

and intercourse, the whole incongruous mass of humanity is being harmonized.

**Another sign is found—**

**IN THE ACTIVE BIBLE OPERATIONS OF CHRISTIANITY.**—Two large influential and permanent societies represent the Protestant world in this department of benevolence: the "British and Foreign Bible Society," of England, and the "American Bible Society," of the United States. Under the direction and supervision of these societies, the work of publishing and circulating a vernacular Bible for all the nations of the earth, is rapidly progressing.

And with their increasing facilities from year to year, we may hope much from these agencies in the spread of the gospel, and the speedy conversion of the world.

Here our denominational religion unites its energies and with its congregated forces lays hold upon this mighty lever, for the total downfall and demolition of every impure faith and false religion.

And among the rapidly rotating wheels of God's scheme of mercy toward mankind, this may be ranked as one of the most important.

**The last sign we notice is—**

**THE SPREAD OF THE ENGLISH LANGUAGE.**—We quote here a late writer: "The spread of the English language is a remarkable fact in the providential dealings of the Most High with mankind. Its study is increasing all over Europe. It is the mother tongue of the United States as well as of the British Isles, and prevails over the whole of the vast colonies of North America appended to the British crown. It is the language of many of the West India islands, and is heard more or less in the centres of commercial activity in South America. It is the tongue of the infant empires of Australia, Van Diemen's Land and New Zealand, and appears destined to over-spread the whole Polynesian Island groups. From the Cape it is moving upward to the interior of Africa; and into whatever part of the globe the English comes from the West, he will bring with him not only the merchandise, but the speech of his country. Along the Egyptian highway it is becoming a familiar sound. Throughout all India from Cape Comorin to the Himalayas, it is being acquired by the most active and influential of the native population; and in five of the crowded ports of China it is one of the dialects of every-day life. Thus is God putting it in the power of those that are given the Bible to the world to give their language also.—J. W. Caldwell in the N. Y. Christian Advocate.

## Gems for the Household.

### PARENTAL EXAMPLE.

"Don't mention her," was the wild ejaculation of a dying youth; and it was of a mother it was spoken! "Don't mention her," was his imploring request of any who, clinging on him and commiserating his helpless condition, would ask him why he did not send for his mother, to nurse him. "Don't mention her!" She has never been a mother to me. She does not deserve the name. Don't mention her!"

Here was an agonising picture. A young man struck down by disease, far from home, and depending upon strangers to do any little act of service for him which he required; and yet when her name which should have sounded sweeter than that of every other name, was mentioned, his earnest entreaty was, "Don't mention her!" Fathers and mothers, see that you treat your children so kindly and train them so well, and, above all, set them an example so beautiful and Christ-like, that they will always delight to think of you, and hear others speak of you with the best pleasure, and not with the bitterest sorrow or acutest pain.

### THE UNBLESSED MEAL.

Thirty years ago a little boy, the son of pious parents, was invited to spend a few days at the house of a friendly family. When dinner came on the table, Philip, though very hungry after his journey, could not be persuaded to touch a morsel of food. Again and again did they urge him to eat, and as often did he look wistfully at the contents of the table, but resolutely declined. At length the lady kindly inquired if there was any reason why he did not eat his dinner. Bursting into tears, and sobbing so that he could scarcely speak, he exclaimed, "You haven't blessed it!" That family ever afterwards asked the blessing of God on their food, and that little boy is now a missionary in Jamaica.

### A GOOD EXAMPLE.

The late Rev. John Angell James, at a recent Sunday afternoon service for the working classes held at the Corn Exchange, Birmingham, said, before he began his address, holding up a glass of cold water in his hand, "My friends, this is the only liquor I drink though I am an old man. I find that I can do very well with it. Oh, said he, 'I wish I could persuade you to leave off the use of that which leads to so much want and misery.'"

