

THE MESSAGE OF
FRANK BUCHMAN

A Study of "Remaking the World"

by

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FOREWORD

THIS LITTLE BOOK has grown out of the *Approach to "Remaking the World"*, which was the result of a joint effort by myself and friends of the teaching profession in the summer of 1948.

A paragraph from the foreword to the *Approach* is still relevant as indicating the main lines along which this study was made: "As we read through Frank Buchman's speeches, viewing them in somewhat the same way as a professional historian might view the collected speeches of some other great world figure (for these speeches represent history *in the making*), certain key themes emerged. The clue to these was often to be found in those phrases or ideas which Frank Buchman most frequently expresses. These themes we followed up, co-ordinating the various quotations which applied to each one, until we found ourselves with a pattern of thought, an ideology. Others may be interested in following out other themes: but the conclusions to which we were led seemed to us significant, and we are here making them available in a form which may be useful to others."

I suggested then that a better study would grow as a result of "trying out" the *Approach* as a course for either individuals or groups. Since then, it has been so tried out in a number of courses throughout Britain, whereby many people have grasped in a fresh way the great truths of *Remaking the World*, and it has been through this practical experience and the contributions of many people that the present study has grown. The high value of group study of *Remaking the World* has also been demonstrated in this way many times over. Such study, indeed, should form part of the minimum equipment for every responsible person in this ideological age.

It remains as true as ever that *Remaking the World* is an in-

exhaustible mine from which spiritual riches may be quarried. No more than the *Approach* does this study attempt to give a final statement of these truths; nor does it set out to be a substitute for personal study of the book itself.

At best it is hoped to provide a stimulus—whether for the statesman or the ordinary man—to return constantly to *Remaking the World*. It is in the full speeches of Frank Buchman that we can best find that authentic expression for our own age of the inspiration which we all so badly need.

Greenwich, November, 1950

R. C. M.

NOTE

Reference to pages without mention of the source are invariably to pages in the American edition of Remaking the World, by Frank N. D. Buchman (Robert M. McBride \$3.00).

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Chapter One

CHANGE AND PROGRESS

AFTER LONG AGES men evolved that type of society which we call civilisation, some six thousand years ago. Since then, history has been a record of the rise and fall of civilisations: those of Egypt, Greece and Rome, ancient China, and others.

In every known case, the decline of a civilisation has been marked by inter-state and class war, moral decadence and disunity. Attempts have been made to avert this decline by forming international leagues and by the establishment of "totalitarian" empires, but these have never done more than postpone the ultimate collapse.

All these symptoms of decline are evident in the case of civilisation today. Are the nations of today also destined to "follow their historic road to violence and destruction"? (76) "Is it to be God's light of a new day for Europe and the world; or is it to be the fading light of a doomed civilisation? The world faces this historic choice." (107)

The crisis today differs from that of previous ages in three ways:

(i) Since Western civilisation has spread over the entire world, permeating or overlaying all other civilisations, its collapse would affect the whole of mankind. Not Western civilisation only, but civilisation itself "is at stake." (150)

(ii) The scientific discoveries and mechanical inventions of our era have placed such colossal powers of destruction in our hands, that we are faced with the threat of blowing ourselves straight into a Dark Age, without even the preliminary of a long-drawn decline. "The art of destruction is beginning to outpace the art of living. . . . As . . . the great Oxford philosopher, Dr. Streeter, said, 'A race that has grown up intellectually must

grow up morally or perish.' Today we have reached the parting of the ways. Civilisation, man-controlled, is faced with collapse." (151)

(iii) For the first time in history, ideologies based on a godless materialism are bidding for world domination. Their success would make decadence and disaster only more certain, since the way of life which they present offers no future to mankind.

We are faced today with three possibilities:

(i) A renewed outbreak of international war, aggravated by class warfare on a gigantic scale, which (with or without atomic bombs) might send us straight into a new Dark Age, or might even bring about the annihilation of the human race.

(ii) A long-drawn decline marked by the establishment of a world "totalitarian" empire.

(iii) The coming of an entirely new type of world society, the next stage beyond that of civilisation.

For there is an alternative to decline or collapse: it is the alternative of *change*. Besides the forces which make for decadence, decline and collapse, there are those which make for growth, progress and evolution.

Behind history there is a Power, whose purpose is working itself out towards an ultimate aim. This is no impersonal process of history, but a personal God whose plan for mankind is revealed through history. Man's wilfulness and sin have obscured God's plan for the world, but in spite of these distortions it can still be discerned.

Chapter Two

THE WAR OF IDEAS

I. HISTORICAL MATERIALISM

THE VISION of a better type of society has often haunted the minds of men. The Hebrew prophets and the Early Church expressed this vision in terms of a change to some new order of society where peace and justice would reign. World change was thought of primarily as a spiritual revolution, involving a change of heart on the part of men.

These visions of a new order have always tended to take a materialistic form. Down the ages poverty has been generally accepted as the lot of the majority of mankind, but it was hoped that, with the eventual reign of justice on earth, want would disappear. The coming of the machine at the end of the eighteenth century seemed to make a world of abundance more than a distant dream. The industrial worker was no longer as ready as in the past to accept poverty and social inequality.

Dreams of a new age had originally been fostered by the Church. But in the crisis of the Industrial Revolution, no Christian ideology of social change capable of winning the allegiance of the masses was proclaimed. Instead it was Marxism which made headway as a social ideology.

The key to "historical materialism" is a belief in progress towards a perfected social order. Marx claimed to present a scientific analysis of history, in which he demonstrated how one social order gave place to another. Each social order was presided over by a dominant class, which tried to maintain both its own existence and that of the social order on which it depended. In so doing, the dominant class was in continual conflict with

an oppressed and exploited class; this latter, however, was destined—according to the normal process of history—eventually to overthrow the dominant class and take over its position, while establishing a new order of society on the ruins of the old.

This is what Marx means in the opening sentences of the *Communist Manifesto*:

“The history of all hitherto existing society is the history of class struggles. Freeman and slave, patrician and plebeian, lord and serf, guildmaster and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open, fight, a fight that each time ended, either in a revolutionary reconstruction of society at large, or in the common ruin of the contending classes.”

Writing during the early Industrial Era, Marx asserted that the working class or “proletariat” represented the exploited element in “capitalist” society, and that before long it would overthrow the dominant class, the “bourgeoisie”. In so doing it would establish a new social order, which would be the final form of human society—the classless society based on social justice.

Marx arrived at this conclusion by applying the “dialectical” method of reasoning to the process of history. In “dialectical” reasoning an idea is opposed by its contrary, and the clash of these two opposed ideas leads to a conclusion which combines the elements of truth in both of them. So (he argued) in the class-struggle. The bourgeoisie represented a small class who owned everything, the proletariat a large class who owned nothing. Out of the clash of these two classes a new type of society would emerge, combining elements of the two previous classes: a type of society in which everyone owned everything. Since society would have ceased to be divided into haves and have-nots, no further division into classes would be possible, and the ultimate stage of society would have been reached.

This doctrine is known as “dialectical materialism”, because

Marx claimed that only matter is real, and that the movement of history is not due to men's *ideas*, but to the material environment and conditions in which man lives. As the material environment changes through changes in modes of production (the result, for example, of technical invention), so men's ideas change, since these ideas reflect the changes in the material organisation of their way of life. In spite of this view, Marx implies that the material environment does not exert a pressure on men *blindly*, but that the dialectical process endows history with *purpose*

"It is this doctrine of a dialectical as distinguished from a mechanical materialism [says Canon Streeter, in *The God Who Speaks* (p. 5)] that gives to Communism a basis in cosmic theory, and thus enables it to become, in effect, a religion to millions of its adherents. Materialism asserts that nothing but matter is ultimately real, and that all things are determined by the original constitution of matter. But if the evolution of matter is conceived of in purely mechanistic terms, the resultant process must be without plan, without purpose and without direction; the Universe and all things in it are one gigantic accident. Dialectical materialism asserts the contrary. It asserts that the character of the Universe is such that all things, whether in inanimate nature or in the evolution of human history, move in accordance with a certain rhythm or law to which the name of "dialectical" is given. This dialectical rhythm is of such a nature that it necessarily results in progress—the conflict of opposites leading to a new and higher synthesis. Human history moves in accordance with this rhythm. It follows, therefore, that the individual by whose mind this law has been vitally apprehended *can cooperate with the cosmic process* and become a conscious instrument in the realization of man's highest destiny."

II. MORAL RE-ARMAMENT—THE SUPERIOR IDEOLOGY

Marxism owes its dynamism largely to the fact that it took over many key ideas which the teaching of the Church had

made part of the mentality of the West. But it gave these ideas a materialistic interpretation. Instead of a spiritual revolution to usher in the new order of peace, justice and abundance, Marx proclaimed the inevitability of a violent revolution through the class-struggle; instead of a personal God whose purpose men should try to find and fulfil in history, Marx looked to the impersonal process of history as moving on inevitably towards the goal of world-Communism. By giving such ideas a materialistic interpretation, Marx turned them "upside down", in the same way that, in developing his dialectical approach, he turned upside down the theories of the idealistic German philosopher, Hegel. Moral Re-Armament turns these ideas right side up again.

For the Marxist, the aim is to understand the impersonal process of history, and so co-operate with history in bringing about the revolution which will usher in the classless society.

This idea of co-operating with history gives the Marxist a sense of the inevitable victory of his cause. "The wheel of history moves slowly on to the ultimate, inevitable, irrepensible goal of Communism." (Dimitrov, during his trial by the Nazis at Leipzig.)

In MRA there is the same sense of inevitability—

"Why should there be catastrophe again, when, with God, renaissance is inevitable?" (230)

"This miracle (of world-change) is undoubtedly the divinely appointed destiny of mankind." (156)

"Our destiny is to obey the guidance of God." (201)
(See also 140.)

But the sense of inevitable, ultimate victory comes from co-operating with a personal God, not with an impersonal process of history.

"The new world we all long for will not come by our own wisdom, but by obedient co-operation with God in the task of Moral Re-Armament." (131)

The object is not therefore merely to understand the process of history, but to find how to co-operate with God.

