

there was a year ago. It seems to be with some kind of mania that must have its course. Of late, the disciples of spiritualism have divided into two meetings, the larger portions neglecting the Bible as inspired, the seeders still retaining the Bible as of an origin above created spirits.

Several works against Spiritualism appeared within a year or two. The last one that has fallen under our notice is by W. K. Gordon, D. D., of this city, from the house of M. Scribner. It is probably the most elaborate performance on the subject. It gives a history of modern spiritualism, then subject its claims to the scrutiny of three tests, the first, that of actual observation, the second, the internal evidence of its teachings, and the third, the Bible, and finds these claims invalid; it shows the new system subversive of Christianity and heathenish. It concludes that its origin is wicked spirits. The source of this work will commend the investigation of the subject to many who otherwise would consider it too frivolous for notice.

Canada Correspondence.

MONTREAL, C. E., Dec. 17, 1856.
MR. EDITOR.—Permit me to add a word or two to my remark last week on the effort of the Regular Baptists to establish a Seminary of Caringin Canada West. Last month an Education Convention was held in Brantford. A Theological Seminary is to be added to the other in the course of time; meanwhile it is resolved to endow half a professorship (\$11,000) in Rochester University, the money to be refunded in ten years. The estimated cost of the buildings requisite is \$2,500. "A Scholarship and Guarantee Fund" it is proposed to raise by the sale of scholarships of \$20 each.

The subscriptions towards the further endowment of McGill College are progressing satisfactorily. Several thousands have been added to the sum named in my last. This is very gratifying to the friends of this excellent institution, which is destined to influence the future of Canada very largely. The present management of McGill College merits, and I believe secured, the confidence of the community. Its pecuniary affairs being settled, it is hoped public patronage will enlarge its sphere of usefulness tenfold.

On the morning of Wednesday last the Episcopal Cathedral in this city was destroyed by fire. The origin is unknown. The tall spire wrapped in flames shown forth in the dim moon light, an impressive sight; but many a laborer as he gazed upon it sighed at the loss of his time-piece. A valuable town clock had long occupied the spire, and its loss is severely felt by many who depended upon it to ascertain the hour. Personally I heard more regret expressed for the destruction of the clock than of the building—a proof of selfishness certainly; but showing the value attached to Christ's Church Clock. The Cathedral and its appurtenances, were well insured.

From time to time complaints are made by ministers of the dishonest treatment they receive at the hands of their brethren. The laxness of view entertained by many, who claim to be men of probity, respecting their obligation to pay their subscriptions to the support of the Gospel, is only equalled by a similar laxness in the payment of newspaper subscriptions. I hope, Mr. Editor, that your list of subscribers contains very few such. A recent number of the *Canada Christian Advocate* has a letter from an Episcopal Methodist Minister, in which he states that he has lost during twelve years two thousand five hundred dollars, the difference between the amounts promised and paid! In fourteen years of Ministerial labor he received his salary only one year! Such dishonesty is very unseemly in the church of Christ, and may provoke the inquiry: How dwelleth the love of God in such men?—But it is sometimes said: The preacher of the gospel must not look for his reward on earth. We will be rewarded in heaven. Even so; but it is not in heaven that dishonesty is rewarded, Christ was delivered by the determinate counsel and foreknowledge of God, but he was crucified by wicked hands. It went concerning the son of man as was determined, but there was a woe pronounced and executed against his betrayer. It may be the lot of Christian ministers to be defrauded; but they who perpetrate the fraud will not pass unpunished.

In a former letter I referred to the wreck of the schooner "Niagara" at Port Hope C. W. A very affecting account has appeared in the papers, quite as thrilling as any tale of imaginary distress. The efforts made to release the crew were for a time without success; but at length a large boat, by almost superhuman energy and perseverance, succeeded in reaching the wreck, and saving the sufferers.

The Toronto *Globe* contains a detailed statement of the Industrial House of Refuge, established only three years ago, for the recovery of fallen, and degraded women in that city. Already considerable good has been accomplished; and the lowest have been reformed, much to the surprise of many who can hardly credit the possibility of such a transformation. Instances are given, fully substantiating the value of the Institution.