### A PORTION FOR GOD.

Many Christians may learn at least one lesson from the heathen. The Hindoos, when gathering in their harvest, before it is removed from the threshing floor, take out a liberal portion for their god. However poor they may be, however much in debt, they take out, first of all, their god's share. They are systematic in this. How many Christians there are who give God his share last!—How many there are who never give God a share!

### MUTUAL FORBEARANCE.

The house will be kept in a turmoil where there is no toleration. It was a man who was shown to feelings, no meek submission to injuries, no soft answer to turn away wrath. If you lay a single stick of wood in the grate and apply fire to it, it will go out; put on another stick, and they will burn; and half-a-dozen, and you will have a blaze. There are other fires subject to the same conditions. If the member of a family gets into a passion, and is let alone he will cool down, and possibly be ashamed and repent. But oppose temper to temper, pile on the fuel, draw in others of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will envelop them all in its burning heat.

### THE TWO SCENES.

"There are two scenes which haunt me," said a devoted Christian recently. "I was called in haste to see a man who was dying. He was rolling on his bed; there was horror in every line of his face. 'Oh, I can't die! I can't die! I can't go to the judgment!' he exclaimed, filled with agony. I spoke of Jesus to him, but it gave him no comfort, and soon his spirit passed away."

"It was a few days after that I stood beside another dying bed. It was a man who was dying. He was in great bodily pain; but there was a smile upon his countenance. 'Come, Lord Jesus! Come, Lord Jesus!' he said and died. They haunt me, I shall never forget them."—*True Journal.*

**Tobacco.**—In a "Soul-Prosperity" Dr. Mallary says: "I once heard a pious friend say that he came near losing his soul from his inordinate fondness for tobacco. With many this is an ungovernable appetite of the flesh that is indulged in at the expense of neatness and health and temper, and in the case of thousands of the professed followers of Christ, at a pecuniary expenditure quite beyond their contributions to the support of the Gospel at home and in heathen lands. It is to them an idol-lust, dear as a right hand, dear as a right eye. Is not such an indulgence dangerous to the soul?"

**TERMS.**  
The "RELIGIOUS INTELLIGENCER," is published every Friday, at Seven Shillings and Sixpence a year in ADVANCE. See terms to clubs &c., on last column fourth page.  
AGENT.—MR. WILLIAM CASE, Ambrotype artist is authorised to receive subscriptions for the "RELIGIOUS INTELLIGENCER."

## Religious Intelligencer.

SAINT JOHN, N. B., FEBRUARY 24, 1860.

### EVERY MAN IN HIS PLACE.

We believe it is a generally acknowledged axiom, that in order to insure success in any enterprise it is necessary to have "the right man in the right place." We believe that where combination or union is desirable or necessary it is a truth quite as self-evident that every man should be in his own place. This is especially true in the body of Christ—the church. The church is compared to a perfect human body; comprising all the various members, symmetrically set together, and forming a united whole. The derangement of the several members in a human body,—the hand being where the foot ought to be, the ear where the nose or eye should be, and other parts similarly distorted, would of course present to us the disgusting spectacle of a human monster, and render the members so misplaced, unfit for the uses intended for them in their proper place. A similar distortion in the body of Christ—the Church—is no less unseemly in the sight of the spiritual observer, than the former to natural eyes, while the disqualification of the members so misplaced for the offices and labours for which they were really intended is also quite as great as in the other case.

Every member of a christian church has a place—a right place; and in that place will not only be useful, but will retain the union of the body. The efficiency and union of the church are secure while each respective member occupies his proper place. Inefficiency and disunion are sure to follow the appointment of men to offices or places for which they are not qualified, or which from some defect in them, they cannot properly fill; and sooner still, will disruption and anarchy follow when a Korah aspires to leadership, or a Diotrephes seeketh for the pre-eminence. But few religious bodies perhaps exist, in which close observers have not seen evidences of the truthfulness of these remarks. Many a man that might have been useful as a layman, has been ruined by entering the ministry. In religious bodies where educational qualifications are but little thought of, this is especially true. Ordination is a dangerous rock to an ignorant man. Better, far better, avoid it, and do what good he can as a lay labourer. Occasionally there may be an individual found, whose extreme modesty and fear of being too fast, may keep him back from the place where alone he can be really useful. Cases of this kind, however, are far more rare than the former, and we think it is far better to be too slow than too fast.

