

Amidst the thunder and lightning of the tornado the proclamation is read. The first two clauses, an illustration of the genius of Spanish rule and of Romish intolerance, run thus:—

1. The religion of this colony is that of the Roman Catholic Church, as the only one in the kingdom of Spain, with the exclusion of any other; and no other religious professions are tolerated or allowed, but that made by the missionaries of the aforesaid Catholic religion.

2. Those who profess any other religion which be not the Catholic, should confine their worship within their own private houses or families, and limit it to the members thereof.

The firing of cannon announces the issue of this intolerant but faithfully Romish edict. The people disperse, to meet again for prayer and counsel at Mr. Saker's house. One more meeting that evening, Mr. Diboll is informed, must be their last.

Meanwhile, Mr. Saker prepared and forwarded a most respectful letter to the Governor-General. He reminded him of the liberty granted the colony by Don Lerena in 1843, and which was confirmed in the year 1846 by the Consul-General. No breach of the laws of Spain could be, or had been, charged on the people of Clarence; yet they were now to be deprived of a freedom they highly valued. As Protestants, their religion taught them to obey the laws of their rulers, and this the teachers of the people had constantly inculcated; but now their allegiance to the law of God was set in opposition to the laws of the Queen of Spain, and in conscience they were bound to obey God rather than man. Mr. Saker further urged that the effect of this decree would be to banish the people from the island; for no other alternative would be left them, if the decree were enforced, than to seek a home where they could serve God in freedom, and enjoy the liberty or worship which they had hitherto possessed. He therefore requested that there might be some delay granted in the execution of the decree, until the effect of an appeal to the Queen of Spain could be seen.

Friday, May 28.—The Governor sends his reply. He will willingly forward the petition of the inhabitants to her Most Catholic Majesty. Meanwhile the established regulations must be carried out.

Lord's day, May 30.—Intimation is received that the Governor-General will grant no relaxation of the decree; the public practice of no other religion but the Roman Catholic can be tolerated in the dominions of the Queen of Spain; and the Governor desires that he may no more be troubled with such requests.

Here the information supplied to us breaks off by the departure of the mail; except that we learn that during the morning of this holy day, according to the arrangements made on the day previous, the missionaries with their native helpers spread themselves through the town, holding from house to house family meetings for prayer and exhortation. It was also the intention of the people in the afternoon to go forth into the wilderness, and amid the ravines of the mountains, under the shadow of the gigantic palm trees of the forest, there to worship God.

The Spaniards had prepared to disperse any assembly in the town, and openly threatened to kill the people were they found breaking the law.

Comment on this narrative is unnecessary. Rome is ever the same. She may drive the poor sheep from Fernando Po, but we do not for a moment think of it as likely to be injurious to the great cause of Africa's evangelisation. Nay, it may turn out rather to the furtherance of the gospel. If the church at Clarence finally resolve to leave the island for the continent, it will only lead to a concentration of the missionary efforts of our Society where many of its friends think its labours are most required. Long cherished plans to convey the gospel to the interior tribes will be greatly facilitated, and again may recur the experience of the primitive church, when its dispersion from Jerusalem only led to wider victories and nobler triumphs in heathen lands.

If they be finally compelled to leave their homes, to seek across the seas another dwelling-place, the Queen of Spain will have but few subjects except savages to reign over in Fernando Po, and the Jesuit fathers but few children to train in the Catholic faith. Clarence will once more return to the wilderness from which it has been rescued by British enterprise and evangelical Christian zeal.

BAPTISTS IN NEW ZEALAND.

BAPTIST CHURCH AUCKLAND.—Since Mr. Thornton became pastor of this church there have been several additions, and it numbers at present about forty members. On the first Lord's day in March, 1858, six persons were baptized in the chapel newly erected by Mr. Thornton, and were added to the church. Two of these were new converts—one was a lady for many years belonging to the Established Church; another was a gentleman for a length of time deacon of an Independent church of this city, who, previous to his immersion stated the reasons that had induced him to take such a step. This public service and other matters have led to a little agitation on the subject of baptism in this place, and, as many are inquiring after the truth, it is to be hoped will be productive of good results.

