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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 the minister. Christmas sermons and Christmas music. Strangers and visitors cordially invited.

St. Paul's—Morning prayer, 11 o'clock, preacher, Canon Fitzgerald, M.A., Sunday school and Bible Classes, 3 p.m., Evening prayer, (special Christmas music) 7 o'clock, Christmas Day, Holy Communion at 8 and 11 a.m.

Calvary Congregational Church—St. George's Mission, cor. James and Montreal streets. Pastor, D. K. Paris, till further notice. 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, 10.30 a.m., prayer service in school room; 11 a.m., sermon theme, "The First Christmas Morn." 2.45 p.m., Bible school; 7 p.m., "Brought by the Babe." Special Christmas music. Service conducted by the pastor.

Seventh Day Adventist Church, corner Union and Collingwood streets—Service Sunday, 7.30 p.m. the subject by the pastor will be "Paradise Found and Heaven Located, or Will There Be a New Heaven and a New Earth?" Rev. 21.1 "If so How and When?" Hear this stirring lecture by Mr. Lindsay. Everybody welcome.

Chalmers, Barrie and Earl streets—Services 11 a.m. and 7 p.m., by the pastor emeritus. Christmas sermons and Christmas music. Prof. Matheson's student Bible class, 2 p.m.; Prof. Macleod's Young People's Bible class, 2 p.m.; Sunday school, 3 p.m.; Young People's meeting, Monday 7.30 p.m. Students and strangers cordially invited of all the services.

St. James' Church, cor Union and Barrie streets—T. W. Savary, rector, 8 a.m. Holy Communion; 11 a.m. Morning prayer and sermon. Sermon subject, "The Lord's Coming—Judgment." 3 p.m. Sunday school; 7 p.m. Confirmation service. Preacher, The Right Reverend the Lord Bishop. Christmas Day, 8 a.m., Holy Communion; 11 a.m. Morning prayer and sermon.

Princess St. Methodist Church—Rev. John K. Curtis, B.A., minister. 11 a.m., subject, "The Jesus of Galilee and of the 20th century—a study." 7 p.m., "The next step to realize the Peace of Christmas." Christmas anthems morning and evening and male quartette and junior choir. Junior congregation's registration. Primary department sharing in the singing. Seats free. Visitors cordially welcomed.

St. George's Cathedral—Fourth Sunday in Advent, 8 a.m., Holy Communion; 11 a.m. morning prayer. Preacher, The Bishop of the Diocese, 3 p.m., children's gift service; 4 p.m., Holy Baptism; 7 p.m., evening service. Preacher, Rev. W. E. Kidd. Wednesday, 26th, St. Stephen's Day; Thursday, 27th, St. John's Day; Friday, 28th, Holy Innocent's Day. On each of these days, holy communion at 10 a.m.

Cooke's Church, Brock street—

The pastor, Rev. T. J. S. Ferguson, B.A., at both services, 11 a.m. "The Story of the Wise Men." The Sunday school and Bible classes will unite with the congregation for this service. Christmas carols by the choir and Sunday school, 7 p.m. "The Shepherds' Story," Anthem, "O Holy Night." Solo, "Bethlehem." Mrs. Trencher. A warm welcome awaits the strangers and visitors. Com.

Christian Science, First Church of Christ, Scientist, 35 Johnson street—Services, 11 a.m. and 7 p.m. Subject, "Is the Universe, Including Man, Evolved by Atomic Force?" 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—R. H. Bell, minister. Christmas messages by the minister. Christmas music by the choir. Morning: Anthems, "The Gladdening Story" and "Angels from the Realms of Glory." Solos, Miss Pauline Wright, of Toronto. Sunday school, 2.45. Special Christmas programme, "White Gifts." Evening: Carol, "Holy Night"; anthems, "The Star of Peace" and "Anthem Celestial"; solo, "Night of Nights," Dr. H. Angrove; solo, "The New-Born King." Mrs. Woodman, Organist, Ernest Madrand, Organist and conductor, Miss Shaw.

St. Luke's Church, Nelson street—Rev. J. DePencier Wright, M.A., B.D., rector. Fourth Sunday in Advent, 11 a.m., morning prayer; 2.30 p.m., Sunday school and Bible classes; 4 p.m., holy baptism; 7 p.m., evening prayer. Music, Anthem, "Thine Forever, God of Love," (Couper), H. Birchall, D. Couper and choir; solo, "The Voice in the Wilderness," (Scott), Mrs. A. Hinks. Christmas Day—Venite, Te Deum Laudamus in Eb (Woodward), R. Alcorn and choir. Benedictus anthem, "The Glory of the Lord," (Simper), H. Robinson, Mrs. A. Hinks and choir. Offertory solo, D. Couper.

