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(POTTED IN CANADA)

is economical because it is so highly concentrated. By "highly concentrated," we mean that all excess moisture in the original Beef Juice has been boiled off, leaving nothing but the natural properties of beef in all their strength and purity. Always use ARMOUR'S because it is pure, and it

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Imported Suitings

I have ever shown. Special values combined with first-class trimmings and workmanship leave nothing to be desired at

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Business in Force ..$109,000,000
Assets 44,900,000
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This Strong British Company has paid the same profits for the past FORTY years.
SECURITY unequalled by any LIFE Company in the world.
We Invite Your Investigation.
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New England Chinese Restaurant 331 King Street

Open from 10.30 a.m. to 3.00 a.m.

The best place to get an all round Lunch in the city. Meals of all kinds on shortest notice, English and Chinese Dishes a specialty. 'Phone, 655.

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The best place to get an all round Lunch in the city. Meals of all kinds on shortest notice, English and Chinese Dishes a specialty.

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If you intend painting this year use the ever reliable "Elephant Brand," Ready Mixed Paints, Enamels and Varnish Stains.

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Saves Labor—Time—Linen, Too

JOYOUS EASTER

SHOUTING THE TRIUMPHS OF THE DEAD

This New Universal Festival Belongs to the Christian World—The Words of Col. Ingersoll at His Brother's Grave.

Alleluia! Christ is risen!
Alleluia! Risen indeed!
Angel hands have loosed the prison,
And the Crucified is freed.
Throng, O people, to the Churches;
Peal your joy, O happy bells!
Everything this joyful morning
Of the Resurrection tells.
O ye lilies, deck our Altars;
Waft, ye flowers, sweet perfume;
Purify your hearts, O people,
In them for our Lord make room.
Very early in the morning
Come the Maries to the tomb;
Very early we would offer
All the springtide's freshest bloom.
Darkness vanished, sorrow ended,
Lenten shadows passed away;—
Joyous heart, be this thy carol:
Christ, Our Lord, is risen to-day."
Queen of Feasts! O blessed Easter!
May our souls with thee arise;
May thy love and peace and gladness
Light our pathway to the skies.
Christ is risen! Christ is risen!
Tell it o'er and o'er again;
Sing aloud, O white-robed choirs;
O ye people, sing Amen!—M. C. V.

The fourth century of the Christian era was a stormy period. Its history throughout is marked by the rise and fall of empires, the marvellous and sudden shifting of creeds, and the bloody scenes of religious persecutions. The Emperor Diocletian introduces the century by a sweeping extermination of the Christians. In its first decade, Diocletian and Maximian abdicate their thrones. Galerius and Constantius become Augusti. Maximian and Severus are made Caesars. Emperor Constantine (successor to his father, Constantius) is converted to Christianity. Saint Martin of Tours is born. The great Arian controversy is opened. The first general council of the church is held at Nice. The capitol of the empire is moved from Rome to Constantinople. Constantine dies, and the Roman Empire is partitioned. What a period! The tragic civil war between the sons of Constantine opens its terrible history. The Romans suffer defeat at the hands of the Persians, and Constantine becomes sole emperor. The Synod of Arles convenes and the century, only half gone, witnesses the birth of Saint Augustine. Julian is made a Caesar and defends his beloved Gaul. On the death of Constantius, Julian ascends the throne and paganism is once more in the saddle. Julian makes an expedition into Persia, he retreats, and dies. Before the century was three-fourths passed, Julian had died, Jovian was emperor of all Rome, and Christianity was again in full sway.

What a wonderful century! Wondrous in its rise and fall of creeds, crowns and thrones. And yet, what is still more wonderful, this century saw the first regal acknowledgment of the kingliness of the world's Christ. Under Julian, the empire lapsed into heathenism. They built again the ancient groves and shrines where once their fathers gathered. After the Persian defeat, when Julian lay dying, he exclaimed: "O Gallilean, thou hast conquered!" And now, in serenest peace and in the splendor of her power, the Christian world comes again to her Eastertide, the day that commemorates the resurrection of her Priest and King. Out of the varied interpretations of creeds and formulas multiplied organizations have come. However different these may be, they all stand by their sleeping dust and shout the triumphs of the dead.

