

I find that from July to December, 270 children have been promoted to higher classes.

Eleven masters and four mistresses have passed the Government examination, and are now receiving grants-in-aid. This has largely contributed to the improvement of the quality of the education imparted in all our schools. In addition to the ordinary routine of native lessons, the children are now taught geography, the English system of arithmetic, Tamil grammar, and in several schools the rudiments of the English language. In consequence of these improvements, the more intelligent of the people are now not only more willing to send their children to school, but are daily becoming more willing to pay for their education. Wherever English is taught, in however small a degree, I find the parents are now perfectly willing to pay.

Our first step was to diffuse education amongst the people, without waiting for their consent; our second—a step which we are now every where beginning to take—is to teach them to pay for education.

Of all secular studies that are capable of being taught in Tamil to village children, geography seems to be that which is best fitted for the enlightenment of the minds of Hindoos. I am sorry, however, that most of the children remain in school too short a time to attain to much enlightenment of any sort. I fear I must add that they generally acquire, whilst in school, as little religious enlightenment as secular. There is no want of religious teaching. The children read the Gospels and are catechised upon them; excellent religious lessons are contained also in their reading books; they are taught plenty of catechisms, prayers, hymns, and what they like still better, high Tamil religious lyrics. As to the direct religious result, however, of all this, the most that can be said, I fear, is that it is to be hoped it will do them good at some future time. These remarks do not apply, generally speaking, to the female boarding-school, a school in which a different atmosphere prevails, and in which many of the pupils appear to have received direct spiritual benefit. The children of heathen parents attending our day-schools still more rarely appear to obtain any direct advantage from the education they receive. Too generally they unlearn at home in the evening what they are taught in school during the day. We have at present in our various schools 227 heathen children, and have had a larger or smaller number of them in school for the last fifteen years; and yet during the whole time I know only of two pupils who became christians through their own conviction of the truth alone. This would seem to be a discouraging result, and the absence of the direct fruit from the education given to native christian children would seem to be equally discouraging; and yet I feel no discouragement, but am anxious to extend vernacular education as widely as possible. The ability to read which the children acquire in our schools—even if they acquired nothing else—even if their minds were as torpid when they left school as when they entered, is the seed of innumerable blessings. The advantages which professing christians may and must derive from being able to read their Bibles are obvious to every one, but in many instances it has proved in time a blessing to heathens also. The most intelligent, improvable converts we make amongst the adult inhabitants of this neighbourhood are those who had learned to read, when children, in our mission-schools. There are, indeed, few heathens in this neighbourhood who have learned to read in schools of any other kind. Within the last few months we have been joined by a considerable number of adult converts, and I have been thankful to find that many of them

could read. A few days ago, for example, two young men who had recently abandoned heathenism and joined our congregation at Kodavilly, came to see me. I found they wanted Bibles. 'Can you read?' I asked them; 'Yes,' they said, 'we learned to read in the mission-school in Narvaladi—the next village to theirs. I gave each of them a Tamil New Testament, and asked them to let me hear them read me a portion, which they did as clearly and distinctly as I could wish. Here, I thought, is an excellent illustration of the indirect ultimate benefit arising from our mission-schools. If it had not been for our schools, it is quite certain that these young men could never have learned to read at all. Notwithstanding their conversion, it would probably have been their lot to remain in almost hopeless ignorance for many years; whereas now a great deal of the work which has to be done for their enlightenment has been finished off ready to hand. They can understand what we teach them, they can understand sermons, they can read the Scriptures and christian books for themselves, they can take their own part in the worship of God in church. How greatly the labour that must be undergone on their account has been lightened by the simple fact that they attended our schools.'

PRESENT STATE OF THE CHURCH IN GREECE.

