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Nations That Forget God

"PRIDE GOETH BEFORE A FALL, and a haughty spirit before destruction." That Scripture was never more tragically fulfilled than in the case of modern Germany. The devastation of German cities and the utter hopelessness of the German people today present a picture of dreadful contrast to that of the pompous magnificence and swaggering assurance of Nazi Germany.

But that pride and arrogance did not begin with Hitler; he merely revived them in their crudest form. They began with Bismark and rose to their height with the uniting of the German states in an Empire after the Franco-Prussian War of 1870. The sweeping victory over France went to the Prussian's head and he strutted before the world as a mighty conqueror.

We recall the pride that went before the fall of the Kaiser. We are well acquainted with the picture of its revival under Hitler, and we know how great was the fall thereof by the published photographs of bomb-shattered German cities and the degradation of the people.

To complete the picture we have only to think of the abject poverty and misery to which the haughty world rulers have been reduced. The survivors of the Nazi party are utterly disillusioned. All groups—politicians and scholars, engineers and doctors—are hungry, threadbare and poorly housed, with the result that they think disconnectedly, with the margins of their mind.

But we would be no better than they if we were to gloat over their humiliation and talk of "who won the war?" We have "beheld Satan as lightning fall from heaven." Well might the nations stand in awe in the presence of so terrible a judgment. "The Lord is known by the judgment which He executeth; the wicked shall be snared in the work of his own hands. The wicked shall be turned into hell, and all nations that forget God."

AN ANCIENT DEBATE

THEY WERE DEBATING Communism thousands of years ago and the essence of the whole thing—even here in Prince Rupert today—is much the same as it was on the Mediterranean shores, away, away back. Plato endeavoured to put over ideal commonwealths. Aristotle, who could see realism, opposed the idea, saying self-interest was more dependable than interest in the common good as an incentive to work. He was certain a man would work with more diligence to care for his own family than he would for people whom he did not know. Aristo, old boy, you had something, there!

HOW ABOUT THIS DUST?

DOWN HERE in our Third Avenue sanctum we have closed our window and, now we have got the dust out of our nose and eyes, we are going to write about dust. Surely we have been enduring it long enough and are entitled to wonder when our worthy public works department up there at the City Hall is going to do something. They may be assured that public indignation, not only of the poor folk who are forced to do business or live on Third Avenue but also of the good citizen who traverse the main drag, is rising as high as the billows of dust which nigh choke us every time the slightest breeze wafts its zephyrs these fine days.

Yes, we think it is high time that something was done about this dust. It is not only blinding, choking and nauseating but it is downright unhealthy, and we hope that the powers that be, for the sake of our health and our comfort and our good name as well, will find some way of ameliorating these dust-storms that daily blow. Or had we better just pray for rain in "Hecate Straits" and a few blocks further west?

Fashion News

You will be proud to wear this new style coat with its new distinctive appearance.

Note the face-framing collar and soft bow.

Quality Merchandise is a lasting pleasure, long remembered after price is forgotten.

ANNETTE MANSELL
WALK UPSTAIRS IN STONE BUILDING



DIRECTORY

Services in all churches at 11 a.m. and 7:30 p.m.; Sunday School at 12:15 except as shown.

ANGELICAN CATHEDRAL
4th Ave. W. at Dunsmuir St.
Holy Communion 8:30 a.m.
Sunday School 2:00 p.m.
Rector: Basil S. Procter, B.A., B.D. (Blue 733)

FIRST BAPTIST
5th Ave. E. at Young St.
Minister: Rev. Fred Antrobus (Green 812)

FIRST PRESBYTERIAN
4th Avenue East (Green 982)

FIRST UNITED
636 6th Ave. West
Minister: R. A. Wilson, M.A. (Green 613)

FULL GOSPEL TABERNACLE
221 6th Ave. West
Pastor: Paul A. Barber (Green 620)

SALVATION ARMY
Fraser Street
C.O.: Capt. Earl Jarrett
Directory Class 2:30 p.m.
Sunday School 3:00 p.m. (Black 269)

ST. PAUL'S LUTHERAN
5th Ave. at McBride St.
Pastor: E. Solland (Black 619)

ST. PETER'S ANGLICAN
Seal Cove
Archdeacon E. Hodson
Sunday School 11:00 a.m.
Evening Prayer 7:30 p.m. (Blue 827)

COMMUNITY SUNDAY SCHOOL
East End Hall, 2:30 p.m.

