

presidency of Madras—Telugu, Tamil, and Canarese. It will thus be seen that the field of language in India is a wide one; and when we assert that of the nine languages mentioned above, five are little more than dialects of Sanscrit, and the rest more or less closely connected with it, the importance of the sacred language will at once be perceived.

The stores of Persian literature, though of a kind scarcely solid enough for our English taste, are extensive and replete with beauty. Many Europeans are wearied by the tedious and inflated style of Persian writings, by their childish play on words, and their long rhyming sentences, (where to take a liberty with the words of Pope)

"Clause nods to clause, each sentence has its brother,
And half the volume just reflects the other."

Still beneath this uninviting garb much wisdom is hid, and though kings are always losing their escort in hunting, and coming up with a damsel, a jinn, (our old friend the "genie") or a hermit, which rencontre is the starting point for an endless series of story within story, yet by the time we have waded through some two or three hundred pages of these inveterate prozers, we may boast of considerable knowledge of eastern customs, and a fair stock of that shrewdness which combines a large portion of the wisdom of the serpent with a very small alloy of the harmlessness of the dove.

It may here be appropriately noticed that the great drawback to the study of the otherwise simple Persian, is the habit so common to the writers of that language, of stuffing out their already turgid sentences with long Arabic participles. To such an extent does this habit prevail, that a Persian sentence generally contains about two words of Arabic to three of Persian, and although in reality all these participles are formed from simple trilateral roots, and are therefore easily recollected by the initiated, yet so wide spread is the habit of metaphorical expression in the east, and so far do words travel from their original meanings that the task is to a beginner Herculean, and when to this we add that it is by no means a common practice to lay before the student a synopsis, or even a grammar of these Arabic derivatives, it is easily imagined how great a hindrance must be experienced. To take an instance. We see at a glance that having a trilateral root consisting of the stetics *Fa Ra Qa* the words *ta FRIQ isti Fa Rra Q muta Fa Rrat* &c. are only the same roots with certain prefixes, affixes, and lengthenings, we see through them all the old *Fa Ra Qa* in various shapes. Moreover when we know that to each form a certain modification of the original meaning is attached; that some are reciprocal, others casual, &c. the difficulty vanishes. When we stand on the summit of a mountain and observe the different rivers starting from its sides, some winding through rich vales and growing broad and full till they lose themselves in the sea, others dashing over rock and boulder, later turning mills and bearing vessels to the haven; we see at once the origin of them all, and take in at a glance their various divergings and different natures. But the case is different with those who dwell in the valley, they must take each stream by itself and by long wanderings follow up their course if they would comprehend their unity. Patience at last becomes blind drudgery and the language itself untangible under its protean shapes.

The Hindûstânî language may be briefly described as a patois, or rather a sort of *Lingua Franca* among eastern tongues, composed of Persian, Arabic, and Sanscrit terms grafted on to an aboriginal stock. It is a language simple and graceful in its construction, though apt to fall at times into the Persian fault of bombast. It is by far the most useful language of India, being the tongue formed and adopted by the Moghul conquerors, and thus spread all over India. Indeed in almost every part of that region, from Cashmere to Calcutta, from Gangouti to Comorin, people are found who can converse in it. Professor Forbes's excellent practical works have greatly reduced all difficulties attendant upon its acquisition, and with a slight preliminary knowledge of Sanscrit and Persian, a few months study will enable any one to read with ease the Bâjb-o-babâr or Iotâ Kabâni.

The other dialects of northern India have scarcely any literature, and in many cases no European grammars; they are seldom studied, as being confined to small districts, as the Punjaub and the valley of Cashmere. We must not omit to mention here the admirable Marâthi Dictionary of captain Molesworth, a book of great ability; indeed the Marâthi, from being the language of great part of the Bombay presidency, has had more attention bestowed on it than the other purely local tongues.

We come now to the second group of languages, spoken in the south and east of India; they are principally four,—the Telugu, Tamil, Canataca, or Canarese, and Malayâlam, with a few other unimportant and barbarous dialects. Of these the Telugu is a soft and melodious language, supposed like the rest of this Drâvidian family, to be of Scythian origin, but having many words of Sanscrit origin. It is little studied by Europeans, except by the civil servants appointed to the Madras Presidency.

