

GOLDEN TEXT:—"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter."—Heb. 11: 24.

Central Truth:—God appoints his servants their work and trains them for it. Of the sore afflictions which overtook God's people in Egypt we had a painful glimpse in our last lesson. The new king, who knew not Joseph, had taken alarm at their rapid growth, and had set himself to break their spirit and hinder their increase. At first, as we saw, he laid crushing burdens on them. This proving ineffective, he matured a secret plot by which their children should be destroyed at birth; and finally ordered that every male child should be cast into the Nile.

God had suffered all these ills to overtake them. They had too nearly forgotten him, and fallen into evil ways. Nothing but the most painful experience would bring them back and make them obedient to his will. Nevertheless he would not suffer them to be destroyed. He had for them a great future and a high mission. At the very time that chastisement was doing for them its needed work, he was preparing their deliverance. At the very darkest hour of their night the coming deliverer was born.

We have in this lesson the story of the preservation and training of Moses.

That part of it which relates to his preservation is as strange and delightful as any romance. His parents were among the ancient heroes of faith, and, perceiving the fairness of their child, they somehow felt that he must be destined of God for some special purpose, and set themselves to save him alive. It is not likely that they had any direct revelation from God. They believed in him, and resolved to do their best, and trust in him. When longer concealment of the child at home was impossible, the same hopeful trust led the mother to place him in an ark of papyrus, of which Nile boats used to be made, and to deposit the ark among the flags on the river's brink. The place chosen was where the king's daughter was wont to come for her ablutions. The Nile was regarded as a sacred river, and to wash so much as the hands in it was supposed to be an acceptable and helpful act of worship. It is altogether likely that the mother knew the custom of the princess to come to this particular spot. It was at least her last loving resort; and apparently little as it may have seemed to promise, it proved successful. Her faith was rewarded, and the child saved alive. More than that, the royal princess adopted the fair babe as her own, and by a wonderful providence was led to entrust it for care to the mother herself. So rich is faith's reward; witness sometimes for our encouragement in the life that now is.

The training of Moses began with his infancy. It was the custom of those days to keep a child with its nurse for three years. We may be sure these years would be well improved by the mother of this child. She would faithfully tell him of his own and their God—the one true God; of the great promises to which they were heirs; and of their many and better wrongs. After the expiration of these first years it is quite likely the child would be suffered to visit his nurse, and so these lessons would be repeated and made lasting. Lasting they would be very sure to be. It has been said that, even in our northern climates, where development is so much slower, the first three years of life are often the decisive ones for all that are to come after. It is then that the seeds of life-long purposes are sown, and impressions are made never to be lost. The practical importance of this fact can hardly be over-estimated.

Moses must have received very great benefit from his education in the schools and affairs of Egypt. This education could not have been less than the best Egypt, then the foremost nation in the world, could afford. The New Testament tells us that "he was learned in all the wisdom of the Egyptians, and was mighty in words and deeds." He was taught all that was thought needful to a statesman or soldier. Of all this, much might have proved worthless. Some things would have to be learned. The best would have to be supplemented with much from a higher source. But Egypt was then the best organized form of civil society known, and to become familiar with its laws, institutions, science and religion, was one of the divinely appointed ways of preparing him to be the great leader and lawgiver of Israel.

So far as the record shows, the great and decisive act of Moses' life was at, or about, the time when going out unto his brethren and looking on their burdens, "he spied an Egyptian smiting an Hebrew." The sight stirred his indignation, and "he slew the Egyptian." It is evident that he had begun to think of himself as called to serve his people, and to be their deliverer. He was ready to begin. It is not necessary to suppose that his way was either just or wise. He took the way—more in accord with ancient than modern ways—which flashed upon him. The special point for us to dwell upon is, that it marked his decision to cast in his lot with Israel; his choice to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. It was the opposite of a worldly choice. Deliberately he turned his back on earthly delights and glory. But the choice was great, noble, and wise. Great, too, has been, and will be, his "recompense of reward."

The recompense which he received when next he appeared as a friend of his own people, was no doubt a part of that

providential training he needed for the real leadership to which he was to be called. So also was his flight to Midian and long sojourn there. It was evident that, while his purposes were good, he still lacked humility, patience and hardihood. It was hot blood and an impatient temper which slew the Egyptian. And how unlikely it was that one accustomed to eat at the king's table was ready for a wilderness march. So God suffered his pride to be humbled, and put him to the school of patient waiting, rough usage, and lonely communings with God in Midian.

