

gether, since the formation of the church last year, upwards of 1,000.

**MINISTERIAL CHANGES.**—The Rev. S. Borton Brown, B.A., late of Redruth, Cornwall, has accepted a cordial and unanimous invitation from the Baptist church, Salford, and is expected to enter upon his labours there on Lord's-day, November 6th. Mr. A. T. Eden, of Bampton, has accepted the unanimous invitation of the Baptist church, Barford, Oxfordshire, to become their pastor, and has commenced his labours among them with the pleasing prospect of reviving that old Baptist interest.

## Correspondence.

### THE "REGULAR BAPTISTS" OF THE UNITED STATES AND CANADA.

To the Editors of the Freeman.

DEAR SIRS.—I perused with surprise and much pain, in *The Freeman* of the 6th July, a letter, over the signature of James Green, from his present connection with a "Regular Baptist Church," and from what he has said and written to me, I certainly did not expect that either in style or sentiment he would condescend to father any such letter as appears in *The Freeman* over his name. In the abandon of familiar and confidential intercourse, or in the excitement of public speaking, words may be used which are not to be taken quite literally. But the same allowance cannot be made when men sit down and write what is to be read by 20,000 people. What provocation the "New England Correspondent" gave Mr. Green to make him write as he has done I know not; but I do know that no amount of provocation can justify a man in telling anything but the truth. I notice Mr. Green's letter not only on its own account, but because it is a fair specimen of much that has been circulated in England, especially of late, in regard to Baptists on this Continent. Now all such representations of American Baptists—or Regular Baptists—as Mr. Green has made, I am prepared to brand as slanderous. Mr. Green's representations of New England Baptists are absolutely false, from top to bottom, from centre to circumference. And I claim to be a competent witness in the matter. I have lived many years in New England, and I am well acquainted both with the Baptist doctrines and discipline in that region of country. Mr. Green, on the other hand, can claim no practical knowledge of American Baptists, beyond meeting a few along the line which divides Canada from Vermont and New Hampshire; and some of these probably "left their country for their country's good." And yet he gravely undertakes to characterise the Regular Baptists of New England as a whole. The following is a specimen of his style and spirit:—"The term used throughout the New England States is 'Regular Baptists,' which means, as far as I have been able to gather the meaning, churches composed of members who have all been baptized by immersion by a person duly qualified, who was himself properly baptized, also by a properly qualified administrator; and all the members of such churches must confine themselves to communion with one another, and not deviate in the least. Most British Baptists are thoroughly disgusted with the preposterous notion of apostolical succession when it is confined to the priesthood, and to gulp down the notion of apostolical succession both in the priesthood and church-membership is too much; yet he that cannot do it is no 'Regular Baptist,' nor is he admitted to brotherhood and kindly sympathy; to obtain these he must be regular straight-up, perpendicular, and if not woe be to him. I think I have not overstated the case. I know I have not, so far as my personal acquaintance goes; and feeling this, it grates hard to be told by your correspondent that we are 'more rigid than they.'"

There is not an intelligent Baptist north of Mason and Dixon's line who, on the perusal of this extract, would not say, "We never heard of such doctrines or practices among Baptists, and the person who wrote this must be utterly ignorant about the Regular Baptists, or else he grossly slanders them. And yet such are the caricatures which are circulated in England by religious men professing to give a fair account of their brethren! Mr. Green naively wonders why British Baptists do not feel more cordial toward their American brethren. The reason is obvious enough, when men like himself thoughtlessly or wantonly misrepresent the facts.

The distinctive views of "Regular Baptists" are:—

1. They are strict communion in practice. In nearly all the churches in the States and Canada there are individual members holding open communion sentiments, but they do not practise their views, lest they should grieve their brethren.

2. They administer the ordinances only through ordained elders, which is generally done by the imposition of hands of the Presbytery.

3. If they have any church matters which they cannot arrange in the particular church, "a council" is called, and this council has just so much power as the particular church calling it may choose to give it, and no more.

It is very easy to create prejudice against anything which we do not like. We might take the term "liberalism" and heap upon it all that is loose, latitudinarian, lawless, and ridiculous, and then fix it upon those we dislike. Every opponent would be guilty of this terrible "liberalism," and thus become a kind of Pariah. Just as "incivism" was one of the most dreadfulisms which could be attached to a Frenchman in the time of the revolution. It is thus that a few who have the means of knowing better, repeat with peculiar unction the term "regularism," after they have by misrepresentation made the term odious. They fix the title upon any one who cannot agree with their views. The old and vulgar fallacy of using nicknames has not gone out of use quite, though I cannot admire either the taste, the fairness, or Christianity of that method of waging war against views which are not liked. Yet men claiming to be Baptists,—the defenders *par excellence* of the sacred rights of conscience and of liberty,—have not been backward in adopting this weapon against those whom they claim as brethren. In this the world has but the repetition of the old truth, that the most earnest advocates of liberality are often the most contemptible and narrow of bigots in practice, tolerating any one but him who dares to differ from them in regard to their particular crotchet.

