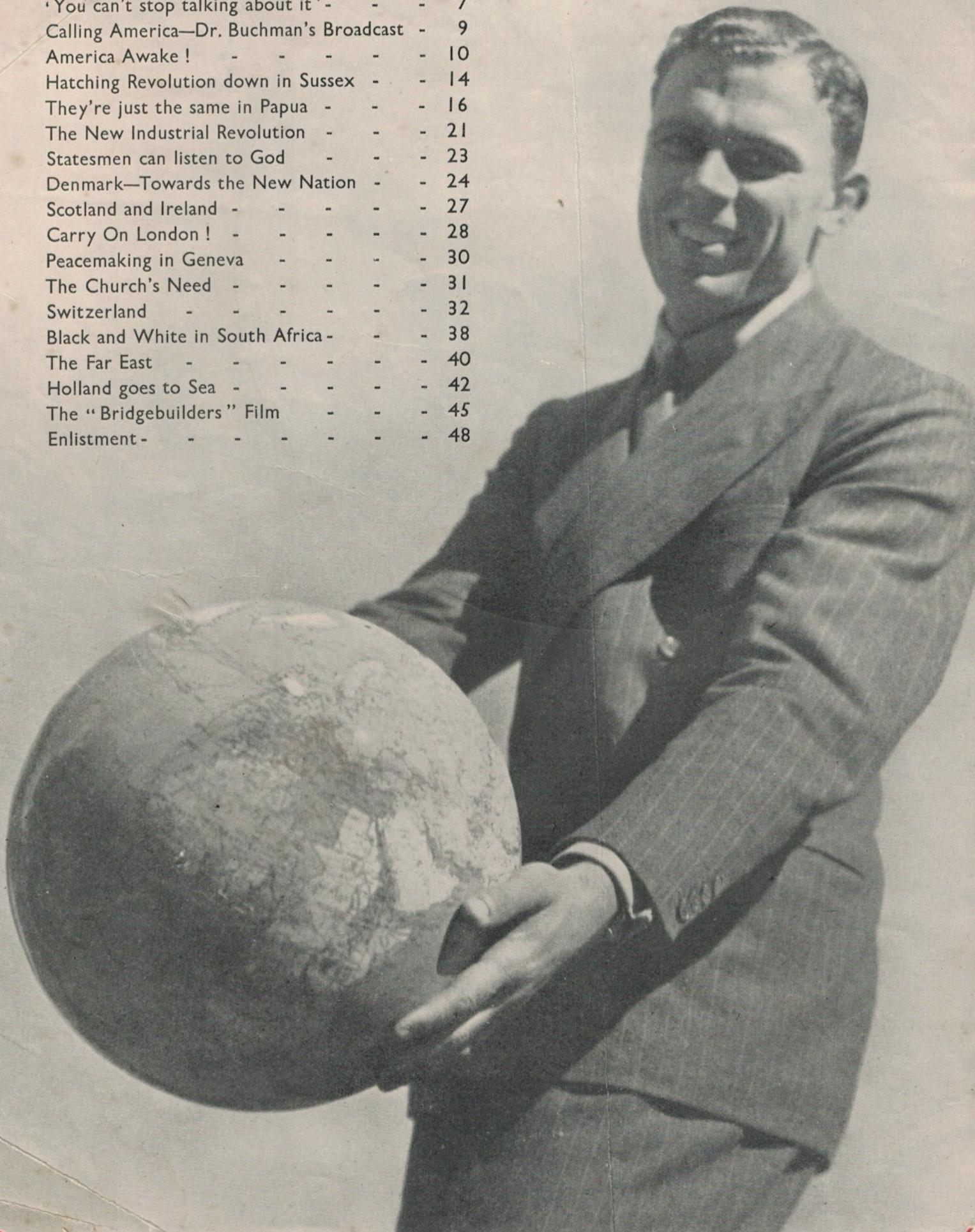


~~The~~  
~~Oxford Group~~  
~~marches~~  
~~on~~

PRICE · ONE · SHILLING

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# THE DRUMS OF PEACE

EIGHTEEN years of uneasy peace have passed since the war to end war closed in 1918. All that while the drums of war have seldom ceased muttering, and the tramp of men under arms has grown louder and louder. A generation that has not yet ceased to build memorials to its fathers and brothers is forced again to arms to defend itself and its children.

But it is not only on the battle-fields that the drums of war have been beating. Their beat has been mingling with the throbs of the machine—war in industry; with the passage of feet in Parliamentary lobbies—war in politics; with the wrangling words and coldness between man and wife—war in the home. They have been summoning to a destructive, negative war between class and class, party and party, between man and man. It is because *those* war-drums have never been silenced that the war to end war has never been fought. 'War', said Clausewitz, 'is policy continued by other means.' As the world lives to-day, peace is war continued by other means—diplomatic, economic, and moral. The root problem is never dealt with because to deal with it involves beginning with ourselves. For these wars go back to a decay in the moral fibre of a nation, to selfishness, compromise, and defeat in the individual.

When the average morale of the individual citizen falls to a timid and selfish level of compromise and complacency, collapse sets in. When this is reflected in the leadership of a nation, democratic institutions will not save her from collapse that spreads from the homes to the Government. Civilizations that have left the most perfect machinery of government in the world have died before now because the spirit that kept the machinery in motion has been dissipated in the defeat of the individual for whom that machinery existed. The crisis of a nation is the crisis of the individual.

This is the hour of England's greatest need for generations. Her traditional institutions

have given her hitherto a stability which has been the envy of the world. But institutions are powerless when conviction dies and statesmanship abdicates. A great past cannot atone for present failure, and glorious traditions only make collapse more hideous. For it is to collapse that drift leads, and England is drifting.

The alternative to collapse is not fresh conferences. Where the spirit of co-operation and sacrifice is dead, it is useless to confer.

The alternative to collapse is not new parties. Where parties have ceased to stand for anything real, and factions have taken their place, precious time is wasted and democracy frustrated.

