

Christ; and, secondly, that in our day men are realising it with increasing clearness and intensity.

First, then, at the heart of that conception of the Church which Christ our Lord has taught us is the thought of Service. For He came, "not to be ministered unto, but to minister"; and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, "I come, not to be ministered unto, but to minister"; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognising the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake; the highest claim must be commended by the lowliest service; according to the bidding of our Saviour, who, "in the same night that He was betrayed," as He humbly ministered to His disciples' need, bequeathed to the Church an everlasting declaration of the duty and the dignity of serving: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you. The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Secondly: This function of service has been recognised with increasing clearness in recent years.

Doubtless there are many popular tendencies which cause us anxiety: the Reports which follow will men-