

FRANK BUCHMAN WAS BORN A HUNDRED YEARS AGO, on June 4 1878.

The world has seen vast changes during the last hundred years. But they will seem small compared to the changes in the next hundred.

The environment and the world's dwindling resources, racial conflict, the rich-poor gap and the population explosion are some of the issues that will confront us and demand an answer.

Many learnt from Buchman how to live relevantly in an age of upheaval, revolution, war and clashing ideologies.

Here are some who never knew him, but who have committed themselves to the task he undertook.

ON TO THE NEXT HUNDRED YEARS

Lawyer

After two years with a private law firm in Washington, DC, ARTHUR WILMARTH has been for seven months with a London firm of solicitors under an international legal exchange programme.



THE WORLD'S DEMOCRACIES face a crisis equal to that of 1938, when the programme of Moral Re-Armament was launched. Recent tragedies throughout the world bear witness to the determination of men who are dedicated to spread hatred and class war and to destroy moral and spiritual values.

It is clear that the complacent selfishness of western society cannot save democracy, and only the radical personal change advocated by Frank Buchman can give individuals the faith necessary to meet the totalitarian challenge.

He emphasised that national change and global change depend upon the personal rebirth of individuals.

Nearly three years ago I met the programme of Moral Re-Armament. During the past months I have become well acquainted with its work in London.

These experiences have caused me to admit and repent where I have been selfish, arrogant, unfeeling and dishonest, and to seek a change of heart through listening in quiet for guidance.

Most of all, I have experienced the power of 'honest apology'. On one occasion I had the thought to apologise after a bitter argument with a colleague—though it went right against the grain to do so. The result was that a crumbling friendship was preserved and strengthened.

As a lawyer I need to apply the principles of MRA to my professional as well as my private life, because, as the Watergate scandal demonstrated, the temptations for greed and dishonesty are great in the practice of law.

As an American I want to help my country toward an unselfish and God-inspired view of its proper role in the world.

Frank Buchman's challenge for each one of us is to begin with personal change and to seek ways to bring that change to our communities and nations.

Farmers



CHRIS and ANNE EVANS farm in Worcestershire. They were married last September. BUCHMAN HAS NOT LEFT US with a formula for solving the world's problems, but the belief that 'before a God-led unity every last problem will be solved'.

We want to take that on as a challenge, not just a subject for analysis. It means that the most relevant thing we can do is to work to create that God-led unity, at home, on our farm, and among those who make agricultural policy.

It is a calling far beyond our capability. But we believe that if enough people accept it, each in their own way, our biggest problems will be solved.

Housewife

JUDY LEAN lives in Hackney, East London. Her husband, Geoffrey, is a journalist.

ONE DAY LAST WEEK my husband was told that he was likely to be made redundant, and we arrived home to find that the house had been burgled! The day after, during repairs to the house, my husband put his foot through the ceiling! It was, naturally, one of the less merry moments of our lives.

I resisted Frank Buchman's ideas for years in my teens, though in the back of my mind I knew they were right.

I suppose the faith, the strength I have learned since I did give my life to God should have been firm enough last week to stop us worrying too much about our future. But though we did, in the midst of it all we were convinced that God could guide us as to what we could do, and that even though things might not turn out right for us, He still had a satisfying purpose for us in the years ahead.

NEW WORLD NEWS

Vol 26 No 36 3 June 1978 7p

Educator



TEAME MEBRAHTU was head of the Education Department of Asmara University and is now at Bristol University.

I HAVE SPENT TWO YEARS studying concepts of national development. My interest in this uncharted field of study, and my wish to build a just and humane world order, has led me to examine the experts' theories in a wide variety of disciplines.

To my dismay, the concepts of development propagated by economists, political scientists and sociologists leave much to be desired. And we educators have not even troubled to work out our own concepts.

I have come to the conclusion that the missing link in the development puzzle lies in the hitherto-neglected moral and spiritual perspective.

This means the perspective of a world order where right rules over might, where people—irrespective of their colour—come before considerations of their 'strategic significance', where national and international leaders give a sane leadership, and where caring and sharing replaces exploitation.

