

## Historical Sketch of Glen Williams United Church

As a fitting souvenir of the 100th anniversary of Glen Williams United Church, a booklet has been prepared sketching the history of the church. The booklet is titled "Sketch of 100 Years of Faith." It pays tribute to Benajah Williams, who decided the land where the church was to be erected. In those days, the community was known as Williamsburg, after the Williams family, which built the first mill in the valley.

The church has had a long and honourable career since the erection of the original building in 1840. The present congregation numbers seventy-one, with R. K. Lemkey, student at Emmanuel College, as minister. Mr. Lemkey has been stationed at the Glen during the summer months, and while following his university course this year, will continue to serve as pastor.

It is interesting to note that the late Timothy Eaton, founder of the great T. Eaton Co., was once numbered among its membership. Eaton came to Glen Williams from the Old Country, and served as clerk in the village store now operated by John Whelan.

Following is the sketch of the church, as presented in the booklet:

### The Pioneering Years

With the mention of Glen Williams, one naturally thinks of the Credit River, which, in the early days, formed the life-blood of the community and on whose banks for a century ago the first settlers built their homes. We recall the scene learned in public school wherein speaking of the stream, the poet says:

"Men may come and men may go, but I go on forever."  
No less true is this of the church of Jesus Christ which pride in the foresight of our pioneers here we regard that taken years after the first settlers had taken permanent holdings in Georgetown, Benajah Williams decided a parcel of ground to the following: Morris Kennedy, Henry Grass, George Kennedy, Charles and Jacob Williams who were to be known as the "Trustees of the Methodist Episcopal Chapel and burying ground in the township of Esqueving."

What an inspiration it would be if on this day of solemn observance we could be turned back in its course and we could converse with those pioneers who laid the foundation stone on which succeeding generations have built. But the past discloses no secrets, time rolls on into eternity and we have only the collected memories of the past on which to lean.

The early history of the church is irretrievably lost it seems; men in those days were forcibly more occupied with realities than statistics, but nevertheless we have this romantic bit, "The church was organized shortly after the Credit mill was put into operation in 1840 of a frame building. Massive pillars supported the roof and the pulpit was a huge affair rising six feet from the floor and fifteen feet in width (the early ministers must surely have been large men). Logs that were cut into lumber for the church were rolled down the steep hills to the village, skidded into a pond on the Credit River, where they were cut at a mill owned by the Williams family, probably somewhere in the vicinity of the present dam." It is with regret that we were unable to obtain a picture of this early landmark, so familiar to those of earlier days.

Not until 1868 have we any definite information as to the church, but in that year the building was repaired and a stone foundation put in. The interior was renovated, the large wooden pillars removed and the ceiling renewed. The massive pulpit previously mentioned was also removed at this time.

Thirty-four years passed without record, but the year of 1902 marked an event of great progress in the Glen Williams Methodist Church. In that year with spiritual fervour at a high ebb the congregation under the leadership of Rev. G. Smittherman undertook the construction of what amounted to virtually a new building. Here is the quotation from the Georgetown Herald of November 19, 1902:

"Sunday and Monday were historic days in connection with the Glen Williams Methodist Church. Early in the present year the trustees decided that the old building which had done many a years' good service in the past, was not good enough for the advancing future, and so it was decided to make practically a new building of it. The workers in connection with the organization fell in with the proposal and all united to make the effort a success. The result is most gratifying. The building has been transformed inside and out: the old frame chapel is now a handsome brick one; the old uncomfortable seats are replaced by those of latest design; the coal oil lamps are out and electricity now does the lighting. It is a thorough transformation, and all are pleased that the change made has been so radical and complete."

"The reopening service at that date had as its speaker the late Rev. G. Richardson, of Toronto, and his sermon was based on an appropriate text Isaiah 26: 16: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a foundation: he that believeth shall not make haste." What an inspiration to us on this one hundredth anniversary to hear such words coming from the men and women who in all truth laid here in 1902, a precious corner stone.

The building committee was as follows: Wm. McGregor, Thos. Whitham and W. Post. Contractors: stone work, Jos. Marchant (still an active attendant); brick work, Mr. Adams, of Brampton; painting and decorating, F. Vollmer, Brampton; lighting, Georgetown Electric, Light and Power Company, of Glen Williams; furnace, Valley City Heating Co. The cost of the improvements totalled approximately \$10,000.00. Surely after thirty-

eight years we, the present congregation cannot but say, "Our fathers builded well."