There are few gifts in the church, but may with proper instruction and training be made useful in the public worship of God. But in this, as in everything else, there is time and place; and nothing will create disorder, or distort the body of Christ, and be more disastrous to the interest of religion than the improper exercise of gifts in the house of God. A gift charged with the Holy Ghost, and burning with love to God and to his people, can scarcely err, and will always be acceptable; but the mere sacrifice of duty or custom, is a dangerous service, and freezes more than it warms.

There is a time to preach, a time to pray, a time to sing, a time to exhort, a time for everything that will glorify God. There is also a place for every member of Christ's body, and it is only when each finds and fills his own proper place, in humility and singleness of heart, without jealousy or envy; without bickering or strife, that the church is in a state of efficiency and union. When this is the case, she will prosper. Let each one enquire for his own place, and seek grace to fill it well. Then he will find no time to set in judgment on others.

### MAN'S CONDEMNATION AND GOD'S APPROVAL.

There is sometimes a disposition on the part of some Christians to undervalue and despise the labours and zeal of others, because they are not of their mould; or because their peculiar exercises are not of so agreeable a character as they desire. In this, there is sometimes much danger of wounding some "little one;" or rejecting one whom Christ receives and loves. A circumstance has come under our notice which induces us to refer to this subject. We have just had an interview with an individual, who gives (in our opinion) satisfactory evidence of conversion; who owes, under the blessing of God, his conviction, and all his first awakenings of conscience, to the zealous and faithful warnings and exhortations of an individual, who has been for a long time a despised disciple, and whose reception in some quarters, at least, has been anything but Christian. Yet God has made use of him as an instrument to "save a soul from death;" a work which, perhaps, some of those who despised him have never been honored to perform. We think there are many cases like this. It is true the zeal and faithfulness of some persons are improperly directed; the want of correct judgment and understanding may cause the imprudent exercise of their care in some cases. But it is not always so. And where evidence of the love of Christ exists, and zeal for his glory, it is far better to give it proper direction than to suppress or reject it. We believe God looks with much more complacency on the individual who earnestly desires and labours to do good, though his efforts may often be ill directed; than upon him whose exercises are like the north wind,—whose cold and formal persuasions, unsustained by joys and hopes springing up in his own soul, are far more calculated to witness against religion than for it. Let no man condemn another for misdirected zeal, if it be in love. God may accept it, though we reject it.

**STEAM TO BOSTON.**—The Eastern City is to commence her trips between Boston and this port on the 19th of March, and the Admiral on the 6th of April.

## THE FIRST ENGLISH TRANSLATION OF THE BIBLE.

This was consummated by that man of God, John Wickliffe, A. D. 1384, four hundred and seventy-five years ago. At that time the art of printing was unknown, and the translation was in manuscript. Copies of portions of it, larger or smaller, and in some cases entire copies, were multiplied with astonishing rapidity, considering it had to be done with pen in the zeal of the Wickliffites; and before the enemies of truth were aware of the momentous fact, the work was in circulation for the first time, among the people, and the days of popery and ignorance generally were numbered. Like a clap of thunder from a clear sky did this event fall upon the Roman Catholic Church. It has since struggled intensely to prevent the circulation of God's word. It is painful to think with how much success it has labored, and yet there is joy in the thought that the friends of the Bible have accomplished so much.

In order to appreciate the fact above stated, it is necessary to glance at the history of the Bible up to that date. For twenty-five hundred years there was no written word of God, in any language. For this period God was pleased to communicate directly with His servants. About fifteen hundred years before Christ, it pleased God to give a limited revelation to Moses for the people. See Exodus xxiv. From this point copies of God's will to man were made by different persons, with the rude materials at their command,—the facilities of doing this important work increasing very slowly, as the number of sacred books increased. When the Saviour came, the Old Testament had all been written, and the different books collected. The books of the New Testament were soon created. They were collected, most likely, by the Apostle John, who was nearly one hundred years old when he died, in A. D. 94.

