

*"Getting Men into
the Church"*

(A summary of addresses at the
Presbyterian Office Bearers' Conferences,
Sydney,
1938.)

March, 1939.



FOREWORD

During 1935 it became clear that it would be helpful to the work of the Church to bring together in conference the Office Bearers of the congregations in the Metropolitan area. Several of these conferences were called over a period of a few years, the discussions turning mostly on practical problems of Church organisation and finance. Country Elders were also called together for conference during meetings of the General Assemblies. All of these gatherings have been marked by the happiest fellowship and have been a strength to our work, mainly by the interchange of ideas.

At a conference held in April, 1938, the discussion turned particularly on getting men into the Church, the problem which all who have been associated with this movement regard as fundamental to the life and work of the Church today. So important did this problem seem that it was resolved to call a special meeting for further discussion. This meeting was held in August, 1938, and was followed by a further conference held on 20th October.

The addresses presented in this booklet are those which were given at the October meeting and they are now printed and circulated to the Church in the hope that they will inspire men to higher and better service.

JOHN DOWNES,

Chairman,

Presbyterian Office Bearers' Conferences.

I. THE MINISTRY OF WORK AND SERVICE

(H. W. Mason)

At our last meeting I spoke to you on the subject of getting men into the church, and in that talk I explained that, in my opinion, one of the best ways to bring men to church was by personal example.

I am now asked to address you for five minutes on the subject of work and service. In effect this is a development of the example.

I refer you to Second Chapter of James and have selected verses 14, 17, 18, 24, 26.

James 2. 14. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

17. Even so faith, if it hath not works, is dead, being alone.

18. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

24. Ye see then how that by works a man is justified, and not by faith only.

26. For as the body without the spirit is dead, so faith without works is dead also.

The Minister's job is to read, learn, study, and preach, and guide the people:—Baptise, marry, and bury, the people, and visit the sick—the sick in mind, and body—as best he can. The other work of the church should be done by the men. Men should relieve the Minister of petty engagements and all other work of the church so that the Minister might be enabled to study, and guide the people in the way he thinks best.

The Minister should have no worries about stipend or finance—that's the concern of his officers.

To enable the Minister to be free, men must become **Active participators**, in the work of the church.

There are among us here tonight men who have been holding office in the Church, five, ten, twenty years, and I

ask, Is the church satisfied with our service? Or does it just put up with us? What have we done? Have we hatched out any eggs in our time, or have we been silly old hens sitting on crock eggs and hatched nothing? Have we been putting our whole self into the work, or are we the type of man who holds the job merely for the sake of social respectability?

Our church demands active, vital, dynamic, men—men who will think about the affairs of the church—build castles—and do what they think should be done.

Have we an opinion of our own about our church affairs? We have a right to an opinion and we should have courage enough to express and force our opinion.

Now I'm not reproaching men who do work for their church—I am only taking stock, as it were, so that we might see ourselves in the true perspective and create a greater zeal for work amongst us.

The progress of our church depends on **MEN**—real, live, full-blooded men—men with red corpuscles in their blood, who will work and fight for the church.

Our church must come first, second, third and last. Don't let us cheat Christ, and ourselves, by being milk-and-water men. If we can't be in it up-to-the-neck, then we're better out of it—let us look for a keener man and persuade him to take on the work.

I wouldn't give a thank you to belong to a church that had no difficulties. All the joy and pleasure in life comes from successful endeavour, and the harder the struggle, the greater the joy of accomplishment.

“O God give me a load to pull,

Give me a burden to carry;

But O God be kind to me too,

Give me the strength to carry it.”

Men should go among the people and know them. One man can build a Sustentation Fund. The same man can visit and do wonderful work in all directions. One man, with vision, can lift a church from the doldrums, and, by his inspiration, make a church a centre of activity for good.

Our church needs more "CAN" men—not "CAN'T" men—men who will say "I can" and "I Will."

