Huron Signal.

"The Prettiest Possible Gold for the Greatest Possible Number."

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OPPOSITE DETLOR'S STORE.

BREAD, CAKES, PIES, BISCUIT AND CONFECTIONERY

go to the NEW DOMINION BAKERY.

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Artificial Stone AND MARBLE.

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THE BEST WATER-DRAWER EVER PUT IN A WELL OR CISTERN.

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Poetry.

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To the Editor of the Huron Signal.

CHAPTER XIII.

HOW DASKAM MET THE CAPTAIN.

CHAPTER XII.

AN UNLOOKED FOR PRESENCE.

'Jock, tell my father that I'm undressed—I can't come down to-night. I'll see the captain in the morning. And, Jock, be off to bed. I shan't want you again to-night.'

'The black beat a retreat, glad of his dismissal, and hurried below. As he reached the lower hall, Mr. Heath opened the drawing room door, expecting to behold his son.

'Mass' Saul dead tired,' exclaimed Jock. 'Done used up by the sun to-day, and all undressed. If you'll 'scuse him to-night, massa, he'll be proud to see the cap'n in the mornin'—them's his bery words!'

(TO BE CONTINUED.)

"I lived with him nineteen years," says an Indiana applicant for divorce, "and all the clothes he ever bought me was a bunch of hair pins and a tooth brush." You can see by this what a hard time she had to keep well dressed.

Christmas is coming and lots of New Goods arriving to suit the times, which we intend to sell at

Crofts & Johnston.

Another ton of those doubled and twisted tweeds going down cheaper than ever.

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Comfortable, stylish and durable ulsters made to order of those double and twisted tweeds.

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Overcoats made to order superior to any house in town, and the largest stock of beavers, napes, and frizes to choose from.

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PRO BONO PUBLICO.

Moderation in Drinking.

DEAR SIGNAL,—I have just read a sermon said to have been delivered by a Dr. Towney, of Paris, Ontario. The Rev. gentleman seems to be one of those who take pleasure in using everything sinerely because it is one of God's creatures. Poisons of every name are just as much God's creatures as figs, and from his argument we have only to infer that we are in moderation and with thanksgiving, then all will be well. Query: what does he call moderation?

But the reading of that sermon recalls to my mind very painful reminiscence. Many years ago I attended a funeral at a small village on the Shiawaska river. In those primitive days of the early settlement of Canada, no gathering would take place without whiskey in abundance. This is one of the funeral refreshments, as they were called, consisting of three rounds of whiskey or brandy with bread and cheese, were about to be served. A friend of the deceased asked a minister present to ask a blessing before serving the refreshments but the minister respectfully declined doing so, saying that he could neither partake of such himself nor could he ask God to bless that which would send not a few of those present mad. Another minister present, on being asked, at once consented. The blessing was asked, but instead of a blessing, a few few years afterwards proved it to be a curse of the blackest kind, as two families could painfully bear testimony, even to this day—nearly thirty years after.

Now, let me look at the subsequent career of these two ministers. Both were married at the time I speak of. The "overly good one," as he was called, is alive to-day, and is at present on the superannuated list of old ministers. His wife and two promising sons have gone home, having lead useful and blameless lives, regretted and beloved by all who had the pleasure of their acquaintance, and he, (the aged father) loved and revered by all, is indeed a ripe sheaf fit to enter the mansions of glory. The less scrupulous has gone three years ago, to render an account of his stewardship to a just Judge. Of him personally I would say nothing, but just notice two incidents that came under my own notice illustrative of his theory and practice of taking all God's creatures with thankfulness. He was the father of a large family of sons and a daughter. Two of these sons, promising young men were killed while in a state of intoxication, one on a railway; the other was kicked to death by his own team while helplessly drunk. The young men had been taught at home both by precept and example that it was right in the sight of God to use the drinks (of course moderately.)

Dr. C., one of nature's gentlemen, possessed of a fine intellect and who had received a thorough training in the first universities in Scotland and finished in the highest university in Paris, France, became a victim of intemperance. His brother, head physician to one of the crowned heads on the continent of Europe, took him under his care, in hopes of breaking him from his fearful habit. After struggling for years with him, he came to the conclusion to send him amongst strangers, in hopes that this would do him some good, so he was sent off to America. He came to the township in which I lived. He became a member under the less scrupulous minister; his old habits soon showed themselves: in a short time he was a proclaimed drunkard; he lost his practice, which was a good one, for he had few equals in his profession. But the country could not afford to lose such a useful man—so kind, generous and gentlemanly when he was sober, and such a demon when drunk. The Sons of T. started in the village. It was then a novelty. Influential and kind friends waited on the Dr., and asked his assis-