

did nothing at first to protect life or property; indeed, the indications seemed to be that the whole affair had been planned and executed, if not with his approval, at least from his official headquarters. The houses of the American Mission were burned down, and the torch applied to the Catholic convent, the sisters escaping under military escort. Sorry escort it proved; for in the end they were thrown headlong over a steep bank by the very soldiers detailed to protect them. From the convent the rioters proceeded with their pickaxes to break open the doors of other places, and with the aid of gunpowder and kerosene set them on fire, till in an incredibly short time, the most of the foreign dwellings in the place were wrecked, and the foreigners themselves driven in peril of their lives on board a steamer that happened to be in port.

And this was the last of the riots of 1891. Foreign feeling ran high. War seemed inevitable, and to the minds of some esteemed Christians even, desirable. The various Powers ordered their ministers to sign a joint note, containing their ultimatum to the Chinese Government, practically to this effect: Stop these riotous demonstrations of your people, or we shall have to stop them for you! For the first time in the history of foreign intercourse with China the Powers were united; and as a consequence, the rioting ceased forthwith.

Now, by that I do not mean that these troubles mentioned as having occurred in the Valley of the Yang-tse were the only disturbances in China during the year 1891, or that there have been none since. Such a statement would be far from correct. In Manchuria, for instance, not far from Kirin, Dr. Gregg, of the Irish Presbyterian Church, was made the object of an unprovoked assault by Chinese soldiers, who seized him at night in his inn and for four hours submitted him to exquisite torture, amongst other cruel devices adopting that of suspending him by the arms from a beam of the ceiling. Somewhat later in the year, on our own field in Honan, Mr. MacGillivray and myself had knives brandished over our heads in the course of a riot which lasted for several hours. Moreover, at many other points, chiefly in the interior, riots occurred of a more or less serious nature. But this is to be said of them: nearly all, if not all, were mere disconnected outbursts largely incidental to pioneer work in regions where the restraining influence of foreign ironclads is never felt; for your inland missionaries are called upon to pursue their labors in that spirit of confidence which was exhibited by Hudson Taylor, who, in a message circulated at a time when the strain all over China was most tense, wrote: "He who piled the mountains and speaks in the thunder—the Almighty God—is our defence, compared with whom a fleet of ironclads is no more than a bundle of firecrackers." But whilst there are undoubtedly disturbances which seem almost inevitable in pioneer work, it is a circumstance which calls for marked attention that these riots on the Yang-tse broke out with systematic persistence at centres of missionary activity which had been long established, and that they were in some respects as much anti-foreign as anti-missionary. You are in possession of the facts. Let us try to get at the causes.

When a narrative of such atrocities as these is offered to the Christian public by a missionary returned from the Sandwich Islands or New Hebrides, no one ever thinks of demanding of him a detailed discussion of the conditions under which they were perpetrated. It is sufficient to dismiss the narrative with the reflection that after all little else can be expected of cannibalistic savages. But China, it must be remembered, is semi-civilized. Something quite different is in the nature of things to be expected from a nation which in its overweening pride continues to circulate state documents containing references to Western Powers as "devils" and "barbarians." China's self-boasted culture, then her stubbornly cherished sense of superiority in the comity of the nations—justifies, and indeed demands, a more careful survey of the facts in order that some intelligent understanding may be obtained regarding the general situation, which, in this present year, has again become alarming. Recent steamers have brought me papers from Shanghai containing particulars of the murder last Dominion Day of two Swedish missionaries at Sung-p'u, not far from Hankow; and the shocking barbarity of that affair, together with the undisguised efforts of the Chinese authorities to frustrate impartial investigation and, almost, to provoke the repetition of such cold-blooded assassinations, throws much light on the true inwardness of the great upheavals in 1891.

(To be continued.)

## Our Young Folks.

### BECAUSE HE DIDN'T THINK.

Once a little turkey fond of her own way,  
Wouldn't ask the old ones where to go or stay.  
She said: I'm not a baby. Here I am half grown,  
Surely, I am big enough to run around alone!"

Off she went; but somebody, hiding, saw her pass,  
Soon like snow, her feathers covered all the grass,  
So she made a supper for a sly young mink,  
'Cause she was so headstrong that she wouldn't think.

Once there was a robin lived outside the door,  
Who wanted to go inside and hop upon the floor.

"No, no," said the mother, "you must stay with me!"

Little birds are safest sitting in a tree!"  
"I don't care," said robin, and gave his tail a fling:

"I don't think the old folks know quite everything."

Down he flew, and Kitty seized him before he'd time to wink.

"Oh!" he cried, "I'm sorry; but I didn't think."

Now, my children, you who read this song,

Don't you see what trouble comes of thinking wrong?

Can't you take a warning from their dreadful fate,  
Who began their thinking when it was too late?

Don't think there's always safety, don't suppose that you know more  
Than anybody knows who has gone before.

