temptation by Satan clothed as an angel of light \*after presenting before him in a moment of time the whole world in its attractive loveliness he said\* I will have no further any ~~conflict~~ \*controversy\* with you I will require nothing of you but simply to acknowledge my authority bow your soul to my will and all the world I resign to your control from this moment. If Christ had yielded then all \*the\* world would have been lost this is what Satan claimed in heaven supremacy that he could not err that he was infalable and this is what he sought Christ to acknowledge that angels could not

Burn this grain of incense on the altar in testimony of our corporate divinity. That is asking no great matter surely." This was the fiery temptation with which Huss was now tried. How many would have yielded--how many in similar circumstances have yielded, and been lost! Had Huss bowed his head before the infallibility, he never could have lifted it up again before his own conscience, before his countrymen, before his Saviour. Struck with spiritual paralysis, his strength would have departed from him. He would have escaped the stake, the agony of which is but for a moment, but he would have missed the crown, the glory of which is

sin or err in judgment. The whole controversy and apostacy started from this point and how Satatan clings to it and is loath to let it go. ~~only~~ Had Huss once admitted of the infalibility of the council he fast bond in Satans snair How many under a similar test would hold fast in integrity to acknowledge God Jehovah as alone infalable Had he bowed to Satans claim here of through the Fathers he would never have lifted it again in hope in confidence in courage before his countrymen before his Savior He might have escaped the stake the agony of fire but he would have lost the crown of glory which will be placed upon

eternal.

From that moment Huss had peace-- deeper and more ecstatic than he had ever before experienced.

the head of every faithful overcomer.

Angels of God were round about him to minister to him peace and consolation such as he had never experienced before.

But who of that council who was determined to ~~destry-him~~ make him bend to human authority appreciated his nobility of Soul.

Who could place any correct estimate upon his lofty courage that he would choose a cruel death rather than "accept not accepting deliverence at the expence of conscience and dishonor of God, ~~who-is-the-only~~ potentate "which in his time he shall show who is the ~~only~~ blessed and only Potentate the king of kings, and Lord of Lords;"

I Tim. 4 6 15

"I write this letter," says he to a friend, "in prison, and with my fettered hand, expecting my sentence of death to-morrow. . . . When, with the assistance of Jesus Christ, we

"I write this letter" said he to a friend "in prison \*and\* with my fettered hand expecting my sentence of death tomorrow when with the assistance of Jesus Christ,

GC, p. 107, paragraph 28.

The grace of God sustained him. During the weeks of suffering that passed before his final sentence, heaven's peace filled his soul.

"I write this letter, " he said to a friend, "in my prison, and with my fettered hand, expecting my sentence of death tomorrow. . . . When, with the assistance of Jesus

shall meet again in the delicious peace of the future life, you will learn how merciful God has shown himself towards me--how effectually he has supported me in the midst of my temptations and trials."

we shall meet again in the delicious peace of the future life you will learn how merciful God has shown himself towards me how effectually he as supported me in the midst of my temptations and trials."

Christ, we shall again meet in the delicious peace of the future life, you will learn how merciful God has shown Himself toward me, how effectually He has supported me in the midst of my temptations and trials."--Bonnechose, vol. 2, p. 67. (12)

The irritation of the debate into which the Council had dragged him was forgotten, and he calmly began to prepare for death, not disquieted by the terrible form in which he foresaw it would come. The martyrs of former ages had passed by this path to their glory, and by the help of Him who is mighty he should be able to travel by the same road to his. He would look the fire in the face, and overcome the vehemence of its flame by the yet greater vehemency of his love. He already tasted the joys that awaited him within those gates that should open to receive him

What John Huss have you not one

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not one murmuring reflection against God not one word of bitterness in condemnation of your enemies. the head of the nations as the shaddow of death already has fallen upon you yet he manifest the spirit of his master Jesus Christ when he was betrayed and condemned He did not complain and murmer at his lot He had not preached Christ in vain himself had tasted the powers of the world to come and he now in his last hours enjoyed a feast of heavenly peace and love.

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(12) Note that Mrs. White is citing Bonnechose, but clearly continuing in her paraphrase of Wylie.

as soon as the fire should loose him from the stake, and set free his spirit to begin its flight on high.

Nay, in his prison he was cheered with a prophetic glimpse of the dawn of those better days that awaited the Church of God on earth, and which his own blood would largely contribute to hasten. Once as he lay asleep he thought that he was again in his beloved Chapel of Bethlehem. Envious priests were there trying to efface the figures of Jesus Christ which he had got painted upon its walls. He was filled with sorrow. But next day there came painters who restored the partially obliterated portraits, so that they were more brilliant than before.

"'Now,' said these artists, 'let the bishops and the priests come forth; let them efface these if they

In his prison he was cheered with the prophetic glimps of the dawn of latter days that would certainly open upon the church of God on earth and he felt \*the lose of\* his own life would indeed be seed for the church once in his sleep he ~~seemed-to-be-in~~ thought he was again in his own beloved Chapel of Bethlehem Envious priests were trying to efface the figures of Jesus Christ which he had painted upon its walls He was filled with sorrow. But next day their came painters who restored the partially obliterated portraits so that they were more brilliant than before

Now said these artists let the Bishops come forth; let them efface these if they

GC, p. 108, paragraph 20.

In the gloom of his dungeon he foresaw the triumph of the true faith.

Returning in his dreams to the chapel at Prague where he had preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on its walls. "This vision distressed him: but on the next day he saw many painters occupied in restoring these figures in greater number and in brighter colors. As soon as their task was ended, the painters, who were surrounded by an immense crowd, exclaimed, 'Now let the popes and bishops come; they shall never efface them more!'"



can; and the crowd was filled with joy, and I also."

"Occupy your thoughts with your defence, rather than with visions," said John de Chlum, to whom he had told his dream. "And yet," replied Huss, "I firmly hope that this life of Christ, which I engraved on men's hearts at Bethlehem when I preached his Word, will not be effaced; and that after I have ceased to live it will be still better shown forth, by mightier preachers, to the great satisfaction of the people, and to my own most sincere joy, when I shall be again permitted to announce his Gospel--that is, when I shall rise from the dead."

can and the crowd was filled with joy"

Occupy your thoughts with your defence rather than with visions said John Chlum to whom he had told his dream And yet replied Huss I firmly believe hope that this life of Christ which I engraved on mens hearts at Bethlehem when I preached his word will not be effaced and that after I have ceased to live it will be still better shown forth by mightier preachers to the great satisfaction of the people and to my own most sincere joy when I shall be again permitted to announce his Gospel that is when I shall arise from the dead"

Said the Reformer, as he related his dream: "I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself."--D'Aubigné, b. I, ch. 6. (14)

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(13) Note that though Mrs. White is citing a different source she in continuing with her paraphrase of Wylie.

Thirty days elapsed. Huss had languished in prison, contending with fetters, fetid air, and sickness, for about two months.

Émile de Bonnechose, The Reformers Before the Reformation, II, 71-73.

It is worthy to remark--and it is not one of the least striking proofs of the justice of Huss's cause--that, at the very time that his enemies, as if alarmed at their triumph, were calling on him to live, by escaping from the sentence which they had pronounced against him, his friends were exhorting him to persevere to the end, and die. The emperor, in the hope that their wishes would coincide with his own, prayed John de Chlum and Wenceslaus Duba to accompany four bishops, whom he had charged with the task of persuading John Huss to submit. He thought it more than probable that Huss would listen to their representations. They

Thirty days had elapsed Huss had languished in prison contending with fetters and impure air and sickness for about two months over over is written vertically

inserted from back of 88 upside down

The In this time many noblemen of Bohemia interceded on his behalf They drew up a petition for his release which was presented to the council by several of the most illustrious nobles of Bohemia But notwithstanding all these efforts he had so many enemies in that court, that no attention was paid to it, ~~and-the-R~~ Abel must be slain because his own works were righteous and Cain was evil the reformer was compelled to submit to the ~~merciless~~ sentence of a merciless tribunal. Shortly after the petition was presented four bishops and two lords were sent \*by the emperor\* to the prison in order to prevail on Huss to recant But he called God to witness with tears in his eyes that he was

repaired to the refectory of the Franciscans, where Huss was brought before them. John de Chlum first addressed him.

"Dear master," said he, "I am not a learned man, and I deem myself unable to aid you by my counsels; you must, therefore, decide yourself on the course which you have to adopt, and determine whether you are guilty or not of those crimes of which the council accuses you. If you are convinced of your error, have no hesitation--be not ashamed to yield. But if, in your conscience, you feel yourself to be innocent, beware, by calumniating yourself, of committing perjury in the sight of God, and of leaving the path of truth through any apprehension of death."

Huss was much affected, and replied with a flood of tears. "Generous lord!"--said he--"O my noble friend!--I call the Almighty God to witness, that, if I was aware of having taught or written anything contrary to the law or orthodox doctrine of the Church, I would retract

not conscious of having preached or written any thing against the \*truth of Gods\* word ~~of-God~~ or the faith of the orthodox church

with the utmost readiness; and, even at this present time, I desire most vehemently to be better instructed in sacred literature. If, therefore, any one will teach me a better doctrine than I have inculcated myself, let him do it--I am ready to hear him; and, abandoning my own, I will fervently embrace the other."

