

would even be considered sharp in America. Again he speaks of them as "that superior class or race of men who have jet black skins with European features and large beard. They are sometimes called white black men."

Mr. Bowen adds:

"I never saw an honorable man nor an honest woman in Africa; till I reached Horrín. The number of people who can read and write surprised me. Many of them have no idols. They are generally serious, solid, sensible people, and profess to believe in God, they have no tincture of Mahomedanism."

The existence of such a people in a region hitherto unknown, but supposed to be the abode of utter barbarism, is a fact of no little interest. It would seem from Mr. Bowen's statements—(unfortunately, his journal is too brief to be satisfactory)—that they are willing listeners to the preaching of the Gospel. True he was, on arriving at Horrín, subjected to a nominal confinement for a few days; but very soon was received with high honor by the King, who gave him a valuable horse, presents for his wife, and land to build on, and also for a house of worship.

CHINESE AMAZEMENTS AT ENGLISH FASHIONS.—Europeans who go to China are apt to consider the inhabitants of the Celestial Empire very odd and supremely ridiculous, and the provincial Chinese at Canton and Macao pay back this sentiment with interest. It is very amusing to hear their sarcastic remarks on the appearance of the devils of the West—their utter astonishment at the sight of their tight-fitting garments, their wonderful trousers and prodigious round hats, like chimney-pots, the shirt-collars adapted to cut off the ears, and making a frame around such grotesque faces, with long noses and blue eyes, no beard or moustache, but a handful of curly hair on each cheek. The shape of the dress coat puzzles them above every thing. They try in vain to account for it, calling it a half garment, because it is impossible to make it meet over the breast, and because there is nothing in front to correspond with the tail behind.—They admire the judgement and exquisite taste of putting buttons behind the back, where they never have anything to button. How much handsomer do they think themselves with their narrow, oblique, black eyes, high cheek bones, and little round noses, their shaven crowns and magnificent pig-tails hanging almost to their heels! Add to all these natural graces a conical hat, covered with red fringe, an ample tunic, with large sleeves, and black satin boots with white soles of immense thickness, and it must be evident to all that a European cannot compare in appearance with a Chinese.

GODLINESS IN CONGRESS.—The *Christian Intelligencer*, in alluding to an exhibition of levity, to call it by no graver term, as exhibited on a recent occasion, in the House of Representatives, at Washington, comments, with well deserved severity, on the conduct of the members, as reported in the following paragraph from a daily paper:—

Mr. Florence desired to offer a resolution which would require immediate action. He desired that it should be read, so that it might be considered and acted upon after there had been a vote. It gentlemen desired it. He would read it. "To-morrow the 25th inst., being Christmas"—[loud and prolonged laughter] "a day held in holy veneration by Christian men, on the advent of the Saviour of the world"—[renewed laughter] "and, beside, being regarded and kept as a holiday almost universally, it is ordered that, to enable all who desire to participate in the religious observations or secular festivities of the day, the members of the House of Representatives of the United States will not assemble again, after an adjournment to-day, until Thursday, the 27th inst., at meridian." [Loud cries of "No," "Call the roll," and laughter.]

Such were the circumstances of the case. And, as our contemporary very properly goes on to say:—

Are we to infer from this, that these men in high stations are such bold despisers of revealed truth, that they laugh out from their high places at the thought of the "Saviour of the world?" And this in face of the tons of thousands who, under the legislation of these very men, and for whom and by whom they rule, believe in the son of God by testimony as their basis, to disbelieve which demands a thousand times more intellectual faith than to believe. He must work hard and have a large amount of credulity, who can ignore the evidences of Christianity. We surely doubt if our laughing legislators know much about evidences, either internal or external. It is in the power of evil hearts to rebut the very sight of the eyes, to say nothing of hooped up testimony, to which mighty men have done the highest reverence with the lowliest humility.

To what other conclusions, then, can one come than that they who are deputed to make the laws for a

Christian people, are men who, in that most responsible capacity at least, live and act "without God in the world?"

