

fluence from spreading and their co-religionists from being converted; by threats and actual maltreatment they often retain timid but inquiring souls in their old faith. Another hindrance is experienced by converts from nomadic tribes like the Kirghis and Kalmucks (Buddhists). Such converts when they are baptized lose all share in the land from which they and their cattle drew their sustenance. The land belongs to the clan, not to the individual, and whoever leaves his clan finds himself absolutely without land, money, or work. Unfortunately the commission for distributing free government lands has been slow in allotting land for colonies where newly baptized converts could begin a new life. By this attitude of officials many converts have had to suffer much. The orthodox missionaries do what they can, but that is not much, to provide lands and work for these "exiles for faith's sake," and, as we saw above, some colonies have been founded.

Another hindrance is the lack of men. Not many can be found to go out for a missionary's life in the steppes, for instance, or in the virgin forests of North Siberia, or the mountains of the Altai. Many do go, of course. But if we consider the particularly intense spirit of self-sacrifice, for which the Russian man and woman are justly famous, we are grieved to see how few of the heroes and heroines, who for a political idea will gladly suffer and die, choose the arduous life of the messenger of Christ! Missionary work is considered "sham," "humbug," a way of making an easy living, not worthy of any good man or woman's life-blood! This lack of men is the reason why so much is left undone; and it happens in many a place that the priest, who has been sent as a missionary to seek and gather those who are as yet outside the Church, spends his whole time and strength in parish work, being thus diverted from his true vocation.