

how many, or rather how few of these had been Moslems, cannot be shown. The methods that were used were the same as everywhere in non-Christian lands; namely, preaching, schools, a beginning of medical missions, monasteries, children's homes.

The importance of bringing the Gospel and teaching the people in their own language was understood by every one and we find missionary centres for translating and printing the Gospels, the liturgy, and school-books at Kazan, in the Trans-Baikal, and in the Altai mission centres. The work of the Kazan translation committee, especially, can never be forgotten. We gather from Mrs. Bobrovnikoff's report that about two million copies of 800 or 900 writings in seventeen to twenty languages have been printed in the last forty years.

In 1900 we find the Orthodox Missionary Society at work independently or helping parish work and educational missionary work in eight districts in Siberia and in fourteen Russian provinces. Missionary effort, though mostly amongst heathen yet reaching a great number of Moslems everywhere, has spread down to the Caucasus, where an independent missionary society has been at work for some time. Work was being done in the provinces along the Ural and in the southeast of Russia among the Turkomans, and in the west and southwest among the Kirghis. The number of baptisms has diminished to about 4,000 a year, and conversions among the Mohammedans are few. The same forms of missionary work are in use. Five years later, in 1905, we find a still more noticeable diminution of baptisms, especially in comparison with those of the first twenty-five years. Only three thousand are reported. But a fact of still greater importance is to be noted; Moslem propaganda is gaining in strength, Mohammedan influence is growing, while Christian influence, as represented by the