

to be shot. "Cornet Denne, being a man of parts, and one who had been esteemed for piety and honesty, received his sentence with great manliness and fortitude of spirit, yet with so much relenting and acknowledgement of the just hand of God, the justice of the sentence, and his submission thereunto, that he seemed to rejoice with willingness to suffer under so righteous a sentence, and he professed openly, that although his heart could not accuse him of an evil meaning, yet he was convinced of the evil of the action, and dangerous consequences of it; that if they had but continued three or four days longer, the land had been plunged in misery and ruin." Cornet Tompson and Corporals Church and Perkins were shot; and "Cornet Denne being called out, came with much composure of spirit, expecting to die, but the general having commanded the Lieutenant-general Cromwell to let him know at the place of execution that his Excellency had extended mercy to him, he soberly and suddenly replied, 'I am not worthy of such a mercy; I am more ashamed to live than afraid to die,—weeping bitterly.'" (Introductory notice to "Fenstanton Records," pp. xii. xiii). He afterwards endeavoured to repair the mischief by publishing a pamphlet in which the origin and objects of the mutiny were stated, and the deplorable consequences which would have followed if it had not been suppressed, were faithfully set forth.

It is not likely that he continued long in the army after this. We next find him in his place as a member of the church at Fenstanton, in 1653, taking part in certain disciplinary proceedings. At one of their meetings "Henry Denne began to speak, saying: 'Brethren, I desire you to consider the word of Christ, saying, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son, and Holy Spirit; teaching them to observe whatsoever things I have commanded you, and lo! I am with you always, even unto the end of the world*—Math. xxviii. 19; which last words are often used by us, yet I think not too often.' But I desire that we may seriously consider the former, viz., *Go, teach all nations, baptizing them, &c.*, [or] as Mark saith, *Go, preach the gospel to every creature*; and so, whether we are not as much bound to observe them as any. And if it appeareth that we are, then I pray consider whether we are not in a great fault, in being so negligent in sending forth persons to divulge the gospel, in those many places that are ignorant thereof. Truly I conceive that we are much to blame, and especially seeing there are many towns hereabouts that have no teacher; and who can tell but that the Lord may work in this opportunity?" (Fenstanton Records, p. 71.) The result was that Mr. Denne and another member were sent out on a missionary excursion, an account of which was given to the church on their return. Next year he went again into Kent, and spent some time at Canterbury. His labours there were so acceptable that the church invited him to settle among them. The Fenstanton church consented, appointed another brother to attend him on the journey, and "money and horses were provided for them." He arrived in safety, and was received with gladness. "He is provided of an house," the Canterbury church said, in a letter to that at Fenstanton, dated Feb. 19, 1655, "and we doubt not of a comfortable being and subsistence amongst us." (Ibid., p. 135.)

I am unable to inform you how long he laboured at Canterbury. It is sufficiently clear, however, that his abilities brought him into public notice, and that he was regarded as one of the chief men of the denomination. In 1658 he was engaged in a disputation on baptism with Dr. Gunning, a celebrated divine of the day, afterwards bishop, successively, of Chichester and Ely. It was held in the church of St. Clement Danes, Strand, London, and was attended by some thousands of persons. Mr. Denne published an account of it, and soon after baptized the lady at whose instance the disputation took place. Her doubts were removed by Mr. Denne's arguments.

Nothing more is known of Mr. Denne, except the publication of two small pamphlets. His signature appears among those to the "Humble Apology," &c., issued after Venner's Insurrection. Crosby supposes that he died in the year 1661, and states that an episcopal clergyman composed the following epitaph for his tomb:—

"To tell his wisdom, learning, goodness unto men.
I need to say no more—but here lies Henry Denne."

Yours truly,
MENNO.

From my Study,
May 8, 1858.

With many women, going to church is little better than looking into a bonnet shop.

Christian Messenger.

HALIFAX, MAY 19, 1858.

N. S. Bible Society Anniversary.

THE Halifax Branch of the British and Foreign Bible Society held its Annual Meeting on Tuesday evening, the 11th inst., in the Temperance Hall.

A number of ministers—Episcopalian, Presbyterian, Baptist, and Methodist—besides other gentlemen of various denominations, were on the platform.

The Rev. Dr. Twining presided. On opening the meeting, he referred to the scarcity of copies of the Word of God previous to the existence of the Bible Society, and the wonderful success which had attended its labours in multiplying that number so as to bring the Bible within the reach of the poorest; and making it possible for almost every child to possess a copy of this inestimable boon. Not only has the English reader been supplied, but it has been translated into upwards of 150 different languages and dialects, and is now being circulated at the rate of two millions of copies a-year. He related some remarkable instances where the written Word had been the only instrument of bringing salvation to the souls of men.