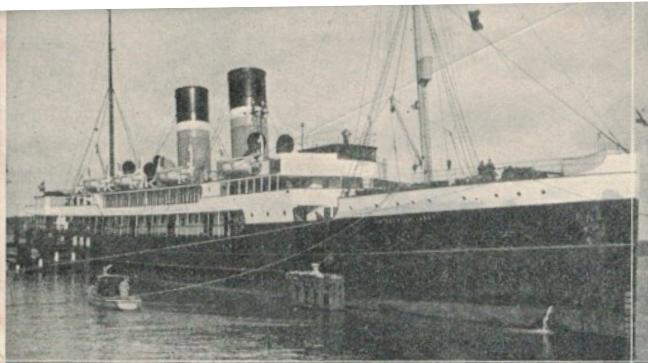
The alternative to collapse is not a superman. The problems of the world to-day are too great for any one man to grasp and answer.

The alternative to collapse is God-control through God-controlled men and women who have learnt to relate the Will of God to the problems of a distracted world.

Speaking recently in the House of Lords a statesman said: 'The root of the trouble is not economic but moral', and he continued, speaking of the Oxford Group, 'in the words of a great movement taking place in this country to-day, what are needed are God-guided personalities to raise God-guided nationalities to make a new world.'

Remaking the world, rebuilding Britain, through God-controlled men and women—that is the aim of the Oxford Group. The following pages describe how parts of the world are beginning to be remade. Much remains untold, but what is presented here brings challenge and it also brings hope. As one observer said: 'The Oxford Group may conceivably usher in the greatest revolution of all time, whereby the Cross of Christ will transform the world.'

The Drums of Peace are calling men to the colours throughout the world. The war to end war may yet be fought and won in the hearts of men and nations.



1. The first floating house party in which 300 Dutch travelled to Ollerup, Denmark. The 'Princess Juliana' in harbour near Ollerup.
2. A group of Finnish girls meets in the open air.
3. Mr. Bremer Hofmeyr speaking at a luncheon given by Dr. Beneš (President of the League Assembly) for delegates to meet the Oxford Group.

# NEW

THE "horse and buggy" generations of the nineteenth century were stirred by their sense of great strivings and great achievements. We are being told in our day that we are coming to a dead end. And youth dare not come to a dead end, for it has too long to live. It must be moved to have faith that a stirring life is ahead, or it decays. Such movements as the Oxford Group dissolve decay and put vitality into the blood stream.'

From an article on the editorial page, *New York Herald Tribune*, June 1, 1936.

★ ★ ★

'I went . . . last night to the Oxford Group meeting and was, frankly, amazed at what I saw . . . I have studied it [The Oxford Group] at close quarters, and the more I see of it, the more I am impressed with its potentialities.'

From the editorial page, *News-Letter* (Belfast).

★ ★ ★

'The Oxford Group . . . represents one of the most significant contributions made in modern times to the world of men and women irrespective of nation, race or class. . . . It may be the means of eliminating from world society the forces which find outlet in war and also the forces which produce slums and misery, unemployment and disillusionment.'

From an editorial in the *Newcastle (N.S.W.) Morning Herald*, Feb. 15, 1936.

★ ★ ★

4. Five nations meet on skis at a Norwegian house party.
5. The last copy! Newspapers were much in demand at the National Assembly, Stockbridge. The 'New York Times' and others had daily reports.
6. The father apologizes to his drunken son for his previous neglect and resentment. The result is reconciliation and a new life for each. A scene from Ronald Fagen's play 'What might have been', which appeared in Norway and Denmark recently.

Tout récemment, un groupe d'oxfordiennes d'Oslo a fait en corps le voyage de Copenhague pour s'excuser d'avoir participé "à une campagne de haine" contre le Danemark. Si cet exemple trouvait partout des imitateurs, combien les querelles internationales n'en seraient-elles pas apaisées.'

From a review in the *Journal des Débats* (Paris), March 4, 1936.

★ ★ ★

'In unserem Nachbarlande Dänemark hat seit etwa anderthalb Jahren eine christliche Erneuerungsbewegung in allen Ständen in Stadt und Land weitreichenden Einfluss gewonnen; Oxford . . . Wir glauben, dass sie bei unseren Lesern besonderes Interesse finden werden, umso mehr als sie in den grossen weltanschaulichen Zeitauseinandersetzungen um die europäische Wiedergeburt eine bemerkenswerte Bedeutung gewinnen könnte.'

From a two-page article in the *Schleswig-Holsteinische Landeszeitung*, April 25, 1936.

★ ★ ★

'Persuadé qu'en l'époque de crise morale et matérielle que nous traversons, l'action du groupe d'Oxford constitue un puissant levier de réforme de l'humanité par la transformation de l'individu, je me permets d'attirer votre attention sur ce numéro . . . de telle façon que vous puissiez prendre connaissance de l'activité de ce groupe.'

From a personal letter sent out by the Editor of the *Journal de Genève* with a special Oxford Group number of his paper, Sept. 27, 1935.

★ ★ ★

'The object of the house party [was to bring] a challenge on a big scale, working towards a new world order based on changed lives bringing New Testament Christianity into every sphere and detail of human living . . . and to find God's Plan for New Zealand.'

A report in *The Times*, Palmerston North (N.Z.), mid-Feb. 1936.

# and NEWS

'Frank Buchman would only like to help get God in the delegates—and everybody else. Get God in the delegates, the platform, and the candidate, and all the rest will be added unto them....'

From an editorial in the Dayton *Daily News*, commenting on the Nominations for Presidency, June 14, 1936.

\* \* \*

'The emergence of the Oxford Group Movement in House of Lord's debates twice in a week is not without its interest.'

"In the words used by a great movement in the country to-day, what were wanted were God-guided personalities to make God-guided nationalities to make a new world." Lord Salisbury, March 19th.

"We should consider ourselves as stewards entrusted by the Father of the family of nations to administer our resources for the benefit of every member of that family according to the needs of each, and in accordance with His principles and His will." Lord Addington (a Group adherent), March 25th.

*The Spectator* (London), March 27, 1936.

\* \* \*

'Three Fleet-Street colleagues . . . invited me to lunch to hear about the Oxford Group. . . . They quoted one concrete example after another, one opinion after another from leaders of nations, public officials, bankers, trade-union leaders, generals, jockeys, ex-gangsters, clerks—and journalists.'

'And all the opinions testified to something happening in this world which, as far as historic records show, has not happened for nearly two thousand years.'

'I think most of us who listened to the statements of faith and of evidence came away from that lunch asking ourselves: "Suppose they are right? Is this news?"'

*The Star Man's Diary*, *The Star* (London), July 2, 1936.

