

missionary work more and more difficult and unsuccessful.

This leads us to the spiritual causes of failure. The orthodox missionary, being sent out by his ecclesiastical authorities, is not always expected to be converted himself, a spiritually newly-born man, as we Protestants understand it. It is not always solely the love of Christ, which constrained him to go out ; he may have been sent out because of intellectual capability, or knowledge of the language, or he may have chosen to go out because of advantages of a rather low nature. He, being himself often an unspiritual man, not having experienced in his own heart the power of Jesus Christ to make all things new, cannot transmit this power to others. He cannot sing the praise of the love of God, not having received himself the precious gift of a Saviour ! The sad state of many orthodox missionaries has made the whole class a somewhat despised and suspiciously treated group of men. Not many believe in the good faith and unselfish purpose of a missionary ! One does not credit him with any love for souls ! But having said so much to his discredit, let us do justice to the Orthodox Church, which does in a certain measure the work to which it is called by its heavenly Master, handicapped though it is by external and internal hindrances, let us admit that among the orthodox missionaries there may be and certainly are not a few men of faith and love and self-denial, whom the Lord will acknowledge as His own good and faithful servants. But it is not only the whole machinery, which savours too much of this world, not only the lack of spiritual men, it is the form in which Christianity is presented to heathen and to Moslems, which dooms missionary effort to be more or less unsuccessful ! Imagine a determinedly monotheistic Moslem, invited to worship in a church full of images and lighted candles, where gor-