A great majority of the ancient world looked upon death as an eternal sleep. One of the old Greek muses declared: "The best thing is not to have been born, and the next best thing is to pass away as soon as possible." Another one of the Greek poets said: "The best gift of the gods to man is the power to take one's own life." In this utter blindness, and apparent carelessness of the future, the old Grecian drank the fatal hemlock with stoical impunity. While many held this view, others were terrorized by the tomb and the thought of death was to them a thing unbearable.

Easter—this now universal festival—belongs to the Christian world. Someone has said that in the age of chivalry, when a king wished to raise a brave man to knighthood, he struck him lightly with the sword, and then pronounced him noble. So death is but the soft sword-touch by which the Eternal King elevates his faithful subjects to the knight-errantry of the skies.

While creeds have not always expressed the doctrine of the resurrection, yet the universal world-heart throbs with a hope of life beyond the valley and the shadow. The one inconceivable thing in the spirit-world is life independent of body. Life seeks its habitation. Just as easily might we conceive of the life-germ apart from the [illegible] of wheat as to think of the conscious spirit apart from its bodily tenement. Christianity stands or falls with the resurrection—the great central fact of all our Easter festivities. True, we must

"Weep awhile, if ye are fain—
Sunshine still must follow rain;
Only not at death, for death,
Now I know, is that first breath
Which our souls draw when we enter
Life, which is of all life, center."

At the open grave, on this Easter day, the race stands peering into the dim and distant future. It asks the question: "How are the dead raised up, and with what body do they come?" There has been but one recorded answer to this great query: "Thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain." It requires no impossible feat of the human mind to understand that physical changes may be wrought without effect on the realm of spirit. It is said that the throbbing heart undergoes radical change in specified time. Anatomists tell us that the body passes through a perfect metamorphose within a term of years, and yet identity is not disturbed. Here is the supreme thought in the Christian faith. It may have been another—that resurrection body. But the nail-prints and the clefted side were tangible evidences that steadied the faith of Thomas. When we reach the land of the good, among all the blood-washed throng we may not find the flesh and blood of our sainted dead. It is not likely. But, just as the new grain of wheat is not different from the old long since dead, so shall we recognize our loved and lost in all that summer-land of flowers.

Subscription to a creed seems not to have forestalled these gleamings of the immortal life. Cicero, the majestic orator and silver-tongue among the Romans, said long ago: "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence; and this takes deepest root, and is the most discoverable, in the greatest geniuses and most exalted souls." Dryden, whose verse is not always in tune with the Infinite, said:

"Sure there is none but that fears a future state;
And when the most obdurate swear they do not,
Their trembling hearts belie their boasting tongues."

Colonel Robert G. Ingersoll was an arch-doubter. After every truth—any truth irresponsive to human sense—he placed the eternal interrogation point. His creed lay within the narrow boundaries of "I know." Yet listen to this expression at the open grave of his brother: "From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath, 'I am better now.' Let us believe, in spite of doubts and dogmas, of fears and tears, that these dear words are true of all the countless dead." The question stands at the door of the universal heart:

"Can it be?
Matter immortal? And shall spirit die?
Above the nobler, shall less noble rise?
Shall man alone, for whom all else revives,
No resurrection know? Shall man alone,
Imperial man! be sown in barren ground,
Less privileged than the grain on which he feeds?"

There's grandeur in the thought—they shall sleep, but not forever; there will be a glorious dawn! That is a meaningful illustration—Sleep. Profoundly restful; it is undisturbed by the last of foes. Profoundly satisfying; its argument is life, its triumphant consummation a glorious awakening. We dread the charnal-house of the dead because of unmeasured years that may antedate the resurrection morning. To sleep forever, in a damp and narrow grave, is a thought intolerable. We forget that a peaceful slumber has no consciousness of the passing years. Death is only a dreamless sleep. In the tomb's unbroken hush a thousand years are but as a day.

Anemones have been known to spring into bloom from seed that had been buried amidst the ruin of an ancient city for two thousand years. The doctrine of the resurrection is the anemone of the Gospel—the wind-flower. With the freshness of the new-blown flower, it has been wafted over decaying centuries and apostate ages. Amid the world's history of changing faiths and shifting creeds, the universal race waves its last farewell. Across the chasm of sighs and sobs it cries in exultant joy: "I believe in the resurrection of the dead!" Resting on its promised hope, earth's lingering hosts

"Go not like the quarry-slave at night,
Scourged to his dungeon, but sustained and soothed,
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

A Terrible Toll.

