Dr. Slooum's Great Tenlo

Used in Thousands of Homes in Canada

THOSE WHO don't know what Psychine is and what it does are asking about it.
THOSE WHO do know what Psychine is and what it does are using it. They regard it as their best physician and friend.

THOSE WHO use it are being quickly and permanently cured of all forms of throat, chest, lung and stomach troubles. It is a scientific preparation, destroying all disease germs in the blood and system. It is a wonderful tonic and system building remedy, and is a certain cure for

COUGHS. LA GRIPPE. Colds, Pneumonia, Bronchitis, Catarrh, Weak Voice, Sleeplessness, Nervousness,

Anaemia.

Chills and Fever, Difficult Breathing, General Weakness Female Troubles, Fickle Appetite, Hemorrhages, Night Sweats, Consumption, Catarrh of the

All these diseases are serious in themselves, and if not promptly cured in the early stages are the certain forerunners of Consumption in its most terrible forms. Psychine conquers and cures Consumption, but it is much easier and safer to prevent its development by using Pay. tion, but it is much easier and sales between its development by using Psychine. Here is a sample of thousands of voluntary and unsolicited statements from

all over Canada:
Dr. T. A. Slocum. Limited:
Gentlemen,—I feel it my duty to advise you
of the remarkable cure affected by your Feychine
and Oxomulsion, which have come under my
personal observation. The come under my
personal observation. The Millian and John
McKay, all of the County, were proassumed by the Best medical men to have
consumption to be incurable and beyond the
reach of medical aid. They used Psychine and
Oxomulsion and they are now in good health.
State for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the
state for the country of the country of the country of the
state for the country of the country of the country of the
state for the country of the country of the country of the
state for the country of the country of the country of the
state for the country of the count

Yours very truly, McKENZIE, J.P., Green Harbor, N.S. Psychine, pronounced Si-keen, is for sale at all up-to-date dealers. If your druggist or general store cannot supply you, write Dr. T. A. Slocum, Limited, 179 King Street West, Toronto.

DEMOCRATIC INNOVATIONS. No Class Distinction at Nova Scotia

Governor's Levee. Halifax, N.S., Dec. 28.-Lieutenant-

Fraser will make another Governor Fraser will make another democratic innovation here on the new year. The gove

new year.
The governor holds a levee on New Year's Day, as has been the custom for years. In the past, however, there was a private entree as well as genwas a private entree as well as gen-eral reception.

The private entree was for the bene-

fit of civil and military officials and other dignitaries and social leaders. This class distinction caused bad feel-

Lieutenant-Governor Fraser is the first governor to sweep out of exist-ence the private entree, and on New Year's Day there will be one reception, and that will be open to all classes irrespective of their official and social standing.

AWFUL PSORIASIS

Terrible Scaly Humour in Patches

Cuticura Sosp, Ointment, and Pills are sold throughout the world. Potter lirng & Chem. Corp., Sole Props., Boston, aU. S. A. 93 Mailed Free, "How to Cure all Humours."

STORY OF THE NATIVITY

NO CHRISTMAS SERMON COM-PLETE WITHOUT IT ALL.

DIVINE FASCINATION

No Room For Christ In the Inn. Symbolic of Treatment of the Son of God by Men of Every Rank and In Every Sphere of the World's Activities-Shut Door That Should Be Opened at Once to Divine Call.

ada, in the year 1906, by Frederick Diver, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Dec. 23.—In this
Christmas sermon the preacher finds'
a striking parallel between the cold
and unresponsive attitude of the Judaean world toward the Bethlehem
Babe and that of the world at large
to-day. The text is Luke ii, 7, "There
was no room for them in the inn."
Have you ever read the story of the
Nativity? "Oh, yes," you reply;
"many times! It is the one portion of
the Bible I love to read over and over
again. When I open the book of Matthew and start with the words, 'Now,
when Jesus was born in Bethlehem of
Judaea in the days of Herod the king,'
the divine story has such a fascination that I never stop until I have
read the whole chapter through." I
am glad to hear you say that. The
fascination which holds you enthraled when you read how Christ was
born in the manger is the same enchantment that grips innumerable
minds and hearts. I do not believe
any Christmas sermon is complete unless it deals with the whole story of any Christmas sermon is complete un-less it deals with the whole story of

minds and hearts. I do not believe any Christmas sermon is complete unless it deals with the whole story of the Nativity.

