The National Democrat.
RAHWAY, N. J., NOVEMBER 20, 1879.

PHUNNY-GRAPHS.

ON THE TRAIN.

From the car window we be locked to see
The landscape rush by like a flash;
It seems sizing by perhaps 40 mips
Hi manage to wink his eye,
Wuddlesly parking in his head,
To dig for the big cinder
We dare not print the words he said,
When he had flew out the window!
—*Burlington Hawkeye.*

It is almost to expect anything sharp in a spoon-fed country.

Cats have no fixed political belief. They are usually on the house side.

Compositors are more numerous than lawyers without a case.—*Boston Courier.*

Nothing so quickly dims a woman's beauty as a black eye. Perhaps. But we want to see all the girls to enjoy Boston Punch.

The *Boston Post* says it thinks that one of the greatest affictions that can overtake a man is to be left an orphan by a life insurance company.

Professor Proctor says that "each will continue to be inhabited for many thousands of years." Yes, P. Haden being President of Massachusetts.

Pupil—I have heard many times there are in a trap-door spider's nest two apartments, one for himself and family—is that true? Where does that fourth come in? Teacher—Fourth of July.—*Boston Sentinel.*

The *Detroit Free Press* says that a girl who can shed three or four tears in a minute, and follow them up by with a regular sob, can marry all around the family circle, and have nothing but cry to handle.—*Ex.*

"Obelisks in a Nutshell" is a leading in the New York Sunday Herald. The *Post* should endeavor to furnish Sabbath-day readers of Punch with nuts. What does it suppose the New York Herald wants to report on Gossamer worm for?—*Boston Post.*

At the Yorktown celebration yesterday a "Slatted-Hogshanna," after surveying the situation and scanning the flags, said: "I can well understand why we fought the revolution against Yorktown. If I could catch a place I would give it my undivided attention."

The New Haven *Register* says: "The sort of invitation now in vogue by the youngsters is as follows:

"Come to
Saturday afternoon, October the 4,
Sail in New York the old yet it seems
Pa Ma Sis Cousin Pa Pud."

P.S.—It will be a Down-pour.

If ma's company all right, and pa's money's no object, just, but not, we shall be happy to see you. Bring your toothpick and your appetite. Ma says "a goodness which he hoisted, cries aboard" and then says something that all the rest of the party hastened to repeat before at the proper time. Sis says, "Don't lift him, but tell my things about him that nobody will ever tell him, and that he thinks he really want to hear.—Burlington Hawkeye.

Two grammarians were wrangling the other day, one contending that it was only proper to say, "My wages is high," while the other maintained that the correct thing was, "My wages are high." Finally the dispute became very heated, and it was proposed that the power thing—my wages is high—"Which do you say—Year wages is higher or Year wages are higher?" "Oh, off will our new-year wages be anything higher?" "Our wages is higher." "Our wages is low, but look to it."—Burlington Hawkeye.

HOUSEHOLD RECIPES.

SPRING HASHES.—Cut the relish up in minute pieces, wash well and put in a saucepan with a new house. Take two large onions, slice very thin, fry and dredge with flour, put in a saucepan, with pepper, salt and some great stockings, water, with turtle mixed, carrots and turnips—but if possible the stock, so only the stockings are used, will do. Let the stew gently for two hours, and down a piece of butter with a little stew or hot sauce. Just ten minutes before serving, stir it all together.

To make Quaker cake, take one pound of sugar, heat and sift it, one pound of well-dried flour, one pound of butter, eight eggs, and half a pound of currants, washed and picked; grate a nutmeg, and an equal quantity of mace, and a wineglass of brandy. Cream, put in the eggs, beat the whites of the eggs twenty minutes, and mix them with the butter and sugar. Then beat the yolks for half an hour, and stir them in the butter. Then the whole together, when it is ready for the oven, put in the flour and currants; sift a little sugar over them in time.

OAT MEAL PUDDING.—Put in a tea-cup a fourth of a pint of cold milk and mix into it two ounces of finely ground oat-meal, then add to it a pint of boiling milk—mixing it the way you mix batter; put it on the fire and let it boil for a minute, then add one dried bread-crumb, and, taking off the oat-meal, mix in the crumbs until the whole is rather stiff; chop two ounces of suet, cut up as fine as possible, and add it, with a little beat up the white and yolks of two eggs and a sprinkle of sugar, and nutmeg, if you like, and pour into the pudding; butter a pan, put in your mixture, and bake for an hour. When cool, loosen it with a knife, and, putting with a little gravy, serve up the meat for many a poor man.

