

far beyond the limits of his own Communion. He is a friend of education and has greatly advanced its interests in Central New York. He is, in fine, one of those strong men who have proved a pillar of the Church at a very important period of her history.—*The Churchman, N. Y.*

#### INSINCERITY.

Of all the defects of character to which our faulty natures are liable, that of insincerity in friendship is the most inexcusable, and the most contemptible. Those who have fallen victims, in however slight a degree, to a time-serving deceiver, know full well that such treachery is hard to forgive, and impossible to forget. The fawning hypocrite, if occasionally deluded by the professions of one like himself, may indeed think little of a vice with which constant personal practice has made him familiar; but this is not the sort of individual who is usually taken in. Those who are insincere themselves are, as a rule, quick to suspect others; while those who are naturally straightforward and truthful, are the most reluctant to impute crooked dealings to their fellows. When, however, these latter are thoroughly convinced they have been deceived, their indignation is greatly increased, as they reflect on how their long-suffering charity has been abused. I said above that insincerity is inexcusable. It is so for two reasons, first because it is a cold-blooded, premeditated vice; and second because its purpose is frequently so small, that to barter for it the priceless possession of honesty and truth is to the last degree contemptible. Deceitful professions of regard can never be right; expediency can never release us from the obligation we are under to be true and just in all our dealing. Yet doubtless the most appalling kind of falsity is that by which the birthright of honor and integrity is sold for, as it were, a more mess of pottage. When some great interest is at stake, there may possibly be more or less of a struggle before the craft and subtlety the Father of lies is ever ready to suggest are finally yielded to; and though, as I have said, nothing can justify double-facedness, cases such as these are less despicable than those in which people deceive (as one is sometimes forced to believe) simply for the pleasure of so doing, and because alas! they are naturally insincere to the backbone. Holy Scripture is full of passages pronouncing blessing on the upright, and woe to those "whose ways are crooked." See what prominence the Psalmist gives to this subject when he asks, "Lord, who shall dwell in Thy tabernacle? or who shall rest upon Thy holy hill? Even he that leadeth an uncorrupt life,.....and speaketh the truth from his own heart. He that hath used no deceit in his tongue, nor done evil to his neighbor; and hath not slandered his neighbor." "He that sweareth to his neighbor, and disappointeth him not, though it were to his own hindrance." Again; in another psalm he says, "I hate the sins of unfaithfulness." There shall no deceitful person dwell in my house; he that telleth lies shall not tarry in my sight."

It is superfluous to remark that the laws of Christianity utterly condemn social hypocrisy; for how could any one indulging in such a sin be living in union with Him Who is the Truth? We may however well be thankful that low as is the standard of society compared with the Gospel code, even it condemns with a healthy scorn the two-faced friend? Men of the world at heart despise what is popularly termed "a humbug." A passionate, or sullen temper; a rough, and it maybe too outspoken frankness, are failings any one of which is more pardonable than that of insincerity: nothing cuts people so deeply as to find their trust and friendship have been misplaced. We should be very careful to ascertain that no possible ground for

doubt as to the falsity of a friend remains, before we condemn him decisively; many hearts once dear to each other have been irrevocably estranged for want of a little mutual forbearance and explanation. Even when thoroughly convinced of having been deceived, we must take care not to lose faith in mankind generally. In the most degenerate ages God has always reserved, and always will reserve, to Himself a certain number "who have not bowed the knee to Baal." He leaves not Himself without witnesses. Too often we are tempted to talk as if faithfulness and sincerity were "but an empty dream." We ask in despair, "Who will show us any good?" instead of praying that the Lord will lift up the light of His countenance upon us, that the darkness of evil may flee before the penetrating brightness of that radiance, and the beauty of truth be made patent to all.

