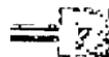


Issued by The Lara Movement



That Man
Jesus Christ
Was
"Got Something
There!"

G. K. Tucker

The price of this publication is the readiness on the part of the one who takes it to read it CAREFULLY

Part of this appeared in The Anglican

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AFFIRMATION OF THE LARA MOVEMENT

We, representatives of the various denominations, accept the Sermon on the Mount as the best plan known to man for his welfare here on earth. In this plan lies the one hope for humanity, through its application in solving all human problems.

We, urge all, putting aside preconceived ideas, to examine the life and teaching of Jesus Christ as if something quite new.

Believing the above to be in accordance with the Will of Almighty God and also believing that all necessary finance for printing and the like will become available; therefore no financial appeal for The Cause will be made.

THE LARA MOVEMENT

Believing the Sermon on the Mount as the best plan known to man for his welfare here on earth and that in this plan lies the one hope for humanity, through its application in the solving of all human problems.

The Objective of the Movement is to-

1. Urge all, putting aside preconceived ideas, to examine the life and teaching of Jesus Christ as if something quite new.

Method of examination:

2. To concentrate on those things which the finite mind can understand and, with an open mind, on those things which seem beyond man's comprehension - such as the Virgin Birth and the Resurrection.

3. To ascertain to what extent the finite mind can comprehend that which seems to be beyond his understanding.

In the examination, all side issues such as the best denomination, types of service, etc., should be avoided. The main object of the examination should be to ascertain whether the Sermon on the Mount really is **the best plan known to man for his welfare here on earth.**

The value of such examination:

1. It would strengthen the faith even of those who without reservation accept all the teaching of the Church.
2. It would give a firm basis of belief for those who find the teaching of the Church beyond their understanding.
3. It could be accepted by-

| | | |
|--------------|---|------------------------------------------------------------------------|
| Humanitarian | } | It well might lead to such people accepting the Christian Faith. |
| Agnostics | | |
| Atheists | | |

Four questions which those who accept the Affirmation would ask - bearing in mind the promise of Jesus Christ, "Lo I am with you always even unto the end of the world," and the claims of the Church that it is the Body of Christ on earth:-

1. Why has the Church been unable to prevent two wars?
2. Why does the Church seem to be unable to prevent further wars?
3. Why is the Church unable to inspire in the nation that Spirit of self sacrifice that, alone in the long run, can save the world from starvation?
4. Why does Christianity decrease while anti-christian bodies and Communism increase?

"Christians, divided into numerous denominations, number eight hundred million, while non-christians number fifteen hundred million. Christians are faced by a militant, atheistic ideology which also claims human universality" (Roger Schultz).

Obligation of members of the Movement:

1. To increase its membership.
2. To endeavour to follow the example of Jesus Christ in supplying the material needs of man.
3. To make a protest against those things in the social order that are against the mind of Christ.
4. To avoid entering into controversy concerning the method of attacking social evils about which the Church is divided such as the drink question, gambling, etc. (Members may express their individual views about these matters but not as members of the Movement.)
5. For those out of touch with the Church to ascertain for themselves whether they can best serve the Christian cause within the orbit of their particular denomination or

to express their protest in regard to those things which they believe to be wrong, by remaining outside.

The objective of the Movement:

Is to be reviewed in six months' time, from July, 1965. In view of these comments, favourable or otherwise, and especially in regard to the "Four Questions," remarks would be welcomed.

Letters should be addressed to the Hon. Secretary, Box 13, LARA, VICTORIA.

That Man Jesus Christ

"Has Got Something There"

The title of this publication has' been chosen with all due reverence.

It sums up, in colloquial language, that which all should know - that He has, indeed, "got something there". It is written by one who firmly believes that THE ONE of whom he writes is, in very truth, the Son of God, and he also firmly believes (as far as one of finite mind and no more than ordinary intelligence can grasp) all that is taught by the Church of his fathers.

The title is a form of prayer - prayer that all mankind may learn to know that the Founder of the Christian Faith is indeed the Way, the Truth and the Life.

