

often happens that the sum promised is not promptly paid, and sometimes, we blush to say, the whole sum is not paid at all. Our Church names £150 as the smallest stipend which should be allowed. Every one who knows anything about the cost of living in Nova Scotia will admit that £150 is the least on which a man with a family can be expected to live. No person has to extend hospitality so often as the minister. Then he must travel far and frequently in discharge of his duties, and encounter a hundred nameless expenses, large and little. Is it any wonder that in such circumstances £150 dissolve and disappear with magical rapidity? Money is worth about one-fifth less this year than it used to be; and to do your minister simple justice, you should add one-fifth to his salary. You have been receiving much more for your pork and beef and apples this year than usual, and you have to pay higher for flour, cotton, &c. Now does it not occur to you that you should pay more for your sermons? When almost everything has risen in price, sermons should surely rise too. We are persuaded that there is not in this Province a congregation that cannot this year pay off all the debt to the minister, and add a few pounds to his salary. Let the attempt be sincerely and earnestly made, and we have no fear as to the result. Be liberal; taste the blessing of large-hearted beneficence; give back to God his share of what he has so bountifully given to you.—*From a Contemporary.*

Presbyterian Union in New South Wales.

On the 8th of September the three Presbyterian bodies in New South Wales, which have been for some time negotiating on the subject, were to have consummated their union. These bodies were known as "the Synod of Australia in connection with the Established Church of Scotland," "the General Synod of the Presbyterian Church in New South Wales," and "the United Presbyterian Church." At a meeting of the representatives of these bodies, held at Sydney from 9th to 14th June, 1865, the following, among other resolutions, were unanimously agreed to:—That the Conference, having understood throughout the negotiations that the question of State Aid was to be regarded as an open question in the proposed United Church, and being desirous of precluding all unnecessary and agitating discussion, in order that the Church may be left free and vigorous for its proper work, deems it of importance that it should be definitely settled beforehand by consent of all the negotiating parties, that what is meant by an "open question" is, that the United Church, as such, shall take no action in the matter; but that, at the same time, individual ministers and congregations in the

said Church shall be left free to carry out their convictions in relation thereto, as they may see fit, without hindrance or debate on the principle of mutual charity and forbearance.

The question having arisen in the conference, as to ministers of the proposed United Church occupying seats in the legislature, it was agreed, that without disturbing existing relations, no minister of the Presbyterian Church of New South Wales shall sit in any future parliament.

The State of Religion in China.

THE PRESBYTERY OF NING-PO, CHINA, in their narrative of the state of religion, forwarded to the Synod of New York, with which they are connected, speak with great satisfaction of the increase of the number of ministers from the native Church; of the perfected organization of the two additional churches determined upon at their last meeting; and of the steady growth of all their churches in numbers, with augmenting evidence that they are being built up in faith and in love. "We have now," they continue, "four churches. Each of them has been steadily increasing. Fifteen have been added to the Ningpo church; thirty-three to the Tii-yu-yiao church; ten to the San-poh church; and six to the Bao ko-tak church, including three who were added on examination at its organization. Besides this, one man was baptised at Zing-nyii a mission station beyond the bounds of any of these churches. A further manifestation of the Spirit's presence is seen in the fact that in all our churches there are inquirers, and that the walk and conversation of most of the members is orderly, as becoming those professing the religion of Jesus. Another gratifying circumstance denoting progress, is the disposition of our church to do something toward their own support. One puts forth efforts toward raising the pastor's salary in part; another pays the rent of its own place of worship, and defrays its elders' expenses to Presbytery; another continues in part the support of an out-station."—*Ban. of Covenant*

Mexico.

THE indefatigable laborer for the evangelization of this unhappy country, Miss Melinda Rankin, thus writes to the *American and Foreign Christian Union* for November:—

At Monterey a native church has been organized consisting of fourteen members, who give most satisfactory evidence of genuine conversion. Four or five of these converted Mexicans are men fully competent to go forth as colporteurs, teaching and instructing both old and young in the things pertain-