The years from 1902 to 1925 passed with steady progress, a renovation of the interior taking place in 1917 under the direction of Rev. Trueblood at which time the present floor carpet was laid. In 1925 the Glen Williams Methodist Church in company with all sister Methodist churches throughout the Dominion became part of a greater and wider union of churches known as the United Church of Canada. This new communion comprised in addition to the Methodist Church, a proportion of the Presbyterian Church in Canada and the Congregational Church in Canada.

Unity! How much the world stands in need of it. As members of the United Church of Canada we can well be proud that we belong to the first interdenominational union of churches in the world. Rev. H. Caldwell was the minister at the time of Union and is remembered with respect by all who knew him. His widow now resides at Acton.

Throughout its history the church here has been part of various changes notably that of the Normal-Terra till the present year, Glen Williams was closed; the picturesque little church at Churchill became part of house-Churchill charge. At the conclusion of the last pastoral year, June 30, 1940, the house-Churchill charge and Glen Williams was left to be supplied. After a few years as superintendent, secretary, Robert Futhy; treasurer, John United Church was part of the Lame-Cook; librarian, Charles Williams.

For the past, we, the congregation, cannot but be grateful to those who have left us such a worthy heritage. For the present we are thankful for the opportunity of serving Him, the eternal God of all generations; for the future we are confident that the God who is the same yesterday, today and forever, will not fail us so long as we keep the faith.

### Sunday School

The church maintains an active Sunday School, which was organized in 1843. One feature, which has been called unique in Canadian church history, was a fee payment for membership. A fee of one shilling and three pence for the first year, and seven and a half pence for each subsequent year, constituted a membership of the association, and the payment of ten shillings in one year constituted a life membership.

The first officers of the school were: President, Jacob Williams; secretary, Robert Blyth; superintendent, Present officers are: Superintendent, R. K. Lemkey; assistant, Mrs. J. Addy; secretary, Miss K. Hill; treasurer, Mr. Cecil Barth; librarian, Mrs. Cecil Barth.

### The Choir

Mrs. Jack Addy is organist and choir leader assisted by Mrs. C. Barth. Mrs. Addy has been connected with the musical worship of the church for over eighteen years. Previous musical directors include Mr. and Mrs. C. J. Cummings and Mr. Thomas Roberts, all of whom are now residents of Guelph.

### The W.A.

The W.A. first began its career under the name of the "Willing Helpers' Union." It was later known as the Ladies' Aid, and when church union was brought about, it became officially the Women's Association.

Present officers are: President, Mrs. F. Norton; vice-president, Mrs. W. J. Hill; secretary, Mrs. S. Beas; treasurer, Mrs. J. McMenemy; pianist, Mrs. J. Addy.

The W.A. has always been active in decorating and furnishing the church interior. This year they have installed new lighting for the auditorium.

Some of the presidents in past years include the late Mrs. Thos. Norton, Mrs. Joseph Allen, Mrs. James Bell, Mrs. John Wheeler, Mrs. Robert Blyth, and Mrs. F. L. White, of Milton.

### Ladies' Bible Class

The Ladies' Bible Class which is connected with the Sunday School, is an extremely active organization. This year the class financed new lighting for the church basement and replaced the piano.

An event of interest in the class is the annual bazaar which takes place towards Christmas. Monthly "showers" are held in the form of a social night, by which means everything from rubber balloons to tableware is collected for the sale.

