

the future, which are even now crying "like angels, trumpet-tongued," against  
 "The deep damnation of its taking off."  
 They lean for support on the great right arm of Prosperity, and partake of the surprise expressed by a greater than they—  
 "Strange that the soul, that very fiery particle, Will let itself be snuffed out by an article."

(Copied, by Request.)

From the St. John Observer.

THE OUTBREAK OF PUSEYISM AT UPHAM.

Mr. Editor, I have the pleasure to inform you that a writer in the Chronicle of the 21st ult., who appears to be an admirer of the "Oxford Schismatics" has given a "notice of an event," "interesting to every Member of the Church." This event was the dedication of a building at Upham to the service of God, with display of Puseyism and offensive ceremonies, savouring of Pseudo-Protestantism. These displays are equally ill-timed and ill-judged, and it is to be regretted that any member of our Church in these Colonies should wish to introduce "innovations" in the Public Service, which have already effected so much mischief in England, and will be followed by similar results, if they are unwisely adopted and rashly pursued in this Province. The Revd. Rector at Hampton has recently discovered the great importance of the "Surplice and Offertory Service"; and regardless of Established and satisfactory usages, and of the connection of this Innovation, with the "Tractarian Heresies," and "Ward's infamous 'Ideal,'" he has made an aspiratory effort in favour of a schism, which has the outward and visible appearance of a Decoy for the unsuspecting, a preparatory Ritual for restless and unsettled Spirits to the establishment of a midway Sect between Protestants and Romanists, and equally offensive to, and despised by each. It may be asked by those who are acquainted with the religious agitations, which have prevailed in Great Britain, what evils can possibly result from the use of a white instead of a black gown in the pulpit or from the use of a Offertory Service at unusual times. It is true, that such ceremonies, abstractedly, are of little consequence; but the publication of the Oxford Tracts especially Tract No. 90, and "Ward's Ideal Church" and the diffusion of their heretical doctrines, have made them parts and parcels of a system of Error, of which protestants of every denomination should be aware, that they may resist the sophistries and subtleties of its advocates and propagators. I would direct the enquirer to the English papers devoted to the cause of Protestantism, and they will shew him that some crafty, and designing prelates, ambitious of priestly domination, have favoured Tractarian principles; with a view according to the language of an Anti-Puseyite Bishop, "to exalt the Clergy, almost exclude the Laity, and destroy the principle of free enquiry, so noble effected at the period of the Reformation." They will shew him a number of Clergymen, some from ill directed zeal, some in their pursuit of preferment, and others regarding the fleece more than the flock, have rendered implicit obedience to the Tractarian orders of such Ecclesiastical superiors, until the forbearance of their Parishioners was exhausted, and the honest indignation of the Laity compelled the Puseyite Bishops and their adherent Clergymen to abandon their odious proceedings. They will shew him the insidious workings of Puseyism and inconsistencies of the Bishop of Exeter. They will refresh him however during his wanderings through the dangers of "Tractarianism" with the uncompromising avowals of those bishops, who feel their responsibility to the true interests of their Church and to the rights of their Laity. They record the pious admonitions of the faithful Bishop of Worcester and the successful oppositions of united Protestants, who were determined to resist priestly oppression and to check the further progress and encroachments of dangerous novelties. In short they expose puseyism in all its deformities, and now writhing like a wounded serpent beneath the feet of its opponents, and would ask the Reverend Rector at Hampton, if he imagines that he will advance the real interests of his Church by the adoption of obnoxious ceremonies, which have already occasioned such discord, division and so much mischief in England. For, does he think that he is bringing them before his Laity with more captivating and irresistible influences? I would ask him, if his ministrations conformably to established usages has been unprofitable to his people, and if he has consequently been induced to adventure to adventure novelties at all hazards? Does he consider the dedication of a Building agreeably to the Ritual of Pusey, a signet, equivalent in the absence of any other, to those Seals which Scripture informs us are the acceptable evidences of a true and faithful servant? But if his labours have been beneficial to his flock, and I know nothing to the contrary, during his residence at Hampton, while serving in the Church according to the good old forms? Where was the necessity for any departure from them? Those Forms are associated with feelings and reminiscences which Time has hallowed, and any unnecessary change assumes the character of violation; and altho' some improvement might possibly be suggested, still the change should not be attempted without the unanimous consent of the Laity and Clergy, as both are equally interested in it.

