

The Free Church Nyassa Mission is too far south of the Victoria Nyanza to render immediate help, though the time is coming when that lake must be connected by road, and ultimately canal, with the comparatively near Tanganyika. But, providentially, long before the receipt of the instructions sent at the end of October, Mr. Stewart would be well on his way, with native subordinates, to the London Missionary Society's two agents on Tanganyika. In his letter of the 8th July to Mr. Stevenson, chairman of the Nyassa sub-committee, he wrote: "Our intention is to start immediately after Dr. Laws' return from the Cape, and thoroughly to examine the district between latitude 11° south and the Kambwé. We shall then be in a position to decide where our principal station is to be. Having done this, we intend to push on to Lake Tanganyika. We will, of course, visit Mbeté, as you inform me the London Mission party is or will be there." By subsequent instructions Mr. Stewart would learn that it was desirable to meet Mr. Hoare to consult on the subject of a track-road from the north end of Nyassa to the south of Tanganyika. With a steamer on the latter, of a larger size than our own "Hala," Christian civilization would command the London Missionary Society's lake as it already dominates Nyassa, and sweep away the slave-trade forever, substituting Christian schools and churches and a lawful commerce.

The fact—for which, as individuals and a Church we must express humble and hearty thanks to God—that the Free Church has been led to command the Zambesi, Shuré, and Nyassa approach to the heart of Africa, lays upon us the greater responsibility. It is not missionaries only, but the president of the Royal Geographical Society, who look forward to the time when the problem of "forming a line of communication, chiefly by water, between the mouth of the Zambesi and the Victoria Nyanza, and so to the Nile," shall be solved. These calamities, both on Tanganyika and Nyanza, shew that the key has been placed in the hands of the mission which commands the route from the Indian Ocean to the head of Nyassa, and is surveying a road to Tanganyika.

On the east coast our American and Baptist brethren are not idle. The Congo Mission of the latter is advancing. The result of the study by Dr. Means of our own and other lake missions is that the American board have resolved to use the noble Otis bequest of nearly £200,000, partly in penetrating towards the Upper Zambesi from St. Paul Loanda, by the Coanza river, first establishing a mission on the elevated plateau of Bihé. Thus, from east as well as west and south, Africa is being taken possession of for Christ, amid hard-ship and toil, sickness and death, but with many a token of the favour of Him in whose name the enterprise goes on, and with the sure hope of glorious success.

#### THE DANGEROUS CLASS.

In a great many of our Canadian exchanges grievous complaints are made of young half-grown blackguards and loose fellows of the baser sort in general, gathering in knots at street corners, especially in the evening and on Sabbath afternoons, and there indulging in noisy horse play, with foul language and correspondingly foul practices—smoking, shouting, squirting tobacco juice at windows, insulting ladies and any decent person that may happen to pass, etc. In short the ruffian dangerous element among the young must be shockingly on the increase if half of these statements are true. And we rather fear it is. In some respects there is not a more detestable creature on the face of the earth than a gawky, half-grown, or whole grown lad, with his hat on the side of his head, a cheap cigar or an imitation meerschaum in his mouth, his hands in his great-coat pocket, with peg-top pants of a loud pattern, high heeled boots of fiducious make, a vacant, impudent leer on his prematurely vicious and sodden countenance, and surrounded by half a dozen younger candidates for the same degree in the same school, to whom his words are as scripture and his oaths as wit. Dr. Arnold of Rugby used to say he never felt so indignant and so helpless as when he saw a big bad boy, of this kind, the oracle of a group of juniors whom

he was corrupting as fast as he could, and yet in such a way that he could neither be prevented nor punished.

It ought not to be difficult for Christians to say what is the great remedy. And surely that ought to be applied with tenfold zeal and liberality when in every village, town, city, and country district of our Dominion, the evil is both clamant and increasing.

Many years ago a grave, thoughtful, Christian man who had taken a prominent hand in establishing a church in a certain locality, remarked to a friend as they watched the antics of a group of such lads perched on a snake fence near by, "They blame us for having opened this station too soon. We have been too late. Don't you see? We have lost a generation." How many all over Canada could re-echo the cry and sympathize with the sorrowful regret. It won't do, however, to indulge in mere regret. The corruptors of our youth are all at it and always at it. If the plague is to be staid, those who say they have the one only and effective remedy, must be ready to go as far and risk as much.

#### A SEASONABLE SUGGESTION.

A much respected correspondent writes to suggest the pressing necessity for special persevering prayer as the chief and most effective instrumentality, in the circumstances, for replenishing the coffers of our different missionary schemes. We have no doubt that there has already been, and is now, a very large amount of this. Without it there would be very little hope of anything else being greatly if at all effective. We are quite sure that our correspondent does not for a moment call this in question. In addition, however, he would have a special season set apart for this purpose, when the Church as a whole might unite in earnest importunate supplication to Him whose are the silver and the gold and who has the hearts of all men in His hand, that He would be graciously pleased to pour out on all His people a spirit of greater liberality and deeper interest in the advancement of His cause in the world, and by making them realize more vividly what they as individuals owe to redeeming grace, lead them to exert themselves correspondingly in the good work of spreading that glorious Gospel which has brought so much peace to their own consciences, joy to their hearts and brightness and purity to their several homes.