III. WEAKNESSES IN THE MARXIST CONCEPTION OF A NEW SOCIAL ORDER

Marxism is unrealistic in its approach to human nature. It aims at changing the system, in the hope that this will bring about a further change towards a new type of socially-minded man, but it fails to face adequately what is involved in bringing about this change. The thinking of Marx and Engels implies that the natural forces of goodness in human nature will be allowed full scope to operate once the institutions of bourgeois society have been destroyed through the proletarian revolution. The principle "from each according to his ability, to each according to his need," will be applied without the need for coercion. Lenin's interpretation of Marx and Engels is that people can be trained or drilled into living according to new social habits. People will acquire the habit of working "according to their ability," and of taking from society (its shops, warehouses, etc.) what they need, but no more.

As this happens, Marxism assumes that there will cease to be a need for some authority, for instance, the state, to ensure the necessary co-operation among people, and to enforce the observance of law.

"People will gradually *become accustomed* to observing the elementary rules of social life that have been known for centuries, and repeated for thousands of years in all copy-book maxims; they will become accustomed to observing them without force, without compulsion, without subordination, without the *special apparatus* for compulsion which is called the state." (Lenin: *State and Revolution*, Ch. 5.)

There will be no need for government, which under capitalism is the means whereby the dominant class holds society together in spite of its "internal contradictions". These internal

contradictions will disappear after the proletarian revolution, because there will no longer be rival classes divided against each other.

“The interference of the state power in social relations becomes superfluous in one sphere after another, and then ceases of itself. The government of persons is replaced by the administration of things and the direction of the process of production. The state is not ‘abolished’, it *withers away*.” (Engels: *Anti-Dühring*.)

In fact, Marxists, in areas such as Russia where they have been constructing their new type of society, have not succeeded in securing unity without undue compulsion by the state, nor in preventing the development of an autocratic and bureaucratic government, with its members sharply divided into a number of grades. It is maintained that this dictatorial type of government should only last during the transition phase to the full-fledged Communist society: the period of the “dictatorship of the proletariat” (that is, dictatorship by the Communist Party on behalf of the proletariat), during which the “class enemies” are liquidated, the people educated into the Communist way of life, and the new society guarded against the hostile capitalist world.

But there is no sign of any diminution of the elements of dictatorship and coercion in Soviet methods of government. The “dictatorship of the proletariat” seems to have come to stay, because Marxism does not face what is involved in changing human nature, nor in promoting that unity which springs from within rather than from external pressure. Yet,

“until we deal with human nature thoroughly and drastically on a national scale, nations must still follow their historic road to violence and destruction.” (76)

This truth is now coming to be accepted by Marxists. A typical statement to this effect was made by a leading Italian socialist:

“A change of heart is something Marxists like myself need to learn. The religious factor lies even

deeper at the root of the world's need than the economic factor." (304)

In spite of its appeal to social justice, Marxism lacks sufficient positive dynamic to achieve its ends. Though many Marxists are motivated by social idealism, the appeal in Communist propaganda is equally (if not more) to those negative forces in human nature such as fear, hate and greed. The fostering of hate through the class war has been the principal way of supplying the necessary passion or incentive for creating the Communist society. These negative forces only lead to division, but they still operate after the Communist state has been set up in Russia and elsewhere. The state then attempts to deal with disunity in large measure by using the same negative forces (such as fear) as were used in its creation. Such an attempt to cure an evil by the same forces which have created it is bound to fail.

These negative forces spring from *materialism*.

"Materialism is our great enemy. It is the chief 'ism' we have to combat and conquer. It is the mother of all the 'isms'.... Without the conquest of materialism our nations will decay from within, while we prepare to defend ourselves against attack from without. Materialism and atheism are breeding-grounds for corruption, anarchy and revolution. These have their allies in the selfishness that rules our homes, the bitterness that separates class from class, and the spirit of faction that divides a nation." (176)

Communism, based on these negative forces, is the expression of materialism.

"We have Communism and Fascism, two world forces. And where do they come from? From Materialism. . . . Materialism is Democracy's greatest enemy." (196-7)

Materialism, which is almost becoming the ideology of America and other nations (223), springs from selfishness, and "it is the selfishness of everyone that makes possible the subversive leader." (200)

The supporters of the Tsarist autocracy “helped produce the thing called Communism” (195) just as much as did the subversive leaders. When a leading industrialist said, “We employers have been as materialistic as the Communists” (305), he put the responsibility for the betrayal of spiritual values on “the owning classes”. No ideology based on materialism can solve the problems of disunity and lead to a new and better type of society. This can only be done by an ideology which builds on positive spiritual forces.

“Communism and Fascism are built on a *negative* something—on divisive materialism and confusion. Wherever Moral Re-Armament goes, there springs up a *positive* message.” (197)

“People get confused as to whether it is a question of being Rightist or Leftist. But the one thing we really need is to be guided by God’s Holy Spirit.” (200)

Chapter Three

THE NEW TYPE OF WORLD SOCIETY

"World history can be changed. That is the destiny of our age." (219)

"We must remake the world. The task is nothing less than that." (159)

"When the Holy Spirit of God rules the hearts and lives of men, then we will begin to build the new world of tomorrow that all of us long to see." (204)

"Now a new age has begun, where God is going to have right of way." (77)

I. CHANGE THROUGH CONFLICT

THE PRESENT CRISIS in world history marks the transition to a new order in human society. This new order is destined to grow out of the old one, just as every new phase of society in the past has grown out of its predecessor. Marx's analysis of the way in which changes take place in society points to this truth, that every new type of society first appears, as it were in embryo, in the midst of the old.

But he is wrong in the emphasis placed on the class-struggle as providing the driving-force in history. Each new type of society has been the positive creation of what Professor A. J. Toynbee calls a "creative minority". In achieving maturity, each new type of society has to struggle against the outlook, tradition, customs and institutions which form the framework of the old order. But this conflict is *incidental* to the evolution of society; it is not its *cause*.

The real conflict in history which underlies the rhythm of progress and decline, of rise and fall, is between the forces of good and evil. This is:

"the eternal struggle between Evil and Good, victory in which brings the blessings of security and prosperity.

But defeat in this struggle, and even ignorance of it, brings poverty, hunger, slavery and death." (222)

"The true battle-line in the world today is not between class and class, not between race and race. The battle is between Christ and anti-Christ." (201)

The forces of Good are the forces of God. God is the directing Force in evolution. We must find out more about the way in which God works through history, and apply these findings concretely today. "God's Holy Spirit—that is the force we ought to study." (200)

II. THE CHANGE FROM CIVILISATION TO "SUPER-CIVILISATION"

Progress means change, and change in this sense is due to the action of God. The next phase of society involves a change even more far-reaching than that which took place when mankind began to move from savagery to civilisation. It involves the coming of a new type of man as different from civilised man as civilised man is from primitive man: hence the coming of a new type of society as different from civilisation as civilisation is from primitive tribalism. "Changed lives are the true foundation of a new world order." (120) It involves the creation through changed lives of a *new human nature*. By itself the inherent goodness of human nature is inadequate, but "human nature can be changed." (210)

This change begins to take place in men as soon as God is allowed "to have right of way" (77), when "you don't do as you please, you do as God guides." (96) It is the change to God-control in every area of life, personally, socially and nationally. "The only possible alternatives today are collapse or God-control." (77) The next stage in human society must be based on *God-control*.

III. "INSPIRED DEMOCRACY" IN RELATION TO EXISTING DEMOCRACY

God makes His will known to men, and directs them through "guidance" or inspiration. In the next stage of society it will

become normal for people to seek guidance and try to live it out; hence we may call this new society "inspired democracy".

The new society will grow out of the existing society, whose most highly developed political and social forms are summed up in the word "democracy". The new society will be built upon all that is best in democracy—indeed, all that is best in our great heritage from the past. It will value freedom and fair play, and all that goes into government by discussion through our democratic institutions such as Parliament. But it will go beyond and complete all these things. Discussion, for example, will still play its part in government, but the last word will not be reached merely through discussion and a majority vote. It will be reached through God's guidance or inspiration.

Inspired democracy differs profoundly from the popular version of democracy (which is really a misconception of democracy's highest ideals).

(i) "You do exactly what you like in the way you like. That's your idea of democracy. I don't say it's true democracy, but it's the popular practice of democracy. For an increasing number of citizens in democratic states are now unwilling to acknowledge in speech and action those inner authorities on which the life of democracy depends. Each man has his own plan. It's so wonderful each to have his own plan. It's such freedom, such liberty! Everyone does as he pleases."
(96)

(ii) "We are failing to bring to our nation today the reality of the importance of every citizen, a reality that gives power and the answer to frustration, personally, domestically, socially, nationally, and supernationally. Because every citizen does not feel he has this answer, he delegates the responsibility to the few in the hope that they will have it. Because of our selfishness and our low level of living we delegate to others what should be our own responsibility, and hope that if we give them a large enough appropriation they will accomplish what is necessary for the nation." (177)
(See also 158-9, 200-1.)

(iii) "We say we are democrats, we need no ideology. We almost feel it is a sign of weakness to talk about an ideology. So we try to meet the united plan and passion of alien ideologies with talk and with lip-service to high ideals, and with a last resort to force. And we hope to live as we have always lived—selfishly, comfortably and undisturbed." (222-3)

(iv) "The answer does not lie in a winning side—even in an election campaign—once we have got away from the things that really matter. National and world problems remain the same because the root problem—human nature—remains unsolved." (76)

Inspired democracy is "a new pattern of democracy, designed by God and worked by everyone." (131) It is based on a different conception of freedom from that of our present type of democracy. "You turn over your life to God. . . . Then you are going to be free. Then you are going to have true democracy because you are free." (99) This freedom comes from recognising "those inner authorities on which the life of democracy depends"; compare Engels' definition of freedom—"freedom is the recognition of necessity". Freedom (in the Marxist sense) comes from accepting an impersonal historic destiny; in inspired democracy it comes from accepting the guidance of a personal God, "in whose service is perfect freedom".

Moral Re-Armament is the ideology of inspired democracy.

