

that the Holy Spirit is passive ; that instead of it being applied to us, it remains inactive, for that we must be applied to it, and receive as a consequence the merits of our own application ; while the scriptures set forth the very opposite doctrine, viz., that we are saved by the WASHING of regeneration and the renewing of the Holy Ghost, and not by works of righteousness.—Titus, iii. 5.

In conclusion, sir, I beg to assure you that I would be most happy to hear you lecture on the merits of the whole subject, theological and literary, provided you gave me permission before the same audience to reply in defence of the faith once delivered to the saints ; and I hereby pledge myself to pay One Hundred Dollars of lawful money to your Missionary, or any other Society connected with your sect which you may select to receive it, if you can find one clear case of immersion in the whole New Testament in connection with Christian baptism. If you can prove that St. Paul, baptized as he was in a sick chamber, Acts, ix. 18, was immersed ; or that the Jailor of Phillippi, baptized as he was in the middle of the night, and in jail, Acts xvi. 33, received the ordinance by immersion. One single case, sir, will suffice, and you shall have the money forthwith ; and besides your tottering system, in the present age of light and knowledge, requires what little support you can give to strengthen it, or else it will assuredly come to nought.

I have the honor to be,

Sir, your obedient servant.

D. FALLOON HUTCHINSON,

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