

The English Presbyterian Church has now 130 congregations, and the annual income of the Church is not far from four hundred thousand dollars.

The Bible Society's agent in Rome thus writes.—“At last the Bible is in Rome, and four, if not six, of the Society's colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The first to get in—and he was determined to be the first—was Frandini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening. It is premature to say what reception the Bible may receive from those to whom it is offered for the first time, but from the little I saw when one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, the prominent feeling in the minds of the people is disgust at all that is ‘sacra.’ Such prejudice, such confounding of the false with the true, will, I trust, soon give way to feelings and views that are wiser and more enlightened.”

Different views of the effects upon the world of the Pope's deprivation of his temporal sovereignty are taken by different men even in the Romish Church. In a sermon preached at Notre Dame, in Antwerp, it was maintained that Catholics ought not to be afflicted because the Pope is no longer a king, as the loss of his temporal power will permit him to give henceforth all his time to the prosperity of the Church, and the propagation of the faith. But in a very different spirit was the subject treated by Archbishop Manning. He preached a long sermon from the passage in Scripture referring to Pilate washing his hands—a parallel being drawn between that personage and the King of Italy. The Roman question, so far from being at an end, as some suppose it is, said the Archbishop, is only beginning. He warned statesmen that the revolutionary feeling was spreading, and that public order was universally threatened.

The English Synod of the United Presbyterian Church met in October, when cordial and decided steps towards union with the English Presbyterian Church were taken.

In connection with the Franco-German war, we have to note that “above a quarter of a million New Testaments have been distributed from the depot of Berlin, 215,000 of them being sold. At present a daily delivery of upwards of 6,000 does not meet the demand. In France about 150,000 copies have been distributed. Taking the French issues into account, there has been a total Bible circulation, either complete or in detached portions, of nearly half a million since the declaration of the war. These distributions have, of course, been accompanied by the active work and earnest prayers of those employed in them.”

The Duke of Aosta, lately elected to the throne of Spain, is the son of a king (Victor Immanuel) whose life has been marked by opposition to Papal authority. It is hoped, therefore, that Spain may be brought under liberal influences, and enabled to carry on successfully her work of reformation under his auspices.

The Prussian minister of education and religion has taken a strange position in regard to many of the German Roman Catholic Clergy who protest against Infallibility, in forbidding them to continue their protest, and in confirming the dismissals by the Romish authorities which followed these. Either there is here an attempt to conciliate the Papal party on the part of the principal Protestant power on the continent, or to create a revulsion of feeling on the part of Catholics, by binding them fast to the standard of their church.