The significance of this perspective is emphasised by the staggering amount of money spent on arms, especially by nations that have not yet found the way to fill the empty stomachs of their citizens.

And also by the billions of pounds which could have been used for development were they not wasted through bribery, pilfering and other forms of corruption at national and international level.

Such an examination of national development will be a step in the right direction in our sad, sad world. It may have an immense impact. It will only happen as we ourselves participate in making Frank Buchman's vision a reality.



Tithetarn Methodist Church

SEVENTY YEARS AGO in this place God Himself decisively intervened in a man's life. It was such a powerful intervention, and it so flooded Frank Buchman's heart and will, that from that moment he lived with the belief that the same experience was available for anyone and everyone. And if for men, why not for nations?

He described it as 'a revolution of the Cross of Christ'. 'The outstretched arms of Christ,' he said, 'are for everyone.' Because the miracle went so deep it was universal.

He believed, too, that miracles should be normal in any church on a Sunday morning. Often he quoted to us Acts 2:47, 'There were added to the church daily such as were being saved.' Of the Church itself he said, 'I believe in it with all my heart, the Church aflame, on fire with revolution.'

From that day on he was clear that there is a power available to change the world, to equip nations with new motives; that the ordinary man and woman has a key part, the leader has a key part, the child has a key part. Families, he believed, have a supreme part. People are meant to be victors, not victims.

Fresh fish

He faced problems, but he was even more interested in answers. 'When I was at school,' he said, 'we thought the best arithmetic book was the one that had the answers to the exercises at the end. God is like that. He has the answers.'

He offered us who met him the promise of an answer that worked in our own lives. And he set us on fire with the idea that we had a part in bringing a working answer to the world. He stirred our sense of adventure. The first time I saw him, with other students from Oxford, he said to us, 'Your job is to win and change the most difficult man in your college.' I could instantly see that man, and half a dozen mendid experience miracles in that college in the next months. I had seen an unexplained miracle of change in one of my best friends. This man could not make me drunk but I could not keep him sober. Something had happened to him. I had to find out what.

When he left this church Frank Buchman decided to put things right with six men, former colleagues, against whom he had—with some reason—borne ill-will. He wrote six costly letters of apology. But he also became a bitterness-free man. From that moment hate had no place in his life. His passion was to bring an answer that would

LOOKING FRESHLY AT THE Rev Roland Wilson speaking at a thanksgiving

free and unite the world. A young man who walked round Derwentwater with him, and whose life was in disarray, found on that very day an experience of change which put his future on a new course. 'Fresh fish for breakfast,' Frank Buchman used to say. 'A fisherman would not get far if he came home and said that several fish were interested, some were influenced, but none were caught.'

In this age, the causes on which people feel and fight most passionately so often split and fragment mankind. They even divide men's own hearts. Often they splinter our homes. Frank Buchman's Keswick experience revealed a secret. When the passion to remedy some evil, or change some system, is washed clean of self-assertion and bitterness and revenge and blame, it unites people instead of dividing them. 'Division,' Buchman said years later, 'is the work of human pride, hate, lust, fear, greed. It is the trade-mark of materialism. Union is the grace of rebirth. We have lost the art of uniting because we have forgotten the secret of change and rebirth.'

He understandably ran into opposition from those who rejected a change in them-

Roland Wilson was Secretary of MRA's legal body in Britain from 1938 to 1971. He worked closely with Frank Buchman.

This is the text of an address to be given tomorrow.

selves and wanted to propagate division. 'If you join in this crusade,' he said, 'you will get the way of the Cross. It was like a dagger through my heart when I was first attacked. I suffered. But if you are a real revolutionary, you always maintain perspective, no matter what people say about you. Stones of criticism are so bracing—they just set you up for the day.'

In one country he was publicly attacked because his work drew wide publicity. People implied that publicity was self-sought. He pointed out that the Gospel means 'good news—front-page news'. If the good news was kept away from people they might sit back comfortably in their defeat and be deprived of healing for their lives.