St. John tells how a young man named Nathanael came to throw in his lot with a wandering preacher with strange, and rather weird, ideas as we would say today, "out of this w-rld" ideas. His friend Philip had already joined up with the preacher. We can imagine something of the conversation between the two; Philip would say: "Look here, Nat, I believe this man Jesus has got something there". "Oh no," says Nat, "I believe he comes from Nazareth, and everybody knows they are a bad lot. "Well, come and find out for yourself, and I bet you ten big fish to one small one that you will agree with me. Be a sport! Come along and see for yourself, and I know you will know that he has the goods". He did just that, and, seeing and hearing for himself, was moved to say: "Rabbi, thou art the Son of God".

It was as easy as all that - and so young Nat, who later became St. Nathanael, threw in his lot with those who were to begin an "all-time high" revolution that shook the foundations of the civilisation of those days, or, as St. Luke puts it, "turned the world upside down".

The pages that follow come as the result of a hope I expressed at a meeting of clergy and laymen. It was that I hoped that, before I died, Australia would face up to the world situation as it is, and that all would examine the Gospel as preached by Jesus Christ as if it were something quite new.

Having expressed such a hope, I realised that I should do what I had urged others to do, so I tried to forget all the theological tenets I have held over the years. In my studies, with the aid of commentaries during the last six months, I have not found anything to undermine my beliefs-nor have I found anything exactly new, for I have always had absolute faith in "The Plan" - but the whole thing has taken on a new meaning.

The wonder, and yet the simplicity, has been something in the nature of a revelation.

Perhaps I should have realised all this years ago, but I venture to think that many are in the same position as I was before I began this exciting and fruitful examination of that very commonsense, down-to-earth, pronouncement which we call the "Sermon on the Mount".

From the re-examination of the Sermon - "The Plan" - I Was led to think that, if we were "all one" as our Lord would have us be, it would be so much easier than it is at present to "put over 'The Plan' " to an unbelieving world. Today, we seem to be speaking in different voices - each denomination explaining what it thinks, rather than basing its tenets upon exactly what the Divine Founder said at the beginning of His ministry, when He laid down the foundations of all His teaching.

And then there is the question of science and religion - and especially, of psychology, because, as I see it, psychology is yet another of the wonderful aspects of Him who is behind it all and the author of it all. All these can help us to understand more and more of the truths He disclosed, and so help us "Till we all come in the unity of the Faith, and of the knowledge of, the Son of God unto a perfect man, unto the measure and stature of the fullness of Christ".

I had finished writing the above when I switched on the news from the Wireless. The summary told of the real danger of a third war beginning in Asia. It also reported that Sydney is fighting to have the 1972 Olympic Games in that city!

Surely, all sane people would be glad to know of a better "plan" than that which is followed at present!

WHAT ARE WE DOING ABOUT THE LOST SHEEP?

It would be a poor sort of squatter who concentrated all his energies on the sheep in the home paddock while those further afield were allowed to break through fences where they would either join up with the flocks of other graziers or just become "lost sheep".

"Thou fool! - while looking after your 'tens', you are losing your 'thousands'!"

The Church could well be accused of acting the part of the foolish squatter. We look after the "tens" while the "thousands" are lost -lost either to one or other of the ever-increasing sects, or else to the ever-growing army of pagans. These latter are on the whole, a nice and well-meaning lot, but people to whom the

Gospel, as preached today to those within the influence of the Church (of whatever demonination), is as meaningless as it is unrelated to every-day life.

The situation would be less distressing if all those within the fold were worthy of the attention given them. The Church, as has been the case down the ages, has her saints; she is blessed with countless loyal and faithful people who are indeed "the salt of the earth", but she is caring for many who give little more than lip service, lacking that faith and enthusiasm without which no project, however worthy, can advance.

DEAD WOOD

There are people in all Church groups whom the communists would not have on their minds - for these go-ahead people have no time for the half-hearted. Their time and energy are important, and are devoted only to those who are prepared to put "the cause" in the forefront of their lives - although they do not ignore the importance of catching the "strays".