In Wickliffe's time, there were several manuscript versions of the Scriptures. The vulgar, or Latin version, was the most important one. But the Roman Catholic Church was now in great power, and the Bible was everywhere repudiated. It was a book comparatively unknown, and every conceivable folly was put forth by the emissaries of the Romish Church, as, and instead of, the truth of God.

Wickliffe was raised up for the defence of truth, from the bosom of the Church of Rome. It is not known where he found the Bible, for the priests were ignorant of it, as of most other books. But by some means he had stumbled upon it, was converted by it, and began to protest against the errors of the Church. He was persecuted and degraded, but all in vain. He finally made a complete and very good version of the Scriptures in English, from the vulgate, and unlike many of his disciples, quite contrary to the intentions of the Pope and Priests, and their sympathizers, in both Church and State, he died a natural death, on the 29th of December, 1384. He was performing divine service, in the church of Lutterworth, and was seized with paralysis, and in a few days expired.

It cost something to have a Bible in those days. To say nothing of the thirty pounds, equal to three hundred now, or fifteen hundred dollars, fifteen years' toil of a working man, supposing he devoted all of his earnings to it, it cost besides, and more, fines, and imprisonments and deaths. William Sawtre, the first man burned in England for the Bible, was the predecessor of many. Lady Jane Broughton, who was burned when eighty years old, the first female martyr in England, and the young lady, her daughter, who soon followed her to heaven in the same robe of flame, were only the worthy representatives of numerous females, of high and low rank, to whom the cost of having the Bible was their lives.—*Bible Advocate.*

### DENOMINATIONAL.

#### Free Baptist.

The fifth district of Free Baptist Churches held their annual meeting pursuant to appointment with the 1st Church at Springfield, commencing on Saturday last. The first service was conducted as a social meeting. The attendance was very good, and a gracious spirit of love and Christian union pervaded the entire congregation. In the afternoon the meetings were organized, with Elder T. Connor in the Chair, when the Reports from the Churches were received. Several of the churches of the district were not represented.—The most of those reported were by letter; some are in good standing, having had accessions during the winter, while a few others were low and scattered. Upon the whole the Reports were not as encouraging as we hoped to have heard. We feel that there is great need of greater devotion, and more practical piety in our Churches, and an increase of earnestness and faithful labor by our Ministers. In the evening brother J. F. Parsons, of Woodstock, (who accompanied brother Downey to the meeting) preached to a crowded house. Only about ten weeks since brother Parsons professed religion, in the revival in Woodstock under brother Downey's labours, and has at once entered the vineyard of the Lord. His soul is filled with love and zeal, and the cry of his heart is for God to save sinners. He preached a most stirring practical sermon, and we rejoice to see young men calculated to be useful, entering the ministry in the prime of life. May God make him abundantly successful.

On Sabbath there was preaching in the morning by G. A. Hartley; afternoon by Elder Downey, and in the evening by Elder Perry. The house was crowded to excess, and indications of revival were seen. In the evening several persons arose for the prayers of Christians. On Monday the business was attended to. Several Committees were appointed to visit different localities and aid in matters needing council. The circuit system received considerable discussion; all the Ministers present approved of it, but several of the churches do not approve of it. A Resolution was passed adopting the system of doing all business in our district meeting by a two-thirds vote, instead of unanimous vote as formerly. Another, highly approving of the "Intelligencer," and recommending all our people to exert their influence in extending its circulation. The business of this Session was not very important, but was done in good union and with despatch. In the evening G. A. Hartley preached again to a solemn and anxious congregation. Several of the ministering brethren held meet-

ings in the "Cove Meeting House." There is a good prospect of revival being enjoyed in this place, and we hope to hear of the conversion of many souls in this district.