PRACTICAL SUGGESTIONS. 1. The night of sorrow and trial is often long and dark, and yet it is safe to trust God through it all; behind the clouds he may be preparing the return of day.

2. Among the important lessons of this whole story is that of the sure recompense of faith. It may, in part, be realized here and now, as in the case of the mother of Moses.

3. We get also a glimpse of the nature of true faith; it works as well as waits. It is energizing as well as patient. It looks to God for nothing it can itself do.

4. The youngest child is not too young to receive impressions for good or ill. The very first years of life are the most precious as the seed-time of character, deeds and destiny.

5. We are not to despise any form of merely secular learning. It is not the highest and best, but it has its place and use. It is not the subject of written revelation, for the reason that God's beneficent way is to teach us nothing which we can learn for ourselves. It is where man's eye and labor cannot suffice that he lifts up a divine torch. In one sense all knowledge is from him, for nature is his book. By all he would expand our powers and fit us for our work.

6. The summons to a great life comes to us all. The decision demanded may be a costly one. It may be to surrender delights and honors, and to accept afflictions and reproaches. Nevertheless it is wise to make it. The "reproach of Christ" may be hard to bear; but attending it are "greater riches than the treasures in Egypt."

7. A right choice does not end all discipline or struggle, since the best convert is not once a perfect saint. His faith may be genuine and his consecration unreserved and his ardor boundless, and still he may need to be taught humility, patience, wisdom, and much else. It is a long and stern school which prepares for great usefulness and a high place in heaven.

SERMON BY

REV. SAM'L E. FURST,

To the Belleville Lutheran Congregation, Sunday Morning, June 19, 1881.

TEXT:—"Fear not: I am with thee."—Isaiah 41: 5.

These words were addressed to the church for the people's comfort, as also the scriptural lessons read this morning were addressed to God's church.

I am this morning, by special request, to speak concerning our own particular church—that is the denomination of the Christian church with which we are identified—the General Synod of the Lutheran Church in the United States of America. In doing so I trust to be able to give the information desired without unnecessarily wounding the feelings of any who may not belong to our branch of the Christian church. There is so much to be said both as to church work and church progress, in the general operations of God's church from the beginning of the establishment of his church on earth down to the present time, that it is difficult to select that which may be of most interest and most useful. These words of God comfort his people with all their works so long as they are true and faithful to Him. Now in applying these words to the Christian church, and especially to the progress, present condition and prospects for the future of the Lutheran church in America, we find so many points to be noticed that we can but barely touch upon comparatively few of those we desire to have understood, on the more important ones, and then there may be some that should be noticed, omitted.

The statement was made from the pulpit of the church in our General Synod, that met in Altoona last week, by one who is well informed in church history, that the Lutheran Church never had an opportunity to freely develop herself until she was planted upon the free soil of America. This is true of all the denominations in European countries. Where there is a connection between the government of the country and the church we find civil power interfering with the spiritual growth that otherwise would arise more rapidly. There are interventions for the sake of mercenary motives that interfere with the full development of the gospel work in the Christian church. So it is that in the Lutheran church in America we find her development to be far beyond what it is in Europe—or ever was in her greatest days in Europe. We find also that in her progress during the last two years she has far outstripped herself in this work as compared with former years—has gone away beyond every thing that has been accomplished in more than twice that length of time before. In what I shall say this morning, I shall have reference only to these particular points of progress that have been effected especially during the last two years.

The first, of the few of which we shall speak, is the one concerning our Foreign Missions work. Our Foreign Mission Board has accomplished far more in India than the most sanguine expected, and never in the history of the church has there been so much gratifying work done in so short a space of time. Even the work has grown so rapidly upon our hands that it has become necessary to establish new schools, and not being able to supply them with missionaries as instructors, they are taught by the more intelligent natives, and hundreds of thousands of souls have been reached. Our missionaries are simply powerless to teach them as they should be taught and instruct them in the Christian religion. Hence it has become necessary to open new schools that those who are

