

"BE THOU FOR THE PEOPLE TO GODWARD."

EXODUS. 18-19.

# Christian Nation

A JOURNAL OF ENLIGHTENED STATESMANSHIP,  
SOUND PUBLIC MORALS, CHOICE LITERATURE, GENERAL INFORMATION.

Conducted by JOHN W. PRITCHARD, Tribune Building, N. Y.

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## Principal Articles in This Number.

William of Nassau, the Silent  
America's Debt to the Negro  
What the Future Will Show  
Neither Shylock nor Fagin  
Men, Measures and Morals  
The Baptist Church in New-York City

—Editorial

### POEM.

"Ecce Homo!" A. G. Listener, New-York

WHAT OTHERS THINK.

William the Silent The Rev. David G. Wylie, New-York

NEWS OF THE WORLD.

For One Week Compiled from the Daily Press  
THE SABBATH-SCHOOL LESSON—"SOLOMON'S  
SIN."

The Lesson Analyzed and Taught Pater Familiae  
For the Lambs of the Flock Miss E. J. Crothers  
Solomon's Sin Joseph Bowes

### CORRESPONDENCE.

Among the Vermont Mountains The Rev. S. J. Crowe  
THE OLD ARM CHAIR.

A Mother's Soliloquy Harriet S. Pritchard, Brooklyn  
Rosie's Geranium Observer, New-York

[Much other interesting and instructive matter, not indexed, will also be found in this number.]

—God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

NUMBERS 2, 3 and 4 of the CHRISTIAN NATION are now exhausted, but until further notice new subscriptions may begin with the first issue of October, number 5. Our friends will be pleased to learn that our list continues to increase very rapidly.

In his campaign work Mr. St. John has shown himself a debater of rare attractiveness and power. His loyalty to Prohibition has long been known and admired, but many thousands, and especially in the East, have been delighted to learn for the first time that he has also a broad grasp and thorough knowledge of national questions, men and measures, and that he is a Christian, a scholar, a statesman and a patriot. It would be of vast benefit to the cause of public morals if he could be kept in the lecture field permanently. His occupation should not be permitted to end with the political campaign.

A TRULY Christian hero was William of

Nassau, surnamed the Silent, prince of Orange, founder of the independence of the Netherlands, and a martyr to religious and political freedom. To him we are more deeply indebted than is generally owned for the enunciation of many of the grand principles upon which are founded the modern Republics. And it is our rare good fortune just at this opportune time to be able to present to our readers two well written articles descriptive of his times and his character, and setting forth his claims as a political and religious reformer, well worth the study of those now engaged in a similar work. The articles, the first of which we present in this number, are by the Rev. David G. Wylie, of this city.

THOSE who are directly in charge have been endeavoring for some time to raise funds for the removal of the college in Liberia from its present location to a site on St. Paul's river, healthy, fertile, and convenient to the capital at Monrovia, the Liberian Government having donated one thousand acres of land for the use of the College. The plan is to build up a College for industrial as well as scientific and literary education, not only for the colonists but for the native tribes, drawn more and more to seek commerce and culture in the Liberian Republic. As the Negroes forming the African Republic were placed there by the United States, and are in large measure the descendants of those who were for two centuries held by our nation in bondage, it is our duty and ought to be our pleasure to assist them in every way we can, and especially now when so favorable an opportunity is furnished. The Gospel and education are the great need of the Negro both in Liberia and in our own country, and as from the dark South and the still darker Continent, there comes the cry for "Light, more light!" America will prove recreant to its trust as in God's providence the keeper of this people if it does not heed their cry. Evidences of the capacity of the Negro for improvement continually increase; they are helping themselves as far as they are able, but at the point of their need America must meet them with prayers and treasure.

## WHAT THE FUTURE WILL SHOW.

The "battle of the ballots," as the daily press alliteratively style an election, will be over when this number of the CHRISTIAN NATION is taken up for perusal by its more distant readers, but the battle for Prohibition will not be over; and we want to suggest that during the interval of quiet before another election will be a most favorable time to discover the real convictions of many intelligent political journals on this question. They dare not express them during a campaign, "lest any question be obtruded into the national campaign which belongs properly" anywhere else you choose to relegate it. But after election, having hoodwinked Christians into believing that Prohibition is not a national question and must be ignored in a general election, it suddenly flashes forth again as "the burning question of the hour," and these same deceived Christians talk to one another about "what a fearless champion of Prohibition and Christian morals" is this, that and the other daily journal. The following extract was taken from a Republican daily that has throughout the campaign vehemently urged Christians to abandon the only party that has the courage of its convictions on this question: "Upon what does the success of the liquor-traffic depend? Upon debased manhood, wronged womanhood, defrauded childhood. It holds a mortgage over every cradle; a deed written in heart's blood over every human life. Shall mothers know this and be silent? Shall fathers understand and be indifferent?" If this picture be a true one,—and it is a true one,—is Prohibition a state question only? Is it not as national as are manhood, and womanhood and childhood? The editors of these journals are not idiots. They know the truth, but wilfully pervert it, and their own conduct at other times condemns and criminales their campaign tactics. The election will be over when these lines are read, although as we write it is still to come; but we have no doubt of the defeat of the Prohibition party. And we ask these Prohibitionists who have helped defeat it, to watch the daily journals from this on, and read in their attitude toward Prohibition the

