

THEN the crucifix is to be erected in our courts of justice in the Ultramontane Province of Quebec. Are we to be cursed with a State Church again, with its tyrannies? Is the step a very long one to the Inquisition? It is time our eyes were opened to the determined aggressiveness of Papal Rome.

THERE are encouraging notes for the temperance cause. Enormous as the drink bills are in the United Kingdom and in the neighbouring Republic, they are decreasing. In 1885 Britain's drink bill was £123,267,000. Last year, £122,906,000, a decrease of £361,000. This decrease has been steadily going on since 1876. The United States drink bill last year was \$700,000,000, a slight decrease on the former year. This, however, is to be considered, that though since 1840 the population in the United States has trebled itself, the drink bill has only doubled. In both nations, however, the consumption of beer has largely increased, the decrease being in spirituous liquors only. The consumption of intoxicating liquors per head in the United States is 12.8 annually; in Germany, 24.92; in Great Britain, 34.17; and in France (principally light wines), 38.2. There is still plenty of work for temperance hands to do.

WE have received, but must hold over till our next, for want of space, an interesting letter from Miss Macallum.

A CORRESPONDENT, who was long and intimately acquainted with the late Rev. J. Roaf, thinks we did "an unintentional injustice to his memory" in our last issue. He says: "You venture the assertion—and quite safely—that English Independency was never a policy of isolation from brethren. He regarded councils as semi-presbyterial courts, and believed that all organizations of Christian men, outside the Church, should be for advisory purposes alone. He was always in favour of fellowship, consultation and co-operation, but uniformly resisted all exercise of ecclesiastical authority outside of the local church. Mr. Roaf's views are in print. There are his 'Outlines of Congregationalism,' and his 'Catechism of Church Government.' If there is any advocacy of a policy of isolation from brethren in either, let the quotation of it be made." Exactly, friend, but wherein have we given any other representation of Mr. Roaf's position?

THAT DEBT IS KILLED, are the first words in the May number of the *American Home Missionary*. The debt of \$52,000 has been wiped out, as we trust ours has been, by united, earnest, general effort. Not by large sums only, but by the dollars and the cents. We congratulate our brethren. We would emulate their faith and energy.

THE GOSPEL AFLOAT.

BY REV. W. SCOTT.

CHAPTER V.—GREEKS AND THE GOSPEL.

We must retrace our steps to illustrate another phase of "The Gospel Afloat." We had several Greeks among the passengers, returning from a short residence in Manchester or Liverpool, whither they had been to glean additional commercial experience. Two of them could speak English passably; the others commanded a little French, besides their own vernacular. For some days they kept aloof from the other passengers, not evidently from any dictates of modesty, for individuals more indifferent to social amenities I never saw. It was quite impossible, with any degree of comfort, to maintain conversation at table. They would talk together in their native tongue so loudly, with such outrageously violent gesticulation that, until they were taught that they were violating all social usage, we had neither peace nor comfort. I must confess this beginning did not improve my previous unfavourable opinion of the Greek character. A visit to the busy island of Syra, ten days in Constantinople, and a fortnight in Smyrna, brought me into constant contact with Greeks, and gave me some opportunity of studying their character; and though I am free to confess to the discovery of estimable traits of character, I never saw reason seriously to take exception to Byron's stinging testimony:

Still to the neighbouring ports they waft
Proverbial wiles and ancient craft;
In this the subtle Greek is found,
For this, and this alone, renowned.

At the outset of this narrative, I described the establishment of "family worship" in the saloon. For several evenings a grave difficulty presented itself, and caused us considerable annoyance. The Greeks created this difficulty. They would have nothing to do with our reading and prayer; but, occupying a table at the other side of the saloon, they would play their favourite game—backgammon. We had, therefore, unhappy elements intruding into our evening prayer: the rattling of the dice, the conversation and laughter of the players were most ungenial accompaniments to our evening's worship. We had, of course, to remember that we had no more right to interfere with them than they had to disturb