The attention of the public is being drawn to the fact that in Montreal we have two volunteer Militia Companies composed entirely of Irish Roman Catholics. We have thus as the basis of these organizations, in addition to nationality, sectarianism. As the Militia force is under the patronage of government, the fact assumes an important magnitude. Ought government to authorize such companies? It has been well asked, if in case of another Gavazzi riot these companies were called out to suppress it, would they be likely to afford protection to a Protestant population?

The last "True Witness" informs its readers that "Protestantism is the parent of pauperism." This is something new. Perhaps we shall be favored with some statistics to establish the point, in a future number; meanwhile we have our doubts. I should like to see the facts brought out.

A call has been issued in this city for a Niagara sympathy meeting, to be held in the Tabernacle on Saturday evening.

New York, Dec. 18.—The counting-room of Carr, Bennett & Co., Water Street, was robbed yesterday, of a trunk containing \$30,000 in bills.

The Intelligencer.

SAINT JOHN, N. B., DEC. 26, 1856.

End of the Volume.

This number of the "Intelligencer" closes its third volume, (weekly.) One semi-monthly volume was published previous to our weekly issue, making in all, four volumes now published. With the close of this volume, the subscription term of a large number of our subscribers also expires. Some have already renewed for the next volume, and others doubtless will at the earliest opportunity. Some stoppages will of course take place. Irregularity of delivery through the Post and Way Offices, is a serious injury to newspaper circulation, and blame frequently is attached to the publishers, when it belongs somewhere else. We regret that serious complaints of irregularity have reached us of late from several quarters, and which, if continued, will demand severe animadversion. Several causes may contribute toward the reduction of our subscription list for a while, but we have every confidence that a short time will give us more than we will lose. Our net gain during the last year was about five hundred. With those who may discontinue the "Intelligencer," we part on the best of terms. We feel that we have done our duty, and that in no instance during the year have we violated a single pledge made to them, nor marred in the least degree the religious character of our paper. If we have differed from them in our views on those great questions which have agitated and excited the public mind, we could not help it—we weighed them in the balance of morality and religion, and then gave our judgment on their characters. And now with the confidence of one who feels that he has done his duty, we are ready to abide the issue to ourselves and our paper. We shall be sorry to part with any of our readers. The effect that a few stoppages—or even a few hundreds—will have on the financial affairs of our office, will be but a mere trifle, scarcely costing us a thought; but we shall regret being deprived of our weekly visits to them, and of the pleasure of speaking through our columns to their families and households on the momentous subject of the soul's salvation. Whether this shall be the case or not, is, however, not for us to determine, but them. We sincerely thank the many friends who have given us words of encouragement during the year just closing—and from the depth of our soul we forgive any who may have slandered our name, or injured our interests. We have sought the welfare of all men, if we have erred in carrying out our purpose, we solicit forgiveness—if we have been misunderstood in our aim, we freely forgive. Whatever may have been wrong on either side we wish from this hour to be buried in oblivion. We still feel that we are in the path of duty in the publication of the "Intelligencer," and that God has been with us. The assurance of this is more to us than everything else. "If God be for us, who can be against us?"

Close of the Year.