"Do you, then, believe yourself," said one of the bishops, "to be wiser than the whole council?"

"I conjure you, in the name of the all-powerful God," replied John Huss, "to give me as my instructor in the Divine Word the least person in the council, and I will subscribe to what he says, and in such a manner as that the council will be satisfied."

"See," said the bishops, "how stubborn he is in his heresy!"

The deputies then represented the great wisdom and authority of the council to which Huss replied

Let them send me the meanest person of the council who can convince me by argument from the Word of God and I will submit My judgment to him" The deputies finding they could not make any impression on him departed greatly astonished at the strength of his resolution in face of ~~of~~ such fearful consequences.

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(14) The parallel here is not exact, and it may be that Mrs. White took this information from some other source.

Return to Wylie, I, 161.

It was now the sixth of July, 1415--the anniversary of his birth. This day was to see the wishes of his enemies crowned, and his own sorrows terminated. The hall of the Council was filled with a brilliant assemblage. There sat the emperor; there were the princes, the deputies of the sovereigns, the patriarchs, archbishops, bishops, and priests; and there too was a vast concourse which the spectacle that day was to witness had brought together. It was meet that a stage should be erected worthy of the act to be done upon it--that when the first champion in the great struggle that was just opening should yield up his life, all Christendom might see and bear witness to the fact.

It was now the sixth of July 1415 the anniversary of his birth This was to be one of rejoicing in his enemies and and to terminate his sorrows at the stake The hall of the council was filled with a brilliant assemblage Their was seated the emperor their were the princes the deputies of the sovereigns the patriarchs archbishops bishops and priests and their to were a vast concourse which the had been brought together to witness the spectacle it was in the providence of God that this deed of murder of one of Gods own children should not be done in a corner Those who made it as imposing as possible. It was meet that such publicity should be given to this Reformers death that when this champion of truth should yield up his life all-6 the facts in the case should

GC, p. 108, paragraph 30.

For the last time, Huss was brought before the council. It was a vast and brilliant assembly--the emperor, the princes of the empire, the royal deputies, the cardinals, bishops, and priests, and an immense crowd who had come as spectators of the events of the day. From all parts of Christendom had been gathered the witnesses of this first great sacrifice in the long struggle by which liberty of conscience was to be secured.

The Archbishop of Riga came to the prison to bring Huss to the Council. Mass was being celebrated as they arrived at the church door, and Huss was made to stay outside till it was finished, lest the mysteries should be profaned by the presence of a man who was not only a heretic, but a leader of heretics. Being led in, he was bidden take his seat on a raised platform, where he might be conspicuously in the eyes of the whole assembly. On sitting down, he was seen to engage in earnest prayer, but the words were not heard. Near him rose a pile of clerical vestments, in readiness for the

The archbishop of Riga came to the prison to bring Huss to the council mass was being celebrated as they arrived at the church door and the man whom would stand in defense of the truth of the truth fond in the Word of God and who was brave and noble in Gods sight, because he would not violate his conscience although bishops and priests and princes were against him was obliged to stand at the in his great feebleness at the church door being he as a denounced heritic would pollute the services. This devotion being ended he was led in and seated on a platform were he might be seen conspicuous to the eyes of all the assembly on sitting down he was seen to engage in earnest prayer but the words were not heard.

ceremonies that were to precede the final tragedy. The sermon, usual on such occasions, was preached by the Bishop of Lodi. He chose as his text the words, "That the body of sin might be destroyed." He enlarged on the schism as the source of the heresies, murders, sacrileges, robberies, and wars which had for so long a period desolated the Church, and drew, says Lenfant, "such a horrible picture of the schism, that one would think at first he was exhorting the emperor to burn the two anti-Popes, and not John Huss. Yet the bishop concluded in these terms, addressed to Sigismund: 'Destroy heresies and errors, but chiefly' (pointing to John Huss) 'that OBSTINATE HERETIC.'"

The sermon ended, the accusations against Huss were again read, as also

The ~~con~~ sermon was usual on such occasions was preached by the Bishop of Lodi he chose as his text That the body of sin might be destroyed he enlarged on schism as the source of all heresies murders sacriligiases robberies and wars which had for so long a period desolated the church and drew says Lenfant such an horrible picture of the schism that one would think at first he was exhorting the emperor to burn the two anti Popes and not Jon Huss Yet the bishop concluded in these terms addressed to Sigismund Destroy herisies and errors but chiefly (pointing to John Huss) that obstinate heritic

The sermon being ended the accusations against John Huss were again read as also

the depositions of the witnesses;                    the despositions of the witnesses over [over  
is vertical]

[back of 89 upside down]

**~~The-council-sentenced-him-to-death~~**

After the close of the sermon his fate was determined his vindication  
rejected and if it had been clear as the Sun it could have had no weight  
with that council while Huss claimed the liberty of believing the Word of  
God and taking it as his guide and his councillor. The Council knew while  
he ~~clung-to-the-Word-of-God~~ \*appealed to the Scriptures as the foundation of  
his faith\* he would never come to ~~submit-to~~ \*submit his conscience to be ruled  
by\* the council as infalable in judgment therefore he could not be one of them.  
The council well knew the papal church had exalted the council above \*the  
voice of\* God's \*in his\* word and all that is written their in. The ~~council~~ Papal  
council did not wish the light of Gods Word to shine upon the people for there  
were many of their usages and customs in direct contradiction of that word and  
the strength of the Papal church would was to take every measure to hold the  
minds of the people to ~~man~~ commandments of men in the place of the commandments  
of God their the midnight darkness that covered the earth and \*the gross dark-  
ness\* the minds of the people will not be dispelled by the Son of Righteousness  
~~This~~ [illegible word crossed out] They [were?] and egaged in designs of self



glorification which made it essential to shut away the light ~~from~~ of the Son of righteousness and hide his attractive loveliness that their sins might not be detected ~~therefore-they-represented-to~~ The scriptures taken before the voice of the council would spoil every thing for them Satan had infused them with his spirit He hates the hearing of righteousness The council accused him for being obstinate and incorrigible and [~~decreed?~~] that he should be [~~derobed?~~] from the the priest hood his books publicly burned. If Christ was in his heaven he with [~~him?~~] suffered the same

GC, p. 108, paragraph 31.

and then Huss gave his final refusal to abjure. This he accompanied with a brief recapitulation of his proceedings since the commencement of this matter, ending by saying that he had come to this Council of his own free will, "confiding in the safe-conduct of the emperor here present." As he uttered these last words, he looked full at Sigismund, on whose brow the crimson of a deep blush was

and then Huss gave his final refusal to abjure This he accompanied with a ~~final~~ brief recapitulation of his proceedings since the commencement of the matter ended by saying he had come to this council of his own free will confiding in the safe conduct of the emperor here present as he uttered these last words he looked full in the face of the emperor on whose brow the crimson of a deep ~~flush~~

Being called upon for his final decision, Huss declared his refusal to abjure, and, fixing his penetrating glance upon the monarch whose plighted word had been so shamelessly violated, he declared: "I determined, of my own free will, to appear before this council, under the public protection and faith of the emperor here present."--Bonnechose, vol. 2, p. 84.

(15)

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(15) Again another source is cited, but Wylie is the original source.

seen by the whole assembly, whose gaze was at the instant turned towards his majesty.

Sentence of condemnation as a heretic was now passed on Huss.

There followed the ceremony of degradation--an ordeal that brought no blush upon the brow of the martyr. One after another the priestly vestments, brought thither for that end, were produced and put upon him, and now the prisoner stood full in the gaze of the Council, sacerdotally apparelled. They next put into his hand the chalice, as if he were about to celebrate mass. They asked him if now he were willing to abjure.

blush was seen by the whole assembly whose gaze was at that instant toward his majesty.

~~After-the-S~~ Sentence of condemnation as a heretic was now passed on Huss \*~~He-received-the-sentence-without-the-least-impotion-and-at-the-close-of-it-kneeled down-lifted-his-eyes-toward-heaven\*~~ Then followed the ceremony of degradation an ordeal which brought no blush upon the brow of the martyr

The sacerdotal garments were put upon him and thus he arrayed he full in the gaze of the consel. They next put in his hand the chalace as if he were about to celebrate mass, and asked him if he was ~~then~~ now ready to abjure.

A deep flush crimsoned the face of Sigismund as the eyes of all in the assembly turned upon him.

GC, pp. 108-109, paragraph 32.

Sentence having been pronounced,

the ceremony of degradation began.

