

THINK ABOUT IT

The call for leadership

'WON'T SOMEBODY do something?', 'Give us a lead' is the cry of frustration often expressed today. Management, labour, education, the church, the political parties, are all demanding that someone or some group of people give direction - 'Take leadership'.

Just as universal as this demand for direction is the blame being directed against those whom people feel should not while refusing to take that responsibility themselves.

Many people feel that their daily round of life and work is irrelevant and ineffective in face of the great issues, the outcome of which will determine not only how we live but whether millions are to live at all. Who is going to show the way in this day of shortages of food and fuel and faith, and overabundance of atomic warheads, tyranny, and nihilism and the coming apart at the joints of formerly balanced and well knit societies?

The cost of frustration is the death of creativity which we need and the spread of violence which we can do without.

The politicians who promise to work to put the country on the right road if elected, the voter who asks what will you do for me - represent an irresponsible, egocentric mentality which may well be why the democracies are in the throes of crisis. We demand that others do what only we can do and remain free - give a lead in unselfishness.

That history is unfolding as it should, given the selfishness of human nature, is probably true. That history will unfold as it could, were we to change, is incontrovertible.

Leadership in a free society cannot be given by directive for that is not leadership it is control.

Direction is given by the person or group who has the burning conviction that a certain work needs to be done and proceeds to get on with it. This opens the door to everyone and whether or not others go through it is up to them. This leadership cannot be frustrated by anyone.

Frank Buchman's commitment was to the greatest need - the remaking of the world.

Because he was single minded and audacious enough to make a bid to have the policies of nations God-controlled he was often misunderstood by men of

lesser vision and faith. He endured criticism as severe as it was inevitable. But no-one could say that he was frustrated. He was triumphant. He was not a general giving orders, but a private taking orders. He made few speeches, never wrote a book or conceived a play. Yet he knew the need of all these to advance a world wide front against the materialism of our age.

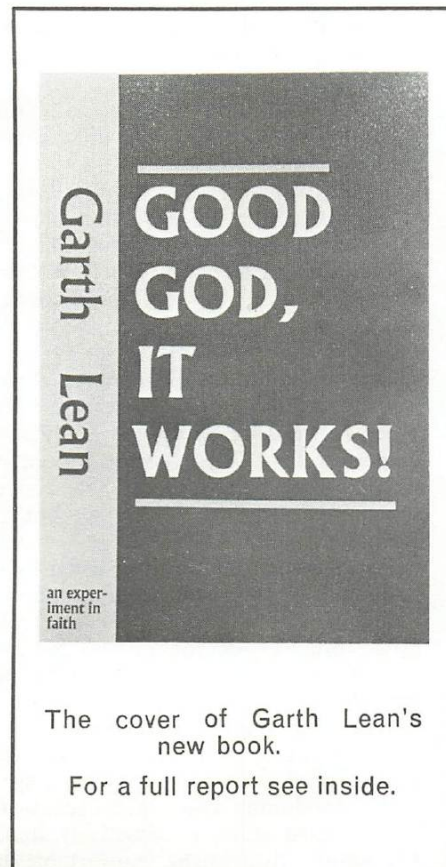
He believed that because he was committed to remaking the world under God, the Almighty would provide the people, ideas, resources, the implements needed to fulfil not a human plan but a divine design. All he had to do was to go ahead himself whole heartedly to do his part.

He was always looking at the whole world and thinking for it. For he knew that a world answer will not evolve by concentrating on one particular. No scientist can come to the concept of elephant by a microscopic study of one cell from that animal's body. Buchman was wise enough not to be centred on one continent or one implement. He looked at the needs of the nations and committed himself to a totally relevant yet humanly impossible task.

Without such a commitment or with a sliding away from it we will always end up blaming others for interfering with what we want to do.

No-one or no thing, not even our own frailty, can frustrate our work if our thinking is big enough to be relevant. As William Penn expressed it, 'Never did God convince people, but upon sub-

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NEW WORLD NEWS

FOR MORAL RE-ARMAMENT

Meeting point

by Matthew Manson

THE OTHER DAY a man was standing at his garden gate. A small boy came along on his bicycle and then stopped. 'I've got three chestnuts,' he said. 'If I had three more, I'd have seven.' The man's comment was, 'In my young days, three and three made six!' 'Not any more they don't,' replied the boy.

