

you hope for the best, finish your call, and go home thinking that Mr. and Mrs. Pusher are a rather promising couple.

Pusher never was a total abstainer. He "took something" occasionally during his clerkship. When he kept bachelor's hall, after starting in business, he took a little more just to help on the business. Some of the customers liked a drink, and Pusher took a drink with them even in business hours. The commercial travellers often treated him, and soon found out that after two or three drinks he gave a larger order.

The question, "Shall we keep liquor in the house, put it on our table, and give it to our friends?" soon came up for solution in the new home of Mr. and Mrs. Pusher. Pusher voted "yea," and Mrs. Pusher, having very little character, was quite willing to do anything that would set her up in what she called "society." "Society" in Pushertown consisted of a few families that were noted chiefly for insolence and impecuniosity. They never paid anybody until sued, and never paid a tailor even then. It was easy enough to beat them in court, but a man who could beat them on an execution had to rise pretty early in the morning. After a place in this "set" Mrs. Pusher hankered considerably. One way, the one way that never fails, to get a place in a "set" of this kind is to give them plenty to eat and drink—especially drink. Mrs. Pusher was not highly endowed in an intellectual way. Nature had not dealt very generously with her when brains were being distributed, but, with woman's unerring intuition, she soon discovered that the way to Pushertown society lay through a champagne basket, and she had little trouble in coaxing her husband to get the champagne. About the same time, they suddenly discovered that they needed a larger house, more fashionable furniture, and a great many other things that cost money. They entertained freely. The champagne flowed. Mrs. Pusher danced with the dudes, and as Pusher could not dance in modern style, he played cards and drank. They were asked out quite frequently, and on the morning after a "swell" party was given by one of the noble army of the impecunious, said impecunious was always certain to call at the store, and borrow some money from Pusher—which he was equally certain never to pay.

Pusher had been brought up a Presbyterian. Mrs. Pusher had been brought up in the go-as-you-please style. For some time after their marriage, they attended the Presbyterian Church, but latterly had not been going regularly. About this time Mrs. Pusher was seized with a strong liking for the Episcopalian form of service. She said she did "dearly love" that form, though she could not have found the place in the prayer book if Pusher had been made a millionaire the moment she found it. Pusher at first refused to become an Episcopalian, but constant nagging on the part of his wife brought him round, and he consented for sake of peace.

Meantime Pusher drank heavily. His business was neglected, his best customers left, and his creditors became suspicious. It was whispered among the wholesale men that Pusher, of Pushertown, was drinking hard and giving extravagant parties.

One morning, after Pusher and his wife had been entertained by one of the impecunious, their host of the previous evening came into the store, and slapping Pusher familiarly on the back, said: "Say, old fellow, I want your autograph." Pusher demurred, for he had never been in the habit of endorsing. "What's the matter with you this morning?" said the impecunious. "Come out and have something." They adjourned to a neighboring bar, and Pusher endorsed a note for several thousand dollars.

Soon afterward, Pusher's store was closed. A few months later on, the family were turned out of their fine new house.

Pusher is a confirmed sot.

The eldest daughter is trying to make a living by giving music lessons.

The eldest boy is in the reformatory.

Mrs. Pusher is living on her relations.

Lord Alcohol evicted that family—didn't he?

In a future issue, we may describe the evictions of a slightly different kind that often take place on his estates.

#### REVERENCE THE FLAG.

Our good friend, Dr. Henry J. Morgan, in a letter to the Citizen, calls attention to the thorough and systematic manner in which the school children in the United States are taught to respect and reverence their flag, quoting a writer, who, referring specially to New York State, says: "Who can doubt that that thrilling beautiful ceremony in which six hundred thousand New York school children, and their sixteen thousand teachers, begin each morning's work, by stretching out their hands to the American flag, and solemnly pledging allegiance to it, is an education of the emotions, a cultivation of the mystic elements of patriotism?"

