

stunned; then scrambled up and dashed away again. A yelping black hound was not thirty yards behind.

"I don't believe I touched it!" cried John Mason. "It was only crazy with fright, till it hit its head against the tree! What a joke on me!"

Kate heard the yelps of the black hound sounding nearer; she fitted an arrow to her bow and jumped up on a big hollow log. Of a sudden a little white animal, its eyes big with fear, came dodging over the snow; a hound followed close behind. Kate forgot to whistle—she felt more like screaming. The hare saw the hollow log and darted into it, and Kate leaped down before the opening just in time to intercept the black hound. He leaped about, showing his teeth, growling and baying furiously as he tried to get by her; the hare was cowering in plain sight in the big hollow of the log. Kate called out and beat the dog back with her bow; finding that she meant to keep him from his prey, his fury turned against her, and he flew at her with open jaws; if it had not been for her heavy toboggan suit she would have been bitten. Her cries were heard by several of the hunters, who came running up and drove off the hound.

"There's the hare in that hollow log!" cried one of them. "Now we'll have some fun! Out of the way, Kate!"

"I'm not going to move!" said she. "And neither you nor the dog are going to get at that poor frightened hare. John Mason, you must not let them!"

John Mason laughed uneasily. "Perhaps Kate ought to have her own way; the hare really belongs to her, and I suppose we must let her do with the poor little beggar as she likes. Did you hear it scream after I fired?—it sounded like a hurt baby."

"There was a splash of blood on its neck, and its eyes looked so innocent and afraid," said Kate.

They put a chain on the black hound and led him away, leaving Kate alone with the hare.

"I'm tired of this hare-shooting!" one of the young fellows exclaimed, as they walked away. "Somehow I feel ashamed of myself, hunting a poor little shivering beast like that hare."

"So do I!" joined in another. "It's murder!—and it seems doubly bad here in this white, peaceful wood!"

Soon John Mason called to Kate that they were all going back to the cottage; and she answered him not to wait for her, that she would follow in a few minutes. She reached into the hollow log, and carefully drew out the hare; it seemed half dead with fear, and made no struggle to get away; she stroked it very gently. There was no wound on its soft neck, but through one of its long ears were holes made by two small shot, and from these came the blood that stained its fur. Her gentle treatment seemed to reassure it, and when she put it down and started to follow the shooting party, it stopped to watch her and then moved away over the snow quite leisurely.

In the quiet of the late afternoon, when no wind stirred, and a pale yellow sun was sinking with a shiver behind the snowy hills, Kate, standing on the cottage porch, heard a strange, shrill cry, like a baby's, coming from the swamp. "That's the way the hare cried when they fired at it," she thought. "I hope it's not being frightened again."

But to those living in the evergreen swamp the shrill cry of the hare did not mean fear. Through the forest hush the cry reached to the pine-marten in the hemlock top, to the fox in his den in the rocky hillock, to the bear in the big cedar, to the peppery squirrel, to the mink in his home under the brook's bank; and to each one it said—"Don't be afraid, don't be afraid; all is peace in the Great Swamp!"



Like circles widening round
Upon a clear blue river,
Orb after orb, the wondrous sound
Is echoed on forever:
Glory to God on high, on earth be peace,
And love towards men of love—salvation and release.
—*Keble's Christmas Day.*

The Power of God¹

A Comparison Between the New Theology and the Old

By Lyman Abbott

And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.—*John xx., 13.*

But she was mistaken. They had not taken away her Lord. He was standing at her side. She came looking into the grave expecting to find the dead Christ. The dead Christ was not there. And she thought the grave had been robbed, and the body that she had revered had been stolen. And when the Lord turned to her and spoke to her, she did not know him, but thought he was the gardener. Yet all the time her Lord was not only living, but more Lord than ever—a risen Lord, with the transcendent, supernal power that came with the resurrection. So today men say, The "New Theology" has taken away our Lord, and we know not where to find him. They are mistaken. They are looking for the dead Christ, and, lo! he has risen; they are thinking that Christ has been taken away, and, behold! he is standing at their side and is speaking to them.

No man can look at the history of the old theology and doubt that there was tremendous power in it. I believe that power was a genuine religious power—the power of Almighty God. But it will be greater in the New Theology than it was in the Old.

