

you that S. Paul would have connected S. Timothy's salvation with the salvation of those that heard him, if there was no real connection between the two things?

Do not deceive yourself. S. Paul does not here warn S. Timothy against false doctrine, and the evil consequences of it in the case of others as well as in his own case. This is a second question. The first question is, Are you doing it right?

"Here, you say, is your difficulty. You are afraid to do anything, lest you should make mistakes. But I do not ask you to preach or to discuss difficult religious questions. I ask you only to use your influence quietly yet perseveringly in leading men's souls to Christ, and keeping them in the right way. Do what you can. Only do not leave your work undone, keep the great object before you, and you will not lack opportunities.

HOLY ORDERS.

Bishop Huntington said: "The chief obstacle to the one-ness which our Lord enjoined is a refusal of the Apostolic ministry which He instituted by His direct authority at a most decisive moment, and under His most impressive hand and seal. Indications are unmistakeable that Christians about us are more and more willing,—some of them are eager—to accept almost everything in the Catholic system except the orders. St. Augustine spent half a dozen years (before becoming a Christian)—not in arguing against Catholic truth—but against blind men's conceptions of it."

Talk little of your own grievances.

FOREIGN DEVELOPMENT OF OUR CHURCH.

The New Year leads the Gospel Propagation Society's organ to review the "foreign" development of our Church during 1889. Chota-Nagpur has become a diocese; our missionaries have landed in New Guinea; the first bishop has been consecrated for Corea. In the older mission-fields there are numerous notes of advance. The case of Madagascar is conspicuous for the self-help of the native converts, the prosperity of its episcopal seminary, and the erection of a cathedral at the capital. In India, Tinnevely keeps its forefront place in the Christian advance; in November, Bishop Caldwell, assisted by his chaplain and seven other clergy, baptised at one village 303 persons, of whom 187 were adults, the sacrament being ministered on the site of a previously razed temple of demons; and 150 more of the residents are catechumens. This society has memorialized the British government against the liquor traffic among the natives of Africa, on learning that an International Conference on the affairs of that continent was contemplated. From its organ one also learns that in Central America, notwithstanding the stoppage of works on M. Lessep's canal, that ill-starred enterprise has resulted in the permanent settlement "of about 6,000 of our race as small farmers and cultivators, in the midst of a Roman Catholic and semi civilized population."

The remedy for present opposition consists in Faith, Hope and Charity.

Write injuries in dust, but kindness in marble.