Your Community Paper

THE SIMILKAMEEN STAR

The Voice of the Valley

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THESE TWENTY YEARS IN PRINCETON, BRITISH COLUMBIA : 1927 - 1947

SERMON PREACHED IN ST. PAUL'S UNITED CHURCH, PRINCETON, B.C., BY REV. JOHN C. GOODFELLOW, SUNDAY EVENING, 6th JULY

"And I, brethren, when I came to you, came not with excellency of speech or wisdom, declaring unto you the testimony of God." —I Corinthians; 2:1.

« « » »

I chose my text for to-night 45 years ago — long before I became a minister of the gospel. It happened in a little stone church in the Ornkey Islands, to the north of Scotland, where I was living with my uncle, the Rev. Alexander Goodfellow.

For forty-nine and a half years he ministered to a little congregation on the bleak island of South Ronaldshay. The island was about eight miles long, north to south, and only a few miles across. For the most part, it was surrounded by high cliffs, but the land shelved to the north, where was the harbor of St. Margaret's Hope.

Orkney winters are long. "In December, the last and darkest month of the year, night begins to settle over the land in mid-afternoon, and for 18 hours the gales roar over empty moorlands and desolate craigs, and hoot perpetually about each lonely cluster of low roofs. While beasts shiver in byre and stable, men recount legends over great peat fires . . ." (1)

The people of the islands were accustomed to looking out over a great expanse of sea. The islands bred hardy men and brave women. Hundreds of men from the Orkneys enlisted in the service of the Hudson's Bay Company, and were among the finest explorers and pioneers of this western land.

It was among the people of the Islands my Uncle ministered for nearly 50 years. Of him it might be said, as Goldsmith wrote of the Preacher in "The Deserted Village":

"Remote from towns, he ran his godly race,
Nor e'er had changed, nor wished to change, his place;
Unskillful he to fawn or seek for power
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More bent to raise the wretched than to rise."

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But to get back to my text: I was in the congregation the forenoon when my uncle preached his 25th anniversary sermon. He took his text from the words of St. Paul to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

I made up my mind then that if ever I were a minister, and stayed 20, or 25, years, in one charge, that would be **my** text.

In point of time, St. Paul's epistle to the Corinthians followed his two letters to the Thessalonians, and was written some four or five years later.

During the interval Paul paid a brief visit to Jerusalem, then lived at Ephesus for nearly three years. No great time had elapsed since he labored at Corinth, but much had happened to try the faith and patience of the early converts.

Some might think that when St. Paul speaks of "excellency of speech" he was thinking of an improvement in his own delivery; that since he left Corinth he had achieved a certain fluency of speech.

It was true that Paul could be all things to all men, but he never trimmed his sails to catch the winds of popular approval. By "excellency of speech" he meant flattery—honeyed words and by "wisdom" he referred to the popular philosophies of his day.

Then, as now, the world was deceived by ornament. People were easily moved by oratory but Paul depended upon the Spirit of God to touch the hearts of the people. He did not promise great rewards for little effort. Indeed, his message was of "blood, sweat and tears," but with it went the promise of divine help, and inward peace.

Paul came, not with honeyed words, not with excellency of speech, but with the sword of the Spirit.

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It is fitting that from time to time we should pause, and look back over the way we have come. Like men climbing a mountain, we rest for a while that we may renew our strength We look back over the way we have come, then look towards the summit, and go forward again.

You will expect me to-night to say something about the past; to take stock of the present; and to point to the future, for we have not yet achieved our goal. "Reaching forth unto those things which are before, let us press forward toward the mark for the prize of the high calling of God in Christ Jesus."

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1. THE DAYS THAT ARE GONE

First, then, let us glance at the days that are gone—these 20 years. I cannot but think of the time when I first came among you. Since then, in the opening words of "The Tale of Two Cities', we have had the best of times, and the worst of times. That applies to our Church as well as to our community.

So far as our community goes, these 20 years have been divided between peace, war and reconstruction.

We have known prosperity in times of peace. We have also known adversity.

The Rev. H. E. D. Ashford had just concluded a very fruitful ministry when I first came among you at the end of June, 1927. The industrial background of coal, copper and gold left little room for unemployment, and the majority gave little thought for the morrow. The population of Princeton was between 800 and 900 (I actually counted 871 in a private census)

Princeton coal mines were fully manned. Coalmont and Tulameen were busy, for George Murray had a full staff at Blakeburn.

Jack McLaughlin was in charge at Copper Mtn, and Allenby was the big clearing house Hedley too was basking in sunshine and the people of Keremeos, Cawston and Ollala had faith in the future. Saturday night in Princeton was just as busy then as it is now These were the spacious days of prosperity in the piping times of peace.

We have had our sorrows too. On the 18th of March, 1928 there was the disastrous fire at No. 2 Bunkhouse in Copper Mtn. which claimed the lives of nine men.

At the funeral service in the Orange Hall Henry Foster sang "In the sweet by and by," and that simple solo made a lasting impress on on many hearts.