Obviously the man and the boy had difficulty in finding a meeting point. They are not alone in this. Our political leaders have admitted that they have still to find it, and so do many more. What are the elements which go to make up this elusive will-o'-the-wisp in human affairs known as a 'meeting point'. I would submit there are four:

1) **A willingness to admit where I have been wrong and where I have been self-righteous towards my adversary.** It has been my experience that if I am willing to expose my negative, a good positive picture is always the end product. I remember once my wife asked me to post a letter. I forgot to do so, and the letter stayed in my pocket for two days. After a struggle, I swallowed my pride and said I was sorry that I had forgotten to post her letter. 'Oh, I'm so relieved,' she said. 'I forgot to put in an important enclosure. Please let me have it!'

2) **A willingness to abandon credit-snatching and blame-avoiding in my attitude towards my adversary.** So often I am eager to claim credit when things go well and avoid blame when things do not go well. I met a director of a well-known firm in India, who taught me a valuable lesson. The workers in his West Bengal factory had decided to strike because they had not been granted the production bonus they claimed they had been promised. On enquiry, the

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director discovered that they had not reached their production target, which might have been the end of the matter. But on further probing he discovered why they had not hit their target. Due to the lack of foresight of the buying department there had been a shortage of raw materials in stock. 'Ah,' said the director, 'It is our fault. We cannot penalise the men. Grant the bonus.' The strike was called off and the whole climate of that factory changed.

3) **A willingness to concede that I may not always be custodian of the whole truth.** My adversary may even have got hold of another aspect of it. You may have heard of the four blind men in India and the elephant. They were led up to an elephant and allowed to touch it, and then give their impressions of it. The man who touched its trunk said, 'It's like a huge serpent.' The man who touched the tusk said, 'It is smooth like marble.' The one who touched its leg said, 'It resembles a tree.' And the one who touched its tail said, 'It is like a big brush.' **To get the whole truth** requires many minds.

4) **A willingness to have my aims stretched.** It has been said that the Eighth Army turned the tide at El Alamein because all the troops were included in the over-all picture of the campaign. Each man saw where he fitted in the master-plan, and the result was he gave his best to his own sector. The ordinary folk of Britain would respond to the highest aims, clearly expressed, today just as much as they did in October, 1942.

Stand 9595

EIGHTY SEVEN Moral Re-Armament titles were on display on Stand 9595 at the Frankfurt Book Fair earlier this month. They included the latest, *Good God, it works!*, which was advertised with a striking photo montage.

During the Fair, attended by 3,700 publishing companies from 62 countries, negotiations were conducted to sell the rights to publish Moral Re-Armament books in other languages. 39 such rights were offered in 16 languages.

Publishers from 9 countries attended a buffet supper at a Frankfurt hotel arranged by Terence Goldsmith, Production and Editorial Director of Blandford Press, to discuss publications which build character and faith. A young Vietnamese, Nguyen Quang Hien, told publishers at the supper, 'This afternoon I picked up a copy of *The Black and White Book* and read it. It changed me.'

The German Booksellers' College in Frankfurt offered accommodation to those who had come from Sweden, Norway, Switzerland, Germany and Britain to support the MRA Stand.



In the 30s—Garth Lean (2nd from the right) with other students who began the same 'experiment'. On the right is Margot Appleyard who later became Mrs Lean.

Experiment begun

'I HAVE BEEN making an experiment. . . .', said Garth Lean as he walked into his Oxford college one day in 1932. 'You damned fool' shouted his friend when he gathered it had something to do with God. That was the beginning of an adventure which through forty years has more often taken Lean into the eye of the storm than out of the swing of the sea.

The arrival of the hunger marchers in Oxford en route for London precipitated that first experiment. It focused for him the selfishness of his own life style. He considered and rejected Communism—the fashionable nostrum of the day—and bet his future on a change in human nature being the surest way of obtaining a change in society.