Matters would be less serious if we were retaining the lambs born in the home paddock, but the great majority, as soon as they are able to fend for themselves, scramble through the fences and join the "lost". Confirmation time seems, alas, to be running away time.

PUTTING FIRST THINGS FIRST

If the grazier is going to do anything about the lost sheep, those in the home paddock must be prepared to forego some of their luxury.

As one who has always striven for the "beauty of holiness" in worship, I believe that nothing is too good for God's Service and I believe that all adjuncts to worship have their importance, but if we are going to bring in those lost sheep, we must concentrate our time, energy - and money - to bringing them back to the fold.

We must see the situation as the Good Shepherd must see it. He accepts the worship we offer Sunday by Sunday in our beautiful churches. If all we do in those churches is for His greater glory, that, too, is accepted; BUT HE must be unhappy, very unhappy, about those lost sheep; and He must be unhappy about us, into whose care He has given those sheep. John Oxenham in one of his poems tells the story of a monk who, while at prayer, had a vision of the Christ in all His glory. While he knelt in ecstasy the monastery bell rang, signifying that it was time for

the monks to carry out certain acts of mercy. "Should he go, or should he stay?", the monk asked himself. He went and fulfilling his task, returned to his cell to find the Christ still there - and to hear the words "Hadst thou stayed, I must have fled"- That is what the vision said!

Is there not a real danger of our losing the vision?

WORSHIP AND ACTION

Who was that Bishop who said "You cannot worship God at the Altar unless you worship Him in the slums"? We of today cannot, in our tens, offer acceptable worship in our churches while heedless of the countless thousands who pass those same churches on their way to beach and mountain resort to give their weekly worship to their pagan god - "good time". Pray for them, of course, but we must do more - we must go after them and bring them in.

Should we have grace to forego some of those things that are dear to us - should we forego the joy of erecting that tower to the greater glory of God - should we continue to put up with the not very worthy church we have, instead of working for the beautiful one of our dreams - then, if we were to do these things, those still in the home paddock would know that we are really concerned about the lost ones, and that they have a still more important job to do; and the lost ones would know that we are just as concerned about their well-being (and that we want their co-operation) as we are about the few who occupy so much of our time and energy. In failing to seek the ever-increasing number of "lost, or straying sheep", we are failing the Good Shepherd Himself, who has given to His Church - to us - the care of all His sheep.

It is easy to be critical but, unless constructive, the criticism can be useless. I shall now endeavour to be constructive.

THE CHURCH IS FAILING

To be realistic, we must face the fact that the Church has not only lost a large number of *her* adherents, but she is failing to keep those she has. Thousands are Confirmed every year, but only hundreds remain faithful. In the past, when Church leaders spoke, they were heeded by the community. Today, they are Ignored, they are castigated. It is significant that while books are written about Australia, their only reference to the Church is about the antagonism between "Catholics" and "Protestants".

ON WHAT IS OUR FAITH FOUNDED

It would seem that our failure to hold our people and to influence the community is due to the fact that so much of our

teaching and preaching is based on false assumption. To the majority, the Creed is little more than a pious postulation of some vague faith-and this, rather than of the most revolutionary code ever revealed to man. It is, in fact, either this - a matter of life-and-death importance - or no more than a mere mumbo-jumbo.

It is not only that many of our people have little knowledge of the fundamental teaching of the Church, but to them the Gospel is little more than a collection of beautiful stories of wonderful happenings of some 2,000 years ago. They regard the Gospel as an "ideal for living", some help in the time of sorrow and trouble, and some hope for the hereafter; for them however the teaching must not be taken to its logical conclusion, and therefore must not be taken too seriously. There seems to be no idea of its being a dynamic force, or of its being able to influence national and international affairs. We should look very carefully into the teaching given children in the Sunday School for it can be positively dangerous. "Jesus loves me this I know for the Bible tells me so". But Lenin says the Bible is all hooey! We must begin with something no one can say is all hooey. Here again comes in the Sermon.

One can understand the lack of faith on the part of so many when they realise that the Church, during the past fifty years, has been powerless to save the world from the greatest conflicts in the history of man - and that she seems to be equally unable to prevent threatened disaster which *might* well mean the end of civilization.