The bishops clothed their prisoner in the sacerdotal habit, and as he took the priestly robe, he said: "Our Lord Jesus Christ was covered with a white robe, by way of insult, when Herod had him conducted before Pilate." --Ibid., vol. 2, p. 86. Being again exhorted to retract, he replied, turning toward the people:

This Servent of Jesus Christ remembered another occasion when it was no less a personage than Jesus Christ the Son of the living God was ~~on-trial~~ condemned

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was on trial for his life \*accused\* and condemned. Herod Before Herod he was brought and question after question put to him but he answered him not a word. This man \*had-taken-to\* ~~at-his-tribunal~~ had taken his seat at the tribunal, but he was a murderer and an adulterer crafty cruel and debased but he was clad in royal purple but Christ did not dare to answer him a word. Antipas became somewhat alarmed for his dignity. he ~~covered~~ had asked for Jesus to work a miracle before him and ~~he-sat~~ as he neither worked a miracle nor answered him a word he tried to cover his mortification with ridicule He ordered that ~~as~~ the Son of God be clad in kingly garments and homage be given to him and see how he would bear his dignity This the helpless prisoner was and Herod was amused by putting upon him an old purple kingly robe and a ~~reed~~ scepter in his hand and a crown of thorns on his sacred head and they mocked him they smote him on the head with a reed they bowed mockly to him as to a king and ended with spitting in his the face of the Lord of glory. Stripped of his robe of mockery but still wearing his crown of thorns which penetrated his holy temples they sent him back in his humble garments to Pilat, who declared he had examined him and so had Herod and found in him nothing worthy

of death but in his innocence he was scourged, and the demon cry was raised crucify him crucify him. ~~Are-not-the~~ The trial of Huss was in many respects a repetition of the scenes enacted at the trial of Christ. Men were moved by the same spirit to ~~put~~ repeat the same actions and this has been many times repeated in the History of Christ followers and will be repeated to the end of time. Huss was not scourged as Jesus and although the cruelties of wicked men were exercised upon him

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~~After-Huss-was-clad-in-the-sacerdotal-garments~~ Huss stood before the \*council\* a spectacle to the world to angels and to men. When asked to adjure he answered over [over is vertical]

[Back of 91]

These lords and bishops do counsel me ~~\*that\*to-confess~~ that I should confess before you all that I have erred which thing if it might be done with the infamy and reproach of men only they might peradventure easily persuade me to do; but now I am in the sight of the Lord my God ~~with-whose-great-displeasure~~ ~~I-could-inour~~ with out who great displeasure I could not do that which they require

"With what face, then," replied he,  
"should I behold the heavens? How  
should I look on those multitudes of

with what face then should I behold the  
heavens over [over is vertical] How  
should I look upon those multitudes of

"With what face, then, should I behold  
the heavens? How should I look on  
those multitudes of

men to whom I have preached the pure Gospel? No; I esteem their salvation more than this poor body, now appointed unto death."

Then they took from him the chalice, saying, "O accursed Judas, who, having abandoned the counsels of peace, have taken part in that of the Jews, we take from you this cup filled with the blood of Jesus Christ."

"I hope, by the mercy of God," replied John Huss, "that this very day I shall drink of his cup in his own kingdom; and in one hundred years

men to whom I have preached the pure Gospel? No he firmly and decidedly answered no! I esteem their salvation more than this poor body now appointed unto death." \*Again he was forced to hear that he did obstinately persevere in pernicious errors\* Then they took from him the chalice saying O accursed Judas, who have abandoned the counsels of peace have taken part in that of the Jews we take from you filled with the blood of Jesus Christ. What mocking ~~what-did-such-human-demons-have~~ Did these men know that Christ was before them did they know that they were dealing with Christ in the person of his Saint ~~did~~ Christ identified his interest with suffering humanity. I hope by the mercy of God replied John Huss that ~~this~~ ~~very-day~~ I shall drink of this cup in his own kingdom and in one hundred years

men to whom I have preached the pure gospel? No; I esteem their salvation more than this poor body, now appointed unto death."

you shall answer before God and before me."

The seven bishops selected for the purpose now came round him, and proceeded to remove the sacerdotal garments--the alb, the stole, and other pieces of attire--in which in mockery they had arrayed him. And as each bishop performed his office, he bestowed his curse upon the martyr.

Nothing now remained but to erase the marks of the tonsure.

On this there arose a great dispute among the prelates whether they should use a razor or scissors. "See," said Huss, turning to the emperor, "they cannot agree among themselves how to insult me." They resolved to use the scissors, which were instantly

you shall answer before God and before me.

The seven bishops removed ~~hi~~ the sacre-

dotal garments in which in mockery they had ~~put-upon-him~~ arrayed him and as each bishop performed his office he bestowed his curse upon the martyr. ~~They-re--moved-In-order-to-degrade-him-more-fully they-were-to-erase-the-marks-of-the~~

after degrading him by removing the marks of the tonsure

The vestments were removed one by one,

each bishop pronouncing a curse as he performed his part of the ceremony.

brought, and his hair was cut cross-wise to obliterate the mark of the crown. According to the canon law, the priest so dealt with becomes again a layman, and although the operation does not remove the character, which is indelible, it yet renders him for ever incapable of exercising the functions of the priesthood.

There remained one other mark of ignominy. They put on his head a cap or pyramidal-shaped mitre of paper, on which were painted frightful figures of demons, with the word Arch-Heretic conspicuous in front.  
"Most joyfully," said Huss, "will I wear this crown of shame for thy sake, O Jesus, who for me didst wear a crown of thorns."

they placed on his head a pyramidal shaped cap on which were painted ~~devels~~ frightful figures of demons.

Most joyfully said Huss will I wear this crown of shame for thy sake O Jesus who for me ~~dist-w~~ didst wear the crown of thorns"

Finally "they put on his head a cap or pyramidal-shaped miter of paper, on which were painted frightful figures of demons, with the word 'Arch-Heretic' conspicuous in front.  
'Most joyfully,' said Huss, 'will I wear this crown of shame for Thy sake, O Jesus, who for me didst wear a crown of thorns.'"

Wylie, I, 163, paragraph 9.

When thus attired, the prelates  
said, "Now, we devote thy soul to  
the devil." "And I," said John Huss,  
lifting up his eyes toward heaven,  
"do commit my spirit into thy hands,  
O Lord Jesus, for thou hast redeemed  
me."

Turning to the emperor, the bishops  
said, "This man John Huss, who has  
no more any office or part in the  
Church of God, we leave with thee,  
delivering him up to the civil judg-  
ment and power." Then the emperor,  
addressing Louis, Duke of Bavaria--  
who, as Vicar of the Empire, was  
standing before him in his robes,  
holding in his hand the golden apple,

When thus attired in the spirit of the  
demons that assembled on that occasion

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they degraded their own souls but not  
the soul of Huss Now said the prelates  
we devote thy soul to the devil, and I  
said John Huss lifting up his eyes to  
\*ward\* Heaven do commit my spirit unto  
thy hands O Lord Jesus for thou hast  
redeemed me.

Hus was then formally delivered up to  
under go painful martyrdom at the stake

GC, p. 109, paragraph 33.

When he was thus arrayed, "the  
prelates said,

'Now we devote thy soul to the devil.'  
'And I,' said John Huss, lifting up  
his eyes toward heaven, 'do commit my  
spirit into Thy hands, O Lord Jesus,  
for Thou has redeemed me.'"--Wylie,  
b. 3, ch. 7.

GC, p. 109, paragraph 34.

He was now delivered up to the  
secular authorities



and the cross--commanded him to deliver over Huss to those whose duty it was to see the sentence executed. The duke in his turn abandoned him to the chief magistrate of Constance, and the magistrate finally gave him into the hands of his officers or city sergeants.

The procession was now formed. The martyr walked between four town sergeants. The princes and deputies, escorted by eight hundred men-at-arms, followed. In the cavalcade, mounted on horseback, were many bishops and priests delicately clad in robes of silk and velvet. The population of Constance followed in mass to see the end.

As Huss passed the episcopal palace, his attention was attracted by a great fire which blazed and crackled before the gates. He was

The procession formed the martyr walking between the two sergeants the princes and deputies escorted by eight hundred men at arms followed In the cavalcade mounted on horseback were many bishops and priests delicately clad in robes of silk and velvet the population of Constance followed in mass to see the end

As Hus passed the episcopal palace his attention was drawn to a blazing fire before the gates he was told informed

and led away to the place of execution. An immense procession followed, hundreds of men at arms, priests and bishops in their costly robes, and the inhabitants of Constance.

informed that on that pile his books were being consumed. He smiled at this futile attempt to extinguish the light which he foresaw would one day, and that not very distant, fill all Christendom.

The procession crossed the bridge and halted in a meadow, between the gardens of the city and the gate of Goteleben. Here the execution was to take place. Being come to the spot where he was to die, the martyr kneeled down, and began reciting the penitential psalms. He offered up short and fervent supplications, and oftentimes repeated, as the bystanders bore witness, the words, "Lord Jesus, into thy hands I commend my spirit." "We know not," said those who were near him, "what his life has been, but verily he

his writings books were being consumed He smiled ~~for~~ at the attempt to extinguish the light he \*which\* he by faith saw in the near future would fill all Christendom.