diligent may be speedily prepared to give instruction to others. Our means of accomplishing this work has been most gratifying and have advanced beyond all expectation. So it has been in Africa. A more progressive work has never been known than have been done by our General Synod there. We find our missionary, who has charge of the affairs, has been regarded as the most successful man that has ever put his foot on that soil to convert them to Christianity. He has even won the affection and control of the rulers of that benighted people, simply by his untiring efforts and kind words and adaptation. He is considered by the missionaries of other denominations as the chief among them, and is often asked to do things or lend his influence to accomplish what they cannot do of themselves. All proofs of our mission fields, both in India and Africa, are that, today, they are in a far better condition than we dared hope two years ago they could be in ten or twenty years. If we have then, within the last two years, made such progress that would have satisfied us had we made it in ten years, what have we to expect that can be accomplished if we continue in this course for the next few years. The reason of this is because of the careful manner in which the work has been carried on in the past, and now it is beginning to bear its fruits and we are just entering upon the great harvest, the seed of which was sown many years ago.

This progress is not confined alone to foreign mission work, but from the report of the Home Mission Board it is found that within the last two years the General Synod of the Lutheran church has accomplished far more than the most devoted member had expected or even dreamed of accomplishing in such a short space of time. She is today farther advanced in her mission work than her best informed members had any idea of. This is due to the manner in which this branch of her work has been managed during the last two years. Hereafter it will be conducted so that all the means given for the support of the Home Mission work, of the General Synod of the Lutheran church, will pass through the proper channel and be applied where it does the most good. In the way the money is now collected and to be applied—through the means of the treasurer of the General Synod Board—every dollar will be credited and every cent properly applied. When a contribution is made for Home Mission work, those making it can feel satisfied it will reach the proper place—and no appeals are to be made from any other source. It has only been a few years since three-fourths of the amount of money given as church contributions for various causes, in various parts of the country, was never entered upon the church reports, and there never was a credit given for the full amount so collected and disbursed, but when it all passes through the hands of the General Synod of the Lutheran church, every cent is credited, and it is found that the General Synod of the Lutheran church of the United States, has given more than has heretofore been included in her statistical reports. During the last two years we have far exceeded any amount realized in all the previous years. We are just entering upon a period of rapid progress and church development, and our plans for the operations of the board are so arranged by the action of the General Synod, last week, that their hands are no longer tied, but that they can go on freely and uninterruptedly, and carry out the wishes of the people. We are now in a better condition to do Home Mission work than ever we were, and within the last two years have accomplished more than we could have expected to accomplish in twice that length of time. I cannot go into details connected with the Home Mission work.

The reason that we are meeting with such unprecedented success, is because the money passes through a regular channel, and is applied to the object for which it was intended. Concerning the erection and repairing of houses of worship, all appeals now come through the board of Church Extension, and the money after being so collected, finds its course to the proper object. No special appeals for individual churches are now necessary. All these wants are met by our system of Church Extension. We also find by keeping an accurate account of all moneys contributed and expended for the erection of new churches, and repairing of churches, is more than we supposed it was in ten or fifteen years, and the manner it is expended and applied is such that not a cent of it is put where it will do no good. It is applied by persons who understand the exact wants of the localities, and consequently make the same amount of money go twice as far as it did before we had this excellent method of expending money through the board of Church Extension. Now if this is the progress we have made during the last two years, and a great many obstacles that heretofore impeded our progress are done away, what can there be to hinder us from making still more rapid strides in this glorious cause of gospel work.

Then there is the work of our Publication Board, which has succeeded so far as to give us all manner of publications at the very lowest prices. No matter what it is we want, we can get it from a regular Lutheran publication house. We can stand here to-day and safely challenge all other publishers to give us better rates for books, etc. We are so situated in this respect that we can do all our own publishing connected with our church work, and do it at better rates and in a more satisfactory manner than it was possible for us to have it done by other publishing houses. Heretofore it was not so; then we were obliged to pay more and very often have to take work very unsuitable, because of the want of the right kind of management. But now we pay less for any work we desire done, and the work is far better than it was when we were obliged to go outside of our regular publishing houses for it. Then we have also a Historical Society connected with our church, whose duty it is to preserve statistics concerning the growth of the Lutheran church in America, and also to collect all information they can of a historical nature and arrange it in such a manner as to be conveniently re-

ferred to, on any branch or topic connected with the church. The object is also to offer to the church, for the benefit of its members, data by which they can ascertain and become fully informed concerning the work that has been done, and of making a comparison with that which other denominations are doing or have done.

