

In the religion of Mahomet, rewards and punishments are strongly and impressively inculcated. But the paradise of the Mussulman is a rule copy of an earthly garden of pleasure. The mere enjoyment of common sensual pleasure is made the ultimate and glorious destiny of the believer and the blessed; and the warrior who has shed his blood in battle in the cause of God and the Prophet, and the dervise whose body has fallen under the discipline of abstinence and continual penance, have each their similar portions of women and wine, and are supposed eternally happy in the society of virgins immortal and undecaying, amidst ever-verdant groves bright with eternal sunshine, and moistened by streams containing a beverage more delicious than the juice of the grapes of Schiraz.

The tendency of such contemplations must necessarily be to debase and enfeeble the character, and to imprint more deeply on the mind the lowest passions, and the most brutal appetites.—That religion which has the harmony of truth, on the contrary, must appeal to the loftiest and most intellectual passions of our nature. In the Christian system, the pleasures as well as the pains of a future life, though inconceivably great, have yet their means and their end concealed in mystery. The indefinite, the strongest source of high interest, is perpetually called up in the mind—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys that he hath prepared for those who love him." Sublimity is the characteristic of the future state in the religion of Jesus. The highest degree of hope or of fear must be awakened by it. The objects are grand, indefinite; and they are therefore perfectly calculated to occupy the faculties of a being whose capacity of mental enjoyment and suffering, of improvement and degradation, appears without bounds.

Of all the religions which have operated upon the human mind, Christianity alone has the consistent character of perfect truth; all its parts are arranged with the most beautiful symmetry; and its grand effects have been constantly connected with virtuous gratification, with moral and intellectual improvement, with the present and future happiness.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 14, 1840.

It has been suggested to us that the publication of the original Act of Parliament enjoining the observance of the Fifth of November, as not being accessible to the generality of our readers, would be gratifying and useful. With this suggestion we the more readily comply, as being likely to awaken a more general interest in the occasion, and to promote a more general desire for its observance. The religious celebration of that day had, as all are aware, grown into disuse; they who had plotted the treason having, as was thought, become a weak and unimportant body in the kingdom, it was deemed needless to continue, by any open or striking celebration, the expression of national thankfulness for its signal and providential defeat; yet if such an excuse for its general neglect may have been reasonably pleaded heretofore, it cannot be justifiably advanced now. We shall not say that such fell expedients for overturning the throne and destroying the altars of our country, are at this moment contemplated or in progress; but this we know, that preparations not noiseless, or secret, or in a corner, but loud and active and general, are making to restore the influence and domination of that corrupt and cruel creed to whose false tenets and sanguinary principles is to be ascribed the appalling conspiracy whose overthrow is, at this season, commemorated. And that influence once re-established,—that power once restored to its former eminence, who dare anticipate the results which the flush of unexpected triumph, conjoined with the impulse of a long treasured hate, might produce?—The inquisition tortured night, in case of the renewed pre-eminence of the Papal power, be no longer the atrocities of a bygone and barbarous age which the advance of refinement and the march of intellect may be thought to have put to flight for ever; but, arguing from the indomitable and unchanged spirit of that ruthless creed, the shrieks of agonized sufferers may startle again the silence of some gloomy clove,—again the scaffold may reek with the blood of martyrs,—and the flames enwrap the pinioned limbs of confessors of the faith who dare, in bold rejection of every super-added novelty of man, make this declaration of an inspired Apostle, "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ."

The following is the Act of Parliament to which we have alluded:— "Forasmuch as Almighty God hath in all ages showed his power and mercy, in the miraculous and gracious deliverance of his Church, and in the protection of religious kings and states, and that no nation of the earth hath been blessed with greater benefits than this nation now enjoyeth, having the true and free profession of the Gospel under our most gracious Sovereign Lord King James, the most great, learned, and religious king that ever reigned therein, enriched with a most hopeful and plentiful progeny, proceeding out of his royal loins, promising continuance of this happiness and profession to all posterity: the which many malignant and devilish papists, jesuits, and seminary priests, much envying and fearing, conspired most horribly against the king's most excellent majesty, the queen, the prince, and all the lords spiritual and temporal, and commons, should have been assembled in the Upper House of Parliament upon the Fifth day of November, in the year of our Lord 1605, suddenly to have blown up the said whole house with gunpowder: an invention so inhuman, barbarous, and cruel, as the like was never before heard of, and was (as some of the principal conspirators thereof confess) purposely devised and concluded to be done in the said house, that when sundry necessary and religious laws for preservation of the Church and State were made, which they falsely and slanderously call cruel laws, enacted against them and their religion, both place and person should be all destroyed and blown up at once, which would have turned to the utter ruin of this whole kingdom, had it not pleased Almighty God, by inspiring the king's most excellent majesty with a divine spirit, to interpret some dark phrases of a letter shewed to his majesty, above and beyond all ordinary construction, thereby miraculously discovering this hidden treason not many hours before the appointed time for the execution thereof; therefore the king's most excellent majesty, the lords spiritual and temporal, and all his majesty's faithful and loving subjects, do most justly acknowledge this great and infinite blessing to have proceeded merely from God his great mercy, and to his most holy name do ascribe all honor, glory, and praise: and to the end this unfeigned thankfulness may never be forgotten, but be had in a perpetual remembrance, that all ages to come may yield praises to his Divine Majesty for the same, and have in memory this joyful day of deliverance:

