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Sunday Services in Churches

St. Andrew's Presbyterian. -Rev. John W. Stephen, minister. Services, 11 a.m. and 7 p.m., conducted by Rev. W. J. Parsons, Terrace, British Columbia. Strangers cordially invited.

St. Paul's - Holy Communion 11 a.m. Preacher, Canon Fitzgerald, M. A. Evening prayer, 7 o'clock; Preacher, Canon Fitzgerald, M. A. N. B Sunday school will not re-open till Sept. 9th.

Bethel Church, corner Barrie and Johnson streets - Pastor, A. Sidney Duncan. Services 11 a.m. and 7 p.m. Sunday school, 2.45 p.m. Prayer meeting, Wednesday 11 a.m. Communion service, 11 a.m. for all Christians.

St. George's Cathedral - Fourteenth Sunday after Trinity, 8 a.m. Holy Communion, 11 a.m. Holy Communion, Preacher, The Dean, 3 p.m. Holy Baptism, 7 p.m. Evensong.

St. James' Church, Corner Union and Barrie streets. 11 a.m. holy communion and sermon. Preacher, Rev. J. W. Forster, 3 p.m., Sunday school; 7 p.m., evening prayer and sermon. Preacher, Ven. Archdeacon Doubs, M. A.

Chalmers, Earl and Barrie streets - Rev. R. J. Wilson, D.D., minister. Services, 11 a.m.; and 7 p.m. Dr. Wilson will preach morning and evening. Sunday school, re-opening after holidays, 3 p.m. All corners made welcome to all the services.

Calvary Congregational Church - Corner Charles and Bagot streets. Pastor, Rev. A. F. Brown, 144 Barrie street. Phone 1805W. Sunday, 11 a.m.; 3 p.m., Sunday school; 7 p.m.; Monday, 8 p.m., Christian Endeavor; Wednesday, 8 p.m., prayer meeting.

First Baptist Church, Sydenham and Johnson streets - Rev. J. S. LaFlair, Pastor. Labor Sunday, 11 a.m. Sermon theme, "The Toiler's Christ." 2.45 p.m. Bible school. 7 p.m. Sermon theme, "The Samson of Modern Society." Services conducted by the pastor. Special music by choir.

Cooke's Presbyterian Church, Brock street - Rev. T. J. S. Ferguson, minister, will preach at both services. 11 a.m., "Facing the Future." 7 p.m., "Labor, Its Rights and Problems." This is Labor Sunday. Let all who labor assemble together for meditation and inspiration on this day dedicated to the interests of the toiler. Sunday school

pupils are requested to be present at the morning service with their parents. The Sunday school will open on September 9th.

Queen Street Methodist Church - Rev. W. S. Lennon, pastor. 11 a.m. "A Challenge to Christian Faith and Generosity." 7 p.m., "The Real Significance of Paul's Paean of Victory." The pastor will preach at both services. 3 p.m., Sunday school and Bible classes. All seats free. Strangers and visitors cordially welcomed.

Princess Street Methodist church, corner Albert and Princess streets - The pastor, Rev. John K. Curtis, B.A., will preach, subject, 11 a.m., "Faith - The Working Faith of a Christian." 7 p.m., "How God Can Bring in a New Day," or "Paul and Silas Opening the Dungeon." Special singing by choir. Visitors cordially welcomed. Seats free.

S. D. A. Gospel Tent, Barrie street, near York street - The Evangelist's subject will be a startling one, being a revelation of the Heavenly number 666, Rev. 13:18. Who is he? Meetings every night at 8 o'clock during the week. Solo by Mrs. Elsie Lewis Rawson and special orchestra music. Questions answered every night. All welcome.

St. Luke's Church - Nelson street, Rev. J. dePencier Wright, M.A., D. D., rector. Fourteenth Sunday after Trinity. 11 a.m., Morning Prayer and Holy Communion. 2.46 p.m. Sunday school and Bible classes. 4 p.m. Holy Baptism. 7 p.m., Evening Prayer, anthem "Even Me," (Warren), D. Couper and choir. Seats free. Strangers and visitors cordially welcome.

Christian Science, First Church of Christ, Scientist, 95 Johnston street - Services, 11 a.m. and 7 p.m., subject, "Christ Jesus." Wednesday 8 p.m. testimonial meeting. Public reading room open every afternoon except Sundays and holidays from 3 to 5 p.m. and on Thursday evenings from 7.30 to 9.30 p.m. All are cordially invited to the services and to the reading room.

Sydenham Street Methodist Church - minister, Rev. R. H. Bell, B.A., D.D. Services 11 a.m. and 7 p.m. The pastor will preach at both services. A good attendance is requested. W. W. Chown's class 9.45 a.m. Bible school 2.45 p.m. Prayer meeting Wednesday 8 p.m. A hearty welcome to all. The W.M.S. will meet on Friday, at 3.30. Mrs. Lavelle will speak on her recent trip through Western Canada.

LABOR SUNDAY IN THE CHURCHES

By the Rev. Charles Steitzle.