I have been pained by Mr. Green's letter on many accounts. It is not the first statement of the kind which has been published to Old Country Baptists. Its influence, so far as it is believed in England, must be mischievous. It cannot benefit the supposed sinners, for few of those who are directly interested in its allegations will ever see it; and it places Mr. Green himself in a singular light before some of his brethren. I, for example, cannot reconcile with Christian integrity his letter to *The Freeman*, and his conversations and letters to me with regard to serving as general agent to the Regular Baptists, whom he caricatures to his English brethren. Mr. Green should exhibit his "physic" to the patients, and not send it 3,000 miles away from them; and when he next undertakes to enlighten British Baptists, I hope he will first be sure he "knows whereof he affirms."

I am, dear Sirs, yours truly,  
R. A. FYTE.

Toronto, Oct., 1859.

P.S.—Since the substance of the above was published in *The Christian Messenger* of Toronto, a Canadian correspondent

has written to you from "Mitchell, C. W." Comparative strangers in Canada, however honest, who never mingled with Regular Baptists, are not the most reliable expositors of their practices. A more thorough acquaintance with the practical operations of the great body of Baptists in Canada would greatly modify many of your correspondents' statements. Twenty-four years' acquaintance, more or less intimate, with Baptists in this country, enable me to say that English Strict Baptists are always cordially received by us, they meeting with no difficulties from our alleged peculiarities; and that teetotallers bring with them an additional recommendation to our confidence.

### BAPTIST BUILDING LOAN FUND.

To the Editors of the Freeman.

DEAR SIRS.—Several suggestions have appeared in your columns touching this subject. May I ask you to allow me to submit a proposal?

Had we statistical data, it would undoubtedly be found that the major part of the Baptist churches in the United Kingdom are encumbered with debt. True, in many cases the amounts are trivial. With these the burden is heaviest, and the struggle is the more severe.

My proposition is, that the principle of Building Societies should be adopted, slightly modified in detail. The advantages of co-operation have been strikingly developed in these wholesome institutions. Here are one hundred men anxious to secure homes of their own. Individually, they cannot raise 200*l.* If, however, they agree mutually to pay 1*l.* per month, at the end of two months one of their number can possess a house, and at the end of the year the wants of six may be satisfied. Why not open a "Subscription Loan Fund"? Let the instalments be paid quarterly, half-yearly, or yearly. Fix the annual subscription at 2*l.* Would there not be 100 churches willing to subscribe? If so, at the expiry of six months 100*l.* might be advanced to one of the subscribers. Priority might be decided by ballot. Subsequently to advances being made, the rate of subscription should be greatly increased, say to 10*l.* per annum.

Whether this or any other suggestion is carried out, I hope the discussion will be continued. The importance of the subject cannot be exaggerated. The permanent efficiency of the churches, the comfort of many a pastor, and the credit of the denomination are inseparably involved in the question.

Many churches are competent to pay off their own debts; but how often does it happen that they are allowed to accumulate at compound interest. The subject, being ugly and difficult, is shirked. Ministers ought not to be expected to take such matters in hand. Deacons are reluctant to impose unwelcome duties upon themselves. Members ought not to allow such matters to slumber. Young men of energy and determination should be encouraged to grapple with such difficulties. The Rickmansworth case, where nearly 800*l.* was raised in about eighteen months, was a noble achievement, and a distinguished example of what may be accomplished, as the result of courageous, well-directed, and determined vigilance.

I am, dear Sirs, yours faithfully,  
"OWE NO MAN ANYTHING."

To the Editors of the Freeman.

DEAR SIRS.—I have read with great pleasure the letter in the last number of *The Freeman* relating to a special movement in the denomination for the Baptist Building Fund. The writer calls attention to the importance of a speedy increase of the present fund, which is now chiefly employed in the erection of chapels, and of a distinct one for the building of school-rooms and ministers' houses.