"Be it therefore enacted, by the king's most excellent majesty, the lords spiritual and temporal, and the commons in this present parliament assembled, and by the authority of the same, that all and singular ministers in every cathedral, and parish-church, or other usual place for common prayers, within this realm of England, and the dominions of the same, shall always upon the Fifth day of November say morning prayers, and give unto Almighty God thanks for this most happy deliverance: and that all and every person and persons inhabiting within this realm of England, and the dominions of the same, shall always upon that day diligently and faithfully resort to the parish-church or chapel accustomed, or to some usual church or chapel, where the said morning prayers, preaching, or other service of God, shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God there to be used and ministered.

"And because all and every person may be put in mind of his duty, and be there better prepared to the said holy service, be it enacted by the authority aforesaid, that every minister shall give warning to his parishioners, publicly in the church at morning prayer, the Sunday before every such day, that they shall be ready to attend the execution of the said day. And that after morning prayers be read on the said Fifth day of November, they read publicly, distinctly, and plainly, the present Act."

It will deepen our impressions of the heinousness of this conspiracy, as shewing that any attempt to destroy the influence of the Reformation in the sixteenth century

was schismatical as well as treasonable, briefly to point out the antiquity and independence of the Anglican Church, and thus to evince that in ancient times it had no connexion, in the slightest degree, with the supremacy or the pollutions of Rome.

It is not quite certain what Apostle, or Apostolic man, first planted the Gospel of Christ in Britain; but we have the testimony of Gildas to shew that it was introduced into that island in the latter end of the reign of Tiberius, or about four years after our Saviour's crucifixion. And there is a reasonableness in the opinion which the historian Fuller offers, that "Britain being a by-corner, out of the road of the world, seemed the safest sanctuary from persecution, which might invite preachers to come the sooner into it." It must be remembered, too, that it had then become colonized by the Romans, and had a constant intercourse by traffic and commerce with other countries. Nor can we avoid being struck with the appropriateness of this prophecy to the early planting of the Gospel in our father-land, "I will send those that escape of them to the isles afar off; that have not heard my fame" [Isaiah lxxi. 19]; "to shew," says Fuller, "that 'neither height nor depth,' no, not of the ocean itself, 'is able to separate any from the love of God.' And for the same purpose, Christ employed fishermen for the first preachers of the Gospel, as who, being acquainted with the water, and mysteries of sailing, would with the more delight undertake long sea-voyages into foreign countries."

We have the testimony of various writers that Claudia, mentioned in 2 Timothy iv. 21, was a British Christian, and wife to Pudens whose name is introduced in the same scriptural passage. The two following couplets from Martial, the epigrammatist, will interest many of our readers:—

Claudia cœruleis cum sit Rufina Britannis  
Edita, cur Latine pectora plebis habet?  
Claudia, Rufe, meo nubit peregrina Pudenti,  
Maecte esto tuedis, O hymenæe, tuis.

The period at which these individuals flourished would be about A.D. 63. Joseph of Arimathea is believed by many credible writers to have been a preacher of the Gospel in Britain, and to have founded the church of Glastonbury about the year of our Lord 67. And that Lucius, king of Britain, was converted to Christianity at an early age is denied by none: some fix it as early as A.D. 99, and the latest period at which it is asserted to have taken place is A.D. 190.

Tertullian, who lived A.D. 200, has this testimony to the early introduction of the Gospel in Britain, "There are places of the Britons, which were inaccessible to the Romans, but yet subdued to Christ;" and Origen, who flourished about thirty years later, has these words, "The power of God our Saviour is even with them which in Britain are divided from our world."

