

Shantung, with the exception of a few slaves or prostitutes and manchus, all women—whatever their condition of life—bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule, and evil insinuations of every one she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and anti-footbinding societies, or rather, to the influence of Christianity.

An old Godly elder, in the church at Chefoo, whose Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in his slow, gentle manner. "She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian, all is changed. Why now she hasn't even a disposition left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."—Mrs. Geo. S. Hays in *Missionary Review*.

DRINK AND CRIME.

The chaplain of Auburn prison, New York, says:—"Directly or indirectly, eight-tenths of the prisoners there were led to commit their crimes under the influence of drink."

The warden of the State prison, Carson, Nevada, in his report for 1893 and 1894, shows that of 77 prisoners only 6, or less than 8 per cent., claim to be temperate.

The report of the Wisconsin State prison at Waupun for the two years, 1893 and 1894, shows that of 300 prisoners in 1893 there were 44 claiming to be temperate, 169 were moderate drinkers, and 97 confessed to intemperance, making 85 per cent. who confessed to the use of liquors. In 1894 of 395 prisoners 47 claimed to be temperate, 254 moderate drinkers, and 94 intemperate, so that 88 per cent. confessed to the use of drink.

The report of the Connecticut State prison for the year ending September 30, 1895, shows that of 395 prisoners, 209, or 52.9 per cent., confess to the use of drink as the cause of their crimes, and 53 more, or 13.4 per cent., make the cause to be bad company, which probably means drink.

The warden of the penitentiary at Anamosa, Iowa, reports for the year ending June 30 1895, that of 640 prisoners only 195 do not use liquor, making 70 per cent. who indulge in drink.

Oregon State penitentiary report for 1895 states that "about 80 per cent. acknowledge to have been more or less addicted to the

use of intoxicants," and that "about 60 per cent. attribute their downfall to the use of intoxicants." The average number of convicts was 360.

James P. Gibson, assistant superintendent State penitentiary, Rusk, Texas, says 75 per cent. of the inmates are there through drink.

N. Viall, warden State prison, Howard, R. I., says:—"Seventy-five per cent. of the criminals of this prison were in the habit of using intoxicating liquor."

Ellen C. Johnson, Superintendent Reformatory Prison for Women, South Framingham, Mass., says:—"Possibly 99 per cent. of criminals are here through drink."

Prof. I. I. McCook, of Trinity College, in a paper read before the Twentieth Century Club of Hartford, says:

"Ninety-five to ninety-seven out of every hundred imprisoned in our jails are self-confessed drinkers, although they pleasantly add 'moderate' to the title, and from 43.6 to 56.1 per cent. of them are there specially for drunkenness, and fully 66 per cent., or two-thirds of them, are there for that and its resulting crimes. There were 1393 of them there last year out of a total of 2111. Of the 381 captives in our State prison last year 46.8 per cent., or almost half, thought drink had done it."

The United States Supreme Court states: "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor-saloons than to any other source."

The results of this drink traffic are the same in Canada as in the United States. During the coming summer the people of our country are to be asked whether that traffic shall be allowed to continue in our land or whether it shall be forbidden. Can any one with the good of his country at heart hesitate as to how his vote should be cast?

WHY MISSIONS?

We ought to evangelize the world. Christ told us to do it.

A gentleman said to me one day he did not believe in missions because he had lived in many parts of the world and had found that it did not make very much difference what religion a man professed, and he assured me he had seen good Buddhists, good Mohammedans, even good devil-worshippers, and also good Christians.

"Yes," I said, "but you forget one thing. Either the Son of God came down to the earth to save men from sin, or he didn't. It is a question of fact. If he didn't, then one of the religions you mentioned is a delusion and a fraud, and that is Christianity. But if he did come, then ought not men to know it, and ought not those who know it to tell those who don't? That's missions."

—Eugene Stock.