

district peopled by the Kirghis, are said to have made a beginning of missionary work at Aouli Ata and near Khiva. The Seventh-Day Adventists at Aouli Ata and near Askabad (among Kirghis and Tekinzes) are also preparing for work amongst Moslems. There are also numerous communities of Baptists, converts from the Greek Orthodox Church, formerly called Stundists, and now organized under the name of Russian Evangelical Christians. These are now found, thank God, all over Russia and Siberia, an example to other churches by their zeal to win souls, by their truly Christian way of living. But as yet I could not hear of any organized gospel work by them among Moslems. Work is certainly being done by local Baptist churches; as for instance, in Baku, Batum and Tiflis in the Caucasus; but as yet it seems to be done more as an individual work, not yet as a necessary part of a Christian community's very life. The local Baptist churches at Aouli Ata, Taschkent, and Askabad in Turkestan are now awakening to this responsibility and considering how to reach the Moslems around them. I found Armenian believers at Baku and Askabad full of zeal and love for the Moslems; reaching some of them through the Gospel and through a spirit of brotherly love.

Coming now to work done among Moslems by individuals and societies, we must mention the only missionary society for evangelizing Islam in Russia. This is the Swedish Missionary Society, with its seat in Tiflis. Work was started in the Caucasus, in 1884, in a district peopled by 3,500,000 Mohammedans, speaking for the greater part the Azerbaijan dialect of Turkish. Two missionaries with their wives and two lady missionaries were at work; they had also five native helpers. Evangelical work has begun at Tiflis and at Bokhara and Samarkand; the most distant station being at Kashgar in