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through the default of it, were in a perpetually dependent position; of ministers—men of character and integrity—obliged to cringe to the wealthier members of their congregations in order to retain their contributing membership.

"I have been looking into this subject," he said. "I have had time—plenty of time—to look into things. Here is an article that says that ministers do not average over six hundred dollars a year. Six hundred dollars—and you know the price of meat and eggs and milk and butter and vegetables and fruit and clothes, and the size of doctors' bills and dentists' bills.

"Here," he continued, fishing from the depths of his clerical coat the latest report of the Methodist Year Book—"Here are some actual figures. You can see for yourself that the average income of forty-five Methodist pastors is only eight hundred and sixty-four dollars, or about sixteen dollars and fifty cents a week. But even this average is too high, for it includes pastors who receive five and six and eight thousand dollars a year. Why, over half of all these men receive less than eight hundred dollars a year, and almost three thousand of them earn less than four hundred dollars—less than eight dollars a week."

"Less than eight dollars a week?"

"Yes," he replied, "less than eight, less than six; even less than four dollars a week. Here are some figures from the United States Census—you've got to believe them, you know." He read from a lead-pencil note on a smirched piece of paper the following: "The average salary of all ministers of all denominations in the United States is, according to the census, twelve hundred and twenty-three dollars for cities of over three hundred thousand population in 1900; eleven hundred and ten dollars for cities of one hundred thousand to three hundred thousand; ten hundred and sixty-three dollars for cities from fifty thousand to one hundred thousand; nine hundred and seventy-two dollars for cities of twenty-five thousand to fifty thousand, and five hundred and seventy-three dollars for all other places."

He launched into details. He gave me figure after figure of the salaries of Baptists, Unitarians, Universalists, Presbyterians, Episcopalians, Methodists, Hebrews, Christian Scientists, Roman Catholics, Congregationalists, waxing more excited as he spoke. It soon became unmeaning to me, for I can only remember one "statistic" at a time, and I soon forgot the number of dollars received by the average Baptist minister in Alabama and began to watch the face of my old pastor as it glowed under the excitement of his rapid, figure-laden speech. Suddenly I thought irrelevantly of a wonderfully touching sermon I had heard him preach almost forty years before on the Ten Talents of Silver.

"Why is it, Doctor Williams?" I asked.

"I do not know," he answered. "One old minister, who had just given up his place because, as he claimed, he no longer had the spring styles in theology, said it was a lack of Christianity among Christians. Another minister told me that there were too many churches, that the Protestant church members, even if they all attended, could be seated in half the churches. I myself have often seen five churches of five different competitive denominations trying to survive in a little town that could barely support one; and I have known many ministers who believed in swarming and who established mission churches to save their congregations' carfare.

"There was an educator in Baltimore," he went on, "not a churchgoer, and, I fear, not a Christian, who told me that there were too many ministers and too poor ones. He said the systems of instruction were poor, that the free instruction and the fellowships brought in too many men; that it was too easy for a pastor to get a parish. He said we ought to set higher standards of education, of work and of pay; and when we could not give a salary that would bring out the best there is in a man and attract the best type of man in the community

we ought not to employ him at all. His proposal was: fewer pastors, better-trained pastors and better-paid pastors. I remember that he said, half jocularly, that he would favor a theological trust, with the elimination of superfluous plants, as he called them."

"Well," I said, "if a man can just live and bring up his children decently, and insure himself against old age and his family against his death, what else can he claim?"

"If," repeated Doctor Williams hotly, "if, if, if! If he can do all these things! But how can a man who earns less than enough to pay his bills take insurance? Do you realize how few of our ministers can afford three dollars a week for insurance premiums? Do you realize how many poor old ministers there are of sixty, seventy and eighty and more years, who actually are without bread—poor, old, worn-out men, half blind, lame, weak, with perhaps invalid wives—men with holes in their shoes and in their sleeves, with threadbare clothes, buttonless—men who have not five cents for carefare? The Boards of Ministerial Relief do what they can, but it is not enough; and it is always giving—not earning." He paused suddenly.

"Pardon me," he said. "I should not complain. It is time for me . . . to retire."

Before I went to bed that night I read over my seven-page letter to Esther. Then I tore it up.

From La Patrie, June 21st, 1910:

The French-Canadians now number two on the Directorate of the Grand Trunk Pacific—Mr. Alfred Brunet, who was named by the Government to represent it, at the time it was formed, and the Hon. Raoul Dandurand, who was chosen at the last meeting of the Directors.

The nomination of Mr. Dandurand is welcomed with much pleasure in railway circles, where his talents and ability will be valuable in the direction of our National Transcontinental line. We are now represented in the two great Canadian Railways as we already have Hon. Senator Forget on the Directorate of the Canadian Pacific Railway Company.