PIONEER WOMAN OF CITY PASSES

When death came at the Prince Rupert General Hospital at 4 o'clock this morning to Mrs. Mary Ann Cumming, 667 Fifth Avenue East, a highly esteemed pioneer woman of Prince Rupert was removed. She had been in failing health for some years and her condition became such two weeks ago that her removal to hospital was necessary. Her passing came as a merciful release to suffering.

The late Mrs. Cumming was born seventy-six years ago in Newburn-on-Tyne, Durham, England. With her husband and two young children, she came to America in 1909 and the family lived for three years in Galveston, Texas. Then, after returning for a year to England, they came to Prince Rupert in 1913 and made their home here ever since except for a period of about a year in 1921 when Mr. Cumming was transferred to New York as representative of the Canadian Fish & Cold Storage Co. After Mr. Cumming's death in New York, Mrs. Cumming and her two children returned to this city to make their permanent home.

In addition to her son, William, and daughter, Frances, deceased is survived by one sister, Mrs. Maria Hill in Northumberland, England.

On Monday evening there will be a service at St. Andrew's Anglican Cathedral after which the remains will be placed aboard the steamer Princess Adelaide and, accompanied by the son and daughter, taken to Vancouver where interment will be made.

Mrs. K. McCaig returns to Butedale on the Catala this afternoon following an Easter holiday visit here with her son-in-law and daughter, Mr. and Mrs. Duncan McRae.

Modern Etiquette

By ROBERTA LEE

Q. What is a courteous way for a business man to dispose of a tiresome customer?

A. One good way is to instruct his secretary to interrupt the conversation, at a prearranged signal, on the pretense that someone in another office wishes to consult him.

Q. Is it proper for a girl to accept expensive gifts from a young man who has been calling on her for some time?

A. She should never accept an expensive gift unless engaged.

Q. What is considered "the first rule of etiquette"?

A. Never to do anything that is unpleasant to others.

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Church

SATURDAY SERMON

CHRISTIAN PRIDE

By REV. A. M. MCCOLL, First Presbyterian Church
"For I am not ashamed of the Gospel of Christ."—Romans 1:16

When we open the hymnal of any Christian church we find it full of poetry and music glorifying Christ and His gospel. A hundred titles—"All hail the Power of Jesus' name." In the Cross of Christ I glory," "Blessed assurance," all proclaim the Gospel of Christ to be a source of immense pride to the Christian.

It is all the more surprising therefore, that the Apostle Paul should write to his converts in the Imperial City of Rome: "I am not ashamed of the Gospel of Christ."

The statement implies that the Gospel, far from always being a source of Pride, can become a source of shame. For we all have a tendency to be ashamed of the Gospel of Christ, to cover up our identity as Christians, to keep silent when we should be witnessing in word and in action.

We all have an overwhelming desire to be like everyone else around us. We instinctively distrust people of a different color, a different background, a different religion, because they arouse unreasonable apprehension in us. This apprehension we rationalize into social rejection. Now, as a result of this attitude, we ourselves strenuously avoid being "different" for fear of becoming socially unacceptable, even as we do not accept those who differ from us.

Fear of rejection molds us into accepting the prejudices of the "crowd" to which we feel we must belong. We pride ourselves on being "a regular fellow—just one of the gang." The last thing we want is to be different.

Now it so happens that as Christians we are different, like it or not. We cannot be Christians and be like the rest of the world, for any one who has ever been truly confronted with the Gospel of Christ is bound to be different for a lifetime. Not necessarily in his conduct though! There he may be as callous or ruthless as any godless man. But in his heart he will never be able to destroy the challenge of Christ. Like it or not, he will have a gauge by which to measure all his deeds and all his thoughts. In Jesus' own words: "He will be in the world up to his ears but not of the world," because the remembrance of the Gospel will make his compromise painfully uncomfortable.

The Gospel of Christ is like a fortress. The proud Christians will gladly expose it to all attacks, knowing that no blockbuster or cynicism or evil can ever shatter it. The shame-faced Christians—doubting whether its foundations are

solid enough, whether it is really liveable and defensible—will try to camouflage it by purposely talking and acting like the rest of the crowd. However, no matter how hard he tries to melt into the landscape of the commonplace and the ungodly, he will never feel secure and at peace with himself. The challenge will keep gnawing at his soul, accusing him of treachery, daring him to be "different."