At the Council of Arles, in France, held A.D. 314, three bishops were present from Britain, as well as a priest and a deacon. At the Council of Nice, in Bithynia, held A.D. 325, British bishops are expressly spoken of as agreeing to the condemnation of Arius. At Sardis, in Bithynia, held A.D. 347, the bishops of Britain are stated to have concurred with the rest in condemning the Arians and in acquitting Athanasius.—And at the Council of Ariminum, held A.D. 359, we find that not only were several British bishops present, but that all, except three, declined accepting the public maintenance which the emperor had provided,—a proof that their churches were in a flourishing condition.

Here we should premise that Augustine, the first emissary from Rome who preached the Gospel in Britain, and from whose arrival in the island is to be dated its earliest connexion with the Papal see, did not commence his ministry there until A.D. 596, and that he did not become firmly established in his spiritual authority until ten years later. But antecedent to the period of his arrival, we have the names on record of sixteen successive bishops of London, as well as those of various prelates in other sees. Upon the gradual encroachments of Romish dominion and consequently of Romish error in England, it is not necessary that we should enlarge: their spiritual chains were gradually forged and not imposed without a struggle; and if the darkness of the middle ages favoured the progress of that despotism, the history even of that benighted period shews that many of the sons of the Church in England were restive in their fetters and strove for freedom.

Wiclif, who, notwithstanding many persecutions, was allowed to die in peace in the year 1384, may be said to have laid the foundation of the subsequent Reformation in England; and in the year 1408, William Sautre was burnt for impugning the errors of Romanism. The renewal of the work in the reign of Henry VIII, and its completion in that of Elizabeth, is too well known to need detail. Here, then, we have a restoration of the Church of Christ in England which, for so many centuries had flourished in its purity, before the ambition of Rome interfered and its pollutions were superadded. The nation shook off the usurper's bondage, and returned to their proper spiritual allegiance. Mitred prelates and subordinate ministers washed and made clean their garments, and stood again in their unsullied vestments before the altar of their God. The temple of truth was freed from its incrustations, and stood out again the perfection of beauty and the joy of the whole earth. It was treason, therefore, against the lawful sovereign of the realm to seek to snatch away his diadem and place it at the feet of the Romish pontiff; and it was schism in those who laboured to depose the lawful holders of the ministerial commission, and substitute in their stead the dispensers of an adulterated creed.

On the Fifth of November, our solemn thanks to God are offered up for the overthrow of those machinations against our Church and State. While then we rejoice in the preservation of the Sovereign from that appalling conspiracy, let us remember the obligation to bear true allegiance to her who now sways the sceptre of these realms. Let this religious celebration serve to ingraft a better principle in the room of that specious loyalty,—in the degeneracy of the times unhappily so rife,—which exists and is active, only so long as selfish interests can be sustained, and the pride and independence of the carnal heart is fostered. True loyalty has no association with such utilitarian views; but it can live, like true religion, in the face of neglect and persecution. The homage which is paid to the earthly sovereign, is indirectly a homage to our sovereign Lord in heaven; the earthly potentate is revered and obeyed because he is "the Lord's anointed." Again, on the occasion we have alluded to, we express our joy for the safety of our Apostolic Church whose existence was endangered. Let these, then, not be mere words of course; but let the honour and attachment which is professed, be visible in the conduct and the life. Let it not be apparent to the world that the Church of Christ is some heterogeneous society,—made up of ill-assorted fragments of opinion, a fortuitous combination of loose particles of faith, gathered from every quarter, without consistency, without harmony, without unity of form or spirit. But let it manifest the picture of one fair and symmetrical temple, built upon one foundation, Christ himself being the chief cornerstone; not consisting, as it is now made to consist, of an endless variety of petty factions, each contending—not for one grand principle, the conversion of the world and the glory of God, but—for self-aggrandizement, and too often for mutual annoyance and injury. But any fostering of that levelling spirit which would place thrones

under the control of the people, and subject the Church of Christ to the guidance and direction of the multitude of believers, is utterly inconsistent with the spirit of those prayers which are appointed for the Fifth of November.