1. Air-liners have been used by many hard-worked politicians and business men to join Oxford Group teams this year. The Provost of Queen's holds the record.
2. An Egyptian team planning in the Desert near Cairo.
3. A council of war in London.

'After the Easter meetings in Ollerup, it will certainly be granted that . . . a spiritual revolution is under way in Denmark.'

From an account of the Easter demonstration in the *Berlingske Tidende* (Copenhagen), April 14, 1936.

\* \* \*

'The Oxford Group says that everybody should stay in his own church and in his own political party and afterwards he will like them more than before, but shouldn't be an enemy of others.'

From *Magyarorszag* (Buda-Pest) April 26, 1936.

\* \* \*

'I used to ask myself rather anxiously whether a man who has been changed through the Oxford Group must become a reactionary on social and political questions. But now that I have come off the fence, I can say quite certainly that the Oxford Group has made me a hundred times more radical than ever before. Not that I think radicalism is the be-all and the end-all here; the one thing I want is to follow God's guidance.'

But in all the questions with which I have concerned myself—social, political, and cultural questions—it seems to me perfectly clear that God demands a radicalism so very radical that no reform party has ever dared to dream anything approaching it. These men and women in the Oxford Group are more realist than any radicals I have ever seen.'

Sven Stolpe (the Swedish writer) in the 'Radical-left' *Politiken* (Copenhagen). July 7, 1936.

\* \* \*

4. A scratch game of soccer at the first house party at Haslev, Denmark.
5. A merry quartette at the Bournemouth house party in January.
6. Three friends at Washington. Frank Buchman, Dr. J. E. W. Duys, the Dutch M.P., and Mr. Fred Britten, Congressman from Illinois and former Chairman of the Committee of National Defence.



# THE OXFORD GROUP

## *Marches On*

**O**n a November afternoon in 1918 the late Lord Curzon, as spokesman of the Government, addressed the House of Lords on the prospects for world peace. 'In the twilight of the Upper Chamber', writes his biographer, 'he spoke with dignity rather than triumph. As he drew to the end of his speech he . . . intoned with ample fervour the first strophe of the Hellas chorus:

The world's great age begins anew  
The golden years return,  
The earth doth like a snake renew  
Her winter weeds outworn,  
Heaven smiles, and faiths and empires gleam  
Like wrecks of a dissolving dream.

'On that 18th November', continues the biographer, 'the dream seemed a reality. Now that it has dissolved we are able—with painfully acquired knowledge—to examine the wrecks.'

In twenty years the fires have burned low, and the sparks of hope have died out in many hearts. A confident generation has given place to one that is again afraid. Against this background of hope and idealism contradicted by crisis and frustration, the Oxford Group has come into existence.

As we look back over the years that succeeded the War, we see how few men realized the inadequacy of the foundations which statesmen were laying for world peace. Even fewer had a constructive plan for the emergencies which were to arise. Among this constructive minority it would have been hard in 1921 to imagine that a middle-aged American, genial, travelled, experienced, but unknown, might one day be numbered. Yet, under God, it is from Frank Buchman, and the distinctive qualities of his experience of Christ, that the Oxford Group as the world force for reconstruction that it is to-day, springs.

### *One man begins*

As early as 1908 Frank Buchman had learnt that it was impossible to organize human nature into being good. A desperately busy round of committees and organizations had left the human nature among which he worked unaltered. But that year, in a lakeland village in England, he experienced for himself the fundamental truth of the Christian faith that human nature must and can be changed. The Cross of Christ became central to his life. Its demands crystallized in a drastic new honesty. He made certain specific acts of restitution immediately; that night he brought

the man with whom he was staying into the same experience.

Frank Buchman was a man of many friends, and during the next years he saw this truth—that human nature could be changed—reaffirmed in the lives of many of them. He travelled in many lands, and found that human nature is basically the same everywhere. In experience he learnt the further truth that God could speak to man and give adequate and accurate information for his guidance in everyday life. Life-changing and the guidance of God distinguished his activity wherever he went.

In 1921 Frank Buchman was invited to visit Cambridge University. For many men in a university town, it is the past that fills their thoughts, but Frank Buchman was engrossed with the future. If the only basis for reconstruction was the changed life, then something more radical than conferences was required in the affairs of the nations. If a change in human nature was the only key to world peace and prosperity, then he held a grave responsibility, for all his training of the past ten years had fitted him pre-eminently to re-emphasize this truth. As he walked, a comparatively unknown stranger, along the streets of Cambridge, the thought of spiritual revolution and renaissance on a national scale came insistently to him. With two Cambridge friends he travelled to Oxford. The world revolution that is Christianity had entered on a new phase.

### *In Post-War Oxford*

In the University of Oxford he found a generation that was reacting from the strain of the war years in pleasure and irresponsibility. A young Scotsman, typical of many of his contemporaries, threw in his lot with Christian revolution. With a few others the Scotsman and the American set themselves to live out in Oxford on an experimental basis what they conceived to be the Will of God for their generation. Through listening to God together as a fellowship, they learnt a secret of which the world was badly in need. They learnt in everyday, practical life that God had an adequate and coherent Plan both for the individual and for the community, that under the guidance of God men and women of different backgrounds, and widely different temperaments, strong-willed and vigorous, could be united in action.

Four years later the small band had grown. It was permeating the colleges of Oxford; the principles of its life had spread to a number of lands where Dr.

Buchman and others had travelled. The Scotsman, then a master at Eton College, gave up his position and became a leader of spiritual revolution. Without endowments and with no resources but those which faith provided, the life was spreading, for another old truth had become a reality, that where God guides He also provides.

### From Oxford to the World

The change in temper, to which Lord Curzon's biographer bears eloquent testimony, underlined the appositeness of the message of the Oxford Group to the world situation. The second flare-up of idealism that accompanied Locarno and the trade revival was dissipated. A rising national consciousness in many lands threatened to bring the machinery of international trade to a standstill. The break-down of the World Economic Conference held in London and the financial crisis struck a world that still preserved the illusion of security. The world needed guidance; the age of *laissez-faire* was closed. The planned economy of Russia and the increasing stress upon the need for the co-ordination of world industry was preparing men's minds for the realization that God too had a Plan, a Plan that was adequate for the individual and for the State.

