

Ghost is God,—or in other words, that the Catholic Church teaches us to worship God, who is the Father and the Son and the Holy Ghost, co-eternal together, and co-equal. Thus the erratic “swapping” of opinions with schismatics and heretics will remove to an indefinite distance that blessed unity, founded on Truth and Peace for which all the faithful of every name are praying to Him who desires that all His may be one, that the world may believe that the Father hath sent the Son.

In these days of Church life and activity, every mail brings us tidings of the battle between faith and infidelity in which primitive truth is being recovered at the cost of bitter persecution, and reckless and uncharitable accusation. It is a good sign that charity is found—as it ought to be—on the winning side. The Church militant has most to fear from the camp followers, the mixed multitude of half-hearted, nominal Churchmen. Many of those who have through conviction come over to us from the ranks of Dissent, are amongst our most valiant and able defenders of the primitive faith and practice. The bitter cry of the half-hearted now is that their numbers are rapidly diminishing. “*Hinc ille lachrymæ.*” This is the reason of those (bitter) tears.

God sitteth between the Cherubim,

be the earth never so unquiet. Though the floods rise, they bear up the Ark. The gates of Hell shall never prevail against God’s Church. Her strength lies in unflinching charity, and a firm hold on primitive truth. “The Church is in danger!” is a very old cry. But “out of the nettle danger, we pluck the flower safety.” Anything is better than the inactivity and slovenliness of times now passing away. The Protestant Episcopal Church of the United States will, with God’s help, soon clear her skirts of Arianism and false liberality. She will do this all the sooner because of the lawlessness of some of high position and intellectual ability, giddy now, to the point of falling, by reason of the applauding cries of the unthinking crowd below, who look upon them as the representatives of the faith of a popularity-seeking church.

THE PRIVY COUNCIL JUDGMENTS.

We hear a good deal, these days, of the “lawlessness” of those who are unwilling to interpret the rubrics of the Prayer Book by the judgments delivered upon them by the Privy Council of Her Majesty the Queen.

Those recalcitrants should rather “hear the Church,” on disputed points,—at all events until those Privy Council Judgments are brought