"It creates the qualities that make democracy function. It is simple, non-partisan, non-sectarian, non-political. It gives to every man the inner discipline he needs, and the inner liberty he desires. It calls out and combines the moral and spiritual responsibility of individuals for their immediate sphere of action.

"It builds for democracy an unshakeable framework of actively selfless and self-giving citizens, whose determination to bring unity cannot be altered by any beckoning of personal advantage, and who know how to pass along to others their panic-proof experience of the guidance of God." (182)

IV. AUTHORITY IN THE NEW SOCIETY

Marxism believes that once men have been freed from the mentality and institutions of capitalist society they will naturally live out the principle "from each according to his ability, to each according to his need," without the necessity of government by an outside authority. This is the common fallacy "that security, prosperity, comfort and culture are natural to man" (222), and that a change in the system can produce these things without the profound change in human nature which God alone can work. MRA stands for this change in human nature, and is also realistic in underlining the *authority* which even people so "changed" require in order to live out the new way of life of inspired democracy.

In personal life and in government "there must come a spiritual authority which will be accepted everywhere by everyone." (42) Instead of the "dictatorship of the proletariat", MRA stands for the "dictatorship of the Holy Spirit". It is "the dictatorship of the living Spirit of God, which gives every man the inner discipline he needs, and the inner liberty he desires." (80) Inspired democracy is "a new social order under the dictatorship of the Spirit of God." (32) Paradoxically it is a dictatorship which must be freely accepted, through men seeking and accepting the guidance which God gives. The "dictatorship" of God is the only answer to the danger of dictatorship by men. (See also 204.)

In the words of William Penn, "Men must be governed by God, or they will be ruled by tyrants." (180)

This authority of the Holy Spirit is made effective throughout all the institutions of society. For the next phase of society is to be based concretely on God-control; Moral Re-Armament "is a revolution of God-control where God really guides you and your nation." (77) The new society is composed of "God-controlled individuals, God-controlled homes, God-controlled schools, God-controlled industry, God-controlled politics, God-controlled nations." (68)

V. GOVERNMENT AND POLITICS

"Divine guidance is the only practical politics." (50)

MRA is non-political in that it accepts no alignment with specific parties or programmes. In the words of a Danish political leader, it "has nothing to do with politics. Still, it has everything to do with politics. For it is a revolution in all politics, because God directs not only the platforms but the politicians." (71) (See also 70, 200.)

MRA is a revolution leading to the application of God-control in every walk of life. "In industry, in the workshop, in the nation's life, in Parliament, the normal thing is to listen to God." (105) Since Frank Buchman first proclaimed this revolutionary aim some thirty years ago, it has begun to be achieved in the political life of many countries. Statesmen, accepting the new "quality of life", have begun to "make it possible for the Mind of God to become the mind of nations." (157) There have been many cases of a change of heart among rival politicians leading to reconciliation—a step towards the objective where "political leaders would live in harmony and peace, so that parliaments would be God-guided and governments God-controlled." (46)

In the old type of society, which is due to be superseded by the new, "our weapons of statesmanship seem like relics from the armoury of some illustrious ancestor, which in their day were useful, but now, outmoded, leave us defeated and defenceless." (144) "A whole new order of statesmanship is required. Cabinet Ministers, to rule well, must change people. Ordinarily, Cabinets do not have that art." (215)

In inspired democracy "leadership goes to the spiritually fit", for "the people naturally choose as leaders those who are most clearly led by God." (108) It is "a new leadership, free from the bondage of fear, rising above personal and national ambition and responsive to the direction of God's will." (156) Such leaders are "super-statesmen who make God-control their programme." (112) An excellent example of a "super-statesman"

from a past age is St. Nikolaus von der Flüe, who "became the most sought-after arbiter in affairs of state." (214) (See 120 and 219 for present-day instances of "inspired statesmanship".)

Inspired democracy reduces the burden, while increasing the efficiency of government. "Government, as one Prime Minister said, is then made easier. For the more men, under God, govern themselves, the less they need government from outside. Taxation goes down as honesty goes up." (108)

(God-control in the day-to-day life of a statesman, see 270.)

VI. PUBLIC OPINION

This "new pattern for statesmanship" is linked with and backed up by "a whole new level of responsible thinking" on the part of those "who are living under God's guidance, who are changed through daily contact with God, and through daily obedience to God." (103) These "thousands of ordinary people across the world . . . are forming a new public opinion which demands a new quality of leadership." (64) This "God-guided public opinion is the strength of the leaders." (80) In the case of Norway, the growth of this new public opinion was so striking that, in the words of a leading editor, "the whole mental outlook of the country changed." (42)

(a) *The Press*. In creating such a public opinion the Press has a special part to play, as "the herald of a new world order." (50) (See also 56, 133, 178.) One of the most influential creators of the new public opinion in Norway was Fredrik Ramm, the well-known journalist who later met his death as a result of maltreatment in a Nazi prison. His apology for his part in stirring up bitterness against Denmark was a landmark in building this new public opinion, in addition to his widely-read press articles. (38, 55)

In 1945 Bishop Arne Fjellbu of Trondheim underlined the importance of this factor in laying "the foundations of united esistance" to Nazism. (37) (See also the Hon. C. J. Hambro's Introduction, 17.)

“We have set ourselves the difficult task of trying to liquidate the cost of bitterness and fear, which mounts daily. The odds are seemingly against us, but just as individuals are delivered from their prison cells of doubt and defeat, so it is possible for nations to be delivered from their prison cells of fear, resentment, jealousy and depression, and oftentimes through one illumined man, one masterful prophet. How often this has been true in history! If this is true of one man, what can happen if a group of people in every nation carry through the illumination and give a whole new public opinion?” (103)

(b) *Education.* Those engaged in education or in the care of the young have a similar function in creating a new mental atmosphere. “Then family life ensures the nation’s health, and prepares God-governed children who are fit to be citizens. Then education finds its inspiration as teachers and students, morally sane, are taught by God.” (107) (See also Sally Salminen’s statement, 278.)

Compare also the rôle of the *Universities*: “We must get the new spirit through men. Universities hold a key position in bringing this about. The function of universities in a world crisis is to create new men who can fashion the new civilisation.” (137)

VII. THE MORAL BASIS

The morality of materialistic ideologies is relative—the end justifies the means—so that it degenerates into a heartless expediency based on the principle that whatever helps on the revolution is good, and whatever impedes it is bad. On the other hand, the moral basis of the new society which is the aim of MRA is that of absolute standards: “absolute honesty, absolute unselfishness, absolute love, and absolute purity . . . the four standards of personal, national and international life.” (140) Without this moral basis decadence sets in; without it, decline cannot be averted, nor any crisis permanently cured. Lacking moral standards, statesmen as much as ordinary men pursue false policies and make wrong decisions. “When people’s

morals are confused, their thinking becomes confused.” (199)
. . . “A nation’s thinking is in ruins before a nation is in ruins.” (200)

“Take purity. You may say that it is just a personal matter. But what is happening to the nation? . . . Too few try to bring a great cleansing force to the nation. What is going to happen to a nation when nobody brings a cure any more? Broken homes, unstable children, the decay of culture, the seeding plot of revolution.” (199)

“When you and I are not one hundred per cent. God-guided and God-controlled, we are really helping chaos. All lukewarm people are really helping chaos. The fate of nations depends upon whether you and I are God-controlled.” (77)

VIII. A SOCIETY WITHOUT CLASS BARRIERS

“Among them, as they worked and journeyed together, there might be an ex-agitator from East London or a lady-in-waiting to the Queen, a group of Army officers or Trade Union leaders, a courtly oriental philosopher or a raw, rumbunctious American ‘teen-ager’. It made no difference. They were all part of a world-wide family. They were a classless society.”
(From Alan Thornhill’s Introduction to *Remaking the World*, 23.)

It is a society in which social and economic problems, such as want and unemployment, are solved.

“Every employed and unemployed man employed in Moral Re-Armament; this is the greatest programme of national service—putting everybody to work remaking people, homes and businesses.” (86)

Many Marxists have underlined this fact:

“I found here at Caux what I had been fighting for for years. I saw proof of a classless society. I was a convinced and fanatical fighter for the ideology of the Communist Party. . . . But I realised here that the

final result of class war would be the destruction of humanity through the conflict between East and West. On what basis can we build socialism? I have seen something here in Caux which not only provides the way in which we can arrive at social justice, but something which also satisfies the great needs in the heart of man." (Herr Willi Benedens, of the Works Council, Rheinpreussen Coal Mining Company, Moers, quoted in *Caux Information Service*, No. 4, 1950.)

(i) "Our aim should be that everyone has not only enough of the necessities of life, but that he has a legitimate part in bringing about this Moral Re-Armament, and so safeguards the peace of his nation and the peace of the world. Thus each individual who has enlisted in this programme can find a job he can do that will affect the civic, industrial and national welfare.

"We need a national mobilisation for unemployment on the same scale and carried out with the same personal care that the warring nations have given to everyone who needed to be taken to a place of safety. The unemployed must have the safety and security which comes from knowing that they are needed and that there is a job for them to do. Thus each nation can use all its resources and find its truest security." (158)

(ii) "An East London woman [is] unemployed but fully employed because she is bringing a religious experience to others. . . . The work of that mother and son can be a pattern for the nation. It is a pattern which, if multiplied by the thousand, would be an answer to unemployment, for in the divine scheme of things there is no such thing as unemployment. It would make for true equality and brotherhood. If everybody cared enough, if everybody shared enough, wouldn't everybody have enough?" (118-9)

(iii) "There is enough in the world for everyone's need, but not for everyone's greed." (86)

IX. INDUSTRY

These truths can, however, only be fully applied in a society where industry finds its true function. "Industry with this force

of Moral Re-Armament at its heart will produce enough for the needs of all." (220)

(i) "Only a new spirit in men can bring a new spirit in industry. Industry can be the pioneer of a new order, where national service replaces selfishness, and where industrial planning is based upon the guidance of God. When Labour, Management and Capital become partners under God's guidance, then industry takes its true place in national life." (87)

(ii) "Paper plans will never raise production. Only new men working together in a new spirit with the fire of an ideology will raise production, build teamwork that springs from happy homes, and set the nations on the path to recovery." (218) (See also 50, 123, 155, 177 and speeches by President Truman and others, 184-6, 298-9.)