In 1928 the little group in Oxford, still nameless, but exceedingly active, found the appropriateness of their message proved by events themselves. A Rhodes Scholar took four of his friends from Oxford back to his own country of South Africa. Above party, class, and colour, their message of changing human nature came at a critical moment in a nation's history. Men in positions of authority came under its influence; a political situation was profoundly affected. It was in South Africa that the name 'Oxford Group' first became a household word.

For the past few years Frank Buchman had been stressing the fact, before it became the commonplace which events have made it in 1936, that only a spiritual awakening in individuals could meet the corporate needs of the world. In this he had been doing no more than stress again the great fundamentals of Christianity. The events in South Africa proved that this message was going to have wider implications than many people realized. 'World-changing through life-changing' was more than a slogan—it was beginning to be an accomplished fact.

#### Planning for a nation.

Dr. Buchman and some of the international team study the map of Denmark.

Photograph Arthur Strong.

From South Africa by a natural step the message passed to Holland, and from Switzerland to Scotland. Numbers of individuals were radically changed: homes, businesses, and schools became different. The work began to demand the liaison that comes from a close-knit group of people at the centre each in touch with some part of the world, and all in touch with each other. To this end a few people, men and women, business men, schoolmasters, dons, and writers, who had worked out the message in their daily lives, gave their whole time to the work of raising and training leadership in every land. Their number was added to under guidance, and a mobile cross-section of the nation of the future was formed. This revolutionary nucleus, from which fear and competition had been eliminated, began to carry the wider challenge of the God-guided nation from land to land. A team of thirty crossed to Canada and, meeting with a great welcome, prepared for teams five times the size to visit in the following years. The task of government, in the Premier's words, became easier. Industrial problems, strikes, municipal government, as well as homes and



individuals, were brought within the sphere of influence of a spirit of constructive peace.

By 1933 more than forty countries were aware of the presence of the Oxford Group. Against the background of increasing tension in Europe and revolution in several lands, news of its activity could be read in the papers of many capitals, and the wireless bore its message. It began to assume the genuine proportions of a revolution. It reached the worker and the unemployed in East London, where 150 students as well as business men and unemployed lived together working out the message of a wholly Christian community. Others crossed to Ireland with the same challenge. This experience stood them in good stead when Scandinavia began to be vitally affected.

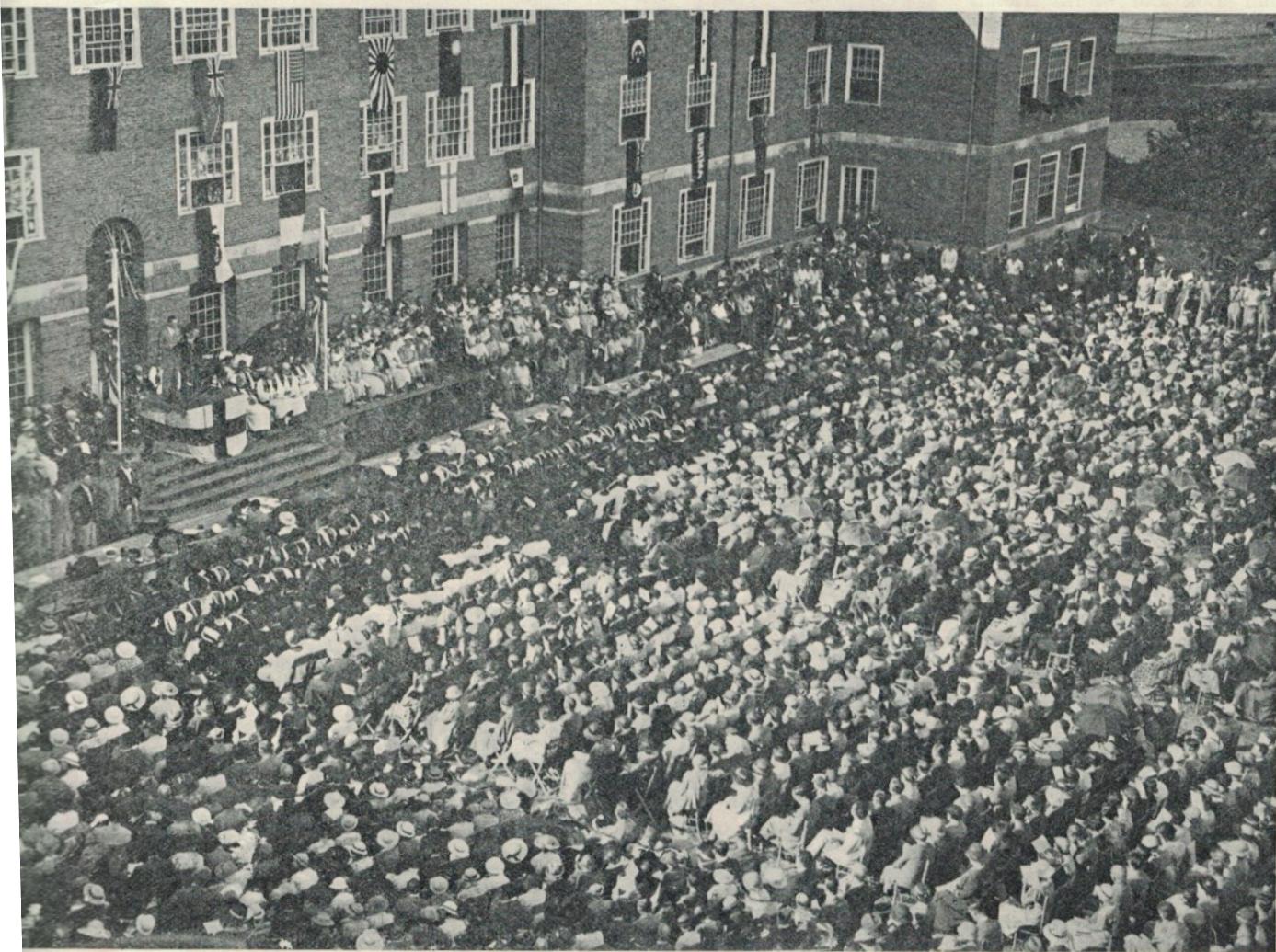
### National Renaissance

A message that had seemed lunacy to many in 1921 was being recognized in many quarters as the only reasonable policy in 1934. In that year, at the request of the President of the Norwegian Parliament, a small team visited Norway. Their presence led, in the words of the Bishop of Tromsö, to the greatest awakening in that country since the Reformation—it did more, it brought a new positive and constructive factor into Scandinavian politics. Further, it opened the way to Denmark, where, within twelve short months from the arrival of the team of 300 in March 1935, forerunners of 1,000 from twenty countries who visited Denmark during the year, a new sense of national destiny began to grow. In May and June of this year 1936, at a decisive moment in the history of the United States, the two great political parties at their election con-

ventions have been faced with the challenge to let God draw up their platform and control their policy.