Some few weeks ago we furnished our readers with a detailed account of a portion of the Westward tour of the Lord Bishop of Toronto; we have now the opportunity of adding some further particulars of that interesting journey, commencing at the period where the former narrative was broken off. We give this account in the words of our correspondent:—

"On Wednesday morning, the 16th September, the Bishop, accompanied by the Rev. Messrs. Cartwright and Elliott, left the parsonage at Tuscarora for the village of Seneca; where the Rev. Mr. Hill had arranged that the Confirmation should be held. The road, winding along the banks of the Grand River, was generally good, and the country presented a beautiful appearance. His Lordship was met at "Bryant's Corner," about a mile from Seneca, by Mr. Hill, who had prepared as a temporary church a store belonging to Mr. Bryant. At 11 A. M., a very large congregation assembled; and after the conclusion of Divine Service, forty-three young persons came forward to renew their baptismal engagements, and receive the benediction of the Church by the imposition of the hands of its chief pastor. It was truly a most gratifying spectacle, and must have gratified the heart of the indefatigable Missionary, whose unwearied labours had searched out so many in the wilderness. About ten persons were prevented from sharing in this apostolic rite, by the sickness either of themselves or of their friends. Unhappily, during the past summer, fever has extensively prevailed along the Grand River,—partly owing, it is generally believed, to the erection of dams by the Grand River Navigation Company. Mr. Hill has a large circuit of Missionary duty, and is constantly occupied not only on the Sunday, but with regular and stated week-day services.

"After the conclusion of Divine Service, the Bishop, after partaking of the kindly proffered hospitality of Mrs. Little of Seneca, returned to Tuscarora, where he remained until the following morning. On the morning of this day, Thursday the 17th of September, his Lordship drove through a pelting rain to the Mohawk parsonage, where horses were to be provided for his further conveyance. A meeting was to have been held at Brantford at 10 A. M. on the affairs of the Church, which his Lordship had agreed to attend; but the inclemency of the weather prevented a sufficient assemblage of the persons interested; and after an hour's delay, the Bishop, accompanied by the Rev. R. D. Cartwright, proceeded on his journey towards Simcoe. Through some inadvertence, a wrong road had been taken, and the party went several miles out of their way,—the rain during most of the day pouring down in torrents; so that it was 5 o'clock in the afternoon before they reached the house of the Rev. F. Evans. Mr. E. resides near the church in the township of Woodhouse, about three miles west of Simcoe, the county town of the new District of Talbot. There is at present no church in the town, but evening-service is regularly performed every Sunday in the school-house, the Rev. Geo. Salmon officiating alternately with Mr. Evans.

"On Friday the 18th of September, although the weather was still unsettled, a very respectable congregation assembled in the church, Mr. Cartwright officiating at the desk, and the Bishop, as usual, preaching. Eighteen young persons were confirmed; a gratifying number, when it is recollected that only two years had intervened since the Bishop of Montreal visited and confirmed in the parish. Ten years exactly had elapsed since the writer of this notice attended the late Bishop of Quebec in his visitation of this Church and Mission: he was happy to renew his acquaintance with his fellow-labourers, and to see those in good health, after so long an interval of time, of whose hospitality at his former visit he had so largely partaken.

"The weather still threatening, and the roads in consequence of the late rain having become heavy, the Bishop determined to proceed on his journey the same afternoon. Accordingly, he left the hospitable roof of Mr. Evans at 3 P. M. on his way to Ingersoll. The road soon after leaving Simcoe became very bad,—leading through an unencultivated wood, and for nearly five miles being composed of log causeways, usually called grid-iron bridges. The horses could not be pushed beyond a walk, and the rain fell heavily: no accident, however, occurred; and soon after dark our party reached an inn at a village called Scotland, about six miles from the Brantford and Oxford road, and about fourteen from Mr. Evans' house. At six o'clock on the following morning (Saturday) we resumed our journey; and after resting for two hours at an unpretending, but neat and comfortable inn at Cedar Creek, kept by an Englishman from Wiltshire, we arrived about 3 o'clock at the village of Ingersoll, taking up our abode with the Rev. J. Rothwell, who resides about a mile from the place."

We have to acknowledge the receipt of the first number of a little work, designed as a Scripture Expositor for Sunday Schools, which, judging from the specimen which has been transmitted to us, we should be glad to see sufficiently encouraged to warrant its continuance. We fancy we decry in this promising little periodical, the hand of the writer by whom we have lately been favoured with two letters upon the same subject: if so, we cordially thank her for this renewed exposition which this work suggests, is precisely what we had ourselves been very lately recommending as an exercise which we deem almost indispensable to the complete success of Sunday School instruction. To impart Biblical knowledge is one of the leading objects of these valuable institutions; and it is easy to conceive that its lessons of saving health would be most effectually impressed upon the youthful mind by a familiar and affectionate exposition from the lips of the teacher.