GOD'S PLAN CALLS FOR OUR CO-OPERATION

The question is not "Why does God allow wars - and other disasters?" but why does the Church allow these things to happen. The fundamental teaching of the Gospel is that the Son of Man came to form an organisation to carry out His Plan for the salvation of the world - here, and hereafter. The Church is the body of Christ on earth, and that Body is made up of men and women. If they fail, then the Body is ineffective and so fails in its mission. God could work otherwise than through His Church, but it would seem that this is the method He has chosen.

If we are to fulfil our mission, if we are to bring back the lost sheep and hold those we now have, we must adopt our Lord's method of teaching. He taught and demonstrated His Plan in such a way that those who came under His influence were prepared to leave all and follow Him. It was only when they had grasped the principles that he showed them how they could derive power for the task before them. Having taught them to

pray, before leaving them to carry on He gave them the means by which He would ever be with them, and the means by which they could derive potency for their task. It was only later still, when inspired by the Holy Spirit which came at Pentecost, that the Church was enabled to preach the Faith in all its fullness. Theologians of course play a vitally important part but it would seem that at this stage it would be well for them to take "long service leave" and leave the teaching to those who are a little more down to earth. Countless numbers of scholarly works are issued but these mean little to the ordinary man and the most of us are very ordinary .

WE - THE CHURCH - MUST BE ADAPTABLE

Our first aim in regard to nominal church people should not be just to get them to come to Church, but to establish all possible contacts - and to invite selected groups to examine the Gospel, as if it were something new.

We should be ready to confess that all is not well with the Church as it now functions, but, at the same time, we should not be diverted into discussing the faults in the present set-up for example, which is the best denomination, where the clergy fail and other such side issue.

We should also allow anybody to have his or her reservations in regard to ordinary aspects of accepted faith. Even doubt as to the truth of the Virgin Birth or the Resurrection should not prevent examination of the fundamental truths as taught in Christ's Sermon on the Mount.

THE BASIS OF OUR APPROACH

When these are accepted, the value of prayer, the sacraments and worship should be examined. We cannot prove the existence of God, but we can prove that the Plan expounded by Jesus Christ is the best plan known to man and is of divine origin - "out of this world".

It should ever be borne in mind - and this we should make clear to those who would examine the Plan - that, owing to the frailty of man, while here on earth he can never attain that ideal. Inasmuch, however as he seeks the ideal, so he learns to know that it is th~ only plan that really works.

THE CHURCH'S OPPORTUNITY - AND CHALLENGE

Never in the history of the world has the Church met with such a challenge - or such an opportunity as at the present

time. Consciously or unconsciously, "men's hearts are failing them for fear". Vainly they are trying to stifle their fear in the worship of their god "good time", but, in spite of the fact that these people ignore the Church, many - and some of the best of them - are longing for something to which to pin their faith and hope. The Church can give them that Faith and Hope but only if she faces the fact that these lost ones do not and will not accept religious dogmas as now presented to them:

The cry of some good folk today is "Back to the Bible". I would respond to that call if it means that we should examine the fundamental teachings of Jesus Christ and, in the light of 2,000 years, Christianity, and in the light of the world as it is today, ascertain if those teachings really are practical; that they really can give peace where there is war; and that they can give hope where there is now despair.

ON WHAT TO BUILD

I will try to answer a question asked earlier - "On what is our Faith founded?"

"To build on the Rock" in this year 1965, we must begin with the Sermon on the Mount. This will enable us to prove, not only to those who have little or no interest in the Church but also to ourselves, that the Faith of the Church is founded on a rock that that Faith is down-to-earth common sense, and that, as such, it is the best plan for sane living ever put before man.

The examination of the Sermon will also reinforce the faith of those in the Church, whose faith is oft times vague, unrelated to the affairs of every-day life, and still more unrelated to those things of life-and-death importance to every man and woman on this globe.