This number of the *Religious Intelligencer* will not have reached all its subscribers until after the close of the year. We have struck the last hour and the last moment of 1856. A few days ago it was ushered up amidst the joyful acclamations of millions, freighted with the fondest anticipations and brightest hopes. It goes out laden with blasted expectations and withered joys. It came in young, vigorous, and hopeful—it goes out aged, infirm, and despairing. It came in with songs, it goes out with sighs. Such too forms a part of the history of every past year, and yet how few learn lessons of wisdom therefrom. Multitudes worshippers, pleasure seekers, and world lovers, still look to each succeeding year, and on the ruins of hopes shattered and crushed by the past, they build others for the future, until a hurricane from God sweeps them away, and they which have seen them say—Where are they? Could this part of the history of the year just closing be written, it would be a volume of sighs and tears, of broken hearts, and premature deaths—it would be such a book as devils would love to read. And it is written! In the records of eternity—in the "books" that "will be opened" when the dead small and great will stand before God. There will be found the wicked devices of him who has plotted on his bed how he might defraud his brother. There will be marked out with unerring precision the track of the vile seducer, while like a hound he has hunted his prey—there will be recorded the wasted hours in midnight revelings—the "foolish talking and jesting"—the "evil speakings and surmises"—the oppression of the poor and the sighing of the needy. The present has been the seed time—then will be the harvest; here we have been sowing—there we shall reap, and every man will be rewarded as his work has been. The years then, that are past are not gone forever—they will come back again—not in their days and months, but in the records they have made for the Judgment. And if this be the case, how important that we should live to the glory of God! One thing is certain that mere worldly hopes though realized, can never fill the human soul. We may anticipate in their attainment much happiness, but a worm is at the root, a poison is hid within, and the happiness that we associated with them is our anticipation is never realized. The soul can find happiness in God alone. The image of Deity was its original element, and since that was defaced by sin, it has been wandering like an unblest angel over the earth, seeking rest and finding none. In Jesus Christ alone, who is the image of the invisible God, can rest or happiness now be found.

Have you, dear reader, been seeking yours in Him during the year just closing? Have your affections been on things above, your conversation in heaven—your life hid with Christ in God? Or, have you been seeking happiness in things on earth—with affections glued to dust—your conversation here and your life sensual and earthly? If the latter has been the case, the remembrance of the past affords you but little pleasure. Every pleasing remembrance has its dregs, and forgetfulness would be the greater joy. Not so, however, if you have been labouring in works of faith, and labours of love—if the interests of

Christ's Kingdom and the welfare of your fellow men have been your chief interests—if you have made the poor glad, and blest the home of the fatherless. Though with the utmost that we can do, we may only say that "we are unprofitable servants," nevertheless the savor of a life of faith is sweet even in its remembrance.

The year 1856 has not been so eventful in the history of the nations as either of the two preceding ones. Although it cannot be said that peace and quietude absolutely reign, yet war and bloodshed have ceased, for which thanksgiving to God are due. The pestilence has not visited our own fair portion of the globe as it did so recently, and other calamities of magnitude we have been spared; but yet how much has occurred to make the hearts of many sad during the year—how many households have lost a member—how many familiar voices are no more heard—and familiar countenances are no more seen. Death marks them—the grave has swallowed them, and worms feed upon them. Of them it is now said, as it soon will be of the year—they are gone! Let the living lay these things to heart, and in them hear a voice saying unto them,—"Be ye also ready, for in such an hour as ye think not, the Son of Man cometh." To those who have misimproved the year, we say—redeem the time. If God spares you to enter upon another year resolve to begin it well. Among the ordinances that God gave to Israel was the offering of "first fruits," which was the presentation of the first fruits of the wheat harvest. On this occasion the people went up to Jerusalem in solemn procession carrying their offerings of first fruits; many in baskets richly wrought, and ornamented with flowers, which were solemnly presented in the temple. This secured God's blessing on the whole harvest. Should we not offer as the first fruit of the New Year—its first day? Should we not solemnly consecrate ourselves to God on that day, and let the renewal of that consecration be the first act of every subsequent morning. Then would God own and bless us, and the year would not be one of withered hopes and joys.

The American and Foreign Bible Society.

The following statement of the operations of this Society has been forwarded to us by a friend in New York for publication. The narrative of the progress of God's word among the benighted, cannot be otherwise than interesting to every Christian reader.—Ed. Int.

The stated monthly meeting of the Board of Managers was held in the Bible House 117 Nassau Street, New York on 4th inst., the Rev. Dr. Welch presiding. Ninety-six Colporteur Reports for the last two months gave the following summary: 18,074 visits from house to house for Bible readings and prayer; 1,071 of these visits were in families without any part of the Bible; 1,481 persons induced to attend public evangelical worship; 663 children and youth's brought into Sabbath Schools; 810 sermons preached and public addresses given; 890 prayer meetings and Sessions of Sabbath Schools held; 651 visits to vessels and for seamen made; 206 hopeful conversions, and 150 persons baptized.

