

I am indebted to a friend who vouches for the truth of the statement. As Mr. Alline was one day riding through Granville, a deacon of the Scotch church met him, and said, "Good morning, Mr. Alline; what's the news?" He instantly replied, "Oh! glorious news—Jesus Christ died for sinners." That answer was the means of the man's conversion.

One of Father Manning's papers contains a fair and judicious estimate of Mr. Alline's character, and a reference to the sources of his aberrations, I will copy it.

"Mr. Henry Alline was bright man in nature, and truly a christian minister. But for want of such helps as many enjoy at this time,—being of a lively turn of mind, much engaged in itinerating through the country, and rendered very successful, and consequently very popular,—and being intimate with a number of influential characters of a mystical stamp,—and falling in with the writings of Messrs. John and Charles Wesley, and Mr. Fletcher, and, to complete all, the writings of William Dell and William Law, two mystical and able writers,—he got into a strain of mysticisms, on which account he wrote some things of a theological nature that he could not understand himself, and that would have puzzled all the order of the Jesuits that ever were in the world to have defined. He did much good in these Provinces; but at the same time he did much hurt. But the Lord is removing the chaff out of the way, and a purer order follows. Amen. EDWARD MANNING."

The Rev. David Benedict observes, "Had he lived to have maturely reviewed his system, he would probably have pruned it of many of its exceptionable parts. \* \* \* His principal business was to roam through the forests, and hew down the trees, spending but little time in preparing and arranging them." (History of the Baptists, p. 284. Ed. 1813).

Yours truly, MENNO.

March 3, 1860.

Christian Messenger.

HALIFAX, MARCH 14, 1860.

"Christ in History."

THE great truth which the Bible brings before us is that Christ's appearance amongst men in the fulness of time, was a matter arranged for and intended to be brought about from the beginning—that he was "slain from the foundation of the world!" The caption of this article is the title of a work, a new edition of which has just made its appearance. An excellent article is given upon it in a late number of the Watchman & Reflector. We shall take the liberty of laying this before our readers, as we doubt not it will be far more acceptable to them, as it will certainly be to ourselves, than anything we might offer from our own pen.

"Dr Turnbull, in the work before us, has made an original and most valuable contribution to the true philosophy of history. It is full of rich and suggestive thought, expressed in a vigorous and manly style. It indicates large and varied learning, an intimate acquaintance with the ablest writers on kindred subjects, controlled by an independent judgment, which examines and weighs with caution the opinions of the best authorities. It is in every respect a valuable volume, the fruitage of years of thought and patient study, a life-work of one, who has won an honorable place in the front rank of our esteemed preachers and pastors.

The plan of the volume is a very simple and satisfactory one. Regarding our Lord Jesus Christ as the Incarnate Word, "by whom and for whom all things were made," as the great centre around whom all human history must revolve, Dr. Turnbull undertakes to shew how ancient history was prophetic and typical of His coming, and modern history is but the augury and pledge of the final triumph of His kingdom. The first chapter treats of "The Central Power," and analyzes the forces of human society for proof of the fact that spiritual religion, which in its highest form is an apprehension of God in Christ, is the only cohesive power that can save society from disintegration. The second and third chapters treat of "The Central Principle, or Christ in Ancient Religion," and show how even in the corrupt rites and debasing mythologies of heathendom, there were yearnings after a spiritual deliverer and "unconscious prophecies" of a coming Redeemer. The fourth chapter treats of "The Central Idea, or Christ in Ancient Philosophy," and shews how the profoundest speculations of the ancient world failed to satisfy the wants of the soul, and may be regarded as a preparation of the human mind to receive the truth from God revealing Himself to men. The fifth and sixth chapters on "The Central Race, or Christ among the Hebrews," unfold the Bible doctrine of the separation of the Jews from all other nations, as the chosen method of preserving the knowledge of the Divine character and law, and giving intimations of a Redeemer mighty to save. The remaining chapters on "The Fulness of Time,

\*CHRIST IN HISTORY: by Robert Turnbull, D. D., Author of "Pulpit Orators of France and Switzerland," etc., 12 mo., pp. 540. Gould & Lincoln, Boston.

The Advent, The Discipline, The Inauguration, The Mythic Theory, The Teaching of Christ, The Miracles, Christ in the Primitive Church, Christ in the Middle Ages, Christ in the Reformation, Christ in Modern Society," discuss the great facts of the New Testament with special reference to the subtle objections of our own age, and show how Christianity has become the great motive power of human society, and the only efficient agent of moral progress and improvement. These chapters are all instructive, and fruitful in suggestion, but we have been specially interested in that on "Miracles," where the author maintains that miracles are a part of a supernatural system, and therefore no more incredible in themselves than any other facts in the system.

