



500 people hear Rajmohan Gandhi from India giving the keynote speech at the celebration of the incorporation of the International MRA Association of Japan.

## JAPANESE LEADERS GREET IMAJ'S INCORPORATION

ABOUT 500 PEOPLE gathered at a reception in the Imperial Hotel in Tokyo on 3 December to celebrate the incorporation of the International MRA Association of Japan (IMAJ) as a legal body. The celebration had been organised by a committee drawn from leaders in government, industry and labour. Heading the 73 names on the invitation committee was that of the Prime Minister, Yasuhiro Nakasone, who also sent a message (see box). This was read by Takashi Fukaya, a Member of the House of Representatives, former Vice-Minister for the Prime Minister's Office and former Vice-Minister for Labour.

Thirty Diet members from four parties attended the gathering, including M Kimura, Speaker of the House of Councillors (Upper House). The former Minister for Education, Osamu Inaba, was there and Ichihiro Hatoyama, former Foreign Minister and son of a former Prime Minister. His son, Kunio Hatoyama, Parliamentary Vice-Minister for Education, gave a message of greetings from the Minister, Hikaru Matsunaga. Other notables were Diet Member Shidzue Kato; President of the National Railways, Iwao Nisugi; Mr and Mrs Kichizaemon

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Takashi Fukaya (right), a Member of the House of Representatives, read Prime Minister Yasuhiro Nakasone's message to the occasion. With him are (l to r) Mr Sakamoto, Senior Advisor of Sumitomo Electric Industries; Mr Inaba, a former Minister for Education; and Mr Endo, a Member of the House of Councillors.

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SPECIAL FEATURE:  
FRANK BUCHMAN ON  
'PERSONAL WORK'

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### Prime Minister Nakasone's message

IN THE FACE OF a world situation marked by ceaseless complexities and confrontations, this country, which enjoys a peaceful existence, has greater responsibilities to shoulder than ever before.

I feel it is truly gratifying and significant that at this time we can celebrate the legal incorporation of the International MRA Association of Japan, which aims at the creation of mutual trust on the basis of moral values.

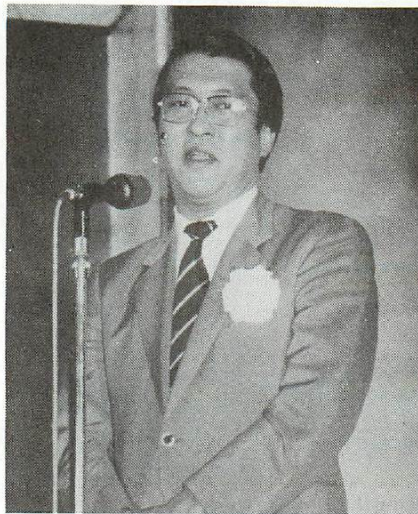
I myself had an opportunity to observe at first hand the work of MRA as an intermediary in the reintegration of Japan into the international community, when I attended the MRA World Assembly in Switzerland in 1950.

On this occasion of the incorporation of the MRA Association I send my greetings in the heartfelt expectation that MRA will exert fresh efforts and make further contributions in its work of acting as a lubricant in the relations between countries, over-arching differences of race, class, religion and nationality.

*(Unofficial translation)*



Mr M Kimura, the Speaker of the House of Councillors



Kunio Hatoyama, Vice-Minister for Education



Rajmohan Gandhi

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Sumitomo (head of the Sumitomo family); Mr Shoda, the father of the Crown Princess; Mr Yuasa, President of the Yuasa Battery Corporation; Tadao Watanabe, Honorary Chairman of the Sanwa Bank; and former Seinendan leaders. There were also Buddhist representatives, seven ambassadors and a representative of the Dalai Lama.

Indian writer and journalist Rajmohan Gandhi said at the occasion that Japan had the intelligence of taking diplomatic initiatives without talking too much about them. 'You sensibly believe that it is more important to get negotiations started between warring groups than to beat the drum of Japan as an influential leader in the world.' He added, 'You

people love your country. I see a new dimension of Japanese greatness. I see many signs of the Japanese heart daring to accommodate the whole world.'