The fundamental basis of the old theology is expressed by the word supernatural. It held to a sharp distinction between the natural and the supernatural, and the word supernatural came to be the test-word of orthodoxy. The notion was that there was a certain order of nature, certain laws and forces of nature, which went on in some sense independent of God, and into this order of nature God came, from time to time, revealing himself. He came in creation, making a world in six days, and when the world was made taking rest, as men take rest when they are wearied with their labor. He came in revelation to a special nation, or rather to some forty or fifty different men in this nation, and made special revelation to them. If he had not, there would have been no knowledge of God in the world. It was not in the nature of man to understand the truth of God or the law of God; a special supernatural intervention was necessary. He came again, breaking in upon the order of nature, in incarnation, which lasted thirty-three years—for all practical purposes but three years—and ended with the death of Christ. And since then he comes to individual men with special acts of grace, peculiar supernatural power, without which the other coming would be in vain.

There was a real, vital power in this old theology; that vital power was belief in God: in a God who appeared in creation; in revelation; in incarnation; in regenerating, redeeming, sanctifying grace. But it was a belief in a God who appeared from time to time, and the rest of the time was not apparent. As against the doctrines with which that old theology was in conflict, it was powerful. When men said, There is no God, the world happened—the doctrine that God did for six days show himself in creation was a power. When men said, There is no revealed God, God is unknown and forever the unknowable—the doctrine that God did open the eyes of forty men and enabled them to see, and then gave them power to tell other men what they had seen, was a power. When men said, There is not anything divine in humanity—the doctrine that once divinity in humanity had been exhibited was a power. But the power was the power of belief in a God who showed himself from time to time.

The New Theology denies absolutely this old assumed distinction between natural and supernatural. There is not any order of nature into which God comes, and with which he interferes from time to time. All the natural is most supernatural, and all the supernatural is most natural.

¹ A sermon preached at Plymouth Church, Brooklyn, N. Y., Sunday morning, November 22, 1896. Reported stenographically by Henry Winans, and revised by the author.

The ancient dualism between nature and the supernatural has no reality; it is, at the best, but a convenient method of arranging phenomena. You remember the automaton chess-player. It was supposed to be wound up, as a clock, and there were few chess men who could beat that chess-player. But, in fact, a living man under the floor worked the automaton with wires. There is not any automaton nature, not any clockwork wound up and set going. God is in his world—always in his world. There is a dualism, but it is between spirit and matter, not between nature and a supernatural. Spirit controls matter, and always controls matter. There are not laws of nature, there is one eternal, divine Law; nor forces of nature, only one infinite, eternal Force.

This is the very basis of the New Theology, and all its various conclusions are wrought out from it. The New Theology does not banish God from the universe, it brings him nearer. In the place of a philosophy that thought the world generally without him, and that he occasionally showed himself, we have come to a philosophy which declares that God is in all the phenomena of life and nature—an ever-present God. And if there was power in a belief that God occasionally appeared in the world, how transcendent will be the power of this faith when it has once animated the Christian Church and filled the mind of men—this faith that God is always in his world of nature and is always in his world of men. Says Professor Henry Drummond:

When things are known, we conceive them as natural, on man's level; when they are unknown, we call them divine—as if our ignorance of a thing was the stamp of its divinity. If God is only to be left the gaps in our knowledge, where shall we be when these gaps are filled up? Those who yield to the temptation to reserve a point here and there for special divine interposition are apt to forget that this virtually excludes God from the rest of the process. If God appears periodically, he disappears periodically. If he comes upon the scene at special crises, he is absent from the scene in the intervals. Whether is all God or occasional God the nobler theory?

We have not taken away the Lord. If men do not know where to find him, let them look about them. He is a living Lord, and we are trying to say to them, Do not go back to the tomb and think he is there. Look! he is talking to you even now. Do not you see him?

I. In the first place, for the old conception of creation we substitute a larger and a grander one. The old conception of the creation, as it is found represented in the Westminster Confession of Faith, was that God created the world and all that therein is, visible and invisible, in six days, and then stopped. Over against that is the modern conception that that creative process began in eternity and is going on to eternity. I speak of it as the modern conception, but it is not modern at all. It is in the very forefront of John's Gospel. "In the beginning was the Word, and the Word was with God, and the Word was God." God in the beginning was a manifesting God, in the beginning was speaking, always has been creating, always has been manifesting himself, always has been making his revelations. He did not once paint a flower, and then leave that flower to paint other flowers. Every flower that blooms has the touch of God's brush upon it. He did not breathe once the fragrance into the flower, and then leave that to transmit its fragrance to all other flowers in all coming time. Every fragrance of every flower has the fragrance of God's breath upon it. Every spring is a new creation, every morning a new creation. Whether this conception be true or not, it certainly is not Godless. It does not banish God; it brings him nearer.

