

among our large populations where appropriation acts unfairly to the many, and intensifies class prejudices, already too strong.—*The Archdeacon of Stafford.*

WHAT the world seems to us in its secular pursuits, the Church ought to appear in her spiritual life and growth. What the world is in its business life and energy, that the Church ought to be in the accomplishment of her great purpose of bringing all men to Christ. The Church must be a *working Church*. It was intended that the Church should be a working organization. Her Divine Founder's life on earth was one of toil and hardship as well as of suffering. Everywhere and always in His ministry, in the wilderness, in the city, by the quiet lake, on the rugged mountain side, He was ever doing good to men. His Apostles followed His example. Dangers and hardships were despised by them. Life was counted as nothing so that they might do their Master's work. The lapse of almost twenty centuries has not changed her need or character or duty. She must be a working Church to-day, or she is not the Blessed Master's Church.

A WORKING Church must have a working laity. All are not apostles, nor pastors nor teachers, any more in our day than in the time of St. Paul. The clergy must be first and foremost in the struggle, but they cannot work alone and work successfully. Every Christian must be a workman in the vineyard of the Lord. It is too much the case that Christians in general act as if there were nothing for

them to do but look to the salvation of their own souls, and no responsibility attaching to them for the souls of others. But this is not true. We are all soldiers of Christ, and as such have some part to take in the Lord's great battle with the powers of darkness. The contest can never be won without the help of the laity. I believe one principal reason why the Church has not made better progress in the past is that this element in the work has been woefully neglected.

SELF-CONTROL.

IN some people passion and emotion are never checked but are allowed to break out in a blaze whenever they come. Others suppress them by main force and preserve a callous exterior when there are raging fires within. Others are never excited over anything. Some govern themselves on some subjects but not on others. Very much can be done to give the will control over the feeling. The man who governs his own spirit is greater than he who rules the world.

One of the best means of culture is the persistent withdrawing of the mind from the subjects which produces the emotion. The man or woman who persistently permits the mind to dwell on disagreeable themes only spites him or herself, and sooner or later it will leave a disagreeable impress upon the countenance. The value of self-control as a hygienic agent is very great. It prevents great waste of vitality in feeling, emotion and passion. It helps to give one a mastery over pain and distress rather than it does a mastery over us.