

its framework is formed on this three-fold significance of the word "communion."

1. The primary meaning is the communication of tongues. At Pentecost fiery tongues appeared, and though these were silent tongues, they indicated the fact that something was to be communicated to the early disciples. So now the Holy Ghost has something to communicate to the people of God, especially to the ministers of the Gospel. There is too much brought into the pulpit which the Spirit of God cares nothing about. What does He care about a sermon on scientific evolution? His function is to take of the things of Christ and show them unto us. We are His witnesses, and if we enjoy the communion of the Holy Ghost we shall declare the truth with power, even as it is in Jesus.

2. There is a musical as well as linguistic sense in which the Word is used. The idea of harmony is prominent. We are to be tuned and made responsive to the thought, feeling, and purpose of the Holy Ghost. I once stood in a large music-room and heard a sweet-toned viol played, with which a piano a hundred feet away had been brought into perfect accord. They sounded together as one. As my ears listened with delight, I prayed that my heart might be brought into as perfect unison with the Holy Ghost, so that there might be in my life nothing of what musicians call dissonance. If He give a shout, I will rejoice. If He in grief shall weep, I too will grieve. Be the song major or minor, I will sing it. The melody of both shall be one.

Just now we recited the Apostles' Creed. The declaration, "I believe in the communion of saints," is a precious one. It derives its life and power from abiding union and communion with the Holy Ghost. This Church wears something of a millennial look, for it is "Union Church" in reality. Here nearly a dozen evangelical communions are represented in its present and past membership. Here are different na-

tionalities and different degrees of saintship. Our education has been various and our religious training. Some are older and riper in the divine life than others, but we join in one creed, if it be short and comprehensive. There is apt to be discord if it be long and minute. But in the unity of the Spirit we find the bond of perfectness. All real religion in one is the same as all real religion in another. One may sing the air, another the bass, alto, or tenor, but the whole is a grand harmony.

Severe discipline is needed to bring us into perfect accord with the Holy Ghost. I have fancied that if a piano had nerves, as it has strings, it would suffer in process of tuning, but would be glad in finding itself tuned. It often hurts when God puts us through a tuning process. Through use or climate or temperature an instrument loses tone and pitch. So do we in our spiritual life. God must take us in hand, but He will neither crush nor break our spirits. He will restore the lost harmony, and in this sense we shall enjoy "the communion of the Holy Ghost."

3. Copartnership is another idea of the original which this English word is used to express. As in mercantile and industrial pursuits there are business fellowships established, so, in a true sense, the Spirit of God takes us up into actual partnership with Himself. It seems unthinkable that such as we, weak and unworthy, should be dignified with such an alliance. It is a mystery, but it is a fact as well. We are to help to bring the world to a knowledge of Christ. We are to give voice, feet, hands, and heart. We are to be in sympathy with Him, and then will we be able to draw men as His power is shown in us. These past weeks in Japan I have seen crowds about me, bowed to the earth in prayer, each moved by the wonderful influence of the Spirit of all truth, each in harmony with Him, and so yearning over the lost and rejoicing over the found.

This brief discourse is but an outline of this doctrine of the Spirit, but I can-