There is another new branch of work I desire to notice, and deserves special mention in our remarks this morning, and that has done more to help on this grand work than almost any other during the last two years. I refer to Women's Missionary organization. I do not mean that women never took any interest before in missionary work—either Home or Foreign—by no means. They have always done all that was expected of them, both as to Home and Foreign missions. We are now but two years from the time they organized what is known as the Women's Home and Foreign Missionary Society. During the first year they were scarcely organized and during the last or second year of their organization they have received more money and have already done more work than they themselves expected to do in half a dozen years. They have already schools in India, supported by their fund—have missionary of their own in India. In their organization they have laws and constitution of their own by which the society is governed. They have established the society and govern and support themselves in every particular. They have accomplished a number of very important things which the church never before could undertake. They have entered this work with a zeal and energy that is bound to succeed, and having met with such wonderful success in the first two years of their existence, we must encourage and uphold them for they are capable of doing much good. Their work is conducted in the most careful manner and is most telling in its results. They have entered upon their work with an indomitable perseverance and intelligence that is surprising, and are in a most flourishing condition, having more than seven thousand dollars of their own money. They are so organized that all their money goes through the hands of the General Synod and a correct account is therefore recorded of the amount, but notwithstanding it is in care of the General Synod, the objects to which it is applied are selected by themselves. It is merely turned into the general treasury as a depository for it, and expended at the discretion of the Women's Home and Foreign Missionary Society. The organization since it was created which has been, we can safely say, but a year in first class working order, has more than exceeded any expectations. The work done for the Home Mission was in the same proportion, and this is but the beginning of what they expect to do in the future.

The meeting of our General Synod at Altoona, last week, did much toward pushing forward this work. The utmost good feeling and harmony prevailed in all the discussions and actions of this entire Synod. It is true there were some animated and sharp discussions indulged in and quick and decisive retorts, but after a fair discussion of the subject all this disappeared, and whatever proper measures were proposed were adopted with the most perfect unanimity and fully acquiesced in by those who at first opposed them. It was a noticeable feature of the Synod that every one there seemed to be anxious to do that which was best for the progress of the cause which has just been but fairly started. Almost everything that was done there, seemed to operate as a source of encouragement to us as a denomination. Especially was this so in reference to the proposition made by the Cumberland Presbyterians. For some years the Cumberland Presbyterians have contemplated proposing an Organic Union between themselves and our church. Their delegate to the meeting of our General Synod at Wooster, Ohio, in 1879, made such a proposition. The General Synod took no action at that meeting in reference to the matter. The General Assembly of the Cumberland Presbyterian church, in 1880, adopted a series of preambles and resolutions, declaring their views on this subject in a manner quite flattering to our church. At their last meeting in Austin, Texas, they elected a delegate for the purpose of officially presenting their action to our General Synod. The delegate performed this duty at Altoona, in a carefully prepared address, at the conclusion of which, he presented the official record showing that a committee had been appointed to confer with a similar committee, which they asked the General Synod to appoint, for the purpose of preparing a basis of union to be submitted for the approval of each body at its next meeting. The delegate gave the assurance that this movement had the full and hearty endorsement of their clergymen, and of all their membership. The General Synod did not appoint a committee as requested, but did appoint a committee to confer with them and ascertain their views and wishes are, and report the same at our next meeting in 1883. Whether anything more may grow out of this or not it is at least a gratifying mark of the appreciation on the part of those not trained as Lutherans, and ought to bring home many of the children of the Mother church who are Protestants, who have found their way into other communions whose doctrine and practices they can never fully endorse. The principles of Lutheranism have ever been largely adopted by other denominations in the way of church government, and it has been well said by a learned Divine of our church, "that if there ever were a grand union of all the protestant denominations the principles of our church would be largely adopted, and to form such a union the Lutheran church would have to adopt fewer new principles and unlearn less, than any other Christian denomination."

Instead of filling our hearts with pride, all this and much more which cannot now be stated, should profoundly impress us with the magnitude of the work, which God has placed upon us as a church, and should cause us to deeply feel the weight of responsibility resting upon us. Can we not also see, that we have no reason to fear, for God

has been and still is with us. In deep humility, remembering our utter helplessness when left to ourselves, let us devoutly pray to God for grace, strength, wisdom sufficient to do His work entrusted to us faithfully, speedily, efficiently, and let us ever bear with us His precious words to His church, "Fear not for I am with thee."

How a Chinaman Rides a Bronco, and the Sad Results.

From Bill Nye's Boomerang.

