

s. », publié dans le n° 2 des *Annales. E.S.C.* dès 1982. Toutefois ce texte, qui avait été discuté lors de la rencontre genevoise, est ici augmenté de réflexions complémentaires.

Au total donc, un volume riche et qui correspond fort bien dans l'ensemble au titre adopté, malgré le caractère quelque peu circonstanciel de ces rencontres d'amitiés franco-suisse.

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D.G. Bell (ed) — *Newlight Baptist Journals of James Manning and James Innis*. Wolfville, N.S.: Acadia Divinity College, 1984. Pp. xviii, 398.

George A. Rawlyk (ed) — *The Sermons of Henry Alline*. Wolfville, N.S.: Acadia Divinity College, 1986. Pp. viii, 174.

These two volumes are respectively the sixth and seventh to appear in the series "Baptist Heritage in Atlantic Canada." Like all but one of their predecessors they are intended to make available primary documentary material, yet through their scholarly introductions and editing they also make what may for the reading public be an even greater contribution to an understanding of the complex religious development of Nova Scotia and New Brunswick.

Henry Alline preached about one thousand extemporaneous sermons during his brief career, but only three were published. Rawlyk has included all three — two from 1782 and one from 1783, exactly a year before Alline's death — and has added the text of Jonathan Scott's pamphlet, *A Brief View of the Religious Tenets and Sentiments ... of Mr. Henry Alline (1784)*, the famous Calvinist retort to Alline's Arminian theology. Alline's fervent and emotional preaching style certainly made him the most influential revivalist in Canadian history, but modern readers, unable to hear his persistent call to repentance, may find the printed sermon less inspirational. The editor reminds us that the sermons must be judged in the context of Alline's times, of his theology and of his personality, and suggests that they possess 'considerable contemporary relevance'. This reviewer admits to reservations about accepting Alline in the context of the theology of Christian mysticism (where both of these editors would place him because of his conversion experience), but what is not in doubt is the value of Rawlyk's Introduction which establishes Alline's importance and enduring impact on the religious and social development of the Maritimes.

Bell's editing of the Manning and Innis journals makes them a valuable sequel to Newlight studies. The journals themselves fill only sixty-five pages in a four hundred-page book, and as the editor indicates neither of these diarists have ever ranked high in Baptist historiography. Manning's diary covers only three months of preaching activity in the St. John valley; Innis' covers six years and a wider territory but is even briefer than Manning's. The importance of these two documents, however, is that they illustrate what Bell calls the "Newlight to Baptist" paradigm. How did Alline's Arminian, unstructured, fellowship heritage become transmuted into Calvinist, close communion Baptist organization? Bell's lengthy and excellent introductions to the book and to the two journals trace clearly the steps by which this change occurred. He describes at length the development of that antinomianism which Alline had tried to forestall and to which Rawlyk alludes in his introduction to the *Sermons*. In New Brunswick this aberrant "New Dispensationalism" led to religious excesses, immorality, madness and even murder. The wealth of supporting documentation provided by the editor makes this volume an important contribution to the study of the social as well as the religious history of the region.

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