

Western part of Nova Scotia, the name of Henry Alline is still sacred. The type of religion which he approved is still held in high estimation, by a large number—and he is, by these people, looked upon as a great religious reformer.

Those, however, who study his character in the light of scripture, and judge of the fruit of his labours by the tests of scripture, are altogether of a different opinion. Judging even by the record which he gives of his own conversion, and his conduct afterwards, there are various things which might create doubts respecting his christianity. That he considered himself a christian, there can be no doubt; but if his own narrative may be depended upon as a record of all the circumstances connected with his conversion, a person might feel pretty safe in declaring that it differs very much from the usual mode of divine operation in producing this great change. Another fact which casts a shade of doubt on the matter, is furnished by the general history of his labours. Almost immediately after his conversion, he commenced preaching; and receiving his own account of his labours as correct, it must be acknowledged that no man, since the days of the Apostles, could be considered so successful as he claims to have been in the conversion of others. But after all, judging him by his published sentiments on the most important doctrines of the Bible, it is evident that he preached a very different Gospel from that which the Apostles preached; and his standard of judging christians was not the same that Christ and the Apostles adopted.

The people who are best entitled to be considered the disciples and followers of Henry Alline are now distinguished as "Free Will Baptists"—or as some of them call themselves, "Free Christians." This distinction however, so far as I can discover, is not founded upon any difference of religious sentiment between the two parties. And still, it is not understood to be a distinction without a difference. In fact it seems to have originated in that kind of difference which may, in any case, result from the exercise of ungoverned temper. At all events, I have never yet been able to find out any distinction between "Free Will" and "Free Christians"—beyond a mere dispute or quarrel which does not seem to have been about any point of doctrine or church polity. At the same time, to prevent missapprehension, it should be stated that the denominations above referred to are not understood to hold all the sentiments of Henry Alline.

Neither must it be supposed that they hold sentiments similar to that branch of the Presbyterian Church which has taken to itself the appellation of "Free." Although it is a fact that some of the Free Will or Free Christian people, in the Western part of the Province, at the time of taking the last census, had themselves entered on the column headed "Free Church." Between the people in the Eastern part of the Province who bear the title, and the followers of Henry Alline, there is a wide difference, in almost every thing pertaining to a Christian church.

The next nearest relations of Henry Alline are the Calvinist Baptists. There are some people in Liverpool, N. S., who, I believe, call themselves congregationalists, whose religious sentiments are about the same as those of Free Will Baptists, with the exception of the