For fifteen years the spread of the Oxford Group has been *extensive* and geographical. But it has also been *intensive*. It is this aspect of the work of the past twelve months which indicates the distance which has been travelled from the time when a handful gathered in Oxford to find God's Will for their personal lives. From personal revolution the message has already developed, still building upon a basis of individuals brought into touch with God, into a spring of national renaissance. The various sections of the community, getting corporate direction from God for the conduct of their vocations and professions, have begun to create a core of confidence in a number of countries. In Denmark, for instance, politics, the Press, the Church, Education, and Art have been challenged by new standards and given a new source of inspiration. A nation that reckoned itself small has begun to be gripped by the vision of becoming a first-class spiritual power. This vision is gripping the youth of Scandinavia; it is stirring the youth of America and Great Britain. It is stealing across frontiers and trade barriers, calling young and old to unite in remaking the nations. The drum-beats of an army marching for God are beginning to roll throughout the world.

The hand of God in history has prepared mankind to realize the alternatives of God-control or chaos. For thousands of years men have known the way out. The message of the Oxford Group is a challenge to listen, a challenge to decision, and a challenge to act.



Oxford  
1935.  
In the  
grounds  
of Lady  
Margaret  
Hall.

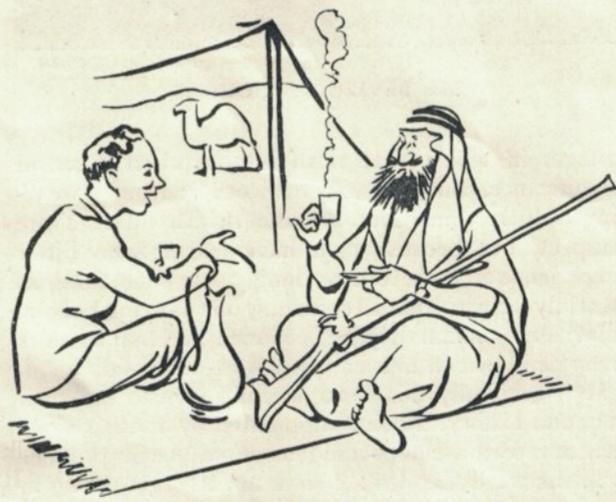
A Parfitt  
Picture

yet, although they called themselves Christians, they allowed themselves to sneer at those who were trying to live Christianity as well as talking about it. I endeavoured to enlighten these people. But I'm afraid there were occasions when I nearly lost my temper!

It was in Paris that I had one of the strangest experiences which my contact with the Group has yet given me. I had been staying in a big hotel, working very hard. Hotels are grand places for work. They are intensely lonely, and yet, when you need company you can go downstairs and sit in the lounge under a dusty palm-tree and watch other people talking and drinking, without the fatigue of having to talk and drink yourself.

### *In a Paris Café*

After about a week, in which I had not spoken to a soul except the valet de chambre, I suddenly felt that I had to go out. I will not say I was 'guided' to go out, though in view of what happened later that may have been the case. For I walked quickly in the direction of a café which I had not visited for years.



And when I entered it, I was just in time to get the only free table in the room. And as soon as I had sat down, I noticed that this table was next to two Englishmen. One was about 35 and the other about 30. They both looked agreeable and we got into conversation.

Within a few minutes we were talking about the Group. We were still talking about it when we hailed a taxi to go off to Mistinguett's new revue, to which they insisted that I should accompany them. And the elder man, whom I will call Doctor J. . . . (he was a rising young specialist and he lets me tell you this) . . . was asking questions with a sort of strained eagerness that told me that he was in the greatest spiritual unrest.

To put it very bluntly, he was in the 'hell of a mess', as he described it. And sitting there, in the box, he told me about himself.

I shall never forget that conversation. On the stage, Mistinguett's young ladies pranced about. The scenes glowed and sparkled, blossoming like monstrous flowers into ever stranger shapes. The air was thick with tobacco smoke, and raucous with the sound of brass. But we were hardly conscious of our surroundings. We had something far more interesting to talk about, something much more sensational than any Parisian revue. For we were talking about a man's soul and its salvation.

### *How did it end?*

How did the conversation end? It has never ended. We are still working together. But after that very first night, when J. . . . allowed the healing power of Christ to work in him, he was a different person. His home, his career, his intellect, all had been crumbling into decay. The decay has stopped. A new life is beginning. It began to the sound of an extremely attractive tune which was being sung by an extremely attractive chorus.

That is really all I wanted to say. . . . but it's hard to stop talking about it.

B. N.

## Calling America

*(continued from next page)*

The country must be governed by men under instructions from God, as definitely given and understood as if they came by wire. This is the true dictatorship of the living God. This is the true patriotism, for the true patriot gives his life for his country's resurrection.

Here you begin to see the meaning of the phrase of the political leader who said: 'The Oxford Group 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.'

Now what we need is a power-station for a super-national network over live wires to every last man, in every last place, in every last situation in America. We need a spiritual radiophone in every home.

Back to God, and on to a new world order. The only hope for world relief is to begin instantly on a colossal scale. I hope as you turn off the radio you will say—"That's got it!"—and sit down and think it through.

God needs every American as a partner in the working out of His plan. National recovery and resurrection will come when we accept our full responsibility to work with Him. America must get ready to do her part in the creation of a new world order under God's control.

America's safety lies in God-control. Her destiny as a great nation depends directly on what you and I are like. What does God want me to do? That is the issue at this time or any time. The place to begin is with yourself. The time to begin is now.

# CALLING AMERICA

*During the week between the Republican and Democratic National Conventions, on 19 June 1936, Dr. Frank Buchman spoke from Philadelphia over a nation-wide network of the National Broadcasting Company.*

**H**AVE you ever thought where America's real safety lies?

America's safety lies in God-control.

