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PRINCE RUPERT - BRITISH COLUMBIA

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**A SEVERE HANDICAP**

The inheritance of a fortune of fifteen million dollars by the two sons of Thomas Edison is a great handicap for them. Happily they are not just starting out in life and have probably already acquired the habit of dealing in millions, a very necessary art under the circumstances.

One reason why Edison was a great man was because he started life as a poor boy. Had he started with five or seven millions he would probably never have been heard from. He would have gone down in history as simply one of the derelicts who went through life under the serious handicap of unearned wealth.

It is probable that some day the world will learn that inherited wealth is a real handicap and will take steps to prevent it. In the meantime all we can do is to hope that the Edisons will not be injured by their fortune.

**FOOLED WITH GUNS**

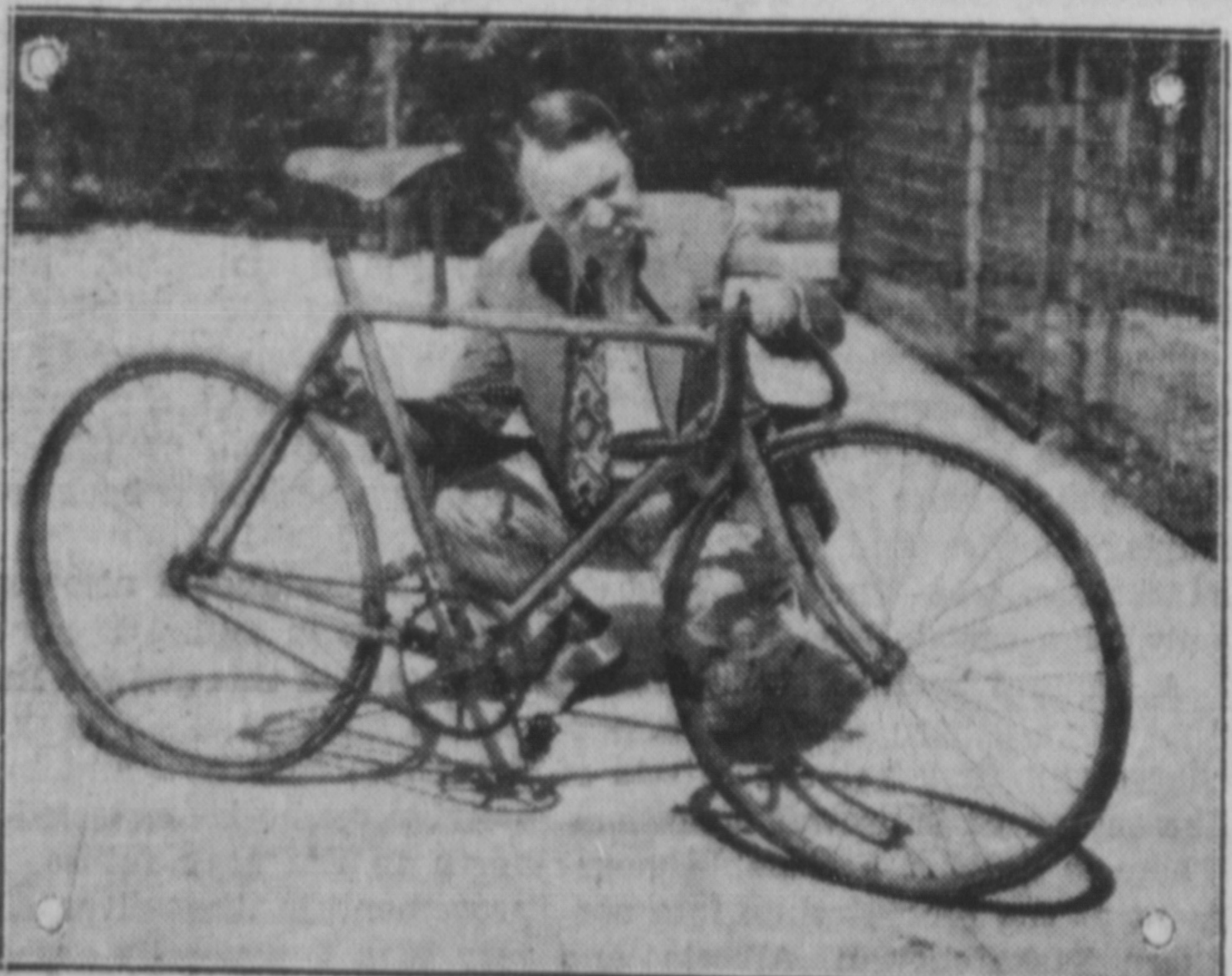
It seems desirable to return once more to the warning against the careless use of firearms. Two boys playing with guns were both shot and killed. That should surely be a warning to all to be careful.

Boys are the worst offenders with firearms but grown people, particularly those who are not in the habit of using guns, are often very careless.

**RELIEVING DESTITUTION**

The relief camps are to be used only for the relief of destitution and not for the purpose of finding work for the unemployed. That is the latest news in regard to what is to be done at the highway. Those not actually needing the employment are not to get it.

It is probable too that there may be some curtailment on the city relief works. Just now complaint is being made that while some destitute people with large families do not get enough to keep them alive, others who do not need the work are employed. In regard to the first complaint, provision is made for helping those with large families from direct relief. The other complaint is more difficult to meet.