This led him into the Oxford Group, 'a group of people who had banded together to try and live the Christian life without compromise'. There he learnt the rudiments of how to change people, an art he has practised with varying results in five continents.

One expedition resulted in the change in the tough Beaverbrook journalist, Peter Howard, of which the *Daily Telegraph* wrote: 'There seems indeed, to have been few more remarkable conversions since Paul of Tarsus set out for Damascus.'

His decision at Oxford also led to his giving up a promising legal career and living without salary or security. He gives instances of the remarkable way this life of faith has worked out for him and others.

'The faith I seek,' writes Lean, 'is not just a comfort, still less a refuge. It is a two-edged sword for the changing of world conditions, two-edged because the change must start in oneself. It shakes the selfish, disturbs the comfortable and

infuriates the materialist, and I by nature am all of these.'

The action—for eighty per cent of the book is story rather than theory—moves from Oxford through the Americas, Asia and Europe and back to Oxford, which is now the Leans' base. Theirs are in a sense ordinary lives, but full of the zest of the unexpected.

'A timely book for the mood of modern Britain,' writes the publisher Blandford Press, 'and as relevant as Lean's previous six best-sellers whose world sales exceed 600,000 copies.'

Example followed

by Roland Wilson, speaking in London

When I received my copy of Garth Lean's new book, I recalled the first speech I ever heard him make, at a meeting of undergraduates in Oxford in the Library of the University Church, more than forty years ago. As I remember it he only said one sentence, 'Last night I decided to give my life to God.' It was a speech that bears directly on the aim and the theme of this book.

Another man, Kit Prescott, who helped Garth make that decision, is also here today. As a result of the lives of these two men a large number of people are today totally different right across the world. And men in certain countries would say that new courses and policies prevail.

I, too, remember clearly the man who helped me make that same life decision. Many who read this will recall making it, with the help of a particular person. Would life have followed the course it has followed, would the miracles have happened, but for the care and courage of the person who helped you take that first step? It means more than interesting someone in a movement. It means

GOOD GOD, IT WORKS!

Described as 'An experiment in faith', 'Good God, it works!' by Garth Lean was published this week by Blandford Press. It is available from booksellers, or from MRA Books - hardback £2.25, p+p 20p; paperback £1.20, p+p 14p.



In the 60s—Garth Lean (right) and Sir Arnold Lunn with whom he wrote 'The New Morality', 'The Cult of Softness' and 'Christian Counter-attack'.

helping a person by the mercy and greatness of God to reach the point when he actually decides.

We could all renew that aim, without strain or tension or the drive of duty,

'Oh for a passionate passion for souls,

Oh for the pity that yearns!

Oh for the love that loves unto death,

Oh for the fire that burns!

Oh for the pure prayer power that prevails,

That pours itself out for the lost,
Victorious prayer in the Conqueror's name,

The Lord of Pentecost.'

People are talking at this time about choices. The choice of God would be the safest and also the most adventurous course for Britain. We are meant to expect a large number of people in these coming months to make that choice, in a way that is so decisive that this land finds a new course. With MRA it is more realistic to expect national rebirth than to be resigned to national suicide. The miseria of low expectancy and lost faith and old hates has been plastered over this country. Our job is to dispel it.

I have found a simple truth in my own life—if I allow God to give me a total miracle over the known issues in my life on a given day, I have a supreme hope for the people I meet, that they too can find that experience. I want to share it with them. Also I have a hope that my nation can take a fresh course and is indeed intended by the Living God to

The story of home life is fascinating. Parents with difficult children, children with difficult parents, all who find families hard to cope with will find something here. Ever warming and never irritating.

Daphne du Maurier

do so. The decision to aim for miracles is the important thing. You may not know where it leads, but I believe if I take the decision God wants me to take I am then led on to the next step. God uses the decision.

Old Tod Sloan of East London used to say that MRA was God's property. I am part of it because I believe it is the often imperfect but nevertheless picked instrument God has chosen to re-shape the future of the human family at this time. The greatest asset of a country is that core of dedicated men and women who have decided to give their lives, and who are fired with the faith and the hope that enables them to plan aright.