But, though the story of the Nativity is fascinating to the young, it should be even more fascinating to the middle aged and the old, because a man with a matured mind can give it its true historical setting. This story should mean far more to one who can read between the lines than it means to the casual reader. As I begin to study the nine words, "There was no room for them in the inn," I realize that the words have a deeper significance than of a crowded public tavern. The act of the innkeeper is symbolic of the treatment of Christ by men of every rank and in every sphere of the words's activities to this day. Christ is still excluded. Now, as on the day of his birth, there is no room for him. That exclusion by the mercenary innkeeper, who would send a poor woman in the delicate condition of Christ's mether to a common stable, was typical. It meant the shut door of the ruler's throne room. It meant the shut door of our mercantile establishments. It mean a Christ crowded out into the cold winter nights from hearts to which he asks admission by selfishness and avarice which have usurped the throne that belongs to him by right. As we think of that birth in the stable at this Christmas season we would not waste our indignation on that oriental imakes now—to unlock all the barred and bolted doors of the human heart as well as of the Bethlehem inn. I cannot describe the situation better than by quoting these words of an unknown poet:

He was cradled in a manger,

He was cradled in a manger, His own angel sang the hymn, Of rejoicing at His coming, Yet there was no room for Him.

Oh, my brothers, are we wiser.
Are we better now than they?
Have we any room for Jesus
In the life we live to-day?

Not much room for our Lord Jesus Has there been or will there be— Room for Pilate and for Herod, Not for Him of Calvary.

Room for pleasure's doors wide open And for business—but for Him Only here and there a manger Like to that at Bethlehem.

As we are to have many different guides for this Christmas sermon and many different geographical situations, let us first seek the most conspicuous man among all our guides and sit for a little while in the throne room of Herod the Great in the Jerusalem capital. Were ever gorgeous mess and splendor greater than his? ANOTHER WONDERFUL CURE BY CUTICURA

"If was afflicted with psoriasis for thirty-five years. It was in patches all used three cakes of Soap, six boxes of Liver and two bottles of Cuticura Oitment, and two bottles of Cuticura Resolvent. I bathed with the Soap, applied the Oitment once at day, and took the Reselvent as directed. In thirty days of the Soap, applied the Oitment once and think permanently, as it was about five years '890."

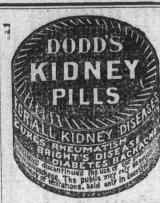
"The psoriasis first made its appearance in red sports, generally forming a circle, leaving in the center aspot about the size of a silver dollar of sound fiesh. In a short time the affected circle would form a heavy dry scale of a white silvery appearance and would gradually drop off. To remove the entire scales by bathing or using off to soften them the flesh would be perfectly raw, and alight discharge of bloody substance would ooze out. That scaly crust would form again in twenty-four hours. It was worse on my amms and limbs, at though it was in spots all over my body, also on my scalp. If I let the scales remain too long without removing by bath or otherwise, the skin woulde crack and bleed. I suffered interest itching, worse at nights after getting warm in bed, or blood warms by exercise, when it would be almost unberrable.

"To sum it all up, I would not go through such another ordeal of affiliction for thirty-five years for the State of Kansas. (signed) W. M. Chidester, Hutchinson, Kan., April 20, 1905."

Lucar Soap, Oblument, and Pills are sell throughout the size to make the sell of the would the sellong the sum of the sellong warm in bed, or blood warms by exercise, when it would be almost unbearable.