"In Canada, where, if anywhere within the vast dominions of Great Britain, we should feel grateful to its protecting folds, we show too little reverence for the national ensign," remarks Dr. Morgan. While we all love it, and many of us are prepared to follow the example set by our sons at Paardeberg and elsewhere by giving up our lives for all that it represents, we do not cherish it, and keep it constantly before us, as other nations do, in their case. Over our city hall is daily displayed what purports to be the Union Jack, but is it? For very shame, the civic authorities should take down the ragged piece of bunting that they would palm off on a too confiding public, for the glorious standard of empire that has been the harbinger and mainstay in all portions of the habitable world, of liberty, peace, order, progress and Christianity. Our American cousins have undoubtedly commenced at the right end, in this matter, by introducing the Stars and Stripes into the schools, and making them a portion of the day's education. Let us not be ashamed to copy so good an example, and not content ourselves as we have been doing by simply displaying our flag, and that too infrequently, over and in front of the school building."

#### LONDON NOTES.

On the 25th ult., the Rev. J. P. Falconer, B.A., whose induction was long delayed on account of his serious illness, was duly installed as pastor of New Glasgow and Rodney at the former place. The induction sermon was delivered by Rev. Geo. Gilmore, of Fingal, from the words "I am the bread of life." Rev. James Malcolm delivered a very earnest and solemn charge to the minister, and Dr. Barnett addressed the congregation. There was a fine attendance of the members, the affairs of the congregation seemed in good shape, and prospects very bright.

The induction of the Rev. Frank O. Nichol, late of Cargill, into the charge of Delaware and Cooke's church, Caradoc, took place on the 11th inst. at the latter place. The preacher was Rev. W. Moffat of Chalmers' church, London, who delivered a very practical sermon on the words in Exodus IV 2. "What is that in thine hand?" Rev. Thos. H. Mitchell B.A., of New St. James, London, addressed the minister, and Rev. James

Argo, the people. Mr. Nichol enters on the work of this field, which had been vacant twelve months, with very hopeful prospects.

At an adjourned meeting of the Presbytery of London held on the 12th inst. it transpired that Rev. J. W. Orr, the highly esteemed minister of Dorchester and Crumlin, had been taken very seriously ill, and unable, and by medical opinion was likely to be unable for some months, to continue his pastoral labours. Rev. E. L. Pidgeon was called on to lead the Presbytery in prayer in behalf of their afflicted brother. In the meantime steps were taken to relieve him from all care as to his pulpit duties.

The Session of Burns' Church, Delaware, Mr. Pidgeon interim moderator, was given authority to organize a congregation with communion roll at Payne's Mills whenever in their judgment the people were prepared for this step.

The Presbytery approved of the proposed scheme for payment of travelling expenses of Commissioners to the General Assembly.

Mr. Pidgeon for the Committee of the Presbytery, appointed to consider the proposed basis of church union, as sent down by the last Assembly, reported as follows:—

"The committee has decided not to present a critical report on the finding of the assembly's committee because:

"1. We consider that the only time in which a discussion of the report would have been helpful, was previous to the meeting of the joint committee of the churches. Such a report of our findings could have been forwarded to the convener of our assembly committee.

2. The joint committee has now held its final meeting, and reached a final conclusion, and we do not consider that any definite discussion or action of the Presbytery will be fruitful, until the assembly takes action on the final report, and remits the result of its finding to the Presbytery.

"3. Your committee would suggest that the Presbytery consider the best means of fostering the spirit of union in the congregations. We recommend (1) that the Presbytery seek to make the question of union a matter of prayer on the part of the churches for spiritual guidance in the matter. (2) That the assembly be guided to reach such conclusion on the whole question as will promote the best interests of the church in Canada."

This report and recommendation were adopted, and were followed by a motion that Presbytery express approval of the general principle of Union.

The proposed amended rules relating to the Widow's and Orphan's Fund came in for some careful and protracted deliberation, the result of which was the expressed opinion that the proposed changes tended too much towards making the scheme a business concern on Insurance principles, to the obscuring of the benevolent aspect of the scheme, which latter should be kept more prominently before the church with the view of securing a more generous support to the Fund that would result in larger annuities, and to diminish somewhat the proposed rates. It was thought besides to be unfair that in the case of a minister's second marriage in striking a new rate for him, no account should be taken of the payments he had previously made to the fund, nor of the age of the prospective annuitant. It was further thought that in case of ministers who have paid for some time into the fund and then lapsed, provision should be made in the regulations to pay annuities somewhat proportionate to the payments made. To require 20 years' payments (clause 8) to entitle to any benefit is considered too high. At least it should not be more than ten.