It may be asked what right has a Layman in St. John to animadvert upon the proceedings of a Clergyman in Upham?—The answer is obvious:—Puseyism in New Brunswick and Puseyism in England are essentially the same. It has caused Schism in England and it will cause Schism in New Brunswick, if it is not

immediately discountenanced; it is an Evil in the Church, and calls upon the members of it any where and every where to resist the first appearance and encroachments of it and to destroy the existence of it wherever it has gained an entrance. The pompous announcement of it in a public paper has made it a subject for public discussion, and I have accordingly as a member of the Church exercised my right, to express my sentiments respecting the Innovation. The triumphant indignation of the Laity of England indeed the Arch Bishop of Canterbury to issue his prohibitory letter on the 8th of January last, compelled the Bishop of Exeter to qualify and retract his order. This Laity comprehends individuals in every department of society, and consequently persons of distinction, influence, education and piety, and when we are credibly informed that the Rev Mr Courtnay in the Diocese of the Bishop of Exeter was actually mobbed from his Church to his own residence, for presuming to continue the use of the Surplice, this symbol of Tractarianism, after the order against it, we may fairly infer independently of a more intimate knowledge, that Innovations, which are so repugnant to the protestant feeling of the Laity in England, cannot be introduced into New Brunswick without exciting disquietude and determined opposition. It is to be regretted that a knowledge of these Facts did not influence the judgment and proceedings of the Rector at Upham. It may possibly be urged in justification of the practice in this Province that the Rev. Dr. Medley, prior to his elevation to the Bishopric of New Brunswick, wore the Surplice, adopted the offertory Service, built stone altars, and observed some of the Tractarian suggestions. Such statements have been in some of the English papers; but let us hope that they are incorrect, and whatever may have been the opinions and practices of the Rev. Dr. Medley, hope that the Right Rev. Bishop of New Brunswick will approach our shores as the staunch preserver of the Established usages of our Church; and that, as such he will be satisfactorily greeted upon his arrival by his Laity. But if however contrary to our best wishes and expectations, created by the reports of his private virtues and amiable qualities, he should extend any countenance to Tractarian Innovations, he will find that the same spirit which actuated the Laity in England will actuate many of the Laity in New Brunswick. The people in this Province generally speaking, are not acquainted with the history, principles, and tendency of Puseyism, and to this cause we may refer the public notice, which has prevailed respecting the adoption of the Surplice in one or two other Churches; I would therefore suggest that a public meeting of those Parishioners who are opposed to Tractarian innovations, be convened, and that a committee should be chosen, and empowered to draft a respectful and congratulatory address to the Bishop upon his arrival and praying at the same time, that he would discountenance and prohibit any Innovation, and order a sameness of Service throughout the Churches in the Province, as the surest means of preventing discord and of establishing himself in the affections of his Laity.

A LAYMAN.

From the Saint John Courier.

FORMATION OF THE SYNOD OF NEW BRUNSWICK

Adhering to the Standards of the Westminster Confession.

We the undersigned Ministers belonging to the Synod of New Brunswick, in connection with the Established Church of Scotland, had ourselves constrained to abandon all connection with the aforesaid Synod, for the following reasons:

1. First, because the aforesaid Synod, at their meeting in Chatham, on the 5th of September, Eighteen Hundred and Forty-four years, came to the resolution to continue "in connection with the Church of Scotland, as by Law established."
2. Secondly, because we find ourselves debarred from holding any communion with the Established Church of Scotland, seeing that Church, as at present constituted, has, as it appears to us, preferred the will of the Civil Magistrate, to the will of the Lord Jesus, in matters belonging to his own house and kingdom, in as far as it has admitted the usurpation of Spiritual authority by the Supreme Civil Court of Scotland, in the following instances:
  - (1.) That they, the present Establishment, suffered the various interdicts and sentences of the Supreme Civil Court, prohibiting Ministers and Probationers from Preaching the Gospel throughout the district of Strathgogie, deeming that the rejection of the Presentee, on account of the dissent of the Congregation, is a civil wrong, which may be dealt with according to the ordinary course of law, forbidding Ministers under pains and penalties, to proceed to the solemn duty of Ordination, reversing various sentences of the Church, in the suspension and depositions of Ministers;—that they, the present Establishment, suffered these interdicts and sentences of the Supreme Civil Court to be executed without any remonstrance or protest on their part, thereby practically acquiescing in them.
  - (2.) That the form of Ordination, in the case of Mr Edwards, of Maroch, was gone through by the seven Ministers of Strathgogie in obedience to the Supreme Civil Court, although they were under sentence of suspension, and that, notwithstanding such departure from the Word of God and the Standards of the Church of Scotland, this person is received by the present Establishment, as a duly ordained Minister of that Church.
  - (3.) That the seven Ministers of Strathgogie were deposed from the office of the Minis-

try by the General Assembly, and that notwithstanding such deposition continuing unreformed, the present Establishment declared these seven persons to be in full possession of the functions of the Ministry.—

