

Speaker's corner

'IT WAS A THRILLING AND MOVING EXPERIENCE to watch such superb acting, which reproduced one of history's great stories. We are in danger these days of forgetting the rich heritage our people have received. "Ride! Ride!" is an exciting reminder that our freedom of worship today was purchased at a heavy price. I hope that the people of London and visitors from the provinces will regard it as a top priority to see this majestic play.'

THE RT HON GEORGE THOMAS
The Speaker of the House of Commons

Aldersgate Productions have announced that the 'Ride! Ride!' run at the Westminster Theatre will end on 24 July.

What hinders you now?



MY DEAR FRIENDS,

Let me ask you in tender love, is this city of Westminster a Christian city? Are all your magistrates, all your heads of government all of one heart and soul?

Are you lively portraits of Jesus Christ who you are appointed to represent among men? I ask you plainly is this the general character of the people of this city? I ask you, is it?

And your young people — are you open, trusting, willing and longing to learn? Or are you stubborn, self-willed, proud-minded and foul-mouthed? I ask you which.

My friends, ask yourselves what sort of a Christian city you belong to. Are you not a generation of triflers? Triflers with your God, triflers with one another, and especially triflers with your own hearts.

May I ask also without offence any of you who are called Christians whether you want me to find out all your faults, speak of them (and that plain and home), to seek into your hearts and search your souls to the bottom?

I speak as I find — and I find you little holy and less happy. And I find that many of those whom you call godless and unbelievers and heretics have far more morality than you, plain honest-to-goodness godless morality.

And so I say to you heretics, go on, shame these smug timid souls who hide behind the name of Christians out of that superstition they are miscalling their Christianity. For what in the world has it to do with Jesus Christ, and the lively oracles of God? Reason and rally and laugh

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

Dear Readers,

Many of you have asked us to reproduce these words (left) spoken by John Wesley in the opening few minutes of *Ride! Ride!* 'This impressive opening oration', as it was described in the *Sunday Telegraph*, must be one of the most unusual starts to any West End production.

But then this is not the only unusual feature of *Ride! Ride!* What other West End play has ever provoked spontaneous statements of commendation from the Archbishop of Canterbury and the Speaker of the House of Commons?

Gordon Gostelow (John Wesley) and others of the cast have been receiving a steady flow of visitors after performances. One last week was Chief John Snow of the Stoney Indians of Canada who surprised the actor by introducing himself as a Methodist and as head of the Wesley Band of his people.

Incidentally, Chief John Snow is one of six Indian chiefs with their wives who have been in Britain 'to pay their respects on the centenary of Treaty 6, to invite Her Majesty to Canada next year for the centenary of Treaty 7, and to remind her respectfully of their rights guaranteed by Queen Elizabeth's great great grandmother'.

Addressing a conference in the Westminster Theatre, the chief spoke of the significance of the visit to Western Canada of the cast of the musical *Song of Asia*.

He said, 'We invited *Song of Asia* to come to our part of the country because we certainly are in need. We have many problems regarding land, education and other native rights. *Song of Asia* have not only brought about some understanding between provincial governments and Federal Government and native people, but they've also brought us back closer to God and brought out a purpose of life to us.'

For latest news of *Song of Asia* see inside.

Buzz, a monthly produced by Musical Gospel Outreach, reports that *Ride! Ride!* is 'executed by as fine a cast as I have seen on the London stage — with not a weak

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them out of their dead and empty rut of half-hearted habit. Show them they are merely beating the air with it.

Now my friends, if I were to hear you ask if I would be really and truly and fully and wholeheartedly a Christian, then what should I do ... if I am not in Christ then for Jesus Christ's sake tell me what I must do to set Christ within me ... what must I do?

If I were to hear you ask that, I would say to you simply speak of it. You do what any child would do hungering and thirsting for his sustenance, and you show your need to your father, and you set your father before your eyes and do all that you can to keep him very, very close to you.

Many years ago when I was safe and snug at Oxford, one cold winter's day one of the young maids who used to work in the college in those days called in upon me. I suffered at her condition and said to her, 'You seem half-starved. Have you nothing to cover you but that thin linen gown, and no other shoes than those?' She said to me, 'Sir, pardon me, this is all I have.'

I put my hand in my pocket but found that there was almost nothing there. I had laid out all I had. And it struck me immediately how my God must say to me, 'Well done, thou good and faithful steward. You have adorned your walls with the money which might have screened this poor creature from the cold. Are not those pictures the blood of this poor maid?'

