

## SALMAGUNDI.

## Crisp Outlines Concerning Comical Canyons.

By mor an leat g'm baselheads  
 "I'm in a pickle," remarked a young  
 employee at the store.  
 "I've been expecting for some time that  
 you'd get into a pickle," was the rather  
 holding reply.  
 "Why, sir?"  
 "Because you are so confoundedly fresh."

"Mr. Gable—What an awful world,  
 anxious, despairing look Mrs. Goodson  
 has."

"Mrs. Dabble—Yes, I guess she's stopped  
 doing her own work and gone to keeping a  
 girl." [New York Weekly.]

"John Henry, you come right into the  
 house this instant," shouted the irate  
 mother as she hung herself half way out of  
 an upper story window.

"Ma'am?"  
 "You come right here to me."  
 "What, you say?"  
 "Come in the house, I'll be out there my-  
 self after you in a minute."

"Do you want me?"  
 "Yes, I want you, and you'd better come  
 right away."

"What'd you say?"  
 The window went down with a slam; and  
 by the time a feminine form was half way  
 out of the door, Johnny was seriously en-  
 gaged in a game of mumblety peg several  
 blocks distant.

## SELECTIONS FOR SUNDAY

## WAIT AND SEE.

"I never let hairs or fools see my pic-  
 tures until they are done," said a booth  
 artist to me once. "I don't want to be  
 verb of his countrymen. We are all but  
 hairs in God's sight, and we sadly play the  
 fool in regard to his providential dealings.  
 As no artist is willing to have judgment  
 pronounced upon painting or statue until  
 the work is completed, so our heavenly  
 Father bids us possess our souls in  
 patience. What I do knowest not  
 now, but then shall know hereafter." We  
 must wait and see. This would be the  
 preparatory school, in which character is  
 on the easel or under the chisel; exhibition  
 day will come in another world. Good-  
 land lays on dark colors very often; his  
 chisel cuts deep. No trial of our faith is  
 joyous, but grievous; nevertheless, after-  
 ward, it may work out the eternal weight  
 of glory.

## SUFFERING FOR CHRIST.

Suffering for the right is noble. Suffer-  
 ing for Jesus is most noble. When a man  
 stands up single-headed for the truth, with  
 all the world against him, he gives evidence  
 that he places a high value on the truth.  
 Said Bunyan: "I have determined—The  
 Almighty God being my helper and shield—  
 yet to suffer, if need be, might continue so  
 long, even until the moss shall grow over  
 my eyebrows, rather than violate my faith  
 and my principles." A little of such Chris-  
 tian courage would greatly bless the world  
 and give us some examples of what was  
 common in the days of the fathers. They  
 loved themselves called to give souls.  
 They believed their message was from God,  
 and they believed that they would be pro-  
 tected in its delivery. Their courage was  
 inspired, and their record tells that they  
 counted all things less, so that they might  
 finish their course with joy.—[Christian  
 Witness.]

## FORGIVENESS.

A little forgiveness is of more value than  
 much afterthought. Forgiveness is the planner,  
 afterwards is the critic of our deeds. What  
 painful scenes, embarrassments, regrets,  
 disappointments, self accusations, the habit  
 of looking ahead and planning to meet and  
 to arrange the future will avoid. Time and  
 money spent in designing a building per-  
 fectly, in definitely predetermining prin-  
 ciples and rules of action, and marking out  
 limits before embarking in any new project,  
 in mapping out work, in arranging engage-  
 ments, in avoiding conflicts of duty and the  
 impossible demands to be in two places  
 at one time, are well spent. But the  
 forethought is more difficult than the  
 afterthought. The one requires  
 intense application, earnestness, consid-  
 eration and search in the field of the possible;  
 the other suggests itself instantly and  
 naturally. Anybody can see that the door  
 is in the wrong place after the house is  
 built, or can say that the speech was a mile  
 after it had been delivered and its ef-  
 fect noticed. It is easier to criticize well-  
 than to construct well; but it is more use-  
 ful to construct a plan perfectly beforehand,  
 than to criticize it afterwards. No doubt  
 the traitor, the criminal under condemna-  
 tion, the hopeless outcast, need his mistakes  
 more clearly now than he did beforehand;  
 but it would have been better for him to  
 have realized it in advance.—[Sunday School  
 Times.]