A NEW CONCEPTION

The Sermon is primarily concerned with "the Kingdom in the Heavens." At first thought this seems to be rather nebulous somewhat resembling the "pie-in-the-sky" doctrine. Our Lord does not, at this stage, attempt to explain what "Heaven" is - the explanation comes later, but on another occasion He states "In my Father's House are many mansions" - a statement most comforting in these days of conflicting denominations sects - and even religions - and one which it would be well for the Church to bear in mind. In our examination of the Sermon we should follow His example in this, as in all His methods in explaining the Plan for man's well-being both here and hereafter. Nowadays, not enough emphasis is placed on the importance of

carrying out the Plan, including the righting of all wrongs, here and now. Exponents of the Plan must be in a position to prove that this is the fundamental basis upon which the Plan can work.

"Heaven", as referred to in the Sermon, is an ideal state - something new to the world; something "out of this world". This was a revolutionary idea, but it "caught on" and changed the whole course of history.

It is the basis of Christian civilization. All that is decent and good in our lives comes from the teaching of the "Heavenly Kingdom". Moral, well-meaning people, outside the influence of the Church, are unknowingly, living on the capital of their Christian heritage - but there are indications that this capital is running low. To remain solvent, as money is taken from the bank money must be put back; more-over money not drawn from the bank is of little value to the creditor. To be of value, it must be used - it must be in circulation.

THE SERMON - FOR THE COMMON MAN

Although the teaching of the Sermon is idealistic, it was given to ordinary men - men who were far from being saints, and who were not of above ordinary intellect - yet it changed their lives and enabled them to play their part in the greatest revolution known to man. Christ knew His men - knew their weaknesses; yet He entrusted them to carry out His Plan.

No-one will get very far in life unless he works with some ideal before him. The man who looks for a goodly crop from his land must work for a "bumper" harvest. The land must be thoroughly ploughed, the right amount of super used, the seed sown at the right time etc. Should the crop in spite of all this, not come up to expectations because of drought, too much rain, or other circumstances outside his control, if the farmer has faith in his formula for production, he tries again next season, hoping for better results. He knows that only constant work and repeated effort will eventually lead to success.

MAN MUST WORK FOR RESULTS

In considering crops and their sometimes failure because of circumstances outside our control, it should be remembered that man was put on earth to subdue it to the service of mankind. Today, we have got beyond the mere tilling the ground, sowing the crops - and submitting to the elements. Today, we have at our command so much more knowledge whereby to increase the fruitfulness of the earth. If we were to give up spending our time, money and God-given talents on killing each other, plan-

ning for still more killing, and endeavouring to reach the moon- and turn all these activities into more profitable channels-might we not be able to subdue those elements that now work against our well-being? Plant the waste spaces and control those rivers which now bring ruin to so many. Might not this be the answer to the problem of a world faced with starvation? It most certainly is part of the Divine Plan which, nevertheless, requires our co-operation for fulfilment.

Even the most sceptical cannot deny the value of the teaching contained in the Sermon on the Mount - it is universally acknowledged as the most perfect code for human behaviour-but regarding it as an ideal beyond man's attainment, and being unable to accept all the teachings of the Church, they reject the whole, out of hand. The Church is the guide - or should be-to how the ideal can be reached; or, rather, to what extent it can be reached by man with all his frailties. It should be remembered, however, that there have been countless numbers of people through the ages who, by their lives and works, have proved the value - and workability - of the Plan.

SCIENCE AND RELIGION

Science and religion are not opposed to each other. Science is one of the means by which God discloses His hidden wonders to mankind, and it is therefore regrettable that nothing exceeds the arrogance of the unbelieving scientist who, knowing little or nothing about theology yet has the audacity to deny categorically all the Church teaches. He appears to ignore the fact that many theologians are just as well trained in their branch of knowledge as he is in his, and that many of them are just as intelligent. At any rate, they are not now foolish enough, knowing little of science, to confront the scientist in his own field with arguments based on ignorance.

It is an encouraging sign, however, that the dogmatically atheistic scientist is becoming more rare. Many, these days, while not accepting the Christian Faith, still are prepared to accept a hopeful belief in the "Unknowable."