My friends, I ask you to think of your own spending in the same light. Everything that you lay out which costs more than Christian duty demands that you pay is the blood of the poor. Be more merciful, more faithful to God and to man, and be more abundantly adorned with giving than with getting. Do not lay out even a shilling unless as a sacrifice to God.

Earn all you can without hurting one another or your own souls; save all you can without willingly wasting anything, and give all you can without wanting or trying to lay up treasure here upon earth.

I am now in my 87th year, and I promise you I have no intention of slackening yet, and neither would you if you had not grown soft and comfortable and perhaps just a little too rich. Because I can remember the day when you would have gone through rain and sleet and snow to find the poor and nurse the sick and gladden the distressed. You would clamber down into their cellars and up into their garrets. Well, what hinders you now?

Are you afraid of spoiling your new clothes? Are you afraid of vermin? Of disease? Is there a lion lying in the way? Oh my friends, if we don't care, we will degenerate into milksops.

I say to you give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw if they be clergymen or laymen, young or old, rich or poor, male or female. Such alone will shake the gates of Hell and set up the Kingdom of Heaven here upon our bubbling earth.

Yes the whole wide world is my parish
To the whole wide world I belong
The whole range of life is my burden
And the whole wide gospel my song
It's the miners at the pit head
Who gather at the dawn
It's the wretches in the prisons
It's the hopeless and forlorn.
Yes the whole wide world is my parish
Every human need my concern
For the whole of God's truth is my calling
It's for every man that I burn.



Quebecois apologises to Huron chief

IN THE NAME OF the Indians of Quebec, and all the Indians of Canada, Chief Max Gros Louis, Chief of the Huron, welcomed the audience to the French premiere of *Song of Asia* in Montreal last month.

'The Indians have always been a peaceful people,' he said. 'They lived off the land for many years, as long as it was possible. But along came a régime which pollutes these lands, which pollutes our lakes and our rivers.'

'In spite of that, we want to be friends with the people who we welcomed to our country with all our hearts, believing they would also be our friends.'

Chief Gros Louis then introduced to other Chiefs in the audience, the Chief of the Abenaki, Walter Watso, and Chief Tom Renkin, Chief of the Algonquin of Abitibi.

Speaking during the presentation, Mileka Labidi of Papua New Guinea, told of a bitter dispute over land in her family, which was solved in part because she apologised to her uncles for her bitterness towards them.

Aggressiveness England needs

THE METHODIST RECORDER last week carried the following book review under the headline 'Book of the Week':

SUMMER MEMORIES of the sound of bat on ball, a world where the sun always shines, and the white marquees gleam against the green trees are archetypal though for any Englishman who loves cricket.

These idyllic scenes are only the backdrop against which the hard and unremitting work of the professional cricketer is done. Yet, even though his sport is indeed often hard work, the sense of fun and sheer enjoyment of the game comes through the story of an unusual and distinguished cricketer — T C 'Dickie' Dodds, capped for Essex in his first season, and described by Doug Insole, one of his Essex captains like this: 'Has there ever been a more surprising cricketer than Dickie Dodds?... his batting is fit for a World Eleven or the madhouse.'

Hit Hard and Enjoy It (The Cricketer: £4)* is the highly personal account of how Dickie Dodds, after a debut in first-class cricket in India in 1944, became one of the characters of the Essex side and the whole game of cricket. During his career he scored almost 20,000 runs, although he started with ambitions as a bowler.

His philosophy was to knock bowlers off

'I believe any man, or woman, or nation, obeying simple thoughts, can bring the healing of hurts, hates and bitterness to create a united family and united nations,' she concluded.

'I helped people in the constituency of my member of parliament to get jobs, to get licences and other things,' said Yukihisa Fujita, formerly a secretary to a member of the Japanese Diet. 'Often I felt self-satisfied and that led to feelings of superiority towards our clients. Also, when I helped people I expected something from them. Through *Song of Asia* I am learning to give without expecting something in return.'

To end the first half of the presentation, *Song of Asia* invited Peter Manywounds to present a traditional dance of the prairie Indians, the Chicken Dance.

Closing the evening, Laurent Gagnon of Quebec thanked *Song of Asia* for bringing their challenge to change. He also welcomed the Laotian and Vietnamese refugees in the audience.

'I hope you won't catch the sickness which we have here in Quebec which we call materialism,' he said. 'You have much to give us. Don't keep your cultural riches to yourself. We have need of them.' Speaking as a Canadian and a Quebecois, Mr Gagnon apologised to Chief Gros Louis for the indifference too often shown towards the Indian people.

The following day, the executive of the Indians of Quebec Association joined the cast for lunch.