How often do we hear it said in our Committees when there's something more to do—that little bit extra—"Oh, I can't do it, my time is too limited," "I am already too full, I haven't any spare time."

Do we realise that we have more time for leisure than we have for work? Let us analyse our time:—We live for 168 hours a week, we work for 44, some of us less; we sleep, if we are good sleepers, for 56; we take 7 or so hours a week to eat, and we travel backwards and forwards to work for about 5 hours. That leaves us over 50 hours for leisure. Twelve on Sundays and seven every other day. How much of that time do we give to our church?

Can any man who is really interested in his church's progress, honestly say he hasn't got time?

Why not be a one-man band? People will say, of course, you're trying to run the church—but what if they do? Whatever you do—if you do anything—you're bound to be criticised and have some mud thrown at you, but don't give up because of that—that's the easy way out—the coward's way—that's suicide. It's the hardest thing in the world, sometimes, to keep going.

Continue to work, with resolution and determination. The only complete answer to criticism is Work, Service, and Sacrifice.

Christianity is not passive acceptance and acquiescence. Christianity is ACTIVE PARTICIPATION.

II. THE MINISTRY OF FRIENDSHIP

(C. M. Dunshea)

We read in St. Luke's Gospel that when Jesus commenced His work among men and began to preach He took His text from the Book of the Prophet Isaiah and read: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor, He hath sent me to heal the

broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord."

Dr. E. Stanley Jones says in his book *Christ and Communism*—"I am persuaded that Christianity is headed towards a supreme crisis—perhaps a decisive crisis. Events are leading up to a world decision. This generation, or at the most the next, will have to decide between materialistic, atheistic communism and the Kingdom of God on earth!" Later, Dr. Jones says—"We must provide something better than Marxian communism or succumb to it. The issue will not be settled by argument but by the actual production of a better order. The only way to beat them is to beat them to it."

Christ stressed man's responsibility to his brother man. The communist does the same only he says—"As man is so selfish force must be used to compel the strong to help the weak." These are days of fierce competition and this competition is the root of our economic troubles. It is the bottom of the fear that drives nations to war. Christianity is not at home in an order where the weak go to the wall and where one half the people are starved and the other, to put it politely, overfed. Christianity favours co-operation as against competition and war. The Church should realise that Christ, our Redeemer, was a Social Reformer in the highest sense of the term, that He preached deliverance to the poor, the broken-hearted, the captive, the bruised, and it should speak with no uncertain voice against the evils of greed, avarice and selfishness. It has been said that our ministers cannot be expected to be economic experts—whatever an economic expert is—experts seem to be as numerous as the stars with opinions as opposite as the poles. Ministers must keep abreast of the times—many do—not preaching political sermons, but showing Sin and the results of Sin in all its hideousness, whether of the flesh or of the more respectable variety, selfishness

and all that comes from it, and that religion is not an opiate to keep people contented with their lot but a restorative lifting them to the heights that God intended them to occupy as Sons of God, joint heirs with Christ.

Christ's message will only suffice if preached with the confidence of actual experience and with a true understanding as to what He really meant when He laid down his programme as recorded in the 4th chapter of St. Luke's Gospel—only, let the trumpet have no uncertain sound. **Let our Church be in deadly earnest and men will join up to follow its lead.** Although our Lord spent some time in seasons of secluded meditation, He did not, however, live in a state of mystic seclusion always. Neither must His followers. Like Him, we must have our quiet times for meditation and refreshing, but only in order that we may take our place in the world to stand for the right. He took His work seriously, never shirking, so must we, Ministers, Elders, Managers and Office Bearers, each in their appointed place. Let us begin the ministry of understanding and friendship in our own congregations. Let us not be too ready to condemn other communions, nations and peoples on hearsay or on newspaper propaganda. Let us try and see the other man's point of view and expose the wickedness that is the cause of whatever ill is being dealt with. Gambling, addiction to Drink, Sabbath desecration are all signs of disease of the body politic. Instead of passing pious resolutions we should seek the cause and remove the trouble and so allow healthy growth. Our Elders should acquaint themselves with their obligations, supporting the Minister and, if necessary, counselling him on points which training in their walk of life may make their advice worth having. Let Elders visit their people regularly, interesting themselves not only in the grown-ups but also and more especially the young men and women and the little children. If an Elder who is physically fit cannot do this he should retire.