"To sum it all up, I would not go through such another ordeal of affliction for thirty-five years for the State of Kansas. (signed) W. M. Chidester, Hutchinson, Kan., April 20, 1905."

Lucar Soap, Oblument, and Pills are sell throughout the serve of the season o



in my kingdom to do it. There must be no rival to me in this kingdom."

Is there any royal palace on earth in which Jesus Christ would be a welcome guest? Is there any cabinet of statesmen that would submit to his rule or govern on his principles? If he ruled on earth, could there be such horrors as those of the Congo, such massacres as those of Armenia, such ruthless injustice as that of Russia? Would not his rule eliminate the liquor dealer, the corrupt poli-Russia? Would not his rule eliminate the liquor dealer, the corrupt politician, the ministerial mountebank masquerading in his pulpits? What a revolution his rule would make on earth! Every ruler would tremble as the hand that wielded the small cords in the temple was laid to the wheel of government. We pray that his kingdom may come, but who is ready for it? There is still no room for him in the palace, as there was no room for him in the inn.

The scene again changes. We are

the palace, as there was no room for him in the inn.

The scene again changes. We are not now standing in the Jerusalem capital. We have left this ancient city, with its walls and watchtowers and temples and palaces. We have left the crowded streets lined with homes of wealth. We have left the great, swarming multitudes. We have left far behind the singing of the worshippers and the music of the dancers and the ceaseless hum of its busy marts of trade. We have left Jerusalem, with all its holy associations. And we ride on to the little village of Bethlehem. We can easily do this, literally as well as figuratively. Bethlehem is only about six miles from Jerusalem. The road is down grade. As we come to the village we find it an insignificant place, as it was 2,000 years ago. There are hundreds of little towns in New England twice as large whose names you have never heard anything about. They are too small for notice.

This little village, like all villages, has its store, or place for buying

twice as large whose names you have never heard anything about. They are too small for notice.

This little village, like all villages, has its store, or place for buying things. It still has a little tavern, or public inn, where belated travelers can stop. The imkeeper, or proprietor of this public tavern, has plenty of guests who want to stop with him on the night before Jesus is born. The little village is overcrowded, because Caesar had decreed that a public census must be taken. All the descendants of King David have come back to Bethlehem to be emrolled. While the innkeeper is standing at the door of this public tavern a man comes up leading a small donkey by a bridle. Upon the back of this animal sits a pale faced young girl. The weary traveler says to the innkeeper, "Can we have a lodging at your tavern to-night?" The innkeeper looks at the man's rough clothes, and he says to himself: "Hum! No money there. This is my time for making money. I must not let sentimentality get the better of me. No," he replies sharply; "there is no room. Do you hear? No room." Then the man comes a little closer to the innkeeper and anxiously whispers something and then points to the pale faced girl upon the diminutive beast of burden. The innkeeper looks quickly up. He is almost ready to yield as he sees the poor sick woman. Then his mercenary spirit again gets the better of him. He quickly shakes his head and replies: "No, no; no room, I tell you. If your wife is to be sick to-night I do not want her here." "But," says the traveler, whom we all know now to be Joseph, the carpenter, "where shall we go? What shall we do?" And we can imagine how the husband would plead for shelter for his wife. But the innkeeper's heart is hard, and he is

ith Ease Style New Shirt W.S. P. NECLIGEE Made of soft, silky, plain and fancy flannel, with lounge collar to match. Smart in looks, easy in feel, perfect in fit. See at a good shop Demand the brand W3918 Makers, Berlin



unmoved by Joseph's appeal. There may really have been no room, as he said, and how could he be expected to turn out people who were already installed to make room for this humble couple? No; there is no room. If the case is as urgent as Joseph represents, why not go into the stable? There is room there, and it is a shelter. So Joseph accepts, and there, with no comfort or privacy, Jesus is born, and the manger from which the horses eat serves as a cradle for the heir of the ages. Let me read to you perhaps the most pathetic verse in all the Bible, "And she brought forth her firstborn son and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn."