Bethel Church, cor. Barrie and Johnson streets—Pastor A. Sidney Dunlop. Morning: Address, "The Name of Jesus." Anthem, "Joy to the World," solo, Mrs. Watson; solo "Nazareth," F. A. Hafner; solo (selected) Mrs. A. G. Self; solo, "The Star of Bethlehem," Jas. Lomax. Evening: Anthem, "In the Beginning Was the Word"; solo Fred Wilson. Address, "Seeking for Jesus," the Pastor. Anthem, "Glory to God in the Highest"; solo Messrs. W. Thompson, Fred Hafner and Mrs. Watson. Quartette, (selected) Messrs. F. Hafner, J. Lomax, F. Wilson and W. Thompson.

Christmas Services. St. George's Cathedral—Feast of the Nativity, Christmas Day, 6.30 a.m. Holy Communion; 8 a.m. Holy Communion; 11 a.m. Choral Eucharist. Preacher, The Dean. Angelic Song, "Hark the Herald Angels Sing." Introit Anthem, "Hark! what mean those Holy voices." Christopher Marks Communion office, by Redhead. Offertory Anthem, "Behold, I bring you glad tidings," Churchill; soloists, E. Warburton, Master Arnold Fair.



EX-PREMIER VENIZELOS
Who has been watching keenly the progress of events in Greece, to which he may return as first president of the republic, though he has advised against the deposing of the monarchy. He will not return to Greece unless he knows that his power will have some permanence.

whole thing more seriously if they had been made to realize the real significance of church membership. We have made it a thing much too cheap. We have made it appear that to be a church member was all that was required of men, so far as the Christian life is concerned. The result has been that today we have millions in the church who not only add nothing to its power, but whose own lives are stunted because they never exercise the virtues which should be peculiar to the men and women who are members of the church.

It isn't more ministers. The theological schools are crying out for students. The boards of the church are pleading for recruits. But the church doesn't need more ministers. There are already enough ministers in this country. If it is merely a question of numbers, then the church and its agencies for enlisting and training ministers might better cease their efforts.

It isn't more religion. There was a lot of "religion" among the Israelites when Jeremiah protested against their iniquity. And when they said to him, in substance: "Did you ever see a more beautiful service, and a greater number of burnt sacrifices being offered upon the altar, and a larger number of meetings, presided over by cultured priests?" Jeremiah denounced them even more vehemently. And when he would not cease from his protesting, they put him into prison. When Paul visited Athens he told those worshippers of 30,000 gods that they were "altogether too religious."

You may pick a man out of the gutter, scrape off the mud, and find a Methodist, a Baptist, a Presbyterian or an Episcopalian ready to fight for his "religion." The "old-time religion" may or may not be a good thing. But the fact that it's old doesn't necessarily make it good. There have been many things done in the name of religion which were actually the work of the devil. Religion—pure and undefiled—is a wonderful thing. But to be merely "religious" doesn't help matters much. Often it has simply a hardening effect.

It isn't more sociability. To be cordial and free from snobishness is a most excellent thing even for the church. But the church isn't suffering today because it hasn't enough oyster suppers and ice cream festivals. It has an abundance of clubs and classes. It often has reception committees, and the minister and his helpers greet the stranger at the door. The church furnishes social life for millions, and in this particular it is performing a valuable service. On the whole, the church isn't failing as a social institution. Sometimes, it is feared, this part of its work is greatly over-emphasized. The danger is that its social work may swamp much else that is still more valuable.

It isn't more philanthropy. The church has always been the center and promoter of philanthropic work. It was the organizer of hospitals when others permitted the sick to suffer and die. It cared for little children when the world had not yet learned to appreciate the value of "one such little one." In every land, and to all the people, wherever suffering was found, there the church has just given freely that burdens might be lightened and care made easier to carry. But what the church needs most just now is not to increase its philanthropic work, for others have learned from the church how to minister to the needy.

What does the church need most? It needs money, but it must be clean. It needs members, but they must be true. It needs ministers, but they must be strong. It needs religion but it must be pure. It needs sociability, but it must be sincere. It needs philanthropy, but it must be tempered by justice.