At the spot where he was to ~~perish-he-die~~ suffer death he knelt and prayed most feverently off repeating Lord \*Jesus\* unto they hands I ~~comed~~ commend my spirit we know not said those who were near him what his life has been but verily he

prays after a devout and godly fashion." Turning his gaze upward in prayer, the paper crown fell off. One of the soldiers rushed forward and replaced it, saying that "he must be burned with the devils whom he had served." Again the martyr smiled.

The stake was driven deep into the ground. Huss was tied to it with ropes. He stood facing the east.

"This," cried some, "is not the right attitude for a heretic." He was again unbound, turned to the west, and made fast to the beam by a chain that passed round his neck. "It is thus," said he, "that you silence the goose, but a hundred years hence

there will arise a swan whose singing you shall not be able to silence."

prays after a devout and godly fashion Turning his gaze upward \*in prayer\* to heaven ~~in~~ the paper crown fell off one of the soldiers rushed forward and replaced it saying he must be burned with the devils he had served Again the martyr smiled

~~The~~ He was fastened to the stake facing east.

This cried some is not the right attitude for a heretic He was again unbound and fastened his face to the west and made fast to the beam by a chain that passed around his neck It is thus said he that you silence the goose but a hundred years hence

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years hence there will arise a swan \*whom you can neither resist nor [illegible]\* whose singing you shall not be able to silence.

When he had been fastened to the stake, and all was ready for the fire to be lighted,

He stood with his feet on the faggots, which were mixed with straw that they might the more readily ignite. Wood was piled all round him up to the chin. Before applying the torch, Louis of Bavaria and the Marshall of the Empire approached, and for the last time implored him to have a care for his life, and renounce his errors. "What errors," asked Huss, "shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."

\*he spoke by prophecy of Martin Luther who came about one hundred years after and a swan for his arms\*

Aagan he was urged ~~to-renounce-his-errors~~ by Louis of Bavaria and the Marshal of the empire to renounce ~~his-errors~~ to have a care for his life and renounce his errors What errors asked Huss shall I renounce I know myself guilty of none I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition and therefore, most joyfully will I confirm with my blood that truth which I have written and preached

the martyr was once more exhorted to save himself by renouncing his errors. "What errors," said Huss, "shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."--Ibid., b. 3, ch. 7.

At the hearing of these words they departed from him, and John Huss had now done talking with men.

The fire was applied, the flames blazed upward. "John Huss," says Fox, "began to sing with a loud voice, 'Jesus, thou Son of David, have mercy on me.' And when he began to say the same the third time, the wind so blew the flame in his face that it choked him." Poggius, who was secretary to the Council, and EAneas Sylvius, who afterwards became Pope, and whose narratives are not liable to the suspicion of being coloured, bear even higher testimony to the heroic demeanour of both Huss and Jerome at their execution. "Both," says the latter historian, "bore themselves with constant mind when their last hour

They departed from him and Jon Hus had no more words with men

He sang in the amid the flames Jesus the son of David have mercy on me

When the flames kindled about him, he began to sing, "Jesus, Thou Son of David, have mercy on me," and so continued till his voice was silenced forever.

GC, p. 109-110, paragraph 35.

Even his enemies were struck with his heroic bearing. A zealous papist, describing the martyrdom of Huss, and of Jerome, who died soon after, said: "Both bore themselves with constant mind when their last hour approached.

approached. They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose they began to sing hymns; and scarce could the vehemency of the fire stop their singing."

Huss had given up the ghost. When the flames had subsided, it was found that only the lower parts of his body were consumed, and that the upper parts, held fast by the chain, hung suspended on the stake. The executioners kindled the fire anew, in order to consume what remained of the martyr. When the flames had a second time subsided, the heart was found still entire amid the ashes. A third time had the fire to be kindled. At last all was burned. The ashes were care-  
collected, the very soil was dug up,

he uttered no cry of pain nor could the vehemency of the fire stop his singing

Huss was faithful unto death and for him was reserved the crown of life. It was that concil that claimed infalibility that was vanquished.

His ashes was ~~collected~~-a collected and thrown into the Rhine lest his adher-  
earnt should honor them as relics.

They prepared for the fire as if they were going to a marriage feast. They uttered no cry of pain. When the flames rose, they began to sing hymns; and scarce could the vehemency of the fire stop their singing."--Ibid., b. 3, ch. 7.

GC, p. 110, paragraph 56.

When the body of Huss had been wholly consumed, his ashes, with the soil upon which they rested, were gathered up  
and

and all was carted away and thrown into the Rhine;

so anxious were his persecutors that not the slightest vestige of John Huss--not even a thread of his raiment, for that too was burned along with his body--should be left upon the earth.

When the martyr bowed his head at the stake it was the infallible Council that was vanquished. It was with Huss that the victory remained; and what a victory! Heap together all the trophies of Alexander and of Caesar, what are they all when weighed in the balance against this one glorious achievement? From the stake of Huss, what blessings have flowed, and are still flowing, to the world! From the moment he expired amid the flames, his name became a power, which will continue to speed on the great cause of truth and light, till the last shackle shall be rent from the intellect, and the conscience, emancipated from every usurpation, shall be free to obey the authority of its rightful Lord. What a surprise to his and the Gospel's enemies! "Huss is dead," say they, as they

cast into the Rhine,

and thus borne onward to the ocean. His persecutors vainly imagined that they had rooted out the truths he preached. Little did they dream that the ashes that day borne away to the

retire from the meadow where they have just  
seen him expire. Huss is dead. The Rhine has  
received his ashes, and is bearing them on its  
rushing floods to the ocean, there to bury them  
for ever. No: Huss is alive. It is not  
death, but life, that he has found in the fire;  
his stake has given him not an entombment, but  
a resurrection. The winds as they blow over  
Constance are wafting the spirit of the con-  
fessor and martyr to all the countries of  
Christendom. The nations are being stirred;  
Bohemia is awakening; a hundred years, and  
Germany and all Christendom will shake off their  
slumber; and then will come the great reckoning  
which the martyr's prophetic spirit foretold:  
"In the course of a hundred years you will an-  
swer to God and to me."

sea were to be as seed scattered in all the countries  
of the earth; that in lands yet unknown it would  
yield abundant fruit in witnesses for the truth. The  
voice which had spoken in the council hall of Constance  
had wakened echoes that would be heard through all  
coming ages. Huss was no more, but the truths for  
which he died could never perish. His example of faith  
and constancy would encourage multitudes to stand firm  
for the truth, in the face of torture and death. His  
execution had exhibited to the whole world the per-  
fidious cruelty of Rome. The enemies of truth, though  
they knew it not, had been furthering the cause which  
they vainly sought to destroy. (16)

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(16) We should note that throughout this chapter Mrs. White assumes that Huss taught doctrines that were contrary to Catholic belief. It is true that the Council of Constance thought this was the case; but only because they did not give Huss a chance to explain himself. Huss never taught heresy. He accepted transubstantiation, salvation by works as well as Grace, the validity of indulgences, and other central Catholic doctrines. He did believe in the authority of the Bible over pope or council, but he never considered that the doctrines of the Church were not Biblical, only the scandalous lives of the clergy. For Huss' beliefs see Spinka.



God is infalable ~~It-is-said-of~~ God has spoken by Soloman that he requireth that which is past He seeks again that which is past The body of Huss was consumed the council had done all that they could do with the man whose only crime was that he could not accept as infalable the council of Constance and let their voice stand above the voice of God in his Word, but God seeks again that which is past recalling all the proceedings whether of judgment or of mercy of the concils of the doings of different ages and repeating them in the

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the present generation And it is for this reason that there is such value in the regestered experience of the believers of other days, so that the biography of the righteous is among the best treasures that the church can possess We have the benefit of the workings of the power of evil and the contrast ~~\*of\*~~ ~~the-deep-moving~~ of those ~~\*of many centurys\*~~ who are living by every word that proceedeth out of the mouth of God which rich experience is bequeathed to us as a ~~leg-of~~ legacy of great value When history shall be repeated ~~we-have-not-to read-a~~ when the great men of earth will not come to the Bible for light and evedence and Truth when the commandments of men shall be exalted above the commandments of God, and when it shall be regarded a crime to obey God rather than the laws of men then we shall not have to tread a path in which we have had but few examples of others going before us The Lord supported his faithful

ones to the end and this should be an encouragement and the confidence of the righteous in all ages that the Lord is unchangable he will manifest for his people in this age his grace and his power as he has done in past ages The accuracy with which God has made good his ~~word~~ declarations in his word and his declaration and assance combining we have instruction of greatest value. We have a pledge from God himself which nothing can shake that with the Bible for our guide we shall have peace under all circumstances as our present help and an eternal weight of glory for our future reward. Here was a witness a monument erected calling the attention of the world Be thou faithful

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unto death and I will give thee a crown of life regerested in the history of nations John Huss lives his \*godlike\* works and steadfast faith his pure life, and conscienciously follows the truth that was unfolded to him which he would not yield to be saved a cruel death. That triumphant death was witnessed by all heaven by the whole universe Satan bruised the heel of the seed of the woman but in the act his head was bruised and in the place of the deeds of that council uprooting truth and righteousness in their cruelty to Huss, his constant-  
cy his faith his example has been reflecting its light \*down along the times for centuries\* and encouraging others ~~to-venture-as-Huss~~ to submit their souls and bodies to God alone, and exalt God alone and take the scriptures as their guide which will make them the light of the world, \*and and\* examples of faith and

courage and steadfast in truth and righteousness and nerve them to suffer and to endure gaining victories even in sorrow and in death for he may expect the same mercies from the same God who braced and fortified John Huss that his Christ like bearing under trials ~~of-the~~ under suffering and contempt and abuse and perjury \*cause joy among the angels the friends of truth and righteousness was placed seen in marked contrast to error sin injustice and\* God will sustain them under similar test and trial. The experience of others becomes his experience through faith the same wonders are wrought through prayer the same mercies are obtained the same promises realised the same assistance from heaven communicated the same victories achieved.