The Tamil is chiefly known through the medium of the Jesuits who, following St. Francis Xavier, the great apostle of their order, settled

at Goa, on the western coast. Of these, Father Beschi has left behind many works written in this dialect; the father, it is said, accustomed himself so entirely to the native habits as to wear the dress of a brahmin, and to speak this difficult language with fluency. The natives called him Viramâmoni, or the great doctor; he even attained to the post of vagir to one of the rajahs of the district.

Thus briefly and imperfectly have we touched upon a few of the thirty languages of India; of the stores of learning contained in their literature we may not here speak, it would draw us to too great a length. Suffice it to say, that whether the subject be science or philosophy, religion or art, poetry or prose, wit or wisdom, the East is very little, if at all, inferior to the West. The Mabâtharata has passages that equal the Iliad, and Sakontala may vie with Antigone in affection, tenderness, and decision. To one moreover who desires to hold the handle of the machine by which Indians are to be moved, a knowledge of their gorgeous and fantastic Pantheon is indispensable. For one who would wield the power intrusted to him with justice and prudence, it is necessary to read and study carefully the constitutions of Akbar and the Zemindârî controversies of a later date. Finally, the land of Scythian Amnyan, Mahometan is at our feet, the bright gates are unlocked to genius and industry, it is for us to show that men who have been nurtured in the belief of Christ, and whose minds are formed by his words "who spoke as never man spake," hold in their hands that mighty engine which shall do for India what successive races of idolaters and misbelievers could never effect. Alas! that hitherto it has not been so. Alas! that the footsteps of the Christian are as red in the blood of India as those of this predecessors! But now a new era has dawned, it is time to wipe away this reproach, least it should be said of us, that with more opportunities of doing good we have conferred fewer benefits on the people under our power, than their former idolatrous and ignorant sovereigns.

3. EARLY TRAINING.

Children are germs of an immortal growth, and the family the garden in which the Lord first plants them. Here they first taste the sunshine. Here they receive the earliest nature. Here the form and tendencies of their growth are determined. It is the law of the Bible and of Providence, "Train up a child in the way he should go, and he will not depart from it." The law is laid in the constitution of our being, in the conditions of society, and in the provisions of the gospel. It is laid in the constitution of our being, for, in childhood we are most susceptible of all genial, kindly, and formative influences. It is laid in the conditions of society, for in childhood we are exempt from cares, temptations, employments, and disturbing influences in general, which beset our mature life. It is laid in the provisions of the gospel, for of little children alone it is said, "Of such as the kingdom of heaven." And again, "Except ye become converted, and become like little children, ye shall in no wise enter into the kingdom of heaven." During this period the destiny of human souls, in a most important sense, is committed to parental faithfulness.

It is, indeed, true, that conversions do take place after a neglected childhood; but the stains and deformities early contracted never become entirely obliterated and removed. The errors of childhood are carried into growth, and are there still further developed. From growth they are carried into manhood, and are there confirmed. Old age is darkened by ripened evil. Eternity alone can fully reveal the effects of an early blight.

On the other hand, it may be said that parental faithfulness is often disappointed in its hope. It does appear so sometimes, but we believe the instances are rare. And even in respect to these, who is prepared to affirm that there certainly has been no parental delinquency which led to the bad result?

Let parents, in the education of their children, place before themselves solemnly the question, "For what shall we educate them—for the uses of earth, or of God, and Christ, and heaven? If they choose the latter, God, and Christ, and heaven will all be arrayed on their side, and the end cannot be doubtful. But if, with a show of religious discipline, the world be really allowed to maintain its ascendancy, or it be attempted to hold a middle course between the claims of the world and the calls of duty, then there need be no surprise if those, whom we were unwilling to give wholly to God, depart wholly from Him.

The education of our offspring for immortality must be undertaken as our greatest and all-absorbing duty in respect to them, or it is not properly undertaken. There are interests which are so engrossing in their very nature that they do not admit of competition, and this is one of them. The accumulation of estates for our children; their introduction into fashionable life; the endowments of gay accomplishments; the formation of eligible connections—of how much worth are these put in the balance against a godly character; a preparation for noble usefulness here, for death at last, and for blessed immortal-