

slaves, all parties come to look on the marriage relation as something much less sacred than it is regarded as being amongst christians. Unfaithfulness to his wives is counted as nothing by a Mahomedan man—indeed, it is considered a matter that does not at all concern them. In these circumstances, they can scarcely be expected to feel much regard to their husbands. The consequence is, that the husbands, finding them unworthy of confidence, shut them up in the house, or otherwise restrict them from seeing other men. This leads to intrigues. Even when all mischief of this sort is effectually guarded against, the consequences are most deplorable; the women become, or rather remain grossly ignorant, and ill qualified for the duties of mothers; they can exercise no proper influence over their husbands and sons; and their daughters only become fit to be treated in the same manner as their mothers have been, in their turn.

2. As a consequence of this state of things, mixed companies of males and females are never seen. All the humanizing and softening of female society is unknown—so utterly so, that it is one of the most hopeless tasks in the world to make a Mahomedan gentleman understand the benefit we derive from such society. They even doubt the abstract propriety of our talking with each other's wives: the separation of the sexes beyond the immediate family circle, is so complete, that they have come to think our conduct most abominable in that thing which we all agree in thinking to constitute the chief charm of christian society. It is difficult for christian men or women to estimate the advantages they derive from conversation with each other. If we think over this subject, and try to imagine what would be our characters without the influence of the other sex, exerted upon us in general society, both men and women will soon perceive that it is a matter of the greatest importance, not easy to be understood.

A singular result of this state of things ought to be noticed; the best informed women—those who know something beyond the mere petty details of housekeeping, and can carry on an interesting conversation—are the *bad women* in the large towns. There is in all men the desire of conversation with intelligent women; and such women not being accessible amongst the virtuous and respectable part of the community, the men seek for those who are neither virtuous nor respectable. They are hired to entertain companies of men, in the evening, with songs, dancing, conversation, &c. Respectable, grave men, of full age and religious pretensions, go to these houses openly in the day time, and sit at their doors in conversation. I have seen a grey bearded Maulavi (religious teacher) so engaged; and he told me, as a reason for being so, that he enjoyed the woman's sparkling conversation. Such women are kept as hired servants, to enliven the master of the house and his friends. They acquire celebrity by their accomplishments. And yet no Mohammedan gentleman would think of giving one of these accomplishments to his daughter, that she might make his home pleasant, however innocent the accomplishment might be; nor would he on any account allow her to gain that knowledge of the world, without which a woman can be nothing but an insipid plaything or a drudge. When things are so, what wonder is it, if many women come to look on respectability as a bore, and vice as a very pleasant thing? Thus it becomes necessary to seclude them. Thus the men render the women untrustworthy, and then shut them up, and perpetuate the disability under which they labour.

3. The unbounded sensuality which is encouraged by their religion, unfits them for any dignified or intellectual pursuits. Some distinguish themselves, but their families are always ruined by debauchery or effeminacy. All the old families of Hindostan are dying out from these causes. A more worthless class of mischievous triflers does not exist. And, strange as it may seem, they

grow ferocious and unprincipled in proportion to their effeminacy. There are no harder landlords than those who have no other the muscle nor the mind of men left. There is no class of men, among whom harping and mean dependence are more in vogue—assumed to work, but not ashamed to cheat or beg. I think I may safely say that at least half of the Mahomedans of this country, who lay claim to gentility, are living upon richer relations, or meanly follow some great man for a piece of bread. I have seen as many as twenty gentlemen in the train of a rich native, who lived near my house, all living upon him in shameful dependence, not at all objecting to be in this position as long as they could be allowed to strut and pay for their dinner by lawning. Such men come to us sometimes to ask whether we will support them in the state of gentility which they say is natural to them, if they will become christians!

4. The literature that grows out of this state of things is natural to it, and perpetuates it: flimsy and pretty poetry, further enervating already emasculated minds, and stones of the worst kind, flung up to running over, the cup of abomination already nearly filled up by their religion and poetry.

How fatally wrong perpetuates itself! The evils under which this people labours almost render the opposite good impossible. Their absurd social system has produced a prevailing character, which no other system would suit. Their personal habits render them in a great measure incapable of reformation.

May the Church throw in here abundantly "the salt of the earth." The gospel is as necessary to the temporal welfare of these people, as it is to their eternal salvation. Civilization without the gospel has been fully tried; and they are but half civilized. Learning has been tried, and it is dying out. The manly energy of their original races is become effete. The gospel only can save them, and even that will operate but slowly. —*Home and Foreign Rec. Pres. Church, U.S.*

MINISTERIAL TACTICS.—When the Rev. President Davies was yet under thirty years of age, he was induced to accompany the Rev. Gilbert Tennant to England, to solicit donations on behalf of the college of New Jersey, of which he was afterwards President.

His fame as a pulpit orator was so great in London, that it reached the ears of King George the second, who expressed a strong desire to hear him. This was brought about, and Mr. Davies preached before a splendid audience, composed of the royal family and many of the nobility. While Mr. D. was preaching, the king was at different times seen speaking to those around him, who were seen also to smile. Mr. Davies observed it, and was shocked at what he considered irreverence in the house of God, utterly excusable in one, the influence of whose example was so great. After pausing and looking sternly in that direction several times, the preacher proceeded in his discourse; but the same conduct was still observed. The American preacher then exclaimed: "When the lion roars, the beasts of the forest tremble, and when King Jesus speaks, the kings of the earth should keep silence." The king gave a significant but courteous bow to the preacher, and sat very composedly and reverently during the rest of the service.—His majesty was indeed enraptured with the preacher's eloquence and manner, and was expressing his delight to those around him. He sent for the preacher, who repeated his visit, and received from the king a handsome donation for the college. A faithful minister, in travelling a few years since, to fulfil an appointment, stopped on the way to deliver a sermon to a Church that was without a pastor. In his discourse he animadverted with some severity on the disgraceful practice of intemperance, especially among professors of religion. On visiting the same place some time afterwards, he was told that he had hurt the feelings of some of the brethren,

and in a second discourse he apologized to this effect: "I understand, my brethren, that when I was last here, I was so unfortunate as to hurt the feelings of some of you by remarks upon drunkenness. Since nothing was further from my intention, I feel it my duty to make an apology, which is his. Being a stranger here, I most solemnly declare, that I did not know that there was a drunkard in the Church."—The hint had its effect. The grumblers were drunkards, and at the next Church meeting were excluded.

DEATH OF GUTZLAFF.—Mr. Gutzlaff, the famous Chinese missionary and scholar, died at Canton, on the 9th of August last, in the 46th year of his age. He was by birth a Pomeranian, was sent to the East by the Netherlands Missionary Society in 1827, and after spending four years in Batavia, Singapore, and Siam, he went to China in 1831. Being of an erratic disposition, within the next two years he made three voyages along the coast of China, then comparatively unknown. On the death of the elder Morrison, in 1834 Mr. Gutzlaff was employed by the British Superintendency as an interpreter, and was employed in that capacity during the war. He afterwards received the appointment of Chinese Secretary to the British Plenipotentiary and Superintendent of Trade, in which office he died.

This gentleman has been more distinguished for his enterprise and literary exertions, than for his devotion to the spiritual work of a missionary. Few men have been more widely known than he, for his varied labours, and his wife has been greatly useful in the cause of female education. During her visit to this country she enlisted the sympathies of many in her efforts. Several Chinese youth brought by her to America, are now in a course of education here, and promise to become useful. Mrs. G. died a few years ago.—*N. Y. Observer.*

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