#### Baptist.

The Rev. Messrs Robinson and Bill baptized ten believers on last Sabbath morning. Union-services are being held in Brussels and Germain St. Churches twice daily; and a very deep and solemn interest exists. The Visitor says:—

At these meetings it is no uncommon occurrence to see a dozen or more arise to request the prayers of the Church. Parents for their children, and children for their parents—brothers for sisters and sisters for brothers—young converts for their former associates in sin, that God may convert their souls, and others for themselves, that they may be delivered from the bond of guilt pressing upon their consciences and crushing them to the dust. In answer to the prayers thus offered, many are being brought from darkness to God's marvellous light.

The Rev. B. Scott, pastor of the Baptist Church at Parsborough, N. S. writes as follows to the Visitor:—

Our meetings for some weeks past have been deeply interesting. I have recently buried with Christ by Baptism, 19 willing converts who have been added to the Onslow Church, and the work is still progressing. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth sake."

#### Moody-Day Meetings.

The Moody-day prayer-meetings are still continued, without, we think, any diminution of interest. Many very fervent prayers are being offered up for the outpouring of the Holy Spirit, and God is evidently hearing and answering.

#### UNION MEETINGS IN CARLETON.

At the noon-day meeting on Saturday last, Rev. Mr. Botterell gave a most pleasing account of the influence of these services upon the Churches on the Western side of the Harbour. They had been stimulated by the example of the Brethren on this side to establish a weekly Union Meeting in Carleton, in which the Presbyterians, Baptists, Methodists and Free Baptists cordially unite. These services, Mr. Botterell informed us, are most successfully attended, and the most active and harmonious part in their management. This is as it should be. We can truly say, "Grace be with all of every name who love our Lord Jesus Christ."—*Visitor.*

**THE FREEWILL BAPTIST QUARTERLY.** The January number for 1860 of this work is received. Seven volumes have been published, and the number before us is the first of the eighth volume. The seven volumes have been not only carefully read by us, but also carefully preserved, and neatly bound, and standing side by side in our library, are regarded as among our most valuable books. We wish we could extend the circulation of this Quarterly in the Provinces,—and induce all our Ministers, and many others, to read it carefully. There are fewer articles in the present number than in usually in them, but they are valuable. The 1st is entitled—"Gerrett Smith's Religion of Reason." This article is a withering review of three sermons—so called,—published by the Hon. Gerrett Smith, the great Abolitionist, first in the New York Tribune, at a cost of \$500 each, and afterwards in pamphlet form; in which he seeks to exalt human nature above grace, and reason above revelation. These discourses, coming from a man so highly esteemed as Mr. Smith, and being so widely circulated, are calculated to do much harm. The review in the Quarterly which is from the pen of the Rev. G. T. Day, Pastor of the Freewill Baptist Church in Providence, R. I., is not only an answer to these discourses, but a refutation of the whole system sought to be established therein; and should be read by every Minister. The second article is—"The Baptismal Question." This is very lengthy, and affords evidence of much research. The third is—"The Nature and Relations of Faith." This is a valuable article. "A Biographical Sketch of the Rev. Elias Hutchins," with "Contemporary Literature," complete this number. An engraved likeness of the lamented Hutchins ornaments this number of the Quarterly.

**PROVINCIAL LUNATIC ASYLUM.**—The Report of the Board of Commissioners, and of the Superintendent of this Institution, for the year 1859, is received. The greatest number of patients in the Asylum at any one time during the year was 169; the lowest number 154. During the year 59 persons were discharged,—of those 29 were recovered; 8 much improved; 18 improved; 4 unimproved. 21 died during the year. The gross expenditure during the year, including produce of the farm, valued at £300 11s 6d, was £4938 14s 1d. The receipts from paying patients was £223 15s 6d. The reports urge the appropriation of a sum sufficient to erect and complete the North wing of the building, according to the original plan. The necessity for this seems obvious to any one acquainted with the crowded state of the present premises.