Inverness congregation in the Presbytery of Quebec is looking for a pastor. This congregation has a splendid history with a fine succession of ministers. Those desiring supply are requested to communicate with the Rev. H. Carmichael, Richmond, Que.

The Presbytery of Kingston met on Tuesday, the 2nd. Inst., at Picton, and ordained Rev. J. A. Shaver, M. A., B.D., a late graduate of Queen's, and inducted him into the pastoral charge of St. Andrew's church there. Rev. Mr. Glover preached, Mr. Wilkins addressed the pastor and Mr. Nichol the congregation.

OTTAWA.

Rev. D. L. Gordon, B.A., of Russell, preached in Erskine Church, on the 7th instant.

Rev. Robert Eadie and family, of Hintonburg, have been spending a few weeks at Norway Bay.

Rev. James Little, B.A., of St. Paul's Church, occupied his own pulpit on Sunday, after an enjoyable holiday of five weeks.

A lawn social was held under the auspices of the Presbyterian Church, at the manse at City View, on the 2nd instant. It was largely attended, and a success in every way. Rev. Mr. Urquhart is meeting with a large measure of success in his work at Merivale.

Reverend A. E. Mitchell, M.A., of Knox Church, Hamilton, formerly of Erskine church, Ottawa, preached in Bank Street Church, at both services, on the 7th inst., giving eloquent and practical sermons, with his old-time vigor. Many of his former parishioners were present at both services. Mr. Mitchell is accompanied by his wife, and their friends in the Capital

are glad to welcome them back. Mr. Mitchell preaches next Sabbath in St. John's Church, Almonte, one of his former charges.

The growing man will have an open heart, and an expectant mind.

Refrain from words of censure or harsh criticism prompted by mere irritability, if you would have needed reproofs, now and then, prove effective.

FLORENCE NIGHTINGALE.

Florence Nightingale, the famous nurse of the Crimean War, and the only woman who ever received the Order of Merit, died Saturday afternoon, at her London home. Although she had been an invalid for a long time, rarely leaving her room, where she passed the time in a half-recumbent position, and was under the constant care of a physician, her death was somewhat unexpected. A week ago she was quite sick, but then improved, and on Friday was cheerful. During that night alarming symptoms developed, and she gradually sank, until two o'clock, Saturday afternoon, when an attack of heart failure brought her end.

Her funeral will be as quiet as possible, in accordance with her wishes, made during recent years. Owing to her feebleness and advanced age, Miss Nightingale had received but few visitors. On May 12 last she celebrated her 90th birthday, and was the recipient of a congratulatory message from King George.

Miss Florence Nightingale, whose name was rendered illustrious by her philanthropic efforts to alleviate the sufferings of the wounded soldiers during the Crimean War, was the daughter of William E. Nightingale, of Embley Park, Hampshire, and was born at Florence, Italy, May 15, 1820. It was not long before her philanthropic instincts exercised among the poorer neighbors of her English home, led her to the systematic study of the ameliorative treatment of physical and moral distress. Not satisfied with studying the working of English schools, hospitals and reformatory institutions, she examined similar institutions, abroad in the same spirit, and in 1851 spent some months in an institution of Protestant Sisters, at Kaisersworth, on the Rhine. Before long, an opportunity presented itself for applying the practical lessons she had learned, for having heard that the Governesses' Sanitarium languished for the want of supervision and support, she generously devoted both her personal energies and private means to restoration and thorough organization.

This work had scarcely been accomplished when, before Miss Nightingale had time to recover her overtaxed strength new demands were made upon her spirit of self-sacrifice. The inefficiency and mismanagement of the English military hospitals in the Crimea led to an outburst of public feeling at home. Various plans of help were suggested, the most popular of which was the sending forth a select band of women. At the request of Lord Herbert, Secretary of War, Miss Nightingale undertook the organization and conduct of this body.

By instituting order where confusion had before reigned, and by affording care and consolation, Miss Nightingale alleviated the sufferings of all, saved the lives of many and earned the blessings of the sick and wounded, as well as the gratitude of her country. A testimonial fund, amounting to \$250,000, subscribed by the public in recognition of her noble services, was, at her special request, devoted to the formation of an institution for the training of nurses, which later became the Nightingale Home.

For the past 40 years or so the heroine of the Crimea lived in quiet retirement in her house, near Park Lane, London. For the past 12 or 15 years she had not been able to leave the house. But, though confined at home by constant ill-health, she continued ceaselessly at work for the welfare of humanity, giving her attention to all matters affecting the public health, education and social benefit.