

Sunday Services in Churches

HOLY WRIT. Let no man say, when he is tempted, "It is God who is tempting me!" For God, who cannot be tempted, does not tempt anyone. —James 1:13.
Chalmers Church—Rev. R. J. Wilson, D.D., minister. Services at 11 a.m. and 7 p.m. Sunday school at 3 p.m. The minister will preach at both services.
St. Paul's—Morning prayer, 11 o'clock. Preacher: Canon Fitzgerald, M.A. Sunday school, 3 p.m.; evening prayer 7 o'clock. Preacher: Canon Fitzgerald, M.A.
St. Andrew's—Rev. John W. Stephen, minister. Services 11 a.m. and 7 p.m., conducted by the minister. Sunday school at 3 p.m. Strangers cordially welcome.
Present Truth Tent—Corner Princess and Alfred streets. 8 p.m., subject, "The Papacy in Prophecy." Speaker: Evangelist D. J. Barrett. All are cordially invited.
W. C. T. U.—The regular meeting of the Woman's Christian Temperance Union will be held in the Y. W. C. A. parlors, Johnson street on Tuesday, Sept. 13th, at 3.30 p.m. All ladies welcome.
Zion Presbyterian Church, Pine street—Rev. Edwin H. Burgess, minister. Services 11 a.m. and 7 p.m. The minister will preach at both services. Seats free. Everybody welcome.
Sydenham Street Methodist—R. H. Bell, minister, will preach, 11 a.m., "Christ's Word Inappreciable," 7 p.m., "Disappointments." Class, 9.45; Bible school 2.45; mid-week service, Wednesday 8 p.m.
St. Luke's Church, Nelson street—Rev. J. de P. Wright, M.A., B.D., rector. Sixteenth Sunday after Trinity, 11 a.m., morning prayer; 3.30 p.m., Sunday school and bible classes; 4 p.m., help baptism; 7 p.m., evening prayer. Music, anthem, "I Heard the Voice of Jesus Say." (Donten.)
Bethel Congregational Church, Johnson street, A. Sidney Duncan, pastor. Services, 11 a.m. and 7 p.m. Subject, morning and evening, "The Holy Spirit." Communion at close of morning service. Special Sunday school rally at 3 p.m. Y.P.S.C.E. Monday, 8 p.m. Prayer-

BOOKS

THESE YOUNG REBELS
By Frances R. Stretter. The Ryerson Press, Toronto, Price—\$2.
Written with that delicate and quaint humor which is one of the outstanding characteristics of this author's style, this book cannot fail to entertain. It presents the problems of an old man, who, through the medium of his almost unlimited wealth, attempted to bring his nephews and grand-nieces back to a style of living which was prevalent in his younger days. There were two points in his plan which were correct. He knew what money would do, and he had a faint idea that love might work some wonders, but except for these he received many surprises.
Kitty Forsythe was one of the most interesting of the "family" of young relatives whom Albert Galusha took to himself for a year in the hope of reforming them. She was an enthusiastic settlement worker, one of these young "Americanization" girls who inflict themselves upon the helpless foreigners who arrive in America and make of themselves a nuisance or a blessing according to their common sense and disposition.
Vernon Maughan had a violent and a musical disposition, both of which Uncle Albert Galusha firmly disliked. However, Vernon was a bad sort, as musicians go and played a good part in the comedy of Uncle Albert's reformation plan.
Sybil Molyneux did not care what Uncle Albert did, at least not very much so long as she received her \$100,000 for the year's stay with him. Any other thing she wanted she could coax out of him, better one of these sweet blonde little things who coax so adorably.
Bert Galusha, Jr., who also included a pair of twins, Bud and Sis, was a Socialist. Possibly he was the biggest thorn in Uncle Albert's side, as socialism was the greatest of all the evils to this reforming old gentleman. Curiously, Bert was one of the easiest to reform.
We might also mention George, the schoolboy who was another to be reformed. He is described by the author as "a name and an appetite."
Uncle Albert set out to reform this group of "young" rebels and enlisted the aid of "Mrs." Sue Elsworth. In the end he probably did reform them, but had a little reforming worked on his own person and did not at all adhere to his original plans. How the whole thing worked out is pleasant reading and just a recurrence of ever-varying funny situations.
PURPLE SPRINGS.
By Nellie L. McClung. Thomas Allen, Toronto. Price \$2.
The author of "Sowing Seeds in Danny" and "The Second Chance" has here given us another of her fine Canadian stories which will be enjoyed by any who may chance to pick it up. Pearl Watson is the story, mainly, and the author has made of her a character bound to please.
In "Purple Springs" Nellie McClung has done something fine. She has proved that she can make the small things of a little farming community interesting to any reader and has also shown that "big things" may take place in such a community. The names, dialect and general surroundings of the characters are typical of a western Canadian settlement. A full book, containing nothing but general conversations of the Watson family, would entertain even the hardest to please.
In "Purple Springs," the author uses Pearl Watson to express what are very evidently her own views on certain national questions, most of them relating to women. In an inoffensive but very decided manner she brings out many interesting views on women's connection with politics and some of the laws of the various Canadian provinces as they apply to women. The majority of her arguments are indisputable, and indeed, many of them have since carried in provincial legislatures and the dominion house.
The book is one which could be recommended by their own good opinions of themselves because they were the possessors of these virtues, he cautioned them not to be "vain-orous."
Probably this was a peculiar kind of ecstasy which overcame some of the people to whom he wrote.
And then he suggested that some of them might also be tempted, and for this reason they should deal gently with others who might be "overtaken" in any trespass.
If a man be thus overtaken he was to be "restored"—put back in his old place. This exhortation of Paul's is a much-needed one, for many men, even among those who are "spirit-filled" aren't as a rule kindly nor gently disposed to one who has fallen. They would much prefer to become "executors" for the Almighty, meting out what they regard as just punishment to the offender.
This is so much easier and so much more "humane" and natural—and there's even some Scriptural authority for it—way back in the times of the Old Testament when the world was young and harsh and crude that was the way they treated witches and fallen women, for example.
"Let thou also be tempted," reminds one of the challenge of Jesus: "He that is without sin among you, let him cast the first stone."
And the story tells us that as the woman whom they would have stoned was crouching at his feet waiting for the cruel stones to be flung, her accusers went away one by one, beginning with the eldest.
And when they had gone Jesus said to the woman, "No man condemns thee; go, sin no more."
And Jesus sympathetically added: "Neither do I condemn thee."