IMAGE WORSHIP IN THE GREEK CHURCH.

It is well known that the Papists defend the worship and adoration of statues; yet there may be some who suppose the Greek Church is nearer the Bible on this point. But, alas! the difference is not worth naming. All their churches are filled with pictures, which are worshipped. Every house, too, has its little corner, or some shelf, where the pictures are placed to which prayers are offered, and before which incense is burned. True, Greeks always try to prove a difference between the worship they pay to pictures and that they render to God; but in practice there is no such difference. No one can fail to worship their images without incurring their curse. An expression used in all their churches is, "Let their life be dumb who worship not thy holy image, O thou mother of God." Why then, call this church a church of Christ

Correspondence.

TO THE EDITOR OF THE CHURCH TIMES.

It is said, upon how good authority I know not, at all events, upon the anonymous authority of a printed paper sent to the Church Wardens of this Parish, and enclosed in an envelope bearing the Wilmot post-mark, that the Bishop will, at the ensuing meeting of the Legislature, seek to have the proceedings of the Diocesan Synod legalised. And upon this alarming announcement, the writer of the said paper proceeds to reveal the dark designs of the promoters of Synods, and to warn the unsuspecting laity of the dreadful slavery preparing for them, and of some mysterious process of darkening them,—of the nature of which, I suppose, only a Jesuit or a rank Puseyite can have the faintest idea. To be sure, all the slavery of which we hear or read has the sable race for its victims; but how a legalised Synod is going to invest the fair laity of Nova Scotia with the skin of the Ethiopian, does not at present appear. But, seriously, the views of this writer respecting Colonial Synods are so far-fetched and extravagant that one would not be disposed to combat them, only as it is desirable that a subject of this nature should be thoroughly canvassed, examined, and sifted, in order that if there really is a sound objection, it may be brought to light and obviated, or allowed its full weight. The most important question to determine in the outset is, whether or not the Church of England be really the established religion of Nova Scotia. Does the Legislature? Do the laws of the land recognise it as such? If not, then manifestly all the outcry about a legalised Synod enacting new laws, and exercising a discipline over the Clergy, which will entirely deprive them of independence, and deprive the laity of their liberty as British subjects, is simply absurd. If the Synod should pass new laws, they would be such laws, i.e., as formidable as the Methodist Conference, or a Division of the Sons of Temperance (also legalised) enacts for the regulation and discipline of its members. Indeed, as the Methodist Conference excludes laymen, its enactments must savor much more of *priestcraft*, and be more prejudicial to the interests of the laity, than any that are likely to issue from a Church Synod composed of clergy or laity. But the Church Synod will be legalised. Well, will that deprive Churchmen of the Civil law? Is any one in the present century credulous enough to believe that the Bishop and Clergy will ask for, or that the Legislature will establish within the borders of Nova Scotia, a power entirely independent of the Civil power,—an *imperium in imperio*, truly, of the most visionary character!

Thus ardent opponents of Colonial Synods assume that the laity can have no influence. Why? Are they so ignorant, so lukewarm and indifferent in what intimately concerns themselves, or so excessively docile, that they will not be able to form an opinion for themselves, or will never venture to oppose any proposition emanating from the Bishop or Clergy? The lay members are not nominees of the Bishop or Clergy, as is well known, but are elected independently, by the adult male parishioners in each Parish. Besides, the vote of each one is to be taken separately, so that the trembling laity may, when voting at least, be relieved from the tyrannical influence of the domineering Clergy.