The Rev. James N. Cusick, an Indian Baptist Minister, settled over his own countrymen of the "six nations" at Grand River, Canada West, was present at the meeting of the Board and gave an interesting account of the progress of Christianity among the 12,000 of these "red men of the forest" to whom he preached. His Church in different branches number 500 communicants, 55 of whom he has baptized the present year. He solicits aid of the American and Foreign Bible Society to revise and publish a new edition of the New Testament in the Mohawk tongue, this being the only part of the Word of God translated into that language, and his people of "The Six Nations" being unable to understand it in any other dialect of the Indian tribes. The subject was reserved for consideration at the next meeting of the Board.

Of the 10,000 New Testaments appropriated by the Board for gratuitous distribution among the colored population of the South, grants upon application for three churches numbering 529 communicants among the plantations of Northern Alabama, have been made during the month.

There is a great work of grace in progress in connection with the Colporteurs in New Mexico, and among a number of converts there is a Navajo Indian living in the family of Colporteur Chavez. This is the first convert among that most powerful of all the wild tribes of the West, for whom no evangelical efforts of any kind is being made.

There were forty-two applications for appointment as Colporteurs before the Colportage Committee, but they were all deferred for the present owing to the state of the Treasury. One of these is a devotedly pious Italian, formerly a Catholic priest, thoroughly educated at the College of the Propaganda at Rome, and more recently a student for five years in one of our best American Theological Institutions. His conversion to Baptist sentiments is recent. He now desires ardently to become a Bible reader Colporteur to the 5000 of his Italian countrymen in the city of New York, that God may save the souls of these patriot refugees, and from among them raise up those that shall carry the gospel to the eternal city as soon as he in his providence may open the door for this Bible reading Colportage theme. How sad that cases like these must be deferred for the want of \$400 each for their yearly support! The 70 Colporteurs of the society require in regular monthly or quarterly payments the sum of about twenty-three thousand dollars for their salary alone, over and above their entire expenditure of the Society for publishing more than one hundred thousand copies of the word of God yearly, for circulation in different languages at home and abroad. The receipts into the treasury of the Society were reported to be in advance of any previous year at the same date, but still only sufficient to meet drafts for the Society's greatly extended work. What individual or church will send the American and Foreign Bible Society, 117, Nassau Street, New York, \$400 for the support of one of these Colporteurs? Who will send one-half, or one-quarter, or one-eighth of that sum, and if not all at one time, it could be remitted in quarterly payments on the last day of the months of December, March, June and September. This work should have a place in the heart and prayers and purse of every Christian who loves the souls of his fellow men.

Spirit Rapping.

We rejoice to know that this miserable delusion has not found a very genial soil in this Province, and we are not aware of its being fruitful in any community where our paper circulates. In New York, however, it has its devotees, and it is well to keep advised of its evil character and tendency. The following article on the subject was written for our columns, and sent to us by the Rev. D. M. Graham:

"WIZARDS THAT PEEP AND THAT MUTTER."
What in these days is called "spiritism," "communication with spirits through mediums," and so on, and which is supposed to be new, is nearly as old as time itself. In the times of Isaiah, to which the above caption from Isaiah, eighth chapter, alludes, those who had so far departed from God as not to expect any communication from Him, sought communication through mediums, with departed spirits. The fact is, man one way or another, seeks communion with the world of spirits to gratify a primary want of his nature. What is for us in the great hereafter? Who can let his soul rest over such a question? None, till sunk to the lowest depths of animism.

True religion assumes there was a reliable and legitimate mode of holding communion with the spirit of the world; assumes that messages were sent across the mighty chasm which separates us who are yet at this tabernacle, from the world to which departed spirits have gone. True religion assumes, further, that these messages were sent as a general thing, through "mediums"—that God, in spirit form, spoke through human beings; that the mighty spirit of God took possession of a human mind and body, and made the individual the channel of communicating messages to those who were yet in the body. In the time of Isaiah all this could be said in the present tense, with out qualification. "The Lord," said Isaiah in this very eighth chapter of his prophecies, "the Lord spoke thus to me with a strong hand." This "strong hand" indicates his sensation while speaking under inspiration. It was as if a strong hand was laid upon him, compelling every word, yes, every very thought.