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12 restaurants
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1 Rotary Club
1 Kiwanis club
1 planing mills
1 piano factory
1 Canadian club
1 cotton factory
3 grain elevators
1 leather tannery
12 public schools
1 business college
3 separate schools
1 cigar factory
1 cigar manufacturers
1 railway connections
1 wholesale drygoods
2 ship-building plants
1 school of navigation
1 broom manufacturer
13 wholesale hardware
13 automobile garages
8 miles of paved streets
4 motion picture houses
1 flour mill company
1 Royal Military College
1 street railway company
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TWO NEW BOOKS YOU WILL ENJOY

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THE RYERSON PRESS
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Public Library Bulletin

Books For Boys and Girls:
Harpur's Wireless Book.
Book of Wireless, Collins.
When I Was Young, A. G. Richards.
Every Boy's Book of Hobbies, Bullivant.
Essays of Black Gap, Finlaymore.
Blind Trails, Ernest.
Comrades of the Trail, Roberts.
Strange Year, White.
John Barling's House, Singmaster.
Castle of Zion, Hodges.
Trail and Tree Top, Chaffee.
Seven Peaks in a Pod, Baulley.
Magic Whistle, Browne.
Hundred Best Animals, Gask.
Voysages and Discoveries, Greenwood.

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The Day of the Tug Boat For Barge Towing About Past