Managers should meet people at the Church door with a smile and friendly handshake, that their Church may be truly known as the Friendly Church.

Would it not be better if we encouraged plainer dressing for Church wear so that our brothers and sisters less fortunate in this world's belongings would feel more comfortable and less ill at ease when attending Church? Human nature being what it is people lose confidence and are ill at ease where distinction in apparel is too evident. The Roman Catholic Church seems to have realised this, for there appears to be a warmth of friendliness and an absence of social distinction in her congregations. At any rate the people of that denomination appear to place an emphasis on attendance at Church rather than on the apparel they wear when so attending. The ministry of friendship must extend beyond our congregations. Let it begin there and extend to all men, and let our lives be such that we may bring no dishonour to Christ and His Church and show the worthwhileness of our Christian experience. Then with Jesus as our Saviour and example we will serve Him by our lives among men and our service in His Church. Can we beat Communism to it?

Rise up, O men of God,
His Kingdom tarries long,
Bring in the day of Brotherhood,
And end the night of wrong.

III. THE MINISTRY OF SPECIAL GIFTS

(A. E. Forrest)

It can be assumed that all men have a gift—or a talent, some one, some five, some ten talents.

In other words all can make a definite contribution to the welfare of the Church, the establishment of God's Kingdom. The doorkeeper of the House of God has a talent. He specialises on doorkeeping. There is also the artisan, the clerk, or secretary, the manual worker such as the painter;

the professional man, e.g., the doctor, the lawyer, the dentist; the teacher; the business man.

Just think for a moment! How many of these are allied with the Church? Can we realise again our poverty in man power. Many have tried to fit in, but after finding an opening have been squeezed out. Others have been misfits—sometimes because the leadership in the congregation was not sufficiently adequate, able or sympathetic—they could not be absorbed, they could not be woven into the fabric of the Church. There should be a place for every man in the sphere of the Church. If we had organised Christianity in place of a measure of disorganised Christianity we would use the Christian State School and G.P.S. teacher for educational work in the local congregation, the Christian physician for special cases where poverty exists, the Christian solicitor to aid families in difficulty, and so on. Surely every physician, every lawyer, every teacher, every business man would make a free contribution of time and talent to the cause of the church and the community and especially that section in which we are interested. Organised in this way the Church might easily make an increased and increasing contribution to the common need of our people and to the cause of Jesus.

We can and ought to link men to and through the Church using them along the lines of their daily vocation in life.

You and I have been kept in the Church because we found a niche on which we managed to maintain a foothold. We stayed in because we found something to do. Often our position has been a precarious one.

In conclusion, it may be said that this very brief treatise implies—inter alia:—

1. That a wide sphere of gifted men who may or may not be identified with the Church may be allotted a sparing amount of duty under the auspices of the Church.

Some, here, will remember the time when many gifted men, a greater percen-

tage than to-day, were associated with the Church. It may be that in those days it was fashionable to attend some Church for worship on Sunday. The great majority of those men are without the pale of the Church today. May we not bring many back by assigning them a task within the scope of their profession. What a lead they would give to ordinary men.

2. Some may feel that it is suggested herein that the Church is being called upon to usurp the duty of the State.

Is it not true that people are looking to the State for assistance in an increasing, and to an almost alarming, degree? May it not be well for the Church to endeavour to divert that attention from the State toward Herself?