"Labor Sunday" will be observed by the churches in America on Sunday, Sept. 2nd. The day had its beginnings nearly twenty years ago when the National Presbyterian Church inaugurated it through its department of Church and Labor. The interest on the part of both workmen and the churches in the celebration became so general that very soon practically all of the various denominations throughout the country became enthusiastic about it, until finally the Federal Council of the Churches of Christ in America formally and regularly adopted it, and each year has been preparing a programme which has been carried out by many thousands of churches and labor unions.

The American Federation of Labor issued a proclamation this year regarding the observance of Labor Sunday which was sent to the Secretaries of State Federations of Labor and City Central Bodies throughout the country. The address emphasizes the importance of the spiritual aspirations of working people as well as their physical needs.

In part, the proclamation is as follows: "The labor movement of America demands for all of our people the full benefit of the life-giving forces of our marvelous civilization through constantly increasing wages and improvement of working conditions and through a reasonable and proper reduction in the hours of work.

"The labor movement of our country, recognizing the fact that all freedom and all higher developments of life, rest upon first providing assurance of the essentials of existence, has first demanded economic justice as a basis for all other things.

"But the labor movement has always taught that the material is essential to something higher, and that the inspiration of our movement has its deepest springs in something above and beyond the material.

"The labor movement strives for economic improvement with unremitting zeal and fidelity because economic improvement is the first fundamental requisite; but it holds out to all mankind a flaming torch, lighting the way to a greater fullness of life, to complete realization of the finer and nobler aspirations of the mind and soul.

"Because of the aims and aspirations here set forth, we hold it fitting that all churches draw close to their altars the soul of labor on the coming Labor Sunday, and that the men and women of labor everywhere make special effort to co-operate with the churches and to secure the co-operation of the churches with them, in order that there may be in

the churches everywhere on that day a great union of expression in behalf of a higher, nobler life for the masses of our people; and in order that there may be everywhere a consecration to the cause of human betterment, particularly in those things that lead to ethical and spiritual growth - in those things that give flower and fruit to the great ideals of our labor movement, the embodiment and the expression of the idealism of our people."

The Protestant churches throughout the country on the other hand have also issued a proclamation through their Federal Council with suggestions that it be read in local churches everywhere.

Here is a section of it: "With the essential aims of the labor movement, the Christian Church has deeply sympathized. The criticism is not without foundation, however, that both in its particular objective and in the means by which they are sought, organized labor sometimes fails to take sufficient account of the needs of the whole community. The fault by no means rests with labor alone; when forced to devote all its energies to a defense of its right to live the labor movement could not be expected to develop social leadership. But the new economic advantage which with the turn of the business tide has come to labor enhances the stewardship for which it must give an accounting. To the extent to which they are relieved of the necessity of defending rights, labor leaders may give their attention to more constructive undertakings.

"Such complaint as may be fairly brought, from the Christian point of view against the activities of American labor unions, arises out of the fact that they have placed too great emphasis upon the preservation of their own status and too little provision has been made for the growing demands of the community in goods and services. No permanent advantage can be gained by any group which does not enrich the life of the people as a whole. This has been repeatedly asserted and often demonstrated with respect to combinations of capital, and it is equally true of organizations of labor. Labor itself has as large a stake as any other group in the prompt and adequate fulfillment of the community's needs.

"Employers have undoubtedly been too ready to make labor bear full responsibility for low production. Recurring periods of unemployment have struck fear into the hearts of the workers, lest increased production should mean a footing of

the market with goods and a consequent shortage of employment. But this fear must give way to a fuller understanding of the nation's needs. In the future, labor unions must attempt more and more to justify themselves by functioning, as the guilds of the Middle Ages functioned, in creating, and to the limit of their power, preserving high standards of production. It is to the ingrest of labor, as well as of the community, that union membership should have a significance akin to that of membership in a profession. It should be a guarantee of the attainment of high standards in craftsmanship and of a high order of integrity and fidelity.

"Another issue that labor must face is that involved in the country-wide controversy over the closed shop. The question cannot be settled by mere declaration of abstract principles. It must be worked out with patience and mutual respect by the parties involved. To the ardent supporter of trade unionism there is no violation of individual freedom in the closed shop principle. He considers it quite as just as the compulsory payment of taxes on the ground of participation in common benefits. From this point of view the individual worker has a moral obligation to the labor movement. But this doctrine cannot be impressed upon the community by force. Open-minded employers are coming to recognize the right of labor to organize and the impropriety and injustice of any interference by employers with such activity. This recognition is far from universal, but it will be increasingly difficult for employers to withhold it, if labor uses its power wisely.

"It seems fitting and useful to call attention to these facts as Labor Day for 1923 approaches. Organized labor in America is faced by an unusual opportunity. The liberal policy toward labor organizations which was adopted during the war under the patronage of the government was all but obscured during the depression periods; but it is probable that in a fair test the public will support the right of labor, uncoerced and uncoercing, to organize on a trade union basis and to bargain collectively through appointed representatives for the improvement of its own conditions. It thus becomes more and more incumbent upon labor to make an earnest effort to introduce social ideals into industry."