From the report of the excellent Superintendent of the Institution,—Dr. Waddle,—we make the following extract which may be of use hereafter to some of our readers:—

Throughout the Province, and among all classes, there is evidently a steadily increasing confidence in the idea that the Asylum is the proper place for managing their friends when they happen to be overtaken by mental disease, and as a natural result from such a conclusion, almost every case requiring treatment is immediately committed to our care. Occasionally, however, valuable time is lost in the first of the attack by unsuccessful experiments at home. I would desire it to be understood by every person, and seriously considered too,—that the chances of recovery are greatly increased by right treatment at first, and when patients are to be sent at all, it should be done with the least possible delay. Relatives, from a variety of considerations, and these considerations differ in different families, do not always, at once, send their friends to the hospital, when the means of proper treatment should be provided, but keep them at home where they can have no suitable arrangements for their management till after fruitless efforts to accomplish an object quite beyond their power, and after disturbing domestic comfort, and submitting to great inconvenience and loss, finally conclude to send their friends to a hospital, as a dernier resort, and claim great credit for keeping them so long. This is reversing the order of things. The hospital should have the first opportunity of doing what can be done; if it fail, then the friends might, very properly, perhaps make an effort to provide for them in some other way."

"Tract Journal" and "Child at Home." Subscribers to these papers are informed that they have not yet been received from Boston, but are expected daily. They will be forwarded immediately after coming to hand.

**The Christian Visitor** in some articles on "Progressive measures" is, we are glad to notice, warmly advocating the necessity of an *educated ministry*. It says:—

We trust the day has gone by in New Brunswick when education can be considered as antagonistic to religion. If the sentiment ever did exist, it certainly does not now among our fathers in the ministry; we can point to them as the sincere and ardent friends of education,—known by their fruits as well as labours; but truth and duty compel us not only to admit the fact, but to warn our churches that there is danger to our best interests as a denomination involved in the admission of young men to the ministry, at the present day, who are not qualified with at least a respectable English education.

The hope expressed in the first paragraph has not yet been fully realized. There are several districts in New Brunswick in which preachers of the Gospel pride themselves on the fact that "they are not College men," and teach ignorant people to slight those who have spent years in acquiring a knowledge of the languages in which the word of God is written. Such men are, however, becoming fewer and fewer, and the efforts of the most able men in the Baptist denomination everywhere are being successfully directed towards ministerial education.—*Col. Pres.*

**THE BIBLE IN SPAIN.**—A new impetus is now felt in the work of evangelization in Spain. Converts are multiplying from the numbers who revolt from the new Popish dogmas of the Immaculate Conception, besides many who are Protestants in heart, but dare not make it known. The work goes on in secret. Converted Spaniards traverse the whole country with Bibles and tracts secret in their pack, cautiously distributing them where wanted, and holding small meetings in secluded spots for reading and prayer. In the first six weeks of 1857, one of these missionaries carried the gospel directly to more than 2,000 persons, 213 proselytes were gained by him to Protestantism.

**ANGLES.**—A correspondent of the London Freeman says that the revival is being felt in great power on the island of Anglesa, and large additions are being made to the church. The Deutsche Allgemeine Zeitung, a paper which enjoys a high reputation in Germany for the general correctness of its information and the caution it exercises in the insertion of any startling or doubtful intelligence, states in one of its recent numbers, that a very powerful religious movement is now taking place in the northern parts of Bohemia, where it is believed from the disgust with the oppression exercised under the Concordat) whole villages are going over to Protestantism.

**AFRICA.**—On the Western coast of Africa missions are now established all along, from Senegal to Gaboon, over 100 Christian churches are organized, into which more than 15,000 hopeful converts have been gathered. No less than 16,000 native youth are now receiving an education in the schools connected with these missions; and more than twenty different dialects have been studied out and reduced to writing.

**INDIA.**—Rev Dr. Duff writes to Geo. H. Stuart, Esq., that meetings for prayer, in Calcutta were crowded, in which were signal indications of a glorious revival. The convictions awakened in many minds were overpowering. Persons smitten down by the power of the Spirit, as in Ireland, were carried from the meetings.