This mode in all probability was generally known to the people of those times. Those who were bent upon a life which rendered these messages from God disagreeable to them, underwent, through a similar mode, to obtain messages from the world of spirits—messages that would accord with their sinful state. Saul's case is, in point as well as that of others, familiar to all readers of the Bible. For this purpose they sought persons who could throw themselves into a state similar to that trance state in which true prophets usually were, when under the power of inspiration. They are spoken of as these "that have familiar spirits." The Hebrew word is the same as that which in Job 32: 19, is translated "bottles," that is, they were considered persons into whose bodies came the spirits of the departed, as a bottle holds liquid; they were, in fact, "mediums," in the sense in which that word is now used on this subject. The wizards differed only as to the mode of causing "the spirits" to come into their bodies. Their mode was that of incantation, to which the words "weep and mutter" allude. There is "spiritualism," new and old, to be traced without doubt to man's attempt to substitute a religion in opposition to God. This subject is so suggestive that it tempts our pen to great lengths, but we must pause, at least for the present, with a single reflection of a practical bearing.

Admitting that spirits really come into these "bottles," and these "wizards that peep and that mutter," they are, by their own showing, both in wisdom and power inferior to God. If so, they cannot know all things. On such a basis no permanent peace can be built for man who is not satisfied till he receives messages from God, infinite in power, wisdom, and goodness.

Post Office Irregularities.

We have just received a line from our Agent in Woodstock, informing us that the package of *Intelligencers* for that place, has only been received once during the last three weeks. The number of papers forwarded in this package is sixty-six, and its loss is a serious disappointment to our subscribers there. We are assured by our printer, Mr. G. W. Day, that they were deposited in the Post Office here as usual, well wrapped, and also tied with twine; and Mr. Howe, the Post Master, informs us that they were, or should have been, put into a bag for Woodstock, which should not be opened until it arrives there. Hence it appears they could not have been put into this bag, or else it must have been opened, and the package taken out after it left St. John. Which of these causes has prevented the regular delivery of our papers in Woodstock, we are of course unable to tell. We regret that during the last few weeks, numerous complaints have reached us relative to the irregular delivery of our papers in different parts of the country.

We this week had returned to us a large package, sent by express, and properly directed to Class Kiddier, Esq., Bridgewater, via Houlton, which had been going the rounds of Nova Scotia for nearly four weeks. We have learned that at some of the Post Offices in the country, large numbers of the *Intelligencer* are sometimes received, which belong to an entirely different part of the country. This must be the result of carelessness, or what is much worse, a disposition to injure the circulation of our paper. Very few complaints of this kind were made to us, until recently, and we are constrained to believe that there is a wilful disposition somewhere to annoy us, and injure our circulation. We trust our subscribers who may not receive their numbers regularly, will be patient a short time, and see if the real cause cannot be brought to light, and in some way removed.

To CORRESPONDENTS.—"C. F."—We are reserving your letter for our first number in January. We should like to have something from you every week.

"AMICUS."—We shall endeavor to publish your article in our next.

"G."—The poetry you send us is not original. We will find space for it soon.

"ELDER D. ORAM."—Your communication will appear next week.

The inhabitants of Chatham Miramichie are taking steps to have the town lighted with gas.

Young Men's Christian Associations.

At the Convention of Young Men's Christian Associations held in Montreal in June last, a central committee was appointed consisting of several gentlemen selected from different Associations, to whom were intrusted all business of the Confederation, printing Reports, &c., and who should also collect and publish such information on the state of the Associations as might be necessary. We find by a circular issued by this Committee that E. E. Lockhart, Esq., of this city has been appointed to a district of correspondence, embracing Nova Scotia, New Brunswick, Newfoundland, and P. E. Island. Mr. Lockhart is one of the Vice Presidents of the Association in this city, and we presume, is well qualified to fill his new appointment in connection with these institutions.

Montreal Railroad Celebration.

