

The attendance was large, establishing a record for Napier, and the meeting was unique for the great enthusiasm displayed. Much of the preparatory work was done by the members of the local branches of the C.E.M.S., and their efforts were rewarded by a meeting truly representative. The Bishop's choice of speakers proved to be a most happy and welcome one. He was fortunately able to secure the services of the C.E.M.S. General Secretary for New Zealand—the Rev. J. Delacourt Russell, Vicar of Petone—and Mr. Snell, a member of the Petone branch of the C.E.M.S.

The Bishop occupied the chair, and the Ven. Archdeacon Ruddock opened the meeting with prayer. In his opening remarks the Chairman said that there was much need for earnest co-operation of clergy and laity. He wished to speak from the layman's standpoint for a few minutes. Laymen were now realising that they were not meant to stand aloof from active Church work and merely criticise, but they were at last fully alive to their responsibilities and were anxious to take their share of Church work. This happy change had very largely been brought about by the efforts of the Church of England Men's Society. This splendid Society had been able to turn the newly awakened interest into the true and proper channels. It was realised that where the Church had failed in the past was that it had not appealed to men in the right way, nor had it appealed strongly enough. The clergy had not trusted, worked, nor organised the laity as they should have done. The Church had not properly realised that men's hearts should be appealed to as well as their minds. Laymen should not be treated as a pack of hopeless sinners, but as people who had failings and who knew them, and who were perfectly ready to respond to brotherly treatment—who were ready to be spoken strongly to and to receive a knock-down blow provided they knew it was honestly given. The Bishop urged the necessity for preaching the direct Gospel message. He had no sympathy for those who wrapped up the directness of the Gospel for fear of hurting people's feelings. Continuing, the speaker said that Church members and especially members of the C.E.M.S. should be the true witnesses for Christ in the world. The men should not leave all the church-going to the women and children nor all the work. They should do their part, and endeavour in every way possible to influence public opinion for good, and to mould it in

accordance with the tenets of the Christian faith. The Bishop concluded by urging men to join the C.E.M.S. and to come forward and do something for the Church and mankind.

Rev. J. D. Russell, Vicar of Petone, the Dominion Secretary of the C.E.M.S., said that the natural outcome of the Mission must be an earnest call to every Churchman to active service, following the example of Him Who said, "I am among you as one that serveth." Using the word "Service" as an acrostic, Mr Russell said the first essential was the *Secret* service of Prayer, which was the first obligation of members of the C.E.M.S. Without prayer no real service for God could be done. (2.) *Enthusiastic* service was the next requisite. The speaker described the enthusiasm of the annual C.E.M.S. Conference in London under the present Archbishops of Canterbury and York, which he had witnessed five years ago, and which had led him to form a branch of the Society on his return to Petone. That enthusiasm seemed to be a feature of the C.E.M.S. wherever it was established, and was by no means lacking in Napier that evening. Churchmen had every reason to show the same enthusiasm as the sailors of Trafalgar, at their Leader's daily signal, "Christ Jesus expects that every many this day will do his duty." (3.) Then men must realise what *Responsible* service they are called upon to do. The Mission has shown what exceptional power the English Church has to influence the population, and that there is in the British heart a feeling towards our Church different to others. The requests for prayer and interviews with Missioners have shown an appalling amount of unhappiness, unrest, and sin hungering for help. What a grave responsibility lies upon every Churchman to make his influence felt in active service for God and his fellow men. (4.) Then there are many *Varied* ways in which this service can be done. The C.E.M.S. publishes a list of 140 ways of helping in Colonial Church work. Each man must find out what particular kinds of work he is best fitted to do. Some can follow the example of Williams, the fitter in the Midland Railway Works at Derby, who had no gift of speech but who read his Bible quietly to his mates at lunch-time, and persevered in spite of persecution until one and another came and joined him, with the result that there are now 1000 men in those workshops who meet daily for Bible instruction. (5.) But such service must be *Inspired*

by the Holy Spirit. What an inspiration it is to the members of the C.E.M.S. to know that they are daily supported by the prayers of over 100,000 earnest brother Churchmen. What inspiration comes from such acts of moral courage as that of Canon Mayne during the Cathedral Mission. (6.) Then our service is one of *Comradeship*. We never need fight a lonely battle. The influence of the C.E.M.S. badge was daily increasing the spirit of brotherhood amongst all ranks and schools of thought, and enabling men to find a hearty brotherly welcome wherever they go. (7.) Finally, every bit of work we do for God is *Enduring* service, and will receive our Master's commendation: "Well done, good and faithful servant."

Mr Snell expressed his appreciation of the kindness which had prompted the Bishop's invitation, and spoke of the joy with which the laymen were beginning to realise that at last the Church was awaking to a sense of the divine purpose it was intended to fulfil in the world. He held that this result must be largely attributed to the influence of the C.E.M.S., which had succeeded in arousing the interest and enlisting the service of a great body of Churchmen. It had given a new meaning to what might be called the secular work of the Church by creating a spiritual atmosphere in which that work might be done, and by helping men to realise that what they were doing was just as essential to the advancement of the Kingdom of God as was the work of the preacher in the pulpit. Besides this, the Society had succeeded in breaking down the barriers between man and man, so that now one found laymen eagerly engaged in common spiritual work, which but a short time ago would never have been undertaken except under the direction and leadership of the clergy. The speaker went on to emphasise the power that the Society might become in the world if it could but realise the ideal that had been set before its members—the ideal of a truly "catholic" body, composed of men drawn from every rank and walk of life, and including within its bounds the spiritual aristocracy of the Church. The great need at the present day was that the laymen should take their part in helping to spread Christ's gospel through the world, and should not leave this duty entirely to the clergy, who were few in numbers and overburdened with work. Once let men of the Church rise to a sense of their responsibilities, and there would be