But more than all these it needs men and women who are ready to pay the price of discipleship. More than all these it needs persecution because it dares go contrary to the accepted order of things—when these things are wrong. Nothing would make the church grow in influence quite so much as to be persecuted for righteousness' sake. The church is too comfortable—too prosaic—too unexciting—needs above everything else to engage in a new great crusade. And it need not go far afield to find a "cause" sufficiently important to enlist the army which is waiting to be led. The church waits for leaders.

THE GREATEST NEED OF THE CHURCH

By the Rev. Charles Steals.

What does the Church need most? It would be difficult, perhaps, to secure a unanimous opinion on this subject—but here's the expression of a conviction based upon a fairly broad experience:

It isn't more money. The church is not dependent upon money. It was more powerful when it had virtually no wealth. In those days it was a great revolutionary force. Its opponents declared that it was "turning the world upside down."

Its leader was without "headquarters." His disciples were wanderers and outcasts from society. They lived in caves and catacombs. But all the while they were slowly undermining the immortality and heathenism of the period.

The church needs some money to carry on its work under present conditions, but money threatens some day to become the curse of the church, just as it has proved to become the curse of many another institution. Money may tone down its message. It may tie up its best activities. The kind of money that is of greatest value to the church is that which comes from those who can least afford to give it. This money will be a greater blessing than that which was earned by the sweat of another's brow rather than by the sacrifice of the one who gave it.

Money has undoubtedly been a blessing to the church, but it has been the money which it gave away. The increase of its riches has not been the cause of its increasing influence, where that influence has made itself felt for good. Money given to missions and hospitals and schools undoubtedly made the services rendered easier to give, but the workers who served unquestionably gave more abundantly than those who contributed cash for buildings and equipment. And the best of that



SIR ROBERT FALCONER
The famous head of the University of Toronto, who spent that during his year 1914 students are registered with the University, 2,222 men and 1,312 women. He urges some means of reducing the cost of education to make it available to students of moderate means.

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CHRISTMAS COLORS FOR DECORATIONS ARE RED AND GREEN.

By Wanda Barton.

Every hostess who contemplates entertaining at Christmas time gives attention to table decorations as well as to the table itself.

Red and green are the accepted holiday colors and are used as foundations for nearly all decorative schemes. There are the red pinks, roses and pansies to be had, a few dried red leaves and blossoms, the decorative pods known as Chinese lanterns, and holly. Mistletoe and varied greenery are also available. Of course, all sorts of decorations may be had in paper, and flowers made of wood shavings and painted are the most remarkable novelty of the season. They are as soft as fresh flowers and a perfect imitation. And they hold their beauty it is said, for an entire year.

An attractive red table may be achieved by lining lace centrepiece and plate doilies with red silk before placing them on the polished table, or over the damask cloth. Place a gilt basket in the centre with holly or other red flowers. Shade the candles with red-lined shades, holly-painted shades, red-rose shades, or with red mica rose shades which are new and very attractive. Half-apples of red papier-mache, may hold nuts, a red rose and so on. Little holly baskets make attractive place-cards, or red ribbon button-bags filled with cinnamon red drops may be used.

With electric lights available, the use of thick strands of green roping with tiny red bulbs scattered along its length makes an attractive and unusual decoration.

Another pretty fancy is to cover the table with white cheesecloth having a red lining, bordering it with a little fringe of smilax and using a tiny strand of the smilax around the edge of the table. In the centre, place a small Christmas tree, banking it to keep it firm, with greenery and red apples. Use red candles on the tree and hang on it a little red silk stocking of bonbons or a tiny gift for each guest. Use four corner lights with red shades over the candles and fern leaves under each service-plate. Again, use all the red possible in serving and coloring of icing, sauces, jellies and salads.

The Santa Claus table is always attractive for old and young. Cover the table with the usual white damask cloth, then make a centrepiece of a single layer of cotton batting, edging it with green roping. In the centre, stand a figure of Santa Claus as large as possible, having a pack upon his back. A miniature village may be made on the cotton below by using Noah's ark animals and figures, and little paper trees and farm buildings of pasteboard. The idea may be carried out as perfectly as time and patience permit, and when all is finished dust mica-powder over all. Red candles and shades, red dishes, red fruits and other foods will carry out the holiday idea. For place-cards, little red stockings may be filled and put at each place with a card bearing the guest's name sticking out of the top.

Old-fashioned decorations are used quite frequently in newer settings and are very pretty for a change. For instance, the table may be covered with a glistening white cloth. In the centre, place a decorated china bowl filled with flowers.

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