

Acts 3, "Why hath satan filled thy heart to lie to the Holy Ghost." Friend Clarke carries his point with a vengeance when he testifies that the Holy Spirit is not the power of God because the Spirit is more than mere power. Elder Clarke's lady is not the power of Elder Clarke to convey a message of good-will to a suffering neighbor because she is more than that power!! What theological nonsense some good men will speak to rivet a favorite dogma upon the minds of their adherents. Yet, we endorse the Elder's sentiment, if we understand it, that the Spirit is more than mere power.

Again, says the author of the circular Letter—

That the Holy Ghost is distinct from the letter of the word, is evident from the fact, that he inspired holy men of old to write it, and was before it; "holy men of old spake as they were moved by the Holy Ghost," 2 Peter 1. 21. To admit this, would be tantamount to say, that the letter of the word moved holy men of old to write the letter of the word, and thereby sanction the self-contradiction, that while as yet there was no letter of the word, the letter of the word directed holy men to write the letter of the word, that is, to write itself while it did not exist. No marvel, that those who maintain this sentiment, should fly to outward forms for salvation, denying the independent quickening of the Holy Spirit and give the praise of their salvation to the letter of the word and to water, holding baptism to be regeneration.

O Elder Clarke, Elder Clarke! "The letter of the word"—the letter of the letter—the word of the word! The Scotsman's metaphysics must have been imported into Canada, and a full supply been received at St. George. In the midst of this clumsy orthodoxy, however, there are glimmerings of genuine light and sober truth. The word of God did not write itself. It is the divine word of the Divine Spirit. The Holy Spirit moved holy men's lips and holy men's pens, and their sayings when recorded, and their documents and epistle-form what is inspiringly as well as pre-eminently called "the word's"—the language of the Holy Spirit.

To say that Mr. Clarke is Mr. Clarke's Letter, or to say that this Letter wrote his Letter, would be something like a lunatic's whim; and yet, if anything could be more whimsically absurd, it would be the affirmation that the word is the author of the word. With the Elder therefore we add, "No marvel that those who maintain this sentiment should fly to outward forms for salvation," or fly any and everywhere but to the arms of Jesus the Lord of Life.

But our friend Clarke has at length arrived at something which is a serious and capital ground of difference between the Baptists and those who cannot find such a title for the Lord's people in the creed of Christ. "The independent quickening of the Holy Spirit," as