

portance, no doctrine has been so much neglected. There are aspects of the subject which are a 'terra incognita' at the end of the nineteenth century of the Christian era. What Athanasius did for the doctrine of the Son, and Augustine for the doctrine of the Church, and Anselm for the doctrine of the Atonement, and Luther for the doctrine of Justification, still waits to be done for the doctrine of the Spirit. A really great and complete statement of the doctrine in all its aspects, harmonized with related doctrines, particularly with the Scripture teaching concerning the Father and the Son, is to-day the desideratum of theological science."

From "Creed and Conduct," Dr. A. Maclaren, Baptist, Manchester, England, pages 145 to 147:

"Is the Spirit of the Lord straitened? Look at Christendom. Look at all the churches. Look at yourselves. Will any one say that the religious condition of any body of professed believers this moment corresponds to Pentecost? Is not the gap so wide that it seems impassable? Is not the strained and imperfect fulfilment a miserable satire on the promise? If the Lord be with us, what is the meaning of the state of things that we see around us and must recognize in ourselves? Do any existing churches present the final form of Christianity as embodied in a society? Would not the best thing that could be done and the thing that will have to happen some day be the disintegration of the existing organizations, in order to build up a more perfect habitation of God