

# The Canadian Churchman

TORONTO, THURSDAY, NOV. 13, 1913.

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Publisher.

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**TWENTY-SEVENTH SUNDAY AFTER TRINITY.**

(November 23.)

Holy Communion: 238, 250, 433, 489.

Processional: 4, 386, 465, 531.

Offertory: 322, 329, 601, 653.

Children: 261, 603, 700, 704.

General: 5, 22, 406, 660.

## The Outlook

"A CERTAIN RICH YOUNG MAN."

Under this familiar title the *Toronto Daily Mail and Empire* referred to the sudden death of one of the most noted spenders of money in the United States, Charles W. Gates. He was on a hunting trip, and it is said that the expedition was the most elaborately outfitted that ever penetrated into the wilds. Mr. Gates seems to have undermined his health in maintaining his reputation as the biggest spender of money. He lived in most luxurious style, and though still a young man, his personal life was certainly not exemplary. The newspaper remarks that obituary notices did not record any of his philanthropic interests. He perhaps thought that when he gave a waiter in a restaurant a \$1,000.00 tip, he was doing all that might be expected of a man to relieve the misery about him. Although he threw his money away most lavishly, yet he would probably have died a multi-millionaire, even if he had lived for many more years. No comment is needed on the following closing words of the newspaper article:—

He chose the life of a pleasure-seeker, and his end was like the end of many before him. He was suddenly stricken down, and died almost instantly, in the very midst of his selfish pleasures.

**A SPLENDID TRIUMPH.**

The first great triumph of wireless telegraphy occurred four and a half years ago, when several great liners groped their way

through fog at the call of a sinking vessel, and arrived just in time to save all hands. In the tragedy of the *Titanic* it was not the marvel of the wireless telegraphy that failed. And now again we have been reminded that the sea has perils which even Marconi, coupled with splendid skill and bravery, cannot wholly remove. But, notwithstanding the fire and storm, their risks were reduced in the case of the *Volturno* in the proportion of 521 to 136, for it is absolutely certain that but for the "S.O.S." appeal every one of the 657 lives would have been lost. Not only so, but the death roll would have been greatly reduced if still more faith had been put in the saving efficacy of wireless telegraphy. No wonder that a newspaper says that Marconi ought to be about the happiest man in the world to-day. He has not only made a wonderful scientific discovery, and had it put into practical operation, but he has lived to see the almost weekly saving of lives by it with the total running into the thousands. No one can think without a thrill of emotion of the ten great ships converging on the scene of the disaster, their hours of powerless watching, the putting forth of boat after boat on a hopeless errand, the pouring of oil upon the troubled waters, the gradual subsidence of the storm, and the final rescue in the dawn of the second day. Marconi's name will be ever associated with one of the greatest triumphs of the human mind, and it is a matter of satisfaction to realize that the man himself is associated with that humble, beautiful, and earnest community known as the Waldensian Church, in Italy.

**THE SYMBOLISM OF WIRELESS TELEGRAPHY.**

A writer has pertinently called attention to the profound suggestiveness of the story of Marconi's discovery. Not only are we reminded of the marvellous hidden powers of Nature and the almost infinite possibilities of future discoveries, but the writer makes a much deeper application:—

"I wonder whether wireless telegraphy may not be even greater in its symbolism than in itself. Ten years ago these ships would have been isolated individuals, much more likely to do each other blind injury than intelligent service. To-day the iron bounds of individuality are broken down, and the mighty organisms thrill with mutual sympathy and rush to mutual aid. Is not this a parable in action both for nations and for men?"

The parable is instinct with meaning to those who know what Christianity is and teaches. The salvation of men must come through human sympathy, from mutual understanding, that intercommunication between soul and soul of which wireless telegraphy is a perfect type. Only a few years ago people would have considered it absolutely incredible to think of a whisper passing from brain to brain across a thousand miles of space, and yet it is now a commonplace of everyday experience. So, also, in the Gospel, when the soul is filled with the love of Christ in all its unselfishness and thought for others, it will find a response in other souls, and "chords that were broken will vibrate once more."

**THE DANGER OF ENDOWMENTS.**

Religious and philanthropic agencies are pretty certain to feel the real disadvantage of endowment in the course of time. The Ameri-

can Bible Society a year or two ago completed a large Endowment Fund, and the result has been to make people suppose that the Society is beyond the reach of want, for last year all the Churches of the United States gave it only \$66,000.00. If only the Churches had had any adequate idea of what the Society is doing all over the world the results would have been very different, but the consciousness of this presumably omnipotent endowment seems to have checked the flow of regular ordinary gifts. Some years ago a similar result occurred in connection with an English Missionary Society, when a munificent gift was a positive hindrance rather than a help, since it could not be devoted to any but a special kind of new work. It never seems to occur to ordinary Christian people that the leaders of a Society may rightly regard increased sources as a justification for further development of work, and this necessitates just as much of annual regular help as before. The lesson ought to be clear in connection with religious work in our Churches; and, indeed, in connection with philanthropy as well as religion. Generosity must never be checked by endowment. We must give regularly, proportionately, heartily, because it is part of our Christian life and duty.

**THE POWER OF PERSONALITY.**

The history of the House of Stuart has always exercised a marvellous fascination for those who are interested in the movements of character and circumstance. The force of individuality on national life has never been seen more clearly or experienced more profoundly. Mary, Queen of Scots, in spite of all the disadvantages of her French and Roman Catholic education, was able for years to keep in check the turbulence of Scotland. Even James I. and Charles I. were, in their ways, men of remarkable power in England. In a very different spirit Charles II. kept himself on the English Throne, though it is now pretty well known that he was secretly a Roman Catholic all the time. His extraordinary versatility of principle was associated with a determination "never to go on his travels again." Not least of all, the Young Pretender roused Scotland to an intensity of loyalty, not by any appeal to religion or principle, but wholly by the romance of his exploits and the charm of his personality. It is the man that counts in all ages and positions, and when personality, like that of St. Paul, is devoted to Christ and surrendered to Him as Lord, human life is at its highest, purest, and best, and its influence for good is almost infinite.

**OBJECTION TO REVIVALS.**

Some people are opposed to revivals on the ground that whereas they bring in large numbers, so many of the converts fall away. This has been urged in connection with the Welsh Revival, and it was said of several great movements in early days. But a clergyman, experienced in evangelistic work, has made an answer, which surely meets the objection with force and completeness. He says that such objections to revival remind him of an Irish fellow-countryman, who picked up a sovereign; but when he went with it to the bank, it turned out to be a light one, and he got only eighteen shillings for it. As he had found it, the eighteen shillings were clear gain. Some time after, he saw another sovereign lying in the road, but he would not pick it up; "for," said he, "I lost two shillings by the one I picked up the other day; I shall not take you

13, 1913.

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