TO OVEN HAM.—This receipt is 60 years old, and I think it is the best. Take one ham; pound it with six pounds of coarse sugar and a dozen spoonfuls of black pepper; rub this well by hand over the meat; then with warm water put on the hearth in barrel, any convenient vessel, and let it stand for 24 hours; then take it out, and put on a brick oven for four hours, when it will be a very nice ham for supper, which you may eat cold next morning.

OATMEAL PORRIDGE.—Put on the fire in New York the oil of a sewing machine, and let it boil.

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THE SUNDAY SCHOOL LESSON.
Nov. 23.
(Complete from the New York Observer.)
THE GLORIFIED SAVIOUR.
Rev. 1 : 1-20.
Golden Text—"I am the Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."—Rev. 1 : 8.

The Revelation of Christ in the midst of the churches, their comfort and peace.

It is a remarkable book, from which the remaining 7 sons of the seer are taken, was written by the Apostle John, being his exile on the island of Patmos in the Ægean Sea, to which he was banished by the Emperor Domitian, probably about the year of our Christian country.

The character of the book is unclosed, so to speak, since the difficulty of its interpretation, prophecy being more satisfactorily explained by its fulfilment.

Many books have been wisely selected from those portions of the book which are of more practical character and less difficult of explanation. Some have maintained that the predictions contained in this book have for the most part been already fulfilled, others have applied the book to the Christian Church and its special lessons, from the date of its writing down to the end of the world. And others, again, maintain that the prophecies of the book relate entirely to events which are to occur about the time of the second coming of Christ.

The book is full of grand scenery, and impressive description. It is eminently dramatic in form, and contains visions of overwhelming splendor. A great deal of thought and research have been expended upon it, and much has been written, and much has been, for the edification and comfort, of the Christian Church, down to the close of the present dispensation, which, it is said, is coincident with the account of the vision which John saw of the angel who stood upon the sea and upon the earth, and lifted up his hand to God, or the end day of the Church, at the close of the Jewish and Gentile age, as a trumpet, directing the angels to gather the elect of God, and the angels of God, to the judgment of the world.

The Apostle John, the Evangelist, the Divine, the Prophet, the Seer, the exile, and finally the martyr, is one upon whom rolling confidences, and the mantle of the Spirit has been upon him since Christ, the Lord Jesus Christ, ascended to the Father, and he was in the Spirit on the Lord's day, in power and prophecy, and in the spirit of the ministers of the gospel, and of the martyrs of God, he saw in the height of his election and of his exile, the Lord Jesus Christ, in a twice-fold vision, presented to him in mystic symbolical of what, in the Spirit, which is the Word of God.

This whole appearance was majestic and beautiful, so much so that the Apostle was overcome by it, and was revived only by the touch and reassuring words of the Saviour, who falls him on to stand. And Jesus describing Himself as the "first and the last and the living one, I was dead, and behold I live for ever and Hades," he gives the Apostle to record the things, which concerned both the present and the future of the Church, explaining that the seven golden candlesticks represent the seven churches and the stars in his right hand represent the angels or ministers of those churches. The symbolism is generally used, in the prophetic Scriptures, for dignitaries, to signify the churches and ministers of Christ.

PRACTICAL REFLECTIONS.

1. It is a good thing to be "in the Spirit on the Lord's day."

We enjoy and profit by the Lord's day, we need the special influences of the Spirit, to make us spiritually alive, to rouse and vivify our spiritual body, to pray with faith, and worship with devotion, are high spiritual attainments.

2. Divers and faithful Christians may expect special revelations from God.

We do not refer to anything miraculous or out of the ordinary course of spiritual manifestations. But God promises to give the Holy Spirit to them that ask Him, and to those who live in faith and prayer, and these promises are fulfilled, we expect, to many believers. John had the desolate island to which he was banished for Christ's sake like the gate of heavenly, and, to those who dwelt in it, the spiritual atmosphere, the windows, grates and mountains are

3. The Lord Jesus Christ, the Great Head of the Church, delights to dwell among his people.

He walks in his majesty and power in the midst of the golden candlesticks, and holds the stars in his right hand.

4. The Church is the light of the world.

Christ is the depository of the truth, but it is to the candlestick we look, the candle, and holds it forth so that it may illuminate surrounding darkness.

5. Faithful ministers are stars in Christ's hand.

They shine by his light, they reflect his glory, they are under his care, and they are upheld and made energetic by his power.

6. The bringer forth his own sanctimonious shall have in one most of the honor and glory of Christ.

John fell at the feet of the vision of the glorified Christ, and was made to stand by the touch of the Saviour.