(iii) "Then industry takes hope. For confidence brings expansion and God-control brings harmony and efficiency. Capital and Labour work together like the fingers on the hand. Each man has a share in labour. Each man builds up the nation's capital." (107)

(iv) So with *Agriculture*. (122)

X. NATIONS

(a) *The Rôle of Nations*. The new world-society does not involve the elimination of nations or of national distinctions. But it involves a change in nations and in national policies similar to that which takes place in individuals. "Human nature does change, and the nature of nations can change too." (*Is There an Answer?* 4.) "One man changed. A million changed. A nation changed." (50) "God alone can change human nature. . . . When man listens, God speaks; when man obeys, God acts; when men change, nations change." (86) "First we must have new men. New nations will follow naturally and logically." (121) The future lies with "God-controlled, spiritually illumined nations." (46)

Every nation, on this basis, can make its distinctive contribution to the world-society. "For every home, in every land, the natural and normal thing should be to get their programme from God. . . . Each nation expresses it in its own way, one nation in one way, and another in another, but all God-controlled and God-led. Thus, with God leading, all will understand each other." (105)

Each nation has its special part in building the new world-society. Frank Buchman speaks of "Switzerland, a prophet among the nations, and a peacemaker in the international family." (50) "America can give a whole new pattern to civilisation." (138) (See Norway, 37; Britain, 89; Greece, 91; Canada, 163; Holland, 164; Germany—*Is There an Answer?* 6, etc.)

From this aspect "patriotism" of the old type (my country, right or wrong) is not enough. "The true patriot gives his life to bring his nation under God's control. Those who oppose that control are public enemies." (60) "MRA is the highest patriotism." (155)

God-control is the answer to national division.

"MRA will be the focal point for the new national unity where God is the constant and final arbiter in every conflict. A truly united nation comes from a directing God." (155)

MRA means

"the uniting of our nation in every part of its life on a constructive plan. We need to find once again the power of a united mind. We must leave our causes, many of them excellent causes, and find this common cause. We shall find the force that will forge amiable individualists into a united nation." (179) (See also Canon Streeter's statement, 267.)

(b) *International Relations.* Nations who have found the answer to internal division can bring the answer to international division. This is the destiny of nations in the world family of nations. "When God has control, a nation finds her true destiny. Only a

God-controlled nation can lead the world into sanity and peace.” (64) This is the *only way* in which peace will be secured. “World peace will only come through nations which have achieved God-control.” (60) The road to peace lies neither through browbeating nor appeasing other nations, but through each nation setting its own house in order.

“We waste energy and time trying to persuade the other person and the other nation to change first. We generate so much steam in the process that we become almost apoplectic in our righteous indignation. But events do not change, because we do not change. So much of our steam never gets to traction.” (179)

“We have tried thinking and living as we want. Now try thinking and living as God wants. Try living as we want the other fellow to live. Try living as we want the other nation to live. Then our nation will be the spearhead of a new world order.” (153)

“Everybody wants to see the other fellow changed. Every nation wants to see the other nation changed. But everybody is waiting for the other fellow to begin. . . . If you want an answer for the world today, the best place to start is with yourself.” (60)

We fail to bring about peace in the world because “our conception of living is wrong—easy, soft, protective, indulgent. . . . We need a whole new level of thinking about peace. If peace had demanded as much of us as war, war would have been outlawed long ago.” (153)

“The world must declare a moratorium on hate and fear, personally and nationally. We cannot make peace between the nations when the people in the nations are in a state of permanent personal warfare. Strikes, labour difficulties and war are inevitable until we change our whole thought and quality of living. The new peace pact must have as its preamble that all contracting parties, all nations, live on the basis of no hate, no fear, no greed. Someone must always *make* peace. For peace is not an idea; it is people becoming different.” (153)

“We need people trained not only to make an adequate peace but also to keep it. Most people are selfish enough to want a peace that permits them to wage their own private wars and foster their own petty indulgences. An American housewife asks, ‘Who is responsible for the selfishness and greed in America today? Is it business? Or labour? Or is it Mr. and Mrs. America in a million homes all over the country?’” (152-3)

This is the real starting point for world peace—our homes.

“We must let the Prince of Peace Himself dictate the programme of peace to men who have learned that the secret of peace lies first in their own hearts, then in their homes. Then they can hope to bring peace in the family of nations. . . . Children, too, understand these great truths. A boy of ten in East London says, ‘If you want to stop war in the world, stop war in the home.’” (122) (See also 154.)

Nationalism as a passion which moves millions has been one of the principal driving forces in modern civilisation. A new passion is needed as the driving force for creating the new world-society—“God-controlled supernationalism.” (58)

“Nationalism can unite a country. Supernationalism can unite a world. God-controlled supernationalism is the only sure foundation for world peace.” (50)

(c) *International Organisations*, like UNO, will never secure peace until they are based on changed lives.

“Only a great spiritual experience on the part of national leaders of every party, class and creed, will ever make any world conference or any League of Nations a workable basis for bringing peace. Such efforts must be God-directed. Mark you, there is no alternative. . . . A peace conference or a League of Nations can only succeed with new men.” (121)

“The trouble with some of you is that you are so idealistic that your hopes never come to pass, even in your own families. That was the trouble with the League of Nations. People were so ‘League-minded’

they failed to do the thing the League most needed—the spade-work with individuals that brings change. There was something left out of the League and that was—God. The League was never God-arched.” (200)

The kind of statesman who is a “model for the United Nations” is represented by St. Nikolaus von der Flüe. (214)

“Conference follows conference but peace comes no nearer. (209) Yet conferences, God-controlled, would surprise everyone, because they would be successful and accomplish what they set out to do.” (111)

In this light Caux is a new kind of conference: “One of the statesmen from the Paris Peace Conference . . . said, ‘At Caux I found the answer to Paris.’” (213) (See also Canon Streeter on the League of Nations, 267; also the statement of the Hon. Norman Makin, first President of the UNO Security Council, 155.)

(d) *Diplomacy and Defence*. With MRA the rôle of diplomacy ceases to be the protection of national interests, for instance against military or economic threats, and becomes instead that of creating and maintaining the new order. As old conceptions of national strength and prestige become outdated, new functions are assumed by the defence forces. The problem of security ceases to preoccupy statesmen and the public from its material aspect, since it is resolved on a spiritual level.

(i) *Diplomacy*. “When MRA is a reality, then the maintaining of prestige need no longer be a factor in national policy. Every nation then finds its prestige in its new mission, in taking new responsibility.” (103)

“When God has control of individuals . . . they weave the threads of understanding that make possible a new diplomacy in which statesmen can achieve enduring results. They create a new confidence as nations work together in common action for the freedom of mankind.” (64)

“The forgotten factor in diplomacy is that God has an inspired plan for peace, and the means to carry it out through men and women who are willing to obey.” (149)

“Diplomats with this force of [MRA] will be totally effective, for they will have the power to turn their enemies into friends.” (220)

(ii) *Security*. “We must give to nations this new weapon of guidance and direction which listening to God brings. The security of a nation is grounded in the strength of her listening people.” (164)

“A listening nation is a secure nation. The only true security is God’s power working through the people who obey Him.” (181)

The way guidance works in bringing security was demonstrated by

“the prophets of old. . . . They listened and they gave their rulers specific direction in national and foreign affairs. They warned about treaties. They warned about invasions. They gave the rulers insight to anticipate disaster.” (180)

(iii) *Defence*. “The God-controlled nation will add to her armament an army of life-changers, to her national defence the respect and gratitude of all her neighbours.” (60)

“Army leaders . . . see a new rôle for themselves and their forces—to give quickly to their nations the added strength of an inspired ideology.” (213)

“Armies with this force will give new standards of moral training to their nations.” (220)

(See also 174, 175, 301.)

Chapter Four

HOW TO CHANGE THE WORLD

"How to bring it about—how to get the disciplined action on the part of the many." (73)

I. THE REVOLUTIONARY ASPECT OF CREATING THE NEW SOCIETY

"The greatest revolution of all time, whereby the Cross of Christ will transform the world." (79)

THE CHANGE which will usher in the next era of history involves the acceptance, first by an effective minority, then by mankind as a whole, of the idea of God-control and its accompanying way of life as the basis of society. This idea will become a normal part of everybody's philosophy of life or "ideology".

This means more than the acceptance of a theory. It means a revolutionary change in mankind's entire way of life. "It is not a theory but a way of life, tested and tried in every circumstance." (220) This way of life is the expression of the ideas of the Gospel, and their acceptance by mankind is taking place through a spiritual revolution.

"We are in a global effort to win the world to our Lord and Saviour, Jesus Christ. Then the great truths of the Gospel will once more become great, and Jesus Christ will be King. There is your ideology. It is the whole message of the Gospel of our Lord and Saviour, Jesus Christ. The message in its entirety is the only last hope that will save the world. God's chance is a revolution under the Cross of Christ that can transform the world." (206)

It is "a revolution of God-control, where God really guides you and your nation." (78)

This revolution, unlike the usual type of revolution (for instance, the French or Russian Revolution), is non-violent. It promises an end to the violent type of revolution which, along with war, will always threaten to overwhelm mankind until deeper changes are brought about than can ever be accomplished by violence. The hatred and bitterness, predominating in the passion which provides the driving force of human revolutions, must give place to the passion of absolute love and unselfishness as the driving force of spiritual revolution.

"It takes a passion to cure a passion. It takes a revolution to cure a revolution. And the Oxford Group's answer to revolution is more revolution—the revolution in human nature, which is our only hope." (75)

"This is the revolution which will end revolution by changing human nature and remaking men and nations." (80)

Although this revolution is spiritual and non-violent, it is more exacting than ordinary human revolution.

"The next step is revolution. It is uncomfortable. . . . What the Oxford Group will give this and every nation is a spiritual revolution. . . . Some of the cleverest people in the world are thinking along the line of destructive revolution, and they are already at work. . . . Unless we and others see the bigger vision of spiritual revolution, the other may be possible. Think of the uncomfortableness of that kind of revolution." (95)

It is exacting because it means giving everything.