After this hasty review we have only to repeat our impression that the volume is a most valuable addition to our religious literature. It supplies a key for the right interpretation of all history. It leads one to discover a perfect unity in the moral government of God, and to trace the gradual unfolding of the Divine purposes, by which a fallen race and a lost world are to be recovered through Jesus Christ. No minister can study it without deriving germs of thought, which will mature into instructive sermons. No cultivated mind can read it without a deep reverence for the Bible, and the Saviour whom it reveals to man."

The Rev. Dr. Richey slandering the Baptists.

Dr. Richey made his first essay before the Protestant Alliance on Tuesday, the 6th Inst., in the shape of a lecture, at Temperance Hall, on "The Unity of the Church; or Popery and Protestantism considered in relation to the claims of Catholicity." Strange to say, he pretended to adopt Wesley's motto, "The friend of all—the enemy of none." Had he carried out that sentiment, we probably should not have had occasion to notice anything we might have heard, or seen published, respecting it, but when we find that he went out of his way to indulge in a fling at the Baptists, in the same spirit that others have shewn in connection with that organization, we should be scarcely doing our duty to let it pass without a word of remonstrance.

The position which the Rev. gentleman occupies as President of the Wesleyan Methodist Conference of Eastern British America, should have made him a little more prudent than to have committed himself as he has done, by such a charge as that he brings against Baptist churches.

We quite agree with him in some things he is reported to have said, but we have been grossly maligned for expressing the same sentiment in our columns; when, however, it is said by Dr. R., and on the platform of the Protestant Alliance, it appears more acceptable to certain parties: he was doubtless perfectly correct when he said (we quote from the Witness) "The manner in which the Protestant controversy has often been conducted, had caused much injury to the truth, and excited sympathy towards the Romish system." Dr. R. probably intended that remark for some of those who previously lectured before the Alliance. But some statements he made with reference to our own body, we repudiate as base slander. The compliment he paid to a large portion of the Church of England when he shewed that the doctrine of "Apostolical Succession," held by them, "was a dogma as schismatical and monstrous as any held by the Church of Rome," this we shall not notice, further than to say that the comparison he instituted was, as comparisons generally are, somewhat odious. It must appear to some parties strange for a Protestant Alliance to be formed for the purpose of putting down Popery, and still to have parties of whom it is composed holding doctrines "as monstrous as any held by the Church of Rome." Surely after this, by Dr. Richey's own shewing, as published in the Presbyterian Witness, the Church of Rome may well say of the Alliance,—"Thou hypocrite! first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye." We leave that matter, however, for the Episcopalian body themselves to settle with the Reverend lecturer. What we have more particularly to do with, is the slur he attempted to cast upon the Baptists. This may have been worthy of himself and the predilections he has shewn for that work in former years, yet it is unworthy the office he holds as President of the body by which the Methodists in Eastern British America are governed; and from what we know of many members of that connexion, they will not feel themselves particularly honored by this exhibition of folly and misrepresentation. We presume from what we have heard, that the report in the publication referred to above, pretty nearly expresses what Dr. Richey affirmed, that "the Baptist dogma of 'close communion' he also denounced as essentially papistical and schismatical."

We will not charge Dr. Richey with ignorance on the question of communion, as held by Baptists, but if the calumny he has raised has not arisen from that, it must have been from some other source far less creditable to

him as a man and a Christian. Of course Dr. R. is at liberty to join in any political combination or religious movement he thinks proper, but to make use of the opportunity thus afforded him to promote the objects of that Association, for the purpose of attacking a body of Christians who hold less in common with Roman Catholics than he does himself, is but little in accordance with Wesley's motto, with which he started—"The friend of all, the enemy of none." Would Dr. Richey like to see a comparison drawn between Wesleyan Methodism and Popery? It would not be difficult to bring forward materials which would shew a parallelism between the constitution of the two bodies more true than palatable. We should not have occasion to go beyond some of their own ministers and press for this purpose. But we are not disposed to follow the Doctor's example, in this unworthy occupation. It is enough for us to shew that the view he chose to give of Baptists was most untrue and dishonest. Dr. Richey knows that there is no difference between Baptists, Presbyterians, Episcopalians, and even Methodists on the subject of communion. They, one and all, practice "close communion" in rejecting all who they believe have not been baptized. Not only so, but we conceive that some, and perhaps all, of the other bodies named are far closer in their communion than Baptists, seeing that they exclude from that ordinance members of their sister churches, and even those also who have by baptism in infancy been admitted to membership with themselves, whilst Baptist Churches generally extend the invitation to participate with them at the Lord's table, not only to all their own members, but to members of sister churches who may be present in their congregations. It would be easy to bring abundance of testimony from other bodies of Christians against Dr. Richey's view of Baptists; we shall at present, however, content ourselves with two or three brief quotations.

The Congregational Journal, of New Hampshire, edited by one of the most judicious and candid divines in New England, says:—"We, as Pedobaptists, are close communionists, and we hope we shall never cease to be such. The only difference between us and our Baptist brethren respects the mode and subjects of baptism, or the validity of Christian baptism; but we both agree in rejecting all unbaptized persons from the communion."