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7. Christ shows and sustains his true disciples in times of weakness.

The angel of the Lord encamps round about them that fear him.

8. We will be "in the Spirit" on the Lord's day, if we seek and strengthen our trembling, feeble spirits.

9. The Church exists in her living and true Head, not in her dying Head.

He died, but our sins, but from death and sin, and sin, and sin,

The National Democrat.
RAHWAY, N. J., NOVEMBER 17, 1879.

The Union City Times and Hudson Dispatch, two organs, one company, a separate office for each paper, and a separate Republican in Hudson.

It appears that a Times reporter, as he is reported in Pittsburgh, "visited the Democratic organs there, one company, a separate office for each paper, and a separate Republican in Hudson."

Cole Thomas Lounsbury, who is an elegant man, formerly of the Democratic party, but now a Republican, and who was once Postmaster Parker of New Brunswick, N. J., was called into Hayes's war department, and has good reason to be thankful.

The Hudson County Democrat has changed its get-up (spelling) to accommodate the fractions with the last quarterfoot, which, commencing Monday, it will probably take the cake.

The number of Democrats favor of David Dodd, to publishing the proceedings of a public meeting, in commemoration of the death of Judge Dayton, of which Dodd was a member, and which was held in Dodd's office, and published in his paper.

The New York Commercial Advertiser is responsible for the following: "Thanksgiving is a day of rejoicing in Ireland, the following the passing of cumpy speeches against Home Rule, which Parnell and his friends have actually succeeded in getting into the House of Commons." Well, we don't know, however. The Hackensack Message Dodd will probably take the cake, after all, for the last word.

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RAHWAY, N. J., NOVEMBER 27, 1879.

PHUNNY-GRAPHS.

There linger we fondly our
Wound by a doubtful falsehood,
For Theodore of this tale
Adored but dared not Ella.

At last we grow upon the point
In manner some be pleaded
Hark give up Paul to was her lake
Her love was fated be traded.

I wish that the heart to give,
Take herself she Belle—
'Ill Pinkie Lent am a Bet
He to will close in death."

Hal Come Randall little while
As Time be was Abel.
From his big Orlo a tender Luke
Samuel Tom reason safe.
He sense Adelaide he sue
About her want so sleeve,
Ah! Ella Pauline Lake may—
He wouldn't in a Bet.

In sale dal be for Mary Sue—
The Dudley Swan 'tis?
"Oh, Hugo Ira Hal," I cried,
"I never said Alfred."

He not or once Mary love again
And never also sue;
And Isabella gave Grace Theodore and she
While she's green Evelina.
—Mr. Lowe Time-Fortune.

Science Wins!

A Splendid Surprise! Gratifying—Success—Not Secret and Wonderful Discovery.

Science Triumphs. The operation of Lithotomy (removal of stone from the bladder) performed by Professor Hunter, the most famous known to the world, and thought an incurable profession on Tuesday last, by Dr. George Grice, assistant of the Medical College, and Professor Samuel Gross, the latter assisting the former. Mr. Fitzhugh, of Louisiana, was the patient, and he was cured in a few days. Before the operation he was a cripple, and had to use two crutches. Science triumphs.

Discovered—He Heals. If Dr. Lee succeeds in his experiments, he will have discovered a remedy for the cure of Consumption on the 1st inst. The general health is good and he is in good spirits. He has now 20 patients in his care. All these discouraging symptoms so characteristic of the disease have disappeared. The cough is loosened, the night sweats have left him, and he is on the early stages of the complaint but believed to be incurable. Dr. Lee's treatment is a decided success. Consumption is now within the Consumption of the Dorcas, and all those who are afflicted with this dreadful disease can now be cured. Dr. Lee's Lung Balsam is for sale by all druggists. 25 a bottle.

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THE SUNDAY SCHOOL LESSON.

(Compiled from the New York Observer.)

THE MESSAGE TO THE CHURCHES. Rev. 2: 1-11.

Golden Text—"Hold that fast which thou hast that no man take thy crown." Rev. 3: 11.

Central Truth—The reward and blessedness of those who overcome.

The seven churches of Asia were situated at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

Ephesus was one of the finest cities in Asia Minor. John once lived and preached the gospel there for many years, and there was a large and flourishing church there. Now there are but a few mean huts, and scarcely a Christian in all the city.

Smyrna is nearly miles north of Ephesus, and was at one time a fine city. It is now the seat of important missionary operations, and Christianity never been entirely extinct there.