"There were some people in the Acts and the Gospels who gave everything. There were others who did not give everything. Even in a revolution some people want an amount of padding around them. I want to ask you this morning whether you want to be that kind of revolutionary. If so, there may be a

comfortable place for you behind the lines. But somewhere on the battlefield we will have the real revolutionaries.” (96)

The vision which is part of spiritual revolution comes from God: it leads to personal rebirth or renaissance, as the starting point of renaissance on a world scale.

“We haven’t begun to experience the spiritual revolution we need. You need revolution, and then when you come into the clear light of God’s presence, you will experience a glorious renaissance. You will come to see what Christ means this old world to be.” (199)

It is a vision of

“the Cross of Christ adequate for a revolution that will bring a renaissance, that will change the world.” (206)

Because it is a spiritual revolution of rebirth, it does not destroy the old order any more than it destroys people; instead, it builds on the best in the old order and regenerates it, just as it builds on the best in people and so changes them—it “remakes men and nations.” It is a revolution which can “save and recreate a society on the brink of collapse.” (220)

To take part in this revolution demands a definite decision. “In an age of material revolution . . . [those in MRA] have enlisted in a spiritual revolution. They are enlisting in the moral equivalent of war.” (76) As an enlistment, it is as real as signing-on in the Army or as formally registering any other similar act. “The thing you have got to decide is between you and God. . . . Write it down if you want to. It is a deed, like the transfer of property—so you turn over your life to God, for full and complete direction as a fellow-revolutionary.” (99)

Enlistment does not merely lead to participation in a revolution: *it brings the revolution about*. At the same time, enlistment is “only an initial experience. Enlistment does not immediately make the trained soldier, but we can all begin.” (159)

Human revolutions involve a period of anarchy, chaos and bloodshed, during which the old authorities are liquidated and a new régime established: in such revolutions there is an ideological element which looks to the establishment of a new world-order as the *ultimate* aim. But in the revolution of Moral Re-Armament this new order is created immediately, here and now.

“It is the chance for everyone everywhere to step to-day into the fresh dimension of a new age.” (220)

The new era for mankind is here as soon as one enlists in the revolution, because it is a revolution which belongs not only to the world of time, but has about it the quality of timelessness. It belongs to the spiritual realm beyond time as much as to the world of time and space.

“May we have the courage to accept the gift of this fourth-dimensional thinking for which God has prepared us.” (189)

This is the further dimension of the new order which the revolution initiates. Because it has this quality of initiating an order which belongs as much to the spiritual realm as to the world of time and space, it follows that it affects every side, or every dimension of society here and now.

It gives the “full dimension of change, economic change, social change, national change, international change—all based on personal change.” (*Is There an Answer?* 3.) As a spiritual revolution it transforms both personal life and the life of society at one and the same time; change in the person and change in “the system” take place together. Marxists are accepting this as a superior philosophy of revolution.

“When men change, the structure of society changes, and when the structure of society changes, men change. Both go together and both are necessary.” (Dr. Hans Boeckler, Chairman of the Trade Unions of the British Zone of Germany, quoted in *Is There an Answer?* 5.)

II. CHANGE AS DIVINE INTERVENTION

"We have not yet tapped the great creative sources in the Mind of God." (87)

(a) *The Need for a "Super-force."* The task of world-changing is too great for unaided human resources. "The task is enormous. We need a super-force adequate to change men and nations." (179) "Some superhuman power is needed to change the thinking of the ordinary man and of those who lead." (111) This "super-force" is "the force of an all-powerful God working through men, that will order and rebuild the world" (179), for "spiritual power is the greatest force in the world." (60) Although "people today are afraid of the word 'spiritual'" (54), they must be put in touch with the Holy Spirit. "We must bring the supernatural God to the man in the street; the man in the street must recapture and re-live the experience of a supernatural power." (180) (See also 106.)

(b) *Spiritual Change as the Counterpart of Technical Advance.* People today are familiar enough with the "miracles" of science and technical achievement; what is needed is for them to discover their spiritual counterpart in the miracles of change and guidance. World change must spring from this personal miracle, and cannot be based merely on material progress. The change from savagery to civilisation was not due merely to the discovery of the new *techniques* of agriculture and the domestication of animals, but even more to spiritual change and the acceptance of a higher ideology; so with the change in this era from civilisation to "super-civilisation". "In an age of material perfection we must usher in the age of spiritual force." (136)

"By a miracle of science millions can think and feel as one. Barriers of time and space are swept away. A commonwealth of many nations becomes a family. Radio listeners understand that miracle. And they will also understand the Oxford Group, which is showing people how to listen in to God. 'God calling the world' is becoming a daily experience in the lives

of hundreds and thousands of people in the more than fifty countries where the Oxford Group is at work. We accept as a commonplace a man's voice carried by radio to the uttermost parts of the earth. Why not the voice of the living God as an active, creative force in every home, every business, every parliament? Men listen to a king when he speaks to his people over the air. Why not to the King of Kings? He is alive, and constantly broadcasting." (41)

"Television points to a great truth. The ordinary man and the statesman must discover its counterpart—guidance—on the spiritual plane. Just as television is that space-conquering vision on the material plane, so guidance is the far-seeing perception on the spiritual." (156)

"Miracles of science have been the wonder of the age. But all those miracles have not brought peace and happiness to our homes and nations. A miracle of the spirit is what we need." (156) (See also 42.)

It is in exploring the spiritual realm and tapping "the great creative sources in the Mind of God," that the next phase of mankind's adventuring and discovery lies.

"Today in the crisis which threatens to destroy freedom and civilisation the most important pioneering to be done is in the realm of the spirit." (Admiral Byrd, quoted, 161.)

Frank Buchman is pre-eminent among men in our era "who have dared, under divine revelation, to live experimentally with God" (74), and so have made important discoveries in the spiritual realm.

"Everyone can get light today provided he makes contact with the power station. And it is just as practical to make contact with God. Steinmetz, the great scientist, foresaw this when he said that the next great discoveries would be in the realm of the spiritual." (78)

(c) *The Miracle of Change*. The essential miracle is one of personal change.

“MRA first of all goes straight to the fundamental problem—it recognises sin. Sin is the disease. Jesus Christ is the cure. The result is a miracle. You may say, ‘Oh, I don’t like to hear sin mentioned.’ Well, that’s too bad. It ought to be mentioned, but it ought to be enough just to give a quick picture of it and then move on. And you ought to be so sensitive that you respond immediately and change—and that’s one more miracle.” (198)

The miracle of change is not something that happens once for all, but a continuing process.

“He had found the good road, the road of a change of heart. As we travel this road, miracles happen and renaissance and true security will follow in their train.” (210)

There are three main stages in change:

(i) The first step towards the miracle of change is the facing up to absolute moral standards. “That is the first step—get honest.” (229)

“MRA restores absolute standards in a day when selfishness and expediency are the common practice of men and nations. Take the four absolutes—honesty, purity, unselfishness, love. . . . People have written off the four standards as part of the horse-and-buggy days. So, naturally, they are the last thing they have in mind for nations. That is why you have the condition there is in the world today. Now if you can get people who will live up to these absolutes and stand for them, then you have a force, a creative something in the community with a strength that nothing will gainsay.” (198-9)

“Someone has said that the modern man is not worried about his sins, but the result is that he is worried about almost everything else. Moral Re-Armament takes sin seriously. And it takes Christ seriously. Bishop Wurm, of Germany, writes: ‘In Moral Re-Armament people do not talk so much about the Cross of Christ, but they live by the power

of the Cross of Christ. All come under its influence. That is why it unites people of different parties, nations and confessions.'” (*Is There an Answer?* 8)

Facing the Cross involves facing the challenge of absolute moral standards. Change comes as an act of God, manifested through the inflowing of the Holy Spirit.

“You must have that emphasis on morals plus the saving power of Jesus Christ. Then you experience the dynamic which is almost forgotten—the Holy Spirit, that gives the guided answer and tells you exactly what to do as a clear direct call from God.” (199)

(ii) Repentance and restitution.

“I said ‘Sorry’—first to God, then to those I had wronged. That is the second step.” (229)

“Individuals and nations need to have a sense of repentance.” (112)

(iii) Accepting God’s guidance.

“I learned to listen to God. I accepted His commission to bring an answer to men and nations. That is the third step.” (*Ans.* 6)

(d) *Illustrations of the Experience of Change.* The experience of change at its fullest is one of becoming united with God, and is sometimes described as the mystical experience. This is what Harold Begbie means when he describes Frank Buchman as “of the house and lineage of all true mystics from Plotinus to Tolstoy” (quoted, 250). Philip Leon in *The Philosophy of Courage* (112, *seq.*) explains this further.

The experience of change, or of becoming united with God, has been recounted by Frank Buchman in words as vivid as those in which St. Augustine (xxi) describes his change in a famous passage of the *Confessions*, or as those of many another saint and prophet (e.g., St. Francis). He has described his condition of defeat and futility before this experience. “I was

personally at war. An experience of the Cross made me a new type of revolutionary." (157)

Ambition, with consequent resentment at his plans being frustrated by others, had sapped his spiritual power.

"The first serious crisis came in Frank's life when a fellow-student at Mount Airy Seminary, Philadelphia, accused him of ambition. This accusation smote him severely, and he chose the most difficult quarter of Philadelphia for his initial labours." (250, quoted from A. J. Russell, *For Sinners Only*.)

But he found the accusation true.

"My work had become my idol." (251) "I had difficulties with my Board. We got up against each other and it was then that I learnt that I too, like those children, wanted to have my own way, and that the solution of our social problems lay in the human heart. When I changed, I found the spirit of those around me changed. We learnt to pull together. We learnt to unite." (126)

The experience of change is described on p. 251, but the full version as it appears in *For Sinners Only* (p. 58), is worth quoting:

"The woman's simple talk personified the Cross for me that day, and suddenly I had a poignant vision of the Crucified. There was infinite suffering on the face of the Master, and I realized for the first time the great abyss separating myself from Him. That was all. But it produced in me a vibrant feeling, as though a strong current of life had suddenly been poured into me, and afterwards a dazed sense of a great spiritual shaking-up. There was no longer the feeling of a divided will, no sense of calculation and argument, of oppression and helplessness; a wave of strong emotion, following the will to surrender, rose up within me from the depths of an estranged spiritual life, and seemed to lift my soul from its anchorage of selfishness, bearing it across that great sundering abyss to the foot of the Cross. With this deeper experience of how the love of

God had bridged the chasm dividing me from Him, and the new sense of buoyant life that had come, I returned to the house feeling a powerful urge to share my experience . . ." (continued on p. 252).