Seventeen years ago Frank Buchman joined the heavenly company. But an earthly company, who share his experience, are working and growing and marching across the world, many of them in lands he never visited. Some of them are behind prison bars. Some are in tropical villages, or in northern snows. Some of them from several

lands are here this morning. You can read the history of new comradeship brought to birth between nations and between races. The healing spirit which flowed through one man in this building is pulsing widely through the bloodstream of the world. It is re-motivating leaders and led, and giving them fresh hope so that they plan for victory. This result is not the mark of Buchman's skills or success. It is the mark of obedience. When someone suggested to him he might feel happy about what had been achieved, his reply was, 'I have been wonderfully led.' But to be led a man must know and obey his leader.

June 4, Frank Buchman's birthday, often fell at Whitsun, the festival of the Holy Spirit. Sometimes great assemblies met with him in various lands. At other times he shared the home life of some family. But wherever he was he loved and listened to the Holy Spirit of God and taught others to tune in to Him. To the beginner, experimenting with listening for the first time, the Holy Spirit might be like our modern radar, a source of warning or direction. To the more mature, a constant and supremely wise and caring friend. To the child the Spirit was an adventurous tutor. He was the adviser and illuminator of statesmen, and the ever-present light and power of God to all in need, the rightful possession of the ordinary man.

When radio first became popular Frank Buchman's thought was, 'Why not a spiritual radio in every home?' But he emphasised that the receiving set had to be in order, all the contacts clean. He called this two-way prayer. To us at Oxford, sometimes wise in our conceits, he sought to make it specially simple. 'PRAY,' he said, 'Powerful Radiograms Always Yours.' I forgot much at Oxford, but I remembered that.

Lights, wheels and God

Not to listen to that voice was to him subnormal. Indeed he once described it as recklessly selfish, particularly for men responsible for countries. The inner listening ear he saw as the instrument for connecting the power cables of God with the human mind and will. With God there was never any power shortage.

And, most important, people who would listen to no one else might, and often did, listen to that inner voice without loss of face. Frank Buchman's prescription for re-fashioning society was the combined wisdom of God and man.

His truth touched and fitted the Buddhist, the Hindu, the follower of Islam, the Jew, the intellectual who felt he could not be-

TRUTH HE STOOD FOR

service at Tithebarn Church, Keswick.

lieve, the man or woman who talked too much, or who would not heed wife, husband or children, the politician who made pronouncements—all could listen. And history could—and often did and does—change. 'Here,' Buchman said, 'in this philosophy is lasting peace, and only here. It is the peace that is born out of God-control. I need not remind you,' he adds, 'that God-control means asking for guidance.'

Frank Buchman was an American, and he had the great-hearted genius of America. Good news was given to be shared with the world. Two of his friends were Henry Ford and Thomas Edison. They were kindred spirits. Henry Ford wanted to put the world on wheels, so that the ordinary man could move and communicate. Frank Buchman saw every man and every woman moving into touch with the living God, and through Him with each other. Edison started with his invention of one electric light bulb, and aimed to light up the whole earth. Frank Buchman saw the minds and homes of all men illuminated by the light of God's Holy Spirit. 'He will teach us,' he said, 'how to think and live.'

A further truth he constantly proclaimed. Men must themselves be fit for the new world they wanted to build. Crooked people could not produce a straight society. Men and women who refused to say 'no' to the dictatorship of their own desires could never market real freedom to the oppressed. A man who exploited his wife or another woman could never cure the exploitation in a people or a nation. Men whose programme of change had hate at the heart of it would miss the magic of what hate-free men could do for the world.

The ingredients of God's will for men are absolute honesty, purity, unselfishness and love, the standards of life and thought which he described as 'the heritage of the responsible family of mankind'. These are not harsh or out-of-date rules, but a lasting and liberating answer to all who say 'yes' to them, and they are to be applied personally and nationally.

Stronger dose

When my wife and I were in Sydney, Australia, we went to see that old warrior Cardinal Gilroy. As always, he was eager for news of Frank Buchman's work around the world. We told him of the infinitely varied men and women being enlisted. Then he said, 'Ah, but you have those four absolute standards! They are the great unity. They are the uniting factor.'