God-controlled individuals, God-controlled homes, God-controlled schools, God-controlled industry, God-controlled politics, God-controlled nations. This means that everybody takes his orders from God.

A dish-washer recently said to his employer, 'I'm hungry.' 'What's wrong?' said his employer. 'Don't you get enough food to eat around here?' 'Yes, plenty; but I am hungry for God. I can't get enough.' 'Perhaps I need it too,' said his employer.

The common denominator of our national need is the human need for God. Our greatest national need is moral recovery. The barriers that separate men from God and from other men must be destroyed.

Most of us have the conviction that the other fellow ought to be honest. At least we have that basis of union, that we want the other fellow to be honest. And if you want it badly enough for the other fellow, you may catch some of it for yourself. We may even wake up some morning and find *ourselves* getting honest, because we want the other fellow to be honest.

Everybody believes in honesty, purity, unselfishness, and love—for the other fellow. And some might even go so far as to wish it for the other party! But the Oxford Group goes one better, and believes that you might even start with yourself—and your own party.

Leaders everywhere now say that the world needs not only a moral but a spiritual awakening. They say it in the universities, in politics, at home and abroad. A lot of people say it—some in striking phrases. But it is still just words.

Last week I was talking with a coloured fellow about the Oxford Group. He said, 'It's a great idea, if they all does it.' He is right.

Our friend has the philosophy. Everybody has got to do it.

Yet very few seem to have any definite plan, or any idea of what the cost will be of moral and spiritual recovery. They don't seem to have thought through the united, disciplined action, under God-control, that is necessary to bring it about. And there are even those who hope to reap where others have sown without paying the price themselves.



Dr. FRANK BUCHMAN

Fortunately a growing number over a period of years have been paying the price, and to-day their influence is felt in fifty countries.

Fortunately, too, some statesmen not only see the need, but point the answer. Such a statesman is the Prime Minister of New Zealand. He says that he sees 'in the Oxford Group the only true policy'.

But the problem is still *how*. It is one thing to talk about it. It is another thing to demonstrate it. It seems to me that most people are confronted with the difficulty that faced me twenty years ago. *How* to make this effective. *How* to get the disciplined action on the part of the many, so as to make it national.

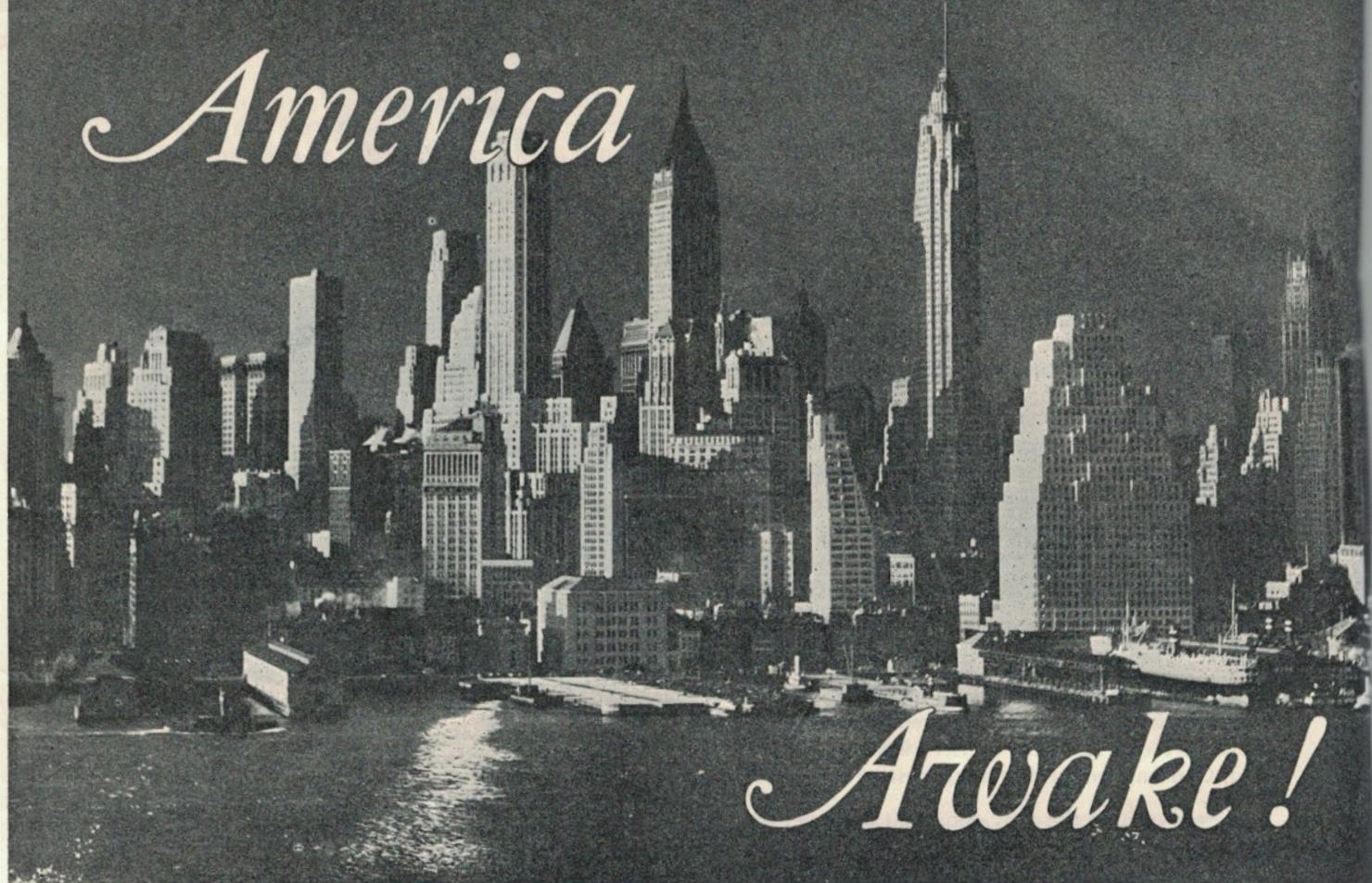
Now I find when we don't know *how*, God will show us if we are willing. Hence the need for God-control. When man listens, God speaks. When man obeys, God works. The secret is God-control. We are not out to tell God. We are out to let God tell us. And He will tell us.