II. God is a revealing God. You may conceive that God once spoke to special men in a special nation, and left them to repeat to all future time the message that he had spoken, and that it is no longer possible to hear his voice—all we can do is to hear the human echo of his voice. That is better than nothing, but there is something a great deal better than that—it is this: that God spoke to those men of old in order that we might learn that he is always speaking to all men. This is what we are coming to believe. Thus, for one episodic revelation, once for all, we are coming to believe in a gradual, progressive, continuous

revelation. The Bible is written, says Peter, by holy men of old, breathed upon by the Spirit of God. And the one statement is as important as the other. Holy men spoke. They were men. This is a human book, and men carry with their speech the imperfection which belongs to human kind. Says Dr. John Watson in "The Cure of Souls:"

Almost all the moral attacks upon the Bible, which may have been cheap, but which were very embarrassing, fall to the ground as soon as the Bible is seen to be a progressive and gradual revelation. When the massacre of the Canaanites and certain proceedings of David are flung in the face of Christians, it is no longer necessary to fall back in evasions or special pleading. It can now be frankly admitted that, from our standpoint in this year of grace, such deeds were atrocious, and that they could never be according to the mind of God, but that they must be judged by their date, and considered the defects of elementary moral processes. The Bible is vindicated because it is, on the whole, a steady ascent, and because it culminates in Christ.

Revelation is no longer considered as a supernatural intervention in an order of nature; it is itself natural, part of a higher, diviner nature. The fundamental conception of the New Theology is this: That man has a mind adapted to communion with God. That, as man has an eye which can see color, as he has an ear which can hear sound, as he has fingers which can feel material hardness, so he has in the heart of him a spirit which can directly and immediately take cognizance of the infinite and eternal. The New Theology is also a new mysticism. It is the doctrine of direct, immediate, personal communion of the soul with God, and of every soul that will open itself to receive his communion. When Christ had talked with the woman at the well, and she went to the city of Samaria and said to them, Is not this the Messiah? and they came out and talked with the Christ, do you remember what they said?—"Now we believe, not because of thy saying: for we have heard him ourselves." Which is better, a message from Christ or a talk with Christ? which is better, a message from God or a talk with God?

We believe that God spoke to those men that he might speak to us; stirred their hearts that he might stir our hearts. The Bible is a window, not a blind upon the window. We look through it, and what we see is God. He is not dumb. We need not be deaf. Which is the higher, which the grander, which the nobler conception? Which brings God most into life, the notion that he has spoken in the past always, and for all our knowledge of God we are dependent on what he said to men of olden time; or this, that because he has spoken to men of olden time, and by them summoned, we may come and ourselves talk with him; may go up into the mount and see him face to face? As the children came to the Christ and he took them in his arms and blessed them, so, summoned by these nursing mothers of the ages, we come to the God to whom they came, listen to the voice to which they listened, walk in the light in which they walked.

III. So, again, the incarnation is not less; it appears grander and sublimer when we see that all previous facts led up to the incarnation, and all subsequent history of the Christian Church grew out of it. The incarnation of Christ was not like a meteor that flashed upon the sky and then went out, leaving the world in darkness and with only the memory of a light; the incarnation was the consummation of all that had preceded and the preparation of all that was to follow. This is not new theology. It is as old as the Epistle to the Hebrews: "God having of old time spoken unto the fathers in the prophets, by divers portions and in divers manners, hath in the end of these days spoken unto us in his Son." God was in Abraham, in Moses, in Joshua, in David, in Jeremiah, in Isaiah, in all these with increasing illumination, that he might come to the culmination of his revelation of himself in Christ Jesus. He spoke hope through Abraham, law through Moses, courage through Joshua, praise through David, redemption through Isaiah, but he spoke all these, law and courage and hope and strength and praise and redemption, in Jesus Christ. As, in a choir, first the choirmaster tries the tenors, and then the basses, and then the sopranos, and then the altos, each severally, but by and by says, Now all together, and all join