3. Many men have been won for the Church because they were used according to their talents, e.g., the man with a voice found that the ministry of song was important and acceptable. His gift became a means towards the salvation of others. He learned the idea of co-operation and with others brought joy and gladness and encouragement to many.

Men, this man contacted the Church through a gift, later he was the recipient of the gift of God—even Jesus, our Lord and Master.

IV. THE MINISTRY OF PRAYER

(N. Chivas)

In these days of scientific enlightenment, an age in which the material resources loom so large in our lives, when we seem to have lost the balance of life, it is often with great difficulty that many people can recover the lost sense of the habitual presence of God. For I think that, if this world is to be saved from destruction, it can only be as men and women begin to recover a living sense of God's reality and presence.

There is no philosophy, knowledge or science, that can explain why men need to pray, yet the desire is there; yearnings, desires which seek fuller expression, a

knowledge that these spiritual hungers can be satisfied. In the long growth of humanity this desire for communion with some power beyond man's understanding has been instinctive; in the lowest savage the lightning flash, the thunder of the hills, brought its desire for appeasement.

If one follows the trend of holy scripture how wonderfully it unfolds this growing sense for a fuller communion and fellowship with God. In groping half lights men formed their varying conceptions of God; The God of War, the national God, the avenging God; but God the Father of all mankind—this is the Revelation of Jesus.

Follow Jesus in His life and what do we find: the Wilderness "temptation," the struggle Victory, His lonely vigil amongst the hills to see the way and choose aright those who were to be His followers, His agony in the Garden, and on that lonely suffering Cross, the pathway is by prayer; as Sabatier has said, "Prayer is the history of our religion." The act of prayer is the very highest energy of which the human mind is capable, says Coleridge.

Man can never outgrow this need of the human soul.

Public Prayer.

There is no part of the public service of our Church which demands more careful thought and preparation than the ministry of prayer. Speaking to men is easier than taking the burden of sorrow, care, and sin of His people to the throne of grace. It is prayer that strikes the keynote to any service, and if it be inspiring, earnest, couched in language that the simplest understand, it will lift all hearts into the very presence of the King.

Such is the great responsibility that lies at the heart of every Ministry. It is, I think, too much that any minister should carry this alone. He must be upheld and strengthened by his office bearers or he may well be tempted to cry out "who is sufficient for these things?"

The real test—the only test—of any Church is how does the spiritual barometer read? Is it a Church that prays its

prayers or are they devoid of all intense reality?

This problem can only be solved by the office bearers. We look with regret sometimes at the Church whose doors are closed from one Sunday till another. No prayer meeting. These things seem to be looked upon with indifference by many, in fact, I have heard many disapprove of it. We cannot be true to Jesus Christ and His Church if we are prayerless Christians, for that is a contradiction in terms.

The Habit of Prayer.

Now I know that there are many men, whose lives I hold very dear because of their high attainment in the realm of spiritual things, but who would never tell you that they actually prayed. And if you were to ask them to open a session meeting it would be done with the greatest reluctance; they would rather someone else did the opening exercises; and yet I believe they are missing something which, if they only realise, they could do in a way that would not only bless themselves but others.

But this does not mean that they do not pray. Prayer can be silent, when the spirit waits quietly, striving to recover the sense of God's reality and presence. When you come to realise that this fretted, weakened, and often perplexed life of ours becomes aware that God is unchangeable strength and wisdom, and love is at hand, then prayer is achieved. In such quiet communion the spirit of man can be restored, quietness, courage, hope and energy come back to us and we are made more fit to face the service and warfare for Christ.

Each of us must come by our own way, but whether it be by concentration of mind and heart, or just speaking as a child to our Father for that is what prayer is too, let us not think that our way is the only way; God has many ways of bringing his children to a realisation of His Divine spirit.

God's presence becomes knowable to me in the Person of Jesus Christ. Apart from Him God remains to us so much of a

mystery that it is hard to have any sense of His nearness.