The reasonableness and propriety of such a suggestion are unquestionable. If professing Christians really believe in the efficacy of prayer at all, they will need no urging to take the hint and act upon it. The testimony of some of the best and holiest of men is that for God's work they always got all the money they really asked for and actually needed; and, acting on the same principle and engaging in the work in the same spirit, we do not think the Presbyterian Church in Canada will meet with a different experience or will have to give a different testimony.—*Canadian Presbyterian.*

#### THE GOSPEL'S GOOD WORKS.—IV.

I name as another good work of the Gospel, the securing of civil liberty for the people wherever it is generally believed. It has been alleged by many of its enemies, indeed, that the Bible is an enemy to freedom, but they who so speak know "neither what they say, nor whereof they affirm." They reason from that abnormal state of things, when, amid the corruption of the Church, priest-craft and king-craft were in alliance for the oppression of mankind. But they are wilfully blind to the condition of affairs in the world at the present time. Take the map of the globe, and ask what those countries on it are which have the fullest measure of civil and religious liberty, and you will find that they are those in which the Gospel of Christ is most widely known, most generally believed, and most commonly obeyed. What has made this nation? How comes it that we have here such a measure of liberty as makes us the envy of the world? Without fear of contradiction I reply that we owe these things to the leavening and pervasive influence of Christianity among us. The Bible, indeed

contains no treatise on civil government, but its principles lay the axe to the root of every form of despotism. Jesus has taught us not only to assert freedom of conscience for ourselves, but to respect it in others, and defend it for them; and in contending for liberty of conscience, Christian men—building more wisely than they knew—secured the highest form of civil freedom. Nay, more, the Lord has taught us to "honour all men," because they wear the nature which He consecrated by His incarnation; and wherever the mystery of His cross is even dimly understood, men are disposed, while receiving salvation through it, to sacrifice themselves for others' good. Hence the whole spirit of Christianity stimulates men to look not only on their own things, but also on the things of others, and that is the disposition out of which true liberty is born. See how all this is established by the history of the Protestant Reformation. Wherever in the sixteenth century the Gospel found a foothold in Europe, it cleared forthwith an asylum for liberty, which by and by became the headquarters of propagandist activity on its behalf. The name of Geneva is as prominent in the history of the progress of European liberty, as it is in that of religious reformation; while, on the other hand, the nations which in those days stamped out the incipient workings of spiritual reform, are those whose histories since then have been darkest with despotism or red-dens with blood. Nor is this all. How came it that the revolution of 1688 in England, was a new start for liberty, making every son of Great Britain proud of that

Land of just and old renown,  
Where freedom broadens slowly down  
From precedent to precedent,  
Where faction seldom gathers head,  
But by degrees to business wrought,  
The strength of some diffusive thought  
Hath time and space to work and spread?

How came it that the Revolution of 1776 secured the independence of this Republic, set up a new asylum for liberty, and brought into birth the institutions of the New World to give an impulse to freedom in the Old? How came it, I ask, that these things are true of England and America, while the Revolution of 1793, in France, went out in a deluge of blood, and settled into a deeper, darker despotism than that which it removed. How could England exchange James the Second for William the Third; and America exchange George the Third, with his divine right obstinacy, for a Republic and freedom; while all that France could do was to put Mirabeau, and Danton, and Robespierre in the place of Louis the Sixteenth? Go below the surface and you will find the reason in the Christianity of England and America, and in the infidelity of France. Ah! I would that they who are carried away by the plausible arguments of modern demagogues against the Gospel could but be made to read history aright, and then they would discover that the Gospel, purely preached, earnestly believed, and faithfully obeyed, is as really the palladium of civil liberty, as it is the revealer of life and immortality beyond the grave. Is it an evil thing to secure liberty to the oppressed? Is it an injustice to give freedom to the slave? Then stone the Gospel to the death, for it has been guilty of these evils. But if these are not evil things; if, instead of being evils, we honour, above all others, the names of the Hampdens, the Russells, the Wilberforces, the Washingtons, and the like, who have done so much to advance human liberty, then in simple consistency let us place highest of all the name of Jesus Christ, as being, in deed and in truth, the Liberator as well as the Redeemer and Regenerator of humanity.

But if all this be so, shall we be content merely with forbearing to oppose the Gospel? Must we not in consistency go farther and accept it for ourselves? Would not enlightened self-interest prompt us to receive into our hearts its principles, and to give unto the Lord Jesus himself the homage of our lives? And if it be, as, in the light of such passages of Scripture as the section which has to-day been before us, we must say it surely is, that Jesus is one God with the Father, then our duty and our interest go hand in hand, and we must admit that He has an undoubted