

influence and usefulness are rapidly extending. He has been helped rather than hindered by the interference of the authorities of his church. The friendly Archbishop of Sévres has been recalled, and a man of another spirit has been sent to fill his place. This ecclesiastic has obtained from the Patriarch at Constantinople an order to the people of Sévres to withdraw their children from Dr. Maroulis' school, and another to the various parishes not to accept teachers trained in his institution. The order has been disregarded except by a few priests, who have unwillingly withdrawn their children lest they should lose their places. The mass of the people resent the dictation of the Patriarch, and the demands for teachers flow in upon Dr. Maroulis more frequently than before. But a brave man who is doing a noble Christian work in face of powerful adversaries needs, as he certainly deserves, the prayerful sympathy of all who love truth and liberty.

#### THE DARK SIDE OF THE WORK IN CHINA.

Rev. W. S. Swanson writes, in the "Missionary Record of the Presbyterian Church of England," thus: "The Chinese Government is as bitterly opposed to all progress as ever it was; and the virulence of this opposition is nowhere so plainly and unmistakably manifested as against the progress of Christianity. Instead of subsiding, this bitter opposition on the part of the official class is growing—and it must necessarily grow as Christianity spreads. Our friends at home must not be lulled into the belief that China under its present Government will ever open its arms to receive the lessons of the west. They will buy our big guns, and get our ship-builders to turn out powerful gunboats for them, and this is the only line on which they will readily receive any lessons from us. This kind of progress strengthens them at home, and this acquired strength brings with it to the poor people of this empire only increased oppression, injustice, and cruel wrong. This is the result of their military and naval progress at home. It has still another result, and that is this: it feeds their pride, and helps them to believe that the day is not very distant when they can meet the western face to face, and drive him for ever from their shores. These are but the bare facts of the case, and it is right that they should be known; and if they were properly known and appreciated the mass of misconceptions that now so fill men's minds at home would be cleared away. It may be said, Surely you are exaggerating. The Chinese must have learned by this time that it will be impossible to stop western intercourse, and that it would be unprofitable for them to do so. But persons who think in this way have never yet realized the true character of the Oriental, and especially of the Chinese official. It has never once entered the thought of this latter that any one is or can be superior to himself. His province is to lord it over all beneath the heavens, and anything that comes between him and this must, *if he can*, be speedily put out of the way. And he will try to do it as soon as he thinks he can. And his own conception of ability will come very much sooner than many of our home politicians think. The ruling class, stronger to-day than ever they were, are firmly and resolutely opposed to the Christian missionary because he is the true and sure pioneer of progress. The mass of the common people are easily swayed by this bitterly hostile class to hatred of the western. There remains a third class—few, alas! how few in number, but yearly increasing at a remarkable ratio—the Christians, who are (and when the day of testing comes this will be seen) on the side of progress. This last class is just barely getting visible; they are just emerging, as it were, into a separate and definite existence, and they are our hope—an infinitesimal hope, some may say, but we can afford to hear this, for we know that this class must grow. We have also some idea of what must be the present results of growth. It must be bitter, unrelenting persecution if this present false, hypocritical, cruel Government keeps its power."

"THERE can be no pretence," says Dr. Mark Hopkins, in the "Congregationalist," "that man is contained in a monkey; there is much more evidence that a monkey is contained in a man." And he puts well the gist of the whole matter thus: "It would seem then, that evolution can give no account of the origin of anything. What is called evolution may be, and seems to be, a method by which God works to some extent, but as a rational account to the intellect of man for the present state of this world, or as making provision for the wants of his heart and his moral nature, it is an utter failure."

## PASTOR AND PEOPLE.

### A SOLACE FOR ANXIOUS THOUGHTS.

BY REV. JOHN HALL, D.D.

"In the multitude of my thoughts within me Thy comforts delight my soul."—Psalm xciv. 19.

It sometimes happens to a man—perhaps it is the experience of some one here—that an intolerable load is pressing down the spirits. He says, "If I could only have quietness and peace of mind, I could bear my external evils." Men of wealth, who are burdened and disappointed, envy the poor who live in contentment; the guilty envy the innocent whose condition may be otherwise miserable; they who live constantly under the gaze of the public eye often long for the quiet of lowlier lives, in the less noticeable walks of life. The mind of man makes for him peace or pain; a hell of heaven, or a heaven of hell. But in the multitude of thoughts in us there is something which can give peace.

The stream of thinking cannot be interrupted during our waking hours, if indeed it is in sleep. We say that we are not thinking, when we mean that we have no special train of thought in mind. Moreover, this continuous stream has a moral character, which gives complexion to our being. The stream that winds through the valley seems limpid, pure and transparent, but the oxide of iron it carries, reddens the stones washed year after year by its waters. So the tone of thought leaves a mark on character.

We are not to repress these multitudinous thoughts. In fact, the more we think the more we live. We feed the stream of thought by knowledge. Right knowledge will keep it pure. But all this is not enough to give satisfaction. There must be something from God to give us peace and serenity of soul. John Stuart Mill was a man of astonishing versatility of mind and breadth of observation, yet he expressed "profound dissatisfaction" with the world. Shelley and his school of poets, with a keen appreciation of nature, suffered disquiet of heart.