Young Cambodian refugees performed a dance, and slides were shown giving the history of MRA both in Japan and in the world. ■

#### ADVANCE NOTICE

'Japan's Decisive Decade' by Basil Entwistle will be published by Grosvenor Books in June 1985. It tells how a small group of determined men and women changed the course of Japan's history in the post-war decade.

## WELSH PREMIERE OF 'RETURN TRIP'

SOME 600 PEOPLE saw the first three performances of *Troi'n ôl*, the Welsh translation of the play, *Return Trip*, when it played in Caernarfon, North Wales, recently. *Return Trip*, by Hugh Steadman Williams and Alan Thornhill, deals with the drugs problem as it impacts a family. It was translated into Welsh by Elin ap Hywel, a young Welsh poet and writer.

'An unexpected combination of people,' wrote *Y Cymro*, the main Welsh language weekly, 'including a Chief Superintendent of Police, a psychiatrist, a Director of Social Services, a headmaster, a Minister and a worker with Moral Re-Armament, have come together to stage a drama in Caernarfon.' The article was describing the committee of Cwmni (company) Glannau Menai which was formed particularly to stage the play.

'With so much concern being expressed in Gwynedd these days about the drugs problem,' the article stated, 'it is especially timely. It is an entirely voluntary production, backed by the Presbyterian Church of Wales. Each member of the company is between 18-28 and they represent a variety of professions.'

Theatr Seilo, where the play was performed, belongs to the Welsh Presbyterian Church in Caernarfon. Members of



A scene from 'Troi'n ôl': the pusher (Ionwen Roberts) tempts the former addict (Dafydd Horman) to go back on to drugs.

the Seilo Church gave unstinted support to many aspects of the production.

The Rt Rev J Cleddan Mears, the Bishop of Bangor, was present at the opening night. His concern about the worsening drug problem in the area had prompted the foundation of a Gwynedd Drugs Council. At the end of the performance he came on stage to receive a cheque from the Welsh pop group Rohan towards the work of the Council. 'I would come again tomorrow if I had the chance,' he said afterwards. 'I lived into every minute of it. It is worth

# THE MAKINGS OF A REVOLUTION

by Paul Campbell

IT IS PURE FANTASY to think that babies are lovable little angels. They are lovable little materialists. From the moment of birth they are out to control. It is a battle between mother and newborn as to who will run the show.

Instinctively they react to any situation they don't like with a loud yell—a continuous loud yell which produces food, warmth, clean nappies at any hour of the day or night.

As we get a bit older, we consider yelling to be childish. We resort to other means to get what we want: flattery, promises we know we cannot keep, blackmail, corruption, wife-battering or husband-battering, lock-outs, strikes, hijacking, petrol bombs and finally atomic bombs.

As a result, we end up organised by Left or Right, caught by various theories, stratagems and by propaganda—all aimed at winning us to some brand of materialism.

Logic might suggest that babies are the problem. (In fact there is a good-sized lobby today which believes just that, particularly the babies being born in India, China and other underprivileged countries.) But a cynic once defined logic as the way to come to wrong conclusions with confidence.

Babies are not the problem. It is the human nature they bring with them. What many fear most is any force that could change this human nature. For then we would not be able to exploit it for power or wealth. Others would be lost without their hate or their sense of superiority.

If there is a way by which the hates, fears and greeds of

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a dozen sermons.'

Present on other nights were the Mayor of Caernarfon, Mair Williams, and her husband; the Head of Productions for the BBC in North Wales; the County Director of Education and the Deputy Director and the Director of Social Services. Young people from local schools and colleges were present each night.

A teacher commented, 'I came out of curiosity. I expected it to be propaganda against drug-taking, but it looked at all sides of the problem. I am so glad I came.'

