

preach the glorious gospel to one of the most obstinate and superstitious people.

As I am alone, my labours and my attention this year are divided between Demirdesh and Constantinople, and I go and come often. The Church here is gradually increasing, but our school is not in a very flourishing condition. Owing to our want of a school-room we are obliged to limit the number of our pupils to 10 or 12, which are the children of the Protestants. The girls sigh for a female teacher, but we can do nothing for them. My own health has been very feeble ever since I returned to Demirdesh. I shall be obliged soon to return to Constantinople. I am determined (D. V.) to be in Nova Scotia about the beginning of May, and I hope you will have no objections. The Church of Scotland I trust will attend well to the people of Brusa, and round about here I will leave our present teacher. Excuse this scrawl, as both pen and ink are very bad. Give my love to your family and to all my friends.

In Faith, Hope, and Love, yours,  
P. CONSTANTINIDES.

Rev. J. Stewart, N. S.

## OUR CHURCH NEWS.

**PRESBYTERY OF TRURO :—Induction at Old Barns.**—The Presbytery of Truro met according to appointment at Old Barns, on Wednesday the 26th of December, 1860, to induct the Rev. James Byers pastor over the congregation of Clifton. The Rev. John I. Baxter of Onslow, preached an appropriate sermon from the text 1 Cor. xiv. 2. He spoke, in his introduction, of the false delicacy by which ministers of the Gospel are often prevented from properly instructing their people in the law of Christ respecting the support and spread of his cause. This is a delicacy with which neither the Apostle Paul nor the Spirit by whom he was inspired could, by any means, sympathize. He spoke more particularly of:

I. The duty of contributing, II. The amount to be contributed. And III. The time and manner of contributing. The duty is not mentioned, yet it is express. It is a matter on the obligation of which all were agreed. It had been acknowledged from the very beginning. The first recorded act of worship after the fall, was the presenting of an offering unto the Lord. The first act of worship after the flood was the presenting of a sacrifice. Giving of their substance entered largely into the patriarchial forms of worship. The same had a prominent place in the Jewish church. The priests under the law depended upon it. So did the seventy disciples sent out by Christ to preach unto the 144,000 sheep of the house of Israel. The apostles taught it to all the Gentile churches. It is the only provision made for the ministers of the Gospel, and it is the only way by which the Gospel is to be preached unto all nations.

II. The amount to be contributed. The amount required is large. The poor have to be cared for, especially the poor saints. The elders who labour in word and doctrine must be thus supported. "Even so has the Lord ordained that they who preach the Gospel should live of the Gospel. The heathen world must be evangelized. We have no precise law by which at the beginning the worshipper was to regulate his offerings unto the Lord; but even then it was the best which the offerer possessed. A sacrifice, it was the firstlings of the flock. An offering, it was the first fruits of the ground. The first as being the best; and the first as presenting unto the Lord before he would presume to appropriate any to himself. At an early period a tenth was offered. Then a tenth was by express law established in the Jewish church. But in addition to the tenth there were many offerings, such as the first fruits of the season, the first male, the sin offering, the trespass offering, the offerings for purification, the thank offerings, and the free will offerings. Is this to be diminished under the New Testament? Nothing but selfishness and covetousness could lead us to think so. The law, requiring a tenth of our income to be given unto the Lord, being established in the church, has never been repealed. A tenth of his income is due unto the Lord from every pro-