

BUTTE NEWS.

YESTERDAY IN BUTTE

Cloudless Sky and Not a Breeze to Mar Beautiful Easter Day.

SERVICES AT THE CHURCHES

Bicyclists Out in Large Numbers Rolling Over the Level Roads That Skirt the Suburbs—An Ideal Afternoon.

Easter was a glorious day in Butte. The sun shone from a cloudless sky, the air was balmy yet not so warm as to be depressing, there was a light breeze and altogether it was a faultless day. Easter is the great church day in Butte. People go to church on that day who do not enter the walls of a sacred edifice any other day in the year. Butte has many churches and every one of them was crowded yesterday. In celebration of the Risen Christ the churches were nearly all attractively decorated with flowers and in some of the churches singing birds in cages added their joyous songs to the glad Easter music.

There were special Easter services in all the churches of Butte and the sermons were appropriate to the occasion. It is doubted if any city could show more attractively dressed congregations than were to be seen in the churches yesterday. The spring fashions seem more lovely than ever this year. The ladies wore their new spring bonnets and their new dresses, while the men also as a rule donned their light suits.

Clear out to Blackfoot park the bicycle riding is good, and from 1,200 to 1,500 people in Butte are happy in consequence. The season opened in Butte on Tuesday. A few venturesome wheelmen ventured on the flat that day and reported everything all right and no need of waiting any longer. On Wednesday the crowd was greatly increased. On Thursday some of the ladies ventured out and pronounced the riding delightful. Friday was a love of a day, it was Good Friday, and Saturday was a peak. Everybody who had any bicycle instinct at all got his or her wheel out, polished it and oiled it, and was ready for the season's campaign.

One reason why bicycling is so popular in Butte is that it affords the people of Butte about their only opportunity of seeing nature on the grow. In Butte there is not a solitary tree, scarcely a blade of grass or a flower. It requires a ride of miles to get to a place where the grass is green and real trees can be seen, and the wild flowers grow. To reach such a spot and get back the same day by team is so tiresome as to be discouraging. But on the wheel a good rider can in an hour or two get out of sight of Butte and its smoke, and explore canyons and ravines in the foothills and mountains where there are pure mountain streams, a luxuriant abundance of wild vegetation, and a good, big taste of nature untouched by civilization.

Not even in Naples can grander sunsets be seen than those which can be seen in the Rocky mountains close to Butte. Even Mayor Thompson's administration failed to dim in the slightest degree the splendor of the sunsets as seen by bicyclists on the flat south of town. Butte will match sunsets with any city of equal or even double the population on the face of the earth.

The old ride across the fields from the Four Mile house to the hill which climbs up to the long level run to the Nine Mile house is gone this year. It was a model ride. There were no teams in the fields to interfere with fast riding, the path was hard as asphalt, straight and level as could be desired, and this two mile run was known as the scorcher's paradise. But this year the paradise is fenced off by a fence that denies all efforts to break it down, and there is a sign up subjecting every trespasser to a fine of \$25. By the road around the hill the trip to the Nine Mile house is made a mile or two longer and the bicyclists are deprived of a most enjoyable ride across the fields.

A new road house has been built since last summer. It is the biggest road house on the flat and is styled the Five Mile house. It is just five and five-eighths miles from up-town. It is on the main road just where it divides, going to the Nine Mile house in one branch and to Stratton's ranch and the water reservoir in the other direction. The other road houses are all opened for the season.

A tremendous trade in bicycles is expected this season, and every day consignments of wheels of various makes are received in town. A. J. Darch is handling the Stearns, Cleveland and Crescent, the Gordon Cycle company is handling the World and the Viking; Fred M. Ferrell is selling the Columbia; George German sells the Kacycle; the Anaconda company, hardware department, are agents for the Monarch and the Eagle; B. E. Calkins sells the Ariel, and R. C. Howell has the Barnes White Flyer.

FLOWERS AND MUSIC.

Beautiful Services at St. John's Episcopal Church.

