

taught by Messrs. Clarke, Smith, Davidson, Cleghorn and others, is a traditionary quickening—a delusion as palpable as the conceits of modern spirit-rapping. According to all our authoritative testimony, the testimony of heaven, *we cannot say that the Holy Spirit ever entered into a sinner, independently of the word, to quicken him.* If Elder Clarke has seen, or heard, or knows of, an instance, we trust he will produce it. In the whole catalogue of miracles, signs, wonders, and powers brought to view, displayed, and illustrated in the volume of God's truth, we have never yet discovered such a case; and if the age of miracles came, and continued, and passed away, without one such instance, is it not too late to look for such a developement in this generation of theological counterfeits?

Now, Elder, do not turn round and tell something for the editor that he never said, nor peddle a doctrine among Baptists for the Disciples that the Disciples do not believe. There is no dispute about the existence of the Spirit. There is no disagreement regarding the fact that the Spirit exerts quickening power. Set these two things down as settled, Mr. Clarke. But you may tell every man in Canada, and preach it in your sermons, and write it in your correspondence, that the Disciples hold and teach that the living Spirit addresses, converts, and sanctifies men by or through its own instrument the word of its own utterance. Just as a Baptist Elder influences his hearers, not independently of his discourse, so the Holy Spirit pleads with men, enlightens men, converts men, edifies men, sanctifies men by the instrumentality furnished by the Holy Spirit. Referring to the past, the apostle who preached in Thessalonica, says to the saints there, "When you received the word of God, you received it not as the word of men, but as it is in truth, the word of God, which effectually worketh in you that believe;" 1 Thess. ii. 13. This was an effectual call and an effectual work by the word of God!—*but not by the word alone*, for Paul was not versed in the mystery of abstract word or abstract Spirit; and therefore he is free to say in the same inspired letter, "you became followers of the Lord, having received the word. . . with joy of the Holy Spirit." 1 Thess. i. 6. Do you understand the faithful Paul, Elder Clarke? He was a Disciple! His views on the operation of the Spirit were sound and wholesome—divinely orthodox!!

Quiet your nerves, Elder, while our spirit influences you by our word in relation to those who "give the praise of their salvation to the letter of the word and to water, holding baptism to be regeneration." What an ignorant as well as impious people must that people be who *praise the letter of the word—AND PRAISE WATER!!!* We did think