

We must also mention lack of knowledge of the languages spoken by the heathen and Moslems to whom the missionary is sent. This hindrance tends more and more to disappear, since missionaries are now frequently chosen from among converts and sent back to bring their kinsmen the Gospel in their mother tongue.

Not the least of these hindrances is the lack of funds to sustain and expand the work. The mission field is very extensive, and friends are getting fewer and less generous as the spirit of indifference and even of religious hostility gains ground among the orthodox population, both high and low.

Another difficulty in missionary work is the extremely severe climate, in the north and east of Siberia, for instance; and the wandering life of the nomad tribes in the south and southeast of Siberia, which makes any close and constant influence nearly impossible, unless the missionary joins the tribes in their wanderings. This indeed is the proper thing to do.

Last but not least, the development in the past decade of Moslem propaganda, the increase of low and middle schools with new programmes adopted to European exigencies, the liberal help given to co-religionists or converts into Islam, are all hindrances to Christian missionary work by the Orthodox Church. What counts much against success is also the fact that in the hands of the State Church missionary work has often been Russianizing work. To be a good citizen and to be a Christian is thought to be synonymous. So that for the heathen and Moslem the Russian missionary is only a Russian official; not only the man of another race and of another faith, but the representative of the government to whom he now owes allegiance. We can understand how, with the spread of pan-Islamic tendencies, this preaching of the Russian faith by Russian Church officials will make