But, when you're warned of ruin, pause upon the brink,  
And don't go under headlong, 'cause you didn't think.

Written for THE CANADA PRESBYTERIAN.

JOHN DAWSON.

### CHAPTER V.—GENERAL JOY.

John Dawson could think of little else but going to business that day. Have you ever noticed what different effects the same causes have upon different persons? John was filled with hopes of future prosperity. Castles he had built high up in the air, and had a sort of inward feeling that he would make an impression on the commercial world in a little time. It is better to be sanguine than doubtful: in fact, some degree of buoyance is necessary to success, but it must be allied with caution and perseverance.

Mr. Dawson was much pleased with his son's good fortune, and Mrs. Dawson shed a few quiet tears—tears springing from both joy and fear. Joy, because her son had arrived at years when he was to enter upon the real duties of life; fear, because an unknown future lay before him, and she knew not what the end might be. She knew that life's path was perilous, that it was both thorny and slippery; that trials, temptations and difficulties would meet him in the way; that he might be surrounded by evil influences, that would have a tendency to allure him from the path of virtue and integrity. She hoped and prayed for the best, but she trembled at the thought of the possibility of the worst. Hers was a sorrowful joy, John had been brought up in the "nurture and admonition of the Lord," and, as Dr. Thompson, of Sarnia, clearly shows in his book, "The Lambs of the Fold," this was a strong fortification of protection.

Katie received the news somewhat with regret. She was glad her brother was to go to business, but she felt, foolishly felt, that his going to "work" for Mr. Sinclair would remove her a step further from claiming social equality with Mr. Sinclair's daughters, and the distance was great enough then, without the margin being increased; otherwise she would have been quite as exuberant as was her brother.

Mr. Sinclair was delighted, for he had unbounded confidence in his own ability to read the character in the human face, and he thought he could see in John Dawson the making of a good business man, and he congratulated himself upon the "happy" choice he had made. Everyone seemed satisfied who were interested in the transaction, even to Tom, who was to a very large extent superseded by this new arrangement, and he was perhaps the most elated of all.

On meeting "the fellows" at the hotel billiard room that evening, he spoke to them about the engagement, and about his "good fortune" in thus being relieved of his business duties. "The governor," he said, "knows what he's about."

He received their congratulations, and they all agreed in this, "that Tom was a lucky fellow," and hoped the same "good fortune" might be in store for them. These were only the natural results of spending evenings at the bar, or at the billiard table, even of the most respectable hotel. Hotels, billiard rooms, bar parlours, or smoking saloons are no places for our young men. Higher aims, purposes and society, should be the basis and superstructure of their ambitions. Drink, smoking, and billiards promote idleness and vice, and they who resort to such places to spend their evenings, soon lose all relish for business and intellectual improvement, and consider it "good fortune" to be relieved on such appendages. Tom loved the billiard table more than the counting-house, and whenever he had the opportunity, would just run in and see how things were getting on. He would patronize the "bar" for a "bitter," and crack a joke with the bartender, whom Tom thought to be a jolly good fellow. What a glorious time he would have now! "Nothing to do." He would be the crack billiard player of the town. Bright ambition! Tom had been with his father in business two years. When he first went to the office he was full of zeal, and took a great interest in all its concerns; but whether this sprang from the novelty of the thing, or from a real interest, I cannot say; but true it is, it only lasted for a few months. It may have been the charm of freshness had gone, or it may have been the influence of "those fellows," perhaps it was both. Tom's companions were all sons of rich men; some of them had been placed in high offices, where high premiums had been paid for them, to be initiated into the mysteries of some trade or profession; they were looked upon as "gentlemen," and treated as such. The positions they filled were "sinecures" and their duties were to attend to matters that required little or no care, but which had the appearance of something. These posts they were all well qualified to fill. Their office hours were 10 to 12; 2 to 4. This was a dreadful hard life, bordering upon imprisonment. John Dawson's engagement by Mr. Sinclair would break all Tom's fetters, and he would now be able to do just as he liked; hence, his companions considered him a "lucky fellow."

(To be continued.)

### FREDERICK III., GERMAN EMPEROR.

The following beautiful anecdote is told of the late German Emperor, Frederick III., father of the present Emperor, when he was still crown prince. In mid-summer, 1865, the crown prince was staying at Carlsbad. One day, there happened to meet him, a pale-faced girl of twelve years, who, looking at him, asked help of him.

"My child, who sends you to beg?" the crown prince asked, mildly.

"Oh, my sick mother," replied she, weeping.

"Where is your father?" continued the prince.

"Alas! he is dead; and we have no bread, and are very hungry," was the answer.

"Come, and lead me to your mother," said the prince; and then he followed the child through streets and alleys to a remote, dilapidated tenement.

"Sir, we live here," said the child, as she gazed trustfully at the stranger.