In a thesis before the faculty of the University of Copenhagen, Denmark, a candidate for the degree of doctor of philosophy gave figures as to the cost of alcohol in "blood and treasure." Within thirty years there died in Europe, as the result of alcohol drinking, 7,500,000 people. This is more than died as the result of all the wars of the whole nineteenth century. In Denmark every seventh man lost between the ages of thirty-five and fifty-five dies of alcoholism. The annual average of deaths from alcohol in Great Britain, Belgium, Holland, Russia, France, Germany, Scandinavia and Switzerland, he estimated at 260,000.

The Difference.

The old religion: "The Book of Genesis is the word of God."

The new theology: "The Book of Genesis is an edition of mythico-principive history, folk-lore narratives, and

TO ASK FOR HELP

For the Famine Sufferers in China.

Beverley Jones, 18 Toronto street, Toronto, has been asked by Dr. Lambert, of the Nanking hospital in China, to appeal to Canadian friends on behalf of the vast number of famine sufferers in that land. In his last letter, dated 5th January, this sad report is given:

"There are about 50,000 refugees encamped in grass huts, 6x10 feet, outside the city wall. The city authorities supply them with last year's rice, or "old rice," a not very palatable or nourishing diet, but better than nothing. Distribution of this rice is made about once a week. So far the weather has remained dry and the people have not suffered much in that respect, although there have been some sharp frosts. Towards the Chinese New Year, the middle of February, the weather invariably changes to wet and cold. This will strike the people when their constitutions are already weakened by short rations and insanitary surroundings. In addition, the country round here is very flat and soon becomes flooded, temporarily, in heavy rains. The foreigners here are trying to assist by giving out clothes and straw, etc. The food question must be left to the officials. Medical treatment is also being given by the three hospitals established here. We really need money to buy material for clothing, such as cotton batting and piece goods for making the stuffed garments the Chinese wear in winter. We have about 6,000 garments ready for distribution but when they are gone we shall have to arrange for more, as we shall probably need ten times that amount before the end. I hope that our Canadian friends may be able to subscribe a little. The money will be spent by a committee composed of missionaries, the British and American consuls, the Commissioner of Customs and some others. Every effort will be made to see that the money and comforts reach the persons entitled to relief and as little assistance from the officials as possible will be engaged, as they are quite capable of using a time of famine to fill their own pockets, as witness the following:

"A few days ago the committee called on the Customs Taotai (a Chinese official with large powers) to discuss ways and means of assisting the refugees. The Taotai informed the visitors that there were at least 250,000 refugees outside the city. Now the members of the committee had made a canvass of the camps, in many cases independently of each other, and knew that there were at the outside between 50,000 and 60,000 people. The idea of the Customs Taotai was that the committee's money should be handed out at one distribution on the basis of 250,000 persons, a little to each, in order to buy straw and fuel. Note the result: 50,000 refugees get their share but the remainder goes into the pockets of the officials. It is methods like these that we have to guard against. No honest Chinese will become an official.

"The shortage of rice in Kiangsu is largely due to the efforts of a viceroy's eldest son to corner the market and take the rice from the country districts into the cities. This he was able to do by reason of his father's official position. The son died last year, a confirmed and disgusting opium smoker, cursing his father with his last breath, because the old man had ransacked the province for expert foreign medical advice to try and save the life of his worthless son. Now as a result of his son's and his own greed, the son is dead, and millions are starving. Can you wonder that there are rebellions amongst these poor starving people or that they flock to the taverns where the rice is stored asking for food? However, we hope to be able to help the refugees a little."

This letter speaks for itself and there is little to add, save the hope that Dr. Lambert's plea to Canadians will not be in vain. Surely we can spare a little for these poor starving people. Probably hundreds of people would give if they knew of this appeal. Please make it known as widely as you can, all who read this, and quickly send what you can. Do not forget that they are suffering while waiting for our generosity to show itself. Perhaps some of our clergy would kindly speak of it to their congregations, and tell them that money can be sent in confidence to above address.

