



Fair lilies wet with pearls of dew
Look up through fragrant fears,
The morning stars are shining through
The clouds that woke our fears.

Then shout on earth: "Good will to men!"
While "Peace" the angels sing—
Our buried Christ is risen again,
Our Saviour. He is King!

—Olen K. Bradford.

HULDA'S EASTER WAT.

BY WILL VISSCHER.

HULDA DEAN was a handsome girl and a country girl at that. Sensible and dutiful, she was not a saint nor yet a sinner, except in the general way that we all confess in the Litany.

She had been trained by the Book of Common Prayer so far as religion went, and had the Catechism and the Apostles' Creed by heart, as well as the morning and evening services, and was well up in the Collects. In short, she had been confirmed, but I solemnly believe that she often smiled, in a sly sort of way, when in the response she said: "We are miserable sinners."

Being interested in a blonde nor a brunette, but just a pleasant medium as to complexion, I think she averaged pretty fairly in all things about that standard, and she probably had something like that estimate of herself, for the very reason that she was so well balanced.

People, generally, who were acquainted with her, liked Hulda, and I was very fond of her. I could afford that because I was old enough to be her grandfather, at the time of which I write—and am yet, as to that. Her father and I had been schoolmates, comrades-in-arms and life-time friends. Indeed, our fathers and grandfathers had been, before us.

For three generations, and well along in the fourth, our people—mine and Hulda's—had lived in the same respectable town in Kentucky, or at least on adjoining farms so close to the town that we were considered as town people, and we had been christened in the same little church and at the same

baptismal font for the last three generations, including Hulda's. George Dean, Hulda's father, got "the California fever," however, about the same time that he began to get some twinges of rheumatism and a touch of the asthma, so he emigrated to the Golden State when Hulda was fifteen and bought an orange ranch in the valley of San Bernardino. Of course he knew nothing about raising and marketing oranges, and as a consequence he was well on the road to grief by the time he had learned; and it was about this time that I, Jack Gillette, an old bachelor with more money than anything else except love for George and his youngsters, happened on his way and furnished him with sufficient funds to keep the wolf and the sheriff away from his door. But he felt poorer than ever after he had given me his notes for the money lent him. It was his way to consider himself that much worse off than nothing until the notes were paid, and as

Hulda's blue eyes sparkling with fun beneath the white scarf that was tied over her nut brown hair, some tresses of which were flying in the spring breeze with the ends of the silken turban that had taken the place of the Easter hat.

John Pendleton was a young Methodist preacher who had graduated at a Virginia college where they turn out any quantity of his professional "cloth," and he had come to California in search of such of the lost sheep of Israel as might be wandering on the ranges of sin in and about the San Bernardino valley. That is to say, the California conference of the Methodist Episcopal church south had set him on a circuit in that region, and he had been "riding" it something more than a year when this end of this chronicle begins, which was just one year, to a day, as measured by Easter, after the quicksand baptizing that Hulda and her filly got as narrated in the paragraphs preceding the constellation of stars that glitter in the white firmament just at the head of this long paragraph.

Pendleton was a very good young man, but he was enough of a "miserable sinner" to retain a strong love for some patrimonial acres and the ancient

manion with white pillared porticoes appertaining thereto, out in the Old Dominion, that would one day become his as the only heir of Judge Pendleton, of Fauquier county. The reverend John preached with much eloquence and earnestness, but he also wrote poetry and played the piano—the two last predilections being more and stronger evidence of the "miserable sinner" in him.

It was, perhaps, the poetry side of him that made him expose on his pulpit at the Pomona Methodist church, where he was preaching on this Sunday, a pretty Easter hat of the preceding year's style, and solicit a claimant for it, after telling how he had caught it the year before while fording Rincon creek on his rode toward Riverside to preach that evening in the Methodist church of the new city.

And Judge Dean, George Dean's maiden sister, who lives with him and who is as old as I am, if she's a day, and admits it to me, while she says both of us are quite young yet, was in church at Pomona on the occasion mentioned, for Aunt Judith is a perverse old lady, a dissenter from the established religion of her family, having apostatized when a girl while spending some years in "the Elinoy" with a maternal aunt of her own, a Methodist and far away from the protecting wing of Protestant Episcopacy. Moreover, Aunt Judith just doted on Methodist preachers and has offered many a yellow-legged child in her time upon the altar of her devotion to those good and reverend shepherds and gentlemen.

Did any woman ever forge an Easter bonnet? Not to my recollection, and I am older now—much older than when I bought Hulda the hat and afterward pulled it from her head. Aunt Judith recognized that hat in-

stantly, and she didn't wait until "class meeting" was over to say soj either. She claimed it for her niece, then and there, and invited Mr. Pendleton home with her to see the young lady to whom it belonged.

He went, and Hulda's blue eyes made him more of a "miserable sinner" than he was before. But Hulda wouldn't marry a man who had to ride any circuit that conference told him to ride. She admitted that it was good and lovely and Christlike, and all that, for them to do it, but she was so constituted that she must live at home. So she does. John preaches yet, but only in the little chapel on his own farm in Fauquier county.

