

An independent daily newspaper devoted to the upbuilding of Prince Rupert and Northern and Central British Columbia.

A Convention Ends

IT WAS a healthy review of the problems facing this rapidly expanding part of Canada that was given at the annual convention here this week of the Associated Boards of Trade of Central British Columbia.

In the new era of prosperity and activity that this port and district has been experiencing during the past year it is possible that we have not had the time or the incentive to devote ourselves to such matters as we did in the old, less strenuous and leaner days.

Nevertheless, it is important that the association and activities of the Chambers of Commerce and Boards of Trade on various levels should be kept alive and active. They will have an important function to play as we gear ourselves to the new and larger way of doing business both in the public and private fields.

As was pointed out more than once during the convention, the new times will bring new problems and it is even more important that we should band ourselves together to meet them.

Possibly the convention itself brought us to a better realization of the fact that times have changed and we must change our ways to meet and keep pace with them.

We have a new strength in this part of the country today—a strength which we may not fully realize.

The deliberations of the past week and the representations we made, it may be reasonably expected, will have a new effectiveness.

And the discussions of the convention will have helped to develop a new outlook on our affairs in the light of these quickly changing and expanding times.

Printing Problems

THE BIBLE is still the "best seller" in Canada, as it is elsewhere in the Christian world, but the popular St. James version cannot be printed in this country.

Its publication is the prerogative of the King himself and, through him, British and certain United States publishers. Only two issues were ever printed in Canada—in time of war emergency.

The best-known dictionaries, encyclopedia sets, the best in bound books are produced in the U.S. or Britain. The demand for French dictionaries and Bibles in Canada is large, but they are printed in France.

Reluctant conclusion is that Canadians, who may read more per capita than any other people in the world, are forced to import much of what they read, aside from newspapers, pulps and the very few large circulation fine paper magazines.

Even Canadian authors hesitate to publish in Canada because the only way they can obtain copyright protection in the vast U.S. market is to publish in that country.

Scripture Passage for Today

"One thing I know, that, whereas I was blind, now I see." —St. John 9:25.

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As I See It



by Eimore Philpott

Real Hope—London

IN 1938 when Mr. Chamberlain came home from Munich waving a piece of paper and telling wildly cheering London crowds that it meant "peace with honour, peace for our time," I found myself very much in the minority among newspaper writers in Canada.

Almost unanimously, from coast to coast, our big papers lauded the Chamberlain line. Now again I find myself in the minority. For I regard the "peace" treaty being signed at San Francisco as the most ruinous, insane move of all these crazy times. I could give dozens of reasons for this conclusion, but here are a few.

Canada has no guarantee that our fishery rights will be protected. Yet Uncle Sam has already worked out a full-blown Japanese re-armament program which was only revealed to Britain and France when their delegates arrived at San Francisco!

SAN FRANCISCO tears away the last shred of camouflage which has concealed the emergence of the new age of super-imperialism.

Only a moron could fail to see that Communist Russia has become one of the greatest imperialisms of all time—ruling with a rod of iron the countries she has taken over, such as Poland, Hungary, Bulgaria and Rumania. But only the wilfully blind or equally dumb could fail to perceive Uncle Sam's form of neo-imperialism.

Uncle Joe works from the bottom up, through fifth columns and stooge-run local parties. Uncle Sam works from the top down—up until recently with at least the semblance of consent and partnership. But latterly the "go it alone" policy has more and more clearly emerged. Directly contrary to the clearly expressed wishes of Britain, France and all other European democracies, the United States prepares military alliances with Franco's fascist government in Spain, which cuts the whole moral ground from under the North Atlantic Treaty.

Now the United States reverses the whole policy of disarmament of Japan and prepares to re-create her as a great armed satellite power in the Far East.

THE HUMAN RACE is caught between two jaws of two giant closing pincers. Instead of pursuing a policy of what the Manchester Guardian calls "disengagement"—that is separating the two giants by demilitarizing Japan and Germany along the same lines as Switzerland is neutralized—we seem to me to be hell-bent down the road to ruin.

Suppose we get that world war three. Suppose the American-led bloc won total victory in that war—though I do not know of a single military authority who believes that there would be "victors" in such a war—just survivors. But suppose the U.S. side did win, outright. A certain by-product of such a victory would be the made-in-U.S.A. re-emergence of both Germany and Japan as strong, re-armed military powers.

Germany would be in a position to do with ridiculous ease what she tried to do in the first two world wars. Japan would succeed where she failed last time. Moreover—who in his right mind believes that Britain, ex-

hausted as she is, would even survive such a third conflict?

I SEE nothing coming out of San Francisco except more imperialism, more power politics, more war. I see it as the road toward ruin.

But I see the greatest hope of this century in the meeting called for London, September 21. Sixty-four British MP's of all three political parties have invited MP's and Congressmen from 14 different countries to meet to discuss ways and means of setting up "a world government backed by a parliament with authority to make laws and power to enforce them . . . and to consider how the resources of the world can be utilized to meet the needs of . . . India, Pakistan, Asia, Africa."