There was the terrible disaster at Blakeburn, 13th August, 1930, when 47 men were lost.

Then there was the time we had a Roman Catholic funeral in the Orange Hall for men killed on the Coalmont road. I think that was the first time in history that mass was sa d in an Orange hall.

Soon after Copper Mtn. was re-opened in 1936 there was the cage accident, when so many were seriously injured.

All these were community sorrows, lifting us above the petty things that keep us apart when things are going well. In the face of tragedy and sorrow, all that is best comes to the top. The things that unite are deeper and stronger and more abiding than the things that divide. That is one of the grand lessons we have learned in these twenty years.

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The years of the Depression were long, long years: 1929-1936. —"the hungry 30's." It seemed as if they would never end. Time and again we were told, by men who had more hope than faith, that "prosperity was just around the corner." That phrase never failed to evoke a cynical smile.

Early in the Depression we had a visit from one Arthur Evans, who created quite a furore during his brief stay here. The coal miners were organized and grievances led to strikes.

Other local groups made incessant demands on authorities, and from time to time large groups of men and women gathered outside the Court House to enforce their "demands" by a show of strength. A large number of policmen, including mounted men, were sent here to maintain order, and they had a number of clashes with the unemployed.

Father Carlyle and myself worked together, and organized the Welfare Association. We had many meetings in the Church class room, but always found co-operation with grievance groups difficult. Still, we did what we could in those difficult days. No one said we did not try to help.

Unemployment camps were established out the Merritt and Hope roads, and the men in these camps received 15 or 20 cents per day. I visited the camps every month. Billy Paul was in charge of our choir then, and we gave a number of concerts in the camps. Whenever possible I held services among the men.

One day between 300 and 400 men from the Hope Road marched into Princeton. We were able to get the Orange Hall for them to live in. After a few days all left by freight trains for other points.

In the Fall of 1936 I was asked by our Church to make a tour of Western Ontario, telling the people about Church life and work in the west. After three months' visit returned to find prepartions well advanced for reopening Copper Mtn. There were difficult days ahead, but the Depression was over. The seven lean years were ended.

Then came the second world war in September, 1939. We had seen it coming and felt powerless to stop it. No one in Church or State wanted war, but the Christian conscience of the world was so aroused by the atrocities of Nazi Germany and the threat to freedom, that we all felt we had no choice but to take up the sword.

We did so with no enthusiasm, but with profound regret, and a grim determination to see the business through. Once again it was "blood, sweat and tears." Our district made a splendid contribution in men and money to Canada's war effort.

The war years, too, were long, long years. The ladies of Princeton worked unceasingly for the Red Cross. My time was divided between pulpit and pastoral work, the hospital, the press and speaking on behalf of victory loans. Had it not been for the loyalty of the congregation, I do not think I could have carried on.

Since the war we have heard much about reconstruction and rehabilitation, two imposing words that simply mean building up what has been destroyed and starting life over again.

This has to do with material things, and with people But no measure of rehabilitation will make up for the loss of faith, or atone for the loss of religion. "Except the Lord build the house they labor in vain that build it.'

It is just here that the church comes in.

Quite recently an old country minister was stricken with blindness. He was utterly despondent till he heard the ringing laughter of two men, whom he could not see. He made enquiries, and discovered that one of the two was in a wheel chair. He had no legs. The other man was blind.

From that day to this the minister has carried on his work with increasing effectiveness, all because he came in contact with the triumphant faith of two men who refused to acknowledge defeat in the battle of life.

The dreams of yesterday can never be realized to-morrow unless Church and State work together for the good of all.

We are still fighting to win the peace. Let us never forget that we have not yet realized the vision which gave strength to our sons in the day of battle.

I now come to speak of the Church in the narrower sense, **our** Church. Just as Christian people are cells in the great body of God—Jesus called the Church His Body—so our congregation and our House of Worship are part of the larger whole we call the United Church of Canada.

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This came into being on the 10th June, 1925, by the union of the Methodist, Congregational and Presbyterian churches in Canada. Before that time our congregation represented the Presbyterian tradition.

During the first 25 years of this century several denominations worked together under the blue banner of Presbyterianism in Princeton.

Methodist services were held from time to time.

The first **Presbyterian** minister to visit here was Rev. George Murray, who was stationed at Nicola by the Church of Scotland in 1875. I believe that he visited here in 1900.

Between that time and 1927 there were no fewer than 19 ministers in connection with this congregation. The average pastorate lasted little over a year.

Rev. Robert Herbison was here from 1919-24. During this time the Presbyterian cause was given visibility, as the old phrase goes, for the church was built in the Fall of 1920, opened in December, and dedicated on the second Sunday in January, 1921, by the late Dr. G. A. Wilson, Superintendent of Home Missions.

The manse was built in the Fall of 1921, and the bell was donated by the Bluebirds in 1923. The addition was added in 1930, and the organ installed in 1931. The mortgage on the church and manse was burned at the annual meeting in January, 1930. Mrs. W. S. Garrison, Mrs. Neil M'Fadden and Mrs. Rudolph Gorsulowsky took part in the ceremony, and as the dummy mortgage went up in smoke, the congregation sang "Praise God from whom all blessings flow.'