The following description of the drunkenness and riot which marked the termination of the recent great Railroad Celebration at Montreal is from the *Canada Christian Advocate*, and shows the evil consequences of admitting liquors at dinners and parties:—

"But for ourselves we cannot write about this banquet, without feelings of melancholy and grief. The disgraceful termination of the affair has been tarnished over with the utmost nonchalance. But there exists no reason why we should keep silence, or gloss over the excesses of the occasion. We had protested against the use of wines at the banquet, and forswore the evils which must inevitably follow if they were provided. In consequence of their introduction we did not partake of the banquet, but we felt that we had a public duty to perform and resolving to 'see for ourselves,' what would be the effects of a champagne banquet, we proceeded to Point St. Charles toward the close of the proceeding. On our way thither we met scores and hundreds returning, many of them much the worse for liquor. We seemed almost alone going to the direction toward the banquet, and were hailed by some who asked and guessed our object.

On arriving at the entrance, we were politely assured by the doorman that there was yet plenty to eat and drink. We proceeded to the banquetting room and found its decorations and arrangements most beautiful and profuse. The toasts of the day were in progress. But the noise and confusion were almost distracting. There sat the Governor General, with the Anglican Bishop of Montreal on his right. Some one was attempting to make himself heard but that was impossible; and how the reporters caught anything intelligible is more than we can imagine. The pressure toward the central table was terrible. Hundreds of noisy guests mounted the adjacent tables, and not being made for platforms, or constructed to bear so great a weight, one or more of these gave way, and down came the mass with one terrible crash. The shouting and yelling which followed was frightful—the race and roar of the trampled fugitives, together with the breaking of crockery and glassware, increased the tumult of the occasion, and rendered the scene one to be remembered.

"Reason seemed to have fled. Champagne had done its work, and it would require the pencil of Hogarth or the pen of Dickens to picture the mélange of humanity and brutality. Taking a stroll among the tables, away from the din and noise, there were many who seemed to have gone thither to indulge the propensity for drink, and so, bottles partially emptied supplied the cravings of appetite, and the sad work of excess went on. To say, as one writer has done, that there was 'no excess,' is positively false. That there was no more than might have been expected under the circumstances, is freely admitted; but that is saying but little favorable to the good sense of those who made provision for the gratification of false and delusive tastes. They have been accessory to a course of events which has thrown back the temperance movement some years, and the disgrace of which can never be wiped away. We are persuaded that from that day the downfall of many will be dated. Many professed friends of morality do not take the same view of this affair that we have done, and some in their weakness or wilfulness have gone so far as to say that a few temperance fanatics have misrepresented the facts and exaggerated what occurred at the banquet in order to verify their own predictions, or to gather arguments to strengthen their position.

We repudiate all such allegations and motives. We declare that the banquet was a splendid affair, but its splendor was marred by gross intemperance, and by the so called moderate drinking of hundreds who seldom take any liquor as usual, well wrapped, and also tied with twine; and Mr. Howe, the Post Master, informs us that they were, or should have been, put into a bag for Woodstock, which should not be opened until it arrives there. Hence it appears they could not have been put into this bag, or else it must have been opened, and the package taken out after it left St. John. Which of these causes has prevented the regular delivery of our papers in Woodstock, we are of course unable to tell. We regret that during the last few weeks, numerous complaints have reached us relative to the irregular delivery of our papers in different parts of the country.

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DOMESTIC.

The steamer "Admiral" left St. John on Tuesday last, on her last trip for this season.

FIRE.—The dwelling house of Mr. Samuel Rockwell, Jacksonville, was completely destroyed by fire on Sunday night last. We understand that nothing was saved.—Woodstock Sentinel.

We regret to report the total destruction by fire of Christ Church Cathedral, at Montreal. The loss is estimated at £30,000 of which only £17,000 is covered by insurance.—Church Witness.

APPOINTMENT.—Mr. Wm. Clawson has been appointed by His Excellency the Lieutenant Governor in Council, Clerk to the Controller at St. John.

ANOTHER RAILWAY OPENING.—The Calais and Baring Railway was opened to Lewy's Island, on the 27th of November last, a distance of about 22 miles. This was a great day for Calais. The public had a ride and a dinner at the head of the road. The City of Calais will now be a competitor with Baginor for the trade of Aroostook.—State of Maine.

