

News Department.

From Papers by R. M. S. America, June 29.

FOREIGN.

REPLY OF EUROPEAN AMBASSADORS TO RESCHID PACHA.—The following is the official reply from the ambassadors at Constantinople, to Reschid Pacha, when consulted by him on the draft of the ultimatum sent by Prince Menschikoff to the Divan:—"The representatives of Great Britain, France, Austria, and Prussia, in reply to the desire expressed by his Excellency Reschid Pacha, to learn their views on the draft of a note communicated by Prince Menschikoff, are of opinion that on a question which touches so closely the liberty of action, and, indeed, the Sovereignty of his Majesty the Sultan, his Excellency Reschid Pacha is the best judge of the course which ought to be adopted, and they do not consider themselves authorised, in existing circumstances, to give any advice or opinion on the subject. (Signed) Stafford de Redcliffe; E. de Kletzl; Waldenbuch.

COMMENCEMENT OF HOSTILITIES.—The *Seiche* contains the following:—"Generals Klapka and Liebnig have offered to Reschid Pacha to form a corps of 30,000 Hungarians and Polish emigrants; the offer has not yet been accepted, neither has it been refused. Although hostilities have not yet been declared, they have in reality commenced. A Turkish vessel, with slaves on board, and another laden with corn, have been captured in the Black Sea. At the departure of the French packet from Constantinople, a report was current that a steamer belonging to an American company, having been summoned to surrender by a Russian brig of war, which had even fired several shots at her, ran into the Russian and sank her.

TERRIBLE DEFEAT OF THE RUSSIANS BY SCHAMIL.—Our old acquaintance Schamil is availing himself of the turmoil in the Russian camp, and has just defeated 40,000 men under the Russian General Wrevsky, in the neighbourhood of Arpile, in the Caucasus. Letters from Trebisonde and the Persian frontier state that this gallant chieftain has captured 23 out of 36 cannon which Wrevsky brought against him, and that the Russians have never sustained so terrible a defeat since they commenced the campaign. Another letter, from Tiflis, states that the whole of the "frosty Caucasus" is up and alive, and that many tribes which have hitherto hung back will now flock to Schamil's standard.—Russia will now find herself engaged in a conflict similar to that in which the Horatian brother so distinguished himself against the Curiaii. The Czar will have to fight France and England, and Schamil. The result of the conflict, however, will be inevitably dissimilar. As for Turkey, Russia, does not even include her amongst her foes—she is far too insignificant.

FRANCE.—The French Government has forwarded to its Ambassador at St. Petersburg an answer to the verbal note read by M. de Kiseleff to the French Minister of Foreign Affairs. This answer, according to the statement in the diplomatic circles, is very dignified, but at the same time very temperate and conciliatory. It distinctly and positively denies the right of the Emperor Russia to occupy the Principalities under existing circumstances.

AUSTRIA.—A panic was occasioned on the Vienna Change by a rumour that the Russians had crossed the Pruth, and occupied the Danubian provinces. The report has not received confirmation.

Correspondence.

FOR THE CHURCH TIMES.

JESUITISM IN ENGLAND.—The Jesuits are more numerous in England than in Italy, and are carrying on their machinations in all classes of society. The following account of the origin of the Puseyite movement, is given by Dr. Desanctis, late parish priest of the Malcolaine at Rome, Professor of Theology, and official theologian censor of the Inquisition, in his recently published work entitled, "Popery and Jesuitism at Rome in the 19th century."—"The English clergy were formerly too much attached to the articles of faith to be shaken from them. You might have employed in vain all the machines set in motion by Borgnet and the Jansenists of France to reunite them to the Romish church; and so the Jesuits of England tried another plan. This was to demonstrate from history and ecclesiastical antiquity the legitimacy of the usages of the Church of England, whence through the exertions of the Jesuits concealed among its clergy might arise a studious attention to Christian antiquity. This was designed to occupy the clergy in long, laborious, and abstruse investigations, and to alienate them from their Bible. While the study of such works as Bingham's Ecclesiastical Antiquity, was recommended in England, the Pope of Rome advised by the Jesuits, was selecting

his ablest champions, and distributing among them sees and preferments, that they might have leisure for the study of Christian antiquity; and as documents abound in Rome, the Roman theologians were able to avail themselves of all the advantages they afford for altering and falsifying. Arringhi and Manacchi, and a host of inferior names, soon brought out in Rome their Christian Antiquities; and the Jesuits in England meantime, urged on the clergy to the same study, and led them to be desirous of visiting Rome and judging with their own eyes. The Jesuits in Rome took good care not to convert their guests; they wished to use them as so many apostles; and thus the Jesuits of Rome and England united in spurring a large portion of the English clergy in the direction of the sect now designated as Puseyites. And much money and much pains has this Puseyism cost."

SONGS OF THE CHURCH.

No 44.

ST. JOHN THE BAPTIST.

"He was a burning and a shining light, and ye were willing for a season to rejoice in his light."—John V. 35.

FREE from alarm the martyrs sleep,
No more they feel the oppressors' rod,
No more in dungeons left to weep,
The doom'd confessors of their God.

No longer made the scorner's jest,
No more unpitied left to die,
Among the dead in Christ they rest,
Safe in Thy care, O God Most High!

Of prophets born, the greatest seal'd,
We hail the herald of Thy Son,
Who first the Lamb of God reveal'd,
Who first announced the Anointed One!

Tho' doom'd the wrath of man to feel,
Tho' in a dungeon left to moan,
Tho' bow'd beneath the headsman's steel,
His warnings shook the Tetrarch's throne.

