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inside the gate ; and I thought d, a mighty angreat iron bar the outside, and of fire, " Doom. e months." Then was si'ent, except y and shouting the city walls. journed through elieve my eyes. iled everywlere. ity the penitenoccupants. The cre idle. Judges h nothing to do. Iany great buildd with crimina

were turned into manufacturing est ablishments. Just about this time the President of the United States called for a Day of Thanksgiving. I attended services in a Presbyterian Church.

The Preacher dwelt upon the changed condition of affairs. As he went on and depicted the great prosperity that had come to the country, and gave reasons for great thanksgiving, I saw one old deacon clap his handkerchief over his mouth to keep from shouting right out. An ancient spinster who never did like the Methodists—a regular old blue-stocking Presbyterian-couldn't hold in. She expressed the thought of every heart by shouting with all her might, "Glory to God for Ingersollville!" A young theological student lifted up his hands and devoutedly added "Esto perpetua." Everybody smiled. The country was almost delirious with joy. Great processions of

singing, We'll not give up the Bible,

children swept along the highways

Vast assemblies of reformed inebriates, with their wives and children, gathered in the open air. No building would hold them. I thought I was in one meeting where Bishop Simpson made an address, and as he closed it a mighty shout went up, till the earth rang again. O, it was wonderful! and then we all stood up and sang, with tears of joy,

All hail the power of Jesus' name ! Let angel's prostrate fall; Bring forth the royal diadem, And crown him Lord of all.

The six months had well nigh gone I made my way back again to Ingersollville. A dreadful silence reigned over the city, broken only by a crack of a revolver now and then. I saw a busy man trying to get in at the gate, and said to him, "My friend where are you from!"

"I live in Chicago," said he, "and they've tazed us to death there; and I've heard of this city, and I want to go in and buy some real estate in this new and growing place."

He failed utterly to remove the bar, but by some means he got a ladder about twelve feet long, and with its aid, he climbed up upon the wall. With an eye to business, he shouted to the first person he saw:

"Hallo, there !-what's the price of real estate in Ingersollville?" "Nothing!" shouted a voice; " you can have all you want if you'll just

take it and pay the taxes." "What made your taxes so high? said the Chicago man. I noted the answer carefully: I shall never forget

"We've had to build forty new jails and fourteen penitentaries—a lunatic asylum and an orphan asylum in every ward; we've had to disband the public schools, and it takes all the revenue of the city to keep up the police force.

"Where's my old friend Ingersoll!" said the Chicago man.

"O, he is going about to-day with a subscription paper to build a church. They have gotten up a petition to send out for a lot of preachers to come and hold revival services. If we can only get them over the wall, we hope there's a future for Ingersollville yet.

Tha six months ended. Instead of opening the door, however, a tunnel was dug under the wall big enough for one person to crawl through at a time. First came two bankrupt editors followed by Colonel Ingersoll himself:; and then the whole population crawled through. Then I thought, somehow, great crowds of Christians surrounded the city. There was Moody and Hammond, and Earle, and hundreds of Methodist preachers and exhorters, and they struck up singing altogether,

Come ye sinners, poor and needy. A needier crowd never was seen on

earth before. I interviewed some of the inhabitants of the abandoned city, and asked

a few of them this question: "Do you believe in Hell?" I can not record the answers; they

were terribly orthodox. One old man said: "I've been there on probation for six months, and I

don't want to join." I knew by that he was an old Methodist backslider. The sequel of it all was a great revival, that gathered in a mighty harvest from the ruined City of Ingersollville.

A LEGEND OF PETER THE GREA BROUGHT TO MIND.

The legend of Peter the Great's an prenticeship is brought to mind by little story which is told by the Phil delphia Times. In August last a qui looking Russian of the blonde type ar plied at John Roach's shipyard at Che ter for work. August Bluminer wa the name he gave, and previous to goin there, he said, he had been connected some capacity with the Russian frigat Craysser, which had a few days befor OH of the General Conference of the left Cramp's shipyard, where it ha been lying some time for repair Bluminer could speak tolerably god LIFAX, N.S. JULY English, and seemed quite easy on th matter of salary, telling the ship-buil er that wages were not so much a object with him as the acquiring of knowledge as to the American method of building ships. He was in the employ of kis own government, he said, and received a regular salary from it. Mr. Reach placed him in the machinist's or erecting department. There he worked about three months. In October he gave up his situation and left the town, and his companions had already forgotten him when it was announced that a Russian naval construc. tor in this country was in active communication with the Russian minister at Washington, and with his own government, in reference, it was believed, to fitting out American ships for

shipyard. THE "Spiritualists" have their small troubles. A recent grief arises from the different versions which are given through different "mediums" of the present opinions of the eminent dead. A curious little incident has given a piquancy to this form of adversity. The spirit of A. A. Ballou has recently apologized through a Mrs. Richmond, " withdrawing words that might implicate certain gentlemen in unfairness.' The Religio Philosophical Journal says, however, that "leading Spiritualists, who are in close private communion with the spirit world, assure us that they often receive messages purporting pense. to come from some of the spirits whose names are associated with Mrs. Richmond's mediumship, and that the teachings they receive from them on the subject now in controversy are entirely at variance with those taught through Mrs. Richmond." We have not looked upon Mrs. Richmond's teaching; but we are sorry to have any doubt cast upon her statement, (or Mr. Ballou's) that he has apologized.

cruisers. Incidentally it was mentioned

that he had been employed at Roach's

WHEN Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day with and for each other. This practice they kept up, when opportunity offered, to the end of life. Mark the result. When an old man, Mr. Newton remarked: "My wife and I shall soon celebrate the jubilee of our marriage; and I know not that, during these fifty years, any unkind look or word has ever passed between us."

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AMERICAN APPRECIATION OF CANA-DIAN REMEDIES .- A wholesale iron merchant of Boston, Mr. Wm. P. Tyler, of the firm of Arthur G. Tomkins & Co., lately got his ankle sprained and knowing the value of GRAHAMS PAIN ERADICTOR in such cases send for a supply, which he writes soon cured him. He gave a bottle to a friend suffering from the same complaint who found similar results from its

An oriental traveller describes this busy seene, witnessed on historic shores: "Our steamer landed on a beach which was the port of Antioch, where the disciples were first cealled Christians. There was no town at the water's edge, no people, no wharf. The passengers and the merchandise were put ashore in lighters, which ran up into the sand. A troop of camels, with their drivers, lay on the beach, ready to transfer the goods into the interior. Among the articles landed were boxes marked Dr. J. C. AYER & Co., LOWELL, Mass, U. S. A.,' showing that they contained medicines and whence they came. These with other goods were hoisted on the backs of camels, for transportation to Antioch. Thus the skill of the Wesf sends back its remedies to heal the maladies of populations that inhabit those eastern shores, whence our spiritual manna came." -Windsor (Vt.) Chronicle.

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At. 8.00 p.m. (Express) from St. John and Intermediate Stations. At 9.15 a.m. (Accommodation) from Truro and Way Stations.

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