The services at St. John's Episcopal church yesterday were in full keeping with the occasion, and it was a matter of regret that the church was not nearly large enough to accommodate all of the people who desired to hear them. The church was beautifully decorated with Easter lilies and cut and potted flowers, which were most tastefully arranged and the interior was a veritable bower of beauty. A specially prepared song service was rendered by a largely increased choir. The pastor, Rev. S. C. Blackiston delivered two eloquent Easter sermons. His morning text was Job xiv-14: "If a man die shall he live again?" and his subject was "The Resurrection of Jesus; the Earnest That We Shall Live Again." Mr. Blackiston spoke as follows:

"Nature's voice makes a reply that leaves us in doubt. 'It is the doubting dread that death may neither be nor bring oblivion that has kept many a man from suicide.' 'The dread of something after death—That undiscovered country from whose bourne No traveler returns—palsies the will And makes us rather bear the ills we have Than fly to others that we know not of.' 'The author of the question in the text, if a man die, shall he live again?' seems to have been in a 'strait betwixt two.' It is easy to see his mind at work on the problem and to see a particular reason for him to ask the question. For he (Job) was in very great affliction. If death was an eternal sleep, then by all means die at once, and be rid of the pain and shame that was agony to both body and soul. But if, perchance, there is another life, who

knows but what it is even worse than the present? Or if it is better, then when its enjoyment depends upon patient endurance of any and all ills that befall us here? Who knows? As I have there is an uncertainty he is a **possible** man to lean from even a **possible** though bearable condition, to a **possibly** harder condition, so his reason. His question was not the outcome of despair of another life, but merely the expression of the want of positive proof. That there were gleams of light visible to him is certain by reason of the analogies used, viz.: 'The revival of vegetation in the spring, giving hope of resurrection from the grave.' Says he, 'there is hope of a tree, if it be cut down, that it will sprout again; and that the tender branch thereof will not cease, though the root thereof was old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant.' His thought is, 'Does this hold good with man, too? If a man die, will he revive again?' It reveals faith and hope in him, mingled with doubt and fear. It shows that he maintained that there was a 'strong presumptive probability' that man would live again, but that it was not a 'certainty.' There are thousands and tens of thousands of people now living who stand on the matter just as Job did, but who do not act as wisely as did Job. His reasoning led him to act upon the 'presumptive probability' of the future life to live just as righteously, devoutly, humbly and earnestly in the love and fear of God as he could; for, if, at the probability should be proved a certainty he knew what the consequence would be by so living—he could not tell what it would be if he lived carelessly. But the argument of the thousands we have named is, in many instances, on this line. 'Since we do not know certainly that we shall live again, let us ignore the probability altogether and live as we like.' Is that exercising good judgment? It seems to me that Job was wise, and these others are unwise. However that may be, I want to say to you that had Job lived in any of the last past 1,800 years, instead of perhaps 3,600 years ago, it is more than probable that he would never have had any doubt whatever about a man living again. Something was happening in the world since Job's day, to make his question out of date, except from the lips of heathens, who have not heard of the event, or of the unreasonable Thomases in the world who will not believe except they are each and every one permitted to put their fingers in the print of the nails, 'that something is a real incident of one who died and then lived again.' I am satisfied that since Job was ready to believe that a man may die and yet live again, from what he saw taking place in the vegetable world in the spring, that he would have been fully convinced of life after death had he been cognizant of our Easter fact. Jesus Christ died and was buried, and on the third day He rose again from the dead. That glorious event we are here commemorating to-day. That is the pledge of our resurrection. It is not overlooked that the quibbler may say, that is but one case, and Jesus is confessedly distinguished from all other men, and that a single occurrence is not enough upon which to predicate a universal resurrection. My friends, since the resurrection, even it happens to all, must be an individual resurrection. We might, therefore, refuse to predicate a resurrection of all, though we witnessed a million of resurrections. Indeed, according to the same way of reasoning, there could be no proof given that would be convincing except the actual raising from the dead of each and every one of the entire multitude of the dead. I do not say that the resurrection of Jesus affords absolute proof that others who are dead shall live again, but I do say that it furnishes positive proof that what we call death is not death forever to all; for He lived again, and that breaks the materialistic notion of the universality of oblivion in death. In regard to the suggestion of Christ's uniqueness or distinguishableness from other men, and that that may have had something to do with His resurrection and cannot therefore be an illustration to enforce belief in the resurrection of other people, it may be said that He brought others back to life, notably Lazarus, who had been dead for four days, and the widow's son is another case, and those who came forth from their graves on Good Friday. Now, these historical facts answer the question, 'If a man die, shall he live again?' There is no getting away from the evidence that some men have died and lived again. The inference, therefore, is certainly strong that all men may die and live again. If you pay attention to the uttered doubts of the materialist on this subject you will discover that he ignores, refuses to consider the incidents on record of the dead who have been brought back to life, and confines his thoughts to the insufficiency of nature's proof. Of course the result is never to have more than a vague hope, as Job did, that man may live after death. For one, I stoutly decline to rest my faith on analogy. I might carry on a conversation, talk about various phenomena in nature as lending support to faith in a future life, but this is only secondary confirmation. The first and chief and all-convincing evidence comes from Jesus Christ's resurrection, the event that this day commemorates.