The text suggests more than mental activity. The thoughts are anxious thoughts, pains or "cares" as Alexander translates. Some of you to-night have anxious feelings, personal griefs, domestic or business trials, hidden from the gaze of others. What histories are here unwritten, in variety and severity of experience known only to God! The text invites us to a practical truth, and let us each look at it experimentally, that we may be wiser and better. What are God's comforts, given to delight our souls?

1. Peace. (a) In reference to God's law. Science, as well as revelation, teaches the inviolability of law. Penalty follows its infraction. We have broken the law, and deserve punishment. What is the remedy? Christ magnifies the law, meets the penalty for us, so that, being justified by faith, we have peace with God. Is this your condition? (b) In reference to the upbraidings of conscience. This is a peace different from that of justification. When conscience, our master under Christ, sees that we are honestly seeking to do God's will, it anticipates the Lord's final verdict and says, "Well done!" Have you this great peace? Do you keep conscience delicate and responsive to truth? Do you say, "I can break with my party or with my friend, but I will not violate my conscience?" (c) As to Providence. God does His will without consulting us. The unexpected event happens. We know not what shall be on the morrow. God's providences change, but He does not. What we call accidents are known to Him. The sparrow does not fall unnoticed, and I am of more value than many sparrows. He orders my way; I cannot, nor would I if I could. Difficult times have these been a few years past. It has been hard for some to be at once decent and honest. In your business and in your home, had you restfulness, trusting your family, your debts, your all, implicitly to God?

2. Fellowship with God is another delightful solace for anxious thoughts. This word is a familiar one so far as its syllables go, but who realizes what fellowship with God is?

When a boy of nine, I was sent away from home to get a better classical education. I had a friend and playmate. He was called away from school. Never will the memory of that parting "good-bye" be forgotten. That gloomy evening, the darkness of sky and field, and the loneliness of my heart, are still fresh in thought. I then knew what human fellow-

ship was. David and Jonathan, John and Jesus, enjoyed sweet companionship. Grace sanctifies nature, lifting us higher. Our fellowship is with the Father and His Son Jesus Christ. It seems incredible that such dignity should be ours. Congenial tastes form the basis of true fellowship. God looks at His Son and calls Him His Well-beloved, in whom He is well pleased. The believer, too, says of Christ, "He is the chief among ten thousand, and altogether lovely." The finite and the Infinite here touch. Holy things are desired, and unholy things viewed with disgust, by both. Christ's meat and drink was to do His Father's will, and the Christian says, "Not my will, but Thine, be done." In a degree we enjoy with God the fellowship that Christ and the Father had. Great and good men lift us when we are associated with them, even though we take the humblest share. How should we joy to go with John Howard on his errand of mercy, were he here again; or with John Wesley, who roused multitudes with his impetuous earnestness; or stand with John Knox, as he might again thunder forth the truth, protesting against political and religious tyranny; or with Robert Hall and William Carey. But the ennobling influence of communion and fellowship with God is unspeakably greater.

3. Hope is another solace for weary hearts. We now are not of age, but minors, waiting to come in possession of the estate. We are not now at home, but only pilgrims journeying homeward, expecting to reach the city of habitation prepared for us. We are betrothed to Christ, and the marriage is not yet. We look forward to the marriage supper, "rejoicing in hope of the glory of God." Exceeding great and precious promises inspire us. Our Lord guarantees for their fulfilment. Hope rises as on wings at the prospect. Here we watch and fight; there is rest and peace yonder, and that forever! In the multitude of your anxious thoughts do these comforts, brethren, delight your soul? You have peaceful homes and a measure of prosperity in business, but trials will come. The sky is dark, your brow is clouded. "All have their troubles," it may be said. But this generalization does not prove a solace. It did not comfort you to hear that others were miserable. But you found peace by taking God's promise and your personal needs to Him, saying, "Fulfil, now, O Lord, this word unto Thy servant, even as he trusteth in Thee." You arose from your knees saying, "He will surely bring me through," and He did. These light afflictions, which endure but for a moment, are working out an eternal weight of glory.

In application, a word as to how you may get more comforts;

A little comfort is a precious thing, but there are "more to follow." You have seen that each has been connected with knowledge. To know Christ as your justification; to understand God's law and to be studious observers of His providential dealings; to have a delicate and responsive conscience, heedful of all these teachings; to have a memory stored with these precious promises of God—all these are promotive of peace and fellowship, of hope and joy in Him. Seek, then, for truth continually. Get it from living teachers, from those who aim to hold forth, not themselves, but the truth. Next, read books. What blessings are these! Books have, as it were, both a body and a soul. They are ministering spirits. Like the angels, too, there are good and there are bad. Get good books; above all, be familiar with the Book of books. Here are youth, with restless energy and ardent aspirations, like the Athenians, ever seeking new things. Time and experience will teach you, but let me now persuade you to increase this knowledge and so to know this comfort, the fellowship enjoyed in the Christian life. Then you will rightly estimate the poor, sordid pleasures of this world when you ponder in your heart the thought of the next. Forget all I have said, if you must, but remember this, "In the multitude of my anxious thoughts within me, Thy comforts delight my soul." God's Spirit will interpret its meaning to your heart. Had you a sick child at home, whose critical condition alarmed you, and at the same time a venture in stocks which was doubtful, and the word came to you that the latter had issued in a loss, while your child had passed the crisis in safety, you would say, "Let it go, it is a mere bagatelle, now that he lives, and I am spared the bitterness of a greater loss."

Act on this principle through the rest of your life. Your cares may be heavy, and your hardships many yet you will regard all as of little account if you are at