**PARIS.**—Rev. Fred. Monod writes from Paris, that the reading of the accounts of the American revivals has awakened a spirit of prayer and increased devotion in France, and that some very interesting conversion have occurred.

**SPURGEON'S CHURCH.**—Mr. Spurgeon, in one of his letters, says that in his church "for more than five years, we have had all the fruits of a revival without its excessive excitement. The number of converts seems to be as constant as if some Divine law regulated and controlled their influx. Each week brings its quota, until we have no room to accommodate them at the communion table, and are obliged to meet in two bodies that they may all find a place."

**LONDON.**—Several of the low theatres in the densely populated portions of London, have been leased for Sunday evenings, and here the lowest classes of the population come together and hear the gospel many of them for the first time.—They come in their common dress, and listen attentively.

## General Intelligence.

### LATER FROM EUROPE.

#### ARRIVAL OF THE "EUROPA."

**HALIFAX, Feb. 22.**  
Europa arrived at Halifax 3.30 this P. M. Gladstone introduced budget. Financial results last year eminently satisfactory, estimated expenditure for next year is over seventy millions; receipts sixty and three quarters millions, deficiency to be made up by income tax—tenpence on incomes of £160 per year, and sevenpence below that sum.

Provisions of French treaty explained as generally anticipated. Duties materially reduced on wine, brandy, timber, currants, raisins, &c. Duties on paper, butter and other articles abolished; duties on tea and sugar unchanged for another year. Generally favorably received.

In political matters nothing important. Money market unchanged. Bullion in Bank of England increased £35,000. Consols 94 3-8 for money 94 1-4 to 5-8 for account.

#### BY TELEGRAPH VIA QUEENSTOWN.

A cabinet council was held to-day. All evening papers state the budget has been very favorably received in the city. The negotiations for the French treaty has been issued to-day.

Her Majesty appointed Lord Cowley and Mr. Cobden joint plenipotentiaries. One of the dispatches from Cowley to Lord Russell mentions Cobden on his active exertions, and both Plenipotentiaries were honored by Her Majesty's entire approval for the manner in which they brought negotiations to successful issue.

**LONDON, Saturday Evening.**—Budget Railway stocks are still advancing. The Cleopatra with mails arrived from West Coast of Africa with one thousand ounces of gold.

**Rome, Friday Evening, 10th.**—In a proclamation General Giusy expresses hope that the carnival will pass by without any disturbances. The Papal Government has arrested the supposed leader of late manifestations. The furlough granted to French soldiers has been suspended. Saturday, 12. 15.—Rentes opened without alteration at 67 1/2.

#### BRITAIN.

In House of Commons on Feb. 8th. Sir J. Trevelyan's bill abolishing churches was defeated. Sir G. C. Lewis and other government supporters favored the measure. D'Israeli and others strongly opposed it, but second reading was carried by

vote of 263 to 234. Majority was smaller than anticipated.

On 9th, in Commons, Lord John Russell stated that no convention had been entered into between England and France relative to combined operations in China, but an ordinance on the subject had been issued, which settles basis of proceedings, and question of permanent occupation by either power of any portion of Chinese territory.

Sir Fitzroy Kelly obtained leave to bring in a bill for prevention bribery. Provisions are very stringent.

Mr. Gladstone moved that at Parliamentary Elections in Gloucester and Wakefield, which have rendered themselves notorious for bribery, the votes be taken by ballot. Palmerston spoke against the ballot on general principles, and motion was rejected by thirty-one majority.

On the 10th, in House of Commons, Lord John Russell laid on the Table the Treaty of Commerce with France.

