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THE REASON Why Presbyterian Church Should Help Queen's SHE IS NEEDED HOLDS BEST SCOTTISH UNIVERSITY TRADITIONS.

1,000,000 People Have Asked Us to Buy Them a 50c. Bottle of Ligozone. We offer to buy the first bottle of Ligozone, and give it free to each of our graduates.

Woodman... With his axe cuts short life of the strongest so with that cough of EACH HACK wears the soundest lungs.

Hickey's Bronchitis Cure... Will stop that hacking... 25c. H. B. Taylor Drug Co.

Cotton Root Compound... Ladies' Favorite... In the only safe, reliable, regulator on which woman can depend.

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TRAVELLING. GRAND TRUNK RAILWAY SYSTEM LOCAL BRANCH TIME TABLE In Effect Oct. 2nd, 1904.

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FOR THE WIN. BERGUDA... Front unknown, malaria, impossible. From New York, 48 hours by steamer, new twin screw steamship "Bermuda".

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BURDOCK BLOOD BITTERS. Nature's specific for Dyspepsia. Miss Laura Chiofalo, Belle Anse, Que., says of its wonderful curative powers: "Last winter I was very thin, and was fast losing flesh owing to the run-down state of my system. I suffered from Dyspepsia, loss of appetite and bad blood. I tried everything I could get, but to no purpose; then finally started to use Burdock Blood Bitters. From the first day I felt the good effect of the medicine, and am now feeling strong and well again. I can eat anything now without any ill after-effects. It gives me great pleasure to recommend Burdock Blood Bitters, for I feel it saved my life."

25c BIRD TONIC FREE. BIRD BREAD. On a few lines left over from our Christmas trade.

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Wood and Coal. We have on hand the different varieties of Wood and Coal. BOOTH & CO. 'Phone 133. Foot of West St. Wood and Coal. D. ROY MACDONALD'S DANCING CLASSES WILL BE HELD AT WHIG HALL ON January 5th.

Why Presbyterian Church Should Help Queen's SHE IS NEEDED HOLDS BEST SCOTTISH UNIVERSITY TRADITIONS.

She Turns Our Educated Men, Not Tradesmen of Learning.—Banner Bearer of the Unity of Truth. Prof. MacNaughton in Presbyterian. Some of our Presbyterian brethren in the western part of the province find difficulties in the resolution of the Queen's College to the University of the Central Synods. The difficulties are mainly these two. First, Queen's is not merely a theological school. It is a university. It is a university which might reasonably expect help, but she teaches arts, medicine, engineering. What has the church to do with these things? The province must attend to all that. Queen's is a university. The time is against denominational institutions. I will try to answer these objections.

But it will be said: "Why should the church concern herself about the teaching of arts?" The shortest cut towards meeting this difficulty is to go round some way and in the first place to take notice of the second objection stated above, namely, that Queen's is a university. The very reason why Queen's is not a university, as I have shown, is that arts and theology are inseparable. The one cannot imagine ourselves teaching the one without the indispensable influence of the other. If she is a university, it is strange that she should have gone so wonderfully and should continue to grow. The fact is notorious. The number of arts students in Queen's is very little behind the number in University College, Toronto. Things were very different ten years ago. It would be hard to find a rate of growth so rapid anywhere among the universities of the British Empire. It is all the more astonishing when one considers the long odds under which it has taken place. A small town, a poor and sparsely populated district, two great and powerful universities, McGill and Toronto—on either side.

Kidney Cells Destroyed. By Repeated Attacks of Disease—Surprising Results Obtained by Use of Dr. Chase's Kidney-Liver Pills. Because it is sometimes a slow and lingering malady, people are prone to overlook the destructive tendencies of kidney disease.

