

the Spirit descending into our hearts, and as well in Christ as in the Holy Ghost God Himself is worshipped by us.

This is the mystery. The son of man, who is one of us, who is our brother, who is closely related to us, and who in our nature has gone into heaven, does not stand by the side of God, but is himself God. The closest possible fellowship between God and man is thereby realized. On the other hand, while Christ is for all, the Holy Spirit descends and makes his dwelling in the heart of every child of God separately. Thus he founds a Salem in the hidden recesses of the soul, where God himself indwells, where his Divine life inspires us, and where it becomes the source of all our holier and higher emotions, sensations and impulses. And these two operate upon, and complement, one another. So that there is no fellowship with Christ apart from the Holy Ghost, and on the other hand there is no indwelling of the Holy Ghost save on the ground of our fellowship with God in Christ. Our nature in Christ dwelling in the heavens, and the Holy Ghost indwelling in our heart on earth. Thus God himself has laid the bridge of holy living, with one pier anchored in the heavens, and with the other resting in the center of our own human heart.

Even these two points of support, however, are in need of union. This they find in the communion of saints. Everyone knows for himself how his fellowship with God is strengthened when he is in touch with saints in the earth, and how on the other hand this fellowship suffers loss, when he has no other human contact than that of people of the world. The deep joy of the sacrament