United—Dr. J. K. Unsworth was minister here when the vote on Church Union was taken in January, 1925. Voting extended over a period of two weeks. Only nine voted in favor, but there were no votes against Union.

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I must say a word about the various organizations which make up our congregation.

The **Sunday School** of to-day is the church of tomorrow. In this department I still miss the help and leadership given by Mr. W. Lindsay for a number of years. It is sometimes said there is no one we can't do without. That may be true, but there is no one whose help has been missed more in our school.

During the last few years we have been fortunate in the excellency and loyalty of our teachers, and that alone has made possible the maintainance of the work.

Some people think that the name **Ladies' Aid** is old-fashioned. That may be true, but it is still good enough for me.

What our teachers have been to our school, the Ladies' Aid has been to our church. Mrs. George Allen has been our president for a number of years, and Mrs. C. V. Prosser and Mrs. E. J. Rotherham have a long record of service as secretary and treasurer respectively.

The **Women's Missionary Society** has kept alive the vision of the wider horizon of church life and work. Mrs. H. MacDonald took a special interest in this work, and in connection organized the Evening Auxiliary, the C.G.I.T. and the Mission Band.

I have always been grateful to the **Choir** for the help given in the service of praise. When I came, Mrs. Hugh Hunter was oragnist. She was succeeded by Mrs. Mate Irwin, and by our present organist, Mrs. G. C. Allen. Choir leaders have been Mr. Gerow, Mr. Henry Foster, Mr. William Paul, Mr. A. G. Simpson and Mrs. A. Iverson.

The managing body of the Church is known as the **Board**, and it looks after the temporal welfare of the congregalton. Mr. J. L. Jenkins is president, Mr. E. J. Gott secretary and Mrs. R. Lindsay treasurer.

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It falls to the lot of the **Minister** to try to co-ordinate the acivities of these various groups Quite frankly, when I came among you I never dreamed that I would be here so long; but Mrs. Goodfellow and myself have made many friends, and I trust we have been of some real service to the community. We are grateful for the loyalty and fellowship which has made our stay among you possible.

It has not always been easy to co-ordinate the activities of the various groups, but we have all been loyal to the church, which has been a factor in the making of the Princeton we know to-day.

Since June, 1927, we have recorded 242 baptisms, 264 marriages and 329 funerals. The membership of our congregation stands at 84.

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2. PRESENT

So much, then, for the days that are gone. Now let us look at things as they are to-day. We have looked back over the way we have come, and have seen cause for gratitude. Hitherto hath the Lord helped us. Let us take stock of the present before we start for the distant summit.

When St. Paul wrote his first letter to the Corinthians, he was comparing and contrasting the present with the past, "when I came among you."

Perhaps he was more concerned with the present than with the past, for the future depends on the present. The mill can never grind with the water that is past. And so we, too, are concerned with the present.

It was John Milton who wrote that hours have wings, and fly up to the Author of Time with an account of how we use them

Last Sunday I spoke of the Children of Israel and their long trek across the wilderness from the Land of Bondage to the Promised Land.

It is true, as General Smuts has said, that mankind has struck its tents and is on the march. We are going forward. The question we ask to-day is, in the words of a modern symposium, "Whither Mankind?"

This leads me to say a word about the larger canvas before speaking about the little world in which we live, and move, and have our being.

The book in question gives the answers to the question "Whither Mankind?" First, science and machinery have changed the face of the earth, and the lives of the people on it. Second, the perplexing things of this earth may come under a more ordered dominion of the Spirit.

Here again the Church comes in with its Christian Gospel. Science and Religion must advance together. The one without the other may be a very doubtful blessing. Only if they work together can they bring in the Kingdom of God.

Such is the picture when we look at the wide horizon, but what about the little world in which we live, what about our community, and ourselves?

Science changes in the mass, religion changes in the individual, and only if Religion is

(Page Six please)

(1.) Clouston: J. Storer "Garmiscath" (William Blackwood & Sons, Edinburgh & London, 1904) p. 87.

REV. J. C GOODFELLOW came to Princeton 27th June, 1927 He preached his first sermon the following Sunday.

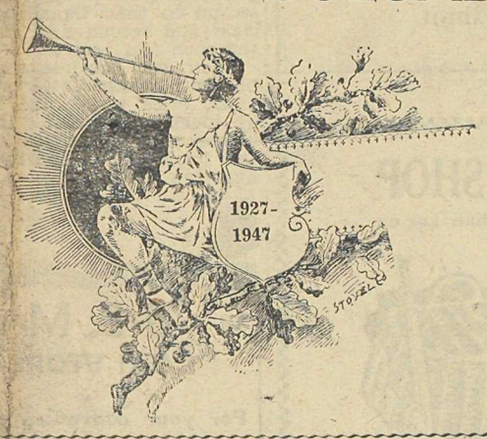
After serving in the 1914-18 war, he graduated from Westminster Hall theological college in 1921. His first pastorate was at Port Moody. He was next assistant at First United, Victoria. From there he came to Princeton. He is an authority on church and local history.

