

It is worthy of note that the orthodox party in the State Church of Prussia have gained a complete victory over the Liberals or Unitarians. At the elections for delegates to the General Synods the former secured every representative but two, which the Liberals elected with the help of the middle party.

Dr. Dollinger again denies the truth of a statement made, he says, for the fourteenth time in Ultramontane journals, that he has submitted to the dogma of Papal infallibility. He says he would not dishonor God and his old age by such submission. He adds that a similar report about Prof. Freidrichs is equally false.

Twenty-four members of the United Brethren Church in Martinsburg, Va., have been excommunicated on account of connection with an Odd-fellows' lodge. They were all received into the Methodist Episcopal Church. The United Brethren will not allow their members to become attached to any secret society.

The State Church of Sweden is offering less and less opposition to the spread of dissenting denominations. The Baptists have a strong foothold in the Kingdom, and the Methodists are rapidly increasing. The latter have dedicated four chapels in the Stockholm district in the past year, and are building three more. The preaching services have generally a large attendance.

The largest church organization in Atlanta, Ga., is the First Baptist Church (colored). Rev. F. Quarries, pastor, with a membership of 1,450. One of the white churches has 500 members, another about 400, and so down. Fifteen out of the 40 churches are Baptist. The colored Baptists of Georgia have bought the land, and are about to establish a college of a high grade in Atlanta.

The American Sunday-school Union (undenominational) makes the following report: New schools organized, 1,138, with 5,227 teachers and 41,707 scholars; schools visited and aided, 3,708, having 15,275 teachers and 141,220 scholars; amount of supplies given by missionaries, \$3,742 22, not including as much more given from New-England, New-York, and Philadelphia; Bibles distributed, 2,571; Testaments, 6,211; total, 8,782; families visited, 13,001; sermons and addresses delivered, 4,797.

There has been a serious outbreak at Kaisch, in Russian Poland, between Jews and Roman Catholics. Recently the practice of the Jews to inclose their houses on the Jewish Sabbath with a wire fence to indicate that no one might pass out or in, was prohibited by the Government. The Jews blamed the Roman Catholics for the interference, and when the latter had their procession on Corpus Christi Day, and had free way, with altars at nearly every street-corner, the Jews became indignant and excited, and made an attack on one of the altars. The Catholics retaliated, and destroyed the Jewish synagogue, and compelled the Jews to take refuge in their own houses. Twelve persons were killed, and much property was destroyed.

A Baptist missionary in the South says the colored people are making great progress in the acquisition of property. He says: "In almost all parts of South Carolina, Georgia, Alabama, Tennessee and Kentucky, that I have visited, I have found some colored men cultivating their own farms. Recently, while holding a meeting in Loupden County, Ala., at a colored Baptist church I spent several days with the Pastor, who owns 800 acres of good land, all paid for. There are 4,000 acres in a body owned by colored people in that neighbourhood. While there, four men, all members of his church, were negotiating for the purchase of 1,000 acres. Deacon White of Selma, owns two good plantations."

The Rev. Jervis Coats, M.A., of Govan, writing in the July number of the *Scottish Baptist Magazine*, gives some of his observations during a recent tour in Italy. He states that the priests in Rome still oppose, as far as they dare, the extension of missionary operations by Protestant evangelists, but are now reduced to the adoption of secret and underhand means. A story illustrative of this fact, and also of the skill displayed by Mr. Wall, the celebrated evangelist, a gentleman well known to many people in Glasgow, was related to Mr. Coats at Rome. "Oh," said a priest, meeting Mr. Wall one day, "you are in for it now." "What do you mean?" inquired Mr. Wall. "There is a theatre set up beside you, and it will draw away all your customers," replied the priest. "Well," answered Mr. Wall, "We have a theatre, which you omitted to mention, on the other side (the reference being to a Romish place of worship next door), so that we are like our Master, *between two thorns*." The priest only grinned in reply. Mr. Wall heard afterwards that it was the priests that had got up the theatre for the purpose of keeping the people away from the Evangelical Church, and that it was actually a priest who was the principal actor.

