

Mrs. Smith and myself have met with an amount of kindness from Dr. and Mrs. Charles, which we shall never be able to repay. We are still living in their house; and feel as much at home as if our acquaintance had been of the standing of years. Mr. McKlejohn is out of town. When we arrived, Mr. Ewart had gone to examine the school at Taki. He returned on Tuesday evening; and from him and Mr. Macdonald we received a brotherly welcome. If I be not happy in the society of my colleagues, it will certainly be my own fault. I accompanied them yesterday to the Institution; and if first impressions are to be trusted, I ought also, by the blessing of God, to enjoy great pleasure in taking my part in its superintendence. The young men seem so attentive, and withal seem to have such an affection for the missionaries, that it must be delightful to teach them. To Mr. Ewart's class I put some questions on the evidences of Christianity, which were answered quite as intelligently as they could have been by the generality of students in Dr. Chalmers' first class; at least I am sure, as much so as I should have been able to answer them when I attended that class. I also heard Mr. Macdonald examine a class on the Platonic philosophy, with which they showed themselves well conversant, and the defects of which, as compared with the Christian philosophy, they pointed out with all the acuteness by which the Asiatic mind seems to be distinguished above the European. Altogether, the impression made upon me by the first sight of the Institution was of the most favorable kind. He must have an undue distrust in the promises of God, who can see so many hundreds of heathens listening with earnest attention to the instructions of Christian ministers, and joining with at least apparent sincerity in the prayers which these ministers offer for divine illumination to give efficacy to the divinely appointed means of human teaching, and yet not feel that such an Institution is to be an eternal blessing to millions of India's degraded children. For my own part, I looked upon it as the centre from which incalculable good is destined to emanate; or rather as the channel through which that good coming down from heaven is destined to flow. And if the promises of God do stand sure, and if his people, both here and in our native land, be not wanting to their duty in fervent persevering prayer, the blessing will descend, and India will yet be a Christian and a happy land. Oh, if those of my dear friends at home who are most interested in missions, and most constant and fervent in their prayers for a blessing upon missionary labors, could but spend a Sabbath as I did on the river within sight of Calcutta, they would be ashamed of their languidness and unconcern. It may be all very well to listen to the accounts which missionaries send home of the degradation, and wretchedness, and brutality of heathens and to make a considerable deduction, on the

ground that men enthusiastically devoted to a cause are apt to overrate its importance; but if those who are in the habit of doing so could be but transported to Calcutta for a single hour, they would understand, that the darker and gloomier the picture of heathenism is, the more it is like the original; and that when all the darkest coloring is laid on, the representation falls far short of the horrors of the reality.

I hope by this time Dr. Duff has left Scotland. I expected that a packet of letters from him, and from various relatives and friends, should have been awaiting me at Kilgoree. In this, and in this only, I was disappointed. In respect to every thing else, the reality, so far as yet observed, has exceeded my expectations.

The baptism of the young Brahmin to which Mr. Smith refers, is narrated at full length by Dr. Charles. It is a deeply interesting history, the commencement of which has been given in a former Number. The critical event in the poor sinner's experience has arrived. He is now a member of the Church of Christ. As such, in his peculiar circumstances, he especially claims our sympathy and prayers. The hearty testimony which Dr. Charles bears to Mr. Smith is very pleasing, and promises much good.

EXTRACT LETTER FROM REV. DR. CHARLES.

Calcutta, 26th August 1839.

MY DEAR Sir,—I despatched a long letter to you on the 17th ult., though, from the unusual length of time the Calcutta mail of that date took in reaching Bombay, and from some accident that befel the steamer afterwards, I am in doubt whether it has even yet been forwarded. In it I apprised you, that a youth who had been educated in the General Assembly's Institution, —Khoilash Chunder Mukojeek by name, and a Coolin Bramin,—was living under my roof, and receiving instruction preparatory to baptism. I gave you a detailed account of the circumstances under which he was brought to my house, and also expressed my apprehension that his father and friends would have recourse to legal measures with the view of recovering possession of his person. But God, who so often exceeds our hopes, has graciously disappointed my fears. Whether it was that the friends of Khoilash were at length fully persuaded that his determination to make an open profession of Christianity could not be changed, or whether they were overawed by the step which Mr. Ewart and I took in producing him in the office of the Superintendent of Police, I cannot tell; but certain it is, that they did not disturb or molest him in any way, and scarcely even inquired after him. He remained upwards of four weeks under my roof; and I took him through a course of instruction chiefly in the doctrines and practical bearings of the Gospel. His progress was rapid, as his heart was in the work; and his desire to be