L to rt: Councillor Nelson Small Legs Sr, Plegan Reserve; Judd Buchanan, Federal Minister for Indian Affairs; Arnold Crowchild, Sarcee Reserve; Senator C J Carter; and Leo Lalita, at dinner given in the House of Commons, Ottawa Photos: Rengfelt



Senator Paul Yuzyk (rt) talks with Leo Lalita from Papua New Guinea after House of Commons dinner

their length right from the first ball — we could do with that kind of aggressiveness in English batsmen now. But his deep underlying commitment was to his faith, expressed through the MRA movement, a cause he has served with both money and devotion — he gave the whole of his benefit money in 1957 — more than £2,000 — a large sum 20 years ago, to the movement. The book plainly tells of his consistent devotion to his principles without a trace of undue pietism.

Humour of the special cricket variety adorns almost every page of the book, and he tells of his relationship with Wilf Wooller, captain of Glamorgan. On one occasion at Ebbw Vale Wooller was opening bowler to Dickie as opening bat. He kept lobbing Wooller's inswingers into the brook which bounds one side of that ground and the new ball was beginning to look bedraggled. Suddenly Wilf glowered down the wicket: 'If that's what comes of going to church,' he said, 'I'll go myself next Sunday!'

Famous names, famous grounds, great occasions are the stuff of this brightly-written story which begins in the days when cricket had its 'gentlemen' and 'players' and it is a fascinating insight into the daily life of a county cricketer.

But it also shows us a man of whom the late Neville Cardus writes in the preface: 'In all the annals of cricket there has been no player with so remarkable and inspiring a story to tell. I have met him and felt the influence of his belief.' *Paperback £1.95

Whatever government...

THE GWELO TIMES in Rhodesia last month carried on its front page this report of the launching of an MRA mobile force:

MORAL RE-ARMAMENT has come to Rhodesia at the right time, before East and West 'come to fight in our own backyard', the Rev Arthur Kanodereka, Minister of the Harare Methodist Circuit, told a meeting of about 300 people in Que Que's Globe and Phoenix Hall.

Rev Kanodereka was one of the main speakers taking part in a newly launched 'mobile force of Moral Re-Armament' which will be visiting main centres in Rhodesia over the next few weeks.

'We are a nation and people allowing ourselves to be run by our different camps,' said Rev Kanodereka. 'From the black camp I hated the white camp. For this I am sorry. My stand was a wrong one. Now I refuse to be a slave of the black camp. I am a free man — free neither to please the blacks nor to be servile to the whites.'

'If we are not careful I can see the East and West coming to fight in our own backyard. Moral Re-Armament has come at the right time. It challenges both black and white. Are we part of the answer for Rhodesia or part of the problem?'

Among the other speakers was Mr Alec

Smith, son of the Prime Minister. He said: 'Whatever happens I intend to be responsible for this country. Whether we have a black government, a white one or a mixed one, in ten years' time we are still going to have to live together, black and white. Are our leaders going to be corrupt or incorruptible? I have decided to live now as part of the society I want for Rhodesia.'

Other speakers included a black counter-clerk in a Salisbury supermarket, a white accountant and his wife, a black youth organiser and a white secretary.

Last night's meeting was opened by Sir Cyril Hatty, Chairman of the Globe and Phoenix Mine and a former Rhodesian Finance Minister. 'Everyone is seeking peace,' he said, 'and most are not finding it. The need is met by finding not who is right, but what is right. When one listens to God one gets answers which will provide the peace we all want.'

A leading Indian businessman, Mr Prag Naran, chaired the meeting.

Introducing the speakers, Mr Naran said: 'Capitalism is too small an idea to unite the world. So is Communism. Moral Re-Armament is anti neither but greater than both. It has what both lack, the one idea that changes human nature.'

The MRA Mobile Force will be based in the Midlands, with meetings in Que Que, Redcliff, and Gwelo. They will address industrial groups and school assemblies, women's organisations, churches and other public and private gatherings.



A theologian looks at Caux

The fourth in a series of reflections on the MRA international conference centre in Switzerland by the Rev Dr Richard Bevan, Vicar of Grasmere. The 1976 Caux summer conference began this week.

MY FIRST VISIT to Caux last summer was accompanied by daily thoughts, which struck me forcibly and directly. Each day I wrote down these thoughts, as they came, and they have remained with me, convincing me that Caux is of supreme significance as a centre of peace and reconciliation in the world today. I offer here these daily thoughts, which took place during the space of a week.

