

better kept than in New England. In 1867 the old mother church divided into seven, and there have been built fifteen houses for worship, mainly with the money and labor of the people themselves, who have also planted and sustained their own missions, and have given in the aggregate \$100,000 for holy uses, and have sent twelve of their number to regions beyond.

Christian history presents no record of Divine power more thrilling than this of the great revival at the Hawaiian Islands from 1836 to 1842. When, in 1870, the American Board withdrew from this field they left behind nearly sixty self-supporting churches, more than two thirds having a native pastorate and a membership of about fifteen thousand. That year their contributions reached \$30,000. Thirty per cent of their ministers are missionaries on other islands. That same year Kanwealoa, the old native missionary, in presence of a vast throng, where the royal family and dignitaries of the islands were assembled, held up the Word of God in the Hawaiian tongue, and in these few words gave the most comprehensive tribute to the fruits of Gospel labor :

“Not with powder and ball and swords and cannon, but with this living Word of God and His Spirit, do we go forth to conquer the islands for Christ !”

FOREIGN MISSIONS AND SOCIOLOGY IN CHINA.

BY REV. ARTHUR H. SMITH.

It is one of the claims of Christianity that it is a religion which is profitable for the life that now is. The civilization of Christian lands is in many respects so much superior to that of non-Christian lands, that it is very natural for missionaries to cast about for ways in which they may inject some of the forces of the higher civilization into the lower. Something of this sort is the legitimate outcome of the introduction of Christianity anywhere, as the history of missions in all ages and in all lands abundantly shows. Without entering upon so wide a subject, it is the purpose of the present paper to give, from a single, limited field in the northern portion of the Chinese Empire, a few illustrations of the difficulty of introducing new sociological conditions among ancient races with a hoary civilization. Nothing is more essential to the well-being of a community than good roads, facilitating communication. In Northern China the travel is largely by carts, and yet the public highways are never repaired, and are so far from justifying their name, that it is a proverb that an old road becomes a river, which in the summer rains is literally the case. Much of the waste and misery resulting is preventible, yet it cannot be prevented ! When we try to influence a farmer to repair the road over against his own house, he refuses on the ground that the track is no more his to use than it is that of others. He has no time to waste