Now, what should be our attitude towards those whose falsity is established beyond question? Circumstances may forbid us to openly remonstrate, and yet not allow us to break off all connection with the offenders. How then must we act and think? First we should try to be doubly honest ourselves; let us never be betrayed by specious beguilements into words or deeds which would express a regard we could never in after moments feel. We need to be guided by the law of charity in dealing with such people; but ah, let us remember there is a spurious charity against which we must ever be on our guard. There is infinite danger lest in making excuses for the sinner we come to think lightly of the sin. Charity implies love to God and man; and if by a wrong application of the word, we seek to stifle righteous indignation against evil, we dishonor God by being wilfully untrue to the best impulses He has planted within us; and we also injure our fellow-creatures by hardening them in their evil course. The law of charity most certainly forbids our going up and down as a tale-bearer relating promiscuously the history of the betrayal of our trust; but let us remember there may be some few cases in which we are equally violating its principle by withholding the warning word. If we see others all unsuspecting being ensnared by the delusive professions we ourselves were ensnared by and yet keep silence, we are not only acting most unkindly towards them, but we also become partakers with the wickedness of the deceiver; for even if no harm accrues to his victim from a worldly point of view, it must always be damaging to the latter's faith in humanity if he discovers his friend's duplicity in its more advanced stage; and if the real character of the deceitful one is never revealed to him, it is in the last degree injurious to the moral nature to be fascinated and duped by such a person. I have said that even the world's ethics enjoin the virtue of sincerity and honor. If constancy and truth were not in the main insisted upon, society would fall to pieces; there must be confidence between man and man; there must be a strong sense of honor worthy of being relied upon, unless our whole social system is to be completely wrecked.

In a moment of anger, or under strong temptation, the most upright and faithful may once in a way fall, and repenting, be as deserving of trust as ever; but the habitually and deliberately deceitful can never be believed, though they may at times speak truthfully.

Oh, as we think of what stupendous issues hang on straightforwardness in speech and conduct, let us pray that one and all may be delivered from the evils of hypocrisy either in ourselves or others; and that to each may be granted "truth in the inward parts." Let us aim at truthfulness in every detail, and avoid so far as it be possible using even the conventional phrases of society when we do not feel the sentiment they express. Yes, let us be true to God, and true to our higher selves; we cannot "then be false to any man."—R. E. D.—*Penny Post.*

#### THE CATHOLIC CHURCH.

The Church of Christ is made up of three main divisions, the Greek, the Anglican and the Roman. The latter separated herself from her sister branches because they refused to submit to a fourth order of the Ministry—the Pope, his attempt at usurpation and his abuses. Our prayer for unity, therefore, should always include a supplication that our Roman brethren may once again profess the Primitive Catholic Faith. All baptized people are members of the Church, though so many have lapsed. The essentials of a Church are: The three-fold Ministry—Bishops, Priests and Deacons; belief and practice of the two great Sacraments Baptism (with Confirmation,) and the Supper of the Lord, called also the Holy Communion, the Holy Eucharist or the Mass. Belief in the Creeds—Apostles, Nicene, Athanasian, and of course belief in the Bible. Bodies of Christians who band themselves together under the laws of man are not "churches," but sects. We should be careful therefore never to call those bodies who in this country at the present time are so powerful (though not near so powerful as the Arians were in the 3rd and 4th centuries) "Churches." There is but one Church, the Holy Catholic Church; it is the Church. When ignorant people ask us which Church we belong to, we are to answer, "the Church." Now, this being so, it is quite a mistake to suppose for a moment, as some do, that the Anglican Church is run in competition with other religious bodies. We have a great respect for our separated brethren and friends; but they would not respect us for saying something which historically, scripturally, and as a matter of fact, is untrue. A chain of meeting houses may be erected around one Church with her Parish Priest and her Sacraments. These latter are there for those who are faithful and grateful for the promises of Christ; but that they are there in competition with the meeting houses around is quite a fiction. Competition infers some kind of equality between contending bodies. There is no kind of equality between the Church of Christ and the sects which man has within the last one or two hundred years set up. As it was well put in one of the leaflets given away last quarter: The Catholic Church is a Divine society seeking man; the Protestant sects are human societies seeking God.—*St. Mark's Quarterly.*

#### AVAILING AND UNAVAILING EFFORTS

One of our trials as Christians arises from the fact that our prayers are not so frequently or so readily answered as we had hoped, and that our efforts are not more successful. We are conscious that we have prayed earnestly and often for various objects, and we have felt sure the objects were good and such as we could properly pray and labor for, and yet no adequate results have seemed to follow. We have felt disappointed and often deeply discouraged, and wondered why it should be so. No doubt this is a sore trial, and our faith wavers and staggers under it. We make one or two suggestions which may help to explain the difficulty.

The first is: Prayer is more frequently answered than we imagine. But it is answered in a manner and at a time least expected. In our own minds we had formed some particular plan or mode by which God would accomplish the desired end—forgetting that a divine love and wisdom know better how to do it than we did. Afterwards we see and know that our prayers have been answered, not as we ex-