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We are surrounded by a great cloud of witnesses. The battlements of heaven are thronged with a great crowd of angels watching the conflict of man with the Prince of darkness They bend from the emenence and with with entence interest wach to see if the child of God harrassed perplexed persecuted denounced defamed condemned as was the Master will look to Heaven for strength waiting his demand upon it will they cast away the false props the false theories the words and sayings of men and look to the \*God through\* one mediator for grace for strength and power They will never look in vain angels are all waiting ~~to~~ as messengers to minister unto those who shall be heirs of salvation They are close by every one who needs their help while fighting the good fight of faith.

Letters were received from the Barons of Bohemia which convinced the council that when they threw the ashes of Huss into the Rhine and fancied they were done with him they were deceived a storm was brewing which ~~would~~ ~~not~~ they could not handle as they had though they had handled Huss \*and got rid of Him and\* extinguished him The thunder bolts they had been themselves loading which would break upon the nation and ~~would-not~~ the thunders of wrath would cease until their were thousands slain and John Huss ~~dea~~ death was a living power with his friends and countrymen hard to handle

Wyllie, I, 178-179, paragraphs 1-5 of chapter 13.

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Huss had been burned; his ashes, committed to the Rhine, had been borne away to their dark sepulchre in the ocean; but his stake had sent a thrill of indignation and horror through Bohemia. His death moved the hearts of his countrymen more powerfully than even his living voice had been able to do.

Huss had been burned his ashes thrown into the Rhine and borne away to the ocean but the circumstances of his death to be burned at the stake sent a thrill of horror and indignation through Bohemia His death would accomplish that for Bohemia that his life could could not A living voice seemed to be repeating the words of truth uttered by him to the people The indignation could not be surpressed the sentiment was repeated ~~from~~ by men of influence The

The vindicator of his nation's wrongs--the reformer of his nation's religion--in short, the representative man of Bohemia, had been cruelly, treacherously immolated; and the nation took the humiliation and insult as done to itself. All ranks, from the highest to the lowest, were stirred by what had occurred. The University of Prague issued a manifesto addressed to all Christendom, vindicating the memory of the man who had fallen a victim to the hatred of the priesthood and the perfidy of the emperor. His death was declared to be murder, and the Fathers at Constance were styled "an assembly of the satraps of Antichrist." Every day the flame of the popular indignation was burning more fiercely. It was evident that a terrible outburst of pent-up wrath was about to be witnessed in Bohemia.

The barons assumed a bolder tone. When the tidings of Huss's martyrdom arrived, the

vindicator of his nations wrong the reformer of his nations religion in short the representative man of Bohemia had been treacherously betrayed, and murdered and the nation considered this insult ~~this~~ as done to themselves

The University of Prague issued a manifesto addressed to all Christendom vindicating the memory of a man who had fallen a victim to the hatred of the priesthood and the perfidy of the emperor his death was declared to be murder and the fathers at Constance were styled an assembly of the ~~sat~~ adherents of Rome the servants of Anti Christ and a crisis was fast hastening

The Barons of Bohemia when they heard of Huss death at the stake the wealthy the noble held

magnates and great nobles held a full council, and, speaking in the name of the Bohemian nation, they addressed an energetic protest to Constance against the crime there enacted. They eulogised, in the highest terms, the man whom the Council had consigned to the flames as a heretic, calling him the "Apostle of Bohemia; a man innocent, pious, holy, and a faithful teacher of the truth." Holding the pen in one hand, while the other rested on their sword's hilt, they said, "Whoever shall affirm that heresy is spread abroad in Bohemia, lies in his throat, and is a traitor to our kingdom; and, while we leave vengeance to God, to whom it belongs, we shall carry our complaints to the footstool of the indubitable apostolic Pontiff, when the Church shall again be ruled by such an one; declaring, at the same time, that no ordinance of man shall hinder our protecting the humble and faithful preachers of the words of our Lord Jesus,

a council and speaking in the name of \*the\* Bohemian nation they addressed an energetic protest to Constance against the crime their enacted

They spoke in praise and admiration of the man whom the Council had consigned to the flames as a heretic calling him the Apostle of Bohemia a man innocent pious holy \*and a\* faithful teacher of the truth holding the pen in one hand while the other rested on the sword hilt they said whoever shall affirm that heresy is

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is spread abroad in Bohemia lies in his throat and and is a traitor to our kingdom and while we leave vengeance to God to whom it belongs, we shall carry our complaints to to the footstool of the indubitable apostolic Pontiff, when the church shall again be ruled by such an man one. declaring at the same time that no ordinance of man shall hinder our protecting the humble and faithful preachers of our Lord Jesus Christ and

and our defending them fearlessly, even to the shedding of blood." In this remonstrance the nobles of Moravia concurred.

But deeper feelings were at work among the Bohemian people than those of anger.

The faith which had produced so noble a martyr was compared with the faith which had immolated him, and the contrast was found to be in no wise to the advantage of the latter. The doctrines which Huss had taught were recalled to memory now that he was dead.

our defending them fearlessly even to the shedding of blood In this remonstrance the nobles of Moravia concurred.

But the truth had lost nothing ~~There-the~~ Deep impressions \*were\* made by the transactions at Constance men of reasoning minds began to compare the characters and religious doctrines of the persecutors ~~and~~ the false witnesses the perjured the murders who put Wicliffe to death, with the spirit the constancy the humility the Godly life and character of the persecuted

They called to mind the faithful principles and doctrines of Huss with the faith doctrines and practices of those who were determined he should not live and the contrast was in no way favorable to ~~the~~ Pope cardinals bishops and those composing the Council The reason of his condemnation was talked off and ~~fond-that-t~~ the general decision was their was no fault in him that could be any occasion for his death The writings of Huss were carefully searched

up and read and ~~read~~ reread to see what their  
could be that his pen had traced that could  
had his judges to do so terrible a deed.

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The writings of Wicliffe, which had escaped  
the flames, were read, and compared with such  
portions of Holy Writ as were accessible to  
the people, and the consequence was a very  
  
general reception of the evangelical doc-  
trines.

The new opinions struck their roots deeper  
every day, and their adherents, who now be-  
gan to be called Hussites, multiplied one  
might almost say hourly.

These writings that had not been burned were  
diligently ~~searched-and~~ examined and compared  
with the Scriptures which had escaped the  
~~hatrid-and~~ fire the consequence was they felt  
that a solemn duty was enjoined upon them to  
stand in defence of Huss and brush off from his  
charicter and his teachings the smut and black-  
ing evel men had put on him and in this work  
their own hearts were opened to the receptions  
of the doctrines they had not endorsed. The  
examination ~~of-portions~~ of the scriptures fast-  
ened the truth upon their minds in contrast  
with error tradition and perversion of the  
scriptures and now so many ~~began-to~~ believed  
and talked the same truths as did Huss. ~~that~~  
and his friends multiplied so fast they went  
by the name of Hussites



The throne of Bohemia was at that time filled by Wenceslaus, the son of the magnanimous and patriotic Charles IV. In this grave position of affairs much would of necessity depend on the course the king might adopt. The inheritor of his father's dignities and honours, Wenceslaus did not inherit his father's talents and virtues. A tyrant and voluptuary, he had been dethroned first by his nobles, next by his own brother Sigismund, King of Hungary; but, regaining his throne, he discovered an altered but not improved disposition. Broken in spirit, he was now as supine and lethargic as formerly he had been overbearing and tyrannical. If his pride was stifled and his violence curbed, he avenged himself by giving the reins to his low propensities and vices. Shut up in his palace, and leading the life of a sensualist, the religious opinions of his subjects were to him matters of almost supreme indifference. He cared but little whether they kept the paths of orthodoxy

or strayed into those of heresy. He secretly rejoiced in the progress of Hussism, because he hoped the end would be the spoiling of the wealthy ecclesiastical corporations and houses, and that the lion's share would fall to himself. Disliking the priests, whom he called "the most dangerous of all the comedians," he turned a deaf ear to the ecclesiastical authorities when they importuned him to forbid the preaching of the new opinions.

