

been appointed in various cities. To them the work of personally soliciting funds will be entrusted.

The Central Committee would further suggest that each missionary exert himself to raise at least a small sum among his personal friends abroad. In this way the whole amount needed can be secured without taxing unduly the time or resources of any.

Copies of this Appeal will be furnished gratis on application to Rev. W. A. Wilson, Kami Noboricho, Hiroshima, Japan, who is both Secretary and Treasurer of this inter-denominational movement.

Without in any manner ignoring the claims of other forms of Christian labor in this country, either regular or special, denominational or union, they look upon this as *the* work just at present in the far East. They therefore beg a prompt and generous response from all who love our common Lord and work together with Him for the salvation of Japan.

Let the prayer of faith wing the gift of love on this new and hopeful mission.

RT. REV. BISHOP EVINGTON,	} Foreign Members of the Central Committee.
REV. A. A. BENNETT,	
REV. A. D. HAIL, D.D.,	
REV. J. H. PETTEE,	
REV. A. V. BRYAN,	
REV. W. A. WILSON,	

Hiroshima (Japanese Military Headquarters),
February 2nd, 1895.

For some time the Buddhists have enjoyed the privilege of doing religious work in the army. The request to send Christian workers, however, met with strong opposition at first from various sources, but the gracious influences operating at Hiroshima, by the Divine blessing, finally opened the way.

Let me mention one little incident that occurred down there recently. When the last expeditionary army was embarking at Ujina, a little band of Christian musicians, consisting of inmates of the Okayama Orphanage, attired in uniforms, discoursed sweet music to the men on their way to the field of battle. Several other demonstrations were made by the public, but this little band touched most strongly the hearts of the men, and in answer to the music they gave three cheers for Christianity as they marched on. The older officers especially appreciated the music, and even Count Yamagata is reported to have lingered long enough to ascertain who these patriotic youngsters were. Then followed the distribution of tracts to the men.

Three cheers for Christianity is a new thing. And this by soldiers! Thus far they have been a most conservative class of men, and one of the great hindrances to the spread of the Gospel. In many places the officers forbade even the reading of the Scriptures, and the majority of the rank and file, keenly disliking Christianity, reviled those of their number who manifested in any way its gentler, nobler virtues. Now the "Japan-heart has changed into a world-heart," and there is an unexpected readiness, with some a longing, to hear the world-religion. Let us hope this may not be ephemeral. Even so, it should be our delight to respond to the special call.

Already there are not a few Christians among the military men, and they are clearly disproving by their conduct the false accusation preferred by Shintoists and anti-foreign politicians, that Christianity will make disloyal subjects. More than one high official is watching the course of events very keenly to see whether Buddhists or Christians utilize more promptly this unique opportunity for practically applying the noblest religious precepts. Those on the ground here, foreigners and Japanese together, are doing what they can. Mrs. Neesima, the "Japanese Florence Nightingale," widow of the late famous Dr. Neesima, is directing some fifteen other Christian nurses in hospital work. The most serviceable tracts are "The Life of Nelson," and "Nightingale's Life."

The undersigned will be glad to receive and forward contributions toward this noble work from any whose hearts are so disposed. To save the trouble and expense of remitting directly, the money can be paid in to Dr. Sutherland, Toronto, who has kindly consented to collect them, and I can draw from him through our treasurer here.

Let none be deceived by any rumor that the war is just over, even when they hear of the capture of Wei-hai-wei and the surrender of the Chinese navy. God grant that the cruel war may soon end; but even if it does, help will be needed for a good while to come to provide for this work of the Master. May He crown it with His own blessing.

WM. ELLIOTT.

Toyama, Etchuu, Japan, Feb. 22nd, 1895.

Tibet And Its Opportunities For Missionary Work.

(Paper read at the International Collegiate Missionary Alliance at Belleville, Ont., by J. R. PATTERSON, of Wesleyan Theological College, Montreal.)

(Continued from page 46.)

Religion.—Unlike their neighbors to the East, the Tibetans are essentially a religious people. A devouter nation does not exist. A religious atmosphere pervades the whole country; the landscape is dotted with monasteries, and the land literally swarms with priests. At least one son in nearly every family becomes a Lama, and as a consequence, the sacerdotal class makes up a large percentage of the population. In the district of L'hasa alone there are thirty-two thousand ministers of religion. If, however, it be asked what religion they profess the answer is difficult. Certainly not the philosophic system known to us by the translation of the Buddhist's sacred books. Of the poetic creed, so eulogized by modern religious science, the common people of Tibet know practically nothing. Buddhism was introduced in the seventh century A.D., but some of its doctrines were never received, and such as were received are now hopelessly confounded with elements of the old national or Boa religion, which appears to have been a worship of nature's power combined with a creed closely resembling that of Taoism. The result is a faith which cannot properly be called Buddhism; but yet a religion in which Buddhistic ideas predominate. This fact is seen in the central article of the Tibetan creed, viz., the belief in a succession of incarnate Buddhas. An incarnate Buddha, it should be explained, is one who, by the holiness of his life, has attained Nirvana and become absorbed in the Divinity, but who, from love to mankind, has elected to return to earth, that he may teach men the road to perfection. Such is the personage already referred to, known as the Dalai Lama, the so-called head of the Buddhist religion, and who resides at the sacred city of L'hasa. It is believed that he never dies, but upon the dissolution of his body his soul enters the body of a little child, who is sought for by a process of divination. When, after a series of incarnations, he has freed the world from its sorrows he will again enter Nirvana and be absorbed into nothingness. Meanwhile his chief spiritual function is to sit cross-legged in his palace, engaged in abstract meditation for the benefit of mankind.

Under the Dalai Lama are a host of priests of various ranks and orders. First in importance are the grand Lamas, corresponding in position to Roman Catholic cardinals. Then follow the higher clergy and chief order of Lamas, who are supposed to be incarnations of former saints, and these are divided into three classes, according to their degree of holiness. A third division of Lamas are the common Draba, who simply shave their heads, take upon them minor vows, and wear the sacerdotal dress. Their office is to do the menial and mechanical work about the monasteries. As almost every family gives at least one son to the priesthood, the sacerdotal class comprises a large portion of the male population. In the one district of L'hasa alone there are thirty-two thousand priests, and the whole land is dotted with monasteries. These monasteries have a regular curriculum of study, and consequently most of the Lamas are more or less educated. Discipline is supposed to be very severe; while some of the priests live most exemplary lives, many of the monks are said to be guilty of the grossest immorality.

Turning to the nation at large we find that, so far as outward form is concerned, a devouter people does not