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tap-root. A certain section of the Presbyterian Church has always believed in the great sacrifice to maintain her. The ministers who have turned out have done more to spread her influence and to awaken sympathy with her work than any other class of her graduates. By the Presbyterian church she owed Principal Grant and all the immeasurable amount that he meant to the Presbyterian church she owed Principal Gordon. But that is not all, or nearly all. There is another, and quite unappreciated, devotion of her graduates. They believe in her and they prove it, not by shouting, but by sacrifice, sacrifice which is quite unappreciated in the history of all the universities in the world. Imagine her undergraduates raising, largely by their own subscription, a fund of \$100,000 for the University of Toronto. Beyond that the history of her value, and the most solid pledge of her indelible permanency lies here—in the reverence and gratitude of her own sons and daughters. It is a rooted conviction that they have received from her a spiritual gift which they could not have got elsewhere. But it is not they alone who recognize a distinctly unappreciated character in the alma mater. That is so unmistakable that an intelligent and impartial stranger like Dr. Reichel of the Missouri commission, a man who keeps his eyes open and who is a student of the national in England, the United States and all over the world, could not fail to be struck by it in the course of a "day's" visit. He found in Queen's a type of "the best Scotch thing in the world." That exactly hits the nail on the head, and takes us back, as I said, to John Knox. The "something" which constitutes the spirit and peculiar character of Queen's, and which her alumni to her, comes from that source.

1,000,000 People Have Asked Us to Buy Them a 50c. Bottle of Ligozone. We offer to buy the first bottle of Ligozone, and give it free to each of our graduates.

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Modern university as we see it developed on this continent has many strong points, but one great change of course is to be seen in the loss of unity to produce specialists rather than well-rounded men. So far as that we call character goes the student would often have about as good a chance of acquiring it if he were a blacksmith's apprentice. Things are kept so separate in water-tight compartments. Nay, so far be the division of labor as to have a man who is a specialist in a single subject, but in some small corner of one single subject, like a mill in a chow. But his small tradesman of learning is not what people used to call an educated man. The educated man is one who has some vision of the world and mankind as a whole. He may devote most of his life to the study of some very small part of this whole. Indeed he cannot spread himself over all creation, there is not enough of him to go round. If he is to do anything in particular, of course he must limit himself. But the point about him is that he sees the part chosen by him for his life in the light of the whole. It has life and meaning and interest for him simply because he finds the whole in it. It follows that the one condition for intelligent and fruitful work at any given point is the large illuminating principles should be brought to bear, furnished as it were upon that point. This was the old Scotch university tradition. It is which Dr. Reichel speaks of as the heart of the whole university.

This is the tradition which, largely because of her Presbyterian connection is represented and embodied by Queen's College most vigorously and more purely than by most institutions of her kind upon this continent. She has many defects where other schools show qualities. But she possesses this: she is the nerve of the central distinctive principle of Knox and the reformation, the unity of which she has realized, of her very concentration. Her spiritual force has been strong enough, and condensed enough as it were, to stamp a special character upon her. For all the practical and saving power of truth, she has a certain amount of specially labelled brand alone. Therefore, she has always refused to draw a hard and fast line between the sacred and the secular in knowledge. The solidarity of her motto, "Theology has been from the beginning an essential and vital part, not only of her theory and constitution, but of her processes. This is the one hand of theologians have profited in innumerable ways to a quite incalculable extent from the vital connection of their special school with the arts. There is less tyranny of the white tie among them than elsewhere. They breathe a larger and keener air. They are scarcely ever become pedantic. But, on the other hand, the arts' students have profited no less by the direction given to their studies and the atmosphere exhaled through the presence of the theological faculty. It is impossible for them to be a profane or who has any capacity to respond to the quickening influence of his surroundings to be a pedant. There is a certain compulsion upon them towards the heights of his subject, its place of wide prospect. He finds he cannot hold his men unless he can unlock for them the life of it. Its larger aspects, its spiritual contribution. Any amount of laborious detail will be expured if it is given in the perspective of this wider unity. Otherwise it will not be endured. And it is a well-known fact that Queen's has proved no less a strenuous whetstone and turning lathe of professors than an anvil against which the most unyielding of students are shaped. In short, in this clear-cut type of university life the interaction of these two sides, which have formed between them the very core of it, has been so close and vital and fruitful that Queen's would not be herself if either were cut away from the other. Many of our so-called arts' professors have, largely confined to a few divinity professors than in their former capacity.

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