## A WOMAN'S MIND.

The old Romans had more than one  
 proverb which expressed their re-  
 spect for the complete, well-rounded man.  
 How many people there are, to whom no  
 single phrase would apply. They have their  
 strong points, but they are not complete,  
 symmetrical men. The whole man is not  
 there.

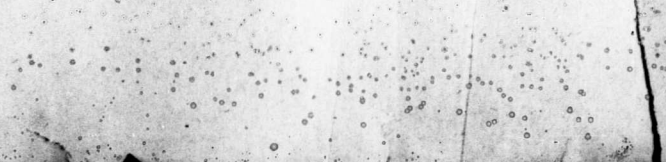
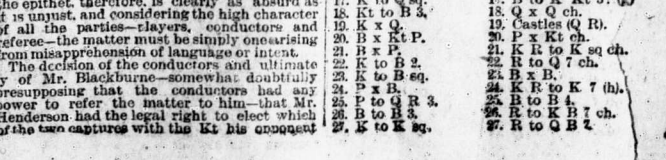
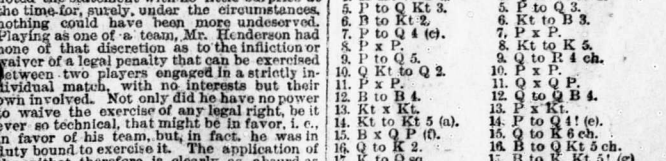
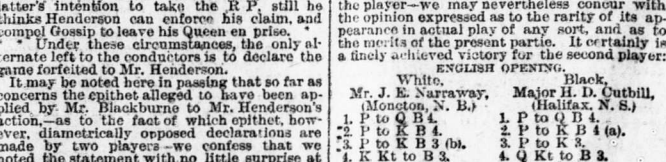
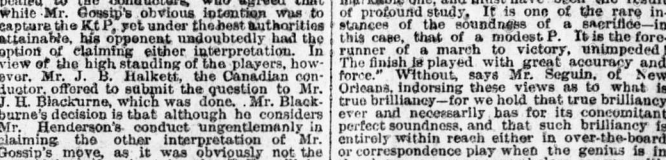
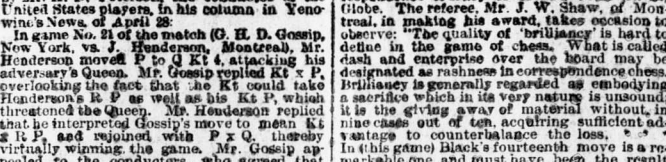
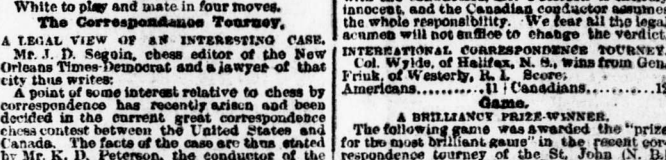
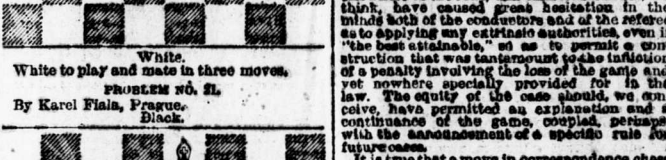
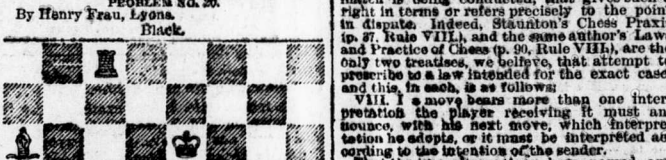
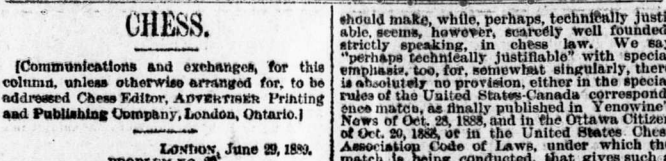
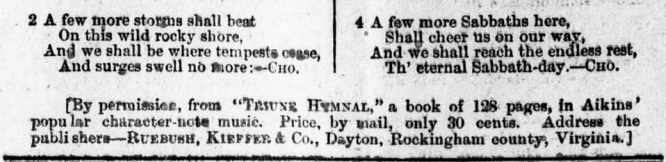
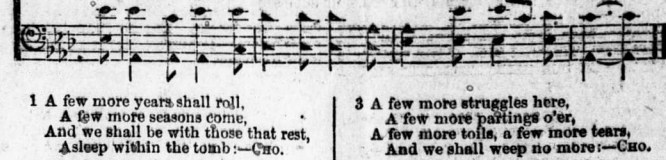
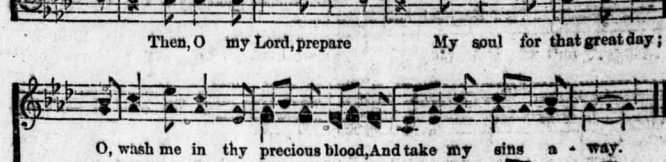