Thousands have found, and are still finding, that honesty, for example, has rolled

away their burden. It has ended strain and let in light. It transforms business and industrial relationships. Purity cures the tyranny of desire, liberates the mind, increases men's and women's stature, and brings joy and stability to homes. The children respect it when they see it. A father and mother freely living with that standard can speak with authority to son and daughter. 'My strength is as the strength of ten because my heart is pure.' Absolute unselfishness challenges the grab and greed in us. But Frank Buchman also saw it as changing life's central aim and motive. 'What are you living for? What is your nation living for?' were his questions to us. 'Selfish men and selfish nations,' he said, 'can drag the world to total disaster. I saw that when I obeyed God, miracles happened. When man obeys, God acts; when man changes, nations change.'

Love was the steady resolve to hold men and women to their highest destiny. It was a passion for souls. Speaking to his own countrymen, and through them to the world, he said, 'My deep personal wish is to have every American free under the direction of God to fight for America; so to fight that America really be free, free from the tyranny of sin,

He believed passionately that God could and would change the furniture of a man's soul and equally give a country a new direction and purpose.

under God's direction, the unseen but ever-present power. I wish this no less deeply for everyone in every nation. I don't want our sons to go about without an answer. It only enslaves them. We must have a faith that creates the right revolution. It needs this stronger dose—"the blood of Jesus Christ cleanses us from all sin". That is the discovery everyone is looking for. That is the answer.'

I knew Frank Buchman for the last 32 years of his life. Two qualities struck me the day I met him. He believed passionately that God could and would change the furniture of a man's soul and equally give a country a new direction and purpose. He also intended to go marching fearlessly forward whether I marched with him or not.

Twenty-five years later, when his work had vastly expanded, I found myself one day giving him a glowing account of the response of thousands of people at some meetings. He was silent for a moment. Then he said, 'Yes, that is good reconnaissance work. But never forget that the foundation of our work was laid when I devoted seven



Frank Buchman

years to win and train a dozen men.' Then he added, 'Have you given a faith to your wife?'

The last time I saw him was shortly before his death. He was blind, and too frail to rise from his chair. But he spoke with conviction to my wife and me about the destiny of this country which he loved, and the promise that if we were faithful, Christ's power could purify Britain and raise a new quality of leadership to serve the world. Then he said, 'Will you get on your knees? I can't any more.' Again and again he repeated a single prayer, 'All I have I give to Jesus, I surrender all.' Perhaps six times he said it, fervently. Then he said goodbye.

He lived ahead of his time—in the dimension of what he felt God wanted for us and our nations. He was far-seeing. Often he quoted Walt Whitman, 'All the past we leave behind, we take up the task eternal!'

The doorway

I am glad that across the world many and varied people, including myself, are being stimulated at this centenary of his birth to look freshly not just at the man but at the truth he stood for. The men and women of Moral Re-Armament have been my comrades for 49 years. It is a good time for us to take stock. Is the so-called modern world going to change us, in our living and our thinking? Or are we as supremely dedicated as Frank Buchman was to bring the total newness of the Holy Spirit of God to the modern world? Have we his unfaltering faith in our message? Are Christ's absolute standards like sharp swords to us in the battle against evil and for good—in ourselves and in our nations? Do we say 'yes' to a fresh-born destiny for today as he said 'yes' to it in this place 70 years ago? Do we give God enough time every early morning to speak and illuminate us on every task and issue?

Evil multiplies. Standards slip. Violence deeply disturbs people. But the devil's supreme deception would be to persuade us that ordinary people everywhere are less hungry for God's answer, and we less able to offer it. Only it must be the full answer, the fearless answer, the answer dictated from above, the answer for everyone. And it starts with the passion for souls, all souls, the normality of winning the next person to a transforming miracle. Changed lives remain the material of the new world. And costly decision, daily renewed, remains the doorway.

Monks gather

ON EVERY CONTINENT conferences and other events will take place over the June 4 weekend.

The President of Germany, Walter Scheel, is sponsoring an International Assembly at Freudenstadt in the Black Forest—'recalling the contribution of MRA to the reconciliation of the nations of Europe in the first years after the war,' his office writes.

