

Not only does the Church of to-day believe in this article of the creed as an abstract dogma, her faith in the Holy Spirit is instinct with fruitful life. Books without number have been pouring from the press for the last thirty years discussing every phase of the teaching of the Bible on this subject, carefully weighing every text even remotely referring to the matter, gathering up the opinions of eminent Christians of all ages, and appealing to many facts in Christian experience now, to cast light on the manner of the Spirit's working and the nature of His relation to men. Those who are most in earnest for the salvation of their fellows are most anxious to know all the truth on this subject that their knowledge may be the means of fuller communion with the Holy One and a source of greater power in proclaiming and applying this message.

The very difficulties of the subject, the deep mystery in which many of its bearings must ever be involved, have stimulated investigation and lent a charm to the prospect of adding even slightly to the extent or clearness of the Church's vision of this truth which lies so near the fountain of her life.

In opening this subject for discussion, I have thought it better to pass lightly over those features of the Holy Spirit's nature and work on which all schools of Christian thought are substantially agreed, and to deal more fully with those phases of the subject on which there has been, and on which there is still, a considerable difference of opinion.

We may safely assume as settled by the unanimous voice of Christendom for fifteen hundred years that the Holy Spirit is a *person*, understanding by personality the two attributes of self-consciousness, and the power of free, rational, and moral self-determination. It is true that many Christians of the past and some of the present day have been accustomed to refer to the Third Person of the Trinity as if He were only an influence, or impersonal energy of the Father. But the many Scriptural references to the character and method of His agency in operating on nature and individual men; His association with the Father and the Son in the formula of