There is an election on. Let's not confuse issues. The greatest election issue is whether we will elect God as the guide of our individual lives, and so of our national life. In the words of a well-known editor—'Get God in the delegates, the platform, and the candidates, and all else will be added unto them.'

God is the person that the American voter has got to reckon with in the coming election. For the real question is 'Will God control America?'

*(continued on previous page)*

# America



# Awake!

*By courtesy of Keystone Photo.*

'No greater thing could come to our land to-day,' said President Roosevelt in a recent broadcast to the American people, 'than a revival of the spirit of religion, which would sweep through the homes of the nation and stir men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the fire of such a spiritual awakening.'

Striking the same note, Mr. Cordell Hull, the Secretary of State, has said that a 'moral and spiritual awakening is essential', and the Secretary of Agriculture, Mr. Wallace, called for the 'prophet note'.

#### *President Hambro's Visit*

When Mr. C. J. Hambro, President of the Norwegian Parliament, visited America at the end of 1935 in connexion with his work for the League of Nations, he went with personal experience of such a national awakening. That awakening had resulted from his inviting the Oxford Group to Norway eighteen months earlier. He met the business and political leaders of America, and emphasized that it was not enough for a country like his to find such an awakening. 'A great nation must now demonstrate that spiritual leadership can save civilization.'

Mr. Hambro's visit did much to further the work of

teams which had been peacefully penetrating the country for a number of years. The visit in May and June 1936 of a team drawn from Britain, Norway, Denmark, Holland, France, Ceylon, and South Africa further accelerated this process, whose aim is the spiritual awakening for which America's leaders have called.

#### *Team at Washington*

On arrival the international team proceeded to Washington, where they conferred with highly responsible officials in the political and diplomatic world. The *Washington Star* carried an editorial on the Oxford Group in which it says: 'Its philosophy is simplicity itself. The central concept is one of willing surrender to God. Thus God assumes control of individual lives and through them of classes, nations, and races. The result is peace and the noble fruits of peace. The movement signifies fellowship—a comradeship of altruistic effort to further the kingdom of God among men at a time when, in the face of war and revolution, economic disorder and famine, the need for a reign of righteousness and charity in the world is too obvious for argument. . . . The visiting team, it seems, has caught the vision of a great and cheering light. One finds them profoundly convincing.'

The team then joined an American and Canadian team of 1,000, which was preparing for the first National

Assembly of the movement in America at Stockbridge, Massachusetts, 200 miles north of New York.

### **At the National Assembly**

To this quiet New England town in the wooded Berkshire Hills came 10,000 people in the next ten days. Virtually the whole county had to be taken over to accommodate them. Special trains brought several hundred from the Pacific Coast regions of Canada and California over 3,000 miles away. Some 400 Canadians attended the gathering, representing groups which are permeating all the provinces of the Dominion. Alaska and New Mexico were represented. Four he-men of cowboy stock motored 3,300 miles from Calgary in a battered car.

Picturesque pageantry, in addition to personal talks and meetings in eight house-party centres impressed the call to action, 'America Awake!' on every mind.

With bands playing and banners of the nations flying, one such colourful cavalcade marched down the little town's principal street, bordered by rows of stately elms with rich lawns stretching unbroken from the footpath to the doorsteps of red and white Colonial houses.

### **'Minute Men' of 1936**

At the head of the procession in feathered head-dress rides Uhm-Pa-Tuth, Chief of the Stockbridge Indians and last of the Mohicans. Later with Dr. Buchman he was to lay a wreath on the tombs of his ancestors who roamed these hills long before the white man came.

Once in history when British invasion threatened, Paul Revere rode through this New England country to warn the 'Minute Men', pledged to instant action, of the approaching danger. To-day, above the cavalcade, a modern Paul Revere rides in the heavens blazoning from his plane the call, 'America Awake!' to the 'Minute Men' of 1936.

Below him British and American generals march side by side, leading detachments of service men, business men, workers from city and farm. Youth from many a nation forms a large section, including representatives from Oxford, bearing the motto of the University, 'Dominus Illuminatio Mea'. They muster before the flag-decked tribune in front of the Town Hall—the focal point for the whole Assembly.

### **'What wonders God hath wrought'**

At the cross roads opposite the old inn is the house in which Cyrus Field received the first message sent by cable from England to America. The words of that message sent by Queen Victoria were 'What wonders God hath wrought'. From Stockbridge, on his fifty-eighth birthday, Dr. Buchman tells a large London audience by transatlantic telephone of the still greater wonders of spiritual discovery.

At 'Tent City', they say, there was a miracle every thirty minutes. The whole of this camp house party, which may well have been one of the first God-guided communities, was indeed a miracle. An ex-pickpocket running the canteen and stores on principles of Absolute Honesty: a banker and a bell boy who dug refuse ditches together: stunt aviators, 'strong-arm' men, a clergyman changed by a garage man, are encamped

with a vaudeville artist, author of a delicious ditty, 'I've got a cross-eyed poppa, but he looks straight to me'.

At one of the hotels the Oxford Group give the staff a chance to go to the meetings and themselves wash the dishes, work the lift, run the telephone exchange.

### **Some Prominent Visitors**

Among the prominent persons from the United States and Canada who were able to be present were the following: Mrs. Henry Ford, wife of the man who perhaps has done most to put the world on wheels; Mrs. Cleveland Dodge; Mr. George Eastman, former President of the Los Angeles Chamber of Commerce; Mr. Harry Blair, Assistant Attorney-General of the United States, and his wife Emily Newell Blair, the authoress; Mr. Fred Britten, Congressman from Illinois and former Chairman of the Committee of National Defence, and Mrs. Britten; Miss Mary Hughes, former head of the Women's Division of the N.R.A.; Mr. and Mrs. Russell Sard of Washington, D.C.; Dr. Clayton Sedgwick Cooper, Chairman of the Committee of a Hundred, which numbers many leading business men; Mr. Carl Vrooman, Assistant Secretary of Agriculture in the Wilson Administration. Four Canadian Members of Parliament were present among the 400 Canadians.