THE CHURCH OF ENGLAND IN EXETER HALL.—The Rev. A. G. Edouart, the incumbent of St. Michael's Church, Burleigh-street, the district parish in which Exeter Hall is situated, has had a lengthened correspondence with the Bishop of London in reference to the suppression of the Sunday evening services, which have been commenced there by clergymen of the Establishment. Mr. Edouart thinks that

it ought not to be left to a private clergyman, with a small and precarious income, to fight the battle with the clerical invaders, and considers that the bishop ought peremptorily to interpose his veto, and thus maintain the integrity of the laws. The bishop shrinks from interference, informs Mr. Edouart that the Diocesan Court is the proper place to try the question, and adds that he has given no sanction to the services. The committee who have got up the preachings have determined upon going on, notwithstanding Mr. Edouart's remonstrances.

CHRISTIANITY IN INDIA.—A meeting of the Presidents, Vice-Presidents, Secretaries, &c., of the Church Missionary Society was held at the National Club, on Thursday, the 15th inst., to consider the course that should be taken in order to secure a recognition of Christianity in the Government Bill for India that stood for the second reading in the House of Lords for that evening. There were present, besides others, the Archbishop of Canterbury, the Bishop of London, the Earl of Chichester, the Earl of Shaftesbury, the Earl of Clarendon, Lord Calthorpe. The opinion of the meeting seemed to be that, as the bill that was to come that evening before the House of Lords was only a bill for the better government of India in England, merely transferring the government at home from one body to another, it hardly admitted of any clause touching religion, and that it would be vain to move for the insertion of any such clause. The friends to the Christianising of India must look to some other opportunity for pushing their object, and we believe we are correct in stating that there will be an influential deputation to the Prime Minister in a few days, to urge upon him the importance of securing in the Indian acts of the Government a proper recognition of the claims of Christianity, without at all interfering with the fullest and most complete toleration of the natives.

European & Foreign News.

FORBIDDING TO MARRY.

The Bill for Legalising Marriage with a Deceased Wife's Sister was introduced very ably into the House of Lords by Viscount Gage, and supported by Lords Lyndhurst, Granville, Wodehouse, Overstone, and the Bishop of Ripon, who spoke like an honest Englishman and an enlightened Christian. The Archbishop of Canterbury and the Bishops of Oxford, Exeter, and Lincoln, with a peer or two, took the other side; he of Oxford being the Mercury, as usual, of the debate.

We beg to ask this King of sophists a question. Are the laws of Moses binding on Gentiles as well as Jews or are they binding on Jews only? If the former, why has he not submitted to circumcision—and why has he not introduced a bill to enforce circumcision on his brother bishops and peers, and on one-half of the people? If not, then why does he appeal to those laws, either as binding on our conscience, or as justifying the canons of his church, and the enforcement of those canons by Acts of Parliament and by civil penalties? The lay Lords, however, generally and some of the bishops too, give up the Scriptural argument as at least doubtful, or as being rather in favour of the object sought by Lord Bury's Bill.

The petitions against the bill amount to 300, with about 10,000 signatures: those in its favour to 1,047, signed by 125,000 persons. The character of the persons, also, who signed the petitions in favour of the bill, is of a much superior class to those who petition against it; the latter generally consisting of the clergyman, the parish clerk, the churchwardens, and a few dependents. On the other hand, not only was one of the petitions in favour of the bill signed by 500 clergymen, but most of them include the names of mayors, aldermen, professional gentlemen, and Dissenting ministers.

It is, however, important that those whose marriages are now declared null and void, though recognised as binding in heaven, and by all moral and religious persons both as honourable and sacred, should be awake to the legal measure requisite to protect their offspring, if they have any, and even to some extent their widows, too, in case of their death. If they subscribe to incorporated societies for the support of their widows and children, or have property which would in any way legally descend to them, it will not descend to them in the event of their death. The law will not regard them as being in that relation, and no such society or executors could pay the money. They should remember too, that if bequeathed to them in the maiden name of the wife, that is, in the legal name of the mother and children, they will have to pay a legacy duty of ten per cent, as strangers! The law could at any time compel the executors to pay it. Even a Deed of Gift, through trustees, or an annuity, would leave the legatees liable to duty, since the passing of the late stringent Succession Duties Act. Indeed, we believe there is no security for executors in giving effect to the real will of the testator but by the testator's bequeathing the money in the maiden name of the wife, and no means of evading the enormous legacy duty to strangers, but an unconditional gift during life-time.

When the question comes to be generally understood, every advocate of Religious Liberty will demand that the canons of the Church of England shall no longer be imposed on those who reject them. It is intolerable that a few High Churchmen should not only saddle us with their costly Establishment, but interfere with the sanctity of the marriage relation, and brand with legal disgrace, and disabilities, and fines, those who practically reject their purient asceticism.—Freeman.

