

transaction there was such an exhibition of real kindness that though our party did not exactly relish the Indian bread it was heartily eaten and indeed, with the addition of butter, it was by no means disagreeable.

So gentle, affable, and friendly was this old man to us strangers, that it was difficult for us so to conceive that he was once a very fire-brand of war, who by the side of his intimate friend, the noted chief, Brant, had rushed to the conflict; tomahawk and scalping-knife in hand, carrying death and dismay before him. Alas! savage warfare is indeed horrible; but is not all war savage? In respect to the method of conducting it, whether savage or civilized, I am afraid after all that there is not much choose.

Communication.

WHITHER ARE WE DRIFTING?

The following notice was furnished in the weekly organ of the denomination, of 16th August.

"INTERESTING SERVICE.—Among the marriage banns will be found the announcement this week of the marriage of our hero, Abram N. Barber, well known to many of our readers for his interest in and liberal support of our denominational institutions. We understand that the ceremony took place at the close of the Thursday evening prayer meeting of the Park St. Church, Hamilton, and that immediately after he had solemnized the marriage, Dr. Stewart baptized the bride. The whole service was novel and impressive in no ordinary degree. May all happiness attend the newly wedded couple!"

In placing the above before your readers, I would simply remark it seems to me that little else than a desire for sensational effect—somewhat of theatrical display—could have been the motive in bringing the two ceremonies into such close connection. Even if no such motive were present, good taste and Christian simplicity should rather frown upon than encourage by approbation the repetition of such combinations.

The quarter in which the occurrence took place is about the last in which one would have expected to find it. Certainly the notice surprised many, but it is an old adage that there is no accounting for tastes. I repeat the question—Whither are we drifting?

SENEX.

WOMEN'S FOREIGN MISSIONARY SOCIETY.

Amount received, for the Women's Baptist Foreign Missionary Society of Ontario, since last issue of the HELPER:—

Jarvis St.....	\$15 00
Ingersoll.....	11 00
	\$26 00

ERSKINE BUCHAN,
Treas. Central Board, Ont.
Yorkville, Sept. 10th, 1877.

Selected Address.

TRAINING OUR SUNDAY SCHOOL SCHOLARS IN OUR DISTINCTIVE DENOMINATIONAL PRINCIPLES.

Part of an Address delivered at the Third National Baptist Sunday School Convention of the United States, by Rev. J. H. Hennessy, D. D., Editor of the Baptist Teacher.

As Baptists we hold to certain great distinctive denominational principles, and it is for the sake of these that we are compelled to maintain our separate denominational existence. And these principles are wider and more manifold than is commonly imagined. Without undertaking to enumerate them all, we may be allowed to say that,

One of them is the SACREDNESS OF THE ORDINANCES, which, in their form, their order, and their object, we maintain are to be preserved exactly as Christ delivered them to His church.

As to Baptism, there are those who falsely affirm that we are accustomed to teach that it is impossible for any human being to go to heaven unless he go by water. And yet, in point of fact, we attach to water less of saving efficacy than any other denomination of Christians that uses it at all. We never have a minister at midnight to make application of water to a little child whose snowy lids the Death-angel's wings have shadowed, in order to make surer that the little one will be folded in the arms of Him who said, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

We attach no such superstitious importance as that to a mere external ordinance. We only insist that if one pretend to be baptized at all, he shall be—baptized; that baptism is some one thing, and not any one of several things; and that if something else be substituted in its stead, that something is no more baptism than a priestly wafer is the Supper of our Lord. "There are three that bear record on earth, the Spirit, the water, and the blood," and we maintain that men have no more right to mutilate the testimony of the water, than they have to tear out a portion of the Spirit's testimony in the word of God, and then to undertake to justify their sacrilege by declaring that what is left is abundantly sufficient for the purpose of salvation.

As to the Lord's Supper, our views are supposed to be altogether peculiar, and the terms, "close communists," and "bigoted Baptists," so frequently applied to us, sufficiently indicate the *odium theologorum* to which we are exposed in consequence. And yet we only assert that the ordinance which represents the inception of the new life, shall precede the ordinance which represents the nutrition of the new life. We only insist that Faith and Baptism are prerequisites to a proper participation in the Lord's Supper. And in this broad view we stand not alone, but side by side with evangelical Christians of every name, who substantially agree with us. The difference between us and them is not at all as to whether baptism ought to precede the Lord's Supper, but as to what it is. If sprinkling be not

baptism, then those who have been "merely sprinkled" are persons unbaptized, and Pedobaptists quite agree with us, that persons unbaptized are not at all to be invited to the table.

Closely allied to the sacredness of the ordinances is that other principle of the SPIRITUALITY OF THE CHURCH OF CHRIST. We maintain that that "which is born of the Spirit is spirit;" that no child comes into the kingdom of God by hereditary right; that children whether born of parents in the church, or out of it, cannot themselves be properly inducted into it by all the priestly hands that ever were dipped in holy water, nor all the vows that ever were uttered by the lips of pious proxies. We insist that all such devices are foreign to the genius of Christianity, and inevitably tend to obliterate the line of separation between the church and the world, and to confound all spiritual distinctions. A spiritual church composed exclusively of regenerated people, or at least of those who furnish *credible evidence* of having been regenerated, is a principle which in every age has distinguished our denomination.

Another is the SEPARATION ABSOLUTE OF CHURCH AND STATE. The church asks not the aid of the State to enforce the dogmas of its holy faith. It only asks to be let alone.

It has been somewhat caustically said, that the Puritans came to America to worship God according to the dictates of their consciences and to make other people do the same thing. The experience of Roger Williams seems to furnish corroboration of this declaration.

Lord Baltimore gave to Maryland religious toleration, but it was for Roger Williams to find the first absolutely free religious commonwealth that the world had ever known. And in this he was but carrying out a great cardinal principle for which Baptists throughout all their history had earnestly contended. In the clear light of this free land every other evangelical denomination has gradually come to entertain our view, but while we rejoice in their concurrence, they cannot rob us of our own peculiar coronal of glory.

And when it is proposed by any constitutional amendment or by any other plausible and pious device, to apply any form or measure of religious test, you may always confidently count upon the sons of Baptist sires, standing bravely where their fathers stood.

And finally we insist upon the absolute SUFFICIENCY OF THE WORD OF GOD as the only infallible standard of faith and practice. We entertain no overmastering veneration for those who are called the "Early Fathers;" and very appropriately, seeing that so many of them were the prolific promoters of as baneful a brood of heresies as ever cursed the world. When they are quoted as authority, we cannot refrain from saying—"Paul we know, and Jesus we know, but who are ye?"

Nor are we exclusively careful, nor do we think it a thing of vital importance, to trace the line of Baptist succession all along down through the darkness of Mediaeval history. It would not perhaps be difficult. We think we can track our Baptist ancestors by the marks left by their bleeding feet, by the banners they upreared, and by the light of their martyr fires, but we are not careful to answer our opponents in this matter. If a great gulf