Can it be that the avarice of Beth-

and laid him in a manger, because there was no room for them in the imm."

Can it be that the avarice of Bethlehem's innkeeper is to-day gnawing at any of our hearts? Tell me, if you had been that innkeeper and "Jesus mother had come to you, would you have taken her in at a financial loss? Bo you, O business man, show any more kindness to your employes and the poor than that tavern keeper showed to Joseph? Are you a Shylock in the business world, demanding your last pound of flesh, no matter whose heart you are cutting into? Are you a ghoul of the night, crawling over the battlefields, riffing the pockets of the slain, with no compunction about where the money comes from? Have you no more mercy upon those who are financially in your power than had the Marley or the Scrooge of the novelist? Oh, that to-day the mercenary selfishness of our past life might forever pass away! Oh, that to-day the Christmas chimes could ring out a cheerful call to all the poor, all the suffering, all the sick, all the troubled, to come to our doors and find shelter and a Christmas refuge.

But again the scene changes, Now, instead of being in the Jerusalem capital or down in the liftle village of Bethlehem, we are away back among the Zebulon hills at Nazareth, where Mary and Joseph lived at the time they started down to Bethlehem to be enrolled for the census, at the end of which journey Jesus was born and no room for Jesus in the palace and no room for Jesus in the palace and no room for Jesus in the palace and no room for the infant Christ in the inn, so we now find no room for Jesus in the homes of purity and respectability. Did you ever stop to consider perhaps the most important reason why Jesus was born in Bethlehem of Judaea?

The climax of Mary's sickness was drawing near. Two or three months

The climax of Mary's sickness was The climax of Mary's sickness was drawing near. Two or three months before the memorable December the news had been scattered everywhere that all the men of Judaea must go to their place of registration. "But what shall I do, husband?" says Mary. "cannot be left alone here." "No," answers Joseph. "But I think we can make some arrangements among our old friends. Remember, Mary, we have lived in Nazareth all our lives, and we have relatives and friends."

and we have relatives and friends."

But, Joseph," answers Mary, "you sem to forget. We had many friends aight months ago, but we have no friends now. Do you not know that all my girl friends and their mothers look upon me with scorn? Not one of them now will let me come into their homes. Oh, what shall I do? What shall I do?"

I see the face of Joseph, the carpenter, become set and anxious. He

penter, become set and anxious. He knows only too well that his young wife has told the truth. He goes from wife has told the truth. He goes from street to street and from home to home. He piteously asks: "Will you take Mary? Will you care for her while I go south?" Then every door is slammed shut in his face. "No room! No room!" the old friends cry. "No room! No room! We do not want such a woman to live in our house such a woman to live in our house even for a night." Now, hear the aw-ful news. No one would take Mary inshe was a bad woman. Therefore Jesus had to be born in a barn. Not only the door of the Bethlehem inn was shut against Christ, but the doors of all the homes of Nazareth. They also were shut against poor Mary in her time of need. Can you not read between the lines as I speak the words of my text, "There was no room for them in the sinn?"

We are sorry. We think the people were hard, and yet, alas, alas, how often to-day Jesus is refused entrance into the homes of our modern Nazareths! When he comes to us in the