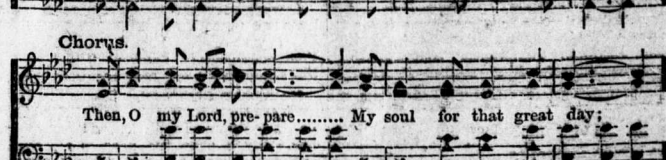
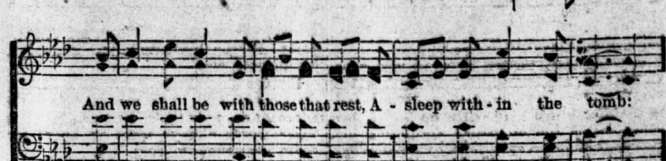
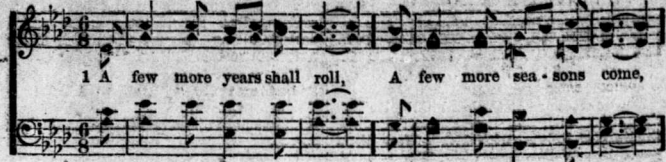
There, for instance, is a man of keen  
 mind; his intellect is like a Damascus blade,  
 his moral sense is not keenly developed.  
 He is only part of a man. Here is another  
 with a splendid physique. He can walk  
 more miles around a square track than  
 any man in the country. But he has no  
 mental earnestness or intellectual vigor. He  
 is only a fraction of a man. Here is still  
 another who has had a splendid education.  
 As far as money can furnish him for his  
 life-work he is furnished. All that books  
 can teach and the brain can hold is his.  
 Now that he has it he knows not what to do  
 with his mental furniture. He becomes a  
 stultified, a trifler, a cynical critic of  
 life. He is not a whole man.

