

perfect manhood, to the consummation of the Church"—almost the objects of the Society as expressed in the rules. The Society's ideals were only what should be those of every churchman.

After referring to certain aspects of the Society's work, the Bishop said they must cultivate the missionary spirit, and that missionary spirit should begin at their doors and extend to the furthest corners of the earth. The Church that was not a missionary Church was a dead Church, and their Society should emphasise this duty of the Church.

The service was conducted by the Rev. E. J. Rich (Vicar of St. Matthew's) and the Rev. J. E. Jones. The Bishop of Waikato read the first lesson, and Archdeacon Russell the second lesson.

BUSINESS SESSION.

The business session of the annual Dominion Conference of the Church of England's Men's Society was held on Wednesday morning.

The report of the Dominion Secretary, Mr R. Liggins (Wellington), stated inter alia:—"The three outstanding needs of the Society are to:—(a) Increase the number of our branches and increase the number of our membership; (b) provide help and instruction to smaller branches in remote districts by suggesting methods of carrying on their branches, and, if possible, supply something in the nature of a syllabus; (c) demonstrate the definite usefulness of a branch in a parish in promoting true Christian fellowship.

The one regret of members was that the Bishop of Wellington was unavoidably unable to be present. In his absence Mr. J. Snell, vice-president, took the chair. On behalf of the Bishop, the Vicar of Masterton, the Rev. E. J. Rich, welcomed the visiting Bishops, clergy and delegates.

The election of officers resulted as follows:—The retiring vice-presidents, Dominion secretary, Dominion treasurer, and hon. auditor were re-elected unopposed. They are:—Vice-presidents, Archdeacon J. D. Russell (Oamaru), and Mr. J. Snell (Wellington), Dominion secretary, Mr. R. Liggins (Wellington). The following were elected to the Dominion Council: The Revs. F. C. Long (Wellington), G. C. Blathwayt (Wellington), E.

J. Rich (Masterton), and A. J. Beck (Auckland), and Messrs. H. B. Robb (Auckland), D. Hay (Auckland), E. Hale (Masterton), and A. E. Robinson (Carterton). The Rev. F. C. Long and Mr. J. Snell were re-elected to the central executive.

Addressing the Conference in the afternoon on "The Need for Fellowship," the Bishop of Waikato, the Rt. Rev. C. A. Cherrington, B.D., made a wide historical survey of the attempts that had been made in early and in modern times to promote fellowship in accordance with the Christian ideal, and dealt with some of the difficulties standing in the way of fellowship in communities and in and between men and nations.

A rousing note of appeal and generous enthusiasm marked the next address delivered by Mr. R. McL. Ferkins, of Rongotai College, Wellington, on "The Need For Workers."

Mr. Ferkins was warmly applauded on concluding his address.

St. Matthew's Parish Hall was crowded for the public meeting in the evening, when addresses were delivered by Mr. W. Nash, M.P., and by the Bishop of Nelson, the Rt. Rev. W. G. Hilliard, M.A. The Bishop spoke on the challenge of to-day to the individual, and Mr. Nash on the same challenge to the Church.

"THE CHALLENGE TO THE INDIVIDUAL."

Bishop Hilliard said he believed in the C.E.M.S. as having ideals of great value to the community. The Society offered a challenge to its members to live up to their churchmanship. It stood also for organising the manpower of the Church. They were living in a most challenging and inspiring age—an age of recovery from a great disaster. It was an age of assimilation, of many inventions, of new thought. It was a time, too, of uncertainty and misunderstandings. We were passing through a great deal of difficulty and moral revolt. This was a time of transition in economic thought. Technical production had been brought to such a pitch that it had become embarrassment. We had not even begun to solve the problem of distribution. The present economic order was fundamentally wrong, had broken down and would have to be very materially altered. This was an age of great difficulty and danger,

but also of wonderful opportunity, of glorious possibility and great hope. People were turning away from the old moral standards and too many were forgetting the importance of discipline. We were dominated by selfish motives and our difficulties arose in great part out of our extravagances. In spite of everything, there was a wonderful opportunity. The prodigal had come to the husks and he would come to himself and return to his Father. "A generation driven by economic distress to listen to the words of the Father," said the Bishop—"what a wonderful opportunity is immediately before us if we can only find the key to it." Cheerful courage and good humour were needed. There was a challenge in the religion of individuals. Surely the passing of material prosperity ought to lead to an examination of spiritual standards and to a closer realisation of the greater spiritual values which still were ours. How many of us lived in the belief that the spiritual was greater than the material? Surely to-day was calling us to exercise the three great Christian virtues of service, sacrifice and brotherhood. The more we could bring to the common stock of sacrifice, the better it would be for the world.

"THE CHALLENGE TO THE CHURCH."

The challenge of to-day to the Church, said Mr. Nash, meant the conditions facing us to-day and driving home truths which we could not understand. Environment was affecting us, but what had to be considered was our effect upon environment. The most perfect Church was the body of men who were out to give the best to all. If they wished to follow Jesus and to see the example that He gave when He was here they must look up to Him. Men had in them potentially the power that Christ had—the power to live as He lived. The way of Jesus was the only way and it was a possible way.

Going on to speak of the economic disorders of the day, Mr. Nash instanced the wholesale destruction of foodstuffs and other commodities, while at the same time many people, not least children, were underfed and otherwise in need. There had never been over-production of any commodity. Many things had been produced

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