importance. Their differences with the former are in holding Arminian views, in practicing open communion, and in not believing Baptism to be pre-requisite to the Lord's Supper. They were strongly anti-slavery, and since the abolition of slavery they are not increasing as before. Their ministers are in large part uneducated men, though they have Bates' College in Maine, one at Harper's Ferry, and another at Hillsdale, Michigan. They report 2,000 churches, 1,200 ministers, and 96,000 members.

The Seventh Day Baptists dissent from the regular Baptists only in denying the change of Sabbath from the Jewish seventh day to the Christian first or Lord's Day Sabbath. They existed in England soon after the reformation, were first organized in America in Newport, Rhode Island, in 1665, and still have churches in that state, in New-York, New-Jersey, Virginia, and Ohio, and a few isolated churches in some other states. They number about 80 churches, 80 ministers, and 8,000 members. Zealous and devoted Christian workers, they maintain several missionaries in China and elsewhere.

The Winebrennarians, so-called from their founder, originated in Pennsylvania in 1830, are Arminian in doctrine, like the Methodists in church government, but have no bishops, and practice feet-washing as a religious service, though they do not claim that it is an authoritative church ordinance. Located chiefly in the Middle and Western states, they have about 350 churches and 36,000 members.

The Dunkards or Tumblers receive their designation from their mode of immersion. The candidate goes into the water upon his knees, is pushed forward under the water by the administrator, and this is repeated three times. They call themselves German Baptists, and number about 10,000 members, almost wholly located in Pennsylvania.

In this city there are 47 Baptist churches and missions, which are nearly all connected with the regular Baptists; three of these are colored Baptists, and one of them is perhaps the largest and most flourishing of our Chinese Missions. Within the present year Dr. McArthur's congregation has completed a magnificent church and lecture room in West fifty-seventh street, which is among the finest church edifices here, and in some respects exceeds all others. The American Baptist Publication Society recently in session in Detroit, reported its receipts during the year for business, missionary and Bible purposes, as almost \$600,000. The Southern Baptist Convention lately met in Baltimore, represented 948,000 white and 833,250 colored Baptists in the South; the colored Baptists being one in six of their entire colored population. They have in Kentucky 1,300 churches, and had there 6,023 Baptists last year, a net gain of 3,053 members. The Liberal Baptist Year Book for 1883, edited by the now famous Rev. G. H. Ball, D.D., of Buffalo, includes bodies called the Free Will Baptists, the General, the Separate, the Free Christian, and the Church of God, and reports in all these 3,869 churches, and 168,445 members.

### "ECCE HOMO!"

A. G. LISTENER, NEW-YORK CITY.

Behold the Man, the only Son of God,  
Who left his heavenly throne,  
And veiled his glory in human form,  
To seek and save his own.

For this he suffered taunt and shame,  
Smiting, scourging, thorny crown,  
The cruel soldier's mockery, the rabble's rail,  
And Herod's angry frown.

The weary march to Calvary, the piercing nail,  
And saddest thought of all,  
The hiding of his Heavenly Father's face  
And darkness like a pall.

Which wrung from him that one distressful cry,  
My God, why Me forsake?  
He underwent all this to save but you  
For his own name's sake.

Behold the Man! O sinner, see!  
Look and behold him well:  
For in him doth all the fulness  
Of the Godhead dwell.

For you the thorny path of earth he trode,  
The broken law fulfilled;  
For you he marked the straight and narrow road,  
Its pitfalls filled.

Ascending upon high victorious he sits  
On God's right hand;  
And pleads for you his finished work.  
Believe—'tis his command.

Your Elder Brother calls! say not to-morrow;  
Haste, make no delay;  
This is his day of grace. O come!  
Why do you lingering stay?

Behold the Man! O seeker! there is he,  
Look not with skeptic eye,  
He is the way to life; him follow now.  
Why should you wait and die?

Fly from the wrath to come for rebels stored;  
Against that day prepare.  
By casting on him now thy every care;  
Delay is Satan's snare.

He came to seek and save the lost;  
Does that mean you?  
Then flee to him, the Way, the Life,  
So plain in view.

Behold the Man! O weary pilgrim, look;  
He took from out thy path  
The stumbling-block, and made it smooth,  
That you might flee from wrath.

His wings, like shields, are round thee spread,  
To guard thee from all harm,  
And he to hold thee up has pledged  
His strong right arm.

Yea, all thy tears are written in his book,  
Are precious in his eye.  
The numbers of your hair he marks,  
And hears your every sigh.