Speaking on one of the three radio interviews that were given on the play, Chief Superintendent Eifion Pritchard of Caernarfon said, 'Hard drugs are a new problem in Gwynedd. From the social point of view a play like this can bring the message home, especially to parents and to young people who are in a position to obtain drugs and to be tempted into experimenting with them. And the message of this play—which I have read—gets through to everyone, like a very sharply-pointed weapon.'

'This is not a play where you can just sit back and watch,' says Audrey Mechell, the producer. 'You really have to think about it.' Asked on the radio what was the central message of the play, she said, 'That there is someone who will listen, even if young people find that hard to believe. And that the love of God is a powerful thing and can work miracles.'

There are plans to give further performances in North Wales in the New Year, starting in Anglesey. ■

our materialistic nature can be controlled instead of controlling, then we have the makings of a revolution more radical and beneficial than the French, Russian or American.

Describing the mechanics that brought about the post-war German-French accord, Chancellor Konrad Adenauer of Germany said, 'Nations cannot enjoy stable relationships until they have been inwardly prepared for them.'

This 'inward preparedness' was forged by French and German personalities who, transformed in their attitudes and prejudices, generated this new bonding at the heart of Europe.

Adenauer's insight on nations applies with equal force to family life and industrial relations.

I believe, based on my own experience, that to so live and give that a new power comes into the lives of the people we meet is the one wholly satisfying and normal way to live.

## Accurate

While at medical school in Canada I met a man who was markedly different from myself and my colleagues. He was inwardly relaxed, secure and at peace. He had an unusual freedom—he told me without piosity what meant most to him in life, trusting in God's power, love and accurate direction. 'God has a plan,' he said. 'You have a part.' He was more honest about his failures and temptations than anyone I had met. I felt that he was a man who would understand my temptations and failures without condemning me. For the first time in my life I was able to express to another person the deepest things in my life, the good and the bad.

I tried the experiment he suggested: to look at my habits, relationships, aims and ambitions in the light of Christ's standards of absolute honesty, purity, unselfishness and love; and to take time in quietness to listen to the voice of God's Spirit inside me. I had only one thought—to return books I had stolen. Later, it was to be honest with my family about the difference between the way I lived at home and at university.

Evidently some change became observable to my classmates. They began asking what had happened to me. When I told them, some found the same new light in their eyes and spring in their step. They looked happier and more outgoing.

Now I have not reached a plateau of perfection. To get myself and my country under God's control is a lifelong process. But everything else seems insipid and pointless. I've seen so many remarkable changes in families and industries and between nations I am persuaded that God can do anything. He loves us, answers our requests for people and situations in unexpected and magnificent ways. And He directs as, morning by morning, I ask Him to change me, use me and guide me.

To shift our human nature is the true alternative to materialism. God takes complete control of life, money, marriage, movement, career, if we let Him. If people around us are not putting their lives under new management, whatever we are doing we are wasting our time. It means we do not care enough. The love that goes out to everyone we meet, as my friend went out to me, is available whenever we ask for it.

Perhaps the practice of this philosophy in the home, in industry and with the Irish is Britain's future. Then this country will be a first-class power for forging that 'inward preparedness' needed by East and West. ■

# THE SYMPATHY AND THE DYNAMITE OF PERSONAL WORK

*FRANK BUCHMAN, the American who initiated Moral Re-Armament, constantly stressed that 'personal work'—helping other people individually to find God's answer to their moral and spiritual needs—is a necessary part of the life of a person of faith. However, he was convinced that its importance went far beyond the personal. 'Apart from changed lives no civilisation can endure,' he said in 1934.*

*In 1918 Buchman played a major role in a conference near Kuling in China. His aim was to reach some of the political and military leadership of China, as well as the missionaries, and get them to deal with the needs of the country. He gave a series of talks on 'Where personal work begins'. The sixth of the talks was entitled, 'A man who understands'. The transcript survives. As Buchman was addressing Christians he used the language with which they were familiar. This is the spoken rather than the written word, and spoken in the short, compelling, at times almost staccato, phrases which were characteristic of Buchman:*

LISTENING TO GOD is the fundamental thing. On Sunday morning in my usual morning hour before I went to church, I became conscious that a certain person was in desperate need, and I looked for a natural point of contact. Yesterday, Wednesday, he came to see me. God works at both ends, with the person and with you. I said to him, 'God revealed to me the other day that you are in desperate need.' He said, 'Yes, that's true, I have been in desperate need.'

