

sublime and difficult of attainment, and in turn feel impelled to imitate what commands their admiration.

It is not given to all the faithful to be apostles. Eloquence itself is a gift which God withholds from the many; while the unlettered and the lowly feel that they are not called upon to instruct others. Are they, on this account, to be debarred from every form of apostleship? Surely they are not; they can, as has often been explained in the pages of the MESSENGER, wield by prayer an effective weapon on every field of missionary struggle, even the remotest, and by good example an irresistible one in the more restricted sphere in which they move.

Such, indeed, is emphatically the bounded duty of every zealous member of the League of Prayer in union with the Sacred Heart of Jesus. But even outside their ranks, there is not a Christian who can claim exemption from the common law of charity obliging them to give good example to their neighbour. When St. Paul laid down this great maxim which he gave to the Christians of Rome for their guidance: *Unusquisque vestrum proximo suo placeat in bonum ad ædificationem* — "Let every one of you please his neighbour for his good, unto edification," (Rom. xv, 2.) it is very certain he spoke in general, and made no exception with regard either to condition, rank, or person.

A few general reflections will not be out of place in a matter of such importance for every one of our Associates. The individual man, enjoying his lease of life, is not living for himself alone; he must, over and above, spend himself for the good of society of which he forms a part. Were we to live for ourselves only society would be impossible, and the cravings and needs we experience would be as much devoid of aim as frustrated in their fruition. Now, since we have to live for others, it must needs be by our works and our good example. All men are moved to action by two great levers, word and example. The former, as it is sometimes insincere, is often distrusted. Example on the