Your hidden thoughts are naked to his view,  
Then tell him all;  
And he will bear your burdens all for you,  
Or great or small.

Behold the Man! O dying Christian look  
On him who went before,  
As on the banks of death's dark stream  
You stand—all doubts ignore.

He will not leave you now in this  
Your hour of greatest need;  
But bring you safely through its depths,  
In safety and with speed.

Cling now closer to him than thou  
Hast ever done before;  
'Tis but a step, the victory won,  
You're on the other shore.

THERE are many ways in which it would be well for us all to carry our childhood with us, even on into old age, if it were possible, in its trustfulness and open-heartedness, and willingness, not only to love, but to show that we love, as well. Why, that last alone would cure many a heart-ache of to-day.—[May F. McKean.

THERE is blessed peace in looking for nothing but our daily task and our portion of Christ's cross between this day and the appointed time when we shall fall asleep in him.—[Bishop Wilberforce.

### WHAT OTHERS THINK.

#### WILLIAM THE SILENT.

THE REV. DAVID G. WYLLIE, NEW-YORK CITY.

On the afternoon of October 25, 1555, occurred one of the grandest events of history. Estimated by its importance to mankind it has rarely if ever been excelled.

In the old city of Brussels, in the Netherlands, rich and populous, a brilliant course of people had assembled to witness the abdication of Charles V., the greatest Emperor since the days of Charlemagne. By handing over his vast empire into the possession of his son, Philip II., of Spain, in one short hour he was to change the destinies of half the globe.

The extent and magnificence of the preparations corresponded to the world-wide importance of the event about to transpire. The palace in which the brilliant throng assembled was historic. It was built by John II. about 1300, and was the home of the Brabant dukes for nearly three centuries. It presented, on this occasion, the most exquisite appearance. Finely situated in the principal part of the city and surrounded by groves and parks, it attracted the attention of all. In the interior the walls were hung with magnificent tapestry; while on this occasion there was a wild profusion of garlands and flowers. Within the palace a spacious stage was built with seats for the throng of spectators. In the centre of this stage was a canopy beneath which were placed three gilded chairs for Charles V., Philip and Mary of Hungary. All was done that a luxurious and sensuous age could do to make the scene brilliant and imposing.

The vast audience was seated. Spanish soldiers kept guard at all the doors. It was a momentous hour! All was expectancy. But the vast and gay throng was not kept long in suspense, for as the clock struck three, Charles V., the Cæsar of his age, the hero of a hundred battles, appeared leaning upon the arm of William of Orange, and followed by Philip and Mary of Hungary, accompanied by a glittering throng.

We have presented by this opening scene, which Motley paints so vividly, not only the principal characters in the drama of that tragic century, but also William Prince of Orange, afterward to be called William the Silent, around whose name, character and heroic achievements our thoughts are now to clustre.

But, before dismissing this imposing scene from our minds, it is necessary to say that on that stage were some of the greatest characters of history, who played most important parts in the age in which they lived. Or, as Motley, after naming some of the leading personages, remarks: "Such were a few only of the most prominent in that gay throng—how many of them passing through all this glitter to a dark and mysterious doom! Some to perish on public scaffolds; some by midnight assassinations; others, more fortunate, to fall on the field of battle—nearly all, sooner or later, to be laid in bloody graves."

We are now to enter upon the study of one of the greatest characters of history, for the

name of William the Silent shines among the brightest in the coronet of time. He challenges the admiration of friend and foe. Upon his brow the amaranthine chaplet of glory, placed by the affections of a grateful nation, will remain until the course of time is spent and the mighty ages cease to roll.

To comprehend the "times which have stirred men's souls," we must know the men, their exact place in history, their relation to the past, and their influence on the future. To learn these shall be our first object in paying our tribute of praise to the illustrious name of William of Orange.

By a strange historical coincidence the character and achievements of William are not as familiar as their merits deserve. Until recently the veil of obscurity hung over him. The darkness of three centuries enshrouded him. But the sun of historical research melted away these heavy clouds, and now his character looms up in its vastness, beauty of form and symmetry of proportion. He is a landmark for the ages. To humanity he is like a mountain standing on the distant shore of the vast ocean, a joy to the storm-tossed mariner.

What, then, was the time in which William lived? A correct reply to this inquiry will afford us help in the solution of the problem before us.

We have already seen Charles V. leaning upon the shoulder of the young Prince of Orange at his abdication. This was in 1555. It was a pivotal point in the history of the world. Of this period a certain writer says: "Cut out the chip of history between the preaching of Luther and the recognition of the throne of William III. by Louis XIV., and you have a turbulent, stormy period. The political and religious world were full of darkness, while angry lightnings darted across the sky, and the muttering thunder shook the heavens.

We may sketch, briefly, the leading characteristics of that brilliant era, beginning with the close of the fifteenth and extending to the middle of the seventeenth century; a period of history glittering with great names which fairly dazzle us.