(4.) That the present Establishment has accepted of, and submitted to, an act of Parliament, commonly called Lord Aberdeen's Bill, which, among other things, admits of parties appealing from the judgement of the Supreme Spiritual Court to the Civil Court, thus recognizing the Civil Court as possessed of ultimate jurisdiction in Spiritual matters, a doctrine against which our forefathers protested, and on account of which they suffered in past days.

It appears to us, that, in submitting to these varied acts of usurpation on the part of the Civil Magistrate, and in failing to testify against them, the present Establishment has assented to the will of Him whom the Father has appointed to be "the Head over all the things to the Church," and has thus obeyed man rather than God.

III. Because we cannot discover from the recorded Acts of the Establishment any tokens of repentance on account of these things, or any symptoms of return to the good old paths from which they have wandered.

For the foregoing reasons, we feel bound, by a solemn sense of duty, to abandon all connection with the Established Church of Scotland, and we do hereby renounce all connection with that Church.

And further, being fully persuaded that the present Synod of New Brunswick is resolved upon remaining in connection with the Established Church of Scotland, we are now constrained, however painful to our feelings, to withdraw from the aforesaid Synod, and we hereby do withdraw, and abandon all connection with the aforesaid Synod of New Brunswick.

Moreover, having an earnest desire to advance the cause of Christ in this land, and believing that we shall best be enabled to carry out our views, by observing and maintaining the Presbyterian order of our forefathers, as being most agreeable to the Word of God, we do therefore, after prayer and conference, in the name of the Lord Jesus Christ, the only King and Head of the Church, constitute ourselves into a Presbyterian Body, under the name of the *Synod of New Brunswick adhering to the Standards of the Westminster Confession*, and this we do for ourselves, and for as many as may unite with us, at Saint John, on this Seventeenth day of March, One Thousand Eight hundred and Forty-five years.

JOHN TURNBULL,  
 Minister of the Gospel at Blackville and Nelson.

ANDREW STEVENS,  
 Minister of the Gospel at Saint Stephen's and Saint James's.

ANDREW DONALD,  
 Minister of the Gospel at Hammond River, Nortony and Salt Springs.

We have been requested to insert the following account of the

PROCEEDINGS OF THE SYNOD  
 Saint John, March 17th, 1845.—The Reverend J. Turnbull was chosen Moderator, and the Rev. A. Donald, Clerk *pro tempore*. The Rev. Patrick L. Miller, of the Free Church of Scotland, was invited to take his seat as a member of the Synod. The Synod resolved that each Sederunt be opened with devotional exercises. Having appointed Committees for overtures, and the preparation of formulas, the Synod adjourned till twelve o'clock of the next day.

March 18th.—At their next Sederunt, they proceeded, *inter alia*, to the consideration of two overtures, one regarding the Office of Elder, and the other regarding the Office of Deacon; and resolved that each Minister be enjoined to bring these subjects before their people, and to use the utmost diligence in the rebuilding of these waste places in Zion.

At a subsequent Sederunt, on the same day, the Synod adopted certain formulas of questions to be put to Office bearers, &c.

At their last Sederunt, which took place late on the evening of the 18th, and was prolonged till half past two o'clock, A. M. of the 19th they came to the resolution of maintaining a close communion with all Churches throughout the world, which hold the head and walk according to the truth as it is in Jesus.—And they recorded the expression of their deep sympathy with the Free Church of Scotland in her recent contentings for the honor of Christ, and the privileges of his people; her sacrifices for conscience sake, and her unceasing and multiplied efforts for the cause of the Gospel, both at home and abroad.

It was earnestly enjoined upon the Moderator that he apply to the Colonial Committee of the Free Church of Scotland to send forth labourers to the help of the Synod, that they may be enabled to relieve the spiritual wants of multitudes within the Province.