These are the issues which shine through Garth Lean's new book, vividly portrayed in the lives of people. That is why the book is important for our country and for other countries.

Exploration unending

LOOKING BACK, what do I feel about the experiment which I began at Oxford forty years ago? Looking forward at sixty, what do I see ahead?

I must say at once that 'Good God, it works!' is still too often my instinctive reaction when a new step in faith turns out to have been right. For I am still a sceptic by nature and the act of trusting, through good times and ill, does not come easily.

How, then, has the whole experiment worked? Patchily from my end, as you have seen; for I have often feared to take the seemingly risky initiatives involved. But so certain has been the supply of power from the other end, whenever I am willing to receive it, that I cannot doubt the existence of a loving God whose plan includes every individual as well as the whole earth.

I marvel at my good fortune. Margot and I began separately in the same month and were given a part in the most fascinating of all tasks—the remaking of men and nations. We were kept free for so many years; then married and had children who share our commitment. That commitment has brought us a multitude of friends of astonishing variety and has taken us into countries and environments which we would never have known. It has been humbling to see so many families and larger situations affected for good, just as it is challenging to know all that is left undone. As Gabriel Marcel wrote 'the global and the intimate are linked together in a surprising way'.

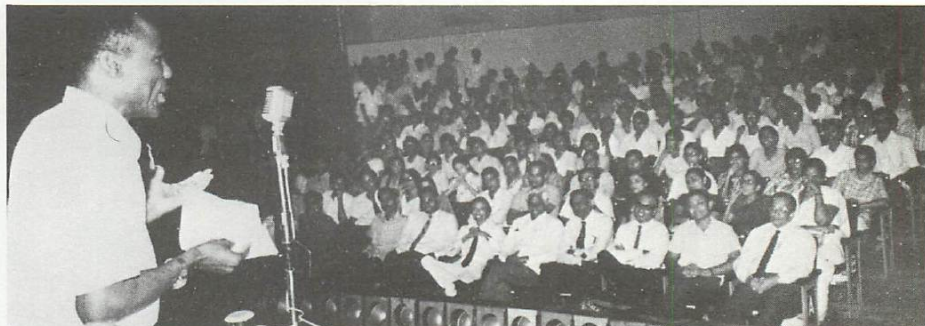
We have found that God will be to us, at any moment, what we allow Him to be. If we seek a vague abstraction which will not interfere with our private plans, He will refrain. If we want a Father, loving but requiring discipline, He will be that parent. If we commit ourselves to the fight—and it is a fight—to bring His kingdom on earth, then He will take command. We can each choose, but must take the consequences of our choice.

The experience of our family contradicts the comfortable, but tragic, lie that only good people, even saints, can be led by the Spirit. We have experimented enough to know that there is indeed a vast store of wisdom and spiritual strength waiting for anyone to explore. And the exciting truth is that that exploration can begin immediately, this minute, and yet will never be exhausted. No one is too old or too young, too simple or too clever to begin—or to continue.

Charles Steinmetz, the pioneer of electrical invention, prophesied that 'the next great discoveries will be made in the realm of the spiritual'. They had better be. For we men, who have grown up technologically, must now grow up morally and spiritually—or perish.

From the last chapter of Garth Lean's book

at a glance



Conrad Hunte, former Vice-Captain of the West Indies Cricket team, speaks to students of Bhawan's College, Bombay. The Barbados cricketer has been participating in a campaign in the city with the musical 'Song of Asia'. Bombay television broadcast a half hour interview with Conrad Hunte as well as a half hour of excerpts from the Asian musical. photo: Pankaj Shah

Fresh approach

'Are you looking for a creative aim in life to which you can give all your energies, intelligence and imagination? A number of us in Oxford together with many people around the world have found such a purpose in committing ourselves to tackling the urgent political, economic and environmental problems facing mankind at their deepest level - that of human selfishness.'

This is how a group of Oxford students from different colleges invited 'freshers' to a regular series of showings of MRA films during this term.