The time of William is the boundary line which marks the transition from the Middle Ages to the glorious dawn of modern civilization. Everything was astir. The air was full of new life. The world, locked in the ignorance of centuries, like a giant startled from his slumbers, sprang into new activity. Energy of thought and action pervaded all the departments of civilization. William's century, in some respects, resembles our own. Then began the mighty impulses which produced the nineteenth century.

It was the period of the Renaissance in literature, when the master thoughts of the world, buried for ages, were brought forth and given to the western world. There was new life in art. It was the age of Raphael and Michael Angelo, of Leonardo da Vinci and Albrecht Durer.

The political world deserves careful notice. Monarchy gained power over feudalism. The great nations which were to shape modern Europe were rising out of the darkness. It

was an age of conquests; of vast armies and mighty battles. The nations knew more of the arts of war than of peace. In the religious world all was instability and dissatisfaction. There were mighty moral earthquakes which shook the world of religion to its very centre. In the religious sky there were few bright spots. A heavy cloud of death hung over the church. Corruption, passion, and selfish ambition ruled the holy of holies. Angry lightnings flashed along the sky, overhead ominous thunders muttered. The whole world felt the coming tempest which was to overturn and level to the ground the existing institutions of fraud and corruption. It was a grand age! a wonderful age! and yet it was a rough age, and demanded strong characters, and men of unbending wills. With Machievellian ideas prevalent in the minds of some of the greatest rulers of the age, there was a loud call for men of high integrity and spotless purity. It was the era of St. Bartholomew massacres, of burning, burying, drowning, and hanging, of secret intrigues, of religious persecutions; an age when the dogs and tigers of war were let loose, and the wild whirlwind of fire and sword did its terrible and bloody work. And into such an age William was born. Upon such a world-wide stage he leaped, in the youthful hour of life, and played with consummate art, his part in the wild tragedy in which were such characters as Charles V., Philip II., "Bloody Mary" of Scotland; Maximilian; Louis XII., and Francis I., of France; Henry VIII., Edward VI., and Elizabeth of England; Duke Alva, Alexander of Parma, Admiral Coligny, Luther, Erasmus, Calvin and John Knox.

So much for the age, the theatre, the actors. But just what was William's part? What role was he destined to play? What problems was his life to solve? Answer these inquiries, and our endeavor to present the life and character of William of Orange will be accomplished. And these thoughts may serve as a text for all that follows. The life blood of William was poured out upon the altar of his country in his successful endeavor to maintain the political rights of the Netherlands, and to give the liberty-loving citizens the right to worship God according to the holy instincts with which he has endowed humanity, and according to the plain revelation which he has made to the world.

The one thought which thrilled the heart and nerved the arm of William was liberty! Liberty! It is the motor power of all free action. It springs eternal in the breast of Africa's slave, and in the monarch on his throne ruling half the world. Personal liberty, Netherland liberty, was the watchword of his life, the mighty thought urging him forward, and winning for him the triple title of Statesman, Hero, Martyr.

But to understand clearly the nature of that long struggle between Spain and the Netherlands, a conflict protracted through more than two generations, a brief historical *discursus* becomes necessary in which the relation of

Spain to the Netherlands, and the manner in which the bitter antagonism between the two governments arose, will be pointed out.

A glance at the map of Europe during the sixteenth century will show that the Netherlands occupied the Northwest corner. They are a low, swampy region snatched from the wild German ocean by a race of bold, fierce men who conquered the waves, and protected the fertile soil by a vast system of dykes for which Holland is to this day justly celebrated. The provinces were growing up for centuries. They were rich and populous and coveted by the different nations of Europe. But the people of the Netherlands were on the alert. They were liberty-lovers and guarded their interests with vigilance. They resisted every encroachment on their liberties. Their opposition to tyranny was as noble as ever fired Grecian or Italian breasts. For centuries their government was Democratic. Even in the earliest times, when the people were emerging from semi-barbarism, they elected their chiefs from the people and carried the victors on their shoulders. They were bold men of the sea who laughed at its storms. Freedom was the air which vitalized them. And just here comes in the importance of the relation of Spain to the Netherlands. By a fortunate marriage Charles V. became the hereditary possessor of these domains. By his abdication he passed them into the hands of Philip II., who thus became their hereditary possessor, and it is with him that we have now to deal. Philip did not become *king* of the Netherlands. In Naples and Castile he was king. But the provinces knew no such a name. Philip inherited the power of Count or Duke. He had the right to govern the Netherlands only on certain conditions prescribed by the charters. To these he agreed and swore to preserve them inviolate on his assuming the crown. And here we have one of the causes of the revolt; Philip, instead of keeping his oath, violated the rights which he promised to guard, and sought to rule with absolute power. When he became king of Spain he endeavored to wrest from the Netherland Provinces the existing constitutions.