A Committee was appointed to correspond with the Ministers of the other Synod, with the earnest hope that some of them may be induced to unite with them in renouncing their connection with the Establishment, and maintaining the same testimony for the truth.

The Moderator was appointed to prepare a pastoral letter, addressed to all Presbyterians within their bounds, having special reference to the causes of their leaving the Synod of New Brunswick, &c. The Synod entered upon the minutes their deep sense of gratitude to God for God for the reasonable help afforded them through the instrumentality of the Deputation of the Free Church of Scotland, the Rev. Messrs John M. Millan, of Cardross, and Patrick L. Miller, of Dundee.

The Rev. John Gibson Macgregor, Licentiate of the Church of Scotland, gave in his address to the principles of the Synod and was

received as a Preacher in connection with them.

The Clerk was instructed to have a complete Report of the proceedings of the Synod published for circulation, and to send a copy to the Moderators of various Presbyterian Churches, viz; the Free Church of Scotland, the Presbyterian Church of Ireland, the Presbyterian Church of England, the Synod of Nova Scotia Confession, and the Presbyterian Church of Canada.

The Synod appointed their next meeting to be held at Fredericton on the 15th of July next, at 6 o'clock, P. M., and adjourned.

(Signed) A. DONALD,  
 SYNOD CLERK, *pro tempore*.

China News.

TEN DAYS LATER FROM CHINA.

By the Swedish ship Zenobia, files of the Hong Kong Register to December 17th, have been received at New-York.

There is a good deal of sickness at Koolungsoo, at the present. Lieut. Greene, of H. M. S. Plover was buried on the morning of the 4th of Dec. and several officers were off duty.

Piracies appear to have been nearly of as frequent occurrence this winter, as robberies in Hong Kong were during the last. The Starling, on her last passage, lost three men in an engagement with the Ladrones, which lasted two hours. Fortunately she had a double crew of Manila men on board, but for which she would have been taken. A Lorcha had been picked up off Nine Islands without any one on board, and with marks of violence on her deck, and towed into Macao.

Of six men belonging to the crew of the Hannah who disappeared during a piratical attack, three have reached Macao in the ship's boat. When the pirate left them the chief mate attempted to swim to the Hannah, which was still close at hand, but must have sunk. As nothing has been heard of the other two, there seems no reason to doubt that they shared the same melancholy fate.

After leaving the Hannah the pirates made an attack on the Joven Corinna, which was fortunately better prepared for their reception. Several shots were exchanged, one of which carried away the mainmast of the junk, disabling her from continuing the pursuit.

Treaty of Whampoa, Between France and China.—The arrival of His Excellency M. de Lagrene, the French Minister to China, and his suite, has been stated. His Excellency had his first interview with Kiyiing in the first part of October, in Macao, who arrived in that place accompanied by Hwang Ngantung, Pwang Sz'ching, and Chau Chaughling as his associates. These high officers immediately entered upon negotiations, which were continued during nearly the whole month. On the 23d ult. the Plenipotentiaries embarked from the Prava Grande on board the steamer Archimide, and went up the river to Whampoa, where the Treaty between France and China was signed. Kiyiing, with his suite proceeded to Canton next day, and M. de Lagrene returned to Macao. M. le Marquis de Ferriere le Vayer, secretary to the Legation, left Macao in the Buckinghamshire, for Paris, overland, viz Bombay, on the 15th instant, taking with him a copy of the Treaty for ratification. His Excellency having visited Canton and Hong Kong, will proceed, it is said, to Manila.

Manilla.—The political and military Governor of the Province of South Camarines informs the superior Government under date of the 14th inst. of the furious hurricane that caused so much damage in that Province on the night of the 11th.—The town of Nueva Caeres also suffered seriously. Such was the violence of the wind that it destroyed the greater part of the houses, including the Governor's house, who escaped with difficulty—being engaged in collecting his papers, when the roof gave way and fell in with a dreadful crash.

In the province of Tayabas the effects of the tempest have been no less disastrous. More than 800 houses have been demolished in the town, the crops of rice are ruined, the trees destroyed, the rivers leaving their channels, and causing damage that will long be deplored.

The forts in the field for defending the crops from the blacks have been depolished, and nothing could resist the violence of the hurricane, which according to the accounts from that province, is the greatest that has occurred since the memorable one of 1811.

We are still ignorant of the losses in the other provinces, accounts from which have not yet been received.—Semipina Filipina, Nov. 24.