The following interesting article on the present state of the Church in Greece is extracted from the *Spirit of Missions* of the American Church:—

We have been put in possession of a communication which gives the following encouraging facts in relation to the Church in Greece:

The errors of this ancient Church are fast disappearing. The repeated and wide-spread dissemination of the pure Word of God has produced a mighty effect in various ways; the seed sown has taken root, and is bearing fruit to the glory of God; enquiries respecting prominent errors, both of doctrine and practice, are becoming matters of discussion among the Greeks themselves, and that with the utmost freedom, and with perfect liberty of conscience. Many of the old errors and many superstitious customs are now quite discarded by some, and as the 'Greeks still seek after wisdom,' eagerly embrace it when comprehended, we may say, and we ought to entertain the best hopes of a thorough reform within their Church; its foundations are of old, and they are stable; the wood, hay, and stubble that have been built upon them will disappear.

We are glad to publish, in connexion with the above, the following article, translated from an editorial article in one of the most influential papers in Athens. Who will not see in this article that a change, as 'from darkness to light,' has taken place? That there is a breathing after something better, something more excellent?

The following article appeared in the Athens newspaper, *The Age*, in Greek, Αἰών—of the 3rd of January, 1859:

This is not the first time we have felt it our duty to call the attention of our ecclesiastical authorities to the importance of authorising the publication of an edition of the Sacred Scriptures in a cheap and commodious form, as well as of other works of religion of various kinds. This is a pressing desideratum which is sensibly felt. The former editions of the Sacred Scriptures were badly executed and dear. The Synod of Greece has allowed the distribution of the beautiful and correct edition of the New Testament printed in Cambridge England, but that edition is exhausted. It would be well, therefore, if the Synod would undertake to reprint, with the aid of the Government, an edition of that com-

modious, cheap, and handsome Cambridge version of the New Testament.

Even independently of Government aid the Synod may easily effect the desired object. It is only necessary to make an appeal to the piety of individuals. We think no one can doubt—for ourselves we are persuaded, that for an enterprise of such a character, for so pious and benevolent an undertaking, the offerings of christians would flow in abundantly. Moreover, the publication of the Scriptures absolutely demanded to supply our first and our indispensable necessities, would soon lead to the publication and dissemination of other books of a spiritual character. We might have a well-prepared series of Sacred History, of Church History (so important for our young ecclesiastics,) of homilies, of works on christian morality and christian practice, and so forth, to be written, however, in the simplest possible style, adapted to the comprehension of the common people.

The plan that appears to us to be best calculated to accomplish this, would be the establishment of a Bible Society, which, while it would have for its immediate object the dissemination of the Holy Scriptures and pious works, would, at the same time, tend to awaken and maintain a lively zeal among the christians of our communion.

The writer of this article (which, by the way, appears as an editorial) goes on to speak of public preaching in the Greek churches. He considers, he says, that the Greek clergy have not only a holy but a national ministry confided to them; the formation of the moral character, and the development of the mind and feeling with regard to divine things through the preaching of the Word of God. He recommends the preaching clergy to avoid all vain display of learning, and to 'preach the Word' with the utmost simplicity; 'not with enticing words of man's wisdom;' and to imitate in this, as in all other respects, the example of the Great Preacher, our blessed Lord and Saviour, who always spoke to the people in a language and a style adapted to their comprehension. The preacher should never forget that the simpler the style of his preaching, the more practically elevated it will be, because that will render it more like the Gospel standard; for in the economy of Divine grace, the Gospel—that superhuman rule and outline of all spiritual teaching—is the simplest, and at the same time the sublimest book the mind of man can imagine! Jesus spoke to fishermen to be understood of fishermen, for that was His object; and in every age since, the powerful and the wise of the world have bowed the head before the unapproachable majesty and sublimity of those simplest of discourses.—*Colonial Ch. Chronicle.*

RELIGIOUS REVIVALS.

That a revival of sound religion is greatly needed at the present time, will not be denied by the earnest Churchman. Turn which way he will, he cannot fail to find convincing proofs of the wide departure of the mass of professing Christians from the paths of true and primitive Christianity. If any fresh proof were needed to show how fruitful a crop of corn may be expected from that soil in which the pure and Scriptural teaching of the Church has not taken root, the evidence afforded by the present so-called "religious Revival" may well be taken as conclusive. Although in its main features it exhibits little novelty when compared with the periodical outbursts of religious excitement which the world has so often witnessed, yet it is instructive to trace the history of its rise and progress, and to note those phases of its character from which a wholesome moral may be drawn.