There was another cause. It was the desire for religious liberty. Into the hearts of the free people of the Netherlands, the seeds of the reformation fell. Eloquent, fiery preachers from France with true Huguenot blood in their veins, and books and literature from Germany, gave the reformation a strong footing in the provinces. Heresy was a plant of luxurious growth in the Netherlands. But Philip was a tyrant and hated civil liberty. He was a bigoted Catholic and shuddered at any departure from the ancient and established faith. His father, Charles, it will be remembered, presided at the imposing Diet at Worms, before which Martin Luther was tried. He sought to arrest permanently the progress of the reformation at that time, but in vain. Philip, in turn, took up the cause of the church and resolved to hurl the power of the Spanish world-wide empire across the path of the reformation. For, look which way he would, he saw that heresy, the "hydra-headed monster, had already extended its coils through France, while its pestilential breath was now wafted into Flanders, from the German, as well as the French borders."

Here, then, were the two causes which plunged almost the whole of Europe into deadly conflict. They were civil and religious liberty, which Philip resolved to crush, and the Netherlands resolved to maintain. Around this central point whirled the vortex of war, pestilence and death for more than two generations.

[Concluded in Next Issue].

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Annuling the Ninth Commandment  
Stories of Christian Heroism  
The Bible in the Schools  
Results of the Election  
Universalism

—Editorial

## WHAT OTHERS THINK.

William the Silent (Concluded) *Rev. David G. Wylie, N. Y.*

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A Victorious Army on a Bloodless Field *Original*  
Little Bell *American Reformer*

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—God, who is the source of all authority, has appointed our Lord Jesus Christ the Ruler of Nations. The Bible, God's revealed Will, contains law for Nations, and is the standard by which all moral issues in political life are to be decided. National acknowledgment of this authority, and obedience to this law, constitute a truly Christian Nation.

It is pleasant to be appreciated. A physician in a neighboring city, who is a reader of our Journal, handed a few copies of it to a neighbor, and the result was that his neighbor has become a subscriber. In sending us his neighbor's check for a year's subscription, the Doctor says: "Would it be a good plan for me to send to you a list of names that might become subscribers to the CHRISTIAN NATION? If you should send sample copies, would it be a good plan to mark out, so as to attract attention, the Prospectus of your paper, and especially mark out the Bible Literature—the Sabbath-school Lesson—the 'Lesson Taught,' by 'Pater Familiae,' and the others, as the valuable Sabbath-school Lessons just captured him (his neighbor) as a subscriber." This incident serves to illustrate the success attending our Journal wherever it is introduced. It pleads its own cause, and in the case referred to, won its way to the heart, the head and the pocket of a Bible class teacher

in the celebrated John Wanamaker Sabbath-school of Philadelphia.

THE utter recklessness of political organs was never more plainly seen than during the closing days of the campaign. It was obviously impossible to know with any degree of certainty what the result of the election would be in many of the states, and yet these organs did not hesitate to announce with the positiveness of prophecy many things which the facts have since flatly contradicted. This recklessness among newspapers is said to be "amusing," but the same thing practiced by men in their daily associations is properly denounced as lying. Call it by what name we choose, it is always contemptible, and both the paper and the individual practicing it are equally untrustworthy and dangerous. And we charge upon the daily political press a large degree of the astonishing disregard of moderation and honesty so alarmingly prevalent, not only in politics, but in society and in business as well. A depreciation of the moral force of the ninth commandment by the press produces a similar indifference as to the evil of lying among the people.

WE have arranged for short original stories by a writer who is well known in religious circles, and who is a frequent contributor to the Christian press of this and other cities—a devoted minister whom we have heard compared to Bunyan, rich in imagery and quaint in style. In submitting his first story, which we publish this week, he says: "I send you my first installment in line of previous instructions . . . to appear in your growing paper. My design is to write short stories of the mighty heroes of Christ and the faith, a story every week, God giving strength. My aim is to awaken the old martyr spirit in defence of the truth, so far as God is willing to make us instruments in this direction. We know that the souls of those who were beheaded for the sake of Jesus and his testimony shall reappear, which means that the same spirit shall be found among men in the latter times."

This week's story, "A Victorious Army on a Bloodless Field," is of thrilling interest, and

full of Christian heroism. We are glad at heart, and deeply sensible of God's blessing upon our enterprise, evidenced in many other ways, but especially also in that we have been enabled to add this accomplished servant of the Master to our writing staff, which already included so many men and women distinguished for their devotion, ability, and literary attainments.

## THE BIBLE IN THE SCHOOLS.

As men grow more and more to see that the child is father to the man, the question, What shall we teach? is a living thought of ever increasing importance. The infidel has it in his mind and is continually seeking to divest all teaching of a religious color. The Roman priest has it in his mind and ever seeks to continue the ignorance which is the mother of devotion to his impostures. The Woman's Christian Temperance Union have it in mind and seek to secure scientific temperance instruction in the common schools. Christians in general are getting this idea in their minds and are discussing Christian education, and if their political theories would allow of it are anxious to have the Bible read by their children. The Episcopal Congress in Detroit has recently been discussing the subject, and indeed everywhere it lies so near the surface of public thought that but a slight agitation would be required to bring it into general prominence.