Pergamos was a city of Mysia, famous for its splendid library, for magnificent temples to Jupiter, Apollo, and Minerva, and for the seat of the worship of Esculapius. Little is known of the later history of its church, and but a few of the people retain the Christian name of Antipas.

Thyatira was in Lydia, between Pergamos and Sardis, devoted to trade and purple.

Philadelphia was 28 miles from Sardis, and is still a very flourishing town. Its church was once one of the most faithful of Oriental cities. Some time in River Decision, with its golden capital. Now it is a collection of mud huts inhabited by Turkish Sardis people.

Laodicea was 40 miles south of Philadelphia. Its church, too, has long since destroyed. Its wealth has lost all earthly rebuke. But few Christians are found there.

Large churches once those churches (for: "Ephesus as the mother church; Smyrna as the church persecuted by Judaism; Pergamos persecuted by heathenism; Thyatira, the church ruled by idolatry; Sardis, the church for the most part spiritually dead; Philadelphia, the tried church; Laodicea, the lukewarm church. Ephesus, the church of the Red Hebrew world; Smyrna, the church of the early Church; the next two the Church of the Middle Ages, and the last two that of modern times." (Dr. J. R. Vinton).

Two churches only are addressed in terms of unmixed praise. Ephesus and they are in marked contrast. Sardis is described as having a name to live, but in reality being dead. Smyrna exposed to "be watchful, and strengthen the things that remain that are ready to die." A threat of a sudden visitation is pronounced on Ephesus if the church neglected to watch.

But even in Sardis there are a few faithful souls, for whom a sweet promise is made (v. 5): "They shall walk with me in white, for they are worthy."

1. Christ's knowledge of his churches (v. 1): "Unto the church Ephesus write, saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Ephesus was addressed "in him that overcometh," and it is repeated to all the churches. In this case it is that the victorious believer shall be clothed in white raiment, and that his name shall not be blotted out of the Book of Life, but confessed before the Father and his angels.

Then follows the address to the church in Philadelphia (vs. 7-13). It is to a very different—a more strain of commendation. Philadelphia was a church, though small, had left Christ's name, but had kept the word of his patience, and was therefore to be kept from time of trial, and preserved in the days of bitter persecution, which were never at hand.

To the overcoming Christian in the church in Philadelphia (v. 12) is promised of being made a pillar in the temple of God, of being inscribed with the name of the heavenly Jerusalem, and with the "new name" of the Redeemer himself.

Laodicea offers a remedial, and not a destructive application. It is a fidelity, and are satisfied with the result.

Of all those ancient cities, Philadelphia is the only one that has remained uninjured and unmodified. Her promise has been fulfilled.

I Is a good thing when a church is alive and growing.

A large congregation, a beautiful cantonary, an overflowing treasury, an eloquent preacher, elaborate music, and a showy ritual, do not necessarily prove a church alive. Such a church may have a name to live, and may be dead.

The test of life of a church is its living and active piety of its members.

2. Twice over Christ says that he (referring to "strengthen the things that remain, that are ready to die").

3. Instead of lamenting that they have not a wider or a more hopeful field, ministers would labor more earnestly to build up what they have, they would be more faithful to their charge. There may be "a few" in every church in Sardis that have not defiled their garments. They may be found for blessed place, but they may be the life of the church. One earnest, praying Christian, one devoted, aggressive Sunday-school teacher, one faithful teacher of reading and reviving as saints church.

4. Christ will not forget his faithful servants, even when they seem to be few and feeble.

The handful of devoted saints "even in Sardis" are to be kept in remembrance. They shall walk with me in white, for they are worthy."

5. The Christian life is always a warfare, but there are trophies and victories to be gained.

6. Men are always fight better when they fight in his name and a hope of victory. The Christian may have to battle. Paul said: "I have fought a good fight." A good fight makes a good fighter. The Christian warrior must be clothed in the armor of God, and that he is upon a source of courage and of strength.

7. No church or Christian is safe, not an open door of usefulness, and to neglect such a wider door will be severed.

8. Men responsible for fidelity each to their opportunity. Many sigh for larger opportunities who are non-making the most of what they have.

9. To use and exercise "a little strength, either in physical or spiritual, is the way to get more. Christian work is a work which grows by exercise, and the more it is done, the more it is able to do. Attempt achieve was at least able to carry a full grown ox. Attempt to carry a calf, even a little lamb, and you can do it.

10. Christ's promises are to those who are "faithful unto death." Faithfulness, however, is not a mere passive quality, but it is a quality which is active, and it is a quality which is active, and it is a quality which is active, and