It will be seen that while the Federal Council believes in organized labor, it does not stand unqualifiedly for all that has been done in its name. It attempts in its statement to remind the Trade Unions of this country, that they too have certain social obligations as citizens which they cannot evade.

In the observance of Labor Sunday there is no doubt that as heretofore there will be a large attendance of workmen at the services of the churches. They will come in bodies, marching from their labor halls. The ushers in many of the churches will be representatives of the Trade Unions, choirs will consist of workmen who do not ordinarily attend church, and in many other ways Labor will do its part to show its interest in the observance of the day.

On the other hand the churches and their ministers will plead the cause of the toilers, although reminding them, as is the case with the Federal Council's declaration, of their responsibilities. Workmen will be shown how much the Church and Labor have in common. It will be pointed out that the demands for social justice used by organized workmen throughout the world are parallel to the official announcements and resolutions adopted by church bodies. On Labor Day these ministers will march with Trade Unions. In many cases they will make speeches at celebrations of workmen.

Out of it all it will be discovered by the workmen that the ministers are fairly well informed regarding their problems and ministers will also learn that the trade unionists who have often been accused of lawlessness and many other bad practices are just like the ordinary fathers and husbands, with whom they are familiar in their churches, having the same hopes and aspirations which they themselves possess. Each succeeding year apparently is bringing the Church and Labor closer together; prejudices are being broken down because men are coming to understand each other better.

SEVEN SENTENCE SERMON.

"Things don't turn up in this world until somebody turns them up." -Garfield.

O restless spirit! wherefore strain Beyond thy sphere? Heaven and hell, with their joy and pain.

And now and here. -Whittier.

When wealth is lost, nothing is lost; When health is lost, something is lost; When character is lost, all is lost. -German Proverb.

Through all the years of all this life Be with me, Lord! So shall the days and weeks and years

Be threaded on a golden cord, And all drawn on with sweet accord Unto Thy fullness, Lord; That so, when time is past,

By grace, I may at last Be with Thee, Lord! -John Oxenham.

We must live as the Saviour did; His sorrows he divided with his

ther, his life with the world. Maltbie D. Babcock.

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. -John 15:7.

They are never alone that are accompanied with noble thoughts. -Sir Philip Sidney.

THE FARMER'S BOY

From the Forbes Magazine. "There is often a question in the minds of the public," says James A. Campbell, who was raised on an Ohio farm and is president of the Youngstown Sheet and Tube Co. (in Forbes Magazine), "as to why so many boys from the farm make good in business." As I look at it, it is first of all because they have the foundation of average health without which the rugged man cannot meet the terrific strain which comes with heavy responsibilities.

"The farmer's boy has been brought up in the open, he has lived on simple, nutritious food, has been obliged to depend on himself, and has no false notions of life, because he has studied it from its primitive side. He is simple in his tastes, direct in his action, honest in his intent, and a hard worker. All these traits are essential to the man who is building up a business.

"His greatest handicaps are his lack of knowledge of finance and of the world at large. The early difficulties of many men who started from a farm might be traced to the fact that they minimized the need for sufficient capital and depended too much on their own efforts to pull them through. Without doubt, self-confidence and individual ability were the foundations of their success, but they often passed through serious financial difficulties before it was attained."

RHEUMATIC SUFFERERS

May Obtain Relief by Enriching the Blood Supply.

In the days of our fathers and grandfathers, rheumatism was thought to be the unavoidable penalty of middle life and old age. Almost every elderly person had rheumatism, as well as many young people. It was thought that rheumatism was the mere effect of exposure to cold and damp, and it was treated with liniments and hot applications, which sometimes gave temporary relief, but did not remove the trouble. In these days there were many cripples. Now, medical science understands that rheumatism is a disease of the blood, and that with good, rich, red blood any man or woman of any age can defy rheumatism. There are many elderly people who have never felt a twinge of rheumatism, and many who have conquered it by simply keeping their blood rich and pure. The blood-enriching qualities of Dr. Williams' Pink Pills is becoming every year more widely known, and the more general use of these pills has robbed rheumatism of its terrors. At the first sign of poor blood, which is shown by loss of appetite, dull skin and dim eyes, protect yourself against further ravages of disease by taking Dr. Williams' Pink Pills. They have helped thousands - if you give them a fair trial they will not disappoint you.

You can get these pills through any dealer in medicine or by mail at 50 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Hard to Understand.

Colonel George Harvey said at a dinner in New York apropos of high retail prices: "A guest in a Florida hotel complained to the manager: 'Your restaurant is conducted in a very rotten way. At lunch today I found a hair in the ice-cream, a hair in the honey, and a hair in the apple sauce.' 'Well, you see,' the manager explained, 'the hair in the ice-cream came from the shaving of the ice. The hair in the honey came from, I suppose, the comb. But I can't for the life of me understand about the hair in the apple sauce, for I bought those apples myself, and they were all Baldwins.'"

Strictly Business.

A speaker at a minister's meeting told the story of a negro clergyman who so pestered his bishop with appeals for help that it became necessary to tell him that he must not send any more appeals. His next report, I have no pants."

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