Day 1 I have been reading what Gabriel Marcel says of Caux in *Fresh Hope for the World*. What seemed to him most outstanding was the linking together of 'the global and the intimate in a most surprising way'. He felt that in a real sense Caux is truly 'world-wide'. He says that 'we all sensed that we had attained a higher dimension, the dimension of the heart, or to be more exact, the dimension where heart and mind meet: we saw, before our eyes, this world, this vast world, becoming a family.'

Marcel was one of the greatest thinkers of our time. I am impressed by his personal testimony. Already I really believe that what Marcel felt and witnessed is true of Caux. There is a magic here, but a magic of reality, of urgent questioning, beginning in one's own heart and mind, and radiating outwards. But the honesty within oneself is the secret of this place. There is an air of imperturbable faith in the worthwhileness and possibility of the task of reaching out to the world, of changing oneself in company with others. The thought comes to me, that the world in a marvellous degree has come to Caux, and Caux goes out to the world.

Day 2 Caux is set in a magnificent and elevated context of majesty and natural inspiration. But Caux is the real world, not the dream world. This is the first lesson that Caux teaches, and until this lesson is learnt, no further progress can be made. Caux is real. Once this lesson is effective, the lessons of the real world of men and women begin to take shape, and the results are amazing in terms of a change of head and heart. The lessons of Caux are the lessons of the world, and the lessons the world needs most for its peace.

Day 3 Caux gives a deep understanding of ideology, and it is important that there should be a deep understanding of ideology to dispel misunderstanding. In the end Caux

may be said to be the 'Caux of Good Hope'.

MRA is the pioneer of a new way of living together.

Day 4 In a world of unprecedented confusion Caux stands like a sentinel, heralding a unity of nations by means of a commonly shared and accepted categorical quartet of absolute standards, beginning with the individual, and extending to all who will accept the challenge.

Day 5 Beauty plays a part in the spell of Caux. In a world which is meant to be beautiful, where there is beauty abounding, one recognises beauty. The recognition of beauty leads to a love of beauty, and the desire for beauty, so that what is ugly is no longer seen as any other than ugliness. What is absolute then has a chance to introduce absolute standards into life, and beauty prevails.

Day 6 At Caux one is aware of the supreme importance of a commanding vantage-point to get a true view of a situation. Perspective plays a major part in identifying degrees of magnitude, imagined and actual. What may be small may loom large, if out of perspective. Similarly what seems small may be large, but it may look small over against the larger. Within the same range small hills are dwarfed over against large peaks. It is all a matter of comparison by proximity or distance. What is far off may seem unimportant, or of no consequence to oneself, while that near at hand assumes magnitude. Today it is vital that we should all see the world in perspective to ensure peace for mankind. We all need to apply this lesson at once to ourselves.

Day 7 Yesterday's thought comes back with slightly different reflections. Through the deception of viewpoint the smaller hills may assume the appearance of outmatching the larger, if by a false perspective they are seen in the foreground, and the larger masses are in the background. Caux can above all help to give the true perspective by giving a view of the real world, so that we no longer treat our own problems and our country as larger and more important than those of others 'more distant'.

There are no distant countries today, and there are no dwarfed and unimportant problems, since all problems are of great magnitude, even the problems of one person.

The big problems are the individual's problems multiplied. One must begin with self. The 'world-wide' nature and witness of Caux makes this realisation the essential factor in considering our position in relation to others. Let us learn this without delay, so that we may begin to see clearly.

Day 8 The attitude of thousands has been changed by the perspective of Caux. This is one of its major functions in the essential task of changing people to change the world.

A change of perspective means a change of attitude, if we are honest.

A week at Caux can help one to live the rest of one's life in the Caux spirit. This is the greatest tribute to the existence and purpose of Caux, as a 'world-wide' place of decision.

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performance anywhere'. The paper's editor writes, 'You find yourself drawn into the troubled times of the founder of Methodism. And come away having been thoroughly entertained and personally enriched.'

Time Out describes *Ride! Ride!* as 'a good old-fashioned musical on a good old-fashioned subject'.

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The *Methodist Recorder* carried this cartoon (below). Readers outside Britain should know that Pardoe was the flamboyant but unsuccessful candidate in last week's election of the leader of the Liberal Party.



Noel Watson

No doubt it's John Pardoe starring as Wyatt Earp.

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Among letters in the *Methodist Recorder* is one from Peter Dalziel, a former member of the Joystings pop group. He writes, 'To any Salvationists in the audience, a double challenge would have come, for in essence it was the story of our own Founder, William Booth, and the train of events challenges the Church to ever keep alive to the needs of not only the establishment, but also the souls of men. Ride, Ride — and spread the message wide.'

As noted on the first page this is the final week of the show's run, so if you are within reach of London, do take your last chance to see it.

THE EDITORS