

quence, by telling lies - as fast as they could be strung together. The distance from Salonica to London, so great, Mr. Marcussohn could not visit them frequently; and besides that, lies are slippery, often impalpable enemies, to fight against: a sort of negative existences not extinguished by words nearly so well as by positive facts. But one of the chief men in the largest village was a retired merchant from Salonica, a true and most earnest convert; and he was the first that asked the missionary to baptize his child. Now the priests had impressed on the people that Protestants were all atheistical, or at best, deistical *illuminati* - "Freemasons" they termed them - and that the doctrine of the Trinity was the one they especially scoffed at. So when Mr. Marcussohn went to baptize the child, he found the room so full that they had to adjourn to the court, and there in a short time the whole population had gathered to witness a Protestant baptism. "Men of Cassandra," he said, "the Greek Church baptizes by immersion, the Protestant generally by sprinkling. But the mode is nothing in itself, for neither is enjoined, and both are typical. One form is adapted to some countries and peoples, the other form to others. In the spirit of the sacrament lies its true meaning, and that spirit is one and universal. I come to you not as a sectarian, and therefore I adopt your customs in all indifferent things." Having spoken, he baptized the child by immersing, and "in the name of the Father, Son, and Holy Ghost, the Triune God." And thus did he most satisfactorily clear himself from the charge of being a "Freemason."

Mr. Marcussohn's great desire at present is to have a building that will serve these poor people as school and church. £200 in addition to what they themselves will do, would suffice, and he has already raised fully half that sum among his friends in Scotland. If any reader of this feels a call from God to assist in polishing this little stone for the great temple, let him send his contribution to the general office for the schemes of the Church in Edinburgh. A native teacher has already been secured for them, who, I trust, will be blessed of God in expounding his word and ways to young and old.

At the most populous station, there is now a regular attendance of fifty hearers. But we are not to estimate the good effects as purely local; for there is not a village within a circumference of 200 miles round, which has not been interested in these things. The people between Salonica and Cassandra often solicit Mr. Marcussohn, in his journey to and fro, to incorporate them in the Protestant community; excited, doubtless, in most cases, by the love of novelty, and by some vague, but most magnificent ideas, of being thereby brought into alliance with all the power and wealth of Britain. Such applications are, of course, refused.

The fame of this revival has penetrated even within the walls of the monasteries,

which are most plentifully scattered over the adjacent country, all of them being dependent on the 24 great monasteries of Mount Athos, the oldest, and perhaps the wealthiest monasteries in the world. Two of the monks came to Mr. Marcussohn, and informed him that several of their brethren had begun to meet and study the Scriptures quietly and earnestly; and they offered to publish a pamphlet revealing to the world the pampered idleness, and the gross and flagrant vices and villainies concealed in those same holy monasteries. "No," he answered: "such revelations would gratify only prurient imaginations, and would raise a great opposition to the spread of the truth from those who do not now think it worth while to interfere. Go back and seek counsel of God: continue searching his word, and if the true heaven is with you, be assured it will soon leave the whole lump." We spoke!

I have now finished my remarks on the operations of the Jewish Scheme, though I have said so little about the Jews. The Committee have other devoted missionaries laboring in Salonica, in Smyrna, in Alexandria, in London, and various parts of Germany. Should I ever meet with any of these, I shall be enabled to lay before you information respecting these fields as accurate and interesting, I hope, as that which you have received on Turkey.

THE CHURCH AT HOME.

COLLECTIONS FOR THE SCHEMES.

The Church-door Collections for the Six Schemes are greater this year than they were last, by £119 16s. 6d.

More than half the Presbyteries of the Church show an increase in their collections.

Only two Presbyteries, however, have the honorable distinction of having collected for every one of the Schemes, namely, *Peddie* with its 12 parishes, and *Aberlour* with its 6 parishes.

At the same time, it must be noticed that every one of the 17 parishes and chapels classed under the City of *Edinburgh*, has collected for every one of the Schemes.

The 11 congregations that have subscribed most liberally are those of the Barony (*Glasgow*), £270; West Park (*Glasgow*), £221; St. Stephens (*Edinburgh*), £218; St. George (*Edinburgh*), £190; St. Matthew's (*Glasgow*) £178; St. George's (*Glasgow*), £170, 5s. 6d.; St. Andrew's (*Edinburgh*), £170; Greenside (*Edinburgh*), £151; Sandyfoad (*Glasgow*) £133; St. Mary's (*Dundee*), £121; St. Cuthbert's (*Edinburgh*), £100.

A determination on the part of the Presbyteries of the Church to do their utmost in the way of avoiding blanks in the lists of the annual collections would be followed with the best results. Nor does it seem desirable, for the sake of local exertions, or of any