If I do not mistake, this idea will commend itself to very many. We do, as a denomination, greatly need such a fund. Why should the clergy of the Establishment and of the Free Church of Scotland be so well cared for in the matter of suitable parsonage houses, and Baptist ministers in many cases be so ill cared for? Now, a loan fund of some 10,000*l.* for school-rooms and suitable manses, would soon work wonders in our denomination. And cannot the money be raised? Might not 5,000*l.*, to be added to the present Chapel Fund, and 10,000*l.* for school-rooms and chapel-houses, soon be in the hands of the Committee of the Baptist Loan Fund, if the matter were taken up by them, and made by them a subject of special appeal? I firmly believe it might. The Baptists have certainly of late made some noble movements, and now here is one that certainly calls for prayerful and prompt attention! Ministers as a body, in the Baptist denomination, have never yet received the attention their works of faith and labours of love have deserved from the people. The furnishing of them with a good house, rent free, would be one great means of increasing their comfort; and therefore, if possible, should be attempted.

I am, dear Sirs, yours truly,  
ONE OF THE LAITY.

### THE UNITED KINGDOM ALLIANCE.

To the Editors of the Freeman.

DEAR SIRS.—As you have quoted a passage in Canon Stowell's speech at the Alliance meeting, which was subsequently corrected, even by that gentleman himself, permit me to explain that the Alliance contemplates the prohibition of *all* traffic in intoxicating liquors as beverages; putting, in fact, the same veto on the common sale, which the temperance pledge puts upon the common use. In proposing that a limited number of agents shall be appointed for the vending of alcoholic compounds, it must be understood that there is no design to relax the fundamental principle of the prohibitory movement. The legal sale would be for non-beverage purposes, and under such conditions as would tend to check evasion and violation of the legal intention. Having more than once advocated, at some length in your columns, the righteousness and social necessity of this legislation, I cordially thank you for the frank and friendly tone of your allusions to the declarations of Lord Brougham at Bradford. That noble lord, never likely to under-estimate the power of "education," has deliberately expressed his disbelief in its ability to grapple successfully with intemperance so long as the drink traffic exists: and after the disastrous issue of his own attempt, by means of the Beer Bill of 1830, to stem drunkenness by relaxing the facilities for the sale of liquor, Lord Brougham's testimony is entitled to the utmost respect. Some journalists have scarcely kept their temper with the veteran reformer, because he has been so plain-spoken on the subject; but had he taken a different view, his penetration and merit would have been too vast for the English language to describe. He would have been a "second Daniel come to judgment"—the judgment of these "crotchety philanthropists and Maine Law fanatics."

Hoping that you will keep your readers "posted up" in regard to the progress of this movement—for its watchword and destiny is "Progress,"

I am, dear Sirs, very faithfully yours,  
DAWSON BURNS.

45, Westbourne-park-road, W., Oct. 25, 1859.

Sir Joseph Paxton writes to *The Times*, urging the propriety of disinterring the body of George Stephenson from the humble grave at Chesterfield, and finding a more suitable resting-place for it beside that of his son in Westminster Abbey.

### LORD BROUGHAM AT EDINBURGH.

On Wednesday evening a public dinner was given by the citizens of Edinburgh to the Right Hon. Lord Brougham. The number of gentlemen who sat down to dinner exceeded 400. The chair was occupied by Sir John Melville, Lord Provost, whose right sat Lord Brougham, the Earl of Rosslyn, the Lord Justice-General, the Solicitor-General, Lord Deas, the Lord Advocate (croupier). On the left of the chair were the Lord of Argyll, the Earl of Kintore, the Lord Justice-Clerk, Sir John M'Neill, G.C.B., Sir W. Craig, Lord Curriehill, Professor Aytoun, Principal Barclay, and Mr. Robert Chambers (croupier). The company also included Mr. Peter Brougham, Mr. John Brougham, Lord Mackenzie, Sir James Fergusson, W. Dunbar, M.P., Sir W. Johnston, Mr. John Russell, Mr. Dunlop, M.P., Mr. Buchanan, M.P., Mr. D. Robertson, Mr. Mr. Crum Ewing, M.P., Mr. Miller, M.P., Hon. Bouverie Primrose; Professors More, Traill, Syme, Miller, Balfour, Macdonald, Simpson, Dick; Mr. James Anderson, G.O., Messrs. J. Tait, Patton, G. Young, Graham Bell, R. Macdona, A. E. Monteith, A. T. Boyle, advocates; the magistrates and councillors of the city; the Very Rev. Dean Bagot, the Rev. Dr. Craik (Glasgow), the Rev. Dr. R. Lee, the Rev. Dr. Alexander, the Rev. James Logan, Swinton; Mr. W. Chambers, Mr. Charles Lawson, Mr. Duncan McLaren, Mr. Charles MacLaren, the Provost of Leith, the Mayor of Berwick, &c.