This solicitude on all hands is but a sign of clearer and wiser thinking, a grasping of the truth that if we seek certain effects we must consider and provide for the causes which produce them, a better knowledge of human nature and of the way in which men are moulded. God, who does not need to learn because he is infinite in knowledge teaches us this through Moses when he says: "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children."

The first proposal that we are aware of for the founding of free public schools came from the great German Reformer. If ignorance was the best condition to produce faith in the Pope, intelligence was no less requisite to se-



favor of their views. In a short time their theory became again the prevalent belief, and is so still; though some among them yet hold with Ballou that the punishment of sin is wholly in this world, and that all at death enter upon heavenly felicity.

Since 1840 the theory of a future punishment and ultimate restoration and salvation has steadily gained favor. They claim that a large majority of their ministers and members believe that all who die in sin carry their sinful character and its penal consequences with them into the future world, and that they shall be saved only because at some point in eternity they will cease to sin and will comply with the conditions of salvation. Their authorized statement of faith was adopted at Winchester, N. H., in 1803, and is still approved by their general convention as the basis of fellowship. It is as follows:

"Article I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

"Article II. We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

"Article III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works, for these things are good and profitable unto men."

Their form of organization has varied somewhat, yielding to the demands for individual freedom, for congregational independence, and for church authority and unity. About fifteen years ago the convention adopted a general plan, which gives to the general convention jurisdiction over all Universalist ministers and organizations, to the state convention jurisdiction over all within state limits, and to the parish or "association of persons for religious improvement and the support of public worship," the jurisdiction over itself, which as a congregation manages its own affairs. This last is not definitely settled, for some insist and maintain in practice that the church or membership is the primary body, and others wish to have both a parish for secular matters and the church membership within the parish to have control over all religious and spiritual matters.

In this city there are only *four* Universalist organizations: but as these are also Unitarian, there are *three* Unitarian congregations, which are also Universalist or substantially so, though this is not included in their public creed. They make moral reform a prominent feature of their religious work, and have done good service against slavery and the liquor-traffic, but also have been the prominent advocates of capital punishment abolition. With many of them and the constant published themes of their pulpit in this city, the preaching in both Universalist and Unitarian churches is not so much gospel, nor even Bible subjects, as it is the current literary, moral and political

questions of the day. It is safe to say that the gospel of salvation by Jesus Christ and him crucified, of sin and its odiousness to God, and the divine penalty provided in his just government, of atonement and redemption by the blood of Christ, of regeneration by the Holy Spirit, and of the Bible as the inspired and infallible rule of human conduct, has no adequate presentation by any of them. Through want of these, uttered with line upon line and with precept upon precept in the ears of their hearers, men are left to the natural tendencies of our fallen nature, which are to "wax worse and worse," and to "be ignorant of God's righteousness, and go about to establish their own righteousness and not submit themselves unto the righteousness of God." Thus ministers and people are under influences which induce self-sufficiency, pride and sin, and the appointed means of holiness and salvation are only partially if at all employed. Yet it must be admitted that many of them show lives of unquestioned morality, purity and loveliness. Let us hope that it is not wholly outward, like that of the young man whom Jesus loved.

## WHAT OTHERS THINK.

### WILLIAM THE SILENT.

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(Concluded from last week.)

And here William of Orange steps upon the stage. He is just in time to rescue civil and religious liberty and to bequeath it as a precious legacy to succeeding ages. For, with a courage whose equal the world has seldom, if ever, seen, he resolved to thwart the purposes of the King of Spain. And here begins that long struggle, that life of trial, of broken fortunes, of desertions by friends, of abject poverty, and at last a martyr death at the hand of the assassin upon the altar of his country.

But before entering upon that long struggle we must ascertain William's relation to the Netherland Provinces, and the way he came to antagonize Spain. William of Orange was born in the Netherlands. His ancestors were among the nobility for ages. He inherited vast possessions and an illustrious name. When a youth he was placed at the court of Charles V., with whom he soon became the favorite. Few of the profoundest secrets of state were kept from him. Providence was silently training him for his great mission. He was brought up behind the curtains of that grand stage upon which were daily enacted the world's dramas. At the early age of twenty-one he stood at the head of the Spanish troops in the Netherlands.