in the one choral, so in the history of this world, first one voice, and then another, and then another, spoke some single truth of God, and then, when the world was ready, the whole chorus of virtue and truth and goodness sounded out through the lips and in the life of the one Christ Jesus, Son of man and Son of God. And as he was the culmination of all that preceded, so all that followed was to come from him. Let me read again, this time from Paul: "Unto every one of us is grace given, according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high he led captivity captive and gave gifts unto men. . . . And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the holy in the work of service, unto the building up of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Can you tell me any way in which men by words can express more clearly the idea that God was in Christ that he might come into all humanity? Christ said himself, I am a door. What is the door for? To look at? However exquisite in its workmanship, when you have gotten through looking at it, you push it open and go in. Christ is the door through which God came in to the human race, through which the human race comes in unto God. Was, then, Jesus Christ a man just like other men? Do you not see the difference between a man who, looking at a great forest of oaks, says, Pshaw, nothing but acorns! and a man who, looking at an acorn, says, reverently, Out of that acorn will grow an oak? Every man, every woman, every child has in him or her the possibility of Christlikeness; and the incarnation in the one man Jesus Christ was for this very purpose—that God might enter the whole human race, and, when his work was done, the whole human race would be filled with God, and Christ would be seen to be what Paul declares him to be—the first born among many brethren. True or false, does this carry Christ farther away from us? Is it a small, ignoble conception of redemption?

IV. Again, the old theology held that the destiny of every man was determined by special supernatural grace. The natural virtues, the natural grace of God even, were not enough to save a man. There must be a special omnipotent interposition. If you want to know what the old theology was, go back and read it in its own phraseology: this, for instance, which I read from the Westminster Confession:

Others, not elected, although they may be called by the ministry of the Word, and may have some common operations of the Spirit, yet they never truly come unto Christ, and therefore cannot be saved.

Common operations will not suffice. The Word will not suffice. Knowing that God is love, being brooded by God, beckoned by God, called by God—all that will not suffice. There must be a special, supernatural intervention. That is to say, the ordinary and common operations, those that lie in the order of God's own nature, will not prove efficacious; there must be a supernatural interference superadded. Even God's natural operations will not save a man; to his own natural operations a supernatural operation must be superimposed. What I believe, what the new theology believes, is this: God made man in his own image; in every man there is the possibility of access to God; over all men God's Spirit broods; He is the universal light that lighteth every man that cometh into the world; no man need wait for any supernatural grace, any intrusion into the order of nature, any extraordinary and miraculous operation; you have only to rise up and say, O God, I know that thou art love; God helping me, I will love thee and serve thee: and you are his and he is yours. Is that a grander or a smaller conception of God's grace than the old one which said this: All men everywhere are under law, but there are only a few selected ones who have the benefit of grace? No Calvinist ever said that only the elect are under the law of God. All men were under law. But they did not believe that—"As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover, the law entered that

the offense might abound: but where sin abounded, grace did *much more abound*." That is the consummation of that fifth chapter of Romans which many men would like to erase from their Bible. What Paul says is this: Sin is not confined to the Jewish race; sin is universal. Law is not confined to the Jewish race; law is universal. But law is the expression of God's love, and grace is the expression of God's love; and where law is and where sin has been, there goes God's love, that is everywhere; and grace is more abounding than law and more abounding than sin, because the very object of law is to make men feel their need of grace and make them ready to receive it.

In the olden time men traveled as men travel in the underground railroad in London. They see at times sunlight streaming down into the tunnel, and then out of the sunlight they go back into the tunnel again; for that sunlight they are grateful, though they wish there was more. Now the world is coming out from the underground railroad; it is not coming into lesser light, but into more light; not to less of God, but to more of God; not to less revelation, but to more revelation; not to less incarnation, but to more incarnation.

And the curious thing about it all is that it is not new theology at all. There have been two systems of theology in the world—one gathering its inspiration and its form from Rome, and the other its inspiration and its form from Greece; and this new theology is the revival of the Grecian theology. I do not know where you will find it better expressed than in Archdeacon Farrar's summary of the theology of Alexandria:

Plato in the *Timæus* had spoken of God as infinitely distant, but Clement had to restore the truth that he is not far from every one of us. It is this lofty and wholesome doctrine that man is made in the image of God; that man's will is free; that he is redeemed from sin by a divine education and a corrective discipline; that fear and punishment are but remedial instruments in man's training; that Justice is but another aspect of Perfect Love; that the physical world is good and not evil; that Christ is a living and not a dead Christ; that all mankind form one great brotherhood in him; that Salvation is an ethical process, not an external reward; that the Atonement was not the pacification of wrath, but the revelation of God's Eternal Mercy.

We have not taken away the body of our Lord. He is a living Christ. And if any one knows not where to find him, we answer, "You have not to ascend into the heavens to bring him down from above, nor to descend to the depths to bring him up from below. Look within! He is in your heart, if you will have him."



