

Moslems in the Volga districts, and whose special study of the subject enabled her to make a more masterly and full treatment of the question of Islam in Russia than I can claim. In her paper Mrs. Bobrovnikoff only touched the question which occupies our attention for a moment to-day : what is done over the length and breadth of Russia, including Siberia and Russian Central Asia, by the State Church and by the Protestant communities and believers individually to reach Moslems with the message of Jesus Christ, the Son of God and the Saviour of mankind ?

Let us first briefly examine what the State Church (the Greek Orthodox Church) has done for the spread of the Gospel amongst Moslems in European Russia. You know already from the paper of Mrs. Bobrovnikoff that at the end of the sixteenth century, when the Khanate of Kazan was conquered, a part of the Tatars were baptized and are ever since called the "anciently baptized." But left without spiritual guidance and care they were and continue to be Christians only in name. Then followed a long period of absolute lack of any missionary work whatever on the part of the Church among the originally Moslem, and Moslemized heathen tribes of the Volga districts.

About 1860 Professor Ilminsky from Kazan began his splendid work. He understood the enormous importance of the vernacular in reaching heathen and Moslems with the Gospel and with European culture and literature. And so, by translations of the Gospels and the liturgy in the vernacular ; by schools, where the Gospel and science were taught, also in the vernacular ; by creating a staff of thoroughly trained and enthusiastic native teachers, he reached thousands of heathen Moslems. He and his followers through church and school brought the Gospel to those who, being subject to and making part of a so-