"Now, by the way, when we speak of death and living again, how often it comes to the mind that death means unconscious life, and living again means brought back to consciousness. Is not this the common thought? Is there not a floating notion that the mind and soul go into nothingness or dissolve away, as we know that the body does? In fact, after death, when time has effected its work, there is no man anywhere. If such thoughts prevail, therein we discover the cause of the difficulty in believing that man shall live again. But take another view of death and the difficulty may vanish away. Suppose there is a continuance of consciousness; that the real man never dies; that there is no extinction of the man at what we call death, would not this put a different view before you? Well, this is, as near as we can state it about what Christianity tells us of death. It has been set forth in this way (Dr. Fulton, Church Standard): 'The body of a man is a wonderful machine, which includes and combines many marvels of practical mechanism. But there is nothing to prove that the mechanism is the man; consequently, there is nothing to prove that the destruction of the mechanism involves the destruction of the man who uses it. The telescope and microscope are useful instruments of vision, but they do not see. Through the lens of the camera obscura a picture is cast upon the background, but the camera does not see the picture. Just so, the human eye is an instrument of vision, and on the screen behind its lens a picture of the world without, but there is no more evidence that the eye sees than that the microscope or the camera sees. There is a person whose instrument the eye is and who sees the picture, but the person and the instrument are not one and the same. For the eye may be injured and still survive. A harp or an organ is an instrument of sound, but it does not hear; and the marvelous organ of the ear, with its thousands of perfectly adjusted strings, is an instrument by means of which some persons hear, but the strings themselves are deaf as the organ,

and though the ear may perish the person whose instrument it was may still survive. So, too, a locomotive machine does not move itself—it is moved at the will of a person; and various organs of the body are machines of like order. But the limbs of themselves are as inert as a stone; they are not the will that moves them nor the person that wills that they shall be moved. And so, once more, the organs of nutrition, the lungs by which the blood is purified, and the heart by which nutrition is conveyed to all parts of the body, are not the man; they are like the boiler of the steam engine or the main spring which supplies the power of a watch. A man may lose his sight, his hearing, his limbs and still exist. There is no presumption that his personal being is any more inseparably connected with what we call his vital organs than with any of these; and, therefore, there can be no presumption that the death of his whole body means the extinction of his personal life; or as Bishop Butler says, 'The dissolution of these instruments is the destruction of the pre-existing and moving agents.' Another bishop has brought out this argument in a poem entitled 'The Agnostic.' 'A man in the full enjoyment of all his faculties is seated in an arbor with a blooming ground, fruits and wine at his hand, while music lends its charm to the enjoyment of the hour. Presently the perfume of the flowers passes away, the sense of smell is gone. He partakes of the fruit, but finds that it has lost its savor, the sense of taste is gone. By and by his vision fails, and he no longer sees the external world, his sight is gone. Last of all, a universal torpor takes possession of his frame, and he no longer feels. For every practical purpose, consequently, the machinery of his body might as well be dead, but still the man remains a conscious prisoner in the silent dungeon of his darkened body, and he reflects that his release might come in one of two ways: Either by the reiteration of his physical faculties or by the dissolution of his dungeon.' 'Now, it is not pretended that these considerations demonstrate our point. But what they do is this, they show that the identity of the man and his body can by no means be presumed; and consequently, the machinery of the body does not prove the extinction of the man, and as a further consequence, that a belief in the probability of a life beyond the grave is a reasonable subject of hope and fear. They give a very fair ground upon which to set forth an affirmative answer to the text, 'If a man die, shall he live again?' 'But after all is said that can be said on this subject in the way of inference from things seen, there yet remains the clinching argument for faith in a future life, which is set forth clearly and touchingly by the church to-day throughout all the world—the Epistle and Gospel and Psalms; in prayer and praise, and particularly in the appointed anthem, in which she exultingly announces 'Christ is Risen from the Dead, and become the first fruits of them that slept.' 'For as in Adam all die; even so in Christ shall all be made alive.' The belief, then, in Christ's resurrection 'is not merely the belief in a past event, but in a present, or rather an eternal fact.' I maintain that the reasoning of the combined commemorations of the world sink into insignificance in comparison with the reason for to-day's celebration of Him who said: 'O death, I will be thy plagues; O grave, I will be thy destruction; who made good His words, as seen in the empty sepulchre and in the fuller and larger life of His post-resurrection days. O Lord,

