

The moderate strictures on the statements of the *Christian Messenger*, which appeared in the last issue of the *Tribune*, seem to be altogether too tame to satisfy the views of many who are interested in the wrong that has been done, as is evident from the number of communications which claim a place in this number, amply charged with severe animadversions. As one *only* of these letters can be published, preference is given to the following, as it is the production of a decidedly strict Baptist, and it is certainly desirable that the Christian community should know in what light many of this class view the bigoted and strangely-absurd Regularism of the *Messenger* and its editor, whose extravagances must soon be so familiar to all, as to render it quite unnecessary to notice any of his representations.

To the Editor of the Gospel Tribune.

MR. EDITOR,—Whilst looking over an editorial, several weeks ago, in the *Christian Messenger*, on the re-organization of the Canada Baptist Union, the operations of which commenced in 1836, and were suspended in 1848, your correspondent perceived at once the disingenuous bias of that organ. At the time, it occurred to the writer that the Christian public should be furnished with facts corrective of the misrepresentations of the *Messenger*, but he presumed that some one more competent than himself would probably undertake the task. He is not ignorant that this expectation, to a certain degree, has been realized, and, for aught he is aware, more may have been done in the same direction.

This is one reason which he assigns for having deferred to interfere until so late a date; in addition, he has been visited with domestic afflictions, which for weeks have occupied his attention.

He is confident that the *Christian Messenger* stands in a false position in relation to the following facts.

1. In endorsing the presumptions of the *Montreal Witness* as to the constitution and object of the re-organized Union. The *Messenger* knows perfectly well, one must suppose, that it is neither an open communion Union, nor has the remotest idea of uniting with the congregational Union. Can the *Messenger* be ignorant that it is the very Union which existed before that of which the watch-word is "Regular" had a visibility—that which brought into operation the Baptist College—the *Montreal Register*—for years mainly supported the Grande Ligne Mission—sustained missionary interests and feeble churches, &c.? Is he so ignorant of that Union which brought the "Rev. T. L. Davidson, A. M., Brantford, C. W.," and others of minor notoriety, out of obscurity, furnishing free tuition, board, &c., &c., to students of limited means? Why did he enter the College of a Society, which, as soon as he graduated, he repaid with misrepresentation and denouncement? It would seem that he did not study very closely the moral of the serpent in the fable, which when warmed, stung its benefactor.

2. In the contempt with which he speaks of the above Union. If vanity and conceit would allow

him to form a correct estimate, he would admit that the career of Regularism from the starting of the *Evangelical Pioneer*, down to the quiescence of McClay College, has been much more notorious for noise and antagonism than the promotion of denominational interests.

3. He leaves the public to infer, that all the members of this Union are open communionists. If he is ignorant of the facts, he ought to have informed himself; if he is not, he is knowingly propagating false impressions. Upon either supposition, justice demands a redress at his hands. From the circumstances under which the organization took place, the greater number of its members are open; but it should be treated, not according to a circumstance, but according to its constitution, besides, there are some open communion ministers' names entered by the "Rev. T. L. Davidson" & Co., on the list furnished the Canadian Almanac, and there are several churches, and a still greater number of individuals, whose sympathies are not with this Regularism, who, notwithstanding, are close communionists. A little explanation, in many instances, will convince one how far many are imposed upon by the misrepresentations of the *Messenger*.

4. Instead of inserting in the columns of the *Messenger* with such self-complacency, extracts of comments by American Editors upon his own misrepresentation of the C. B. U., he ought to have corrected their false impressions, even at the expense of such adulterations as appear "in the dignified language of the *Christian Messenger*." It is not an impression among the erudite on this side the Lakes, that any special dignity characterizes the editorials of the *Messenger*. The editorial designation, "Ourself,"—a rather unusual compound—may have attracted the notice of his classic competitors beyond the Lines: MINUTARO the Baptists in Canada published creditable denominational organs.

5. The *Messenger* did not see fit to disclose to the public what led more directly to the re-organization of this Union last June. He concealed the fact that the "Rev. T. L. Davidson" & Co., suppressed the names of numbers of Baptist Ministers (some of them eminent) from the list they furnished the Canadian Almanac, a transaction which ought to have put them to the blush, a transaction, too, which brought at least one close communionist to Toronto on the 13th of June. Will the *Messenger* say of this moral forgery what he says of his wholesale misrepresentations of the re-organized Union, "We did not write a line which, dying, we would wish to blot!" Vain *Messenger*, thou hast thy day. The C. B. U. may adopt the sentiment of an ancient parable, "If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, rejoice in Abimalech, and let him also rejoice in you; but if not," &c.

The writer would add, that he cherishes respect for worthy brethren of the Regular Union, that he is in antagonism only with vanity, misrepresentations, and ultraisms. He is convinced that we should "speak truth every man to his neighbour," and that our short sojourn should be spent in the development of the Christian element.