MARRIED.—At Claremont Baptist Chapel, Shrewsbury, England, on the 16th of July, 1878, W. W. ROBINSON, minister thereof, and ANNE POWELL of the same town.

[May Heaven's choicest blessings attend this union.—Ed. C. H.]

Sunday School Sketches.

ENLARGING THE BORDERS.

BY MRS. SKINNER.

Any Yeomans had seven scholars in her Sunday school class; fine, promising girls they were too. She was like a mother to them, but, like most mothers, had her failings. Fortunately she was one of those rare individuals who are more pleased than hurt when their faults are pointed out to them; for, while deploring their existence, she always said to herself, "I must not be offended, seeing that to know my faults is half their cure."

Some people go down to their graves despised for failings of which they are quite ignorant; no one having had the courage to reveal them, for fear of offence being given. Any Yeomans was too conservative; her sympathies were unduly limited, and her sphere of action confined to limits far too narrow. This she learnt one Sunday afternoon in the following manner.

While leisurely walking to school with a friend who was on a visit to her parents, they came up to a small group of children who were quarrelling about some apples; they were presently joined by a much older girl, who ended the dispute by taking the apples from them. Just as they were about to strengthen their claims by cries and struggles, she said, "Now go on with you to school, and I'll give you one-a-piece when you come back." Her voice had a peculiar ring in it, and the children instantly marched away.

The girl seeing the two ladies watching her, quickly vanished through the doorway of a wretched-looking cottage.

"Do you know that girl?" asked Miss Yeomans's friend.

"Yes, she is the daughter of the dirtiest, most degraded man in our little town."

"She did not seem as though she were going herself to school."

"Oh no, she does not go to school."

"Have you ever asked her?"

"No, for I am sure she would not come; girls like her, though poor, have too much pride to be looked down upon, which I am afraid would be the case if I introduced her into my class."

"And does no one attempt to do the girl any good?"

"No one that I am aware of."

"Poor thing! quite outside the fold," said her companion, unconsciously revealing to Miss Yeomans that she was making a mistake somewhere. "What is her name?"

"She bears a most unfortunate name, 'Lily Thomas,' familiarly called 'Lil Tom,' for she is very much like a boy."

"Yet the name may be a true appellation, for some lilies get sorely bedragged with mire."

That night as Miss Yeomans was retiring to rest, the remembrance of this conversation flashed upon her mind. "I am just like some mothers," she thought, "who have no care or regard for any poor homeless waifs who may meet, their own little ones entirely absorbing their time and attention. I must see if I can by any means get Lil Tom under my influence."

The next afternoon she called at the cottage. Oh, what a wretched place it looked! and the inside was worse than the outside. Two little boys were playing at marbles on the floor, a few red cinders were smouldering in a grate filled with ashes, the dirt on the hearth reaching up to it.

To Miss Yeoman's inquiries regarding Lil, they replied that she went to work, and did not come home till seven o'clock. On the Thursday night she called again. The girl came to the door herself, eating a piece of bread—her supper perhaps.

We cannot attempt to give all the conversation which passed between them; the girl was very rough and ignorant, yet possessed of a rude honesty.

"I would not come to your school, not, I," she said, "to be put in the A B C class, a big girl like me!"

"I don't ask you to do so. I should like you to come into my class; I have seven scholars about your age," mentioning some of their names.

"I tell you I won't come. I'd sooner run three miles than be sneered at by them?"

"They would not do so."

"A very good reason why—they won't have the chance;" a laugh followed this logical reply.

"But could you not persuade some of your companions to accompany you? then a separate class might be formed."

"A separate class, indeed! I!" the girl's colour rose. Miss Yeomans immediately saw the error she had made, and hastened to reply—

"We should not do so unless you wished it."

"I send the little uns to school, and that's enough, I think; no school for Lil Tom is better than having stuck-up folks who are