SOME COMMONSENSE STATEMENTS IN THE SERMON

"Ye are the Salt of the Earth".

Salt is one of the most necessary accompaniments to food, making it acceptable. The Christian must make the religion he professes acceptable. This means far more than just living moral and upright lives, for many outside the Church do this - and, in some cases, far more effectively than those in the Church. To enable us to attract others to the Church - to make the Christian

religion acceptable to those who are now outside its influence- we must follow our Lord's example. He first, in His Sermon, laid down His general principles, and then formed His "cell". These chosen men were so keen on the new idea that they brought in others. At the end of our Lord's ministry He had His "inner cell"; and it was on these men that He laid the foundation of His Church. It was these men who "turned the world upside down". "Ye are the Light of the World".

Here is the same idea as expressed in the "salt". Light shows the way - attracts, and guides. But, again, many outside the Church are as effective as those inside the Church. The problem is, how can those inside reach and attract those outside? Something more must be done than merely to invite people to "come to Church" because for many of them our services are meaningless. There must also be something more than asking them to "join the Men's Club", or other such social groups.

It is obvious that before anything else we must demonstrate to them that the Church has something to offer which will lighten the darkness of mankind. Many are blindly seeking a way out- a way in which they can overcome their personal problems and difficulties and above all, a way to solve the increasing problem of human survival.

It is very important, however, that in all our teaching we must not go further than that which is suitable to the individual stage of belief. To endeavour to teach the Creed before the fundamentals of the Sermon are grasped is to attempt to build on a foundation of sand.

"City set upon a hill which cannot be hid".

Here our Lord gives the first indication that He had come to found an organisation. It emphasises the idea that religion is not merely an individualistic matter. What is good, if it is to remain good, must be shared - love locked up in the heart becomes bitter frustration. The idea of the Church which "cannot be hid" stresses the fact that the standard of the Church must be higher than the standard of the world.

Perhaps one of the chief causes of failure in the Church at the present time is that we tend to keep all the good things to ourselves. We do not "spread the glad tidings" - we expect people to want to come to us! Origen and other early writers point out that what Christ did, did more to convert the world than His preaching and teaching. The same could be said of those who, in the early days, carried on in His name.

It would be interesting to know what would happen in a parish which, having followed the time-hallowed custom of

worship on Sundays, care for the flock sheltered in the home paddock, and concern for the needs, petty and otherwise, of its church buildings and furnishings -but nothing more - suddenly became dissatisfied with the results and decided to demonstrate that "Faith without action" was of no avail.

It would completely alter its way of life. The faithful would still have to be cared for, the parson paid, and the Church plant kept in reasonable repair, but the emphasis would be shifted from the "inside" to the "outside", and activities would be more concentrated upon doing things for others.

Unnecessary things would be set aside - no more stained glass windows for the present; no more new carpets and other non-essentials - God would understand. Instead, an interesting and exciting project would be undertaken, just the kind of thing that Christ and His Apostles did. For instance, the parish would work for Inter-church Aid, or something else of vital importance; in any case it would be bound together to mutually-and actively worship God, to receive the grace to go out and Do all those things which the Church is - or should be - trying to do in His name.

I believe that a new life would come to this parish; that a new understanding of the Church and all it stands for would be born. But of still greater importance, many of those outside the Church would learn for the first time that the Church is a living thing, and that it could accomplish miracles today were it to truly, and practically follow the Plan brought by Him who taught that revolutionary Sermon on the Mount.

Finance should not come into the matter. Not a penny should be asked for. Too many worthy causes have been wrecked on the rocks - "asking for money". The Parish should, from its savings, give sufficient money to get the project going. Those interested would follow the example thus given.

These people would not, all of a sudden become "good churchmen" - many would not even come to Church. But they would become alive to a parish which was trying to get things done; they would come to a Parish Hall - even if at first, only out of curiosity to find out why the parish had taken on a new lease of life, and why those who used to be so apathetic had become "dead keen"; and, in time, they would want to have their share in the exciting and worthwhile activities of the parish.

