

ditional systems of our pastoral work. It has brought into existence new organisations, such as the Brotherhood of Saint Andrew and the Church of England Men's Society. And everywhere men and women are devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of Sisterhoods, Deaconesses, and District Nurses. It has seen the rise of "settlements," into which men and women bring their vigour and enthusiasm, their culture and capacity, to the service of their fellow-men. Mention should also be made of efforts of another kind—Guilds of Social Service and leagues such as the Christian Social Union. These are but some of the ways by which the spirit of Service is spreading far and wide. Not all who so work accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realised.

Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation, we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative Spirit of God is moving upon the face of the waters, and by many signs we recognise the presence and the work of Him who taught us by love to serve one another.

The same characteristic of the life and thought of our day strikes us as we turn from the widest survey of the Christian Society to the duty and the hope of our own Communion.

Fresh and clear in many minds is the witness borne