

bring out extravagancies which eventually prove fatal to their own ends and aims.

We have no special plea to urge against our friends the Baptists preserving their chapels pure from the reformation we plead. Baptist chapels for Baptist people—certainly; but why misrepresent and vilify those who are thus shut out of said sanctuaries? Is it a necessary accompaniment—or a requisite consequence—in closing Baptist doors, to bespatter with something not less than detraction those who are thus complimented?—those who are made to stand in the same relation to the Baptists and their chapels as the ancient friends of Jesus stood to the Jews and their synagogues? To group the Disciples who are teachers with such Christless, bible-hating, and heaven-insulting gentlemen as Parker of Boston, Davis of New York, and Young of Salt Lake, may be very clever and very praiseworthy in the eyes of a Regular Particular Calvinistic Orthodox Baptist Editor, and all who are as Regular, Particular, Calvinian, Orthodox and Baptist as himself; but we question if this sort of orthodoxy will redound to the glory or the prosperity of the Baptist cause in the Canadas.

Friend Davidson would peradventure be better equipped to purgate Baptist chapels by taking a slight lesson from our sterling old friend Mr. McFadden, of Wesleyan memory, if indeed he has not already been at the same school. There is in Brighton at present an intelligent and zealous preacher, who ministers statedly according to the Baptist order; and we learn that a few week ago Mr. McFadden, who is also stationed in Brighton, gave his brethren and friends a lecture upon the utility of not going to hear any other preacher but himself or colleague. Would not this slice of Rome's catholicity fit well with our friend Davidson's lock and key against the Disciples?

Enough however on this topic. Will the reader now please turn again and read the second extract at the beginning of this article, in which we find the "Messenger" highly applauding "bro. Frazer," of Kincardine, for writing a valuable letter containing proofs of the *great and damnable heresies* of A. Campbell. These "proofs" consist of single sentences—parts of sentences—and curtailed quotations from the Millennial Harbinger. To do Mr. Davidson's "bro. Frazer" justice, though "bro. Frazer" seems not to know what is justice to another, we will quote some of his "proofs." We should quote them all, and "bro. Frazer's" comments too, but one or two proofs