

son is: "Touch not, taste not, handle not."

Thirtieth: The immunity of the Church and ecclesiastics takes its origin from the civil law.

It can originate nowhere else. The burdens of society should be equally borne by all its members, in proportion to their respective powers and resources. Exemption cannot be demanded by any as a right irrespective of civil legislation.

Thirty-first: The ecclesiastical forum of the trial of clerics, in matters civil or criminal, should be entirely abolished, even without consulting the Holy See, and against its protest.

Where Popery has the mastery, its priests cannot be prosecuted in the civil courts. Their offences are taken cognizance of by ecclesiastics, the partiality of whose judgments is notorious. Class-legislation is unjust in principle, and oppressive in its effects.

Thirty-second: Without any violation of natural right and equity the personal immunity under which clerics are exempted from the burden of undergoing and discharging military duty may be abrogated, and such abrogation is demanded by the progress of society, especially in a State formed upon the model of free government.

The abstract right of governments to enforce military duty on subjects must be conceded. It must be confessed, however, the exemption of "clerics," properly so called, (not able-bodied monks, holding, no ecclesiastical office) is fair and right.

Thirty-third: It comes not solely under ecclesiastical jurisdiction by a peculiar and natural right to direct the teachings of theology.

Lay-professors of theology may be quite as sound and safe as ecclesiastics. The question is not whether a professor wears a black coat or a blue one, but whether he is master of his subject.

Thirty-fourth: The doctrine of those who compare the Roman Pontiff to a ruler, independent, and acting upon the Universal Church, is a doctrine that prevailed only in the middle ages.

Unquestionably, the papal power, as it is now exercised, took its rise in the middle ages. It was entirely unknown in the first three centuries, and was the gradual growth of the dark times that succeeded the irruption of the barbarians and the dissolution of the Roman Empire.

Thirty-fifth: There is nothing to prohibit the supreme pontificate being transferred from the Roman bishop and city to some other bishop and some other state, either by the decree of a general council, or by the act of all the nations.

Why should this be thought worthy of condemnation. Cannot the Pope govern the Church in any other city as in Rome?

Thirty-sixth: The definition of a rational council admits of no further dispute, and the civil power may determine its arrangements on this understanding.

The civil power may interpose its authority in regard to a national council, so as to prevent any infringement on its own rights and powers.

Thirty-seventh: National churches withdrawn and totally separated from the Roman Pontiff's authority may be founded.

The nations will do as they please, the Pope's remonstrance or prohibition notwithstanding.

Thirty-eighth: The too arbitrary conduct of Roman Pontiffs contributed to the Church's division into Eastern and Western.

The Pope may condemn this assertion, but it is true, nevertheless.

(To be concluded in our next.)

For the Christian Messenger.

LETTER FROM REV. WM. GEORGE.

Dear Bro. Selden,—

Possibly some of your readers may know that we are still waiting for a passage; that since the 12th of Oct., we have been under instructions that the Boston Committee were making every effort in their power to secure a passage for us, beside some other families appointed to the Burman field, who are in the States. Some particulars may be interesting to the friends of Foreign Missions.

After the Convention I was informed by Dr. Warren that immediately on his return to Boston he would place the action of our Convention with reference to my case, before the Executive Committee of the American Baptist Missionary Union and would notify me at once, of the result: he thought it would take about three weeks: to get an answer back to me; and advised me to make preparation to start directly on receipt of his letter, in case it should be required. I did as directed and waited till the 12th of October before I heard one word from Dr. Warren. He wrote Sept. 15th, but enclosed it to Dr. Tupper, who was attending the Western Association, and my letter was delayed till after his return.

That letter informed me of the action of the Executive Committee and notified me to be in Boston by the 10th of October in order to go in a ship expected to sail about the last of the month. I telegraphed at once to know what to do. In reply came, "Wait till you hear again." The chance by that ship was missed—nearly every week since I have received letters from those brethren telling of their efforts to get another chance for us. They manifest the kindest spirit, answer every question, and have won my fullest confidence and respect. But waiting was wearisome employment, and the weeks dragged along slowly till Nov. 3rd., then surprise and pain took the place of suspense, as I read Dr. Tupper's letter in that issue of the *Christian Messenger*; I was led to ask, "By whom am I to be supported." Previous to this the case seemed clear, my position well defined. At once I wrote Dr. Tupper, asking if he had made arrangements with the Union for my support. He replied that he had not, that he "had no power to do so," his reply was such as I expected: for the action of the Convention would not warrant such a course. Dr. Warren evidently expected that my support would be derived from the churches in the Lower Provinces. Hear what he says: "Certain forms on the part of your Missionary Board, and our Executive Committee have been indispensable in your case," again "Our Committee has appointed one of its missionaries to Burmah, in accordance with the wishes of your brethren in the Provinces." No one understood those "wishes" better than Dr. Warren, and he evidently represented the case to the Executive Committee so that they considered "certain forms indispensable," which could never be the case if the relation between myself, and the Union was similar to that of their other missionaries. Dr. Murdock in referring to a failure on the part of the Province to support me, says: "But we do not anticipate this by any means." What then is my position? However kind the Executive Committee may prove, and I do not doubt them in the least, it is clear that they do not regard me as dependent upon them; nor should they, no one has asked them yet.

