

hasten on the promised day when the victims and the vassals of Satan shall be set free.

4. Does not the great Indian rebellion, with its appalling disclosures regarding the cruelty that lurks or riots in the heathen heart, call us to the same duty? And do not the dark atrocities of Africa point in the same direction?

5. Above all, does not the glory of our Head, which is to be promoted by His people's endeavours, or hindered by their remissness, turn duty into privilege here, or beckon us to earnestness in a cause which has for its sole object the Redeemer's glory in the salvation of the perishing?

CHINA—RECOGNITION OF RELIGIOUS LIBERTY.

—The particulars of the new treaty with China have now been received and have been published in most of the newspapers. The treaty contains in all fifty-six articles. The effect of the treaty, if faithfully carried out, which we trust will be done, will be to open China to the civilization, the commerce, and the Christianity of the west. A correspondent of the Philadelphia Presbyterian says:—

"The whole seaboard is thrown open to trade and the right of navigation the Yang-tse, and other rivers, is secured; while, at the same time, foreigners are permitted, under certain restrictions, to traverse the whole empire. We may expect ere long, therefore, to see noble steamers ploughing the waters of the great Chinese Mississippi, and bearing into the very heart of this vast empire the products of foreign skill and industry. The effect of this will be to throw a share—a large share, perhaps—of the internal trade of the country into the hands of foreigners. If China, under the operation of the changes now inaugurated, does not become as profitable a field of commercial speculation as ever were the gold fields of California, I am greatly mistaken in the character of our enterprising mercantile community. It will be a field worthy of men who would not be willing to rank as mere adventurers. I hope many high-minded, honourable and Christian men, eschewing the opium trade, will come hither to lay the foundation of their fortunes. And I pray God that, though they come as merchants, they may come in the fulness of the blessing of the gospel of peace.

But the most important feature of these treaties is that which relates to the missionary work. If the politician and the merchant may rejoice on account of the privileges granted by the treaties, much more may the philanthropist and the Christian. It is a matter of devout thanksgiving to God, that things have been so ordered in his providence, that special attention and honour have been bestowed upon the missionary work. It is a point of no trifling importance that the missionary body has been formally recognized, and that the missionary is entitled to specific protection as such, and not merely as a citizen. But these treaties the four leading nations of the world have formally acknowledged, by their official representatives, their duty to take the missionary under their protection. Surely the missionary cause has made some progress, since the day when, in political circles, it was the fashion to treat it with contempt! How different this from the day when Robert Morrison sought in vain for a passage to China in an English ship; and when Judson and Hall were driven ignominiously from British territory, for the crime of preaching the gospel to the heathen!

JEWISH MISSION.—DAMASCUS.—At present, through the jealousy and fanaticism of the Mohammedans, things are in a very disturbed state in Syria. Mr. Robson one of the Missionaries at Damascus writes.—

DISTURBED STATE OF SYRIA.

The temper and state of the Mohammedan population in Syria and the adjacent provinces have become such as to cause anxiety to the Christians, both native and European, living in the more remote and fanatical places. For several years Europeans could travel safely in many parts of Palestine and Syria, and in some districts the inhabitants took pains to be attentive and respectful to them. This state of matters has undergone a great change. Of the travellers who passed between Jerusalem and Damascus this year the majority were robbed, threatened, or annoyed in some way. Very few of the roads in the country can now be counted on as quite safe. One Missionary has been beaten and several robbed within a few months. This, however, is not the worst symptom, nor is it the cause of the anxiety I have referred to. Nor do the petty local wars and rebellions now disturbing several districts, much affect the safety of European residents, yet they indicate the utter inefficiency of the government and the lawless disposition of the people. But the feeling of uncertainty and insecurity has been caused by the outrage committed at Joppa, and by the fearful and as it appears wholly unprovoked outbreak at Jeddah. The murder of the English agent at Marash and his family two or three years ago has not been forgotten either by the Mohammedans or the Europeans. The news of the massacre at Jeddah was soon followed by an uproar against the Christians in Gaza, in which, however, as no life was lost we commonly say no harm was done. But when a peaceful, helpless and oppressed part of the people of a town are terrified to the utmost degree by the alarming aspect and furious threats of a fanatical mob, even if the disturbance is unattended at last without injury to life or property, it may not be quite correct to say that no harm has been done. The mutiny and massacres in India led, it appears, to the murders at Jeddah, and perhaps also, indirectly, to the outrage at Joppa and the disturbances at Gaza. The awful events which have so frightfully signalized the past year in India tend to lessen the sense of security in which Europeans have latterly lived in Asiatic Turkey, by awakening them to the recollection of the real character of Mohammedanism, and also by exciting anew the fanaticism and reviving the bigotry of the worst and most ignorant classes of the Moslem population.