Of course, you are not going to talk about these things to anyone else in a way that they can be traced. The reason a great many men fail to be used in personal work is that they have never learned the ethics of the physician, who will never break the confidence of his patients, unless he has their permission.

Check up the person who tells you something about another person. Find out whether you are simply gossiping or whether you really have a pure motive toward that man.

Here I want to put you on your guard. There is such a thing as spiritual nagging, and that's not personal work.



Frank Buchman (in top hat) with Bishop Roots of Hankow in China in the period of the Lily Valley Conference

When a person comes to you, you meet the need and then forget all about it. The secrets of a man's soul are to be told once for all, and the next time you meet that person blot those things from your mind. Present him with a fine red apple and a comfortable chair, and make him feel so comfortable he will want to come to you. Never mention again that person's sin or bring it to his remembrance.

Have you such an atmosphere about you, of trust and generous judgement, that people just naturally steal away to you and tell you things they have never told to anyone else? If you don't, there is something wrong about your life. 'By their fruits shall ye know them.' The sinner should feel absolutely at home with us, and he ought to be able to tell us anything about himself, the deepest things in his life. Be such a great lover of your kind that people will come to you quite naturally.

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## The atmosphere was so thick you could have cut it.

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Have you ever told your pupils that you had been caught cheating? The man who apologised publicly in the classroom helped me the most.

We ought to live ourselves back into adolescence with all its shyness and hesitancy. When I first was in China a woman said to me, 'What are you going to do with a girl who stole 60 cents?' The atmosphere was so thick you could have cut it. I turned to the dowager dame of the 1860 period and said, 'Madam, when did you steal last?' Quick as lightning she returned, 'Why, I took money from my mother's purse, and I must have been about 14 or 15.'

Everyone in some way or another has stolen, but they have forgotten it. Did you ever steal, and your mother kept you home from school for a half day and lovingly dealt with you, told you never to steal again and impressed on you the fact that it was wrong to steal a pin? The next day you went to school and the temptation never came again.

That is the atmosphere there must have been about Jesus Christ, 'in all points tempted like as we are, yet without sin'.

People need to play together. As you do so you get natural points of contact. It is a good index into people's lives to see how well they play.

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## ...a great human can....be at home in a king's palace or in a coolie's hut.

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God expects us to use our own human ability, all the cumulative experience of the past. When I began to do personal work I did not know men. I was the product of a mould, of a stereotyped education—four years in a church college and three in a conservative theological seminary. I was a flat failure until I read F B Meyer.<sup>1</sup> I went to England to see him, because he knew men, and said, 'What is the matter with my preaching?'

He said, 'Your problem is an easy one. Tell people on Sunday what they have told you on weekdays.'

When it comes to diversity of gifts<sup>2</sup>, personal work is not mentioned. Everybody is supposed to do it. Individual work, propagating the gospel of Jesus Christ, is the essence of Christianity. He began with twelve ordinary men.

We must take time to listen to God, and we must be



Frank Buchman (right) addressing a meeting in the 1930s

absolutely real; then we will express ourselves in the lives of all sorts of people. If I want to win a hostler, I must know something about horses. If I want to win the president of a government, I have got to have that ease of manner, that nonchalance, that freedom from restraint that gives me my point of contact with him. Any person who is a great human can go anywhere. He can be at home in a king's palace or in a coolie's hut.