If we are right in our conjecture of the author of this valuable little work, we cannot but recommend the transfer of its publication from a foreign land to our own Diocesan Press,—from whence, independent of all patriotic considerations, it can, we are persuaded, be more cheaply disseminated amongst those who may, in these Provinces, be likely to patronise it.

The recent mortality amongst the few and scattered Clergy of this extensive Diocese, has necessarily produced several changes, which we now announce as far as we have had the means of ascertaining them:—

The Rev. A. F. Atkinson has removed to St. Catharines, rendered vacant by the lamented death of the late Rev. James Clark. The vacancy at Bath, caused by the removal of Mr. Atkinson, will be filled, we learn, by the Rev. W. F. S. Harper. The Rev. A. Williams, lately arrived from England, has, we understand, been appointed to the Rectory of Cornwall, vacant by the death of its late excellent incumbent, the Rev. George Archbold. The Rev. T. E. Welby, lately ordained, has been appointed to Sandwich, vacant by the death of the late Rev. W. Johnson.

We understand that it is probable the Rev. J. Grier, for sixteen years a Missionary at the Carrying Place, will be removed to Belleville. His present flock, to

whom from long and devoted services he is much and deservedly endeared, will greatly lament this change; but that parish, wheresoever situated, is sincerely to be congratulated which shall possess the services of so faithful, laborious, and single-hearted a Missionary as Mr. Grier.

We presented our readers, not long since, with an interesting and instructive account of the late Mr. Wilberforce. Any circumstances connected with that talented, pious, and industrious man must, we feel convinced, be fraught with the deepest interest to all who are acquainted with his valuable and unceasing exertions for the advancement of his country's welfare, and the extension of that holy religion of which he was a shining ornament. With this impression we insert this week a brief account of his celebrated and salutary work on Christianity, containing several numerous and satisfactory testimonials to its worth and efficiency. Every Christian family should possess a copy of a work which has been, in a most remarkable degree, productive of good, particularly as it can, from its extensive circulation, in most cases, be very easily procured.

Civil Intelligence.

From the Boston Times Extra.

ARRIVAL OF THE STEAMER BRITANNIA. SIXTEEN DAYS LATER.

ATTEMPT UPON THE LIFE OF LOUIS PHILIPPE—ARREST OF THE ASSASSIN—REPORTED DEFEAT OF THE ALLIED ARMIES—DESTRUCTION OF BEYROUT CONFIRMED.

The Britannia left Liverpool on the 20th, at 3 o'clock, P. M. She arrived at her dock about half-past 8 this morning; thus making her passage from dock to dock in 13 days and 15 1/2 hours. The Britannia brought out 63 passengers, and an immense letter bag.

We have our files of Liverpool papers to the afternoon of the 20th, and London to the morning of the same day. Capt. Charles Jenkins is now the commander of the Britannia. The account of the destruction of the Chinese forts at Bocoia Tigris does not appear to be confirmed.

The most important item of news is the attempt upon the life of Louis Philippe. This is attributed by the London papers to the evident desire of the French King to smother or keep down the war enthusiasm of his subjects. The prisoner, Marius Darmes appears to be a fanatic of the stamp of Louvel and Alibaud. The interrogatories he has undergone have not elicited from him any admission tending to prove that he had any accomplices, or that he was a hired assassin. Although suffering from his wounds, he has throughout evinced extraordinary energy, and to this moment the only regret he has manifested is that of not having effected his criminal purpose. At one question, put to him by the instructing judge, tears were seen to flow into his eyes. "Do not imagine," said Darmes, "that these are tears of repentance; if I weep, it is from despair at having missed my aim." We heard to our exclaim on another occasion, "Had I killed the tyrant, Soliman Pasha would now be safe, the French fleet, united with that of Mehemet Ali, would have sunk that of the incendiaries of Beyroust, and Egypt would be free." The tone of the French papers is still warlike. The general rumors and beliefs were, that M. Thiers had pressed the King to consent to take measures tantamount to a declaration of war.—That His Majesty would only, in the absence of the Chambers, agree to a strong representation to the four Powers, the reply to which would hardly be expected before the lapse of three weeks, and that the Chambers should in the meanwhile be convoked for the end of that period, when the views of the King or of his Government would be submitted to them, with the results of the last appeal to the sovereigns, parties to the treaty of the 15th of July.

The fall of Beyroust is confirmed, and it is stated, on the authority of private letters, that the troops which landed were compelled to embark with a loss of two thousand men. The London Morning Post of Monday, October 5, says—"Our Extraordinary Express which left Paris yesterday (Sunday) morning, brings us the Monitor Parisien of that day; it contains the following telegraphic despatch. Marseilles, Oct. 2.—Noon.

