

tian instruction in the schools, and nearly fifteen thousand dollars are furnished for the cause from native sources.

The work embraces educational training, industrial, mental and spiritual, from kindergarten through college; the religious influences of Sunday School, Christian Endeavor Society, preaching services and personal contact; institutions for the blind, the lepers, and the famine sufferers; medical work; and Christian leaflets, periodicals and books from the printing press.

Though the outlook is encouraging, the work progressing, and "in the matter of self-support this is the banner mission of India," yet it must be remembered that the field is the home of four million people, and only seven in each two thousand have been reached. It makes one wish that again invincible Marathi bands might sweep over the country, only this time followers of the Prince of Peace, coming with the Bread of Life for the starving, the Pearl of Great Price for the destitute, and bearing news of great joy to the "sorrow-worn."—*Mission Studies*.

#### CHRIST PREACHED IN LHASA.

**A** CONVERTED Eurasian Buddhist, who has worked among Nepalese and Tibetans, and who accompanied Col. Young-husband's expedition into Tibet, wrote as follows from the sacred city:

We are just encamped on a park right in front of the Potala (the residence of the Dalai-Lama). We passed by the biggest monastery, containing 9,000 monks, some two miles from here. It is a massive building situated at the base of a mountain; at a distance it looks like a beehive. The second largest, called Sera, is just on our left side. It is an immense building, with more than 5,000 monks. The Potala stands on a prominent hill, the golden roof was shining as we entered the west gate. The medical college is built on a very high hill, and is adjacent to it. The gate of the city is built where the two hills meet.

There are Chinese, Mohammedan, and Nepalese residences in the city permanently. The Mohammedans have a mosque. All these people intermarry with the Tibetans and the population is a mixed one already. When we asked the people why they would not agree to the mission or the Europeans coming, they said the religion was different. But this is only an excuse. The truth is they are afraid of losing their independence. They have repeatedly told the commissioner that they are fighting for their religion. While at a

village called Yong, I asked an old man what there was in the four "Chortens" (hollow stone tombs), seen at a distance; he said there was a "Lha," a god, and they worship him. Farther on I saw the tomb of an Indian Buddhist missionary who had lived in Tibet twelve years, preaching and teaching, and now they worship him as a saint. He is known as "Atisha." It is a pity there are no Christian missionaries inside Tibet. I have had some opportunities of witnessing for Christ on the way, and I hope, D.V., to be able to do something among the people as soon as I have an opportunity. One soldier was converted, and others are anxious to be taught. I do pity these people, who bow down to idols and do not know the true God. However, I am sure God will give them a chance of hearing the good message of salvation, and I am glad in my soul that the day is not far distant. I have been able to preach the Gospel in Lhasa, and have distributed some copies of the Gospels.—DAVID MACDONALD, (Assistant Antiquarian Tibet Com.)—*The Missionary Review*.

#### POLYNESIA

NIUE.—Rev. F. E. Lawes, in *The Chronicle* of the London Missionary Society, gives a striking account of what has been accomplished on NIUE, or Savage Island. It is a marvelous story of the power of the Gospel in transforming an island, whose very name indicated the idea that navigators in the Southern Seas had formed of its inhabitants, into a most attractive region. It seems that NIUE was evangelized by native Christians from other parts of the Pacific, first by Peniamina, who was a native of Niue, who had come under the influence of the gospel in Samoa. This was in 1846, but the real apostle of the island was a Samoan named Paulo, who came in 1849. When the first white missionaries went there they found about one thousand church members, these Samoan teachers having made a clean sweep of everything connected with the old heathenism. Of late some of the old questionable customs have been revived, there having been a rigid reaction from the requirements of the early native Christians. There are said to be now 1,728 church members, and practically the whole adult population of the island is within the church. There are 1,288 scholars and 283 teachers in the Sunday schools, and about the same number of scholars in the day schools. The people are generous, having given to the London Missionary Society last year about three thousand three hundred and twenty-five dollars. There are now eleven native pastors, with thirty-three assistant preachers. This is a remarkable story for an island, the population of which is given as only 4,051. These people are not only caring for themselves, but they are sending missionaries of their own number to New Guinea.