The greatest need in the church today is the 'how'—*how* to do a thing. We inspire people Sunday after Sunday, but do not show these Christians how to work. If we teach people how, they will begin to learn the romance of Christian living.

When you have had an influential man or woman decide for Christ, did you within a week take them out and show them how to win another person? You invited them to a service, a prayer group, a Bible class. All these things are like food; but work is exercise. You show your person by actual living demonstration. It is the peripatetic school. I would rather have a group of people around me see me work than hear me speak. When the two of us go out to meet a difficult man we first pray for him; then we go out together; then we follow him through.

One question put to me is, 'Do you judge a man?' This answer came to me: Do we think of a surgeon as a butcher, or as one who uses the knife for the good he can do? We are sometimes not willing to apply some principles of surgery in our soul analysis. In the dilettante stage I objected to having people talk about personal matters. I was not willing to be a fool for Christ's sake, to give myself with that abandon. The

person who is not willing to give himself has something to hide. There is a spare room there that needs to be cleaned out.

A physician will say, 'When did you do so-and-so?' Is that taking undue advantage of a person? A true physician is not a detective. He has only one concern, and that is to heal the patient. He knows certain things are necessary to cure him. He will watch, be prudent and bide his time. The soul physician knows that when the time comes the cure will be wrought.

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## If we teach people how they will begin to learn the romance of Christian living.

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How do men reveal themselves? The relation between heart, face and bearing is an interesting study. After a while a man will be constantly studying men. He will get reactions. He will watch whether a person is at ease. Some men exude an unwholesome atmosphere. Instinct tells you at once to shrink from them. Women's instincts are surer than men's and more developed. It is interesting to get the judgement of a woman.

People reveal themselves by their inefficiency, and by forced activity. They do a number of things to cover up inefficiency. 'An empty barrel rattles.' They will have paper-made plans but do not produce.

People reveal themselves by their criticisms. A person may be absolutely just in his criticism. It may, however, be an index of his own need. Men reveal themselves quite as much by their refusals and their silences as by what they say. They will try to throw dust in your eyes when they begin to feel that you are on their track. They also reveal themselves by their violent antipathies. 'Wherein thou judgest another thou condemnest thyself.'<sup>23</sup>

A man reveals himself by his enemies, by the people who oppose him. Christ revealed Himself by His enemies. He attacked them on the very thing that was their sore point, so they separated themselves from Him.

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## That is why a confessing Christian becomes a propagating Christian.

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Who is the person we go to when we are in spiritual darkness, whom we trust with our deepest secrets? The person who can help us is one who has had like temptations with us but has won the victory. You will say to yourself, 'That person understands me and my need; he knows exactly the struggle I have.' That is why a confessing Christian becomes a propagating Christian. See how many people come to you naturally to talk over with you the deepest things in their lives, and see what they come to talk to you about. The essence of Christianity rests just there.

Sin is sin, and you cannot call it anything else. Our danger is that we say it is a weakness of ours, a fault or a failure.

Sometimes you have to be severe and hard. Some people are so calloused that nothing short of dynamite will work. I was praying for a coach called Pop. Just a few days before, a father came to me and said, 'My son was buried two weeks ago in Colorado. He had contracted tuberculosis because of the life of dissipation that Pop had taught him to lead.



**Frank Buchman in 1912 with students from Pennsylvania State College, where the incident with Pop took place.**

That was my boy's dying confession. I want you to do something.'

How are you to tell the truth in love to a man like that? A luminous thought came to me to go down to a certain corner and there I would find him. Sin makes cowards of us all; but as we walked along I said to him, 'I want to tell you a bold fact that has come to my notice this past week.' Then I told him about the boy who died and what his father had said about Pop's starting him in a life of shame.

He said, 'Get off that stuff.'

I said, 'I won't get off that stuff.'

That great big fellow just broke down. 'Yes,' he said, 'it's true. Buchman, you are a real friend. I have been unhappy a long time. I have been seeing a change in the lives of my football men, and I wondered if you were ever going to talk this matter over with me.'