of the poor. We love to describe him as being born among the sheep and the oxen and the horses and the dogs and the shepherds. But how did the poor man treat him? I will tell you. Just as long as the poor people thought they could get something out of Christ in a temporal way they ran after him. But as soon as Jesus was on his way to crucifixion they ran from him as of the poor. We love to describe him But as soon as Jesus was on his way to crucifixion they ran from him as a thief would run from a pursuing officer. "Room, room," they cried; give Christ room," when they thought he could feed them and clothe them and drive the hated Romans out. But as soon as Christ was arrested and arraigned for trial then for him they had no room in their hearts. Now. had no room in their hearts. Now, poor men and women who are strug-gling in life's battles, will you treat gling in life's battles, will you treat Christ so? Will you not gather around Christ at this Christmas manger? Will you follow him all through his life? Will you follow when he is persecuted? Will you follow him to Gethsemane? Will you stand by him and defy the sanhedrin in Pilate's judgment hall? Will you help him carry his cross to Calvary? Will you not only at this Christmas time, but always, receive his? Room, room! Have you to-day room in your hearts for our Saviour and Lord? The rich men proved recreant to Jesus. The poor men proved apostates to Christ. Will you remain true to him whether you are rich or poor? If you ask Christ for help, he will give you atrength to you remain the to him whethy you are rich or poor? If you ask Christ for help, he will give you attempt to be true to him, no matter whether you are to-day clothed in overalls or in broadcloth.

We have stood in Herod's judgment hall. We have been to Bethlehem and Nazareth. Now we come home for Nazareth. Now we come home for Christmas. By our own fireaides we want this year to build a new manger. Near it plant your Christmas tree. Fill it with prevents. Auk God's blessing upon the fertivities of holiday week. And as you gather your children and your children's children in your home and invite your friends be sure to keep enough room vacant for Christ's welcome. May God bless you in your coming Christmas joy!

Nothing New Under the Sun. I remember the surprise with which heard a cornet solo first recorded and then reproduced by a scott grapho phone, the construction of which, if I am not mistaken, antedated the birth of Edison. The record was made upon a sheet of tin foll wrapped around a brass cylinder which was actuated by means of a weight, a train of wheels and a butterfly regulator. In this con-nection—to show the antiquity of the germs of another modern inventionone day when looking through the files of the Journal des Savans I came across the account of a machine which was presented to the Academy of Sciences of Paris somewhere around the early years of the eighteenth century. This machine was nothing else but a typewriter; the description was very summary, but I remember that it had ndividual type bars, the keys of which were made of ivory. It was the work of M. Leroy of Versailles, who was styled Horlogeur du Roy, the reigning king being Louis XIV.—Alfred Sangin Engineering Magazine.

Clinging to a Deformity.

Clinging to a Deformity.

There are said to be families which pride themselves upon certain diseases and failings which are hereditary. There seems to be no evil which some person does not view as a good. Most people have long viewed the telegraph pole as an eyesore and a menace and believed that the line only remained above ground because it was too expensive to bury. But here is The London Daily Graphic protesting against the proposal to "No room! No room! We do not want such a woman to live in our house even for a night." Now, hear the awful news. No one would take Mary into their homes because they thought she was a bad woman. Therefore Jesus had to be born in a barn. Not only the door of the Bethlehem inn was shut against Christ, but the doors of all the homes of Nazareth. They also were shut against poor Mary in her time of need. Can you not read between the lines as I speak the words of my text, "There was no room for them in the 'inn?"

We are sorry. We think the people were hard, and yet, alas, alas, how often to-day Jesus is refused entrance into the homes of our modern Nazareths! When he comes to us in the guise of the homeless and the poor, do we not criticise their character, reproach them with improvidence or misconduct? Only the deserving port have a claim, and even theirs is unwelcome. Alas, how often we turn our backs upon his repentant Mary Magdalenes and social outcasts when as repentant sinners they come knocking at our door, saying: "Let me in. Oh, for Jesus' sake, let me in." When these poor social outcasts come begging for help at your doors in Christ's name, will you try to help them back to Christian purity and truth? By the grace of God, may we cleanse them and purity them. May we guard them and protect them for the sake of him whose birth brought unjust scandal on his mother. But how about the synagogues? We rust not. We have a sentimental affection for these tall black giants—an affection for the

me in." When these poor social outcasts come begging for help at your doors in Christ's name, will you try to help them back to Christian purity and truth? By the grace of God, may we cleanse them and purity them. May we guard them and protect them for the sake of him whose birth brought unjust scandal on his mother. But how about the synagogues? Were they any more willing to receive the new-born Christ than was the palace or the public taverns or the homes of his Nazareth boyhood? Nay, nay. The priests and Levites cried out as did the innkeeper: "No room, no room. There is no room here for a new-born Christ." The door of the temple was shut against him just the same as was the door of a public tavern.

