

The World Field.

A pathetic story that comes from China gives an illustration of how medical missions prepare the way for the advance of Christianity. A military graduate was successfully treated for a cataract at the mission hospital in Hankow. As he returned to his home, 48 other blind men gathered about him, and begged him to lead them to the wonderful foreign doctor. So this strange procession of blind men, each holding on to the other's rope, walked for 250 miles to Hankow, and nearly all were cured. One, who could not be cured, received while in the hospital the better gifts of spiritual healing.—*Ex.*

WORK FOR HEATHEN WOMEN.

The work is necessary from the degradation of Oriental women.

In Turkey the tyranny of the mothers-in-law, the consequent hardness and cruelty shown by each woman in turn to younger women; the incessant quarreling of the home where the mother-in-law upholds the child against the mother, and the resulting contempt of the child for the mother, who seems a natural enemy; the cowardice, servility and ignorance of woman make a powerful appeal for help.

In India the slaughter of two hundred thousand girl babies each year yet in spite of law; the woes of twenty-one millions of widows, eight millions of them under nine years of age, slaves in body and service, allowed only one meal a day and required to go without food or drink forty-eight hours twice every month, the mental and spiritual starvation only exceeding that of the body; the practical imprisonment in the zenanas and harems of fifty-two millions of women who are utterly without intellectual resources or satisfying soul-life; the ignorance and suffering of low caste women make still stronger appeal from the land where "The cow is a sacred animal, a woman is a wicked animal," is Holy Scripture.

China's degraded womanhood, who can resist the cry? With a religious nature she cries for bread and the apples of Sodom are in her teeth. "Of the \$400,000,000 annually given for idol worship in China, at least seven-eighths is given by women. Chinese women are bought and sold in marriage, undesired at birth, liable to be sold into prostitution, never educated." No wonder their most earnest prayer is to have a second birth as men.

All Mohammedan women suffer scourging and beating by husbands and divorce at their pleasure, exclusion from mosques at the hour of prayer, owing to the degraded and degrading estimate of the men of their nation.

In Africa, in Japan, the two extremes as to woman's condition, the need of the Gospel is as evident, although in different ways.

A daughter of Egypt voices it all in her words to a Christian woman: "We pray! We don't know how to pray. Only the men pray. Do *you* pray? Yes? Truly, truly, how wonderful! Teach us to pray."

The necessity of this work for woman is further shown by the fact that it is necessary to provide suitable wives for the Christian young men educated in the mission schools. Without intelligent Christian wives there is always danger of a relapse into paganism.

The Christian home in Oriental lands is impossible without special work in training women—and the Christian home is a powerful factor by its all-permeating influence and example. The hope that Christian mothers may train up future generations to nobler living and to Christian service, and thus hasten the evangelization of the world as nothing else could do, is based wholly upon the development of the women of the present generation. Among the twelve powerful forces opposing Christianity is well mentioned the condition of women unable to comprehend readily the truths of Christianity and thus grow through the record of our religion. "If you give Christian education to the daughters you are educating the mothers and wives of the people in an ever-widening circle."—*Ex.*

THE RUSSIAN STUNDISTS.

A. Oushinsky, in a work on the Stundists, written from the point of view of an opponent, has described their life and tenets. Their services are as simple as they could well be. The largest room in a hut is usually chosen for the occasion. The furniture consists of a few stools and a table. In the right corner there is also a small table covered with a white cloth, on which lie a Bible and a hymn-book. The latter contains Russian translations of many Lutheran and even of some English hymns. The service opens with a hymn, or more generally a psalm, then someone reads a portion of the Bible, which is followed up by exposition. Psalms and hymns are again sung, and afterwards all kneel down and prayer is offered up.

The sacrament of holy communion is almost as simple. "We believe," they say, "that in this sacred symbol Christ gives to the believer to taste of His body and blood in a spiritual manner."

An elder generally opens the meetings with the words, "Let us begin this meeting in the name of our Lord Jesus Christ," whereupon he opens the Bible at Ex. xii., and reads verses 1-15, explaining the Paschal feast of the Old Testament. "This solemn feast," he says, "was ordained in memory of the liberation of the Jews from servitude or bodily death. Now, however, the blood of the Lamb has freed man from eternal death."

When he has expounded this chapter the elder reads 1 Cor. vi. 23-34 or Matt. xxvi. While he is reading a deacon places a plate