Gladstone rose amidst great cheering, and proceeded to make his Financial statement. He states that annual income had been satisfactory; produced seventy million five hundred and seventy-eight thousand pounds, while expenditure was sixty-eight million nine hundred and fifty three thousand pounds. Spain repaid five hundred thousand pounds. Estimated expenditure for ensuing year seventy million one hundred thousand pounds. Estimated increase from existing sources only sixty million seven hundred thousand pounds. An apparent deficit of nine million four hundred thousand pounds. To meet this he proposed income tax for the year of tenpence in the pound on incomes above one hundred and fifty pounds, and seven pence on incomes below that sum, which would give a surplus of nearly half a million. The tea and sugar duties he proposed to review for another year. He entered into provisions of French treaty, and intimated that duty is to be reduced on wine from five and nine to three shillings per gallon, brandy from fifteen to eight and two pence per gallon, timber from seven and six pence to one shilling, currants from fifteen and nine pence to seven shillings, raisins and figs from ten to six shillings, hops from 45s to 14s, chicory from 15s to 8s, agreement from 15s to 8s. Duties to be entirely abolished on paper, butter, tallow, cheese, oranges, nutmegs, and liquorice; brokers notes to bear a stamp of one penny, dock warrants three pence, duty one penny per package on all goods exported and imported; impressed stamp on newspapers entirely abolished. France agrees to reduce duties on coal and coke in 1860, and on flax, hemp, jute and other items from first June 1860. On first October 1861 France will reduce duties on all articles of British production to ad valorem duty thirty per cent, and after three years to twenty-five. England engages to reduce all duties on French manufactured goods. Treaty to be in force ten years.

Mr. Gladstone deferred action of Government in negotiating this treaty. Among estimates are fifteen million eight hundred thousand pounds, including five million for China War. Budget received with cheers, and consideration fixed for 20th.

Paris correspondent of the "Times" says circular will soon be issued by new French Foreign Minister to Diplomatic Agents abroad, which may be considered in some sort the programme of Imperial Government. In its Foreign policy it is eminently pacific and friendly to all.

Reported that French war office orders for army of Italy to be ready to march at a days notice has been countermanded.

Le Nord publishes text of M. Thouvenot's reply to England's proposition on Italian affairs. The only objection raised is to 4th proposition, which declares if Central Italian States again vote in favor of annexation to Sardinia, France and England shall not oppose entrance of Sardinian troops. In respect to this Thouvenot says, "We regard ourselves bound by previous negotiations with Austria, and we could not to-day, in presence of stipulations of Villa Franca pledge ourselves in a formal manner."

Bourse without much fluctuations. Rentes closed 10th 104y, 67 80.

Nothing new of importance relative to annexation of Savoy. English journals publish strong appeal to English nation against annexation. It is signed by twenty four leading men of the Capital of Savoy.

Paris correspondent of London Times says the news of French army of Italy having received orders to be confirmed. The order, it is stated, has references not so much to any movement of Neapolitan army to the Pope's territory, as the necessity of occupying Tuscany in case Piedmont continues opposed to annexation of Savoy and Nice to France.

Count Arco had left Turin for Paris, charged with official mission.

#### NAPLES.

Ministerial troubles still prevailed in Naples, as King had not given up idea of ordering the army to Naples. Duties materially reduced on wine, brandy, timber, currants, raisins, &c. Duties on paper, butter and other articles abolished; duties on tea and sugar unchanged for another year. Generally favorably received.

A slight disturbance, caused by the address of the Pope, had occurred among students at Rome. A foreign loan of fifty million francs was spoken of at Rome.

#### SPAIN.

Marshall O'Donnell is created Duke of Tetuan, and raised to rank of Grandee of Spain. He had also been created by Queen with ground on which the Victory was won. Fifty cannons were found at Tetuan. In battle of 4th Spanish lost ten officers, seven hundred and eleven men killed and wounded. O'Donnell judged it useless to pursue Moors into interior.

The Madrid Epoca expresses opinion that on capture of Tetuan Epoca would again offer mediation for bringing about peace and would probably be accepted.

#### AUSTRIA.

It is confirmed that Austria refuses to accede to principle of non-interference in the settlement of Italian question, but formal communications on the subject not yet received by England and France.