The Episcopal Recorder and the Southern Christian Advocate in reference to the subject use the following decisive language:—"The close communion of the Baptist church is but the necessary sequence of the fundamental idea out of which their existence has grown. No Christian Church would willingly receive to its communion even the humblest and truest believer in Christ who had not been baptized. With the Baptist, immersion only is baptism, and he, therefore, of necessity, excludes from the Lord's table all who have not been immersed." "He cannot abandon it without the grossest inconsistency. No honest Baptist can do it without disloyalty to his Church."

Zion's Herald, another pedobaptist paper, says:—"It Baptists ought to invite to the communion all who think they have been baptized, we reply that this principle involves a fatal error, and leads to the wildest liberalism. If Christians are to sacrifice their views of truth to the consciences of others, in one case, why not in all? If they can set aside one command of Christ, the whole code may be nullified. One is soon landed on the platform of liberalism, that it is of little importance what any one believes, if he is sincere in holding it. The principle justifies us in fellowshiping the Pagan, the Catholic, and the Quaker, if we think them honest in their faith."

LITERARY AND SCIENTIFIC SOCIETY.—The Rev. Dr. Cramp read a paper before this Society on Monday last, on the very important subject of "Registration of Births, Marriages, and Deaths." As Dr. Cramp has promised to favor us with the substance of the paper for our next issue, we defer further observation on the matter.

At the close an animated discussion arose, in which the following gentlemen took part; The Bishop of Nova Scotia, who manifested great interest in the matter; The President, Dr. Alderman Cogswell; A. McKinlay, W. Murdoch, — Aikins, Hugo Reid, J. W. Nutting, — Morrow, and J. W. Johnston, Junr., Esquires, and Dr. Parker.

A resolution requesting the Council of the Society to bring the matter before the Legislature, was unanimously passed.

DEAF AND DUMB.—We have received the Second Annual Report of the Institution for the Deaf and Dumb. By this neat pamphlet we learn many interesting particulars respecting this unfortunate class. The standing of the pupils in the various classes is given, together with the course pursued in imparting to them the different branches taught in the establishment.

Dr. Parker, in his Medical Report, refers to the improvement in the health of the pupils since their removal to the present spacious building. The Grant made by the Legislature last year will we doubt not, be continued and probably increased. The Institution is a credit to the Province, and deserving of general and generous support.

A Circular from James Whitman, Esq., gives a very satisfactory exhibition of the New York Insurance Companies for which he is Agent in this city. The State of New York, it appears, makes more provision for an annual examination into the solvency of the Insurance Companies than any of the other States. This is a very desirable arrangement and must increase public confidence in them.

The Canada and New York underwriters have engaged Mr. Whitman to represent them at the sale of the materials saved from the Hungarian. The sale is to take place at Barrington this day.

The Cunard Steamer America arrived on Saturday night, with news to the 25th, ultimo.

The Budget which had been delayed on account of Mr. Gladstone's illness was brought forward by that gentleman in the House of Commons on Friday the 10th ult. It was thought a matter of doubt whether the additional taxation of four millions of pounds, rendered necessary by the new French Treaty and the loss of duties on French imports, would not be the opportunity for a defeat of the Cabinet.

The imposition of an Income Tax of tenpence in the pound on all incomes exceeding £150 a year and the necessity of raising seventy millions for the enormous national expenditure caused a deep interest in this matter throughout the kingdom. An attempt at opposition was made by Mr. Disraeli, but a large majority sustained the ministry. The Budget was being discussed in detail when the mail left.

Mr. Spooner made his annual motion against the grant to Maynooth, on the 14th ult., which was negatived by a large majority.

Lord Jno. Russel was to introduce his New Reform Bill into Parliament on the first inst. It does not appear to be known what are to be its principal features or how far it will enlarge the general representation of the kingdom.

Rumours are afloat that the Chinese Emperor is desirous to compromise the quarrel with England and France. It is said that Lord Elgin is again to proceed to the East on a Mission connected with this question.

The report in English papers that the Princess Alice, the Queen's second daughter is to be married to the Prince of Orange, the eldest son of the King of Holland is contradicted in the Court Journal.

Little or nothing has been yet done in Congress—They have only just succeeded after much delay in choosing a Printer by the casting vote of the Speaker. The office would seem to be a very lucrative one—There is a motion to admit Kansas into the Union as a fully organized State.

There appears another and rather alarming feature in the European complication by the probability of Russia renewing her ancient alliance with Austria. It is said that a Treaty will shortly be signed between these two powers, having for its object the protection of the latter power against insurrection in Hungary and Venetia, in compensation for concessions with regard to the Holy Places at Jerusalem, and a conformity of policy with reference to the Danubian Principalities.