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Reflects and Reminisces

Some folks inquire how Wantage Road got its name. Yet finding out is not so easy. The name comes from England. It was given by W. J. Alder during the year he was Prince Rupert's Commissioner. Wantage being his birthplace town in the Old Country. So that's that.

AFTER COFFEE

We took a spin out Wantage way right after breakfast hour on Labor Day. Years and years had passed since last time. Today the road winds through a lot of young timber. Practically all of the territory has grown over. Cars can pass but, because of trees, it can hardly be said the highway is remarkable for width. At first, the drive has a lonely feel, as well as look. Here and there can be had a glimpse of a roof or shack but nothing to indicate occupancy.

WHO GOES THERE?

But there was no lack of life between 1940 and 1945. The vitalizing hand of war touched the green retreat and little hide-aways with occasional smoke curling from the chimneys. Now, the whole area and everything on it—including the CWACs—became part of the war effort. Camps were built. Motors multiplied. There were marching units. Anything or anyone that might be suspected of drowsiness vanished. A chance civilian, strolling a step too far would be halted by a sharp challenge.

There is no telling what kind of a future Wantage Road will experience. It's out of the picture yet in Prince Rupert. Substantial buildings may stand there yet. The highway is about three-fourths of a mile and, as a place of residence, could be open to criticism but not to those who feel content with simplicity and seclusion.

PERHAPS!

Recent census taking did not embrace the Wantage zone. Yet it would be a dependable guess to say about twenty-five have homes of a sort. How many possess cars appears to be uncertain. But anyone dwelling that far away from the post office or a theatre should have one.

A resident, said to be skirting the eighties, has a vegetable garden that rivals anything in Prince Rupert. It is on the right hand side going out, and the old gentleman who started it, and maintains it with such care, judgment and all round ability has accomplished something greatly to his credit. Here's hoping he will find satisfaction in realizing how much pleasure its contemplation gives others.

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Services in the Church

Saturday Sermon

Jesus and Lifes' Purpose

REV. H. O. OLSON—St. Paul's Lutheran Church Text—Hebrews 4: 14-16.

"Seeing then that we have a great high priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, and find grace to help in time of need."

In our text we see Jesus pictured, not as a leader but as High Priest, "who passed through the heavens," into the very presence of God. By offering Himself for the sins of the world, Christ provided forgiveness for our sins. In that way He became our high priest.

He is now our mediator through whom we have free access to God's throne of mercy. Having finished the atonement for our sins, Christ is now seated on the right hand of God. To every sinner who comes asking for salvation, the atonement provides full forgiveness of sins.

In Heb. 9:7, we see another picture of the priests in the Old Testament acting as mediators. Here the author describes in detail the tabernacle in the wilderness, the visible earthly sanctuary erected according to divine appointment. This tabernacle consisted of two parts or rooms; the outer one, known as the Holy Place and, beyond a separating veil, the inner one, known as the Holy of Holies. In the Holy Place were the golden candlestick, the table of shewbread, and the altar of incense. In the latter was the Ark of the Covenant with its mercy seat and cherubim of glory. It was the place where the divine presence was manifested. The priests were allowed to "go in continually into the first" but into the holy of holies "the high priest alone, once in the year", when he made atonement for his own sins and for those of the people. "But into the second went the high priest alone, once in a year, not without out blood, which he offered for himself, and for the errors of the people". This arrangement, by which the most holy place was made so inaccessible, is a symbolic expression of the fact that free access into the immediate presence of God was not yet possible, and therefore fellowship with God was not yet perfect. The entire Mosaic dispensation was merely outward and temporary. It pointed forward to the perfect sacrifice, Jesus Christ.

As we think of the words uttered from the cross, "It is finished", we see immediately the victory of the atonement. We read in (Mark 15:38) that "The veil of the temple was rent in twain from the top to the bottom". At that solemn time, the veil in the Temple, which separated the most Holy Place from the other part of the Sanctuary was miraculously rent from top

to bottom. This indicated that the Mosaic Dispensation was now virtually abolished, the types of the Levitical Priesthood accomplished the way into the Holiest laid open, and the distinction between Jew and Gentile terminated, through that offering that had just been made by Jesus Christ, God's Son. In (Heb. 9:7) we read, "For Christ is not entered into the Holy Place made with hands which are the figures of the true; but into heaven itself, now to appear in the presence of God for us". He is interceding for the entire world that they may come into the light of His glorious salvation. He is seeking to call men out darkness into the light of His truth, that they may know Him as a personal Saviour from sin. Today he serves as our High Priest at the right hand of God. He has been given a name that is above every name that at His name every knee shall bow and tongue confess that he is the Christ to the Glory of God the Father.

In (Eph. 4:10) we see that He is not merely in Heaven but is spiritually present everywhere. "He that descended is the same also that ascended up far above all heavens, that He might fill all things". He is the one that can create a new life within us, and He it is that is able to fill the believer with the spirit of truth that he might show forth the fruits of righteousness. In (Cor. 1:2) we see that He, "Jesus", is the ideal object of worship for all of mankind. For He is able to give life a purpose and to make life meaningful.