My Lord Jesus, on this Christmas Sabbath, will we not receive thee into this sanctuarry? Will we not say all that we have is thine? Shall we say this pulpit is thine and these pews are thine? Will we not open all our sanctuaries to thee and cry, "Jesus, thou loving Babe, come in and rule all our hearts with thy love?" Yes, the church of God to-day should open wide its door to Jesus as well as the palace and the tavern and the home. Just one more thought, and I am done. The poor man's hut did not. The poor man's hut did not. Seem to have any more room for the new-born Christ than the rich man's palace. We love to picture Jesus as the lowly Nazarene. We love to think of him as the friend and the helper

The Connoisseur's Test for Genuine Scotch Whisky is safe and simple. He looks on the label for an absolute surety in the words-PURE MALT Strathmill and Spey Royal are thus labelled, and guaranteed Genuine Pure Malt Scotch Whiskies, the Purest and most Wholesome on the market For Sale Everywhere F. A. ROBERT, Agent,

DISTRICT

FEANNETTE'S CREEK.

Mr. and Mrs. Henderson, of Tor-nto, are visiting Mr. and Mrs. Ed.

Mrs. Forbes, who has been quite ill,

Mrs. Forbes, who has been quite ill, is much better.

Miss Vida Dawson, who has been attending the County Model school, has returned to her home here, where she will spend the holidays.

The Rev. Dr. Hannon, of Chatham, was present at our Christmas entertainment on Thursday evening.

The Moust Clemens sugar beet factory entertained the Kent County sugar beet growers at Mount Clemens on Wednesday.

Miss Teeter, the Public school teacher here, will spend the holidays at her home at Smithville.

Miss Della Larsh is spending a few days in Tilbury this week.

W. Hamlin, of St. Paul, Minn, was a guest of Mr. and Mrs. C. F. Ouellette a few days this week.

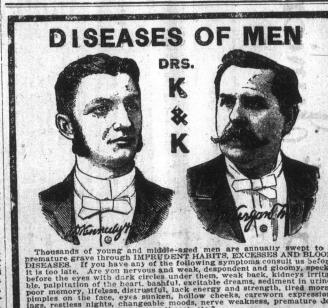
Mr. Manthie will spend Christmas at Jarvis.

Mrs. Albert Allison of Pincher Creek, Alta., is renewing acquaintances in this vicinity.

Mr. John Stephens is able to be out again after a severe attack of miss Annie L, Gage, of Thames-ville, spent over Sunday with Miss Beatrice Weekes. Miss Maybelle Richards, of Albert College, Belleville, spent a few days with her aunt, Mrs. James McKer-

India Pale Ale

Prejudiced and unscrupulous vendors may suggest others, but compare it any way you will-purity, freedom from acidity, palatableness-Labatt's Ale is surpassed by none equalled by few-at about half the price of best imported brands



YOU ARE SUFFERING FROM LOST VITALITY.

We cure Varisocele, Stricture, Blood Polson, Nervous Deblity, Kidney and Bladder Diseases. Consultation Free. If unable to call, write for Question Blank for Home Treatment.

DRS. KENNEDY & KERGAN

You Wire for Us And We'll Wire for You PHONE 434.

It doesn't matter at all what you want, we'll let you ave t at lowest prices. - Wire Us Once and You Will Wire Again.

BARFOOT & BRADDON, ELECTRICAL CONTRACTORS

TELEPHONE 34