The Secretary of our Board has openly declared that I am not dependent on the Provinces.

If Dr. Tupper had "no power" to make arrangements with the Union, surely I have none; besides it would be discourteous in the extreme for me to do so after the action of the Convention, accepting me as their missionary to Burmah, and voting money for my first year's expenses.

There seemed but one course open for me, and to this I was directed after seeking counsel of my brethren, and guidance from God; i. e., to remain over another year. I have written to those brethren in Boston proposing this, hoping that this may secure an amicable adjustment of the whole matter when we meet in Convention next year. In answer to my proposal, they state that they do not think my reasons sufficient to demand such delay—recent disclosures however convince me that it is highly important for me to remain; the signs of the times indicate a change in our Missionary operations, and our Convention is too weak to be divided in her effort. If I am to go as the servant of the Union, it is desirable to know it before starting. During the year I hope to do some service to my Master where he may direct by his providence.

WM. GEORGE.

Amherst, Dec. 1st. 1869.

Christian Messenger.

HALIFAX, DECEMBER 8, 1869.

Our readers will doubtless be greatly surprised to read the letter from Rev. W. George in another column. Many, we believe, were supposing that he was already on his way to Burmah, although there had been no special services of designation as are usually held. The peculiar circumstances of the Convention, and A. B. M. Union might account for the absence of such services. The amount for his outfit and passage, and something in addition we believe, has been sent on to the Boston Board several weeks since, of which perhaps he was not aware; and if our brother had gone we believe there would have been no difficulty in making all needful arrangements.

It is matter for deep regret we think that Bro. George has come to such decision; as however he states that his mind is made up to wait a year, we trust it may be

made evident that he has been guided to this by the hand of Infinite Wisdom, and that even this delay may be overruled for good to all concerned. We make these brief remarks without supposing that any parties are blame-worthy, lest by our silence, whilst giving insertion to Bro. George's very important communication, we might be thought indifferent to the great work of sending the gospel of Christ to the Heathen.

HALIFAX.

THE UNION SERVICES of Thursday last in the Baptist Churches of Halifax, were of an exceedingly interesting character.

In the morning at the North Church, a large congregation was present. Prayer was offered and appropriate addresses were delivered by Revs. E. M. Saunders, J. E. Goucher, Dr. Clay, and several other brethren.

In the evening, the meeting was held at Granville Street Church. Rev. Mr. Goucher presided. The unexpected arrival by the English Mail steamer, of missionary brethren from New York, en route for Burmah, somewhat changed the character of the service. The missionary party comprised the Rev. Mr. Haswell and his wife and two little boys, Miss Lefevre from near Philadelphia, and two native Burmese—Moung Kyaw and his wife Shway Mai.

MR. HASWELL is a son of the Rev. Dr. Haswell, who has been laboring in Burmah for a number of years, and is still there. He was born in that country and had labored there till his health gave way. He then returned to the United States, and had been living on a farm with the hope of regaining some strength, but not expecting ever to be so restored as to be able to return. He has nevertheless recovered his health, and being deeply concerned in behalf of the heathen, he is now going back to join the enfeebled band of laborers in that far-off eastern land.

MISS LEFEVRE is a young lady engaged by the "Woman's Union Missionary Society of America for Heathen Lands," and is going out to Burmah with the expectation of remaining with Mr. Haswell's family, and laboring as a missionary under Mr. H's direction.

MOUNG KYAW is a young man, who, ten years ago left Burmah, for the purpose of assisting a missionary's wife—Mrs. Braynton we believe it was, in taking care of her children, thus working his way on the voyage to the United States, where he wished to go for the purpose of getting an education. This plan was adopted by Mrs. B. for the purpose of avoiding the necessity of her husband leaving his field of labor. On their arrival, he, Moung Kyaw was assisted in obtaining what he was so anxious to secure; and from that time he has been attending at the Hamilton University.

About four years since, feeling that on his return to his native land there would be none of his country women educated, so as to be a suitable companion for him, he was advised to send for a young woman who might come and obtain a good education in the United States, and if both were agreed they might be married. He was then expecting on his return to obtain some lucrative situation under government.