The occurrences referred to are enough to make the Christians in the city distrustful of their Mohammedan neighbours, but their anxiety is caused not so much by their suspicion and distrust as by the effect of these occurrences on the Mohammedans, whose bearing, language and conduct are visibly affected by them. A large proportion do not conceal their satisfaction and exultation, and they freely indulge in expressions of hatred, in imprecations, and in threats against the Christians, and Jews, and especially against the Europeans.

In this state of matters a very small thing excites a threatening agitation. For instance, it was reported a few days ago that the Moslems of Tripoli on the coast had risen against the Europeans and killed one of the consuls. This rumour appears to have been wholly false; yet for six or eight days it caused considerable excitement among the Mohammedans, and fear among the Jews and Christians.

AMSTERDAM.—We are glad to learn that the Rev. Mr. Swartz of Amsterdam who as our readers will remember was lately fiercely assailed by a young Jew is now so far recovered to be able to resume his important labours. He was so much weakened by loss of blood

that it will require some time ere his former strength can be regained.

MISSIONS OF ENGLISH PRESBYTERIAN CHURCH CHINA.—The China Mission at Amoy has sustained a severe loss in the death of the Rev. David Sandeman. The following particulars of his death are given by the Rev. George Smith.

He seemed to anticipate death from the time that the attack (cholera) had fairly seized him; and when Dr. Bell, with all promptness, came to try what could be done for him, with great composure he expressed the belief that his end was come, and asked the doctor to engage in prayer. About four o'clock on the Saturday morning, a note informed us of his danger. Mr. Grant immediately went to see him, and in about an hour after came another note, stating that the doctor had given up all hopes. About six o'clock, A.M., he was very low and his pulse extremely feeble. The other missionaries were now informed. He was now scarcely able to speak, but he intimated his desire that we might pray with him shortly, and urged us to pray for him. Mr. Doty said to him, "Sandeman, the Great High Priest is precious now." His reply, with great emphasis, was, "He always has been. He always has been exceedingly precious, from the moment I knew Him till now. The love of Jesus is like the sea around you. It was only last night, when I had a little more strength, that the love of Jesus came rushing into my soul like the waves of the sea, as if I would burst; so that I had to cry out stop, Lord, it is enough; I could not hold more! Oh! the height, and the depth, and the length, and the breadth of the love of Jesus. The love of Jesus has ever been like a cloudless sky. There has been but one spot, but one dark cloud, that spot, that dark cloud has been my sin." Mr. Doty said, "The blood of Jesus Christ cleanseth us from all sin." I know it does, I know it does," was his reply. In the course of the forenoon he was able to give directions regarding the disposal of his effects in China.

Ever since the death of Mrs. Doty, he had taken an extraordinary interest in the well-being of Mr. Doty's children, and was deeply attached to those bereft of a pious mother's care. He expressed the desire again to see Mr. Doty, as if he had something to say to him. When Mr. Doty returned, he left for his little daughter this message, "Tell her that I must meet her in heaven." For others he left messages suited to their condition.

In the course of the day, the thought occurred to him that he was stricken down in the very prime of life, and he exclaimed, "I am cut off in the midst of my days, how sad." He thought of China, and prayed aloud, with great fervency, that God might hear prayers offered long, long ago, for China, and that he might hear his prayers for China since coming to Amoy, and the prayers presented for China in the house where he died. Although to abide in the flesh seemed more needful for China, yet, to depart and be with Christ he knew to be far better, and he had his choice made for him by Him who doeth all things well.

In the morning he had wished those of us present to sing with him, and indicated what he wished sung by stating that we should choose a psalm, or hymn, in which sin, and hell, and deliverance, were the subjects. The 116th Psalm was then sung, when he expressed his gratitude—his soul catching into the experience of the Psalmist. And now he was nearing the haven of eternal rest; he could scarce say anything; and among the last words he uttered were words of thanksgiving to God for all his goodness; and gradually he sunk to