CANDIA.

The following telegram has been received from Marseilles:—"At Candia the Christians have either barricaded themselves or taken flight. A deputation of the insurgents has declared that any fresh attempt would be avenged. The Turkish Admiral promised his protection to the Christians, particularly if they would concentrate in their quarter, under the guard of troops. The Christians refused. Sami Pasha arrived on the 12th at Candia; he verbally confirmed the concessions made; but the Christians insisted on the promised firman being delivered to them."

ILLNESS OF THE SULTAN.—We read in the Ost Deutsche Post:—"The Sultan is seriously ill. Letters from Constantinople mentioning the fact state that the population are deeply moved. The mosques are crowded with the faithful, who offer up prayers for his recovery. Abdul Medjid is more beloved by the people than were any of his ancestors; even the political errors of which he is accused by the old Turkish party are attributed to his goodness of heart. The difficulties which now surround Turkey cannot but be aggravated by the Sultan's illness." The fourth son of the Sultan died on the 9th July. Throughout the whole of the earlier part of the day the rumour was general that it was Abdul Medjid himself who had succumbed, and the sensation occasioned was intense and universal.

A LION IN THE WAY.—As the diligence which plies between Guelma and Bona, in Africa, was a few nights ago proceeding along a road near the village of Penthièvre, the horses all at once reared up and refused to advance, and the driver perceived a gigantic lion seated in the middle of the road. He at once informed the passengers, and they all manifested the greatest consternation; but at his suggestion they lighted chymical matches and burnt paper. The light of the moon was, however, so strong that it paralysed the glare of the flames, and they produced no effect on the lion. The consternation of the passengers was on the increase, when the animal relieved them by walking slowly away.—Galignani's Messenger.

SUNDAY RAILWAY DESECRATION IN INDIA.—The attention of the Christian community of Calcutta has been aroused respecting railway Sabbath desecration. A letter of remonstrance, addressed to the directors of the East India Railway Company, has received 672 signatures, including those of some of the most respectable inhabitants of the city, and of the higher functionaries of Government. A similar remonstrance, addressed to the President in Council, has 654 signatures appended, the number being only less than in the former case in consequence of a feeling, on the part of some, that it was best to restrict the appeal to the railway company.

LIBERTY RESTORED TO THE INDIAN PRESS.—The Harkuru of June 18 says:—"The Indian press is once more free. The Gagging Act, which received the assent of the Governor-General on the 13th June, 1857, is now amongst the records of the past. We did not imagine that it would be renewed. It was an act so odious to all Europeans in this country, and its condemnation by the home press was so general, that the Indian Government would scarcely wish at the present time to re-enact so unpopular a measure. We congratulate all our contemporaries on our restoration to one of the peculiar rights of Britons—the liberty of the press."

SUMMER DRESSES!!

E. BILLING, JUNR. & CO.

INVITE attention to their Stock of the above, which comprises a variety of

New and Beautiful Textures

Muslin Dresses of superior quality, 3s 9d. and 4s. 3d. the dress. 150 pieces Swiss Printed Organdie Checks, at low prices. 200 dresses French Zephyr Checked Lawns. Robes a Quille and Flounced Robes in Printed Muslins. Plain Barages and Balzarines in all colors. Checked and Striped Norwich Barages. Flounces and Double Skirts.

Also, direct from Paris:

Very elegant Printed Tissues and Silk Barages, at the low price of 17s. 6d. to 25s. the dress. LONDON HOUSE, June 16.

SPRING IMPORTATION.

145 Granville Street.

Et "ROSENEATH," "WHITE STAR," "GEORGE BRADFORD," and "BESSIE,"

THE above named arrivals will enable the Subscriber to offer for the inspection of Wholesale and Retail purchasers, an extensive and select STOCK of

Fancy and Staple Dry Goods.

Particular attention is requested to the

FANCY DRESS DEPARTMENT.

In which will be found

Rich two and three flounced Barege ROBES, "Poplin Silk, Satin and Moire Antique DRESSES, Printed Balzarine and Muslin ditto, Newest style Military Stripe ditto, DRESS MATERIAL—in Silk, Satin, French Orleans, Barege, &c. &c. Silk and Barege Tissue LONG SHAWLS, Filled Paisley and Cashmere do., Rich Moire Antique and Cloth MANTLES, Worked and Traced Muslin Goods—in newest styles and designs.