About this time occurred the event which colored his whole life, and gave to him the cognomen of William the Silent. Philip of Spain and Henry of France were engaged in war. But a treaty of peace was resolved upon. William was in France as a hostage to the King. While hunting with Henry in the forest of Vincennes the King revealed to him the plot into which he and Philip had entered. It was to extirpate heresy by a wholesale slaughter of heretics. In the most confiding

manner the King entered in the details of the inhuman scheme worthy of the age of Catherine de Medici. The plan was to arrange a "Sicilian Vespers" for the Huguenots of France and the converts of the new religion in both realms. There the horrible work of butchery was to begin and there the Reformation was to perish. William was at this time a devoted Catholic. During the recital of this vile scheme he was horror-struck and sickened at the blood-thirsty delight of Henry, but he held his peace and kept his countenance. From this occurrence, and his habitual silence on great occasions, he was called William the Silent.

William was now master of a profound secret. He saw clearly the policy of the Spanish government. From that hour he and the King of Spain were deadly enemies. He comprehended with unerring instinct that it was Philip's purpose to crush civil and religious liberty forever. He resolved to oppose him. And here the unequal contest begins. On the one side were Philip and the Spanish Empire; on the other William of Orange and seventeen small provinces. Practically it was one man against the world. For during that long and bloody struggle, William was the guiding star of a whole nation. He fought in the cause of humanity, of right, of God. And doing so he drove inhuman tyranny from the Netherland realm.

But was William of Orange, God's servant in this holy cause, justified in heading the Revolution, or what, at last, turned out to be revolution? To this it must be replied that he never sought revolution. He recognized the right of the Spanish government as long as it subserved the ends of true government. William the Silent firmly believed with the American patriots, two centuries later, that long established governments should be changed only for the gravest causes. But oppression and tyranny were sufficient causes. Revolution is the last resort; but when the circumstances clearly demand it, then resistance to tyrants is a duty to God.

Who doubts, now, that the Americans were justified in divorcing themselves from the tyranny of England? George III. was guilty of a long, black catalogue of crimes. He was deaf to the entreaties of humanity and to the voice of consanguinity. But turn to the Dutch Republic two centuries earlier, of which William the Silent was the virtual father and founder, and we find every crime of which George III. was guilty, magnified fourfold in Philip of Spain, the most execrable name that stains the page of modern history. And a few comparisons between the American and Dutch Republics will make it apparent that the obstacles in the way of the former were less formidable than in the way of the latter.

The Americans cried out against taxation without representation. But what were taxes on tea and paper compared with the enormous taxes imposed by Spain at the rate of one, five and ten per cent? The Americans paid dearly for luxuries and even for necessities. The people of the Dutch Republic were taxed for necessities also. But for far more. They

paid the cost of war against themselves, and for exterminating the Huguenots in France, their brethren in the ties of religion. The Revolutionary War in America lasted eight years; the Revolution in the Netherlands sixty-eight. George III. swarmed the country with mercenary soldiery and turned upon the helpless colonists the savage Indian with tomahawk and scalping knife. These were horrible indeed. But German mercenary and American Indian were not as cruel as the inhuman Spanish soldiers thirsting for blood and greedy for gold. The most appalling scenes of the colonial wars are not to be compared with the horrors inflicted by the Spanish soldiers under the command of Duke Alva, Requesens, and Alexander of Parma. Philip had at his disposal the best disciplined troops, and the most skilful generals of Europe. This whole period is a record of their brutal deeds. The earth shook with the tramp of armed hosts. War's hot breath swept like a monsoon over the land. The heavens were brass. The clouds dropped blood. The heart of christendom stood still at deeds of murder which no pen can paint, nor tongue can tell. The wildest imagination fails even to fancy them. Gladly would we throw the mantle of charity over these scenes of butchery and attribute them to the age. But loyalty to history forbids this. The policy which the Spanish government pursued in the Netherlands cannot be excused or palliated. The universal voice of history condemns Philip II. to eternal infamy.

And now, let us pause and draw aside the black veil of history, and gaze for a moment upon the wild scenes enacted on the tragic stage on which William played. Only in this way can we learn the story of Netherland wrongs, and the power of that sword against which William fought with such heroic valor.

While carrying on the war against heretics on one occasion, Duke Alva sent the terrible order, "not to leave a single man alive in the city, and to burn every house to the ground." At St. Naarden five hundred were massacred in a church, with sword and dagger, after entertaining the Spaniards at a sumptuous banquet. At Harlem twenty-three hundred were butchered in cold blood. At Antwerp eight thousand human beings were slaughtered with a barbaric ferocity which no savage tribe could equal. The Antwerp fury was more terrible than the St. Bartholomew massacre which cast an Egyptian gloom over all Europe. The historian writes: "All hell seemed emptied of its fiends."

And these are a mere mention of the mildest scenes in which lust, vengeance and avarice for gold did their inhuman work.