The reception of Bible truth ~~up~~ was fast uprooting the practices and customs and doctrines of Papacy They saw ~~that~~ in Bohemia that neglecting to obey the commandments of God plainly enjoined in his word was ~~the~~ to demoralize the nation while the truth obeyed had exactly the opposite influence The minds of the people are toned up instructed ~~in vig~~ invigorated braced to meet a high moral standard. They saw the Papal power was tremendously pressing against every one who did not honor their claims and obey their commands. ~~Satan~~ The whole pressure of corrupt civil and ecclesiastical organization for ages has been in direct opposition to the principles of the Gospel of Christ And the Papacy have had every advantage to fasten these principles upon a church who are kept in darkness away from the light The works by deception by force by might to

compel the conscience of men to renounce these principles is to be

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has Huss and Jerome were treated to be burned at the stake to be ~~so~~  
sorn assunder torn of wild beasts and held up in the blackest of charac-  
ters as Rome knows well how to do

The movement continued to make progress. Within four years from the death of Huss, the bulk of the nation had embraced the faith for which he died. His disciples included not a few of the higher nobility, many of the wealthy burghers of the towns, some of the inferior clergy, and the great majority of the peasantry. The accession of the latter, whose single-heartedness makes them capable of higher enthusiasm and a more entire devotion, brought great strength to the cause. It made it truly national. The Bohemians now resumed in their churches the practices of Communion in both kinds, and the celebration of their worship in the national language. Rome had signalised their subjugation by forbidding the cup, and

The truth continued to grow for four years after the death of Huss and the majority of the nation had embraced the faith for which the malice and bitterest hatred of the fathers was visited on John Huss. His disciples included \*not\* a few of the nobility many of the wealthy burgers of the town some of the inferior clergy and the great majority of the peasantry the enthusiasm and jealous advocating of truth preached by Huss brought great strength to the cause and made it truly national. The Bohemians who had been forbidden to preach to written over "in"] the people in their own tongue and to celebrate the communion of both kinds now went fully to do this Rome had forbidden the cup and

and permitting prayers only in Latin. The Bohemians, by challenging freedom in both points, threw off the marks of their Roman vassalage.

permitted prayers only in latin The Bohemians by breaking the the shackles became free from the oppressive Yoak.

## CONCLUSION

The patient reader who has carefully followed so many pages of triple columns has no doubt reached his own conclusions. I believe that not all of the historical events described in Great Controversy were first seen in vision by Ellen White. I would suggest, on the basis of the evidence presented, that Ellen White's immediate source for the half chapter in Great Controversy on Huss is a Protestant historian and that at least some of the scenes described were not seen in vision. I believe that Ellen White's statement on pp. xiii-xiv of Great Controversy is an acknowledgment of this fact and that her numerous statements, including the one by her son, W. C. White, that she endorsed, claiming inspiration for historical events, refer primarily to the great controversy struggle between good and evil in which Divine and satanic agencies were involved with the activities of men. By examining the scope and content of the book, and especially its historical development from the brief Spiritual Gifts volume to the complete 1911 Great Controversy, I believe I have shown that the book was not conceived or developed primarily as a history, as we normally use the term, but rather as a book identifying the spiritual forces at work in history. With this purpose in view, Ellen White inserted historical materials, especially concerning the Reformation, to give us examples of how men of ages past have stood for the same truth that will be the testing truth for us, viz., the authority of the Bible.

Perhaps my reasoning, especially my interpretation of the passage in the introduction to Great Controversy, sounds like special pleading to some readers. The standard interpretation may seem more consistent with the general tenor of Ellen White's claims. But I am unwilling to believe that Ellen White either consciously or unconsciously was dishonest. In Dr. Kellogg's words, the main tenor of her life was wonderfully good and helpful; she stood for principles that were straight and right. The evidence demands that we acknowledge historians as the major source for her historical descriptions and details, and her statement giving credit to them seems the obvious explanation. The evidence may leave some readers a bit surprised. I believe, however, that it need not disturb us. Ellen White made no effort to hide her borrowing; she freely acknowledged it. We should be just as free to do so.

One point remains. Does the acknowledgment of such borrowing deny the originality of Ellen White? Not at all. We can admit that books tracing the history of the struggle between good and evil were not rare in Ellen White's time; we can admit that some authors that preceded her used similar titles and made many of the same points; and we can admit that in the writing of her history Ellen White borrowed heavily from Wylie, D'Aubigné and others; but Ellen White, with the help of the Holy Spirit, created her own original works.

For nearly 100 years Great Controversy has been a favorite of thousands, and the power of its message continues to change men's lives

and bring sinners to Christ. Any honest critic must come away from a reading of Great Controversy impressed with the power of its message. I have not attempted to show the creative originality of Great Controversy in this study because it is a point that does not need to be proven, and because my purposes were necessarily quite different. But as one who has studied Great Controversy carefully I can testify to the originality of the book. As a former Cambridge scholar, E. A. Edwards has written:<sup>1</sup>

The practice of Homer, Sophocles, Bach, Burnes, and Moliere forces us to realize that borrowing may be the foundation of great art, that the mere fact of borrowing in itself tells us nothing. We must go further and ask what use has been made of the borrowed material or method. If we do this we shall find there are many degrees of success and failure in borrowing, and that a genuine artist reveals his greatness here as everywhere else.

. . . a genuine artist may borrow the ideas, the themes, the methods, and sometimes even the very words of others, but he must always borrow imaginatively if he is to escape censure: he must have such an individual mind that all he borrows is recreated; and he must weld his theft into a whole of feeling which is unique, utterly different from the "source" from which it was taken.

These two statements sum it up nicely for me. The Great Controversy has a "whole of feeling which is unique." Ellen White was a part of the culture, and especially the religious currents, of nineteenth century America. She shaped her history, in the main, from Protestant historians.

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1. Both these quotes come from his essay Plagiarism, an Essay on Good and Bad Borrowing (Cambridge, 1933), p. 114, as quoted in L. P. Curtis, Jr., "Lecky Vindicated," Studies in Burke and His Time, No. 47, Spring, 1973, pp. 292-293. The two quotes in the epigraph also come from Curtis.

But she used the well-known facts to lead men to Christ. Wylie, for all his convictions, does not leave the reader feeling the need to repent nor confident that angels will minister to him in his hour of crisis. Ellen White does. With its over-all purpose and its powerful concluding chapters to give meaning to the history, Great Controversy cries out to our spirit like no work of history. Ellen White, guided by the Holy Spirit, has created a book, which in its entirety cannot be missed for anything else but a work of unique power.

We must take Great Controversy for what it is and what it was intended to be, not a book written simply to inform us about the past, not a book intended to be authoritative on the factual details concerning the activities of the Reformers, but a book written to put the Great Controversy in its proper perspective. In Great Controversy Ellen White gave the early Adventist believers the inspired assurance that the truths they were proclaiming were God's truths, truths that He had protected since the creation of Adam. It must have given the early believers great courage to know that God had in every past age preserved His Word and protected His people from the subtle delusions of Satan. And with what gladness must they have read the inspiring passages on the lives of their spiritual forefathers, who like the Advent believers, had stood for the truth of the Bible against every human and satanic threat. Great Controversy deserves every encomium heaped upon it, for not only did the volume inspire Adventists to stand for truth, it gave them counsel on how to prepare



themselves for the difficult times ahead. Most important of all, it stimulated courage with the hope of the soon triumph of God's love. All that Great Controversy did for the early Advent believers it can still do for us. We must read it according to the purpose for which it was written and not damage its effectiveness by making claims for it that can only result in destroying the faith of many who might otherwise respond to its message.

## APPENDIX

In the 1858 Spiritual Gifts Mrs. White said nothing whatever about the English Reformation. In 1884 in the Spirit of Prophecy volume she presented nine paragraphs on the English Reformation in a chapter entitled "Later Reformers." (These number through paragraph ten; paragraph five deals with Scotland.) The chapter continues with information on Methodists and some seventeenth and eighteenth-century Sabbath-keepers.

In the 1888 Great Controversy the material on the English Reformation comes at the beginning of Chapter 14 entitled "Later English Reformers." The section is slightly expanded over the previous edition and now consists of thirteen paragraphs. (The material on Scotland, expanded to nearly two pages, follows the section on the English Reformation.) The 1911 Great Controversy text is just like the 1888 edition except that paragraphs twelve and thirteen are combined. There are also some significant changes in some of the quoted material, which I will call attention to in the course of the analysis.

In the 1911 edition the chapter is twenty pages long, and, as its title indicates, consists of biographical sketches of English reformers. The men described are William Tyndale and Hugh Latimer for the English Reformation, John Knox for the Scottish Reformation, John Bunyan for the seventeenth century, and the Wesley brothers, John and Charles, for the Methodist movement of the eighteenth century.<sup>1</sup> Of the twenty pages only a little over eight are devoted to the sixteenth and seventeenth century reformers. The rest describe the work of John

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1. Ten other reformers are mentioned in passing: Robert Barnes (1495-1540), John Frith (1503-1533), Nicholas Ridley (1500-1555), Thomas Cranmer (1489-1566), Patrick Hamilton (1504?-1528), George Wishart (1513?-1546), Richard Baxter (1615-1691), John Flavel (1630?-1691), Joseph? Alleine (1634-1668), and George Whitefield (1714-1770). Only for Cranmer and Whitefield do the editors give the first name.