—ALSO—

1 case Rich Kid GLOVES, per steamer "Europa." Which with the usual large Stock of English and Scotch Staple Goods, has been selected with great care to insure satisfaction to customers.

SAMUEL STRONG, 8 w. May 19.

NOTICE.

THE new Baptist Meeting House in Windsor will be dedicated (D.V.) on Lord's-day, the 29th of the present month. There will be three services, commencing respectively at 10 1/2 o'clock, A.M., at 3, P.M., and at 5 1/2 P.M.

Ministerial and other brethren and friends are cordially invited to attend. D. M. WELTON, Pastor. Windsor, Aug 5th, '58.

Ladies and Misses Hats.

LONDON HOUSE, June 22nd, 1858.

WE have now opened a further supply of Leghorn, Tuscan and Dunstable HATS. Brown and Drab ditto.

Also,—A large assortment of very handsome

Ostrich Plumes

And other Feathers. E. BILLING, JUNR. & CO.

Notice to Farmers.

THE Subscribers are prepared to take orders for "Manney's," "Heath's," and "Ketchum's" Mowing and Reaping Machines. Farmers wishing to procure these valuable Machines this season, had better send in their orders immediately, as we are now ordering our stock.

GAMMELL & TUPPER. Halifax June 29th, 1858.

NEW FAMILY ALMANAC

FOR

1859.

ON or about the 1st of October, 1858, will be published at the Provincial Wesleyan office, a NEW FAMILY AND FARMER'S ALMANAC, which, from the office at which it is printed, will bear the name of

The Provincial Wesleyan Almanac.

No pains will be spared to render this a most worthy candidate for public favour—it will be sold at the lowest price, but got up in a very SUPERIOR STYLE, from new type, and on good calendered paper.

It will contain all necessary ASTRONOMICAL CALCULATIONS, prepared with care for this special object—the tide tables revised with the utmost care, and calculated for Halifax, Annapolis, St. John, N.B., Windsor, and St. John's, Nfld.

It will include all matters necessary to such a publication, suited to the Farmer, the Fisherman, and the Merchant, with Railway and Post Office Regulations and Time Tables, Religious Statistical Information, &c., together with a

Halifax Business City Directory,

Prepared expressly for this work.

A few pages for Advertisements are yet disengaged, if an early application be made at the Provincial Wesleyan office.

Orders for the same may be sent to the same office, or to the different Book Stores in this city. Halifax, August 11, 1858. 6 ins.

SECOND EDITION. PRICE 1s. 10d.

REID'S SCHOOL GEOGRAPHY.

FOR BRITISH AMERICA.

This most useful school-book.—Chronicle.

Meets our hearty approval.—Western News.

Deserving of the thanks of this community.—Rec.

The School Geography for Nova Scotia.—Yar. Tri.

A book of facts and principles, containing just the things required in a text book for general use.—Messenger.

The first edition was a vast improvement on what we previously had. The present one embraces a larger amount of information, and much new matter not before published in any similar work.—Sun.

See also Wesleyan, Casket, Transcript, &c. July 21. 6 w.



J. M. MARGESON, PHOTOGRAPHER.

(Opposite east side Province Building.)

MINIATURES taken daily, without regard to weather, in the finest style of the Art. Copying done in a superior manner.

PORTRAITS

Of Invalids or deceased persons taken at their dwelling if desired.

Mr. M. has lately added to his Rooms a superior

Landscape Camera,

By which he is enabled to produce Photographic Views of every description.

Charges moderate.

On hand, a great variety of CASES and FRAMES.

Also, an assortment of GOLD LOCKETS: a fine article.

Perfect satisfaction given in every case. Rooms, 36 Hollis Street. May 5. Wes.

NOTICE.

THE SUBSCRIBER having completed his Spring Stock of

Dry Goods,

GROCERIES, HARDWARE,

Farming Utensils,

BOOTS, SHOES,

Books, Stationery, Room Paper,

&c. &c. &c.

Invites the attention of purchasers Selected with care and offered at low rates. He doubts not that his present Stock will meet the wants and answer the expectations of customers.

Among the great variety of

BOOKS

on hand are Theodosia Ernest, Spurgeon's Sermons, 1st and 2nd Series, Wayland's Principles and Practices of Baptists, Olshausen's Commentaries, Sears's Practical Bible, and other Pictorial Works, Dick's Works, Rollin's Ancient History, &c. &c.

JOHN CHASE.

Wolfville, June 1st 1858.