### The Ministry

Time has shrouded the names of those who first served as Christ's ministers here. Early records lead us to believe that in the beginning, Glen Williams was on the preaching itineraries of the Guelph circuit. At a later period just prior to the turn of the century, the Glen was coupled with Georgetown and Rev. David was, it seems, the last of the men from that town to serve the Glen. From 1900 to 1925 the church was part of the Normal-Terra circuit and the ministers in order of service so far as can be ascertained were as follows: Rev. A. J. Irwin; Rev. G. Smittherman (1902); Rev. McArthur, Rev. Quinn, Rev. Wolfe, Rev. Zimmerman, Rev. Daynard, Rev. Trueblood (1917); Rev. H. Cotton, Rev. W. L. Bralley (supplying for Rev. Cotton, overseas); Rev. W. Hunt, Rev. Douglas, Rev. J. M. Aiken, Rev. R. R. Hare, Rev. H. Caldwell. Following Union in the year of 1925, Glen Williams became part of the pastoral charge formed by Lame-Cook, Churchill and the Glen and the ministers under the newly formed church were:

1926-33 Rev. H. Caldwell, 1933-37 Rev. G. I. Stephenson, 1937-39 Rev. O. J. P. Jolliffe, 1939-40 Rev. W. E. Bartlett, 1940, R. K. Lemkey (acting).

LUKE AND HIS GOSPEL  
SUNDAY, OCTOBER 6th, 1940  
GOLDEN TEXT: It seemed good to me also... to write... That thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1:34.  
LESSON PASSAGE: Luke 1: 1-4; Colossians 4: 14; 2 Timothy 4: 11a.  
But the Threescoreth Man will stand by your side  
To the gallow-foot and after.  
---Kipling.

### Luke, the Writer

Great writing depends on right living. It grows out of deep experiences. The author of the third gospel did not write theory or fiction; his own life experiences provided the materials, for Luke was a Greek, living in the Roman Empire. He had studied medicine and practiced his profession. He met Paul and travelled widely. Through Paul and others he learned many facts concerning the life of Christ. He collected sayings and incidents and wrote his gospel. He lived through the heroic events of Paul's life, as the "we" passages indicate, and wrote about Peter and Paul in the "Acts of the Apostles." His own life had been enriched by faith in Christ and he saw the way in which the gospel transformed people. The two longest books in the New Testament are from the pen of Luke. It is beyond the power of calculation to estimate the Christian influence of these two books by Luke.

### Luke, The Historian 3, 4

Luke was a master literary craftsman, who attained his skill by painstaking toil. Fully half of his gospel is independent, containing materials not to be found in either Matthew or Mark. Out of thirty-three parables, eighteen are given by Luke alone. But for his recording we should not have the story of the Good Samaritan, the Prodigal Son, the Beatitudes and Parables. Luke alone gives the infancy stories of John the Baptist and Jesus. He alone tells the brief stories of Zacchaeus, of Mary and Martha, the walk to Emmaus. Luke has collected the five hymns, the Ave Maria, the Magnificat, the Benedictus, the Gloria in Excelsis and the Nunc Dimittis. Among the four Evangelists, Luke is the only one who records all of the seven greatest events in the life of Jesus: his birth, baptism, temptation, transfiguration, death, resurrection, ascension. Luke sought to "set forth in order" the facts in the Christian narrative. His book has been called "the most beautiful book ever written."

### Luke, The Christian, 1

Luke wrote from the heart. He had found spiritual certainty and wrote to help Theophilus to find assurance also. Matthew wrote primarily for the Christians in Jerusalem, Mark for Christians in Rome, but Luke wrote for Greeks, wherever they might be. Theophilus was a Gentile, either a Roman or a Greek, perhaps only a beginner in the Christian faith. Luke wrote to tell him "all that Jesus began to do and teach" (Luke 1:1). Luke took two books to cover the record, the Gospel of Luke and the Acts of the Apostles. What rich biographies Luke had to explore in writing of Jesus, Peter and Paul. He found his own Christian experience confirmed in the lives of other Christians. He heard stories of the healing ministry of Christ from eye-witnesses. He was able to set forth clearly the consensus of opinion held by the first members of the Christian Church. He was so convinced of the truth of the Christian gospel that he became a missionary, witnessing by tongue and pen.

### Luke, The Doctor, 14

Paul called Luke "the beloved physician." The two men may have met in the first instance because Paul was sick and needed medical attention. Luke became a companion of Paul in his later years. This year they have finished his work. Doubtless this called for financial sacrifice, as Pliny tells us that a good doctor had a lucrative practice and became wealthy. Luke uses medical terms such as "bound up his wounds" and "poured in oil." He also records Christ's ministry of healing with interest and detail. Luke has more to say about the part of women in the Christian story. He showed the utmost sympathy with sufferers and he has given us "a universal gospel" rising above the barriers of race and class. The example of Luke has had a profound impression upon medical missions. When Norman Duncan wished to tell the story of the services of Wilfred Grenfell, he entitled his story, "Dr. Luke of the Labrador."