The first service in Similkameen was undoubtedly held by an itinerant missionary. There were informal services at the Allison home (Similkameen pioneers from 1859).

Rev. George Murray, who was stationed at Nicola by the Church of Scotland, in 1875, is believed to have held the first regular protestant service in Princeton in 1900 Services were held in the school, then in the (old) Court House.

In 1920 St. Paul's was built as a Presbyterian church. In 1925 It became the United Church. A (former) Methodist church at East Princeton was eventually closed and demolished.

St. Cuthbert's (Church of England) was built by Joe Kanksy, probably about 1915 St. Peter's (Roman Catholic) was built as a result of the efforts of the late Mr. Freeman, about 1928. Rev. A. F. Carlyle was the first resident priest.



Another St. Paul's

. . . Picturesque domes of a church of the Orthodox Faith in the White Russian community of Harbin, sub-Siberia.

THE LITTLE MINISTER'S 20

Presentation Marks Anniversary Milestone

(R[illegible])

THE auld kirk bell pealed with an extra appeal last night, for the little minister was celebrating his twentieth year. A year hence and John will be reaching his majority—21 years in the pulpit of St. Paul's.

We hope Eric gave that bell—how John loves that bell — an extra pull for us, for these days we're much too busy to go to church — and you know that Christ excused that—and much too wicked.

But most of you lesser sinners were there, including Mac, who is good enough for both of us—and big enough. in divers ways.

So the little old church was bulging In spite of Mac's bulk, there was room for 150 mere ordinary souls, among them two dim nutive Japanese women and a Christian Chinese, who had come to see the little minister come safely down the stretch.

Endurance

Which is something of a feat in itself, among us wayward folk, and a tribute to the patience and perseverance and character of a little man who knows no backsliding For, as he buried in the text of his little historical review, until John's coming, St. Paul's had 19 ministers in 27 years; and though John snuffed the inference, they found Princeton just too tough for them.

Though we shouldn't do it, the occasion and the sincerity may excuse it It minds us of the day we met John. That was about six months after John's coming, and February—one of those champagne - like days when the sun blazes and the water runs. We had parachuted from the K.V creeper the morning before in the sub-arctic sub dawn, and were a wee bit younger and shyer, and eager to please, and it was all a bit wonderful and bewildering.

Out of the iced sunshine of a Saturday morning strode a wee Napoleon in blue serge and high collar and white chapeau, and, like a one man army, announced, "I'm the min ster"

We felt instinctively that he commanded us to do something about it, and, most eager to satisfy, we couldn't think what, for we conscientiously felt it wasn't our fault.

But "the Minister' turned out to be a most human sort of guy, and in ten minutes we were on the best of terms, which, withwith excusable lapses of good Dundee dourness, we have been ever since. So the first round ended with a pact to take a turn out the Nine Mile road that afternoon.

Forbearance

In those days the big trucks brought in the coal, and in the thaw that road was nine miles of damn awful. Coming back in the gloom we were glad enough when a truck pulled up and a great hulking figure invited us to a lift. John shepherded our introduction to Curly Pease, and we three were companions of the awful road from then on in. Curly's vocabulary was appropriate to the gumbo.

When we hit the lights of Princeton Curly for the first time had a look at his seatmate. "I think I know you," he said. "Yes," answered John, with utmost matter-of-factness. "I'm the minister."

Well, the church was filled for the occasion last night, and John had a bonny sermon, though we thought it not poetical enough for the man and the occasion.

He took his text from a ministering epistle of St. Paul, but the aegis was set a generation back, in the stern Orkneys

John, sitting in the congregation that day, heard his uncle preach his 25th anniversary sermon from that text, and secretly vowed that if he ever preached an anniversary sermon, that would be his text.

So he took in review the times good and bad that have cast sunshine and shadow over our little community in the 20 years of his labors, and some of the true Christian characters who have helped him in his work.

The first Protestant service in Princeton seems to have been conducted by by Rev. George Murray of Nicola in 1900 The first resident minister was Rev. W. L. Mason Among the more notable ministers of St. Paul's were Rev J. Richmond Craig and Dr. J. K. Unsworth

Mr Bill Francis (violin) played a selection of hymns, accompanied by Mrs. W. McBryde. Mrs G. C. Allen was the regular organist.

(Page Six please)

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Princeton Dogs Best At Kelowna

THREE Airedales entered by Mr. John Price, Princeton dog fancier, carried off virtually all the honors in their class at the Interior Kennel Club show, Kelowna.

His stud dog Prince Michael won the novice first, open first (best Airedale in show). His puppy bitches won first and second in the Canadian bred class and second and third in the open and reserve.

Their dam has just presented him with another litter of nine.

Mr. Price would like to get in touch with other fanciers with a view to forming a local club for Princeton and the Similkameen Valley.