From the, more or less, secular activities, many would find their way into the Church and to the Altar. They would find that the religion they had thought "dead" and "dull" was a vital, living thing which could change the whole course of their lives,

giving to them new interests, and a new strength, of which they had never dreamed.

The parish would indeed be "a city set upon a hill", and it would get more, far more, than it gave - and it would become a living influence in the lives of the community in, and around it.

Very idealistic, of course! But so was Christ's teaching - and it worked.

THE LORD'S PRAYER - A PSYCHOLOGICAL EXERCISE

Fifty or more years ago, people prayed purely as an act of faith - or, to some extent, from habit. Today, we have learned something of how prayer works. No one who knows anything of Psychology can deny the value of prayer. If on these lines alone, those who know little of the value of prayer should be enlightened. Begin with something they can understand - something, the value of which they cannot deny.

How commonsense, down-to-earth, is the Lord's Prayer!

If a man cannot pray the Lord's Prayer, let him think about it - digest it. All know the tremendous importance of thought- St. Paul taught us that, many years ago; psychology is not something new - it goes back to Christ Himself.

"Our Father" - Creator, something bigger than ourselves- some force to whom we owe our being. We might be able to reach the moon without spiritual help, but we cannot control or preserve our own natures by ourselves, any more than the child can learn to live without parental help and guidance. The only hope that the alcoholic or the drug addict has of a cure is to acknowledge his own weakness and that he is powerless to overcome it without help.

"Which art in Heaven" - Ideal - out of this world - beyond human standards - the "Heavenly Kingdom" of the Sermon brought close to man's need and understanding, and the ultimate goal of his existence.

"Hallowed be Thy Name" - Acknowledgment of a Power greater than ourselves, and one to be honoured and revered.

"Thy Kingdom Come" - Here we concentrate upon the universal acceptance of the Ideal. Many concentrating on the one thing brings into being a new force. Concentrating upon an Ideal inspires one to endeavour to reach it.

"Thy Will be done" - By nature we are selfish, but we know that the unselfish person is the happy person. We here concentrate upon the fact that God's way is the better way, and endeavour to truly accept that fact.

"On earth, as it is in Heaven" - The teaching of the Sermon is "out of this world", and in that "Ideal State" which is Heaven,

God's way - the better way - is quite naturally accepted and followed - the aim of all our striving.

"Give us this day our daily bread" - Not only our food, but all things necessary - and not only for ourselves, for religion must not be merely individualistic. If we think sufficiently of the needs of others, we will be more likely to do something about supplying those needs.

"Forgive us our trespasses" - We must face up to ourselves; we can only do so by facing up to our weaknesses and faults - and only by so doing can we sincerely ask for, or expect, forgiveness, and achieve a real desire to overcome them.

"As we forgive... " - We cannot expect to be forgiven if we hold rancour against others - remember the Unjust Steward! As we want others to make allowances for us, so we must extend charity to others. "Do unto others as we would have them do unto us".

Prayer is far more than psychology, but by using it as a practical exercise we will learn in time, to know it to be the greatest force in the world - and it will acquire a new meaning.

WHAT MEN ARE SEEKING

The Gospel-teaching is practical commonsense. That is what countless numbers of people are wanting to know. They will not study it in the form in which they have known it since childhood - and rejected in maturity. But many, many people are seeking the "inner truth" which has been hidden under the dust and errors of past ages. That truth is fundamental, and for all ages, but it must be taught, interpreted and assimilated in the light of modern - and, be it remembered - God-given knowledge.

God has always been too wise to give His children mental or spiritual food beyond their powers of digestion, and so, throughout the ages, has enabled us to discover wonders piecemeal, as it were.

That is a fact which the Church, as well as Science, must understand and accept. Therefore, the method of teaching Christ's Truth to people living in our atomic age must vary to that which He Himself adopted when talking to people whose horizon, knowledge and activities were bounded entirely 'by their own fields, crops and sheep. But the Truth remains as profound and universal today as it was then. Itself needs no enlargement - but the presentation must be adapted to present-day knowledge and a deeper understanding of a universe then unknown to mankind.