

mode of Baptism, but I rank these under the same head as Free Will Baptists.

Many of the people in the western part of the Province who now favor the Baptist church, are descended from those who, in the time of temptation, fell away, chiefly, from Congregationalist and Presbyterian churches. There is no reason, however, to suppose that they were drawn by his doctrines. With these many of them could have little sympathy—for he denied many of the things which had been most surely believed of them. But, in their estimation, he made up for all his doctrinal errors, by his extraordinary zeal in propagating his sentiments, and his being supposed to possess, in a large measure, the power of religion. But the great secret of Henry Alline's success is at once explained, by considering the means which he adopted to promote what he would call vital Godliness.

Religion with him, was a matter of feeling. Probably in the whole of his writings there could not be found even one expression in which the scriptural idea of religion is enforced, *i. e.*, Faith, which works by love, and purifies the heart, and overcomes the world. In the Bible, obedience is made the test of religion. Among those referred to above, feeling is of more value than faith and obedience. Equally far from the scriptural method were the means recommended and practised for affecting the conversion of sinners. God's plan is—"the manifestation of truth"—depending upon the Spirit of God to give effect to his own word. The Allinites, on the contrary, depended more upon such means as aroused the feelings of the people. Instead of preaching the gospel, their ministers asked the people to tell their experience. So that their meetings, instead of being sacred places where they might hear the voice of the Lord God, were often scenes of terrible confusion. Thus they kindled the fire, in the light and warmth of which they delighted to walk—and woe to the man who ventured to hint that the religion which God loves more than this is obedience to the divine will. It was from the circumstance just stated, that Alline and his followers received the name of Antinomians. They were not Antinomians, in the sense in which the term is generally used in ecclesiastical history. And he less deserved the name than some of those who were his disciples, but afterward connected themselves with the Calvinist Baptists. And yet, if we take that word to denote any system which in its tendency undermines the law of God and makes it a dead letter, then assuredly, the title is fully warranted.

Doctrinally, Henry Alline was more Armenian, than either Calvinist or Antinomian. But he was neither the one nor the other. With respect to church order, he might be called a "leveller." He seemed to have been in his element, when sowing the seeds of discord and separation in settled congregations. He esteemed but lightly the outward ordinances of the Christian Church. He was neither an Anabaptist nor a Pedobaptist. In forming his societies, he was willing to accept either,—and rather seemed to think that the Quaker doctrine on this subject was preferable. His own words are "I firmly believe that there is no baptism that is of any benefit to an immortal soul, but the baptism that John tells us his Lord and Master should baptize with, *viz.* the Holy Ghost and fire. And as for the use of water, my advice is