When a Chinaman does most anything in his own peculiar Oriental style it is pretty apt to attract attention; but when he gets on a bucking broncho with the cheerful assurance of a man who understands his business and has been conversant with the ways of the broncho for over two thousand years, the great surging mass of humanity ceases to surge, and stands with bated breath and watches the exhibition with unflinching interest.

A Chinaman does not grab the bit of the broncho and yank it around until the noble steed can see thirteen new and peculiar kinds of fireworks, or kick him in the stomach and knock his ribs loose or swears at him till the firmament gets loose and begins to roll together like a scroll, but he does his hair up in an Oriental wad behind and jabs a big hairpin into it and smiles, and says something like what a Guinea hen would say if she got excited and tried to report one of Bjoernstjerne Bjoernson's poems backward in his native tongue.

Then he gets on the wrong side and slides into the saddle, making a remark as though something inside of him had broken loose, and the grand difficulty begins.

At first the broncho seems surprised and temporarily rattled intellectually, and he stands idly in the glad sunlight and allows his mental equilibrium to wobble back into the place while the Chinaman makes some observations that sound like the distant melody of a Hancock club going home at 2 o'clock A. M., and all talking at one and the same time.

By and by the broncho shoots athwart the sunny sky like a thing of life, and comes down with all his legs in a cluster like a bunch of asparagus, and with a great deal of force and expression.

This movement throws the Chinaman's liver into the northwest corner of the thorax and his upper left hand duodecimo into the middle of the subsequent week, but he does not complain. He opens his mouth and breathes in all the atmosphere that the rest of the universe can spare, and readjusting his shirt tail so that it will have the correct inclination toward the horizon, he gently tickles the broncho on the starboard quarter with the cork sole of his corpulent shoe. This mirth-provoking movement throws the broncho into the wildest hysterics, and for twenty minutes the spectators don't see anything very distinctly. The autumn sunlight seems to be mixed up with blonde broncho, and the softened haze of October seems fraught with pale blue shirt tail and disturbed Chinaman, moving in an irregular orbit, and occasionally throwing off meteoric articles of apparel and prehistoric chunks of igneous profanity of the vintage of Confucius, marked B. C. 1860.

When the sky clears up a little the Chinaman's hair has come down and hangs in wild profusion about his olive features. The hem of his shirt flap is seen to be very much frayed, like an American flag that has snapped in the breeze for thirteen weeks. He finds also that he has telescoped his spinal column and jammed two ribs through the right superior duplex, and he has two or three vertebrae floating about through his system that he don't know what to do with. The casual observer can see that the Chinaman is a robust ruin, while the broncho is still in a good state of preservation.

But the closing scene is still to come. The broncho summons all his latent energy, and, bumping his back up into the exhilarating atmosphere, he shoots forward with great earnestness and the most reckless abandon, and when he once more bisects the earth's orbit and jabs his feet into the trembling earth, a shapeless mass of broadened silk, and coarse black hair, and taper nails, and Celestial shirt tail, and Oolong profanity, and disorganized Chinese remains, and shattered Oriental shirt destroyer, comes down apparently from the New Jerusalem, and the Coroner goes out on the street to get six good men and a chemist, and they analyze the collection.

They report that deceased came to his death by reason of concussion supposed to have been induced by his fall from the outer battlements of the sweet by-and-by.

A Famous House—The Old Gibson Mansion, Perry County, Pa.

The eulogies on the late Ex-Governor William Bigler in the Senate of Pennsylvania, were of unusual interest. Senator Hall, of Elk, distinguished himself and his subject by a thoughtful and interesting review of the Governor's career, and Senator Smiley, of Perry, contributed a graceful tribute in which prose could scarcely be distinguished from poetry. Among other curious facts he mentioned the birth of five distinguished Pennsylvanians in one room of what is known as the old Gibson mansion in Sherwin's creek, Perry county, less than fifty miles from the State capital. The men were John Bannister Gibson, the distinguished Chief Justice of Supreme Court of Pennsylvania; his brother George Gibson, for many years prior to the Rebellion the Commissary General of the United States Army; William Bigler, the late Governor; John Bigler, who by a singular coincidence was made Governor of California, at the time his brother was Governor of Pennsylvania, and John Bernheisel, who adopted the Mormon faith and afterward represented Utah in the National Congress. These men were not only born in the same room, but were distinguished contemporaries in public life. If Bernheisel is still living he is the only survivor and must be far advanced in years. Some years ago I saw him in Salt Lake City, living a patriarchal and retired life with apparent content. Soon after the completion of the Pacific

railroad, Simon Cameron stopped at Salt Lake City, on his way to California, and called on John Bernheisel. During the visit he learned that a buxom young woman, with a bouncing boy on her arm, was Bernheisel's last wife and was the daughter by a former husband of another wife of maturer years, to whom the Senator had been introduced as the head of the Bernheisel household. As soon as the complexity of relationships involved burst upon the astonished Senator, he seized his hat, and with "My God, John Bernheisel, can that be true?" he shook the dust from his feet and departed considerably wiser as to the peculiar methods of Mormonism.