Wesley with occasional references to his brother and George Whitefield.

This heavy emphasis on the founders of Methodism is not surprising when one remembers that Ellen White was raised a Methodist.

The first paragraph in chapter fourteen is introductory. Mrs. White introduces Tyndale in the first sentence and emphasizes that at the same time Martin Luther was translating the Bible into German he was translating it into English. Then half of the first paragraph shows the deficiencies of the earlier Wycliffe Bible (it was scarce and based on the corrupt Latin text); and the second half shows how Erasmus' Great New Testament, though making available the original tongue and spurring reform, was available only to the educated. There is no citation given for this paragraph, and indeed one would not expect one. All the information was well known at the time Mrs. White was writing and, in fact, is still readily accepted. We should note that Mrs. White would not have needed to go beyond pages 706 to 742 of D'Aubigné's History of the Reformation,<sup>2</sup> where all these points are made and all this information given, along with much else, even to the statement that Tyndale believed his desire to translate the Scriptures into English proceeded from God.<sup>3</sup>

Paragraphs two, three, and four are all cited. They are all quotes from Tyndale following introductory sentences, and all are taken from D'Aubigné. They appear in the same order in D'Aubigné as in Great Controversy: paragraph two is quoted from column two of page 739, paragraph three from column two of page 740, and paragraph four from column one of page 741.

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2. In Great Controversy the citations to D'Aubigné are given by book and chapter. There is some merit to this since so many issues of D'Aubigné are available. However this does obscure how closely Mrs. White is following him. Accordingly I am citing the page numbers of the one-volume edition published in New York in 1887: J. H. Merle D'Aubigné, History of the Reformation of the Sixteenth Century, translated and assisted by H. White (all vols. in one; New York: Worthington Company, 1887).

3. Note that Mrs. White is willing to state that Tyndale was correct in this belief. The Spirit was "impelling" him in this task.

Paragraph five is another of Tyndale's famous responses to opponents of the Bible: the assertion that he would cause the plowboy to know more of the Scriptures than the learned Catholic doctor. The paragraph is cited as Anderson, Annals of the English Bible, p. 19.<sup>4</sup> But D'Aubigné quotes the same passage with a few deleted words just a few paragraphs below the last passage quoted by Mrs. White (column one, page 742). One could reasonably conclude that Mrs. White was continuing in her condensed and selected version of D'Aubigné and that in 1911 the editors quoted the source of the story rather than cite D'Aubigné again.<sup>5</sup>

The next paragraph in Great Controversy, paragraph six, carries on the biographical sketch of Tyndale as he attempts to bring out his English translation of the New Testament and ends with the publication of the second edition of the New Testament at Worms. No citation is given as nothing is quoted, but all this information is found in similar order in D'Aubigné from pages 749-753 and 761-764. Even the reference to Worms as the place where Luther a few years before had defended the gospel before the Diet is stated in similar words by D'Aubigné.<sup>6</sup>

Mrs. White has made one mistake in condensing D'Aubigné. She states that after reaching Worms, Tyndale printed 3,000 copies, "and another edition followed in the same year." In fact it was in Cologne where Tyndale had ordered 3,000

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4. Christopher Anderson, The Annals of the English Bible (abridged and continued by Samuel Ireaeus Prime; New York: Robert Carter & Brothers, 1856), p. 43.

5. Further evidence of this is the fact that D'Aubigné in the sentence following the Tyndale quote cites Anderson on a closely related point on this period of Tyndale's life. Anybody going through D'Aubigné as the editors were doing, would have had no trouble discovering the existence of Anderson. The 1888 edition quotes "doctrine" for "doctor" in the 1911 edition.

6. Mrs. White:  
"At last he made his way to Worms, where a few years before Luther had defended the gospel before the Diet."

D'Aubigné, p. 764:  
"At last, after a voyage of five or six days, he reached Worms, where Luther, four years before, had exclaimed: 'Here I stand, I can do no other; may God help me!'"

copies, but these were never printed there.<sup>7</sup> After being discovered and fleeing to Worms, Tyndale altered his plans and first printed 6,000 copies of an octavo edition without commentary or notes. Then it is that he printed the quarto that he had started in Cologne.<sup>8</sup> No author I have read has claimed to know how many copies of this second printing were made. Mrs. White has apparently run together the sentence by D'Aubigné on page 762 ("he called on the printer [D'Aubigné is here referring to the one in Cologne] . . . ordered six thousand copies, and then upon reflection sank down to three thousand . . .") and the sentence on page 764 ("The two editions were quietly completed about the end of the year 1525."). This point is a very small one, but since Anderson is so clear on how it really happened, it illustrates fairly conclusively that Mrs. White had not read Anderson and that paragraph six in the chapter we are considering came from D'Aubigné.<sup>9</sup>

Paragraph seven is another uncited anecdote about Tyndale. Mrs. White is illustrating the point that the English authorities were unable to stop the sale of Tyndale's Bibles in England. Following is the story as it appears in Great Controversy:

The bishop of Durham at one time bought of a bookseller who was a friend of Tyndale his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published. When Tyndale was afterward made a prisoner, his liberty was offered him on condition that he would reveal the names of those who had helped him meet the expense of printing his Bibles. He replied that the bishop of Durham had done more than any other person; for by paying a large price for the books left on hand, he had enabled him to go on with good courage.

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7. D'Aubigné, p. 762.

8. This is all explained in Anderson, pp. 49-54, and corroborated by modern writers. See Charles Gulston, Our English Bible: No Greater Heritage (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1961), pp. 155-158.

9. The E. G. White Estate has recently released a list of books in Mrs. White's library in 1915. Anderson's book is not on the list.

I am not certain where Mrs. White got this story. It was first told by the old chronicler Edward Hall and then copied by John Foxe. Anderson in his careful and accurate work critically examines the story.<sup>10</sup> D'Aubigné uncritically repeats part of it. Mrs. White is apparently, for the first time in the chapter, not following D'Aubigné. My evidence is as follows: The previous paragraph in the chapter in Great Controversy, paragraph six, is based on D'Aubigné up through page 764; and when Mrs. White finishes the story she once more returns to D'Aubigné and takes her information from his next page, page 765. D'Aubigné's account of the bishop buying Tyndale's Bibles appears in another context on his page 835 and does not include all of the information given by Mrs. White.

The account that most closely resembles Mrs. White's and includes all the information given by her is the one by Foxe. As his Book of Martyrs was popular reading in Mrs. White's circle it is likely that she was here leaving D'Aubigné to insert a story taken from Foxe. In doing so, however, she told the story inaccurately.

Here is an abridged version of the story as told by Foxe.<sup>11</sup> Cuthbert Tunstall, Bishop of London (he was translated to the see of Durham in February, 1530) was in 1529 in Antwerp and there met Augustine Packington, a merchant (a cloth merchant, not, as Mrs. White calls him, a bookseller) who offered to buy for him from unnamed Dutch merchants every New Testament printed by Tyndale. Tunstall agreed and Packington proceeded to buy directly from Tyndale.

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10. pp. 112-113.

11. John Foxe, The Acts and Monuments of the Church; Containing the History and Sufferings of the Martyrs; Wherein is set Forth at Large the Whole Race and Course of the Church, From the Primitive Age to these Later Times, new edition revised, corrected, and condensed by The Rev. M. Hobart Seymour, M. A. (New York: Robert Carver & Brothers, 1885), p. 518.

In this way Tyndale had money for a new corrected edition which soon came over into England threefold.

The following year one George Constantine, not Tyndale, was apprehended by Sir Thomas More on suspicion of heresy. He was offered his freedom in return for identifying the source of money used for the Bibles. Constantine replied: "My Lord, I will tell you truly: it is the bishop of London that hath helped us, for he hath bestowed among us a great deal of money to buy up the New Testaments to burn them, and that has been and yet it, our only succor and comfort."

Anderson and modern writers like Charles Gulston and C. H. Williams<sup>12</sup> give additional information about the diplomatic activities that first brought Tunstall, a former friend of Tyndale, to the Continent in 1529 and the career of the Bible-runner George Constantine. None of them take the story uncritically, and Gulston considers it unlikely that by 1529 Tyndale had many New Testaments left to sell or that he would have sold any to be burned even for ready cash. Furthermore, he points out that Tyndale's revision of the New Testament did not take place for another five years. Gulston thinks it more likely that Tyndale sold copies of his own works to raise money for his recently begun translation of the Old Testament.<sup>13</sup>

The eighth paragraph of the chapter is a short conclusion on Tyndale consisting of only two sentences. The last part presents no problems. It simply asserts that Tyndale died a martyr, but left great weapons for the soldiers of Christ. The first sentence and a half, however, are a bit difficult to understand: "Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith

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12. William Tyndale (London: Thomas Nelson and Sons Ltd., 1969), pp. 26,47.