"The Dante has arrived from Malta; it announces that at its departure it left there the ship of war Cambridge, from England, and about to take her departure from the Levant.

"Letters from Syria confirm the bombardment of Beyroust. "The Captain of the Scamandre writes me, under date of the 25th from Malta, that at his departure from Constantinople a council in Divan had pronounced the deposition of Mehemet Ali. The Ambassadors of England and Austria were present at this Council. "The French fleet were at Naples on the 15th. Private letters state that the troops which landed at Beyroust were compelled to embark with the loss of 2000 men."

The following is an extract of a letter dated Bhoj, Aug. 14: "The correspondent of the Post at Beyroust, under date of Sept. 20th, writes that on the evening of the 22d, the Egyptian and Ottoman fleets were illuminated in honour, as the government gave out of a victory gained by Ibrahim over the allies, in which he had made six hundred English prisoners. In addition to the Asia, the Implacable with the Hazard and Daphne, and an Austrian corvette, were off the port of Alexandria. An Austrian steam vessel had just arrived, and was said to have been despatched from Constantinople with orders from the representatives of Austria, Prussia, and Russia, for their Consuls in Egypt to leave the country. Col. Hodges, the British Consul General, had received no such instructions, although a rigorous blockade of the ports was ordered to be put into execution forthwith.

DESTRUCTIVE FIRES IN MANCHESTER.—An extensive conflagration broke out in Peter street, Manchester, Eng., on Thursday night, Oct. 17th, in a building five stories high, occupied by H. Hobson, at individual extensively engaged in the carrying business between this town and Leeds. The fire engines arrived a few minutes after the alarm was given, but the flames which appeared to have burst forth at once with overwhelming fury, had already committed such ravages, that it was deemed utterly useless to save any portion of the building. The wind blowing in a northerly direction, the flames were carried across the street, and placed the Wellington Hotel and the Museum of the Natural History Society in imminent peril. About 7 o'clock, however, the fire was got under. Considerable damage was done to the engine-manufacturers of Messrs. Sharpe & Roberts, to the carrying concern of Mirin & Walker, the Upholstery of Mr. Lee, and several other establishments. Hobson was insured to an amount which it is thought would cover his loss, viz.—£3000.

On the Saturday following the warehouse of Messrs. Showers & Co., situated in Bank Street, was discovered to be on fire, and before the town engines and fire police arrived at the spot, five adjoining warehouses were enveloped in flames, belonging to Messrs. Chorley & Co., large speculators in yarn, Reuss and Ring, Russian merchants, Willoughby & Co., yarn dealers; and Messrs. Matchants, dealers in cotton waste. Before the flames were extinguished, there were no less than twelve or fourteen establishments either entirely consumed or much damaged, in many of which immense property was contained. The amount of loss is not given.

ARRIVAL OF THE OVERLAND MAIL.—EXTRAORDINARY EXPRESS FROM PARIS.—We have this moment received our summary of the India and China news, brought by the overland mail, and letters from our correspondents at Alexandria, Beyroust, &c. CHINA.

CANTON, June 5.—The English were lying quietly at Macao. The Canton Market was cleared of teas, and the Americans were preparing to leave by the end of June. The expedition had not arrived. The last seen of it was at Palo Soppa, on the 13th ult. Lord John Churchill, of her Majesty's ship Druid, died at Macao on the 2d ult. of dysentery.

By advice just received, the insurgents in Nepal having formed into a regular body, amounting to 8000 men, have taken complete possession of the whole of Chumprau district. The Indian planters, European and civilians, fled before them. They proceeded to the capital, and have now closely blockaded the British Resident, B. H. Hodgson, Esq., and his escort. The Raja positively disclaims any knowledge or connection with the affair, but we are disposed to doubt his disclaimer.

LATEST NEWS FROM INDIA AND CHINA.—Admiral Elliott arrived at Singapore on the 10th of June, together with the Blonde, 44, and Byades, 13, and sailed again for China on the 18th of June. Lord George Churchill, of her Majesty's ship Druid, died at Macao, on the 2d of June, of dysentery. By advice received at Bombay, the Nepalese were in a state of insurrection. The rebels amounted to about 8,000. The Rajah denied all participation with these, although his disclaimer was not believed. They marched on the capital, and blockaded the British Resident and his escort in their houses. The Government of India is making the most active preparations to send a force into Nepal as soon as the abatement of the rainy season will permit. The overland mails for June reached Bombay on the 8th of July, in 34 days from London; it reached Calcutta on the 21st, that is 47 days from home; Madras on the 17th, Ara on the 18th, and Delhi on the 19th ult. by the regular "dak." They arrived at Ceylon on the 23d, by the ship Colombo, from Bombay.

