

an all-absorbing desire to secure advantageous positions in governmental or commercial employments. Moreover, it has been found very generally that the education of young men, in the great seaport cities where they were subjected to a controlling cosmopolitan influence, has been attended with more or less denationalization. Many young men from Mt. Lebanon, trained in Beirut, or Armenians from Central Turkey, educated at Constantinople, have been quick to catch the foreign spirit, to assume foreign airs, and to develop from their education a positive unfitness for the humble walks of missionary life among their countrymen in the rural districts. A later outcome of the same general influence has been the creation of a desire to visit Europe or America to obtain a still higher education, generally with a professed purpose to return to a greater usefulness at home, but sooner or later disclosing an ambition to be placed upon the footing and the salary of a foreign missionary. This has been and now is one of the gravest difficulties connected with higher education in certain prominent mission fields.

And its influence has not been confined to those who had been selected as candidates for the ministry or for teaching, but has extended to hundreds of others in various ranks of life. Colonies of Armenians, Syrians, Bulgarians, Persians are now found in our American cities, and the whole movement in its far-reaching influence seems to promise a serious depletion of the ranks of intelligent youth, who ought to be trained at home as Christian laborers.

Another unexpected result of foreign education, particularly English education, has been the rehabilitation of the old false systems which it was our purpose to supersede. In India the educated young men of the present generation have, through Western influence, been made familiar as never before with their own faiths and philosophies. This has not all been accomplished by missionary institutions, but more largely by those under the auspices of Government; yet to some extent our English education has led on to the same results. While we have greatly extended the English language as a medium of enlightenment, there has been a revival of Sanscrit learning, with extensive expurgated translations of Sanscrit literature into English, so that hundreds have been made acquainted with their own systems through our language learned in the mission schools.

Our agnostic speculations also have found their way to India and Japan. As a result of the investigations of a society formed in Calcutta for the diffusion of a wholesome literature, it was found that Western infidelity in various forms was making quite as large a use of the English language, in the diffusion of infidel and immoral books and pamphlets, as that of all missionary boards and societies taken together. And such literature has this advantage, that wealthy Rajahs and others more or less hostile to Christian propagandism are ready to contribute largely for the circulation of the writings of Bradlaugh and Ingersoll, while no such help is found in the dissemination of Christian books. Then, as to the litera-