I just came from there a few days ago, where I attended the christening of Hulda's second baby and first son. He was baptized "John Gillette Pendleton."

"Christ is risen from the dead, and became the first fruits of them that sleep."

Over the whole world to-day rings the anthem of the resurrection. Beginning in the far east, it runs with the dawn to the limits of the occident, is sounded from every church bell, is voiced in every hymn of praise, rising up to heaven like a psalm of hope and promise. The winter is past, and Nature has set man again the lesson, which since time began she has spread out before him in the earth, that book which may be read by the unlearned as well as the wise, by the savage as well as civilized man. There is no death, there is no effort that sinks into the dim void and becomes naught, there is no cessation of soul influence. The summer comes and its glory passes, the harvest time of our lives wanes, the fields are brown and barren, and looking over them sadly we grieve that all of our hopes were not brought to fruition. When the frosts of age cover our heads we sometimes say with the great soul that voiced his agony in a dark hour: "Youth is a blunder, manhood a struggle and old age a regret."

Yet we have lived and loved, and that is within itself a boon. From the grave where were laid our crucified joy, our blameless offerings to untoward destiny, our loved and noble ideals, shall arise a glorified spirit to guide others down the rough way to the place where the "great light" shines. No path of sorrow in the vale of life is virgin to the naked feet of our shrinking souls. Wherever the water is deepest, and the shadows fall darkest, there trod the martyrs of the ages, and, though they found a sepulcher at the end of the journey, being dead, they yet live and speak with undying utterance.

Did you ever stop to think of the wonderful symbolism of the divine emblem of this fast and feast of Christendom? Like other symbols, it is the plaything of the thoughtless, and performs its humble office as a material factor. It is a food for the body, and thus the bulwark of the soul. The egg is the sacred emblem of the creation and the resurrection. The Holy which sends up its fragrance from a million altars upon Easter day is fair, but its odor is lost in the encircling air, and the hours bear away upon their bosom its beauty, and it is gone. When men, in their days of innocence, worshipped the egg, and saw in it the cradle of the universe, they had received into their souls the heart-throbs of truth. Within the egg, formless but perfect, is the element of new life. Its shell—the earth and sky; its white—the sun; its yolk—the moon; and all the emblems of created forms subservient to the needs of the organized creature. The Finns, the Persians and the Teutons of old, in this symbolism, clasp hands with the Christian upon Easter day, and the past finds another tie of brotherhood with the present.

Christ is risen from the dead! Long ages passed when it seemed to the waiting nations that He was yet in the tomb, and in the sleep of death had forgotten the world. Toil, stripes and anguish were the portion of His people, for the poor are His. Wickedness wore the robe and crown and filled the earth with sighing. Even then there were brave hearts that looked up through the clouds and listened for the anthem of the resurrection. It was heard at last, and liberty of thought, faith and conscience was proclaimed. The ceremonies of error are cast off and lie in the open sepulcher, and with them are the broken shackles and rendered fetters.

—LOU V. CHAPIN.

A SUGGESTION FOR THE DAY.

The receipted milliner's bill might be made a prominent feature in Easter bonnet decoration.—Judge.

Easter Item.
Sunday School Teacher—Now, can any little boy tell me what Easter is celebrated for?
Good Little Boy (eagerly)—Eggs.—
Texas Siftings.



THE MINISTER SHOWING THE HAT.



HULDA IN THE QUICKSAND.

repeatedly, and she didn't wait until "class meeting" was over to say soj either. She claimed it for her niece, then and there, and invited Mr. Pendleton home with her to see the young lady to whom it belonged.

He went, and Hulda's blue eyes made him more of a "miserable sinner" than he was before. But Hulda wouldn't marry a man who had to ride any circuit that conference told him to ride. She admitted that it was good and lovely and Christlike, and all that, for them to do it, but she was so constituted that she must live at home. So she does. John preaches yet, but only in the little chapel on his own farm in Fauquier county.

I just came from there a few days ago, where I attended the christening of Hulda's second baby and first son. He was baptized "John Gillette Pendleton."

LEHIGH VALLEY RAILROAD.

Arrangements of Passenger Trains.
FEB. 11, 1894.

LEAVE FREELAND.
6:05, 8:25, 9:30, 10:41 a. m., 1:35, 2:27, 3:45, 4:35, 5:30, 6:25, 7:12, 8:42, 10:40 p. m., for Drifton, Jeddo, Lumber Yard, Stockton and Hazleton.
6:05, 8:25, 9:30 a. m., 1:35, 3:45, 4:35 p. m., for Mauch Chunk, Allentown, Bethlehem, Philadelphia and New York.

ARRIVE AT FREELAND.
5:50, 7:18, 7:26, 9:19, 10:56, 11:59 a. m., 12:58, 2:15, 3:44, 4:28, 5:07, 10:32 p. m., from Hazleton, Stockton, Lumber Yard, Jeddo and Drifton.
7:30, 9:05, 10:56 a. m., 2:15, 4:34, 6:58, 10:32 p. m., from Delano, Mahanoy City and Shemandoth (via New Boston Branch).
12:58, 4:40, 8:37, 10:32 p. m., from New York, Easton, Philadelphia, Bethlehem, Allentown and Mauch Chunk.