A great many people had talk about that affair to other people; but I told him.

That very night he took ten minutes of a meeting to confess his sin before the student body. I would rather hear that man read the Psalms than any other man I know. He is a miracle. That man's influence has meant more than many preachers'. He wrote to me, 'The spirit of the old days is still going on. The booze parties have gone.' There were times when we sent six hundred to a football game and they would all be drunk. The men banded themselves together to have no licences granted to any saloon that sold liquor to any student. That was social service. That was student consciousness.

Telling the truth in love, on the basis of sin, was the thing Pop expected me to do, and it was difficult. We must be willing to use the surgeon's knife, to cut down deep to get something out. Then that person will thank you and do anything for you.

A man whom I had worked with for six months came into my office one day when I had a lot of letters to sign. What was the attitude to take? Time lies in abeyance when we are trying to win a man. When he saw how my time was taken up with this clerical work, he gave me a whole year of his services free to relieve me of office work. When we reach out of ourselves for others, other hands will do the work we cannot do ourselves.

What are the temptations that draw us aside? *Things* will be your greatest temptation, just things, just a lot of activity. We become like white mice in a cage. Our own spiritual life becomes dull because we are not expressing ourselves in

the lives of people. Things will take care of themselves if we actually personalise our job. Henry Wright of Yale says he does three hours' work in two. So will you if you sit down with a man and find out what his real need is.

While I speak the truth in love, there must be sympathy and love for the man who has fallen. We sometimes toy with the word sympathy. Intelligent, understanding sympathy is the kind that is needed. In the scheme of salvation you have to know just the process through which a man has to go. He is not ready for anything cut and dried.

You must know that 16 is the age for decision, the time for a boy to decide, when he is ready to do the big thing. Lincoln made the great venture when he saw the slave market. Remember that when a person reaches the age of 45 there is another critical stage.

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## Time lies in abeyance when we are trying to win a man.

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Think of the stages in the scheme of salvation. First, the lower stages, the groping of a soul for the light, the reaching out of hands. You have these things in the back of your mind when you prepare for an interview. After the despair, there comes the glimmering light, just that first grey streak of dawn; next the growing faith, like the grain of mustard seed.

The next stage is the Christian life begun. Then follows the laborious working out in fear and trembling. Have you realised how large a place fear plays in the life of a boy? Look back into your own life, and think of the fear you had as a boy and the fear you have now.

When I had charge of a dormitory, George was a boy of 14 who had to work for a living. We didn't get to know each other very well. After a while he wanted to know how it would feel to get drunk. He came in late and got to his room.

My first temptation was to go down and scold him. I was afraid I would lose my temper so I locked my door and didn't go down. Next morning I didn't get down to breakfast. Sometimes we are not ready to say anything to people. By ten o'clock I was ready and asked God to lead me and help me. I went down to where George worked and asked Mr Cohen if I might speak to him.

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## ...before we had finished the oysters George told me that he was in trouble.

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When George came he flushed straight to the hair. I asked him if he cared to have lunch with me. We went to Whitney's, a nice place. He liked oysters, fish and ice cream, not a very wholesome meal for a boy; but before we had finished the oysters George told me that he was in trouble.

'It didn't cost much to get drunk,' he said, 'just twenty cents. I got drunk. Do you still teach that Sunday School class?'

I said very little during the meal. I let him do it all. George became a great help to me. We often try too many warnings. Have you the courage to wait with difficult people? ■

<sup>1</sup>FB Meyer, English Congregational minister, author of 'The Secret of Guidance' (Bethany House Publishers).

<sup>2</sup>1 Corinthians 12 v4.

<sup>3</sup>Romans 2 v1.