### Luke, The Friend, 11a

Doubtless Paul thought of Luke as a friend rather than as a physician. Luke had been with Paul at Troas, had gone with him to Philippi and other cities and finally had stayed with Paul when the great apostle was a prisoner at Rome. Demas had played safe, but Luke stayed till the end. Luke had learned of friendship from the life of Christ, the friend of sinners. He had also seen friendship at its highest in Paul, who had a gift for friendship. It may be that Paul, either before or after he wrote it, talked over with Luke his hymn of love which we know as the thirteenth chapter of "First Corinthians." Luke was a doctor, an educated man, a friend of "the Honourable Theophilus," a literary artist of the first order, a great traveller and an earnest Christian, but perhaps we get the quality of the man best from these five words: "Only Luke is with me."

### Questions for Discussion

1. Why did Luke write his gospel?
2. Why is biography profitable reading?
3. How did Luke become a missionary?
4. Robert Louis Stevenson described physicians as "the flower of humanity." Do you agree?
5. Am I meeting the demands of friendship?

## International Uniform Sunday School Lesson

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### ACTON STUDENT GETS HONOURABLE MENTION IN POETRY CONTEST

Rena Braida, student at Acton Continuation School was among those receiving honourable mention in a poetry contest sponsored by the Ontario Horticultural Association. The contest was for an original poem of not more than twenty-four lines on Ontario's floral emblem, the White Trillium.

Milicena Matuska, of Patterson Collegiate Institute, Windsor, was awarded the gold medal, while second and third prizes went to Mary Vallentyne, of Brantford Collegiate, and Louise Miller, of Collingwood.

Here are the prize-winning poems:

#### THE WHITE TRILLIUM

By Milicena Matuska

Trillium graceful,  
Trillium white,  
Star of the woodland,  
Lady of light—  
Lo, how she proudly  
Stands in the glade,  
Tri-sceptred sovereign,  
Queen of the shade.  
Stately she rises,  
Slender-stemmed, tall,  
Gracious response to  
Spring's early call,  
Lifting three leaf-arms,  
High from the sod,  
Gazing with pure face  
Up to her God.

#### ONTARIO'S EMBLEM

By Mary Vallentyne

(It is a scientific fact that white is a composite of all colours and can be broken up to produce a rainbow effect, as light is broken up by a prism. This Trillium in my hand — white Embodiment of colour — Dazzling splendid white, Pure white: With the scarlet of the maple And the crimson of the rose; With the purple shades of evening When the starry twilight flows; With the emerald of the shamrock And the gold of fleur-de-lis; And the dusty blue of twilight; It is this, and more, to me. It has turquoise of the heaven, It has yellow of the sun.)

"It has orange of the dawning When the day is first begun. There are greys of misty mornings As the fisherman sets out; There is sparkled flash of silver At the leaping of the trout; Browns and blacks of towering forest And the sapphire of a lake; Ah, the multi-coloured fancy That this simple white can make.

#### WHITE TRILLIUM

By Louise Miller

What gem is this, here treasured in the depth Of woodland's secret, dryad-guarded leaf? O masterpiece of nature's peerless art, This flower perfect, flawless... void of fault— Its chalice, white and cool as morning snow, Has in it captured pure sweet gold: Of ecstasy from robin's first spring trill. That bursts with rapturous melody from the tops Of trees which guard the forest's dark retreats; The leafy fans with gentle rhythm breathe, And just as gently sways the wavering stalk; A hint of fragrance hovers like a wreath— A perfume wafted from a night-moth's wing. This floral madrigal, this moonlight drop.

#### THE WHITE TRILLIUM

By Rena Braida

When April leaves with all its grace, And May steps in to take its place The whole world starts to live once more And proudly opens summer's door.

And with this Nature's glad event The budding maples, tall, unbent, Quite serene as though they swell with pride To have the trillium by their side.

This flower in its velvet hood, Fills meadow green and somber wood. Or on the banks of rivers grow, Where all day long calm breezes blow.