But in Him who walked life's way; who saw, touched and handled men in such a way that God shone through His every action, His every word; my fellowship with Him becomes fellowship with God.

Prayer is Power.

The Church to-day lives in a sense of frustration because it lacks the power. Nothing is so humiliating as having weapons to use and to allow them to rust and decay because we have been doubtful of their efficiency. Prayer is often the dis-used weapon of the Church. Nothing would turn the nation back to God so surely and so quickly as a Church that prayed and prevailed. We had a vision of this a few weeks ago when, as Earl Baldwin said, "God wrote as a rainbow across the Skies." His answer to a pleading people. It prevails, it turns ordinary mortals into men of power; it brings Fire; it brings rain; it brings life; it brings God.

If we are in earnest about wanting men into the Church let us begin to pray earnestly that the spirit of God may work in our midst, in my life and your life.

Counting Not the Cost.

Prayer that costs nothing is of no value. Real concentration of mind and heart is a laying of oneself anew on the altar of sacrifice and devotion at the feet of Jesus.

For God so loved the world that He "gave".

"What are you giving?"

V. THE MINISTRY OF THE WORD AND CONSECRATION

(A. M. Merrington)

We are Christ's Disciples and His Witnesses.

Our Lives are known and read of all whom we meet.

"Ye are our epistle written in our hearts, known and read of all men."

We must **BE CHRIST—LIVE CHRIST—KNOW CHRIST.**

"My Saviour comes and walks with me,
And sweet communion there have we.
He gently takes me by the hand,
For this is heaven's border-land."

Frances Ridley Havergal was asked if she knew Christ. She replied, "I know Him to speak to." There are different degrees of "Acquaintance." You may know a person by sight, or you may have heard of a person—but to know someone to speak to is a more intimate acquaintance.

Yes—that should be our experience, if we are to have power. We must have that Fellowship and acquaintance with HIM.

Every day we should say, "Lord, may I be a blessing to someone to-day."

"Some deed of kindness done,
Some wanderer sought and won,
Something for THEE."

The ministry of the WORD.

We are co-workers with GOD.

What a wonderful power we may have—the ALL Powerful.

We should be in touch with that **LIVING POWER—THE POWER OF GOD.**

Just as when we connect an electrical appliance with the power house, then there is light and Power—work is done and we can do great things.

Brethren, we must get right with GOD.

Be a vessel cleansed and ready for the Master's use, emptied of self and pride and ready to be used.

"Oh to be nothing, nothing!

Only to lie at His feet . . .

A broken and emptied vessel,
For the Master's use made meet.

Emptied that He might fill me,

As forth to His Service I go;

Broken, that so . . . unhindered

His life through me might flow."

We must speak for OUR LORD. It is His command to go and preach the Gospel to every creature.

Our Lives should be cleansed from sin. **CHRIST-LIKE.** Kind and generous and ready to help all we meet, that the World may "Take knowledge that they had been with Jesus."

We must read and study God's word every day and learn passages by heart.

Join a scripture union—our Church has scripture cards.

TAKE TIME TO BE HOLY.

Take time to be holy,
Speak oft with thy Lord;
Abide in Him always,
And feed on His Word.
Make friends of God's children;
Help those who are weak;
Forgetting in nothing His Blessing to seek.

Take time to be holy,
Be calm in thy soul;
Each thought and each temper
Beneath His control;
Thus led by His Spirit
To fountains of Love,
Thou soon shalt be fitted
For service above.

Many are starving their Christian Life
by not feeding on the word.

Paul said, "As new born babes desire the sincere milk of the word, that ye may grow thereby. If so be ye have tasted that the Lord is gracious."

I would urge all to read a portion of scripture daily.

We have a daily reading, family worship, booklet issued by our church and I use it and recommend it to all.

We should speak for our Lord and win Souls for HIM.

The ministry should not be confined to our ordained ministers, but to Godly laymen who have a message.