FROM OUR ENGLISH FILES.

We are concerned to state, that his Royal Highness the Duke of Sussex continues to be indisposed at his apartments in Kensington Palace. His royal highness caught cold during his visit to Frogmore Lodge, soon after the decease of the late Princess Augusta, and has not left his apartment since that period. Dr. Holland is in constant attendance on the Royal Duke.—Herald.

KING'S COLLEGE.—A very numerous body of medical students assembled on Thursday in the lecture-room of King's College, to hear the opening lecture of this season, on medical science, which was to have been delivered by Dr. Budd. That distinguished gentleman was, however, unable to attend, on account of the alarming illness of two of his brothers, who are now lying in an almost hopeless state. These gentlemen, it appears, were unable to avoid the contagious effects of typhus fever which is now raging on board the Dreadnought, the management of this hospital-ship having been confided to their professional abilities. The lecture, however, which he had prepared was read by Dr. Grey, which consisted of a general appeal to the students to give up their whole time and attention to the profession they have adopted, enforcing on their attention the necessity of strict application to the apparently unimportant minutiae of science, in earnestly calling upon the students not to pass by the most trivial arena of science as too insignificant for their observation. The lecture appeared to give very general satisfaction.

ANASTASIOS IN SCOTLAND.—A correspondent of the Aberdeen Herald gives the following account of some Anastasio proceedings to which he was a witness. This letter is dated Inverigor, Sept. 9:—"I had the curiosity to go to the church of Roskeen last night to observe the workings of a revival. I was prepared for something extraordinary, but certainly not for what I saw. The sobs, groans, loud weeping, fainting, shrieking, mingled in the most wild and unearthly discordance with the harsh cracked voice of the clergyman, who could only at intervals be heard above the general weeping and wailing. I was first struck by the cries being all from young voices, and, on examining a little more closely, I found that the performers were almost all young women, perhaps a dozen, but not a single man or lad. I stood for nearly half an hour by three girls, the eldest about twelve years of age, who were in the most utter distress, each vying with the other in despairing cries. Their mother came to them, but made no exertion to check their bursts of 'I don't know what to call it. In the church-yard there were lots of children in various stages of fainting. One poor girl seemed quite dead, and I insisted on one of the old ones, who was piously looking on, to go to some water, or to attempt something to give her relief, but was told, 'It was no case for water.' It was the Lord, and he was as he liked with her.' She was seeing something we didna see, and hearing something we didna hear.' She was lying on the ground supported by her father. Indeed, the poor ignorant parents had never worked upon until they believe they are highly honoured by the Lord by having such signs of the spirit manifested in their families. The service, if it may be called so, was in Gaelic."

THE STEAM REVOLUTION IN BRITISH AMERICA.

Our readers must not suppose that under the above head, we intend to tire their patience with a prose dissertation on the steam-engine, or a stale description of the paddle wheels of the Cunaud steamer. These might, indeed, be interesting to the curious naturalist, or the practical machinist; but the majority of our readers look rather to the effect than the cause; they would be better pleased with the few paragraphs of information we can give them, on the mighty revolution which the practical application of steam has accomplished, in the intercourse of nations, and the comfort, intelligence, and happiness of man.

Let us "begin at home," and see what advantages the inhabitants of Halifax have gained. A few weeks since, we took a trip to Boston, to procure the requisite materials for publishing the Morning Post. To accomplish the journey in the most expeditious manner, we took stage to Toronto, crossed to St. John in the steamer "Maid of the Mist," and thence to Boston, by the steamer North America for Boston, and returned by the Acadia to Halifax. We spent nearly a day at Windsor, seven or eight hours in St. John, about an hour at Eastport, more than three days in Boston, and yet performed the whole revolution in two and a half hours less than nine days! Adding the stoppages together, we find a total of nearly four and a half days, leaving, as the net space of time necessary to visit Boston, (calling at Windsor, St. John, and Eastport), and return again to Halifax—only four days and half.