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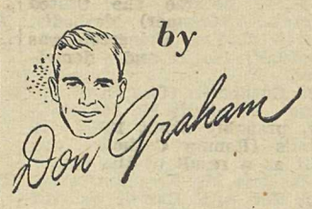

by Don Graham

In the eyes of employers, "lack of initiative" is considered the most serious fault a worker can have. It is an insidious and dangerous fault.

For most of us, [illegible] of achievement and desire for bigger earnings provide plenty of drive. But we may suffer from temporary loss of enthusiasm in our work due to illness, personal problems, or emotional upsets.

At such times it is desirable to take all possible measures to prevent these conditions from becoming chronic. The advice of a physician or close friend may help. So may a frank talk with your employer whose attitude will probably be very understanding.

Sometimes a man has little or no interest in his work. This may not be his fault. A change of job or additional responsibilities may be all he needs to make him "spark".

But far too many men are in a rut because they are just plain lazy. To them I can only say: *You'll be far happier if you give your job everything you've got!*

• • •

The life insurance business in Canada has grown to tremendous proportions because it renders a needed service and is efficiently managed. In 1946, approximately $165,000,000 was paid out in life insurance benefits.

W-167

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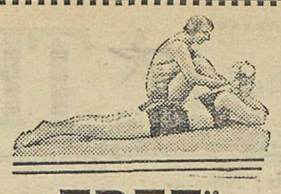

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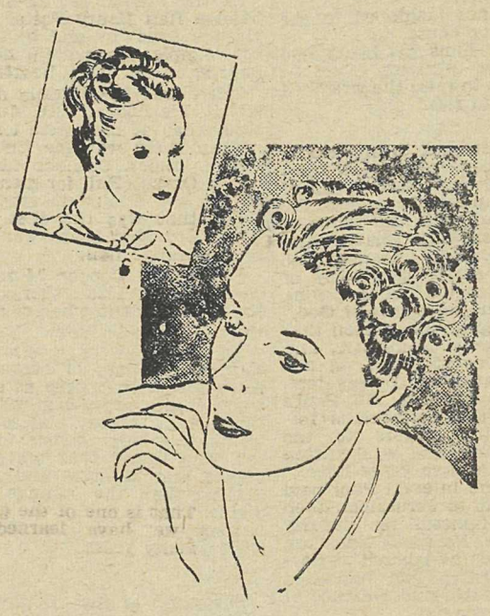

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More Cars On (By) Highway

HIGHWAY MOTORS, just entered into the automotive sales field, have sold their quota in the first month.

First Standard (the English miniature) hereabouts goes to **John Kassa. Rev. P. J. Brownlee** took delivery of his at the Coast, driving it back.

M. Mitchell took a used Ford A Sedan, and **S. Iwanaki** of Tulameen a used Lafayette; **N. R. Taylor** a used Plymouth.

First Gibson tractor went to **N. Meston.**

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Quicker . .
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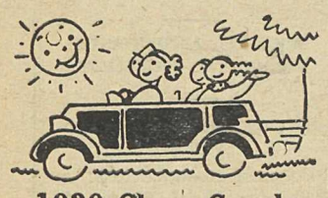

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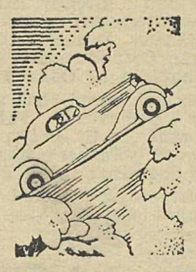

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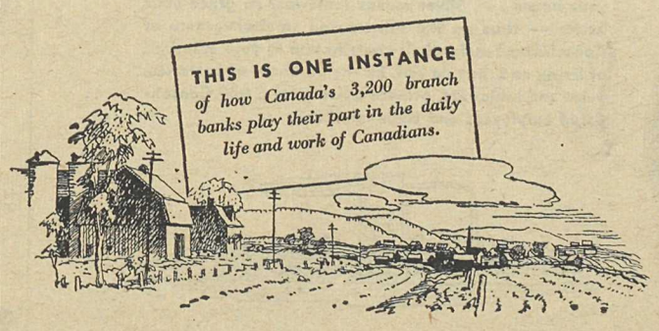
SANDY SIMPSON has been patiently improving his dairy herd. He saw his chance to buy a pure bred bull — and the manager of his bank lent him the ready cash to close the deal. Now he's expecting great things of his new calf; already he sees her winning her class at next year's Fall Fair. A few more like her and he can also see his milk production rising — as well as a nice extra income from selling his surplus stock to neighbouring farmers.

Branch banks, in rural communities across Canada, help to build prosperous farms . . . and at the same time help increase the flow of food to family tables both at home and in distant lands.



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An outstanding development in tractor design, made especially for the small farm—to be your slave, your all-round handy man.