Note Frank Buchman's remark: "The best way to keep an experience of Christ is to pass it on." (19) This principle was illustrated in his case by an incident which immediately followed, when a young man, son of the family with whom he was staying, asked him to tell him all about his new experience, and himself decided to surrender his will to God. (See *For Sinners Only*, p. 59.)

Restitution, guidance, life-changing, are part of the experience of change, and its fruit.

III. THE LIFE OF GOD-CONTROL

(a) "*Normal Living.*" The experience of change gives one the ability to live on a new level, a level which is timeless as well as in the world of time, because it is living under the direction of the Spirit. This is the level of living which is normal for those who make up the new society: "normal living" as Frank Buchman calls it.

"It is impossible to understand Frank at all unless he is thought of as always in God's presence, listening for direction and accepting power, which he says is the normal way for a sane human being to live." (256, quoted, *For Sinners Only*.)

"I had the feeling that in this man there was plenty of time. . . . He seemed to be living in a wonderful spiritual leisure." (Harold Begbie, *Life-Changers*, p. 100.)

"Divine guidance must become the normal experience of ordinary men and women. Any man can pick up divine messages if he will put his receiving set in order. Definite, accurate, adequate information can come from the Mind of God to the minds of men. This is normal prayer." (42)

“Every man in every land should listen to guidance. For every home, in every land, the natural and normal thing should be to get their programme from God. In industry, in the workshop, in the nation’s life, in Parliament, the normal thing is to listen to God.” (105)

(b) *The God-controlled Personality*

“We must point to the new era, the new type of personality.” (150)

“We must possess some superior quality—a quality of living that rises above resentment, jealousy, greed and points of view.” (111)

Some observations by others about Frank Buchman illustrate the qualities of the God-controlled personality:

“Serious consciousness of responsibility . . . keen and sometimes ironic sense of humour” (16); “the rare ability to give his full heart to the individuals who surround him, and at the same time always to maintain the perspective of national and world-wide needs” (19); “an all-consuming care for people”; “an intense preoccupation with the individual person”; “knows quickly and surely what is going on inside another person”; “understanding of men . . . super-sensitive to people” (20); “treats all people alike: they are all regal souls to him. As he loves men, so he loves nations. He carries the world in his heart” (263); faith that lives without material security (24); “a mind free from the trammels of convention and precedent, and a rare quality of self-effacing leadership” (27); “mobility, flexibility, . . . power to hold an assembly in his hand, and yet to submerge himself and disappear in the ordinary ranks” (265); “a real infectious and growing knowledge of the power of God” (27); “his carriage and gestures are distinguished by an invariable alertness. He never droops, he never slouches” (249); “he has force and power” (257); “iron self-discipline, tempered with an irresistible sense of humour” (262); “a sail always held to be filled by the wind, a man with a great and warm and humble heart.” (266)

Miss Salminen, the Finnish authoress, speaks of

“an entirely new type of personality. An open, free and sure personality, living in fellowship, that both demands and constructs new relationships.” (Quoted, 277)

(c) *Guidance*

“The lesson the world most needs is the art of listening to God.” (73)

“God-control means asking for guidance. It is a forgotten factor in world politics today—listening to guidance. Yet in certain countries all the laws of the land are still made—at least according to the Statute Book—‘under Divine Guidance’. But suppose every individual had the moral re-armament of God-control. Think what a strength that would be throughout the world!” (105)

“Guidance is an absolute necessity and the irreducible minimum to keep millions spiritually and physically alive. It is the nation’s life-blood. Without it nations perish.” (157)

“MRA means the knowledge and exact information that God’s guidance brings. It is God’s gift to bring an insane world to sanity.” (128)

“The Holy Spirit is the most intelligent source of information in the world today. He has the answer to every problem. Everywhere when men will let Him, He is teaching them how to live.” (42)

“Guidance . . . the daily source of all our creative thinking and living. In this way silence can be the regulator of men and nations. For guidance comes in silence.” (115)

(d) *How to have Guidance*

“Guidance is when we are in communication with God. The first step in re-orientating our minds to God is to listen twice as much as we talk. This is a simple programme of how to begin. Yet here lies the strategy to win the world from her egocentric ways. For immediately self is the centre of the picture, there war

has begun, whether in individuals or in nations. Fear is another kind of guidance. People are afraid, and so they will not fight the daily battle against selfishness.” (157)

“Everyone is guided by something. What are you guided by? Is it your own desires? Is it your pocket-book? Your fears? Your wife? Your husband? Or what the neighbours think? If it is your own selfish plan, you are an enemy of the nation.” (77)

“Shall I tell you what happens when I listen? I give my mind to disciplined direction. I find that God’s thoughts can become my thoughts. Direct messages come from the Mind of God to the mind of man—definite, direct, decisive. God speaks. Radio has given us a counterpart. Whenever we see that instrument, we know that if we tune in, we shall find a response. But many who ought to know better, still fail to listen. They must follow their egocentric way still further, continue to talk, talk, talk, rather than learn the great compelling truth, the great symphony that comes to us when we listen.” (115)

From trying to listen to God occasionally, we may go on to “form a daily habit.” (115)

See also the Hon. C. J. Hambro’s introduction:

“The ‘quiet time’ . . . the disciplined effort to sweep the mind clean of all things trivial and temporal and make the soul ready to listen to the voice of God.” (13)

“God can put thoughts into your mind. Have you ever listened for them? Have you ever tried taking pencil and paper, and writing down the thoughts that come to you? They may look like ordinary thoughts. But be honest about them. You might get a new picture of yourself. Absolute honesty, absolute purity, absolute unselfishness, absolute love. Those are Christ’s standards. Are they yours? You may have to put things straight. I had to. I began by writing to six people, admitting that ill-will between us was my fault, and not theirs. Then I could really help people. Remember—if you want the world to get straight, get straight yourself.” (78)

“Anyone can hear the words of the Lord. It is only necessary to obey the rules. The first rule is that we listen honestly for everything that may come—and if we are wise we write it down. The second rule is that we test the thoughts that come, to see which are from God. One test is the Bible. It is steeped in the experience through the centuries of men who have dared, under Divine revelation, to live experimentally with God. There, culminating in the life of Jesus Christ, we find the highest moral and spiritual challenge—complete honesty, purity, unselfishness and love.

“Another excellent test is, ‘What do others say who also listen to God?’ This is an unwritten law of fellowship. It is also an acid test of one’s commitment to God’s plan. No one can be wholly God-controlled who works alone.” (74)

IV. FROM THE INDIVIDUAL TO THE WORLD

(a) *Organic Change.* The effect of the world force of MRA can be considered like that of leaven, which gradually changes the nature of the entire lump of dough.

It can also be considered as an *organism*, for instance a plant or tree, which grows while maintaining its own essential nature until it overshadows the entire area around. From small beginnings it grows like the “seed” mentioned in St. Mark’s Gospel (Ch. 4, vv. 31–2), until it becomes “greater than all herbs,” shooting out “great branches, so that the fowls of the air may lodge under the shadow of it.” In other words, the organism of inspired democracy grows until it is big enough to overshadow or embrace in some measure the entire world. “Where other men founded organisations, Frank Buchman tended the growth of an organism. . . . He encircled the world with a family.” (22)

MRA is “not an institution,” (75) or organisation, in which one person or more does the organising, and the rest are organised. By its nature a body of people living out inspired democracy cannot be organised along human lines, with grades of seniority,

rules and regulations. Such a body resembles more the natural organic society of the family; like an organism it has its own inner principle of growth, and grows by taking in elements from outside (in this case other people), changing them and so assimilating them. This process is spontaneous, for becoming part of an inspired democracy is something different from joining an organisation. "It is a quality of life. You don't join and you can't resign. You live a life." (158) As they come to live the life of inspired democracy, people naturally become integrated into the "world organism." (See also 22.)

"Moral Re-Armament creates white and red corpuscles, energy and protection, in the national blood stream. The poisons of decadence and division are thrown off, as a healthy organism throws off disease. The Oxford Group is building a world organism that takes the needs of nations and answers them with men. . . . Only MRA can bind the nations together. It arouses not fear, but confidence and gratitude. It unites all in the world organism of God-directed men and women, the responsible family of mankind." (108)

An organism is composed of *cells*; in MRA such cells are represented by homes where inspired democracy is lived, by groups of workers in factories or mines, or by those in different areas who are committed to the MRA revolution.

"Every home a fortress; every home a life-changing centre, where people just naturally learn how to change others. Suppose we begin to magnetise and mobilise people in different cells throughout the country; we will soon begin to change the moral climate of Britain." (89)

Such cells are formed spontaneously as soon as a person finds the experience of change and begins to pass it on. "When I changed, I found the spirit of those around me changed. We learnt to pull together. We learnt to unite." (126)

The structure of any large "working-model" of inspired democracy, such as the World Assembly of MRA at Caux, is similarly an organism composed of cells, in this case the teams.

It is noteworthy that, to be effective, every such cell or team must be small enough for everybody in it to have the fullest opportunity for seeking and sharing guidance together.

The component cells of MRA are linked together in a world-organism, not primarily by human organisation, but by the fact that their members seek guidance from God, whereby each maintains touch with the whole—"a supernational network of live wires across the world." (78) . . . "A world network of hate-free, fear-free, greed-free people . . . [who] have sworn an enduring pact with God and with each other to bring their nations into the master-pattern of a new world." (146)

(b) *Homes as "Cells" of Inspired Democracy.* Such cells can multiply rapidly.