"Now just a word for Jesus,
'Twill help us on our way!
One little word for Jesus,
Oh speak, or sing or pray!"

Speaking and witnessing for Christ is twice blessed. It blesses those who hear and strengthens the faith of the one who speaks and confesses the Lord.

The Church should encourage men to speak and pray and assist in the work of spreading the Gospel.

This can only be successful by a FULL CONSECRATION TO CHRIST, and make

HIM SUPREME IN ALL THINGS.

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise.

"Take my silver and my gold;
Not a mite would I withhold;
Take my intellect, and use
Ev'ry power as thou shalt choose.

"Take my love; my Lord, I pour
At Thy feet its treasure-store;
Take myself, and I will be
Ever, only ALL for THEE."

Christ chose men for His disciples. The Prophets and Leaders were men. Moses, Abraham, etc.

JESUS WALKED by the lake of Galilee, and called them and they followed **HIM**.
JESUS THE SAME YESTERDAY, TODAY, AND FOREVER.

CHRIST SAID, "If I be lifted up will draw all men unto Me."

IS CHRIST LIFTED UP TO DRAW MEN UNTO HIM?

If He was so lifted **He would draw men.**

Who are those men who do attend church? They are from Christian parents, Godly homes. Who, baptised as children into the Church—attended Sunday School, Fellowship, Bible Class—brought up in the CHURCH.

Some of these are retained but a great many slip away.

WE NEED TO GET THEM TO DECIDE FOR CHRIST EARLY.

The CHURCH has failed to get the outsider.

Men are shy at entering church. (At a Mission School Tea Meeting—children and mothers came but only one man.)

The **MAN OUTSIDE THE CHURCH** is not interested.

The Church seems to be satisfied to live in its own sphere among its own.

As long as it pays its way and meets its financial obligation, conducts its own

work and Sunday School it seems satisfied.

THIS IS WHERE WE FAIL.

The Mission of the Church is to WIN SOULS for CHRIST and build up in the faith.

Christ's last command to His beloved disciples was in the last chapter of Matthew and the last verses.

After the resurrection the 11 Disciples met Jesus by appointment in a Mountain. When they saw Jesus they worshipped Him, and Jesus came and spake unto them saying—

“ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN THE EARTH—GO YE THEREFORE AND TEACH ALL NATIONS, BAPTISING THEM IN THE NAME OF THE FATHER AND SON AND HOLY GHOST.

“TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU, AND LO I AM WITH YOU ALWAYS EVEN UNTO THE END OF THE WORLD.”

We must carry out the mission which Christ entrusted us with.

GO OUT AND GET MEN FOR HIM.

Remember the marriage feast, how they which were invited despised the invitation. They were not worthy. The Lord said to His servants—

“Go ye therefore into the highways and as many as ye shall find, bid to the marriage feast.”

OUR WORK HAS GONE TO OTHERS.

The man in the street does not see Christ in the Church.

The Church should reflect CHRIST.

THE SALVATION ARMY is doing the work of the church.

GOSPEL PREACHING IN THE STREET.

RESCUE WORK.

Meeting prisoners at the gate and giving them a helping hand, to assist them to a NEW LIFE.

Shelters for homeless and outcasts.

Soup kitchens for the hungry.

Clothes for the poor and cold.

Hospital work among sick.

EVENTIDE HOMES FOR OLD AND DYING.

Orphanages for children—etc.

If we did **THIS WORK**, the outsiders would see **CHRIST IN US AND IN OUR CHURCH.**

The Church is not bricks and mortar or wood and stone, but Christ's followers—all the redeemed. They are the Church of Christ.

THE BRIDE the beloved of **THE BRIDEGROOM.**

Those whom He had redeemed with His own BLOOD.

“WHOSOEVER SHALL CONFESS ME BEFORE MEN HIM SHALL THE SON OF MAN CONFESS BEFORE THE ANGELS OF GOD.”