First Baptist Church

SUNDAY, Sept. 9

11 a.m. Morning Service—"TEMPLES OF GOD" 12:15 p.m. Sunday School.

Our School meets in three departments. The Nursery and Beginner Dept. takes children up to five years of age. The Primary Dept. takes care of the children 6-8 years of age. The Junior and Senior Depts. have classes for children from 9 years of age and upward. We have also a Young People's Class, and Bible Class.

If your children are not as yet attending any other Sunday School we give them a warm welcome to attend our School. A special invitation is extended to all parents to attend the Rally Day Service, on Sunday, Sept. 30, at which time Promotions will take place.

7:30 p.m. Evening Service—"FORMS vs CHARACTER".

"By grace are ye saved through faith."

Special Notice to Employers AND Those Enlisting in Armed Forces

By The Veterans Benefit Act, 1951, passed at the last session of Parliament, the Government of Canada has extended and made applicable the provisions of the Reinstatement in Civil Employment Act, 1946, to all persons enlisting in the Regular Forces of Canada after July 5, 1950, (nineteen fifty) and who serve therein for a term not exceeding three years.

This provision extends also to members of the Special Force who re-engage for service with the Regular Forces, the three-year coverage period beginning with the date of re-engagement.

This provision extends also to members of the Reserve Forces who after July 5, 1950, are called out for service with the Regular Forces and serve with the Regular Forces for a period not exceeding three years.

By an Order in Council passed in 1950 under the Canada Forces Act the provisions of the Reinstatement in Civil Employment Act, 1946, were extended to members of the Special Force and members of the Reserve Forces who serve on the strength of the Special Force. The reinstatement provisions of this Order in Council have now been incorporated in the provisions of the Veterans Benefit Act, 1951.

Under the Reinstatement in Civil Employment Act a discharged person may claim reinstatement either verbally or in writing, usually within three months of discharge in Canada or four months if discharged overseas. There is provision for extension of this time when through a condition of health the employee cannot return to his employment this soon, but the employer must be notified in three or four months, as the case may be, and a Reinstatement Officer should be consulted.

REINSTATEMENT OFFICERS ARE LOCATED IN LOCAL OFFICES OF THE NATIONAL EMPLOYMENT SERVICE

FEDERAL DEPARTMENT OF LABOUR

EVANGELICAL FREE CHURCH 415-5th Ave. E. SERVICES SUNDAY Morning 11:00 Sunday School 12:00 Evening 7:00 WEDNESDAY Prayer Meeting 7:00 Pastor: C. W. Shinn Phone Black 200 "O taste and see that the Lord is good"

FIRST UNITED CHURCH 636 Sixth Avenue Prince Rupert, B.C. Rev. Lawrence G. Smith 11:00 a.m. Morning Service: A Cistercian Spring Children's Service: Secret Anthem: Come, O Lord, and Save Us From All Our Iniquities. John To Sing. 7:30 p.m. Evening Service: Sermon: God's Love Anthem: Lead Me On —S. S. Wesley. COME AND WORSHIP Sunday School at 11:00 First United Church at 11:00 Conrad Hall at 11:00

Full Gospel Tabernacle (Across from Armory) Invites You to Come to the Tabernacle. You'll Always Find a Warm Welcome. At Prince Rupert. Pentecostal Church. SERVICES: SUNDAY Morning Worship Sunday School and Bible Class Evangelistic Wed. Prayer Thurs. W.M.S. Friday Boys and Girls Clubs "Christ Ambassador" Green 331 Pastor C. W. Shinn

First Presbyterian 231 Fourth Ave. E. Minister: Rev. E. A. Wright Organist: Mrs. E. J. Shinn John Currie. SUNDAY, SEPT. 9 Morning Worship—11:00 Sunday School—12:15 Evening Service—7:00 "Remember the Sabbath to Keep it Holy."

ANGELIC CATHOLIC 4th Ave. W. at Dunsmuir Holy Communion 11:00 Sunday School 2:00 Canon Basil S. Proctor, Rector.

FIRST BAPTIST 5th Ave. E. at Fraser Minister: Rev. Prof. A. J. Shinn

FIRST PRESBYTERIAN 4th Avenue East Rev. E. A. Wright, Minister

FIRST UNITED 636 6th Ave. East Rev. L. G. Shinn

FULL GOSPEL TABERNACLE 202 6th Ave. West Pastor: C. W. Shinn

SALVATION ARMY Fraser Street. C.O.: Sr. Capt. George C. Sunday School 2:30

ST. PAUL'S LUTHERAN 5th Ave. at McDougall Pastor: Rev. H. O. Olson

ST. PETER'S ANGLICAN 5th Ave. at McDougall Rector: Rev. H. O. Olson Sunday School 11:00

REGULAR BAPTIST 620 6th Ave. E. Pastor: Rev. Leonard A. Shinn

PORTRAITS Films Developed and PROMPT SERVICE CHANDLER'S STUDIO 216-4th Street Phone Green 331 Prince Rupert