But worse horrors were in store for the virtuous people of the Provinces. Another gigantic engine of destruction was sent against them. It was the church of Rome, that proud tyrant, more intolerant than in the days of Hildebrand and Innocent III. The church of Rome was saying in her heart, "My kingdom shall encircle the globe. Asia—that world of the hoary past; America—that world of the brilliant future, shall meet at my foot-stool. Europe shall bow and worship me as

God. My throne shall overtop the Rocky Mountains and the Himalayas. The Missouri and the Ganges shall float my revenues. The waves of every ocean shall waft the gold and homage of the gorgeous East and the mighty West to this eternal city. Beyond, where Alexander trod, beyond where floated Cæsar's ensigns, shall stand the pillars of my dominion, a dominion to which heathen and heretic shall submit or perish." It was the church, dearer to Philip than life, which introduced into the Netherlands the Spanish inquisition, that terrible instrument of torture. It was a court subject to none and giving account of its proceedings to none. It arrested all classes of citizens on suspicion. It met at midnight. It condemned without proof of guilt. Its cruel work went on day and night. Thousands were tortured on the rack and languished in loathsome prisons. Thousands were burned, buried alive, strangled, hanged, and tortured to death for crimes of which they never dreamed, and of which there was not the slightest shadow of proof. The whole population of the Netherlands was by actual decree sentenced to death. The Spanish Inquisition and the Blood Council, who can tell the agony which they inflicted! They made the savages of America and India shudder at the name of Christianity. Brothers, husbands and wives were compelled to bear witness against each other. We tremble to-day at the black deeds of Tittleman and Cardinal Granvelle. Whole families were put to death for holding family worship. A man did not dare to read the Sermon on the Mount by his own fireside. A school-master was strangled and thrown into the flames for copying a few verses from a book printed in Geneva. Another man was hacked to death by the blows of a rusty sword. Such work went on for years. Thirty thousand victims are said to have perished. Business was paralyzed. Commerce stood still. The plough rotted in the furrow, the ships in the harbor. A murky night of death settled down over the land. War, pestilence, death were everywhere.

But in addition to all this William's age was one of foul play and midnight assassination. Kings were murdered while they slept. Men thirsted for gold, and gold accomplished what both the sword and the inquisition failed to accomplish. Men sold themselves, their honor, and their country. Hundreds of the nobles turned traitors to the cause in the darkest hour of their country's need, accepting bribes from the hands of Alexander of Parma, the last and ablest leader of the Spanish forces in the Netherlands.

Such, then, were some of the obstacles in the way of William's success. But his duty was clear and he never faltered. In the darkest hour his heart was strong in God and in the cause of right and liberty. He led the hosts to victory.

But William was to pay dearly for his loyalty to the cause of liberty. He lived in an age when assassination for political and religious reasons was considered justifiable. Moreover, it was the growing conviction in the mind of Philip that so long as William was alive

Spanish rule in the Netherlands was an impossibility. Especially was this a strong conviction in the mind of Cardinal Granvelle, and he was the power behind the throne. It was Cardinal Granvelle who induced Philip to offer to any one who would deliver William into his hands, dead or alive, the vast sum of twenty-five thousand crowns of gold. Philip's promised reward aroused all the murderers of Europe and set them on the track of the greatest man of the age. In two years five different attempts were made upon his life. The sixth succeeded. Belthazzar Gerard, a bigoted Catholic, came from France, and represented himself as a persecuted Calvinist, while really he was carrying in his mind the desperate determination to murder William. Over this thought he had brooded seven years. By his religious pretensions he gained access to the person of the Prince, and in his own mansion, as William was returning from dinner, he fired the fatal bullets which struck the patriot dead. His last words were: "O, my God, have mercy upon this poor people." Thus for gold and the love of fame, Gerard accomplished this infamous, cold-blooded murder. His name is a hiss and by-word. Belthazzar Gerard, Wilkes Booth and Charles Guiteau form a trinity of names which humanity will curse with its latest breath. They were murderers of the world's benefactors.

But William the Silent needs no eulogy. His life speaks for itself. While not without his faults, for he was human, his name shines with a bright lustre. As a religious man and a true patriot he is a fitting model for men of the present generation to follow. We stand in need of just such characters in the United States to-day. He carried his religious convictions into his political life. He exhibits those noble qualities which every great man must possess. His intellect was of a high order. He spoke and wrote several languages. He had a profound faith in the cause which he championed, and in God. He never wavered. He was like the rock, "tranquil amid raging billows." He was self-sacrificing and reduced himself to poverty in the interests of his people. "He was constant in disaster; devoted to duty, and hopeful in defeat." He had a vast influence over men. He was a born ruler. He won men's hearts and held them. He was as adroit as Philip himself. His perception of human nature was wonderful. He had an iron memory. His native eloquence gave him almost unlimited power over his countrymen. His patriotism was as pure as that of Joan of Arc, or George Washington. His devotion to the cause of freedom established the Netherland Republic on a solid rock. His influence has been world wide. The civil and religious liberty which we as Americans enjoy to-day are the outgrowth of the principles for which he contended, and for which he laid down his life on the altar of his country. Such was the man, such his principles, and such his grand achievements for his nation and the world. And as long as the world has a language, it will pour forth its most eloquent tributes of praise to the illustrious name of William the Silent.