

tribes. These tribes are numerous—sixteen at least, says Dr. McGilvary—the well-known Karens of Burma may serve as a type of them all. The Moo Surs are one of these tribes. Their existence was scarcely known to the missionaries ten years ago. In 1886 the first visit was made by a missionary to a Moo Sur village. They are a nomadic people. They build their rude villages high up in the mountains, burn off a tract of jungle, take a crop or two of mountain rice from the virgin soil, and then move on. Their traditions all point to the fact that they have come from the North. They are not Buddhists nor idolaters, but worshippers of spirits. Their government is patriarchal, and each village is independent; and naturally they are very clannish. They are addicted to the opium habit, and are perhaps even more intensely superstitious than their Laos neighbors. But the Gospel has gained a foothold among them.

Two years ago two men of this race were baptized by Dr. McGilvary, the pioneer missionary to the Laos—more “romance of missions” than the man who made a journey of six hundred miles into an unexplored country twenty-five years ago to seek out the unknown Laos should now be found forcing his way on foot over the jungle-clad mountains to search out the Moo Surs and give them the Gospel. A year after his first visit, Dr. McGilvary returned to look after his converts. This time Dr. McKean, of Chiang Mai, was with him. The latter writes: “In this village there were twenty-two people last year. The two fathers seemed to embrace the Gospel from the first, and after three months of instruction were baptized.” (These are the two referred to above.—C. M.) “One of these men was a confirmed user of opium. From the time he became a Christian until the present he has not used opium at all. What was our joy on visiting them in their mountain home to find that they all desired to be baptized. Although there are but two families, they have built a

chapel at their village for daily use. On Sabbaths they go down to the plain to worship with the Laos Christians. We visited them on Saturday. On Sunday, of the twenty-three persons now composing the families, twenty-two were present. Two had been baptized last year. Of the remaining twenty, seven children received infant baptism, and thirteen adults were received into full church-membership. I have never seen a grander sight than that—these twenty persons standing up to receive the seal of God, the patriarch of the village acting as interpreter between them and Dr. McGilvary.” Does this world show any grander sight?

Famine-Work in Lakawn and Praa.—A third matter of recent interest in connection with the Laos Mission is the work of famine relief carried on during the past year in the provinces of Lakawn and Praa, and to a much smaller extent in Chiang Mai also. For several years past the rice crop has not been a full one; but last year the deficiency of rainfall in the two provinces first named was so excessive that the crop was almost a total failure. It was the old story with which India and China have made us familiar—the increasing scarcity, until rice sold for sixteen times its usual price, the exodus of great numbers of the able-bodied to more favored regions, leaving the sick, the aged, the crippled, the leprous to carry on the unequal struggle; the desperate endeavors to make roots and grasses take the place of rice, the whole staff of bread for the Laos people; the horrors of the starving left to die, and the dead left unburied. These are the scenes through which the brethren of the Lakawn station have passed. They sent home their appeal for help, and a sum approaching \$10,000 was speedily contributed and sent out to them, and by them carefully dispensed. The effect of these works of mercy has been marked. Muang Praa, the province adjoining Lakawn on the east, has for several years seemed specially open for the entrance of the Gospel. When the missionaries have