Tolstoi's Ideal of the True Life

By Bolton Hall

Under the cold, dry earth grew a little root, but it was the root of a great Tree, and round the Tree all the plain was bare.

The root pushed up toward the light and heat, whilst its fellows pushed down towards the water underneath.

When the root came to the light, it burst into a shoot and put out a green top, and the shoot said, "All the plain is bare, and I am far from the tree; I can do nothing." Nevertheless it pushed upwards.

A drove of cattle passed by and trampled down the little top, and it said, "This is death, and I have accomplished nothing."

Nevertheless, the root drew strength from the great Tree, and whilst it grew thicker and stronger it fed the great Tree, and the root blossomed again into a shoot.

At last it pushed high up, and then it saw many shoots peeping from the ground about the Tree of Love.

And some of them withered away and moldered on the earth, but some waxed strong and spread, and all the plain was covered by the branches of Love.

The root is Life, the light is Truth—and we are the shoots, my Brothers.

The Religious World

The Pope and Bishop Keane

The report of the excitement in this country caused by the deposition of Bishop Keane from the rectorship of the Catholic University in Washington has at last reached the Vatican, and has caused serious apprehension. It has had the effect of eliciting the following cable dispatch to the Apostolic Delegate in Washington:

Rome, December 3, 1896.

Mgr. Martinelli, Apostolic Delegate, Washington, D. C., U. S. A.:

The Holy Father has learned with great sorrow of the agitation created in the United States by pretended correspondence and telegrams from Rome announcing measures soon to be taken against eminent American prelates and distinguished professors of the Catholic University. Your Excellency will authoritatively deny all such falsehoods, which are the product of reprehensible machinations.

M. CARDINAL RAMPOLLA.

It is said that Bishop Keane's removal was brought about by the influence of German ecclesiastics in this country, and that further changes were expected, but that the effect of the agitation at Rome is such that it will make further changes improbable. It is interesting to outsiders to be told that the influence of such agitation in this country is felt at the Vatican. It has been supposed that the officials there were impervious to influences from abroad. This telegram seems to indicate that the contrary is true.

An Appeal from Miss Willard

Miss Frances E. Willard and her co-workers have issued an earnest appeal for a refuge for escaped Armenians. It is proposed to establish all along the coasts in Russia, Armenia, and in Bulgaria, as near to the Turkish territory as possible, refuges to which the persecuted Armenians may flee, and where they will be cared for until they can be sent to some of the colonies which are being established by the Duke of Westminster's Committee. Miss Willard appeals to the members of the W. C. T. U. that collections be taken for this object, and to newspapers to give to it all the prominence possible. She explains that while the work of the W. C. T. U. is primarily in the cause of temperance, this is a cry of outraged humanity that cannot be evaded. The work for which the appeal is made seems to be feasible, and will no doubt result in relief to large numbers of persecuted people. Money sent to Helen M. Barker, Treasurer of the National W. C. T. U., The Temple, Chicago, Ill., will be transmitted for this work.

The American Bible Society

The Corresponding Secretaries of the American Bible Society, namely, Drs. Edward W. Gilman, Alexander McLean, and Albert S. Hunt, have issued an urgent appeal for contributions to their work. They say that in the home field, that is, in the United States and its Territories, the Society has been compelled, for lack of funds, to suspend its efficient system of Bible colportage. The amount which is annually expended in foreign lands is surpassed by only seven of the missionary societies. The greatness of this foreign work has caused limitations in other departments. The Society employs 443 persons whose duty is the circulation of the Scriptures, and yet it is not able at present to meet all the requests for co-operation which have been made to it by foreign missionary societies. The Secretaries say that without prompt and liberal gifts the work of the Society, wholly beneficent and unsectarian, must be greatly dwarfed both at home and abroad. It needs at least \$250,000 a year to maintain its operations in an efficient way. The appeal is an earnest one, and will commend itself to large numbers of Christian people.

A Suburban Church

Among the strong suburban churches in the vicinity of New York is the Valley Church of Orange, N. J. It celebrated its thirty-fifth anniversary on March 25, and the record of that celebration is now in our hands in a small volume. This church owed its first prominence to the noble ministry of its first pastor, the Rev. George B. Bacon, D.D., who ministered to it until his death. If we remember, he was sixteen years in its service, in which time the church grew from a mere handful to a strong and noble body of Christian workers, while Dr. Bacon himself occupied a position perhaps second to that of no minister of his years in the whole country. He was a son of the late Dr. Leonard Bacon, of New Haven, and was regarded by many as possessing many of his father's characteristics. During his ministry the beautiful church edifice was erected. The subsequent pastors have been the Rev. Joseph A. Ely, the Rev. J. E. Rankin, D.D., and now the Rev. Charles A. Savage. The location of the church is of unsurpassed loveliness, and its opportunities as great as its location is beautiful.