The Secretary, S. L. Shannon, Esq., read the Report, which contained several interesting extracts from the Report of the parent Society, as well as of the proceedings of the Auxiliaries in different parts of this Province. Although it was well-written and well-read, yet, as the time thus occupied was deducted from that allowed for the speeches which followed, we regretted that some parts were not omitted. In Halifax where there are so few opportunities for public religious addresses from the platform we think it would add to the interest of such meetings if only a brief abstract of the Reports at such meetings were read, as is done on similar occasions, in Great Britain and the United States, reserving the Report at full length to appear in print. Reference was made to the circulation of Bibles and Testaments in the French and Sardinian Armies, and the demand which is being made for them in Turkey, especially at Constantinople and Jerusalem. The destruction of the Society's property by the rebellion in India was alluded to; also the determination of the parent committee to engage in the work of distribution in that unfortunate land, on a much more enlarged and liberal scale than heretofore, was noticed and approved by special resolution. The income of the Parent Society for the past year was £138,750. The branch Society in Halifax had received, by sales and donations during the year, the sum of £565. Of this amount, £100 had been sent home as a free contribution.

The speeches were good and highly appropriate—some having passages of great originality, beauty and eloquence. If on any subjects speakers are eloquent, surely when they have the Book of Revelation for their theme, we ought to expect from them "thoughts that breathe and words that burn." The audience was respectable, but certainly not such as we ought to see at a Bible Meeting. Whilst we would not blame any parties for their deficiency in this respect, yet we could not help thinking that a greater amount of interest might be taken in the work, if it were made more a subject of consideration in the different churches whose members are associated in the Society. Not that we think any further recognition of churches, as such, is necessary. The Committee we think should feel that they have a great benevolent organization committed to their charge. Although it is to some extent a trading institution, yet it is designed, even in this particular, for the purpose of enabling those who love the Bible to place it in the hands of others. We conceive the work of the Society is not done by merely establishing Depositories in Halifax and other parts of the country. Even as a matter of business doubtless much may be done by enterprise and effort, but we doubt if more good could be done by the same amount of means in any other way than by trying to induce every man, woman and child, to obtain and use the Holy Scriptures for themselves.

Great harm is done by encouraging the idea that the Bible is a book of controversy, and that orthodoxy depends simply on the reception or rejection of it, without reference to the truths it teaches. Good will undoubtedly flow from the recent agitation of the question, whether it shall be used in Schools as a means of obtaining State aid, or by the free will and choice

of parents and teachers. We think the committees in different parts of the country would only be imitating the parent Society if they were to take advantage of this circumstance and give, if possible, additional facilities at the present time for introducing the Scriptures into Schools where they have not been used, and for keeping up the supply where they have.

Application might also be made to those who have recently manifested so deep an interest in the Bible in Schools to give their aid, if they have not already done so, in this certain and effectual mode of distributing the Word of God amongst the people.

On the subject of Bible Translation and Revision we would not, of course, endorse the action of the B. & F. Society, yet as a means of placing the Word of God in the hands of English readers and encouraging the people generally to obtain Bibles, and seek a personal acquaintance with the truths of that Sacred Volume we think there can be no question about the duty of our doing what we can in connection with this great Society.

Special Meeting of Convention.

WE have been requested to intimate that those Brethren who were DELEGATES to the Convention at its last Annual Meeting, together with any others who may be chosen by the Churches for the occasion, are eligible to attend the SPECIAL MEETING OF THE CONVENTION, to be held at Wolfville, on the 5th of June ensuing.

If we thought it necessary to urge the brethren to attend we might call upon them to consider the consequences likely to ensue from any want of interest now in the great work on which they are invited to confer. The consequences of supineness now would be most disastrous.

Were it necessary we might place before our brethren the motives which should influence them in this labor of love. We might refer to the Past and what they and their fathers have done;—to the Present and the pressing necessities of the churches wanting pastors and the students anxious to engage in proclaiming Christ to their fellowmen;—and to the Future and anticipate with sorrow and shame the forebodings which must follow the sad possibility intimated by the Governors of the College. But we will not for a moment imagine it necessary to do more than place the facts before the Churches, and if this is done, and we believe it has been pretty generally, and the Delegates come together, as we doubt not they will, there is too much of wisdom, faith and love to Christ and his cause, to allow them to hesitate for a moment as to the future of the College. Brethren who have given themselves to the Lord will not surely withhold that which he has entrusted to them from this loud call for their aid.

