

but developing the life of the spirit and the truths of the eternal kingdom? No.

"Better fifty years of Europe
Than a cycle of Cathay."

There is an animal and a spiritual life; but the former is scarcely worthy the name of life. It is something—nothing;—a vapor, a passing appearance, a dream.—But "the life which we live by faith in the Son of God," that is undying, real, sublime. To live in Christ, to do all things through His strengthening us, such alone is worthy of "sons of God." And so we live, or else we have no life.

How then is spiritual life to be communicated to the Chinese? The soil is in a good state, for the old religions have been tried, and have fed them on husks, and are now as if just waiting to be trundled out. Is the work to be done by Roman Catholic and Protestant missionaries? The former have long been established in China, and have had some measure of success. At one time, the Jesuits had great influence at the court of Peking, and with their usual wise policy conformed to the customs of the people in every respect, and with a policy as usual, but more questionable, adapted their creed to the national prejudices and current ideas. They were ready to yield or explain away almost any doctrine but that of the supremacy of the Pope. Though there are still probably about a million of Roman Catholics in China, yet their power and influence are insignificant and their advance imperceptible. Only very recently have Protestant churches directed any attention to China as a mission field; and their efforts have been but feeble, dissimulated and partial. One sect sends one missionary, another sends two, another half a dozen; and thus there are the expenses of various organizations when one would suffice. And it is to be feared that too often do the missionaries carry their sectarian disputes with them, and thus present to the Chinese the unseemly spectacle of heats and controversies, while they preach a gospel of universal peace and brotherhood. Yet let man do his best or his worst, God's spirit will work His work and will prevail. Already is he giving evidences of his power and presence in the China mission as if to call upon the churches to be up and doing, and the missionaries to seek his promised aid. Thus Mr. Johnstone—one of the missionaries at Amoy, had labored for years with scarcely a gleam of success; yet the year before last, without his being able to assign any special cause, 300 Chinese were converted under his ministry.

In another number I will refer to a movement which seems to promise greater hope for the evangelization of China, than the isolated efforts of foreign missionaries.

LETTER FROM THE REV. MR. SPROTT, OF CEYLON.

TO THE EDITOR.

My Dear Sir,—Knowing that the publication of the enclosed letter will afford pleasure to the many friends and admirers of Mr. Sprott, and at the same time be interesting to all your readers, I have much pleasure in submitting it to you, with a view to its appearance in the pages of the *Monthly Record*.

Yours very truly,

ALLAN POLLOK.

The Manse, Kandy, Dec. 26th, 1859.

MY DEAR POLLOK,

I was very glad to hear from you again after our long mutual silence, and much interested in your accounts of old friends and the state of the Church in Nova Scotia. It is very kind of you to send me the *Monthly Record* regularly, and of Mr. Snodgrass to send me the *Presbyterian*, and though I am a great devourer of periodicals, there are none which I look for with greater interest. I am very glad indeed that the Church has progressed so much with you since I left Nova Scotia; and as the young men sent home to Scotland will soon be with you again, I trust that still more prosperous days are in store for you. The only thing that strikes me as a defect in your recent ecclesiastical legislation is, that so little has been done to consummate the union with the Church in Canada. That is the most efficient of all our Colonial Churches, and I should think that incorporation with it is the wisest thing for you in the Lower Provinces. I hear that new St. Matthew's Church in Halifax is opened, and that it is an ornament to the city. I am very glad that they have erected a church worthy of the traditions and associations of this congregation, and I hope it will always flourish. It would be a good thing to suggest the putting in of memorial windows in it. This has become very common at home, and is a great ornament to a church, besides keeping up the memory of the departed. A few years ago Lord Brougham put a memorial window to Professor Robertson in one of the churches in Edinburgh, and in a very short time every window was filled up in the same way. Now I should think that there are plenty of families in Halifax connected with that church, who would be glad to embrace such an opportunity, and that the public might be induced to erect such memorials to some of the founders of the colony who were members of Old St. Matthew's.

Yesterday, which was Christmas and Sunday, I completed two years ministry in Kandy, and upon the whole I like Ceylon. First of all, I am thankful to say that I have been as well here as I have ever been in my life, and that is a great matter. Then this place is favorable for study: one is obliged, except on extraordinary occasions, to keep within doors from ten till four, and one's time is not