Versatile—it does your ploughing, cultivating, discing, harrowing, mowing; can be used as a bulldozer, scraper, for towing, land levelling, clearing land, sawing wood, cleaning chicken houses, yards, barns, etc pumping water, ditching, spraying, and a multitude of other useful jobs. **Gas consumption: 2 1-2 gal. a day.**

SPECIFICATIONS:
ENGINE—Heavy duty, air-cooled 6 h.p., one cylinder.
TIRES—Front: 4" x 12" Rear: 7½" x 12"; rubber.
BRAKES—2; independent; advantageous for sharp curves
TURNING RADIUS. 6 ft.
WHEEL BASE—42".
SPEED: three speeds forward, 2, 4, 7 m.p.h.; Reverse: 2.5 m.p.h

See it — Let us give you the facts — Ask the man who owns one — Investigate now

HIGHWAY MOTORS
WILLIAMS & SMYTH
BRIDGE STREET — PRINCETON — PHONE 101

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They're buying this English-made money saver here already.
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MECHANICAL:
Four - cylinder. Four speed gears. Harmonic cams. Aluminium cylinder head. Down - draught carburettor. Semi-floating rear axle.

FRAME AND SPRINGS
Welded joints. Piston type hydraulic shock absorbers. Easy - clean pressed steel wheels.

GEAR ACCELERATION
0 to 50 miles—30 sec.
10 to 30 miles—15 sec.

EQUIPMENT
Self - cancelling illuminated direction indicators. Foot-operated headlamp anti-dazzle. Triplex safety glass Rear - window blind, driver operated. Flush fitting sliding roof. Ample luggage compartment.

DIMENSIONS
Tires: 4.75.16. Wheel-base: 6' 11". Weight: 1,550 lb. Interior width 47 in. Height 48". Outside height 5'1".

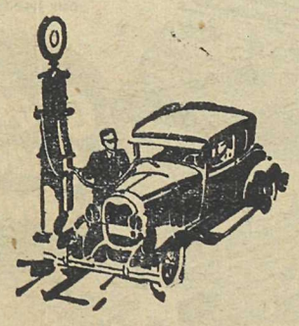
BRAKES—STEERING
Bendex brakes, operated by enclosed cables. Turning circle 34 ft.

MAXIMUM SPEEDS
Top gear—60 m.p.h.
Third gear—43 m.p.h.

GAS & OIL USAGE
At 30 m.p.h.—50 to gal.
50 m.p.h.—35
Average, long runs—45.
Oil—2,000 m.p.g.

BODY
Four seats, bucket type. 36-inch rear seat. Tudor four-seater sedan, all steel, cellulose finish.

Immediate Delivery—Guaranteed Maintenance



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HIGHWAY MOTORS
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PHONE 101
BRIDGE STREET—PRINCETON

Sermon

From Page Three

operative in human hearts can the progress of science be a blessing.

The Church has maintained itself in our community simply because there has been a sufficient background of goodwill. There are hundreds of people in Princeton who do not attend church, yet have a warm corner in their hearts for this House.

But the fact remains that the percentage of Church goers in our community is too small for the good of the community. Mere attendance at church will not of itself make saints, but it does help to give that larger body of faith without which world problems will never be solved; just as the mere listening to good music will never make a musician, but it does help to establish a sense of appreciation.

We no longer believe that the main thing is to fill our Sunday schools. That is important, but too many of our young people when they reach their teens simply drift away from the church. The reason is simple. They follow the example of their elders.

The weaker the Church is in any community, the more crime there will be.

I cannot emphasise too strongly that the Church exists to persuade men and women to adopt the Christian standard of life as their ideal, and to help them in this practice.

We are not concerned to-day about the theological discussions of former ages. Our whole creed to-day is that in Jesus we see man as God meant him to be, and God as He is.

❖

3. FUTURE

I cannot say much about the future. It is wisely hidden from us all, but in the knowledge that hitherto the Lord hath helped us, we have assurance that henceforth He will not fail.

I like that story in "Alice in Wonderland" that tells when she asked the way. She was asked where she wanted to go. She said she didn't care. "Then," came the answer, "in that case it doesn't matter which way you go."

The world does care to-day. Henceforth it wants to walk in ways of peace and righteousness.

The Princeton of to-morrow will be a larger Princeton than we know to-day. Our town is growing. When the road to Hope is completed, we will have easy access to other points by road, rail and air.

Prospectors and pioneers in the early days never dreamed of the advantages we will enjoy. I trust we will develop a measure of civic pride and feel that we are a part of the community in which we live. We each have some contribution to make to the Princeton of tomorrow.

It may well be that for the good of all the Church of tomorrow will be quite unlike the church of to-day. It may be that the means we employ are not adequate to the end we have in view. I think that there must be greater co-operation between all moulding bodies—the Church the school, the radio, the picture show and labour.

We are all members of one community. If we cannot have one world, let us at least try to have one community,, for a house divided against itself is simply not worth living in. I am sure that to-day we have sufficient goodwill to make this possible to-morrow.

I do not look for a community of saints—yet—but we can have a community of goodwill, good sense and good neighbors. In this end, the Church has a great part to play.

❖

At the Conference in Vancouver last May, I told an old minister that I had been 20 years in Princeton. He looked at me, and said with a twinkle in his eye, "You must have a wonderful congregation." I answered, "I have." As a matter of record, I am the only minister in our church in this province, outside Vancouver, who has stayed 20 years in one charge.