The Episcopal Church and Mr. Moody

A practical sign of the essential unity of the Church is found in the recent action of the Executive Committee of the Episcopal Parochial Mission Society, which, we are informed, has taken

action looking towards the co-operation of rectors of Episcopal churches in New York with Mr. Moody in his evangelistic work. It is said that Episcopal churches are to be opened for overflow and evangelistic services. This will be a material help in the great cause in which Mr. Moody is now laboring, and is especially to be commended. In many places where the religious interest is deep, the refusal of one church to co-operate blocks the whole movement. In a city like New York, where the Episcopal Church is probably the strongest, its co-operation is of vast importance, not only to itself, but to the whole community. We hail this action of the Parochial Mission Society as indicating that real progress is being made toward spiritual if not toward organic unity.

Practical Christianity

About two years ago the Jury Law of the State of Connecticut was revised with a view to securing the services of better men on the jury. The duty of selecting jurors was taken from the hands of those who had prepared the lists before, and put into the hands of special commissioners. The law makes no exemption of ministers, and it so happened that on one of the first juries drawn were two ministers, namely, the Rev. Newman Smyth, D.D., pastor of the Center Church, New Haven, and the Rev. Father Russell, a prominent Roman Catholic priest of the same city. These two men patiently sat through the whole trial of a case between a boarding-house keeper and one of her boarders, when the whole amount involved was about \$35. Both of them probably could have found reasons for excuse which would have been recognized, but both felt that a principle was involved, and that it was right for them to show their loyalty to the State by manfully accepting the duty. Has there ever been another example of a Puritan minister and a Roman Catholic priest sitting side by side in a jury-box to try a case like this? And does anything better illustrate the revived civic consciousness of our time? If the action of these two men was not an illustration of practical Christianity, we hardly know where to find it.

Among the Italians

There is probably no class in New York City to-day so sadly neglected by the Christian Church as the poor Italians who constitute at least five per cent. of our entire population. Almost 100,000 strong, they have come in upon us like a flood. So far as we can learn, only four missionary societies have made appropriations for work among them. They live in colonies, retaining their old customs, superstitions, and modes of life, thus precluding the inroads of our modern civilization, and bringing up their children according to the customs of Southern Roman Catholic Europe. Less than one thousand of these children have been gathered into Sunday-schools, though they are willing to go if invited to do so. Quite recently an Italian Missionary League has been organized under the leadership of Miss Anna C. Ruddy, widely known as the founder of the Italian Methodist Episcopal Church in Harlem, and of what is now known as the Watts de Peyster Home for Girls at Tivoli, N.Y. The purpose of the League, whose headquarters are at 1751 Madison Avenue, is to bring together all those interested in the work among foreigners, so that by united effort something more practical may be accomplished than has already been done for their uplifting. It is intended, just as soon as sufficient money is pledged for the purpose, to open a "mother" house in the Italian quarter for the children—a home that will be perfectly free to them at all times, where they may come after school instead of playing on the street. Here will be all kinds of classes for their instruction and help. Also it is desired above everything else to give them the mother-love which they so sadly miss in their own homes. The need for just such a home as this grew out of the fact that Miss Ruddy is constantly being besieged in her own home by dozens of Italian children who want to come in and stay a while. They want to play games, or to read, or in some cases to study their lessons for school, the noise in their own homes being so great that they could not study there. Members of the League pay five dollars a year, and promise to pray for the work every day. Though only \$300 of the \$3,000 necessary to carry this work for a year has been pledged, it is hoped that Christian people all over the country will rally to the help of these little ones. Contributions or communications may be sent to Miss A. C. Ruddy, 1751 Madison Avenue, New York City.

Protestantism in France

There are indications of the healing of the breach which has so long existed and marred the efficiency of Protestantism in France. For twenty-five years the Liberals have held aloof from the ecclesiastical organization of the Church, and by their action made the proper working of the constitution impossible. In 1872 the first official Synod of the century was held in Paris, but the Church was found to be hopelessly divided. The two sections could not agree upon a Declaration of Faith. The one proposed by the Evangelicals, though couched in general terms and in Scriptural language, was only carried after a long debate and by a two-thirds vote. The Evangeli-