

to Christ — to his genuine church universal — and with her large heart she does not stop at theological barriers in doing her Master's work. Where the hungry and thirsty, the sick and the suffering are, there is she willing to do and to suffer on their behalf, without thinking of dogmatic creeds at all.

The sectarians, however, cannot readily comprehend this. We remember one writer in a New York paper who made a maudlin appeal against connecting Unitarianism with Miss Nightingale's name, because, he said, they all wished to honor her. The inference here is obvious. If this noble Christian woman held the doctrine of the simple Unity of the Supreme Being, she must forfeit respect, though her Christian love should enable her to remove mountains. There is still too much of this feeling every where, and all around us. The Lord Christ makes a peremptory demand that every disciple of his shall protest against it, and withstand it. It is love, and deeds of love, not creeds, or belief in creeds, that he makes the test.

We have not hitherto noticed the discussion concerning Miss Nightingale's theology, because it did not strike us as very dignified, and might have been very well spared. But as the rash ignorance of a narrow orthodoxy provoked it, it was only proper that it should be settled, if possible. Be she Unitarian or Trinitarian, a due regard for her mental rights will not permit us to make her way of thinking a reproach to her. To satisfy a legitimate curiosity, however, we may state here, that, as the Apostle Paul was by descent "an Hebrew of the Hebrews," so is Florence Nightingale an Unitarian of the Unitarians. Her father is of the Shore family of Sheffield — well known there, and throughout England. They were, until