"How quickly real spiritual experience can multiply and reach a whole community. Brother speaks to brother and neighbour to neighbour. So the new spirit spreads. Out of one new home can come a hundred new homes." (120)

On the quality of life of the home depends its effectiveness as a cell.

"Ask yourself how many really happy homes you know—and the home is the basis of the nation's life. Ask yourself, 'Is your home governed by a democracy or a dictatorship?' I fear that many, all too many, ardent advocates of democracy reserve for themselves the right to be dictators in their own home. Selfish in the home, they have no constructive programme for a selfish world.

"Disunity in the home makes disunity in the nation. Compromise and conflict sap the power of national life. Countless families everywhere, who want peace in the world, are waging a private war of their own, and so are robbing their country of a united effort. Thus democracy, too, misses in practice the experience of a God-led nation." (122)

"Homes with this force in everyday life will secure the next generation from chaos." (220)

(c) *Stages in World-change.* There is a gap which has to be bridged between the new way of life as lived by people in a limited number of groups or centres, and by the people of the entire world.

Change takes place first as a change of tone or direction. In a home, one changed person can change its whole tone, even before the other members of the family have consciously accepted change; so in a factory, coal mine, trade union, office, school. It has often been only a handful of men in a mine or factory who have created a new atmosphere and so changed the trend of the production figures in an upward direction.

So in a nation and eventually in the world as a whole. The first stage is the creation of a new "mental climate" within nations (34, 48); even one nation taking a lead in this way will create a new mental climate in the world.

"If this miracle is to come into the world some nation must give a lead. Some nation must find God's will as her destiny and God-guided men as her representatives at home and abroad." (42)

The final stage is the acceptance by everyone everywhere of the new ideas and their accompanying way of life. "Moral Re-Armament is for everyone everywhere." (219)

"Everybody takes his orders from God. . . . Everybody has got to do it." (68, 69)

"Everyone must listen, every last man, in every last place, in every last situation." (181)

"Everybody's job is to find the God-arched master-plan." (200)

(d) *The Creative Minority.* A "cell" or larger nucleus (such as the Caux Assembly) of inspired democracy is a microcosm or embryo of the new society. From one aspect it is a growing-point of the new world order; from another it is the instrument under God for bringing it in, "a force in the war of ideas." (218) As a force it can be called, to use Professor A. J. Toynbee's phrase, the *creative minority* which remakes the world. "There is

a tremendous power . . . in a minority guided by God.” (105)
(See also 85, and Canon Streeter’s comment, 267–9.)

“This miracle [of world-change] is undoubtedly the divinely appointed destiny of mankind. Who can believe less than that? Its advent depends on and awaits the emergence in every country of firm and resolute God-guided men, with all the conviction, fire and fervour of early Christians. Their ever-widening influence would be invincible. A new national spirit would soon be born, a new co-operative relationship between the nations, if in every country there would arise a new leadership, free from the bondage of fear, rising above personal and national ambition and responsive to the direction of God’s will.” (156)

This is the force which MRA has been creating,

“a world force of people ideologically equipped” (213);
“a panic-proof, single-minded and intelligent trained force” (183); “a spearhead, an arrow, pointing to the solution for a world in chaos” (44); “a mobile army, . . . a moving army, something on the march.” (89)

One does not have to be an exceptional person to be part of the creative minority—

“the call is to everyone, the ordinary man and the statesman.” (158)

“The ordinary man—like you and me—millions of us, a great world family of listeners, remakers of the world.” (166)

“Many have been waiting for a great leader to emerge . . . [but] it must be done not through one person, but through groups of people who have learned to work together under the guidance of God. . . . The ordinary person can do the extraordinary thing if he is in touch with God.” (78)

What is needed is

“a quiet army of ordinary people, God-controlled, God-directed, and God-illuminated.” (46)

“It is to a group of willing men and women that God speaks most clearly. And it is through God-controlled people that God must one day govern the world.” (74)

This creative minority is composed of people from every nation and every creed,

“a phalanx of God-controlled people from all lands” (104)—“Catholic and Protestant, Jew and Gentile . . . the spiritually re-armed everywhere. . . . MRA is open to all and bars none.” (158)

Frank Buchman’s first task lay in building the core of the creative minority.

“In these early years his task was mainly that of choosing and training leadership. Men came to him for help and stayed with him for life.” (22)

“Today at the MRA Assembly at Caux we see this force in action with the answer, available for service. At a time when statesmen realise the lateness of the hour, it freely offers the fruit of twenty-five years of toil. A force in the war of ideas, with the training and experience which, under God, can equip the statesman and the ordinary man with an ideology adequate to remake the nations—now.” (218)

The present task is to strengthen this force for the coming phase of the War of Ideas.

“Morally and spiritually, we must enlist and mobilise vast armies of people who are conscious of God as the directing force for their own and for their nation’s life. We must rally the forces of right for a great positive, constructive advance.” (166)

“Our instant need is for millions to plan for the new world—not only a few statesmen meeting, but the united forces of the world backed by daily living and action that will support them in waging the eternal war against selfishness. Then we can begin to approximate to what is needed. A national labour leader had the vision of a ten million membership for his

organisation. Surely the united forces of reconstruction in the world can think in terms of a hundred million taking their orders from the living God. Thus they will have an advanced knowledge of tactics and a programme that will move men's hearts radically to alter their thinking and living. They will be an incomparable, unconquerable, irresistible army. . . . A world philosophy will be brought to power through the cumulative effect of millions of people beginning the experience of listening to God." (158)

Marx thought that the industrial proletariat would be the creative minority for the new order. He was right in so far as, in our industrialised world, labour has a special part to play. "Labour led by God can lead the world." (127) Labour's rôle as a creative minority on a world scale is to build world unity. Marx's slogan, "Workers of the World, Unite!" is superseded by a bigger objective—Workers, unite the world! "Labour led by God can unite the world." (213)

Chapter Five

THE CREATIVE MINORITY IN HISTORY

THE CREATIVE MINORITY of MRA enters into the labours of all those down the ages who have been faithful to the vision of a world remade. These pioneers of the past have made possible the spiritual revolution of today.

I. THE HEBREW PROPHETS

The Hebrew prophets proclaimed the great truths which are the basis of the world-ideology of MRA.

These truths were hammered out in the continuous war of ideas which was waged by the prophets and their followers on one side, against the adherents of alien religions on the other—religions which proclaimed a lower way of life based on less exacting moral standards. “The battle of the ideologies was the granite of the Old and New Testaments. So many people today, instead of giving the granite, give the sugar—and so we never cure materialism.” (198)

“Such a philosophy [as MRA] has been stated as the historic basis for nationhood by the prophets of old and has withstood the test of centuries. The prophet Isaiah says, ‘And all thy children shall be taught of the Lord and great shall be the peace of thy children. . . . Nations that knew not thee shall run unto thee because of the Lord thy God.’ . . . British labour leaders in conference sent a message on MRA to the American capital with these words, ‘We need men who will make real the vision of the prophet Micah.’” (156) (See *Micah* iv, 3-5; vi, 6-8.)

“Read the seventh chapter of Jeremiah, starting at the twenty-third verse. He is a prophet with a message

for modern people. Begin with the seventh chapter, and then study the whole, because you have to have in your minds a framework for the rebuilding of a nation.

“ ‘Hearken unto My voice, and I will be your God, and ye shall be My people; and walk ye in the way that I command you, that it may be well with you.’ ” (37)

“What does it mean to listen to guidance? The prophets of old knew. They listened and they gave their rulers specific direction in national and foreign affairs. They warned about treaties. They warned about invasions. They gave the rulers insight to anticipate disaster.” (180)

In fulfilling our task now we have to face the same difficulties as confronted the prophets of old. “Persecution is the fire that forges prophets.” (124)

The teachings of the Hebrew prophets prepared the way for that great event, the central mystery of time, when God showed Himself in a special way in the Person of Jesus Christ. This made possible an entirely new plane of living for mankind, releasing spiritual power which was far more freely available than before. It now became possible for people to understand the conception of living according to absolute moral standards, and actually attain it in practice. It made possible the coming of a new way of life, based on absolute moral standards and the guidance of God. This is the way of life which we know as “inspired democracy”.

II. THE EARLY CHURCH AND ITS SUCCESSORS

The Early Church was the first example of inspired democracy in history, a pattern to which all its successors have corresponded.

“At the first Whitsun God spoke to a group of ordinary men. They changed the course of history.

May He not today have a plan which can solve the problems of a troubled world?" (42)

Spiritual revolutionaries within the Church have created around them striking examples of inspired democracy all down the ages. Of these, the early Franciscan brotherhood was one of the finest which arose during the Mediæval period.

"The Rector of Bonn University, a Catholic priest, . . . [said] that what St. Francis had done for the crisis of the thirteenth century, a similar movement, Moral Re-Armament, was doing for the yet greater crisis of today.' (*Is There an Answer?* 5.) (See also the Hon. C. J. Hambro's Introduction, 15.)

Other spiritual pioneers brought about "the re-awakening at the close of the Middle Ages" (35), among them St. Ignatius, whose saying is quoted (36): "Give me twelve men who are wholly surrendered to God and I will convert the world."

See also St. Joan (105), whose leadership provided a spiritual basis for the growing national states of Europe, and St. Nikolaus von der Flüe, who played an important part in building Switzerland, the home of democratic freedom based on spiritual values.

"Nikolaus had this gift of divine direction. As he exercised it, he became the saviour of his country. He was a farmer who tilled his land well, a soldier, a magistrate. At fifty, oppressed by the problems of a warring world, he gave up much to follow radically the guidance of God. Soon his inspired good sense, knowledge of men and singleness of heart commanded the respect of his contemporaries, not only in Switzerland but in all Europe. He became the most sought-after arbiter in affairs of state. When the bitter quarrels of the Cantons brought his country to the verge of civil war it was his God-given answer which set Switzerland on the good road that gave her unity. It is most timely that this statesman of five hundred years ago, who listened for God's word and fearlessly passed it on to his generation, should today receive

this supreme recognition. Truly he is a saint for our times, a model for the United Nations.” (214)

The attempt on the part of many Puritans to build up inspired democracy in seventeenth-century England was followed by the founding of the American colonies as places where their ideas could be carried out in freedom. William Penn (180) founded Pennsylvania as a “holy experiment” with this aim. (It was in Pennsylvania that Frank Buchman was born, some two centuries later.) (19)

Those who framed the constitution of the United States carried out their task in the same spirit.

