

the divine laws of the universe, will speedily be brought to utter ruin.

"Truth is the good thing for men. They cannot attain their ultimate end—they cannot reach eternal goodness, except by means of the truth. So necessary is truth for men that the Son of God came down from heaven to teach them the truth.

"Truth, then, is above all good things; it is a greater good than wealth and honors; it is above life and death, above men and angels. God is the only fountain of truth; truth alone leads to Him, as it comes from Him who is Truth itself."

If this be true of most men, it is especially true of McMaster. His mind was eminently formed for truth. He always entertained a special love for truth, and he embraced it wherever he found it. He abhorred the least falsehood, especially religious errors, and condemned and rejected them wherever he discovered them. His love for truth was indeed one of his principal characteristics. "McMaster," said Archbishop Ryan, of Philadelphia, "was one of the truest men I ever knew." He always adhered to truth, no matter what the consequences might be.

But it was not only a certain perverse spirit that McMaster discovered in the Anglican Church, he also soon discovered many errors. He was told that their creed was the Apostles' creed. But he perceived that, in principles, they are far from it.

"They said he professed to believe *in one Church*, which has unfortunately become half a dozen; *in unity*, which ceased to exist long ago for want of a centre; *in authority*, which nobody needs obey, because it has lost the power to teach; *in God's presence with the Church*, which does not keep her from stupid errors; *in a divine constitution*, which needs to be periodically reformed; *in a mission to teach all nations*, while she is unable to teach even herself; *in saints*, to whom Anglicans would be objects of horror and aversion; and *in sanctity of truths* which their own sect has always defiled. What foolish belief. Even an untutored Indian Chief, by the aid of his rude common-sense, and the mere intuition of natural truth, does not fail to see the folly of Protestant belief, and confounds it before those Protestant missionaries who come to convert his tribe to Protestantism. Elder Alexander Campbell, in a lecture before the American Christian Missionary Association, relates the following: 'Sectarian missionaries had gone among the Indians to disseminate religious sentiments. A council was called, and the missionaries explained the object of their visit. 'Is not all the religion of a white man in a book?' quoth a chief. 'Yes,' re-

plied the missionaries. 'Do not all white men read the book?' continued the chief. Another affirmative response. 'Do they all agree upon what it says?' inquired the chief, categorically. There was a dead silence for some moments. At last one of the missionaries replied: 'Not exactly; they differ upon some doctrinal points.' 'Go, then, white man,' said the chief, 'call a council, and when the white men all agree, then come and teach the red men!' How the absurdity of Protestantism is so easily perceived and confounded even by the rude child of the forest! Hence it is that the famous convert and *American Reviewer* says: What Protestants call their religion is only a disguised secularism which is amply provided for by the secular press, the instincts of nature, and the anti-Catholic sentiment of the country.'—(*Brownson's Review*, January, 1853.)

As an Episcopalian, McMaster was full of Catholic leaning. Driving past an Episcopal church one day, in company with his friends, Walworth and Wadhams, McMaster exclaimed: "What are you taking your hat off to, Wadhams? To that old meeting-house? There is nothing inside of that but a communion table, where the vestrymen put their hats. Wait till you come to a real church, with a real altar and sacrifice."

The company were on a visit to an Episcopal minister, and at the door of his church McMaster continued: "There are four sacraments administered in this church, if any at all," "Baptism, the Lord's Supper and Confirmation," rejoined Wadhams, "but where is the fourth?"

"Why," replied McMaster, "Penance." "Do you see that chair inside the railing? That's where Minister Weaton sat when I made my confession to him. It was something new to him, and he didn't want to do it, but I insisted upon it; and didn't I frighten the life out of him?"

All three afterwards became Catholics. Being convinced that Episcopalianism is a false religion, he left the Episcopal seminary probably in fall of 1844, and gave up his time almost exclusively to the study of the writings of that great doctor of the church, St. Thomas.

It is, without doubt, the will of God, that "all men should be saved, and come to the knowledge of the truth," (I. Tim. ii. 4.); but it is also the will of God that, in order to come to this knowledge, men must seek it with a sincere and upright heart, and this sincerity of heart must show itself in their earnest desire to know the