

steamers and develop the trade all around the lake. The plan also includes the erection of an electric railway around the lake and to different cities in its neighborhood. A Christian capitalist has intimated a desire to give the steamer. The industrial part of this scheme is feasible, but unfortunately the plan for steamers and railways will meet with insuperable difficulties. Industrial work is very profitable for the Nestorians. Many of their youth are now going to Russia and America for lack of profitable means of livelihood. Those who have been educated and have a spirit of progress have no outlet for their activity. It is better that they should become good artisans than educated and unemployed scholars. This new scheme will be in cooperation with the industrial school connected with the Urumia College. Mr. E. T. Allen, who has had charge of it, is now in Drexel Institute, Philadelphia, perfecting himself for this work.

The work among the evangelical churches in Urumia shows advance during the year, especially in self-support. The debt of the Presbyterian Board rendered a reduction of the appropriations necessary. Many of the congregations have responded to the call for larger gifts, and raised their contributions 50, and in some cases 100 per cent.

The Swedish Mission which was for a few years established at Tabriz with evangelists at Urumia, Hamadan, and other points has been transferred to Chinese Turkestan. Their mission in Persia was begun primarily with the idea of preparing young men from Russia and the Caucasus to return to their own country as evangelists. This was found impracticable, and as it was not necessary for two evangelical missions to occupy the same territory, a friendly arrangement was made in accordance with the principles of missionary comity, whereby they withdraw their missionaries and our mission took over such of their native agents as they desired. Others accompanied them to their new field. Among the latter were a Nestorian and three or more Mohammedan converts. One of them has been stationed at Bokhara, and another at Samarcand, in Russian territory, while others have gone with the Swedish Mission into Chinese territory. One of these converted Mohammedans was from Turkey, and was at one time a pupil in the Tabriz Memorial Training School. He is pictured by Mr. Morrison (agent of the British and Foreign Bible Society, who has made a tour to that province) as sitting in the Hindi Serai of Kashgar, on the edge of the great Kobi desert, a case of Scriptures behind him, in front of him a desk, and on it a manuscript of the Gospels, which he is translating into the language of the people. The Gospel of Matthew has already been finished. It is very interesting to note the beginning of the introduction of Christianity again into China from its western border, and especially the going there of Nestorians and other Christians from Persia, as in olden times.

The region occupied by the Swedish Mission includes the fertile oases of Kashgar, Yarkand, and Kohtar. It lies across the Thian Shan Mountains from Russia, and the subject to China is occupied chiefly by Tartar