

UNITED STATES.—In a letter to *The Daily News*, correcting a statement in a criticism of Lord Selborne's book in defence of the Church of England, to the effect that the United States had never had an Established Church, Mr. J. Carvell Williams says the facts really are that the idea of a Church Establishment was actually adopted in various forms by the founders of the States, and it was only after finding all the forms bad, that the American people abandoned the idea, and eliminated it from their political institutions. Episcopal Church Establishments existed in Virginia, Maryland, North Carolina, South Carolina, and New York. In New Jersey, Pennsylvania, Delaware, and Georgia, there was never an Established Church, or, at the most, a very imperfect one. The most curious Establishments were in the New England States, where Congregationalism was the State religion until so late as 1831. The Congregationalists were quite as intolerant as ever the Episcopalians were. No dissent was permitted; the Congregational minister having power to prohibit the attendance of any of his parishioners at any meeting of other denominations that might be announced. Since 1831, this system has been abolished. A conference was held lately in the First Presbyterian Church of Baltimore, to arrange a programme for the celebration of the centennial anniversary of the General Assembly of the Presbyterian Church, to be held in Philadelphia in 1888. Rev. Dr. Palmer of New Orleans, presided. There was a full attendance of the committees from both branches of the church. This is a happy movement. Miss Lewis, of Philadelphia, has recently left by will about a quarter of a million of dollars for the benefit of the Memorial Church of the Holy Communion, and various Episcopal Charities in that city. The rector of St. Peter's, San Francisco, has given notice in the *Pacific Churchman*, (of which he is the news editor), that "hereafter St. Peter's Parish will take no part, directly or indirectly, in any entertainment whatsoever, given for the purpose of raising money for the work of Almighty God."

Committee it was decided that the price of the Cathedral would be between £40,000 and £50,000. A committee consisting of the local rectors, with power to add to their number, was appointed to procure a site, and, if possible, sell the present site owned by the church on Robie Street. Arrangements were also made to send a deputation to England to collect funds for the erection of the building, which is to be in commemoration of the centennial of the first colonial episcopate."

FOREIGN.—Dr. Ellinwood, Secretary of the the Board of Foreign Missions of the Presbyterian Church (North) tells of Christmas gifts for missions recently received from foreign lands. The Mexican churches gave from \$1 to \$15, out of their deep poverty. Contributions have come from Guatemala, Valparaiso, and other places in South America. African converts sent their "mites" in large numbers. The land of the Magi who brought gifts to the manager in Bethlehem has again sent offerings, though in this case the wise men are the children. From Hamadan came scores of little articles of needle-work, besides \$16 in money. The children had no well-to-do parents from whom to ask, so they gained the money partly by denying themselves certain portions of food, and partly by extra tasks in study. Teheran and Tabriz also took a generous part. Of all the gifts from India, the most touching was from the Leper Asylum at Sabathu, where eighty-five lepers gave fifteen rupees, or \$7.50. They accompanied their gift with a letter, dated Sabathu Poor-house, 20th of December, 1885. "We, the inmates of the Sabathu Leper Asylum, send greetings" &c. This touching letter set forth the fact that the inmates of the Asylum have an allowance of \$1.75 per month each, (less than four cents a day,) with which to buy their scanty food and other necessities of life. Their clothing consists of cast-off garments and old, condemned blankets, begged from the garrisons. Let the children and adults in the thousands of our homes think of these lepers, whose strange signatures were, at their request, added to the letter. It closed with this benediction:—"May the Lord Jesus Christ send you rich blessings that you may continue to send missionaries to preach to us unhappy ones the blessed gospel, and also mem-sahibs (female married missionaries) to pity and help us in our helpless condition, and mis-sahibs (unmarried ladies) to teach us to sing Chajans (Christian hymns)." Similar gifts have come from other lands, in nearly all cases from the very poor. These converts surely set before us all an example which should stimulate our liberality and deepen our devotion. A telegram from Zanzibar states that all the missionaries have left Uganda with the exception of one, Mr. Mackay, who has been committed to prison by King Mwanga. This is sad news, but we trust that the seed of the gospel has already been planted so deeply in

CANADA.—The "Society for the Propagation of the Gospel" grants \$650, annually, for stipends, and \$100 to the maintenance of the "Evangeline" in Algoma Diocese. The "Colonial and Continental Church Society" contributes £258, and also kindly undertakes the transmission of boxes of clothing, books, etc., free of charge, as far as Montreal. The "Society for Promoting Christian Knowledge," over and above its grants for church building, continues its periodic and liberal benefactions of Tracts, Service Books, Maps, Sunday School Libraries, etc., and also grants assistance to Theological students, in cases recommended by the bishop. Halifax Episcopalians are moving in the matter of erecting a Centennial Cathedral. "At a meeting of the Cathedral