

--1 Cor. VIII, 9. And that he might succeed successfully in all this co-operation with grace and in the performance of good works, until the final hour of departure and judgment, there is given to him the most powerful as well as the most awful of all aids in God's gifts, the personal and substantial presence of the Holy Ghost, the third person of the Blessed Trinity. This too is evident from the Scriptures and fathers of the Church: 'The charity of God is poured forth in our hearts by the Holy Ghost, who is given to us.'—Rom. V, 5. 'The *renovation* of the Holy Ghost, whom he hath poured forth upon us abundantly through Jesus Christ our Saviour.'—Titus V. 6.

"St. Basil in allusion to the words of the Psalmist 71, 6, quoted by our Lord, (John X, 34), 'I have said you are gods, and all of you the sons of the most high,' writes as follows: 'The Holy Ghost has given himself to the multitude of the just, and every substance of the just, both great and small, both angels and arch-angels has been sanctified, and through him each one of the saints is a god. 'I have said you are gods,' And again the Saint says: 'As the power of seeing is in a sound eye, so is the operation of the spirit in a clean soul—whilst the spirit dwells in those who are worthy, and *effects these, his own works.*' It is truly said, 'he is said to be in them who are capable of having the spirit.' (De. Spir, XXVI, 61, 63.)

"St. Cyril speaks of the Holy Ghost being *personally present* in the soul. 'We are called gods, in as much as we are made partakers of the divine and ineffable nature through conjunction with the Holy Ghost.' (Dial. 7).

"St. Athanasius thus writes: 'Since the Holy Spirit is within us, &c (Ad. Serap. Ep. 1, n. 30.)

"It may be laid down, therefore, as the doctrine of Scripture and the general teaching of the ancient fathers, that the Holy Ghost has been given to us by Christ, not only in the supernatural effects of His divine activity, but really, substantially, and personally, so that in the words of St. Augustine: 'He does not dwell in us merely by the grace of visitation and operation, but by the very presence of Majesty.' (Serm. 1, in Fer. Pent). This