In 1936 I attended a little prayer meeting in Toronto. Dr. George Pidgeon was there and I shall never forget his brief prayer: "Thou hast given us enough defeats to keep us humble, and enough victories to keep us hopeful."

That is the note on which I wish to end. I am deeply conscious of many imperfections, but God has chosen the weak things of this world to confound the mighty.

Mrs. Goodfellow and myself thank you for all your loyalty and friendship and goodwill throughout these 20 years. I trust that in the days to come we may prove worthy of it all, and that united, as a congregation, we shall continue onward and upward towards the prize of our high calling.

The simple, old story of God's redeeming love in Christ will continue to be my theme. Now, and in the future, I shall not depend on eloquence or wisdom but on the sword of the Spirit.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God."

Anniversary

From Page Three

After the Benediction, a figure of massive dignity stepped forward, with two small white paper packages. It was "Doc" McDonald, and he presented, in a tone that commanded one used to command, on behalf of the congregation, to John, a gold watch, suitably engraved, to Mrs. Goodfellow a handbag. John looked obediently surprised.

There was another gift which even Mac could not conceal, so the minister helped by sitting on it. It was a pulpit chair, made from various local woods, by Harry Gordon, veteran hillsman. That was for the church.

The church already had a chair, presented some years ago by Rev. Father Adrian F. Carlyle, Roman Catholic priest who is now chaplain at Oakalla.

But they got round that very nicely by dedicating Father Carlyle's chair to St. Peter, after the good Father's charge here, and the other to St. Paul.

Then they sang "O God our Help in ages past' and the ladies served coffee and cake and John settled down in his new chair to what friends both in and out of the congregation hope will be another happy 20 years through the ups and downs of this good if sometimes wayward little community.

Though swere to praise, we like you well,

And may you always ring the bell.

CANADIAN LEGION
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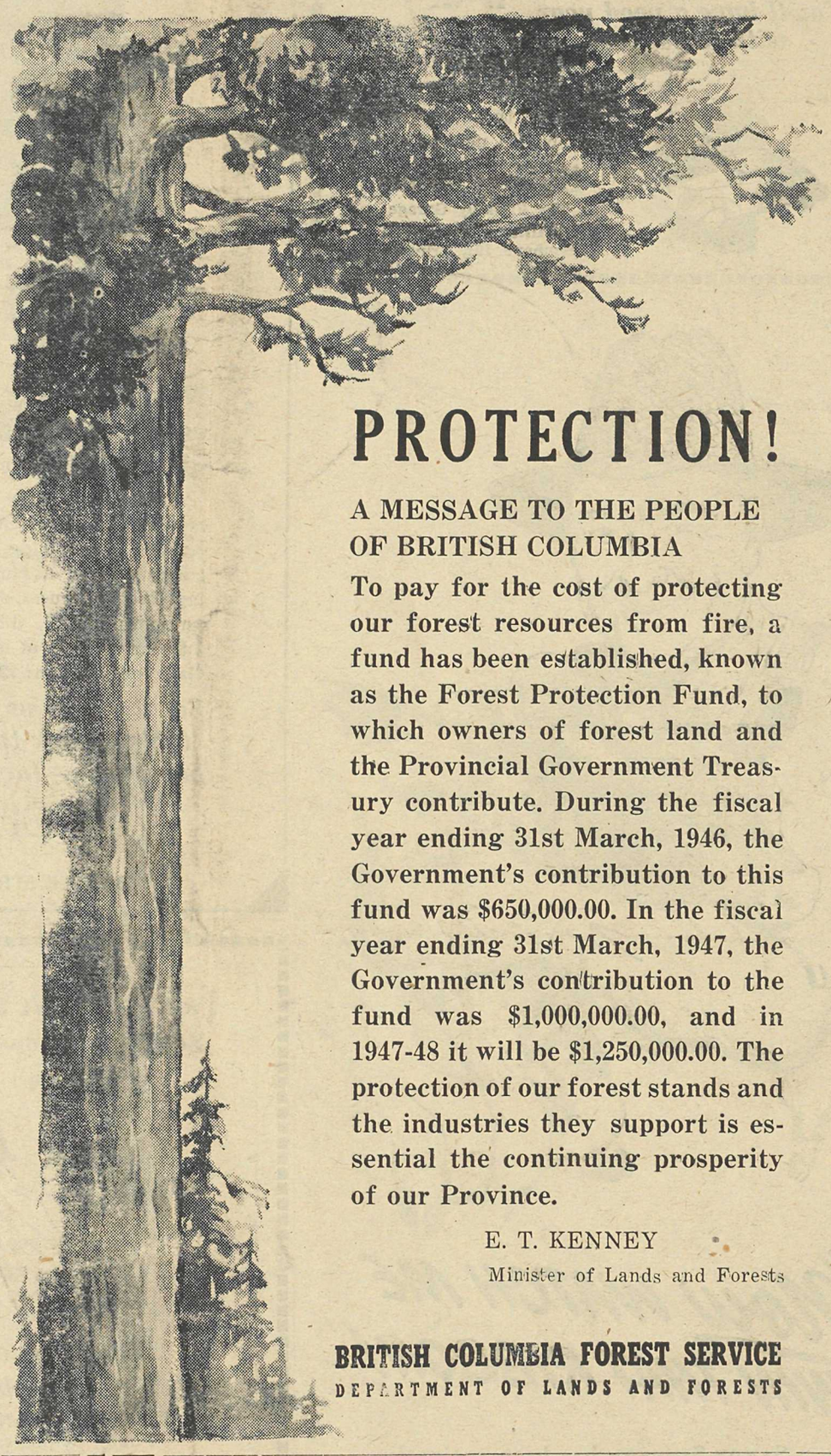