Now we ask once again; why are we ashamed of the Gospel, when we profess to admire it so heartily, when we claim that it is God's greatest gift to man.

In Russia the answer might be simple. A Christian in Russia is at terrible disadvantage, because his religion is not respectable. As a matter of fact, it is considered a deplorable weakness. By practising it too boldly he might even endanger his life. Thus he has a good reason to hide it from himself.

Strangely enough, however, the Church has always been strongest when oppressed or persecuted. Whether the oppression is non-violent as in present-day Russia or violent as in Hitler Germany, the Christian Faith always emerges strengthened by its ordeal. True, the weak fall by the wayside, but the strong gain added strength and feats of witnessing—for "martyrdom" means "witnessing"—are accomplished for Jesus' sake.

In our country, however, Christianity is respectable, so much so that it has become difficult to talk about it. A witnessing Christian in our midst is not threatened with physical violence. The great threat is directed to his moral courage. It lies in the indifference, cynicism, ridicule of his audience.

We seldom realize how much we dread being ridiculous. As much as we like to tease and be teased, when people smile and shrug their shoulders at what we take seriously, when they will not listen with even a minimum of respect and courtesy to our cherished convictions, when they make downright fun of our most sacred beliefs, that is a different story.

We like to think of the spread of the Christian Faith in terms of the heroic and the spectacular. Before our eyes

there unfolds the glorious pageant of the martyrs, beginning with the martyrs of the early church and leading up to our contemporary-martyr-for-the-faith. We see them being burned at the stake, bleeding or languishing in horrible prisons. All this is glorious truth, but it is the exception rather than the rule. Only one Christian in a thousand died a spectacular death in the early church. Only one Christian in a million is likely to die a spectacular death for his faith today.

There is another martyrdom today, however. It has existed throughout the ages, whenever a Christian tried to bring a fellow-man to Christ and was met with ridicule.

I venture to say that the number of these witnesses, martyrs, in the face of ridicule, is a thousand times as large as the number of physical martyrs, and that their company is just as glorious. There may be a certain satisfaction in spectacular martyrdom. At least you know that you are writing a chapter in the history of the faith. But to speak up boldly in a storm of mocking glee and to proclaim the gospel under the pelting of cynics, ignorant remarks—that seems to give no immediate satisfaction whatever. The only satisfaction of the nameless spiritual martyrs is the echo of Christ's words to him: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you, falsely, for my sake. Rejoice and be exceedingly glad, for great is your reward in heaven. For so persecuted they the prophets which were before you." This is how the Gospel of Christ, from being a source of shame, becomes a source of pride to the Christian. Godliness and faith have been a stumbling block to the ungodly for ages.

Two incidents stand out in our minds, Ephesus and Athens. In both cities Paul underwent indescribable torment because the people would not take him seriously, but mocked him, taunted him, pilloried him with their "smartness." He conquered because he was not ashamed of the Gospel of Christ.

We cannot here trace the story of the spiritual martyrs of the church up to the present day. There were too many, and most of them left no record of their witness. Rather let us think of what Jesus Himself suffered at the hands of a jeering, unbelieving mob. Remember that the cross was a punishment meted out to criminals whose crime was considered particularly disgraceful. The super-cription over His head, "Jesus of Nazareth, King of the Jews" was another token of ridicule and contempt, and to fill His cup of agony to the brim, we read that the passers-by "railed on Him," and that even the two thieves who were crucified with Him, "reviled Him."

Railed... mocked... reviled—what shall we say? Shall we be ashamed of the Gospel of Christ or shall we be proud of it?

Rejoice and be exceedingly glad, for great is your reward in heaven. For so persecuted they the prophets which were before you." This is how the Gospel of Christ, from being a source of shame, becomes a source of pride to the Christian. Godliness and faith have been a stumbling block to the ungodly for ages.

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SERVICES

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First Presbyterian Church
Fourth Avenue East
Rev. Allan M. McColl, Minister
Mrs. J. E. Smith, Organist

APRIL 11
Morning Worship—11:00 a.m.
Junior Choir
Sermon: "Sacrificial Love."
"All that she had."
Sunday School—12:15 p.m.
Evening Service—7:30 p.m.
Senior Choir
Sermon: "The Christian Revelation."
"We beheld His glory."
Come and worship with us and with love.