13. p. 172.

by a martyr's death; . . ." (emphasis mine). Mrs. White may be saying that Tyndale was imprisoned one time other than the final imprisonment leading to his martyrdom. If so, this would be out of harmony with the facts, for in actuality he was imprisoned only once for about eighteen months immediately preceding his execution.

Paragraph nine jumps suddenly from Tyndale to Latimer (as does D'Aubigné), and except for one introductory sentence the entire paragraph is a quote, identified in Great Controversy as Hugh Latimer, "First Sermon Preached Before King Edward VI." In fact, Mrs. White clearly took this from D'Aubigné who was, in turn, quoting and citing Latimer's sermons in his notes. This can be established clearly by placing side by side the passage in Great Controversy and the passage in D'Aubigné.<sup>14</sup>

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14. The careful reader will note that either Mrs. White or D'Aubigné is misquoting the original source, for their word usage, punctuation, and use of ellipses frequently disagree. I have compared both passages with the source (Sermons by Hugh Latimer, Sometime Bishop of Worcester, Martyr, 1555, ed. Rev. George Elwes Corrie, B. D. [The Parker Society Publications, XXXIII, Cambridge: The University Press, 1844], pp. 85-97.) and discovered that D'Aubigné was putting quotation marks around what in essence were nothing more than close paraphrases. What Mrs. White's editors have done is take his passage and correct it with reference to the original source, while at the same time preserving as far as possible his selection. Accordingly, phrases which D'Aubigné has quoted but are in fact his words not Latimer's, Mrs. White's editors have copied but without quotation marks. Where within a quote D'Aubigné has altered a word, Mrs. White's editors have used the correct original word. Where D'Aubigné has failed to use ellipses where needed they have been inserted. To clarify this complicated problem I am again quoting the passage as given in Great Controversy, but this time I am inserting between brackets additional information.

"Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. [This sentence clearly comes from D'Aubigné.] The Author of Holy Scriptures, said he, [This also comes from D'Aubigné, but since it is not a quote from Latimer, GC has removed the quotation marks.] 'is God Himself;' [This is from Latimer, p. 85, except that in the original 'himself' is not capitalized and there is a comma after "is". D'Aubigné here underlines incorrectly and alters the word order from the original, which is as follows: "The author thereof is great, that is, God himself, eternal, almighty, everlasting. The scripture, because of him, is also great, eternal, most mighty and holy."] and this Scripture partakes of the might and eternity of its Author. [This is not quoted by GC because Latimer has not said it that way as the quote directly above shows. It is D'Aubigné's paraphrase which he had incorrectly placed in quotes.] There is no King, emperor, magistrate, and ruler . . . but are bound to obey . . . His holy



Mrs. White:

Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. The Author of Holy Scripture, said he, "is God Himself;" and this Scripture partakes of the might and eternity of its Author. "There is no king, emperor, magistrate, and ruler . . . but are bound to obey . . . His holy word." "Let us not take any bywalks, but let God's word direct us: let us not walk after . . . our forefathers, nor seek not what they did, but what they should have done."

D'Aubigné, p. 765:

. . . he maintained from the Cambridge pulpits that the Bible ought to be read in the vulgar tongue. "The author of Holy Scripture," said he, "is the Mighty One, the Everlasting . . . God himself! . . . and this Scripture partakes of the might and eternity of its author. There is neither king nor emperor that is not bound to obey it. Let us beware of those bypaths of human tradition, filled of stones, brambles, and uprooted trees. Let us follow the straight road of the word. It does not concern us what the Fathers have done, but what they should have done."

The next paragraph, number ten, does not seem to belong here. Fitted between quotes of Latimer is a listing of other sixteenth century reformers and the assertion that they were men of learning who opposed Rome because as priests they had seen how bad Babylon really was. There is no citation and none needed. Such a statement would be quite expected from any reader of D'Aubigné.

The eleventh paragraph in chapter fourteen is also quoted again from Hugh Latimer, and again the citation is his sermon. But once more, as one by now would expect, the passage comes from D'Aubigné, and only two pages following the previous quote. At the risk of boring the reader, I again have placed the two passages side by side to show that Mrs. White has sometimes followed D'Aubigné's use of ellipsis.

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word." [GC has here, in its attempt to follow D'Aubigné, added ellipses, but in so doing has followed D'Aubigné in slightly distorting the meaning, for in Latimer's original it is God who is obeyed and his word receives "credence." The quote follows, continued without a break from the previous quote on p. 85: "There is not king, emperor, magistrate, and ruler, of what state soever they be, but are bound to obey this God, and give credence unto his holy word, in directing their steps ordinally according unto the same word."]

The rest of the quote is correctly cited from pages 96-97. D'Aubigné has not only altered words, but skipped ten pages without giving any indication of having done so. GC follows this ten-page skip, also without giving any indication, but does correctly use end quotes and begin quotes instead of ellipses. The 1884 edition of Great Controversy quotes D'Aubigné almost exactly, but without citation. See p. 172. The 1888 edition is exactly like it.

Mrs. White did not possess in her personal library Latimer's works.

Mrs. White

"Now I would ask a strange question," said Latimer. "Who is the most diligent bishop and prelate in all England? . . . I see you listening and hearkening that I should name him . . . I will tell you: it is the devil . . . He is never out of his diocese; call for him when you will, he is ever at home; . . . he is ever at his plow. . . . Ye shall never find him idle, I warrant you. . . . Where the devil is resident, . . . there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of candles, yea, at noondays; . . . down with Christ's cross, up with purgatory pickpurse; . . . away with clothing the naked, the poor, and impotent, up with the decking of images and gay garnishing of stocks and stones; up with man's traditions and his laws, down with God's traditions and His most holy word. . . . O that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!"

D'Aubigné, p. 767.

"Do you know," said Latimer, "who is the most diligentest bishop and prelate in all England? . . . I see you listening and hearkening that I should name him . . . I will tell you. . . . It is the devil. He is never out of his diocese; ye shall never find him out of the way; call for him when you will he's ever at home. He is ever at his plough. Ye shall never find him idle, I warrant you. Where the devil is resident--there away with books and up candles; away with bibles and up with beads; away with the light of the gospel and up with the light of candles, yea at noondays; down with Christ's cross, up with purgatory pickpurse, away with clothing the naked, the poor, and impotent, up with the decking of images and gay garnishing of stocks and stones; down with God's traditions and his most holy word. . . . Oh! that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnel!"<sup>15</sup>

Paragraph twelve is the last paragraph to deal directly with the English Reformation. Here Mrs. White states concisely the thesis of this chapter and what I believe to be the main thesis of the entire volume. These reformers, like all those who had gone before them, were united in one grand principle: the infallible authority of the Bible. They resisted all other claims and yielded their lives rather than surrender their faith in God and His Word.

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15. Again the reader will note that Mrs. White and D'Aubigné occasionally disagree on use of ellipses, punctuation, and word usage. D'Aubigné is again putting in quotes many of his own paraphrased sentences of Latimer's sermon. Mrs. White's editors have followed his selection as closely as possible, even to the use of ellipses, where he is correct, but elsewhere have corrected him by adding ellipses where needed: after "devil" (line 7), after "home" (line 9), after "plow" (line 10), after "you" (line 11), after "resident" (line 12), after "noondays" (line 17), after "pickpurse" (line 19); or by using the correct words as in the first few lines. The editors have failed to make one needed correction: there should be ellipses after "diocese" on line 9. Once again the 1884 edition of Great Controversy quotes D'Aubigné almost exactly, again without reference. The 1888 edition is again exactly like it.

There follows, appropriately, the last words of Hugh Latimer as the flames sprang about him. The citation given is the Works of Hugh Latimer, vol. I, p. xiii. But the exact quote is given on page 854 of Foxe's Martyrs. In view of the method I have outlined above, it seems unlikely, though possible, that Mrs. White searched the works of Latimer for this quote. More likely she got it directly from Foxe. The editors probably did not know it was there, and needing to find some source for the quote, took the trouble to find the statement in Latimer's works.<sup>16</sup>

In this second sample, Mrs. White has not followed D'Aubigné nearly as closely as she followed Wylie in the first. Whereas in the first sample she used thirty-six paragraphs to summarize thirty-three pages and used one other main source, Bonnechose, in the second sample she has based her twelve paragraphs on sixty-one full pages of D'Aubigné, and again used at least one other source, though in this sample it can only be inferred on slight evidence that the source is Foxe. Another difference is that in the second sample her editors have cited primary sources which Mrs. White had never seen, but simply copied from D'Aubigné.

The similarities in the two samples far outweigh the differences. In both Mrs. White is selectively condensing one source, and in both she is incorporating into her text historical errors.

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16. It is of interest that Mrs. White did not own a personal copy of Foxe. This of course does not prove that she did not use it, but does make this conclusion more tentative than if she did. The reader is reminded that I am not using the presence or absence of a book in her library as hard evidence, for of course she had access to numerous other books, but only as additional evidence to support the more substantive arguments put forward in the text.