

of so much labor, and that Protestant churches are not built up more rapidly. There are, indeed, other results which are encouraging. The gradual progress of enlightenment, the popular approval of evangelical truth, the apologetic attitude of the mass of the Armenians with reference to their doctrines and ceremonies, the expressions of desire for the education and improvement of the clergy for the translation of the Church books into the modern tongue and for a reformed church show that the leaven of evangelical truth has wrought among them. Many cling to the Gregorian Church as the representative of their national life, and hope for reforms from within. Yet the patriotic laymen and priests tell us that not a rite or a doctrine must now be touched or changed in the old organization lest the national unity be disturbed, not until the aspirations of the race are attained. With hope of religious reformation so indefinitely deferred, we cannot do else than continue to invite and urge the members of the Gregorian Church to come out and enter into the light of evangelical faith and worship.

The work most effective in the past, among the Armenians, has been education, especially in boarding-schools. During the year advance has been made in the occupation of some villages lying between Hamadan and Ispahan. A change of method has been inaugurated in the Salinas field, which for eleven years has had an organized station. The rising of water in the subsoil of Haftdewan occasioned the fall of some houses, and endangered others. This led to the consideration of the future of the station, as to whether houses should be rented or built in some other village of the plain or the station remove to some other center or disbanded. It was finally decided to withdraw the missionaries to Tabriz and Urumia, and to work the field with well-qualified native agents.

Among the Nestorians in Urumia evangelical truth has taken deep root, but it is also encountering many difficulties. Among this people is presented a curious spectacle of missions contending with each other. To the older missions—Catholic and American Presbyterian—have been added the mission of the Archbishop of Canterbury, a Lutheran, and several efforts intermittently supported from Sweden, Norway, and England. The latest scheme is one in cooperation with our Presbyterian mission. It is inaugurated by the Industrial Missions Aid Society, composed of a number of Christian capitalists of England, who will find capital for industries connected with evangelical missions. It proposes to "take the business management off the hands of the missionaries, leaving them free for spiritual work, and to provide work and the means of livelihood for converts whose coming out for Christ entails the loss of their means of living." First, they send back to Persia two young men (Nestorians) who have learned trades. They are sending an outfit for a carpenter's shop, an engineer's shop, with portable engines and all tools and machinery requisite to train apprentices.

This society proposes also to place on Lake Urumia one or more