First Baptist Church
(Young Street)
Minister: Rev. F. Antrobus
Phone: Res. Green 812

SUNDAY, APRIL 11
11 a.m.—Morning worship Service.
12:15 p.m.—Sunday School.
To supplement the regular lesson, the talk-movie film "Journey Into Faith" will be shown.
7:30 p.m.—Evening Service.
Topic: "Jesus, Preaching at Nazareth." At close of service, the film "Journey Into Faith" will be shown again. We just missed getting this for Easter.

MEMO TO ADVERTISERS

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Prince Rupert Daily News

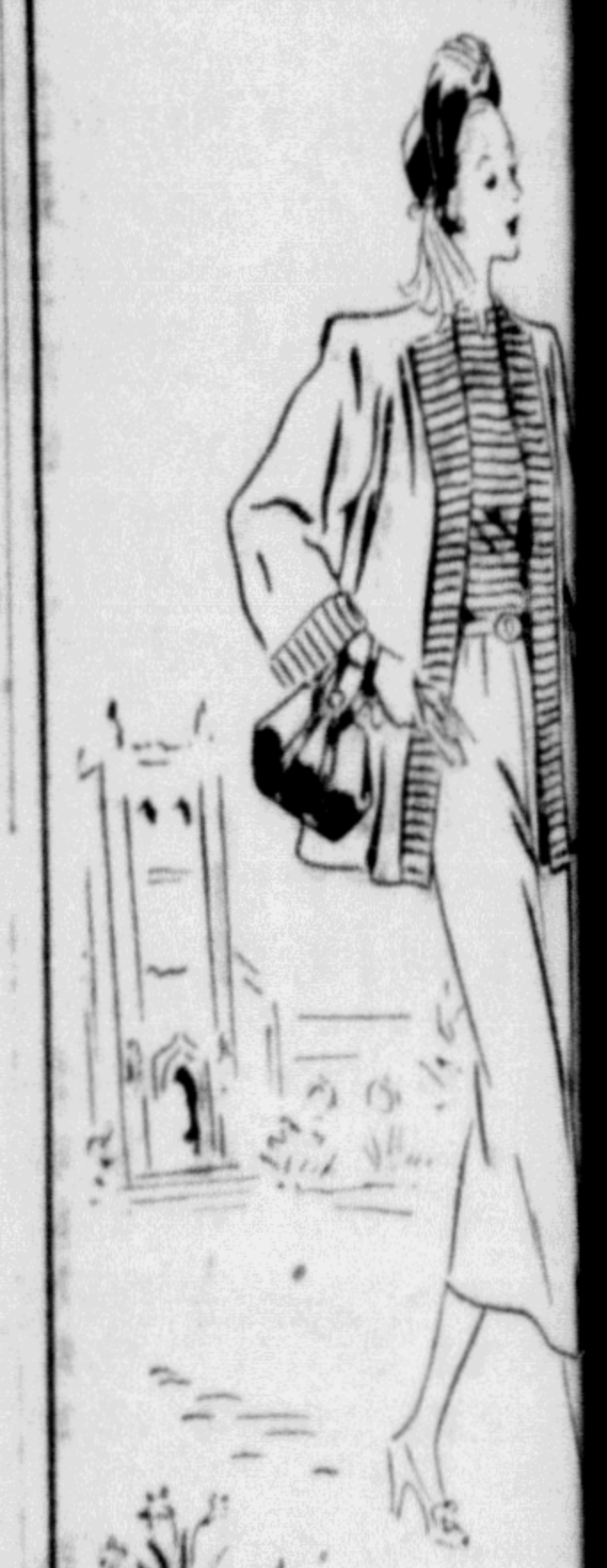
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A.B.C.—Audit Bureau of Circulations—Facts as a measure of advertising value.

REGULAR BAPTIST
L.O.D.E. Hall, 5th and
Sunday, April 11.
12:15 p.m.—Sunday School
7:30 p.m.—Gospel Service
Speaker: MR. C. J. C.
(Shantymen's Ass'n)
Topic:
"JUDGMENT PLED
INVITED"
(or "The man who
his mind about his
FRAYER — F.A.
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(Lord's Supper follows)
Wed., 8 p.m.—Prayer
Thurs., 3:30 p.m. Miss
7:00 p.m.—Junior Youth
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