This presents rather a humorous contrast to the old mode of travelling by the sailing packets. In 1835, we were obliged to stop for eight days, between the port of Boston, and the passage was beset with comparative uncertainty and tediousness, until the establishment of the Cunard line. From the arrival of the Britannia, we may date the gradual but sure progress of a new and exhilarating impetus to industry and enterprise in Nova Scotia. A glimmering of the beneficial results, breaks through the long vista of futurity—giving encouragement for increasing energy, and confirmation to every reasonable hope.

Expeditious, however, as our travelling was, we are obliged to yield the palm, both for distance and rapidity, to a gentleman whose company we enjoyed on a greater portion of the route, to and from Boston. We alighted at Stephen Binney, Esq., who left Halifax half a day later, and saw New York and the intermediate places while we remained in Boston. The following notice of Mr. Binney's route, with which, at our request, he has kindly furnished us, will best speak for itself:—

"Left Halifax on Tuesday afternoon, 25th August, at four o'clock, reached Biltz, half way between Halifax and Windsor, at nine o'clock, p.m. Slept there, and started next morning at six o'clock, and arrived at Windsor at ten. Left Windsor at twelve o'clock for St. John. New Brunswick, and arrived there at two o'clock, a.m. Left St. John, N.B. at eleven, a.m. Thursday, and arrived at Boston harbor on Saturday morning at six o'clock, leaving for New York at five o'clock, p.m. Left Boston for New York at five o'clock, p.m. and arrived the following morning at six o'clock. Spent Sunday and Monday in New York. Left New York, on return to Boston, Monday afternoon, at five o'clock, and arrived the following morning at four. At twelve o'clock embarked on board the steamer Acadia, and arrived at Halifax at four, a.m. on Thursday, 3d September, having been absent exactly eight and a half days, and had ample time for the transaction of business or for pleasure; and having travelled (exclusive of stoppages) with great ease and comfort, about fifteen hundred miles in the short space of 19 1/2 hours; and had occasion required, to call at Philadelphia, Philadelphia, and Boston, which I spent in New York. Out of the above, one hour was spent rambling about Eastport."

The reader will perceive that the average number of miles travelled over, per hour, by stage, steamer, and railroad, exclusive of stoppages, was eleven and a half; and including stoppages, which were long enough for the transaction of business, about seven and a third miles. Besides this, the route was proved to be certain, for the journey that was contemplated in Halifax, was accomplished in fact.—[Halifax Morning Post of the 3d October arrived in Liverpool on the 15th Oct.—Liverpool Times.]

FRANCE.—THE ATTEMPT ON THE KING'S LIFE.

From the Times. The fresh attempt to get rid of King Louis Philippe, by a foul and hideous murder in open day, may have shocked every human being, out of France, but no man who comprehends the state of that country, or of the moral condition of French democracy, can have been in the least surprised at it.

It was without reason that we quoted on Friday last, from the Journal des Debats, the following dreadful passages:—"Are there in France either laws or dard, or monarchy, or government of any description, or are we at this moment under the full sway of anarchy? There is on every side the most furious excitement to insurrection—the most incredible outbreak of the most unbridled passions. Already whoever is suspected of being favourable to peace is denounced as a traitor, a coward, an enemy to the country. Circulating through the journals of the ministers themselves which this shameful scandal. As for the laws, they are openly set at defiance. As for the charter, the ministerial democrats declare their contempt for it. The crown they insult without remorse. The chambers they threaten with the vengeance of the people. The revolution speaks as if it were the universal master. No man is permitted to have an opinion of his own. He who is not for immediate and universal war is a partisan of foreign powers."

And it was "as a partisan of foreign powers," no doubt, that the Marseilles assassin fired at the brave and enlightened King a musket loaded to the muzzle. Said we not truly in the same number of the Times, "that the question of the East was but a hollow pretext for violence in all quarters? Said we not on that occasion, 'that there is a faction at work which will force both King and chambers into foreign war—into universal war—on pain of death?' Why, what was the horror aimed at by this assassin, named Darnes, but to inflict 'the pain of death' on his Sovereign, because he considered the life of 'Louis Philippe to be the only obstacle in the way of universal war.'"

Then, what must be the nature and ends of that war towards the excitement of which the means amount to regicide by fence assassination? What must be the character of the faction which pants for such a war, and which attempts to procure it by such methods? Among the most disgusting traits in the history of any nation, or of any people (apply it to which you please) is this avowed identity of the war party with the party which abets assassination. The intending murderer in the recent instance declared that his sole object was to remove the sole obstacle to a war. Well, since it ought to be assumed that conscientious casuists like M. Darnes are disposed to administer equal justice to all their enemies as well as friends, let us suppose for a moment that a few more