From Burma, U Narada, former Secretary of the Presiding Abbots' Association of Burma, writes, 'I will gather a hundred monks on June 4 for a day of celebration and prayer'. And in Hong Kong a distinguished headmistress, Katie Woo, who first met Buchman over 50 years ago, is giving a dinner for a hundred guests.

In Melbourne, Australia, a conference will look at Frank Buchman's concept of 'A new pattern of democracy, designed by God and worked by everyone'.

In London there will be a day-long assembly at the Westminster Theatre. 'Trade unionists, housewives, young people and others will give their vision of the society they want to fashion and what they are doing about it,' states the invitation.

While in Buchman's home town, Allentown, Pennsylvania, where the past year has been designated 'Frank Buchman Centennial Year', there will be a ceremony to mark the occasion.

Frank Buchman As I Knew Him

by H W (Bunny) Austin

Price: 75p p&p 20p

The Revolutionary Path

A collection of Frank Buchman's speeches

Price: 50p p&p 20p

Also available in Welsh and German

from Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

The 'Christian World' wrote about 'Sentenced to Life', the play at the Westminster Theatre:

It is a moving, incisive, witty and provocative parable that speaks with great clarity to those who have ears to hear.

Man and Structures

by Jens Wilhelmsen

Price: £1.00 p&p 20p

from Grosvenor Books, 54 Lyford Road, London SW18 3JJ.

Minister thrilled

GIBSON MAGARAMOMBE, the Joint Minister for Education, Health and Social Welfare in the Interim Government of Rhodesia, attended a conference on the future of education, held at the new Moral Re-Armament centre at Coolmoreen, Gwelo, last weekend.

Among the problems dealt with were the aspirations and fears for the future of education as the country moves into the coming change-over; the need to broaden the base of education across the colour line; the need for many new teachers, and for the whites to share the privileges in education which they have so far enjoyed.

The *Bulawayo Chronicle*, reporting on the conference, quoted the Minister's address: 'I am thrilled to see how you are tackling the problems. These few hours have been

inspiring to me as a politician and as a Christian.

'You are committed not to condone or to condemn evils, but to finding God's guidance to see how these problems can be put right.

'Any country without moral standards is built on very shaky ground.'

Also attending the conference were headmasters and teachers from Salisbury, Bulawayo, Gwelo and Selukwe. They included Patrick Brett, Principal of the Gwelo Teacher Training College; and Luke Khumalo, headmaster of Tegwani School near Bulawayo, from which over 400 pupils were recently abducted into Botswana, and later returned.

Professor Eva Ricketts came from Natal to take part in the sessions. She has recently retired from the chair of Dietetics and Home Economics at the University of Natal, and described how she had created 'the first multi-racial department in a white university in South Africa'.

Robot-free book

FROM TROMSO in the Arctic North to Kristiansand on Norway's southern tip, newspapers have been giving prominent coverage to Jens J Wilhelmsen's book *Man and Structures*, which appeared in Norwegian in March.

'All the social systems have proved to have their flaws,' writes Wilhelmsen in his foreword to the book. 'Far-reaching structural changes are needed in all camps. But what about man himself?' This is the question his book explores, and he suggests some original ideas on the way forward.

The socialist paper of Kristiansand gave the whole back page to a write-up on Wilhelmsen and the book. 'The book is refreshingly free from the robot radicalism which we find so often in today's flood of ideological propaganda,' wrote their reviewer. 'You get the definite impression that the author represents ideas on the march.'

One of Norway's provincial papers used a part of the book's conclusion as its editorial. In 12 cities there have been actions, lectures or meetings in connection with the launching of the book.



A CONFERENCE on 'transforming our thinking and living' drew 350 people to Orleans recently, as the regional newspapers tell (above). It was part of the continuing action of men in French public life and ordinary citizens to unite the country, above conflict between Left and Right, in tackling what is morally wrong.

One ambassador recalled the French philosopher Gabriel Marcel's phrase that MRA is concerned with individuals and with global issues, and said, 'I know of no other movement in which there is a part for everyone and is also so important in world affairs'.