“Divine Providence was a reality in their daily lives. That early Cabinet made it the keystone of our Declaration of Independence when they wrote, ‘With a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honour.’ They founded a nation. Today we need a rebirth of this spirit, if we in our time are to unite our nations.” (180)

Their work has been carried on by later statesmen like Abraham Lincoln.

“Abraham Lincoln knew the secret of God-control. He wrote, ‘If it were not for my firm belief in an overruling Providence it would be difficult for me in the midst of such complications of affairs to keep my reason in its seat. I have so many evidences of God’s direction that I cannot doubt this power comes from above. I am satisfied that when the Almighty wants me to do or not to do any particular thing, He finds a way of letting me know it.’” (180)

So in every land, “the greatest men of our past knew that God-control was the only adequate programme for a nation. Their experience can be our experience.” (180)

This applies to the spiritual statesmen and pioneers of the Orient as well as the West. All the great spiritual leaders have played their part in preparing the way for the forward moves of

mankind. They prepared the consciousness of mankind for the present moment in history, because today all the streams of history are flowing together.

In a world which has become one through communications, discoveries and trade, Moral Re-Armament marks the point of convergence where these spiritual streams are flowing together. These streams are converging in a way which will make possible a great forward move for the whole consciousness of mankind. It is a change on the level of ideas, but accompanied by a change in the way of life. This is the leaven which has been at work all down the ages changing the nature of the world.

Always at a period like ours in history, a period of wars, dislocation and destruction, a period of great empires, a hunger grows up in the hearts of men for spiritual things.

“You remember Amos, speaking of a famine abroad in the land, declared it was not a famine of water or of bread, but a famine of hearing the words of the Lord. . . . This same famine is afflicting the world today.” (73-4) “A situation is growing up in which people will want God to speak to them.” (152)

Underneath the apparent materialism there is a deep hunger for spiritual things. People everywhere will turn to spiritual reality on a mass scale as it is correctly presented to them through Moral Re-Armament. But it is a race against time, because the forces of destruction are also moving ahead swiftly.

“God and Evil are pitted against each other in the history of man. It takes more than diplomacy to cure evil. It takes more than lip-service to fight for God. . . . An extreme of evil must be met by an extreme of good; a fanatical following of evil by a passionate pursuit of good. . . . Only a passion can cure a passion. And only a superior world-arching ideology can cure a world divided by warring ideologies.” (222.)

This message must be brought to the millions before it is too late. History is moving at tremendous speed to a high point of

colossal catastrophe or a high point of colossal change. We can either be the last survivors of a declining age, or the pioneers of an entirely new order of society, which will bring a flowering of the human spirit such as the world has never seen.

This is the promise of Moral Re-Armament. It is making possible the dawn of a new age. Through it "we are reaching the end of the era of crisis and pioneering the era of cure." (218)

APPENDIX

WORLD BACKGROUND AND EVOLUTION OF MRA FROM 1908

“The world to-day presents the spectacle of nations losing their way—of nations losing their traditions, their character, their nationhood. Many of us are blind to the haste with which events are hurrying on.” (76)

Note.—The following time-chart is designed to show the evolution of M.R.A. as a world-force against the background of nations “following their historic road to violence and destruction.”

- | | |
|---|--|
| <p>1908 Frank Buchman finds experience of change.</p> | <p>1908 Austria occupies Bosnia-Herzegovina; one of the four major crises which led up to World War I.</p> |
| <p>1909 Frank Buchman invited to take charge of the Christian work at the State University of Pennsylvania (20). Works out further application of the change he had found the previous year, e.g., 194-5. During these periods of crisis and war Frank Buchman was working out the answer to crisis and war. <i>“Years ago one man, Dr. Frank Buchman, saw the danger. Single-handed he fought to build a world philosophy and a world force that could answer the drifting materialism of our age,”</i> 310.</p> | <p>Balkan and other wars lead up to—</p> |
| | <p>1914-18 World War I.</p> |
| <p>1917 Frank Buchman formulates principles of life-changing while crossing Pacific (see <i>Soul Surgery</i>). During much of this time Frank Buchman was in China and India as well as U.S.A., hence</p> | <p>1917 Russian Revolution: Lenin seizes power, 195.</p> |

the supernatural character of M.R.A. as the answer to the kind of nationalism which causes war. *The formative years*, during which Frank Buchman experimented in life-changing, teamwork, quiet times, house-parties and assemblies, etc. See *Soul Surgery* (H. Walter), *For Sinners Only*.

- 1918 First house-party at Kuling, China (occasion of Frank Buchman's restitution to railway company: "*I learned that a confessing Christian is a propagating Christian. A costly confession may be the price of power. God floods in when a man is honest.*" See *For Sinners Only*, 122.)
- 1918 End of World War I. Armistice day, 114.
- 1919 Peace-making.
"The actual conditions prescribed for world peace have proved to be without peace and have even worked against peace." 102.
 Establishment of League of Nations. Why did the League fail? 120, 200.
- 1921 Frank Buchman to Cambridge and Oxford, 22, 252. *Note*: Link with years in China—he came at request of two bishops with whom he had made friends in China, to visit members of their families. Frank Buchman's comment on his astonishing guidance at this time, 88.
 From Oxford the movement spreads:
- 1921 Washington Disarmament Conference. Frank Buchman was "*convinced that nothing would succeed unless the transforming power which he had seen at work in individuals be brought to nations,*" 21.
 What card did a general send Frank Buchman during this conference? 73.
 Frank Buchman's comment on conferences, 111, 121.
 The answer, 311.
 Mussolini seizes power, 196.
 Inflation in Germany, 196.
- 1925-8 Period of relative stability in Europe, boom in U.S.A. But only "*upon changed lives is permanent reconstruction assured. Apart from changed lives no civilization can endure,*" 32.
- 1927 Holland.
- 1928-9 South Africa. What did Mr. J. H. Hofmeyr say? 22.

- 1929 Wall Street stockmarket collapse. Beginning of Economic Depression, 137.
Note: Canon Streeter's comment on this period, 33.
 (What is the answer to unemployment? 158.)
- 1930 First Oxford house-party, 26.
- 1932 Publication of *For Sinners Only*. World-wide interest aroused.
- 1932-4 Major advance throughout Canada and U.S.A. What did the Prime Minister of Canada say? 31.
 (Later statements by President Roosevelt, 118, 279.)
- 1933 The Oxford Group at Geneva. "*Something more important than most things on the agenda of the League,*" 45.
- 1934 Proclamation of aims of movement, at Oxford, 32.
- 1934-5 Advance in Norway. What did the President of the Norwegian Parliament say? 53-4.
 "*The astonishing popular success of the Group Movement in Norway has attracted widespread attention,*" *Times Review of the Year*.
- 1935 International team received by President of League Assembly, 51.
 Statement by Foreign Minister of Holland, 120.
- 1932 Twenty-eight million unemployed in Europe, 11 million in U.S.A. World trade halved. Japan seizes Manchuria: beginning of end of League of Nations.
- 1933 Hitler comes to power, 160.
 Why were the Oxford Group and M.R.A. proscribed in Nazi Germany? 292.
 Failure of World Economic Conference (Lord Salisbury's comment, 69; compare 308).
- 1934 Failure of Disarmament Conference.
- 1935-6 Italy attacks Abyssinia. Rome-Berlin Axis forged. Failure of sanctions policy of League.

- 1936-7 Denmark, 47, 48, 54, 55, 59.
Frank Buchman's Ollerup speech, 31.
Canon Streeter's statement, 48.
- 1937 Major advance in Holland.
Publication of *Rising Tide*.
- 1938 Launching of M.R.A., 85.
Advance in Sweden, 92.
First World Assembly of M.R.A., Interlaken, 100.
- 1939 Advance in U.S.A.
What did a great British statesman say to Frank Buchman when he left for U.S.A.? 205.
Assembly at Hollywood Bowl, California, 133.
Second world Assembly of M.R.A., 143.
"Call to our Citizens" broadcast by Earl of Athlone, 168.
- "A situation is growing up in which people will want God to speak to them," 152.
What does Frank Buchman have to say about war-time problems—graft, black market, political expediency, current sex morality? 198.
- 1943 Première of *Forgotten Factor*, Philadelphia, 184.
Frank Buchman's statement at Mackinac Assembly on war of ideas, 195.
- 1936 Spanish Civil War. "*Whichever side wins the human factor will remain . . . because the root problem—human nature—remains unsolved,*" 76.
(Answer to burning churches, 77.)
- 1937 Japan attacks China.
- 1938 Germany seizes Austria, 83.
Munich crisis. "*The long-endured cycle of moving from crisis to crisis must end,*" 151.
- 1939 Outbreak of World War II.
"*We must listen to guidance or we will listen to guns,*" 145.
"*Living behind masks.*" "*Spiritual blackout,*" 152.
What "*staple necessity . . . is not rationed*"? 152.
Till what point is war inevitable? 153.
- 1940 Nazi conquest of France. "*The nations need a new kind of defence.*" 175.
Lessons from 1940, 179.
- 1941 Pearl Harbour.
Note: Frank Buchman's statements on American defence before Pearl Harbour, 174.
"*We must plan nationally for the moral and spiritual defence of the nation,*" etc., 178.
- 1942 Turn of the tide in the war: Stalingrad, Alamein.
But in U.S.A. "*the forces of disunity in our national life appear to be stronger to-day than perhaps at any time in our history*" (Who said this?), 184.
What is the time ripe for? 185.

- 1944 Washington première of *Forgotten Factor*, 184.
(Comments on *Forgotten Factor*, 184.)
- 1946 Frank Buchman returns to Europe. "*The crisis was not as imminent (before the war) as it is to-day. Now people everywhere say this is the answer,*" 205.
First World Assembly at Caux.
- 1947 Second World Assembly at Caux.
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- 1947 Great Powers deadlock, 209.
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- 1948 Great Power tension in Germany. War in Palestine.
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