THE GREAT BRIDGE AT MONTREAL.—The immense structure forming part of the Great Trunk Railway of Canada, has been pushed forward with considerable energy this summer by A. M. Ross, the resident engineer, but even with the greatest efforts, it is believed that it cannot be completed within two years. And when its gigantic proportions are taken into consideration this will excite no wonder. The masonry work alone will amount to 28,000,000 cubic feet, and the iron tubing will weigh 11,000 tons. When completed it will be the greatest bridge in the world.

FIRE ON SHIPBOARD.—On Friday morning a fire broke out in the cabin of the bark Ann Archibald, of Windsor, lying at Sand Point, Carleton, which was not got under until considerable damage was done to the vessel. The city engines were early on the ground, and were worked with the usual energy displayed by our firemen.—Nbr.

We understand that in pursuance of an Address to the House at the last Session, moved by W. E. Perley, Esq., an expedition was made of the road from the Douglis Valley to Fredericton, crossing the South Branch of the Oromocto, near Hart's Mills, and that the line has been found very favorable. As this road will avoid the expensive bridge at the mouth of the Oromocto, which is now very much decayed, it will probably be adopted as the Great Road to St. John, as it is said to be considerably shorter than the present line through Lincoln.

The expense of maintaining so many bridges is becoming a matter of serious consideration, and Mr. Perley has shown a praiseworthy zeal in the matter which ought to be followed by other counties.—Head Qrs.

PROVINCIAL APPOINTMENTS.—Geo. Kerr, George L. Hatheway, Charles Perley, Hugh McMonagie, Esquires, and Professor James Robb, M. D., to be Commissioners in pursuance of an Address of the House of Assembly, to report as to any improvements that may be deemed advisable in the application of the present Grants to Agricultural Societies to objects likely to produce more permanent and advantageous results than heretofore to the Agricultural Interests of the Province.

John C. Vail, Esq., to be Registrar of Deeds for King's County, in the room of Thos. C. Sharp, Esquire.

UNITED STATES.

John C. Sanford, assistant Postmaster at Florence, Oacida Co., was arrested on Saturday for mail robbery. The arrest was made at the request of Mr. Hulbrook, of the Post Office Department.

The Newburyport Railroad Company held their annual meeting at Georgetown, on Monday, and re-elected their old Board of Directors. They represented the Corporation as being in a flourishing condition, the receipts of the year having been \$55,000, which was an increase of 27 per cent. on the present year. The freight increase from the Bradford depot, has been 300 per cent. in the last twelve months.

The trial of Huntington, the great Wall Street forger, commenced yesterday in the Court of General Sessions at New York, before Judge Rapron. The Express says the prisoner paid extra attention to his toilet before leaving the Tombs, and appeared in Court, in the most exquisite style. There was a tremendous rush to see him by the "outside barbarians."

The Trenton Republican says that a count was visible in the western heavens on Saturday evening. It presented a very fiery appearance, and was gazed on by a dumber of citizens.

RAILROAD DIVIDEND.—The Boston and Worcester Railroad will pay on the first of January next to holders of stock on the 18th inst., a semi-annual dividend of four per cent.

In some parts of Wisconsin snow is drifted ten feet deep, burying the track of the railroad from Jonesville and stopping trains and mails.

DR. E. N. KIRK GOING TO PARIS.—We understand that Dr. Kirk, of Boston, has accepted the invitation of the American and Foreign Christian Union to visit Paris, for the purpose of establishing and aiding upon an American Protestant Church in that city. The means for purchasing land, and for building have been liberally provided, and Dr. Kirk proceeds immediately to this important field for which he possesses rare and admirable qualifications. For his great success he will enjoy the prayers of thousands of Christian friends in this country.

MURDER OF A PRISON KEEPER IN BOSTON. On the morning of the 14th, as the convict of the Massachusetts State Prison were leaving the chapel after attending divine service, a prisoner, named James Magee made a deadly assault upon Galen C. Walker, the Deputy Warden of the prison, which resulted in the immediate death of the latter. Magee stepped from the ranks and landed a blow on Mr. Walker, who stooped to receive it, when Magee sprung upon him and plunged a short knife into the left side of the neck of his