The day of the steam tug boat for towing grain and coal-laden barges down the St. Lawrence river to Montreal is nearing an end. Today not more than half a dozen short tows a week are to be seen passing down the majestic river from Kingston or the Lake Ontario. Fifteen years ago the towing of river barges with the grain and Pennsylvania's prairie provinces was a common sight. At that time the height, the grain trans-shipment being at Kingston. But as the grain traffic increased, larger vessels had to be built in order to carry greater cargoes. These vessels were unable to pass through the Welland canal, and therefore Port Colborne became the point of trans-shipment. Some of the canalized steamers continued to carry grain to Kingston, but gradually these declined, and two years ago the Montreal Transportation Company closed its big Kingston elevator and moved its fleet to Port Colborne. That move marked the decline in river towing, although this company did use tugs and barges in taking grain trans-shipped at Port Colborne down Lake Ontario and on to Montreal. But this process became more and more costly, as a crew had to be maintained on both tug and barge. Now Canadian grain from the great west is mostly carried direct by steamer from Port Colborne to Montreal, only occasionally a tug taking down two or three barges. Where once the St. Lawrence was alive with tug boats, canalized steamers now abound. Likewise with coal from Lake Ontario ports on the American side. This coal is shipped mostly in steamers.
No longer are timber rafts seen on the St. Lawrence between Kingston and old Quebec. This was a business carried on for many years by the D. D. Calvin Company, which had its headquarters on Garden Island. Timber rafts were made up at this island, where steamers from the upper lakes regularly unloaded their cargoes. A raft would start out generally twice a week in tow of a tug boat, French-Canadian, who came up each spring to Garden Island, constituting the crews. A jolly trip it was indeed, although those aboard the raft had to be alert at times. But the raftsmen have disappeared from the upper St. Lawrence. Timber is no longer the plentiful commodity it was twenty years ago when it was shipped in quantities to Europe, and the rafting company has gone out of business.
If the great waterway project culminates, so that vessels from the ocean will be able to run to the head of the Great Lakes, Kingston will not resume its place as the point of grain-trans-shipment at the foot of Lake Ontario. But if this project is delayed or fails, then when the new Welland is opened the large vessels carrying western Canadian wheat eastward will pass on down Lake Ontario to Kingston and trans-ship their cargoes there into smaller vessels, which will proceed to Montreal.
But the tug boat, as stated, has little place now in the grain and coal trade. The number of tugs is becoming less and less, and old engines are being put into barges, so as to make the latter self-propelling and to make one crew serve the place of two.
While portions of the St. Lawrence river flow through Canadian territory only a section of about three miles of the river on the United States side which all deep-draught vessels have to use, as the Canadian channel at this point is too shallow. This section is for three miles below Alexandria Bay, N.Y., one of the chief American ports of the Thousand Islands. When vessels using Canadian channel reach Rockport, they proceed across the river to the American side, and after turning down, they run three miles in Uncle Sam's waters. It will require much dredging and perhaps the removal of a small island to make the Canadian channel capable of taking the large vessels. Several years ago the Canadian government did a great deal of dredging in the vicinity of Gananoque and cut away part of an island in order to make a deep waterway for the larger freight vessels. The result was an excellent channel, one much better than the American channel through the Sand Island region of the St. Lawrence.

Chicago building trades workers were given slight wage decreases and new working rules were set up in the arbitration decision Judge Landis handed down to-day.
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KINDNESS PAYS BIG DIVIDENDS

By the Rev. Charles Stelzle.
There's nothing that inspires to more loyal service than appreciation of work already done.
It's fine to expect things of men, but it's equally important to show some signs of appreciation when that expectation has been realized.
And the reward should come not only in better wages—this is all to the good—but often a personal commendation goes as far in the way of encouragement as more money.
"Well done, good and faithful servant," is a phrase that should be more frequently upon the lips of the boss, without waiting to inscribe it upon a man's tombstone.
"You're doing a fine piece of work," said the observing chief to a workman. This was all he said. And I could see instantly what this remark meant to the man. He was embarrassed and stuttered something or other in reply, but he was immensely pleased.
He will never forget what the boss said. He will remember it when somebody knocks the boss—and he'll stand by the boss in the discussion.
"You're doing a fine piece of work." It didn't require much sacrifice to give the workman credit for what he was doing, but the appreciation of the workman's job fastened him to the boss with hooks of steel.
It is not written "blessed is he that feedeth the poor," but "blessed is he that considereth the poor."
There's a difference.
Charity by wholesale, with breadlines and soup-kitchens, is popular with certain classes of benevolently inclined persons—and no doubt there are times of great distress when these are needed.
But—kindness, plus charity is what is needed most.
Tolstoi once met a beggar on the roadside who asked him for an alms.
"I have no money, brother—in my sorry," Tolstoi said to him.
Returning a little later Tolstoi found a smile upon the beggar's face, and he greeted the great Russian with gladness.
And Tolstoi was surprised as the beggar thanked him.
"Ah, but you called me 'brother,'" the beggar answered.
"More than money is needed the feeling of sympathy and the bond of brotherhood.
This is what makes the charity of the poor toward each other so much appreciated.
Without red tape or degrading formalities, they share each other's woes and bear each other's burdens.
And so they reap the blessing that is promised to those who "consider" their poor neighbors—although the difference in their wealth may be very slight indeed. So slight, that tomorrow the benefactor may become the

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