But there is still another man, of moder-  
 ate ability, of small wealth, of few school  
 days; but there is something about the very  
 atmosphere in which he lives that indicates  
 that we are in the presence of a whole man.  
 The warm grasp of the hand shows that he  
 is earnest in his friendships. We cannot  
 be with him ten minutes without having a  
 great and controlling purpose in life, an ob-  
 ject to gain that is worthy of a whole man.  
 The moral earnestness makes the man  
 whole; the whole earnestness makes the man  
 whole; the whole earnestness makes the man  
 whole; the whole earnestness makes the man  
 whole.

## MISCELLANEOUS.

## THE PILGRIM'S SONG. S. M., (with chorus.)

A. S. KIEFFER, 1875.



## AT HOME AND ABROAD.

## Kentucky Hargoes.

In a trip of the kind, one cannot help  
 falling upon an amount of information  
 which can hardly be called sporting, but  
 which might be of interest to sporting  
 readers. For instance, I saw at a restau-  
 rant counter at Lexington race track a sign  
 hung up bearing the inscription, "Genuine  
 Kentucky Hargoes." Now, I don't know  
 what genuine Kentucky hargoes was, and  
 was afraid to ask for any, because I didn't  
 know whether you drank it with a straw or  
 ate it with a fork. Later on I learned that  
 the Kentucky hargoes is nothing so flashy  
 and weird as its name would indicate, but  
 is a regular institution of the great horse  
 owned sales of the large breeding farms.  
 It is of the same purpose as the barbecue  
 and differs from the latter in that it is a hot  
 and not a cold, and is a well-regulated  
 aggregation of meats, fowls, and vegetables  
 of all sorts. It is made in a kettle that will  
 hold about 400 gallons, and is served in  
 cups. The real hargoes is not found except  
 at the thoroughbred sales on the large  
 farms, and I fear my friend of the restau-  
 rant did not tempt the knowing ones who  
 live in that country.—[Forest and Stream.]

## Sharp Teeth.

Yankies are ingenious, but they have  
 not discovered everything. Mr. Eden ap-  
 pears an amusing trick of the Chinese  
 fishermen in Australian waters, which it  
 doubtful whether any of our God almighty  
 could ever have thought of trying.

Before the net was dragged up I had  
 noticed several curious black swatches ap-  
 pearing above the surface. They puzzled  
 me not a little until I discovered that they  
 were the tails of "stingarees." These are  
 large, flat fishes like the skate, with a pro-  
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 three long, serrated spines, which they can  
 raise or depress at pleasure.

## FOR QUIET MOMENTS.

Only trust thyself, and another shall not  
 betray thee.

A heart unloving among kindred has no  
 love towards God's saints and angels.—  
 [Manning.]

A man may be doing much who is success-  
 fully overcoming adverse influences.—[Spur-  
 geon.]

Though flattery blossoms like friendship,  
 yet there is a great difference in the fruit.  
 —[Socrates.]

The humblest occupation has in it ma-  
 terials of discipline for the highest heaven.  
 —[Robertson.]

Nature has written a letter of credit upon  
 some men's faces, which is honored almost  
 wherever presented.—[Thackeray.]

The emptiness of all things, from politics  
 to pastimes, is never so striking to us as  
 when we fall in them.—[George Elliot.]

He who loves, knows. He who knows,  
 loves. St. John is an example of the first;  
 St. Paul of the second.—[Charles Kingsley.]

Honor is like an island, rugged and  
 without a landing place; we can never more  
 ro-when we are once outside of it.—  
 [Boileau.]

A man may pass good muster as a  
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If a man does not make new acquaint-  
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One secret out of self-denial, one sacri-  
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Detroit Free Press: John P. McKinnon  
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The Eastern States have changed their popu-  
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 The very large and enterprising of the East, to  
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In a trip of the kind, one cannot help  
 falling upon an amount of information  
 which can hardly be called sporting, but  
 which might be of interest to sporting  
 readers. For instance, I saw at a restau-  
 rant counter at Lexington race track a sign  
 hung up bearing the inscription, "Genuine  
 Kentucky Hargoes." Now, I don't know  
 what genuine Kentucky hargoes was, and  
 was afraid to ask for any, because I didn't  
 know whether you drank it with a straw or  
 ate it with a fork. Later on I learned that  
 the Kentucky hargoes is nothing so flashy  
 and weird as its name would indicate, but  
 is a regular institution of the great horse  
 owned sales of the large breeding farms.  
 It is of the same purpose as the barbecue  
 and differs from the latter in that it is a hot  
 and not a cold, and is a well-regulated  
 aggregation of meats, fowls, and vegetables  
 of all sorts. It is made in a kettle that will  
 hold about 400 gallons, and is served in  
 cups. The real hargoes is not found except  
 at the thoroughbred sales on the large  
 farms, and I fear my friend of the restau-  
 rant did not tempt the knowing ones who  
 live in that country.—[Forest and Stream.]