His Way Of Reply.

Bishop William C. Doane, Albany, is known as the "bullet bishop," because he rarely uses a sentence over ten words in length. He has gained prominence as an advocate of the reform of the divorce laws. He is a poet, a litterateur and keen wit. One of his jests at his own expense is the reprimand he once received from a laborer on account of the short, clerical breeches he wears. "While in the North several years ago," says the bishop, "I passed along a street where laborers were quarrelling and swearing profusely. I remonstrated with them for using such language, unconscious that my attire might appear peculiar to them. After eyeing me with much distrust, the one nearest me said in scornful Irish tones: "Aw, git along wid yez. Can't yez see we won't take sass from no lazy idiot what forgot his pants?"

The Earl of Minto opened a gigantic fete in Calcutta in aid of hospitals and nursing schemes. The lucky-bag alone netted over $15,000.

It is a dull market day in New York when 5,000,000 eggs and 500,000 pounds of butter are not received.

Charles Carr Ashley has left over $350,000 for lifeboats on the English and Welsh coasts.

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Pen-Angle Underwear has the soft warm feel the skin enjoys. Doesn't itch. Made for men, women and little folks, in a variety of styles, fabrics and prices.

We authorize every dealer in Pen-Angle Underwear to replace, at our cost, any garment faulty in material or making.

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"The Perfect Food"

Some food is good to eat but not healthful. Other food is healthful but not good to eat—Malta-Vita is both healthful and good to eat. It is all of the wheat and contains every element necessary to the sustenance of the human body. It develops and nourishes the brain, the nerves, the bones, the muscle and the blood. It fills all the requirements of a food and it is so fresh and crisp that it is just the best you ever tasted. It is absolutely pure grain and contains no foreign sweetening substance. Physicians recommend it as the most healthful food known. It's always ready to eat. At all grocers. Now 10c.

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FOR THE LADIES

Ladies' your Easter Garments will not be completed without a pair of Our Shoes. They are nifty, well made Shoe, at a popular price.

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Dressy, handsome designs that appeal to the eye and fit like a glove.

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GILLETT'S PERFUMED LYE
is the STANDARD article
READY FOR USE IN ANY QUANTITY.

For making soap, softening water, removing old paint, disinfecting sinks, closets, drains and for many other purposes. A can equals 20 pounds SAL SODA.

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The great Uterine Tonic, and only safe effectual Monthly Regulator on which women can depend. Sold in three degrees of strength—No. 1, $1; No. 2, 10 degrees stronger, $3; No. 3, for special cases, $5 per box. Sold by all druggists, or sent prepaid on receipt of price. Free pamphlet. Address: THE COOK MEDICINE CO., TORONTO, ONT. (Formerly Windsor)

Important Sale of Real Estate by Order of the Curator of the Ontario Bank.

SEALED TENDERS WILL BE RECEIVED by the undersigned until noon of MONDAY the 15th day of April, 1907, for the following valuable properties situated in the City of Kingston; the highest or any tender not necessarily accepted. All tenders to be marked "Tenders for Real Estate."

(1) That large three storey brick dwelling and premises situated on the corner of Princess and Montreal streets, now occupied by H. E. Harding and the Board of Education.

(2) That commodious residence on Centre street lately in the occupation of James Wilson. This property is most beautifully situated, and is admitted to be one of the choicest residences in Kingston, with ample grounds and groves, fine stables and outhouses. In good repair.

(3) That two-story planing-mill with engine, boiler and shafting, on West street, South of King street, and lands in connection therewith.

(4) That lot in rear of the property last above mentioned, on Gore street, upon which is erected a small frame cottage. This property may be advantageously used in connection with the planing mill for piling grounds, etc.

KIRKPATRICK, ROGERS & NICKLE,
194 Ontario street.

Dated at Kingston, this 26th day of March, A.D., 1907.

It Is Worth Repeating

Not parrot talk—or phyonographic repetition and reproduction, mind you—but a story worthy of being retold that "SELKIRK" flour amply and completely satisfies the search for a flour that bakes well and results in good bread—and "SILVER MOON" is specially adopted for tea buns and pastry use. What housekeeper expects more of any flour. Be sure you get these brands, manufactured by

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