But the Synod will obtain possession of all the Church lands. In plain English—the Bishop, Clergy, and Laity, who, in fact, are the Church, will feloniously rob themselves! or, I suppose, all Church people will be secularized and taken for the support of something else, or quietly pocketed by the sacrilegious spoilers. With regard to the power of discipline, which is to be

so fearful an engine in the hands of the Synod, a resurrection, in short, of the *Inquisition*, is it better to retain the Bishop as sole judge and executioner than to have the protection of rules framed with the concurrence of the laity? And as regards the power of discipline over the Clergy, I believe this is one case in which the Colonial Bishops are at a loss how to proceed at present; for if they act at all they must now bear all the responsibility, and of course, the undivided odium of any unfavorable sentence they may pronounce. If the Bishop should be one of the persecuted class against whom the cry of Puseyism has been raised, (however unjustly) he must not venture to punish in any way a Low-Church clergyman (however remote), unless he is prepared to encounter the most uncharitable and unreasoning abuse from the more violent partisans. Now, if a Synod is to pronounce upon such cases, or to lay down certain rules for their determination, surely there is no great danger of any flagrant injustice being done, or of any unwarrantable stretch of power being exercised; and what is by no means unimportant, the Bishop will be relieved of much odium, and occasional uproars, most disagreeable and damaging to the Church, will be prevented. How a Synod is to increase the power of the Bishop or Clergy, or of both combined, is not easy to comprehend; and I must say I have never yet met with a solution of the mystery. Even the clever and learned Editor of the "Church Witness" has been unable to give a reason for this assertion; and that paper is not ashamed, in default of a reason, to advance the imbecility—"Oh! this must be the object of Synods,—the originators are tractarians," say, it is unchristian enough to assert in so many words,—the individuals who have this measure in hand are "unscrupulous men." If, Mr. Editor, such epithets are to be used on one side, why not on the other? And then what becomes of charity, reason, and Christianity itself? I value as highly as the "Church Witness" our reformed faith, and would oppose as earnestly and sincerely the deplorable corruptions of Rome; but I would shrink from pulling down the glorious edifice of which Jesus Christ is the chief corner stone, in order to raise with its ruins a barricade against enemies. If we are to be champions of Protestantism, let us at least be careful to give no occasion to those without to doubt whether or not we are Christians.

Until then, the opponents of Synods can shew how dividing the power which a few possess among many has a tendency to increase the power of the original few, we must, as men of common sense, put down the assertion as *vox et pretereun nihil*. Did the institution of a Parliament in England increase the power of the Sovereign? Are the people of Nova Scotia enslaved because a house of representatives shares power with the Governor and Council? The assertion is only excusable in one who is in mortal dread of the Inquisition, or, perhaps, in an excitable young lady of very retrospective memory.

ANTI-BUGBEAR.

Amherst, Feb'y, 1856.

FOR THE CHURCH TIMES.

Country Harbour, Jan'y 24th, 1856.

MY DEAR SIR:

A printed Circular has recently been received here, directed to the Church-Wardens and Congregation, bearing the Wilmot post-mark, but no name subscribed, exciting us to rise in rebellion both against our ministers and the Bishop; depicting the evils of a Diocesan Synod, and lamenting the state of vassalage in which the Clergy are held by the Bishop;—inasmuch as they are depending upon the pleasure of his Lordship for their stipends;—and that the whole thing has a Tractarian tendency. In reference to our minister, I believe the Bishop has no control whatever over his stipend. He is a Missionary of the Colonial Church and School Society: a society that will scarcely be accused of any leanings to Puseyism, and who would not retain any agent, either lay or clerical, in their service who had. And yet, I know he is most anxious, and feels it his duty, to do all that lays in his power to promote the firm establishment of this Synod, for this simple reason, that he is firmly persuaded the good of the Church and the glory of God will be promoted thereby. I deeply regret that the person or persons that have favoured us with such a gratuitous service have not attached their names to the document. It appears to me that they can derive but little satisfaction from this labour and expense under existing circumstances. I should like they should know the effects produced in this remote mission, and would certainly inform them if I knew who they were.

We are referred to a production of "Cura" in the *Church Witness*; but as this paper never came into our Parish, we are left in the dark as to its merits. It has occurred to me that probably "Cura" is the author of this Circular, and has formed such a high opinion of his own merits as to suppose the article in question, is unanswerable. My object in writing you, however, is to ask, if you can furnish me with the name and address