OUR Contemporary, the New Brunswick Christian Visitor, of the 5th inst. adds the following stirring appeal to the statement made by the Committee appointed to obtain an increase in the annual income of Acadia College:

"What say you Christian friends to this declaration? Shall the College opened by the prayers, and benevolence of the Fathers be shut? Acadia College closed for the want of funds in the presence of sixty thousand Baptists! Who that loves the denomination can think of such a catastrophe and not feel his cheeks crimson? Manning, Harding, Crandal, Miles, Very, and Chipman would cry out from their seats of glory SHAME, SHAME, to their successors in the spiritual battle field. Acadia the birth place of souls, and the Alma-mater of many of our devoted ministers converted into a reproach and a by-word to the denomination which gave it form and life! Surely this cannot, must not be. We call upon the Baptists of these Provinces to arise in their strength, and by their free will offerings to the treasury of this honoured Institution save it from ruin and themselves from withering disgrace."

We trust our brethren in New Brunswick will not allow this appeal to be made in vain but that we shall hear of replies to the Circular no less gratifying than the above extract.

We should have referred to this earlier, but the C. V. of that date did not reach us, and we are indebted to a friend for its perusal.

EDUCATIONAL.—The Rev. Isaiah Wallace has lately been in St. John, N. B., for the purpose of presenting to the Baptist Churches there, the claims of Young Men while preparing for the Christian ministry. The New Brunswick Associations, last year, at his suggestion, adopted the plan, and passed strong resolutions, recommending that £2000 be raised "in shares to be taken up by individuals or by churches with the understanding that the principal of the stock should remain in the hands of the subscribers, and that the interest only would be called for. So that a church taking stock to the amount, say of £50, would be required simply to pay the interest of £3 per annum. An individual tak-

ing stock to the amount of £5 would be expected to pay six shillings yearly, and so in proportion. In this way, the sum of £2000 of stock would yield an annual income of £120, and this amount would enable the Board of Ministerial Education to aid six young men every year."

We are sorry to learn by the Ch. Visitor that "but as yet comparatively little has been done towards it."

Perhaps nothing is, at the present time, more important than giving aid and encouragement to Young Men in their efforts to obtain a liberal course of education preparatory to a life of devotedness to the Christian ministry. We trust the churches will take hold of the project, and encourage brother Wallace in his efforts on behalf of their future ministers.

Literary.

In this age of reading, much discrimination is necessary in the selection of suitable books with which to occupy our time. The question is not now, shall we read or not? The fact is we do read, and we must read, and if we would make our reading profitable and such as will make us wiser and better, we must not read all that comes in our way, but should often enquire what shall we read? Any one, of the most limited observation, must see that a vast amount of the merest trash is issued from the press, and finds readers by thousands of that which is no better than moral poison, particularly when placed in the hands of the young, and is at times presented in the most specious form. Some of the most pernicious sentiments are often written in the form of stories, and—taking the guise of an angel of light, as of old—the author styles himself the Rev. Mr. This or Professor That, and thus deceives the unwary, who, giving the writer his confidence, has almost adopted his views before the cheat is detected. We were struck with the remark of a child a day or two since, on questioning the propriety of her reading a book she had chosen. She remarked that it was written by "a Reverend," and she therefore supposed that there could be no doubt about its suitability.

Christian ministers should lose no opportunity of aiding the younger members of their congregation in making such a selection of books as are calculated for usefulness, and directing their attention to certain points in them worthy of special notice. They would find that the intelligence of their charge would soon amply repay them for the effort. The reading of his flock is as much a part of the shepherd's concern as their hearing, or the society they choose. The two latter particulars are recognized as essential parts of the Christian life, then why should the former be entirely overlooked? The faithful pastor's circle of agreeable associates would be multiplied, and he would add vastly to his influence and means of doing good, by cultivating in them a taste for pure and wholesome literature.

Attention to this is now not a matter of choice but of duty and necessity. Other bodies of christians are active in spreading their sentiments, and that in the form of attractive reading. Errors of various kinds are put forth, and every effort made to prejudice the unreflecting against true religion and its essential ordinances, and we should be unfaithful to our own principles which we believe to be those of eternal truth, were we to neglect sowing the good seed until after we find the ground preoccupied by the thorns and briars of error, bigotry and "superstition." "An ounce of prevention is worth a pound of cure."

WOLFVILLE.—We are glad to learn that whilst this thriving locality is to have a number of dwelling houses built this summer, the House of God is to be no longer neglected. The contract is taken for the new Baptist Meeting-house. It is to cost £1400. We doubt not it will be a handsome structure, worthy of this fair locality and enlightened community.

THERE can be no question but the present Emperor Alexander of Russia, is commencing a great and good work among the millions of Serfs throughout that vast country.—We are all in some measure aware of the gross and barbarous ignorance that prevails with few exceptions throughout the wide populations of both European and Asiatic Russia. The change that is now taking place has been the result, to a large extent, no doubt, in consequence of the superior intelligence, which marks the generality of the great populations of Europe as compared with the same classes in Russia, and which has very naturally and properly stirred up the emulation of the Emperor

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