SUNDAY TRAINS.
11:40 a. m. and 3:45 p. m. for Drifton, Jeddo, Lumber Yard and Hazleton.
3:45 p. m. for Delano, Mahanoy City, Shemandoth, New York and Philadelphia.

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11:31 a. m. and 3:31 p. m., from Hazleton, Lumber Yard, Jeddo and Drifton.
3:31 p. m. from Delano and Mahanoy City.
For further information inquire of Ticket Agents.

CHAS. S. LEE, Gen'l. Pass. Agent, Philadelphia, Pa.
R. H. WILBUR, Gen. Supt. East. Div., A. W. NONNEMACHER, Asst. G. M., South Bethlehem, Pa.

THE DELAWARE, SUSQUEHANNA AND SCHUYLKILL RAILROAD.

Time table in effect September 3, 1893.
Trains leave Drifton for Jeddo, Eckley, Hazle Brook, Stockton, Beaver Meadow Road, Roan and Hazleton Junction at 6:00, 6:10 a. m., 12:40, 4:00 p. m., daily except Sunday, and 7:03 a. m., 2:33 p. m., Sunday.
Trains leave Drifton for Harwood, Cranberry, Tombleton and Deringer at 6:00 a. m., 12:30 p. m., daily except Sunday; and 7:03 a. m., 2:33 p. m., Sunday.

Trains leave Drifton for Onedia Junction, Harwood Road, Humboldt Road, Onedia and Hazleton Junction at 6:00, 6:10 a. m., 12:40, 4:00 p. m., daily except Sunday; and 7:03 a. m., 2:33 p. m., Sunday.
Trains leave Drifton for Tombleton, Cranberry, Harwood, Hazleton Junction, Roan, Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 6:00, 6:07 p. m., daily except Sunday; and 9:20 a. m., 5:07 p. m., Sunday.

Trains leave Shepton for Onedia, Humboldt Road, Harwood Road, Onedia Junction, Hazleton Junction at 6:00, 6:10 a. m., 12:40, 4:00 p. m., daily except Sunday; and 7:03 a. m., 2:33 p. m., Sunday.
Trains leave Shepton for Beaver Meadow Road, Stockton, Hazle Brook, Eckley, Jeddo and Drifton at 10:16 a. m., 2:25 p. m., daily, except Sunday, and 11 a. m., 3:11, 5:47, 6:38 p. m., daily, except Sunday; and 10:58 a. m., 5:38 p. m., Sunday.

Trains connect at Hazleton Junction with electric cars for Hazleton, Jenneville, Audenried and other points on Lehigh Traction Co.'s line.
Trains leave Drifton at 6:10 a. m., Hazleton Junction at 9:10 a. m., and Shepton at 7:20 a. m., 1:20 p. m., connect at Onedia Junction with U. & V. R. R. trains east and west.
Trains leave Drifton at 6:00 a. m., makes connection at Deringer with P. R. R. train for Wilkes-Barre, Sunbury, Harrisburg, etc.

E. B. COXE, President.
DANIEL COXE, Superintendent.

ESTATE OF C. A. JOHNSON, late of Foster township, deceased. Letters of administration upon the estate named estate having been granted to the undersigned, all persons indebted to said estate are requested to make payment to the undersigned, all persons claiming to be entitled to the same, without delay to the undersigned.

Chas. Orin Strub, Attorney.
Rose M. Johnson, Freeland, Pa.

NOTICE—A meeting of the stockholders of the Citizens' Bank of Philadelphia will be held at the banking house of said bank on Wednesday, April 4, 1894, from 10 to 11 o'clock a. m., to elect directors to serve the ensuing year.

B. R. DAVIS, Cashier.
Freeland, Pa., March 2, 1894.

FOR RENT—A large hall on first floor, suitable for society meetings, storage room, or for any purpose that a large building is needed. Apply to George Malinky, Fern street.

BUSINESS BRIEFS.
McDonald sells 5c towels.
Go to McDonald's for 25c aprons.
Use Pillsbury's Best XXXX Flour.
Boy's fancy shirt waists at McDonald's.
Indigo blue calico, 5c a yd. McDonald.
Parties supplied with ice cream, cakes, etc., by Laubach at reasonable rates.

Wall paper, 6 cents per double roll, at A. A. Bachman's. Paper hanging done at short notice.

"Orange Blossom" is safe and harmless as flax seed poultice. Any lady can use it herself. Sold by W. W. Grover.

Nothing is more destructive of beauty than a bad complexion, and nothing is more certain to secure a good one than the use of Wright's Indian Vegetable Pills.

The Standard Remedy.
From the Burlington, Vt., Free Press.
That old established cough remedy, Downs' Elixir, still more than holds its own in the public estimation, despite sharp and active competition. It is a "home remedy," and in this locality needs no words of praise from us, so well and favorably known is it. It is the standard remedy for coughs, colds and all throat troubles, with great numbers of our people, and their continued use and unsolicited recommendation of it speaks volumes in its favor.

Sold by Dr. Schlicher.

Deafness Cannot be Cured by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever, nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

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