Barney Oldfield of Los Angeles, familiar racing figure years ago, when autos were "horseless carriages," takes a look over the old "bone-shaker" upon which he won renown before he sat behind a driver's wheel

**A SATURDAY SERMON**

**"AROUND FIFTY"**

By Canon W. F. Rushbrook, B.A.  
St. Peter's Church—Seal Cove

Sir William Osler takes a foremost place among the world's famous men. Two interesting biographies of this great Canadian have been written—one, of two large volumes, by his friend, Dr. Cushing, which deals chiefly with his position in the world of medical science; the second, by Mrs. Ried, a lifelong personal friend of Sir William and the Oslers. "The 'Great Physician's' character," she says, "was a singularly happy combination of a Puritanical sense of duty, a warm sympathy with suffering humanity, and an invincible gaiety and joy of life." Both writers bear witness to his deep religious convictions.

Sir William is chiefly remembered by the laity for the pseudo-statement attributed to him, that a man of fifty should be put in the lethal chamber, because his life's possibilities were over. He did not say the above, but he did, in other words, make the assertion that the man or woman who lived to be fifty surrounded by religious, educational, social and industrial opportunities, and, at the age of fifty, had not sincerely attempted to make good might as well be dead, as the possibilities of making a first beginning in middle life were practically nil.

On the other hand, for the one who had struggled to attain, the fifties ushered in a period of the purest and finest kind of possibility of mental concentration, home joys, social influence and industrial prestige.

He also recognized that middle life, say from forty-five to fifty-five, marked a danger zone for the individual. It is the pubescent period of old age as the ages from ten or twelve to twenty-one are the years of pubescence, for manhood and womanhood.

Osler probably got his idea from the prayer of the Jewish prophet

Habakkuk which reads thus: Hab. 111:2: "O Lord revive thy work in the midst of the years—in the midst of the years make known." Turned into modern English it might read thus: "O Lord revive thy work when I am middle aged; when I am middle aged let me not lose the true vision of Life."

**Reared in Rectory**

Dr. Osler was not only reared in a Godly Anglican rectory but was himself for several years a theological student. He was very familiar with Biblical prophetic literature.

Habakkuk, when he uttered his prayer, was possibly in the middle life danger zone, and also under the depressing and morbid influence of a decadent, thoughtless and God-forgetting society. He felt the downward drag of the nations but the upward lift of a great faith in God.

Just as during adolescence tremendous physical and nervous changes take place in our youth so, roughly speaking, from the ages of forty-five to fifty-five, physical and nervous changes of a very startling character occur in adults. It is a time when there should be a revival in life, when we should bring our wills and our better instincts face to face with Self and it's environment, and ask God to "make known" to "give us a vision" of what this strange new thing in our life means.

Cast your thoughts adown life and see if it is not true that most of Life's saddest tragedies occur during

this period and often because men and women fail to realize that the change is not in the attitude of husband or wife, or children, or society, but in themselves. They blame society, in its broader or narrower sense, for what is their own morbid changing self.

It is a period when we should pray that God would revive the love, the trust, and the visions of youth and ripen them into understanding companionships of maturing age.

We have in middle life reached

life's apex. If we are not men of faith and vision we may become cynics and the horizon of the backward glance be bounded by sordid things. We count the tragedies—there! there! there! there! miserable domestic, political and industrial happenings. A glance down the other slope towards Life's end is no brighter—the outlook is sadder, if anything.

There cannot possibly be a worse mental attitude than the cynical,

because we bring to bear upon our life, not the vision of good and bright possibilities, but a dead faith. A faith that no longer trusts man, and consequently, cannot clasp the hand of God. Such a person is an isolated unit, shut in by evil at the very time when, if his declining years are to be filled with contentment and peace his outlook should be brightest and his faith in God and in those about him, surest. O Lord, in middle age keep Life's vision bright.

**CHURCH NOTICES**

**FIRST UNITED CHURCH**

Pastor, Rev. A. Wilson, B.A.

Morning worship at 11 o'clock.

Song by Junior Choir

Subject: "THE RIGHT ROAD, THE TRUE LIFE"

Sunday School at 12:15

Evening worship at 7:30

Subject: "THE ONLY GUARANTEE OF WORLD PROSPERITY"

**CHRISTIAN SCIENCE**

(Christian Science Society, 245 Second Avenue West)

This Society is a branch of the Mother Church, the First Church of Christ, Scientist, in Boston, Mass. Sunday morning service at 11 o'clock. Subject, "EVERLASTING PUNISHMENT." Sunday School at 12:15. Testimonial meeting Wednesday at 8 p.m. Reading Room, 245 Second Avenue, open on Mondays and Thursdays from 3 to 5.

**FIRST PRESBYTERIAN CHURCH**

Minister, Rev. W. D. Grant Hollingworth, B.A.

Organist, John E. Davey

11 a.m. Sermon subject, "AN OLD TESTAMENT TRAGEDY" 12:15, Sunday School

7:30 p.m. Sermon subject, "A MAN AND HIS MONEY"

How are we to regard speculating, sweepstakes and other forms of gambling.

Come to worship. Go, inspired to serve.

**ST. ANDREW'S CATHEDRAL**

(Church of England)

Very Rev. J. B. Gibson, Dean

**ALL SAINTS DAY**

11 a.m. Morning prayer and Holy Communion

7:30 p.m. Evening prayer and sermon

This being the first Sunday in the month Sunday School will meet at 2:30.

**FIRST BAPTIST CHURCH**

Rev. F. W. Dafoe, D.D., Minister

Morning worship at 11 a.m. Sermon subject,

"THE BASIS OF CHRISTIAN CONFIDENCE"

Sunday School at 12:15

Evening services at 7:30. Sermon subject,

"THE CHRISTIANITY OF JESUS"

The ordinance of believers baptism and the regular Communion service.

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