A whirl of silvery quivering leaves Among each snowy petal; And in the shaded woods afar

Shone as a fairy woodland star.

Distinctive charm and grace it lends, To landscapes 'till its pure life ends. No more to feel the loving kiss, Of soft winds and contented bliss.

May it ever rise from leafy cot, Not crush or pluck with little thought, It represents our country free, What does it mean to you or me?

#### ROBIN HOOD FLOUR PLANS FOR ENLISTED EMPLOYEES

Canadian companies are giving generous support to the struggle against Hitlerism by assisting employees who wish to enlist. Generous plans have been formed to care for the dependents of men who enlist in any Branch of the services.

A plan has just been announced by Robin Hood Flour Mills Limited, which makes it possible for every qualified man to assist in the country's war effort without financial sacrifice. The general outline of the plan of pay supplements and job guarantees is as follows:

To those who are in full time military service and have certified dependents, the Company will pay a supplement representing the difference between army pay plus allowances, and the earnings of the employee at the time he leaves the Company for military service. In the case of those who have no dependents, the pay supplement will represent the difference between army pay and allowances, and three-quarters of their earnings at the time of departure.

To the many men who are already members of the Non-Permanent Active Militia and to those who will be called up as Trainees, the Company will give full pay for the first 90 days in training camps and thereafter a pay supplement the same as to those who are in full time military service.

The Company is undertaking to return any employee who is away temporarily in training camp, to the same job that he left; and to those who go into full service, the Company guarantees jobs after a man is mustered out.

For purpose of seniority, the time spent in military service will be considered as having been spent in the Company's employ.

Robin Hood Flour Mills Limited is a national organization, operating from coast to coast, and the policy that has been adopted will affect employees in every Province of Canada.

# CARROLL'S

## Campbell's NEW PACK TOMATO SOUP

Just Arrived!	<b>NEW PRUNES</b> 80-90's <b>4 lbs. 25¢</b>	<b>4 tins 29¢</b>	<b>COWAN'S COCOA</b> tin 14c, 25c <b>CHOCOLATE</b> Rowntree's 1/2 lb. cake 15c <b>COFFEE</b> Maxwell House 1-lb. tin 45c <b>STUFFED OLIVES</b> 2 3-oz. bds. 25c <b>AYLMER CATSUP</b> 2 12-oz. bds. 21c
<b>MAGIC BAKING POWDER</b> (Cash and Carry) tin 28c Christie's Angel CAKES each 20c Christie's Chocolate ROLLS each 20c Dove Pineapple JUICE No. 2 tin 15c Habitant Tea SOUP 2 No. 1 1/2 tins 19c Currant Cream BISCUITS lb. 15c Harvest Cream BISCUITS lb. 15c		<b>PEANUT BUTTER</b> 25-oz. jar 21¢ <b>TOMATO JUICE</b> 26-oz. tin 8¢ Bright's Red Fitted <b>PIE CHERRIES</b> 2 15-oz. tins 21¢ Quaker <b>PUFFED WHEAT</b> pkg. 6¢ Sherriff's Lunas Jelly Powders or <b>SWEET MYSTERY</b> 3 pkg. 19¢ Aylmer or Clark's <b>PORK and BEANS</b> 2 20-oz. tins 17¢ Quick Cooking <b>QUAKER OATS</b> 1/2 pkg. 19¢	
<b>SPECIAL 1¢ SALE!</b>			
New Giant <b>PALMOLIVE</b> 1¢ <b>SUPER SUDS</b> . . . 18¢ All for <b>19¢</b>		<b>CRISCO</b> tin 18¢, 47¢ Aylmer <b>PEAS</b> sieve 4 3 16-oz. tins 25¢	
<b>TOMATOES</b> Aylmer No. 2 1/2 tin 11¢ <b>JAR RUBBERS</b> dozen 5¢		<b>POLIFLOOR WAX</b> tin 29¢, 49¢ <b>SILVO</b> SILVER POLISH tin 13¢, 22¢	
Sweet Juicy <b>Oranges</b> 27c Dozen		Large Green <b>Cabbage</b> 5c each Golden Ripc <b>Bananas</b> 3 lb. 25c Tokay <b>GRAPES</b> 9c Pound	

Fruit and Vegetable Prices Effective Until Saturday Night Only