# TETHERED NO LONGER

by Roger Watson

FOR MOST OF MY LIFE I assumed that religion was for cranks who had no idea about the political and economic realities of life. While some of my friends at university were converted to Christianity I could not see how it would solve the problems in my own life and in the world around me. I was convinced that scientific progress would cure all the ills of society. My lifestyle reflected my beliefs; it was selfish and I felt superior to those who did not share my ideas. I believed I had all the answers despite my inability to influence the events of the day for the better.

A chance encounter on a bus, with the author of a play I had seen, ultimately changed the course of my life. The encounter in itself was remarkable but the care taken by that same person to seek me out a year later, after I had moved to London, really touched me. This man was a revolutionary and what he had to say really challenged me. He told me of the miracles of change and reconciliation that were taking place between blacks and whites in parts of Africa and how former enemies were working together to build a new society. I had supported bloody revolution

## Influence

whereby the oppressed nations would find freedom. I began to get the idea that individuals could influence world events—but how? Since I was a scientist he suggested that I try a simple experiment of being guided by my conscience rather than by my convictions. All the experiment required was a few minutes of quiet reflection and I could judge the results for myself. I wrote down, as a result of that experiment, that my whole philosophy was 'to change other people without changing myself'. Very quickly I began to see that the whole basis for my way of life was wrong—me first, others last—and a deep personal change ensued.

Many of the events which followed this change took a great deal of courage to see through. I had the conviction to pay back a considerable sum of money to the Department of Health and Social Security, with the risk of prosecution, and I owned up to misrepresenting part of my research which had been published, with the risk of losing my doctorate. It was at these points where I most needed courage that I discovered a faith. The strength to carry out some of my new-found convictions came from a source previously unknown to me. I began to realise that God had a plan, worked out in the most intricate detail, for the rest of my life. Recently I have learned how much easier it is to be the first person to put things right in a conflict. My inability to carry out my research and overcome some of the difficulties I faced at work completely evaporated after I apologised to someone from whom I had been deeply divided for my ill-feeling—even though I felt I was right on the points in dispute.

This change in my life has gone far beyond the personal level. Indeed, if I did not see the relevance of my faith to the situations I encounter daily, it would quickly lose its sparkle. My wife also found a faith and we soon decided to be



Roger and Debbie Watson

married rather than just live together. There is nothing radical about living together, you are both tethered by the old ways you bring in to the relationship.

A commitment, together, deliberately to seek and follow God's plan for our marriage has liberated us and shown us how to bear the responsibility of being one of the 'cornerstones of society'. Our joint commitment has helped us to care about the deep things which divide some of our friends and family. We have learned that the same things—greed, selfishness, lust and envy—lead to hatred and division in society and that as we find the cure to these in our own lives and share this with others we are playing our part in healing the wounds of the past. ■

## LATE NIGHT INSIGHT

DAVE WAS A POLISH JEW who had been taken to Moscow for training after Russia invaded Poland in 1939. Later, in the West, he had been directed to work as a docker, even though he was a trained economist. His talent for taking a grievance real or imagined and promoting it into a strike was legendary.

Without hesitation he could present the Marxist solution to every problem on the national or international scale. His wife was far from impressed with the way he lived. She had left him, taking their two daughters with her. She found his excessive drinking intolerable.

Jim, the son of a Protestant Orange Lodge member who had emigrated from Belfast, also worked on the docks. He had found freedom from his hatred and bigotry towards Catholics. The sham of his stance as a nominal Presbyterian was replaced by a real faith when he returned certain articles he had pilfered on the docks to their rightful owners. It also resulted in a new unity and purpose with his wife. Jim's union was being used at that time as a political football by the Communists and anti-Communists, and both used hatred and violence in a way which left little to choose between them. Jim saw the need to help his trade union to return to representing the interests of its members.

Jim knew Dave was missing the cooked meals his wife had provided, and used this as a reason to invite Dave to an

evening meal at his own home. Dave was attracted by the offer. He was also intrigued by the change in Jim. Jim and his wife gave careful thought to the meal they provided. I was invited to join them.