PROTECTION!

A MESSAGE TO THE PEOPLE OF BRITISH COLUMBIA

To pay for the cost of protecting our forest resources from fire, a fund has been established, known as the Forest Protection Fund, to which owners of forest land and the Provincial Government Treasury contribute. During the fiscal year ending 31st March, 1946, the Government's contribution to this fund was $650,000.00. In the fiscal year ending 31st March, 1947, the Government's contribution to the fund was $1,000,000.00, and in 1947-48 it will be $1,250,000.00. The protection of our forest stands and the industries they support is essential the continuing prosperity of our Province.

E. T. KENNEY
Minister of Lands and Forests

BRITISH COLUMBIA FOREST SERVICE
DEPARTMENT OF LANDS AND FORESTS

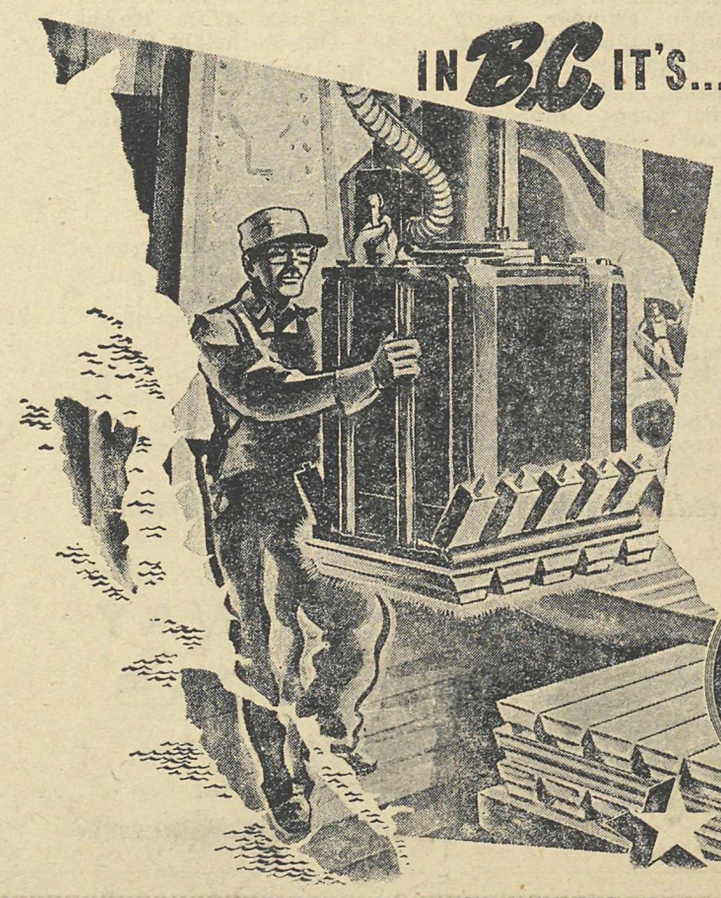
BENEFIT DANCE

ALLENBY
COMMUNITY HALL
FRIDAY, 25th JULY
Bus Leaves Depot 9 p.m.—Return Fare 25c
★ **ADMISSION $1.00**
REFRESHMENTS
Enjoy Yourself; Help a Worthy Cause
Joint Sponsorship Local 649, Community League

TELEPHONE SUPPLY SITUATION STILL GRIM

Plans call for the expenditure of millions of dollars within the next few years on telephone expansion in B.C. But it is frequently necessary to change the program to fit the supply situation. For this reason, the present telephone situation is not a happy one. Efforts are being made against all sorts of odds to get the telephone system back to normal. Progress is being made, but it must be admitted that it will be a considerable time before the goal is reached In the meantime, the B.C. Telephone Company and Associated Companies wish to express their appreciation for the understanding and patience shown by the public.

B.C. TELEPHONE CO.



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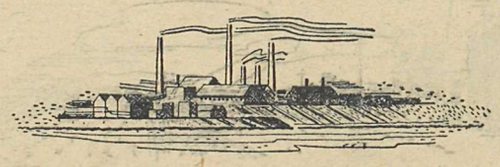
A Good PROVINCE
A Good COMPANY
And Good MEN...



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