'Thou hast conquered in the fight, 'Thou hast brought us life and light; 'Thou hast opened Paradise, 'And in Thee Thy Saints shall rise.' In the evening Mr. Blackiston's subject was: 'The Eye Hath Not Seen, Nor the Ear Heard the Things That God Has Prepared for Those Who Love Him,' and his sermon was a continuation of that of the morning. He said that nearly all men believe in a future life and ask why it was that this did not have an influence on their present life and conduct. He explained this by saying that it was due to a misconception as to what the future life is. Extravagant speakers endeavor to influence men by representing the future life as horrible when this life had been bad, hoping thereby to frighten them into leading a good life. But men will not be frightened. Others have endeavored to picture the future life as being a monotonous, listless existence, which is unattractive, and cannot fire the imagination or rouse the ambition to seek it. He considered the future life as being a continuation of this one, where all innocent pleasures would be enjoyed, and considered this a much more inviting picture and truer than the others.

AT THE CHRISTIAN CHURCH.
Flowers, Music and Special Easter Services.
The Christian church was exquisitely decorated with cut flowers and roses in profusion. The attendance at both morning and evening services was large and the music was of a rare order. The Easter programme, as published in the Standard, was splendidly rendered last evening at the morning service. C. W. Poole preached from Matthew xxviii, 6, 'He is not here, for He is risen as he said.' Mr. Poole said: 'The relation of the resurrection of Jesus from the dead to the problem of our religion is that of proof to reality. If He rose from the dead, the mighty fact of human history is proved, and Jesus of Nazareth is the son of God. In its final analysis the gospel is presented to us as problem and doctrine. The proposition that Jesus is the Son of God having been proved, the doctrine concerning God, man and immortality taught by Him is authoritative and there is none higher. None but the Conqueror of Death would dare make such a stupendous claim as was made by the Son of Man after His resurrection. 'All authority is given unto me in heaven and in earth,' has challenged the obedience of men for 19 centuries and will to the end of time, while the resurrection challenges unbelief with its own proof after His passion. 'It is to be noted that all believers in the resurrection of Jesus have been made since the angel declared, 'He is risen as He said.' Of all the men who heard Him preach and teach, only one believed He would rise from the dead, not even His most intimate disciples. Friend and foe who saw Him die on the cross dreamed not of His resurrection and were only made believers by many infallible proofs after His passion. Let the truth be told of His disciples: His death was to them proof of His inability to make good the promises He made them while living and they believed Him a deceiver like others who claimed to be Christ before Him. Believing themselves deceived, they hoped for nothing but forgetfulness to shield them from persecution or derision with which His enemies might pursue them. The fact is significant as showing that personal interest did not enter into the first report of His resurrection and that the declaration of the angel, 'He is risen,' encountered the unbelief of His friends as well as of His enemies. Indeed, His friends were more incredulous than His enemies, for one of them must needs go into the empty tomb, and another declared: 'Except I shall see in His hands the print of the nails, and

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