

## MISSION FIELD.

There is a fine field for Mission work in Thibet. The country is tributary to China, and is practically the only country in the world not yet open to Missions. It is of vast area, about 750,000 sq. miles, and has a population of about 8,000,000. Lhasa, the capital—which, it is said, has not been entered by any European now living—is the 'Rome' of the Buddhists, and the Buddhist Pope is the Dalai Lama. A well informed writer in the October *Nineteenth Century* gives some curious particulars concerning the country. One which refers to the Grand Lama is almost past belief. It is thought that he incarnates the blessed eleven-faced Chenraisi. When a Grand Lama, or Dalai Lama, dies, the essence of the blessed Chenraisi reappears within a year in some unknown infant, whose identity is discovered by certain magical methods. Until he is eighteen, a Regent governs. During the past sixty years not one Dalai Lama has attained his eighteenth year; he has been always poisoned by the Regent, at it is supposed, the instigation of China. The present Grand Lama is a boy of fifteen. He is, in theory at all events, supreme in both temporal and spiritual things. Some of the Buddhist monasteries are of an enormous size. One, for instance, has about 5,000 priests, and there are 60,000 priests in the country. Truly, the harvest is great and the labourers—where are they?

## CHILDREN'S OFFERINGS.

The correspondent of the *Church Year* writes as follows:

We spoke of the children's Lenten offerings for missions recently, and of the presentation of their names at the Academy of Music. There were 190,500 of them, an immense army, and when Dr. Langford, the General Secretary, with quiet humor, offered to read them, there was a plain show of consternation among the Bishops and the audience. The *Spirit of Missions* this month gives some idea of what that number means, when it tells us that if the children were formed in line, in single file, the line would reach from New York to Philadelphia, and if the names were written continuously in a line, the line would be ten miles long. Now, these children were interested in the missions of the Church, and the result was that they contributed to support them no less than \$46,705. Bishops and ministers addressed them, they told them facts in regard to the work among the Indians and colored people, in the great West and among the heathen: they illustrated these facts by pictures and maps; the children's papers were full of the subject; it was talked about in Sunday school. There was line upon line, and the children came to feel that it was something personal to them, that the missions were theirs, that they were educating the little Japanese or African children, and they willingly contributed their pennies.

They saw it was a duty, and they felt it was a pleasure. The missions belonged to them, they knew all about them, and they must take care of them. They would be worse than infidels if they provided not for their own. It was true they were working for God and the Church, but, He had so ordered it, that they could work for themselves at the same time. Then, too, there was something like system about it, there were set times to gather and to bring in their offerings; Lent was the seed time, and with Easter came the harvest, and a glorious harvest it was. What could the Church and her missions have done without it? How could she have made up a deficit of nearly \$50,000? With what hope could she have appealed to the parishes? We believe men are but children of larger growth, and if they are to be interested in missions and made to realize their responsibility and their duty to them, it must be brought about much in the same way that the children were interested, by the spread of knowledge and by a better system. In many, not to say most of the parishes, the ignorance upon the subject of the work of the Church is dense, and the interest seldom rises as high as zero. They never read, they never hear, about missions, and all the life and energy they have are spent upon their own little parish and upon themselves. Only a minority take the Church papers, and only a still smaller minority reads them.

What is needed, then, is to dispel ignorance, to give facts, and so arouse interest. Nothing would serve the purpose so well as the *Spirit of Missions*. That is its sole object and aim. We should be glad to know that one in fifty of the communicants of the Church were subscribers and readers of it; our missionary contributions would this coming year make a better showing than ever before. Then, too, we want system in our giving, the adoption of the apostolic rule to lay by in store at set times, and the apostolic measure, according as God has blessed us. We make no provision for it, the appeal comes at an inconvenient time; we put something in the box or plate, a button or a penny, just enough to keep us from being shunned among our fellows, and so God and the Church are robbed. Had we, week by week, set apart for charitable and religious uses such sums as we ought, there would be always something in our treasury, or if not we might with good conscience say no to all appeals until the treasury was replenished. God only asks us for his own, and it goes for our own use. With system, a set time to give, with honest dealing with our tithe or tenth, the Church would know what to expect; she could better plan her work and carry it on with greater economy and efficiency. Every clergyman, every Christian, is a missionary. It is a high privilege, it carries a great responsibility.

The Rev. W. H. Barnes, Honolulu, says that there are 20,000 Chinese in the Sandwich Islands;

that two congregations of them are connected with the English Church mission, and that they make good Christians.

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