

treatment and nursing free of charge. In the General Hospital 50 per cent. of the patients were discharged and of these 247 left the institution without paying anything on their accounts. A number of these will undoubtedly pay later, but making allowance for such the amount of free service rendered is proportionately very large. And in both these institutions many of those who do pay are not expected to give anything like an equivalent in value for the service rendered.

This review of Vancouver's philanthropies takes no account of the work done for the foreigners, a very important department of christian service here. But the facts noted suggest some reflections.

First, the driving force of religious conviction. Nearly all these institutions are avowedly Christian. Love to God prompts their service to man. These organizations are simply the machinery through which the energies of a great number of individuals are poured. And no account of the organized charities can even indicate the amount of private benefactions and services that Christian love inspires.

Second, the humanitarian tendencies of present day religion are here revealed. Religious zeal expends itself in service rather than in controversy. No matter what means doctrinal differences all who name the name of Christ unite in alleviating human suffering and adding to the sum of human happiness. And this is one of the best interpretations of the mind of the Master.

Third, is it not possible for all these philanthropies to be included in a comprehensive plan to meet the city's need? A vast amount of work is still undone. A thorough study of the facts and a statesmanlike scheme to cover all the needs revealed is surely within the range of the Christianity of Vancouver.

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O, noble soul, whom neither gold nor love  
Nor scorn can bend.

—Kingsley.