They entered the house, going by two ladder-like stairs to an attic room. As his little guide opened the door, the crown prince started back in horror, as he perceived a young woman, with a babe beside her, lying on straws and rags. As the sick woman saw the stranger, she raised herself a little and said, "Doctor, my child has done wrong to call you into this mean abode. Seeing their pitiable state, he drew out his purse, gave the child a piece of money, and whispered, "Run quickly and bring food."

The child soon returned, her face radiant with joy, and brought with her some provisions. With tears in her eyes, the sick woman said to the stranger, "God will reward you; without you we should have starved."

Then the prince placed a bank-note of some value on a stool in front of the straw bed, and said, "Here, good woman, is money for further supplies."

Just as he turned to leave, in came the doctor whom his servant had summoned. He went to the pallet and examined the sick woman, while the crown prince went out softly and unnoticed. The physician prescribed for the woman, and told her he would settle for the medicines at the chemist's.

The sick woman asked him, "Who was the stranger?"

"That was Frederick William, Crown Prince of Germany," replied the physician.

## Teacher and Scholar.

Nov. 5th, 1893. } THE RESURRECTION. { 1 Cor. xv., 12-26.

GOLDEN TEXT.—Thanks be to God which giveth us the victory through our Lord Jesus Christ.—1 Cor. xv., 5-7

In the Corinthian Church as is evident, (v. 12,) certain false teachers denied the resurrection of the dead. These are commonly supposed to have been converted Sadducees, though some attribute the denial to Epicurean teaching. Grecian thought generally was opposed to the idea of a resurrection. Acts xvii., 32. Judging from the manner in which Paul treats here of the resurrection, it might be inferred that the objectors considered the raising up of a body once dead to be impossible and absurd. In this chapter, after stating the important position the doctrine of Christ's resurrection holds in the Gospel, Paul goes on to adduce evidence in proof of it. In the lesson Paul shows the vital connection of this fact with the general doctrine of the resurrection, and the manner in which the whole Christian faith is bound up with them.

Consequences involved in denying the resurrection of the dead. Any principle on account of which it is held impossible that the dead should rise, must include within it a denial of the resurrection of Christ. Paul bids them seriously consider what is involved in rejecting the rising again of Christ. First, it makes the whole Gospel an empty, groundless thing. The preaching is vain, the hearer's faith is also vain, lays hold of no reality. It is in the resurrection that assurance is to be found of Christ's work having been accepted of God, Rom. i. 3, and on this he rested the validity of all His claims. Apart from it, how can He be the Son of God? Again, involved in this is the falsehood of the apostolic testimony concerning God. They were witnesses of the resurrection, Acts i. 22. As the convincing proof of His Messiahship this formed the foundation of their preaching. The assurance they claimed to have had of the fact was such that mistake on their part was impossible. If the dead never rose they were detected in deliberate falsehood. Besides, no resurrection made faith a fruitless thing, left the believer still under the condemnation of sin. Christ's resurrection certifying that His death has atoned for sin, is necessary for our justification, Rom. iv. 25. Moreover, if such is the case, those who have died in Christ cannot properly be said to have fallen asleep, 1 Thess. iv. 14. They are lost. The faith in which they died was empty and fruitless. The Advocate in whom they trusted had never risen to make intercession for them. Further, even the present life of the believer loses its blessedness in that case. If all his hope is connected with Christ, and He has never risen, then he is the most pitiable of men. To the common ills of life are added the peculiar ones incident to his profession, and nothing to compensate.

II. Consequences of the resurrection of Christ. From the side of false supposition, Paul turns to the side of fact. Christ is risen. In consequence His people shall rise. He has risen in a representative character. The first sheaf presented to God as a first fruit thank-offering, betokened the character, and was as it were an assurance of the whole harvest, (Rom. viii., 23; xi 16.) So Christ in rising again became a first fruit. He has become a pledge and a promise of the resurrection of them sleeping or who will yet sleep in Him. There is a causal connection between His resurrection and theirs, as there is between the first man's sin incurred death, and the death of his descendants. The relation in each case is one of union. The "all" who die by means of Adam, are in him as their representative, and as one of whose nature they partake, so by the "all" made alive by Christ. Paul seems to have here in view those in Him, though having His righteousness imputed to them, and receiving from Him the Holy Spirit. To them the raising is a resurrection unto life. But as the first fruits precede the harvest, so in order of succession, Christ's resurrection precedes that of His Gospel which will be at His coming, 1 Thess. iii. 13; iv. 14-19. In further consequence of Christ's resurrection He will reign as mediatorial King, until all hostile authority, and every pform of evil is effectually subdued. Death, whose supremacy had been for once defeated in the resurrection of Christ, last of all, will be abolished, Rev. xx. 14. When through His resurrection life He shall have brought the Kingdom to perfection, at the end, the furthest point to which Bible light carries us, He hands back the stainless sceptre of His mediatorial rule to the Father, and ceasing to act as Mediator, reigns henceforth in the unity of the God-head.