Music for the Million.

From the Rochester Democrat.

Some time ago a son of Mr. George Ellwanger, while traveling in Germany, became impressed with the agreeable combination of tones produced by æolian harps, and on returning home mentioned the circumstance to his father. The latter soon conceived of erecting an æolian harp on his tower near Mount Hope. A suitable man to make the instrument was found in C. Dennebecq, who expects to have it finished by the 1st of June. The sounding-board is to be made of Norway pine, seven feet high, and the back of hard curled maple of forty-five years cut. These woods are all imported, the slow growth of European woods giving them a texture better adapted to musical instruments than the home products. As a whole, the instrument is to be tube-shaped, with eight slots in the tube. The latter is to be surmounted with a lightning rod eight feet high, with a weather-cock attached. Right here is where Professor Dennebecq introduces a new design of his own; for with every turn of the weather cock a slot is presented to the wind and a string is made to vibrate. The first string that is made to vibrate in this manner gives the fundamental note, while the other will sound a third and give the acute octave to the first. Professor Dennebecq has no doubt as to the success of his instrument, and thinks when completed and placed on the tower it can be heard on still nights for a distance of three miles up the river. He made a similar instrument for the Sorone in Paris, which, however, is not automatic, but it must be arranged by the janitor before it will work. The constructor of these instruments is a pupil of the celebrated Villame, and gave three years of his life to learn the trade of repairing his own violin. This violin was one of Steiner's make, who was a pupil of Amati, and whose violins have a reputation that is world-wide. Professor Dennebecq himself has acquired quite a reputation as a violin maker and restorer, and is conversant with the mechanism not only of this but of every musical instrument. He is at the same time a practical watchmaker, jeweller, optician and pattern maker.

A Tunnel Between England and France. LONDON, June 17.—Sir Edward Watkin, chairman of the Southwestern Railway Company, has informed a meeting of that company that two experimental shafts for the proposed channel tunnel have been sunk on the English side and two on the French side, and that from one of the shafts on the English side a gallery 800 or 900 yards long and 7 feet in diameter had been driven. The progress during the last week has been 67 yards, which is equal to two miles yearly. They have thus solved the question of the rate of progress for the experimental gallery and ascertained that the lower strata is impermeable to water. The French experiments have realized exactly the same results. They had arrived, he said, at an understanding with the French tunnel committee that on each side of the channel a further heading of a mile should be driven. When these headings are finished, which certainly ought to be in six months, one-tenth of the question would have been dealt with, and a further treaty would then probably be proposed, under which each party would accomplish the remaining nine miles on its side, in view of meeting in the middle of the tunnel. A seven-foot gallery ought on this system to be completed in five years.

John Sherman's Expenses.

A LIST THAT IS SAID TO HAVE BEEN CHARGED TO INCIDENTALS. WASHINGTON, June 17.—Some of the miscellaneous items of Senator Sherman's expenses while Secretary of the Treasury have been dug up, and it is said there is a charge of \$105.10 for 318 pounds of camphor, \$24 for six dozen salt sacks, \$7.50 for three photographs of the Electoral Commission, \$22.75 for one toilet set, \$27 for three gross of buttons, and \$35 for dye for same, \$31.25 for palm leaf fans, \$3.50 for cleaning a driver's coat, \$30.17 for Day & Martin's blacking, 213 dozen monogram towels, \$1384.50; 41 dozen thermometers, \$90.22; 2 dozen capsulors, decorated, \$42; 41 gallons deodorized alcohol, bay rum, \$12; 50 gross matches, \$140; 1 barrel of flour, \$9; 100 gross assorted toilet soap, \$155; 24 dozen chamois skins, \$129.60; 50 dozen whisk brooms, \$127.50. For these and sundry other items there was spent \$25,000.

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