SUGGESTIONS FOR PRACTICAL WORK IN GETTING MEN INTO THE CHURCH

1. Compile a thorough list of all Presbyterians in the district. The addresses of school children and from the Electorate roll.
2. Every house canvassed and personal invitation given to attend church, and, if children—invitation to attend Sunday School. If older children—Bible Class or Girls' Club, Fellowship and Gymnasium, Tennis Club or to the Choir.
3. Printed Literature. Gospel message carefully and attractively compiled, distributed regularly to each house, giving message and way of SALVATION, and invitation to services.
4. Men in the district, catered for by prominent speakers in Men's League, and personally invited to attend. Provide tea and then community singing to encourage them to stay to Church.
5. Through the child (at Baptism). The parents bring the child to Church and make a vow.
“And a little child shall lead them.”

Many a man feels he must attend church for his child's sake and to set a good example.

6. Mother's Day should be made a special feature. A mother's love and memory will often touch the heart of a wayward son.
Anzac and Empire services bring men to church. We should impress upon them our cause.
7. Friendly attitude to those you meet and a word in season. Our lives should be radiating Christ. "They took knowledge that they had been with Jesus."
8. Welcome at the Church door. Address people by name. Shake hands at the door after or before the service.
9. Preaching should not be confined to ordained ministers, but also Godly men who could often help. Change ministers occasionally so that a man comes with fresh ideas and messages.
10. Church should be warmed in winter, and also have comfortable seats. Not hard stiff old pews. (Look at the Cinemas.)
11. Short, bright services, short prayers, bright and short addresses, homely and telling illustrations with a gospel message to touch the heart and life.
12. Time of services should be reconsidered. Catholic and Church of England have early morning services.
13. Special Services, such as Sunday School Anniversary, bring parents to see their children and hear them sing.
Harvest festival. Decoration of interior of the Church. Gets people working and interested.
14. Church should be flood lit for special occasions and Neon lights with a short word of invitation or message.
15. Keep building clean. Old stone buildings cleaned up and painted, etc.

Whole place brightened up. (Look at the Devil's work—the public house, flood lit and modernised to lure one away.) Name of Church should be prominent and board if dirty or shabby rewritten in plain type. Subjects of address on board.

SUMMARY

(R. S. BYRNES)

It would be difficult and indeed in the time available almost impossible to summarise the many useful suggestions which have been presented by my colleagues in the preceding papers. It is suggested, therefore, that the way to give effect to these suggestions is for the individual member, by a definite act of his own will, to dedicate or rededicate his life to the Service of Christ and the Church. It is suggested that this act of consecration should be expressed by a covenant executed between the individual and his God and if necessary written as a permanent reminder of reconsecration. It should be possible, therefore, for all men to write in the front page of a Bible or other valued book a statement along the following lines, namely,

"I now dedicate or rededicate my life to Christ as my personal Saviour and the Lord of my life."

It is essential that such an act should find expression in practical service if it is to mean anything at all. Human life has been so ordained by our Creator that only he who will do will know of the truth of the doctrine, whether it be of God, and accordingly the first act of dedication must be followed by another, namely, the act of expression. It is, therefore, suggested that this further statement should also be written,

"I shall express this dedication of my life by meeting with God in prayer, by reading His word daily and by serving Him and my fellows in the

Church in the avenue to which I believe His Holy Spirit will call me."

If these things be done the words of the Prophet will be fulfilled in this way, and,

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint."

RISE UP, O MEN OF GOD!

(Hymn by W. P. Merrill, No. 344
in Church Hymnary)

Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God!
His Kingdom tarries long;
Bring in the day of brotherhood,
And end the night of wrong.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great.

Lift high the Cross of Christ!
Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

KEEP
AUSTRALIA
SAFE—
LIST NOW.

R. Marriner,
off 5 Hunter Street, Sydney