Following the meal the discussion ranged far and wide until well after midnight. There appeared to be no openness to new concepts in Dave's Marxist arguments. He was obviously a very bitter man. Towards the end of the evening it became clear that the fact that over one hundred of his family had been killed in the concentration camps was the main source of his bitterness. Up until this point I had been doing more listening than talking. I said, 'Dave, I too have been bitter for far less reason than you have, but it was just as real to me. A week ago some of my friends helped me to face my bitterness and God has taken it completely out of my heart and life. I appreciate that this may be outside your experience but it does not mean that the same thing could not happen to you. My friends helped cure my bitterness; your friends have so far used your bitterness.' For the first time that night he was silent.

I heard later he had stopped his excessive drinking and that his wife and children had returned home. Dave never became a candidate for sainthood, but no longer was his voice heard exploiting genuine grievances for political ends.

**Russell David**

*HS ADDISON reviews 'No Human Affair' by Rodney Usher-Wilson:*

## NO HUMAN AFFAIR

'NO HUMAN AFFAIR' was written by a Church of England clergyman who did faithful service in many lands. It was completed shortly before his death last year, and may thus be regarded as the mature testament of a man who loved Paul and the Christ whom he served, and who shared to the full Paul's faith and commitment.

In his first sentence the author asks, 'why do we need another work on Paul of Tarsus?' 'The answer,' he replies, 'lies in the urgent need, today, for the transcendental values suggested by the title of the book.' He means values which are rooted in the character and authority of a righteous God who claims, as of right, the unconditional allegiance of His children. For an essentially man-centred generation, which seeks its guidelines in the conveniently flexible standards of man himself, this is a highly relevant and challenging theme.

In pursuing it he has written a fascinating and wide-ranging book, which illuminates every aspect of Paul's life and letters. He has delved deeply into the researches of the scholars, and has come up with a veritable treasury of facts and information which will help the reader to understand the environment in which Paul lived. He explains simply and clearly the 'parables' (as he calls them) in which Paul



**St Paul, from the cover of the book**

seeks to explain the God-given truths of his faith—redemption, justification, reconciliation and adoption. Above all, he explores the secret of Paul's unflagging zeal, his inexhaustible energy, his fearless refusal to compromise—namely his undying devotion and commitment, not to an idea, but to a Person. 'For the love of Christ leaves me no choice.' No one can read the chapters in which he discusses Paul's relationship with the Living Christ without finding his devotional life enriched, his faith fortified, and his commitment confirmed. Among the many thought-provoking paradoxes in which Paul's life abounds, the author points in particular to the fact that, while 'the history of Europe and America for two thousand years and perhaps for all time was determined by Paul's missionary journeys and writing', (the judgement is that of the formidable Dean Inge of St Paul's) 'it is doubtful if Paul ever looked beyond the first century. He expected Jesus to return quickly'—as did all first-century Christians.

This book could hardly have come at a more opportune moment. The materialist ideology of Marxist Communism is manifestly bankrupt. The humanist philosophies which have provided the democratic peoples of the West with an easy alternative have lost their credibility. Our urgent need is for an inspired faith in a living God which can fill the moral and spiritual vacuum and offer an effective answer to the galloping materialism which is carrying us to violence and destruction. The faith proclaimed by Paul meets that need; and Mr Usher-Wilson has presented it in an intelligible and compelling way. The reader who studies this book with care will be richly rewarded.

*'No Human Affair' by Rodney Usher-Wilson is available in the US, from MRA Books, 15 Rio Vista Lane, Richmond, VA 23226, paperback price \$6.95, with postage \$7.70. In the UK, order from Grosvenor Books, 54 Lyford Road, London SW18 3JJ, price £6.50, with postage £7.00.*

## CAUX 1985

The international Moral Re-Armament conference in Caux, Switzerland, will take place from 13 July to 1 September. The theme is:

### HOPE IN A WORLD OF TENSION

*Invitations and details of the programme are available from Caux Secretary, 12 Palace Street, London SW1E 5JF.*

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