"A burning and a shining light,"
We still rejoice beneath its rays,
His voice still guides our feet aright;
His dirge is still our thankful praise.

But greater is thy witness Lord,
And wider is Thy matchless fame;
While grace and mercy in Thy word,
Shed light and glory on Thy name.

O! be to us a sun and shield
To guide our feet and guard our path;
And let Thy spirit comfort yield,
It call'd to bear the oppressor's wrath.

W. B.

The Church Times.

HALIFAX, SATURDAY, JULY 9, 1853.

THE LATE BISHOP INGLIS

SOON after the death of our late lamented Bishop, a few of his friends residing in this City set on foot a subscription for the purpose of erecting a monument to his memory in St. Paul's Church, of which he had been the Rector before his consecration.

They found no difficulty in procuring funds, but were delayed for some time, because there was no suitable place for it in the church without disturbing some other monument, and they were unwilling to place it in an obscure corner. The object, however, was never lost sight of, and some months ago it was suggested that it might be united to that monument which he had himself erected to the memory of his Father, and thus be made doubly interesting to the members of the Church.

The Tablet of the Father has accordingly been raised high enough to admit the new one, and the object of placing this tribute of affection and respect for our late beloved Diocesan, in a conspicuous part of the church where he so often officiated as pastor and relate, has been effected.

It is generally admitted that the execution of the work does great credit to Messrs. Sinclair & Wesley, who have recently established marble works in this city.

It was not found necessary to re-open the subscription list, as the sums already subscribed were quite sufficient to defray the expense. Had it not been so, no doubt the members of the Church throughout the diocese would readily have made good any deficiency.

The following is the Inscription, which we insert for the satisfaction of the members of the Church at a distance:—

THE RIGHT REV. JOHN INGLIS, D. D.
By whom the above Monument was erected,
Has followed his pious Parent to the grave,
The inheritor of his virtues and of his zeal,
In the cause of his Divine Master,
After a faithful service of many years,

As Rector of this Parish,
He was consecrated A. D., 1825,
BISHOP OF THE DIocese.
Endued with talents of a high order,
He zealously devoted his whole life
To the diligent discharge of his sacred duties.
As A MINISTER OF THE GOSPEL OF CHRIST.
He died on the 27th of October, A. D., 1850,
In the 73rd year of his age,
And in the 20th of his Episcopate.
In erecting this monument,
To their lamented Pastor and Bishop,
The members of the Church
Have the melancholy satisfaction
Of reuniting it with that
On which he himself has so feelingly recorded
THE VIRTUES OF HIS FATHER.

LETTERS have been received from the Rev. Mr Hill, the agent of King's College, who does not seem much encouraged in regard to the objects of his mission. There is perhaps, a not unreasonable idea prevalent, that the Churchmen of Nova Scotia should first like those of Toronto, put their own shoulders to the wheel, before they call upon old Hercules, on the other side of the water. Moreover, just at this time our English friends have before them powerful appeals in behalf of colleges, &c., from the dioceses of Montreal, Quebec, Cape Town, and Australia, besides the great mammoth scheme of £12,000 for new Bishoprics in Africa and the East.—The Bishop of Cape Town has been in the field for nearly two years pressing the claims of his vast diocese of some 3,000 miles in extent. He is described as a most energetic man, as indeed his episcopal labours have proved him to be.

THE Lord Bishop of Quebec, who went home in January, was on board the steamer America, on his return to his Diocese. We were happy to see this, the oldest (in office) of our Colonial Bishops, looking very well. As intimated in our late extracts, his time has been fully occupied while in England, in attending to the various important matters affecting his own diocese and the Colonial church in general, which have come up for discussion during the last few months, and upon which the weight of his prudence, judgment, and experience must have had a salutary bearing.—His Lordship had not been in Halifax for nearly forty years, and it is much to be regretted that his stay was necessarily so short. When here before he was on his way to assume the Rectory of Fredericton, N. B., which he held for a few years, and where he is still affectionately remembered.

He was waited upon by the Archdeacon and such of the city Clergy as were at that early hour aware of his presence.

AMONG the varieties which the Temperance Hall presents to the public notice from time to time, we observe a notification that a Dr. Thomas, who calls himself "an eminent expounder of the Scriptures," is to hold forth there on Sunday next at the "usual hours" (usual for what?) The notice winds up with what is probably not the least important point, that "a collection will be taken to defray the expenses of the Hall, et cetera—i. e. comprising it is presumed, somewhat for the Lecturer.

The gentleman does not say whether he is a Doctor of Divinity, or whether he is to honour the Sabbath by conducting Divine worship within Temperance Hall. But if such is not the case, we think the Managers had better have declined allowing this exhibition on the Lord's day.

The advertiser expresses a modest hope, "that multitudes will avail themselves of this rare opportunity of hearing the Scriptures ably and faithfully opened," &c. As if this opportunity was now occurring for the first time in the history of Nova Scotia. What the "multitudes" may choose that generally walk the streets, or lounge at home, or frequent the tripping shops on the Sabbath, we cannot say; but we trust that, at all events, no seat will be vacant in our Churches, on the Sunday, for such a purpose.

The members of our congregations, and of other Protestant assemblies, who have "ears to hear and hearts to understand," well know that they may hear "the glad tidings" without the assistance of this itinerant Doctor or his Temperance Hall substitute for the appropriate duties of the Sabbath day.

WE have to apologise to the correspondent whose anonymous communication on the subject of Colonial Synods, has been lying on our table for some time without notice. We do not think any good will come of the further discussion of the subject at the present time.