Lord Brougham, who was received with most enthusiastic cheering, thus acknowledged the toast which was dedicated to himself. He said:—"My Lord and Gentlemen, I assure you that though I use an ordinary expression, it is not the least correct when I say that I want words to express my feelings upon the present occasion. This great assembly, preceded by an invitation from men of all classes and of all parties, and of all sects without distinction, I consider is one of the two greatest blessings and honours of a not very short and a very variegated life. The being chosen to represent the great country of York in Parliament is the other, and these two I deem by very much the greatest honours of my whole existence. Your worthy president, the Lord Provost, has mentioned my still continuing to work, though I might perhaps claim the benefit of rest after so long a life of labour; but the real truth is—and I venture to utter it in the presence of many younger friends, as it imports a useful practical lesson—as expressed by the great Christian poet, Cowper,

"A want of occupation is not rest,  
A mind quite vacant is a mind distressed."

And I know one illustration of this maxim, that a worthy man, to whom I was oftentimes opposed in party conflicts—opposed on principle on my part, as he was opposed on principle to me on his—I mean the late Lord Liverpool, so long at the head of the Government of this country, and who had the singular satisfaction of presiding over the Government during the immortal victories of Wellington—always stated that it was his plan to read a certain portion every day of something unconnected with the cares of office; for, he said, he knew the time must come, sooner or later, when office would cease to occupy him; and where should he be, he said, if he had no means of filling up his time, for reading then would alone remain to him? I have known many brethren of mine in the profession of the law who entirely deviated from this maxim. I could name two or three of the most remarkable of them, who, I don't believe, ever opened a book since they left college—with the exception of professional books, of course; but any book not connected with their profession—anything they were not bound to read—they hardly ever read, excepting, perhaps, the newspaper, and not always that. Much wiser was Lord Liverpool's maxim—and so will every man feel who applies it to his own case—to prepare him for the rest, or that which is commonly called rest—namely, the change in the application of his mind. We know that men, as well as animals, are rested when they change the muscles that they put in action. A long, fatiguing journey will be rest to the horse as well as to the rider if it is up-hill or down-hill, instead of being always on a level. It calls into action a new set of muscles, and so the man enjoys what alone should be called rest—is relieved from fatigue by changing the application of his faculties, and by looking at, thinking of, reading of, and discussing other subjects than those which usually come under his eye. You will excuse me from stepping aside to give this little practical hint to many of my brethren in the profession whom I see around me. My Lord Provost, I have referred to my connection with Yorkshire as the other great honour and great event in my life. I must add that, when I was living among my own constituents, it was a very painful reflection to consider—though I was received by them most affectionately and kindly, no doubt—that in some parts even of that county, and in many parts of other counties in England, there prevailed a degree of corruption in the exercise of the elective franchise that almost made men doubt, not only whether the franchise should be extended, but half led them to doubt whether it was of any use at all. It must be highly gratifying to think that this observation does not apply to Scotland. There may have been, in years past, one single exception or thereabouts, only proving the rule, but electoral corruption does not exist in Scotland. Of some parts of England, of too many parts of it, it may be said—

"At gold's bewitching charms the franchise flies—  
The meaner sell it, and the rich man buys."

Until it is extirpated, and extirpated with a steady, unflinching, and strong hand, the constitution of this country will be on its trial. That it will survive I entertain no manner of doubt, because I entertain no manner of doubt that that corruption will be entirely extirpated. It is now twenty-five years since I last had the happiness of being in this great city, and the lapse of those years has created so many blanks—(here his lordship seemed much moved)—that I dare not trust myself to think of them. To think that I am surviving all those friends whom I might have expected to see here to-day—friends of all ages, the last and greatest loss of all Lord Murray, but very shortly before that John Hope, Lord Justice Clerk, of a younger age—but I cannot bear to dwell on that subject. I would only add that these reflections yield the only drop of bitterness that is in the cup which you have presented to me this night. But five-and-twenty years have made another change—a change of a happy description. I have survived, I won't say party, but I have survived the rancour and delusions of party. I have survived those delusions which allowed no merit to an adversary and admitted no fault in a friend; that mixed blindness and rancour, I have happily survived. I had, indeed, to a certain degree anticipated it myself; but still it is a happy thing to have it to say that we have the rare felicity of the times to come—have it to say that we have the rare felicity of the times to come—fort us—the felicity of the times which were described by an old Roman when you can speak what you think, and think as you list. "*Rara temporum felicitas, ubi sentire qua velis, et quae sentias dicere licet.*" I wish the Romans of the present day had that happiness. They have only half of it; they are allowed to think as they please, provided they do not speak what they think. I do fervently trust that out of the strange confusion—for I can call it nothing else—which prevails in Italian affairs—I can hardly say I expect, but I hope to see something like a real existence of freedom and independence in that part of Italy. From the total absence of party rancour,