The students issued their invitation at the 'Freshers' Fair' where they had set up a special stall. The Fair is the occasion when every club and society - from tiddlywinks to Maoist - compete for the attention of new students.

LEADERSHIP *continued from page 1*

mission he empowered them. He requires nothing without the ability to perform it.'

A sense of frustration can be a gift, for it is a warning bell that we have come to the edge of being so small in concept and commitment that faith is becoming unnecessary.

As we change on this point of initiative we answer our own prayer for someone else to do what we have not been doing - give a lead - because we ourselves start to move. This change in initiative is the divine mechanics for the only adequate, relevant, world-spanning revolutionary action today. These mechanics are simple but not easy. They demand the best thought, the highest courage, the greatest freedom, the toughest of moral standards. Those who begin to move in faith towards a world objective will have all their talents used. They may not get any credit but will assuredly change the conditions of life on earth and be frustration-free in the process.

Paul Campbell

Similarly, students at the School of Oriental and African Studies, London, invited fellow students to attend a showing of an MRA film, and also sold copies of *The Black and White Book* in many languages.

Record ride

Britain's Methodist Drama Committee will present the musical *Ride Ride* at the Westminster Theatre at 2.45 and at 7.30 on Saturday, 23 November.

The cast of 60, who are drawn from Methodist Churches in South Glamorgan, gave *Ride Ride* at Swindon and Bristol for this year's Methodist Conference in June. Last week's run of the show in Cardiff was booked out by the beginning of August. The *Methodist Recorder* describes the response as an 'avalanche' and says it has created a record for the Sherman Theatre.

Ride Ride is a musical by Alan Thornhill and Penelope Thwaites, which is based on an incident in the life of John Wesley.

BBC Radio Manchester commented on the Bolton Theatre Church production, 'An amazing story wittily and imaginatively told. John Wesley really does come over as a man capable of changing the face of England. The Methodist Drama Committee have a success on their hands. So colourful. And the kind of melodies that stick in your mind.'

Tickets which are £1.20, 80p and 50p can be obtained from Miss Dorothy Mann 65 Cambridge Road, London S W 20, cheques to be made payable to *Ride Ride*.

Childrens' days

More than 7,500 children have already been booked in for *Give a Dog a Bone* two months before the first night. Schools' matinées for the first eight days of the run of the 11th season of Peter Howard's family pantomime are full. This is the response to the 'Day of London Theatre' programme run for schools by the Westminster Theatre.

Friday and Saturday evening perform-

ances before Christmas and all performances in the school holidays still have plenty of seats available, according to the Box Office. Last year's season tickets are valid for *Give a Dog a Bone*.

Casting by Henry Cass and Bridget Espinosa is now complete. This year's production sees the return of Brian Coleman, Tony Jackson and Richard Warner and introduces to the cast Jenny Ly who was in *Gipsy*, as Mickey Mills and Royce Mills, who starred in *Okay*, as Mr Space.

Finnish beginning

A new centre for Moral Re-Armament was officially opened last month in Helsinki. Three members of parliament spoke at the occasion underlining the need for such a centre so close to the Finnish Parliament. 70 people, the maximum the house can hold, were welcomed by Professor Lennart Segerstråle, the internationally known artist. A closing prayer was given by the vicar of the parish.

Weekly tonic

Forty seven *New World News* subscribers have sent in contributions in the last few weeks to help meet the rising cost of production.

These are readers in Australia, Japan, North America, Sweden and all parts of Britain, and the editors of *New World News* are very grateful for this support.

Particularly as costs are now running at 40% above what they were at this time last year.

A Canadian, sending in four new subscriptions, writes, '*New World News* is a very inspiring and faith-building paper. I am never disappointed in the help it gives.' A Kenyan calls it 'hopeful and exciting'. It comes like 'water for a thirsty land'.

A weekly editor uses extracts in his paper, a minister finds ideas for his sermon, a constituent gives it to his MP. An old-age pensioner writes that he has cut down on other things to be able to help. One cheque to *New World News* came as 'an expression of appreciation for the weekly tonic it administers'.