

food of every kind, and carriers. Thereupon they separated, and each tried to penetrate the country alone. All efforts, however, were fruitless, and both returned to Kotghur. Shortly after this they settled as near the boundary as possible, and Lahoul was selected as the field of their Missionary labours. They have now two stations—one at Kyelang, and the other at Poo, twelve day's journey south-east of the village of Kyelang.

As soon as the novelty of Gospel preaching had worn off, the people manifested indifference to it. Some remarked, "That is all in our books;" others, "The end is the same only your way leading to it differ from ours." Even the lamas themselves were at first very zealous in teaching the missionaries, but when they better understood the object of their coming amongst them, they too became indifferent, and gradually withdrew themselves from them. Undaunted, however, by the coldness, manifested towards them, the missionaries persevered in their object, preaching the Gospel to all that they could reach. In the villages and monasteries, in conversation with individuals, and to larger companies the Gospel is preached, and tracts and books printed at Kyelang during the winter are distributed far and wide amongst those who are able to read them. Large numbers are constantly sent from Kyelang to Darjeeling, where many Tibetans are found travelling to and from their own country. Thus, whilst the missionaries are prevented from going beyond the province of Lahoul, the Word of God is carried into regions far beyond. Christian publications have been taken by pilgrims and traders into regions beyond Lhassa; and the message that there is salvation in none but Jesus is now known in Tibet, outside the Chinese Empire.

After several years of labour, without any manifest result, the baptism of the first converts—father and son—took place in the year 1865. And at the close of 1873 there were twenty-three converts at the two stations, and three candidates for baptism. The waning trust of the people in their own faith is more and more apparent, and it is only their fear of the lamas, and of the noblemen, which keeps them from breaking free from their spiritual bondage. The lamas notice this change in the people, and strain every nerve to undermine the influence of the missionaries and to stop the work. On several occasions the people have requested the lamas publicly to prove the truth of their assertions that Buddhism is true and Christianity false, but, though often promised, the discussion has not yet taken place.

A poor lama, who was occasionally employed as messenger and carrier to and from Simla, began to be interested in Gospel truth, read