SHWAY MAI was a christian girl, chosen from the Mission School, by one of the Missionaries in Burmah, and came in answer to the invitation sent. Moung Kyaw by his industrious habits, and his labors during the vacations, had been earning sufficient to sustain himself and pay the passage money and board of Shway Mai, whilst she was getting her education.

The agreement was that if Moung Kyaw did not marry her, he was to pay her passage back again to Burmah. After she had been to school about three years, and about nine months since, they were married. While at Hamilton he became a christian, and has changed the purpose of his life, and now goes back with the intention of devoting himself to preaching the gospel to his fellow country men. His friends are all heathens, and have written to him that they will not receive him, or recognize him on his return—seeing that he has renounced Guadama and all the gods they worship.

Mr. Haswell and Moung Kyaw each gave an address at the meeting, both of which were full of the deepest interest, and were listened to with rapt attention by the brethren of both churches, present at Granville Street. We learned the above particulars from the addresses given, and from private intercourse with them. Dr. Clay and Rev. Mr. Miller were present, and with the pastors of the two churches took part in the service. Dr. Clay discovered these friends in the city enquiring for some Baptist brethren. He immediately brought them

to our residence, where we were privileged to hold intercourse of the most pleasing character for about an hour before the meeting.

The Rev. E. M. Saunders took the Burmese brother and sister to his house for the night, and all parties enjoyed the occasion as one to be long remembered as a bright spot amongst the darker shadows of life.

A collection was taken up for the Burmese brother, amounting to \$33.40 which was increased by subsequent donations.

We left these friends on board the Steamer about noon on Friday, to pursue their course on to Burmah via Southampton and the Mediterranean.

On the following evening at the usual Conference Meeting of Granville Street Church, three persons were received for baptism; which was administered by the Rev. E. M. Saunders on Sunday evening.

CHURCHES AND MEETING-HOUSES.

For the Christian Messenger.

"Careless of steeped grace and God's love,
Their earliest church, on yonder sea-grit isle
In faith they planted, and bedewed with tears,
The infant slip—the joy of later years."

"The church they founded here, oppressed and tried,
For which they suffered, and in which they died
Stood for Christ's truth, brought freedom to the
oppressed,
Joy to the prisoner, to the troubled rest."

S. F. SMITH, D. D.

On the early Baptists of New England.

Having read with deep interest not long since, in your valuable paper, a notice of the formation of a new church in a remote section of the Province, my gratification may be imagined on observing in a recent issue an article headed, "New Baptist Church in Halifax." Thus it is, thought I, that the Most High regards His own cause, and, whether in distant islands or the great metropolis, by the outpouring of His Spirit, raises up a people to glorify His name. I was proceeding with my joyful soliloquy, when a glance at the article itself revealed to me my stupid mistake. It was merely an account of the erection of a place of worship that I was reading.

Now sir, I should be sorry to indulge in idle criticism on the use of a term. But it does seem to me—and I feel confident that I am by no means alone in my opinion—that some distinction should be made between the title used to designate the sacred body of Christ, and the building in which worship may happen to be performed. And further, I should be sorry to have your paper give encouragement to the idea in some places so rapidly gaining ground,—that Baptists when they attend Divine service usually, "go to church."

"Lord, thy church is still thy dwelling,
Still is precious in thy sight,
Judah's temple far exceeding,
Beaming with the gospel's light."

OLD FOGY.

Many words have been wasted pro and con on this question of the most appropriate name for a place of worship. There is doubtless some inconvenience in using one term alike for the place and the body of people. This is not an unusual thing, however, in the English language, especially in religious matters. The meaning of the phrase "kingdom of heaven" has to be decided by its context; and both "man" and "soul" have to be understood by the relation in which they severally stand with other words. So with "Church" itself in its proper and legitimate meaning. It is sometimes one distinct company organized for christian fellowship and service, and sometimes the whole body of the followers of Christ in heaven and earth. When used to designate a place of worship, it is simply an abbreviated form of expression, meaning the place in which the church worships; or the house in which the church holds its meetings, and really conveys more than either Meeting House, or Place of Worship.

This "Old Fogy" objects to the term "Go to Church," and would probably prefer "Go to meeting." The latter we think far less significant, if the former when used is taken as indicating "Going to worship with the Church" which we hold is the true idea. He may say "Going to meeting with the church" would be quite as expressive. Granted; the abbreviation of this might be "Go to Church" as fairly as "Go to Meeting."

Our critic's first quotation would seem to apply as much to the building in which they met as to the church proper who assembled within its walls.

We much prefer Church to Chapel as the designation of a place of worship. The term Church as applied to the building has been supposed to have some New Testament authority from Acts xix. 37. This we know should have been translated "robbers of temples" and therefore cannot sanction the use of "church" for a house. We use the term "House of Assembly" both for the members of that branch of the legislature, and for the place in which they meet. No difficulty or confusion arises from