It is estimated that the news and message of Stockbridge reached the whole nation through Press, Radio, and Films. The great news agencies tapped it out to papers from coast to coast of the United States and Canada. Pictures were wired 3,000 miles in eight minutes. The *New York Times*, corresponding in status to the *London Times*, carried a column of news about the National Assembly daily for nearly two weeks from a special correspondent. Since then the paper has fully reported all the work of the team and printed a two-page illustrated feature article in



*By courtesy of Keystone Photo.*

*Dr. Duys, Baroness de Watteville, Mrs. Henry Ford, and Dr. Frank Buchman at Stockbridge.*

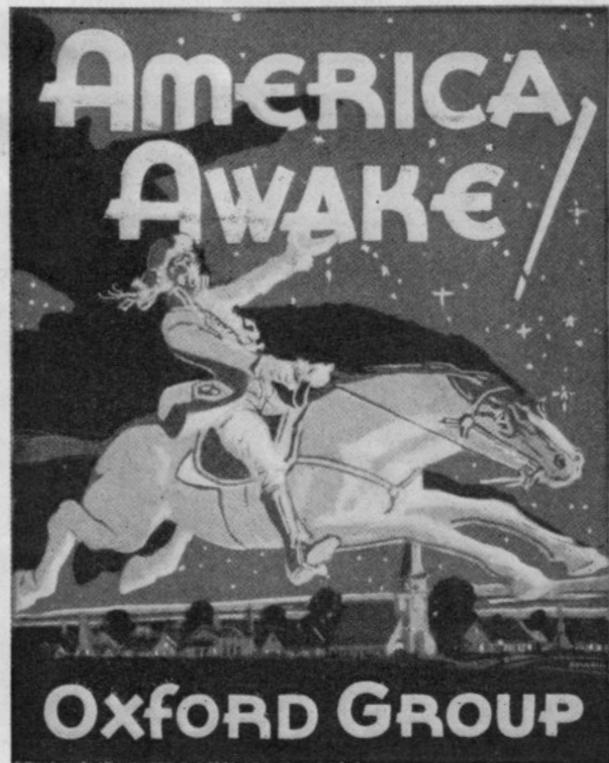
the Sunday edition. The *New York Herald Tribune* had frequent dispatches from Stockbridge and on its editorial page on June 1 an article by George Sokolsky describing the Oxford Group as a force which is 'revitalizing the bloodstream' of a civilization which is coming to 'a dead end'. *Time* carried 3½ columns; its rival *News Week* a full page. The three news reel companies took exceptional trouble to secure good pictures. Their officials estimated that forty million people will see these films.

#### National Broadcasts

A national broadcast over the Columbia coast-to-coast network by Dr. Duys, for twenty-nine years a member of the Dutch Parliament, followed regional broadcasts. Mr. Lowell Thomas, whose radio news commentaries are listened to throughout the nation, again devoted a part of his summary of important world news to the work of the Oxford Group, as he had done during Mr. Hambro's visit.

In the course of a meeting of the National Assembly on 'The Oxford Group in Politics' the Treasurer of the New Jersey Republican State Committee, H. Alexander Smith, a Princeton lawyer, said: 'In the political systems of our major parties and in the organizations of both parties in my own state are evil forces that threaten us with destruction.'

'The "outs" fight to take the place of the "ins" in order that the spoils of victory may be theirs. The evils of the spoils are known to all. Equally well known is the wrongful use of money in elections in spite of the letter and spirit of our laws. The cure lies not in attacking the system but in changing the people who are responsible for carrying it on.'



*Paul Revere rides again. The poster designed by an unemployed man for the National Assembly at Stockbridge.*

He invited the Oxford Group to Cleveland, Ohio, to meet delegates of the Republican Party Convention. From the start, Dr. Buchman made it clear that they had not come to 'play politics'. For, in Dr. Duys' words, 'The Oxford Group has nothing to do with politics, yet it has everything to do with politics, for it means a revolution in all politics.' Its function is to make its influence felt by changing character.

#### At the Party Conventions

Newspaper headlines ran, 'Political leaders confer with Oxford Group'. The chief editor of an Ohio paper attending the Convention came to see Dr. Buchman. This is what he wrote afterwards in a column-length leading article. 'Whether Democrats or Republicans win the election, Frank Buchman came to Cleveland to say, the result will be about equally bad unless his candidate commands. Frank Buchman's candidate for ruler of America is God.'

'Well, weren't the sessions of the Convention in Cleveland opened with an assortment of prayers invoking the leadership of God? Yes, and some fine political instructions were wirelessed by them to the throne of grace. One of the four in particular was a really impassioned effort to convert God to the Republican cause.'

'Buchman's idea is different. He doesn't plan to have God rule according to instructions from below. He would have men rule under instructions from above.'

'Buchman doesn't tell God. He asks Him. He wants the country governed by men under instructions from God as definitely given and understood as if they came by wire.'

#### Detroit, New York, Philadelphia

From the political hub and hubbub at Cleveland 200 miles west to the precision and drive of the world's great automobile centre, Detroit, where industrial leaders discussed the application of God-control to industry—the remaking of men as well as machinery and methods. In New York, meanwhile, 4,000 people had to be turned away from a packed meeting in the Metropolitan Opera House.

From Detroit to Philadelphia, where the Democrats were mustering to nominate their candidate for President. The advance guard of the team drove 700 miles to the Quaker City, where again the Press co-operated with the work of the Oxford Group vanguard. The *New York Times* correspondent quoted in his article Dr. Buchman's conviction that 'God is the person that the American voter has got to reckon with in the coming election'. In a national broadcast before the visiting team returned for work in Britain during July Dr. Buchman said:

'The greatest election issue is whether we will elect God as the guide of our individual lives and so of our national life. The nation's security lies in God-control. God-controlled individuals, God-controlled homes, God-controlled schools, God-controlled industries, God-controlled politics, God-controlled nations. This means that everybody takes his orders from God. This is the true patriotism, for the true patriot gives his life for his country's resurrection.'

# Adventures of a SAVOYARD

A USTRALIA is the land of the individual pioneer. Its brief history is the story of men and women who have left all security behind, fended for themselves in virgin country, and in so doing have made a nation. The same is true of New Zealand. It is in keeping with this historic background that the message of the Oxford Group has been brought to these countries through the initiative of individuals who have been breaking new ground in the same pioneering spirit.

Australians and New Zealanders have been among the thousands who have come to Oxford for the summer house parties in the past few years. As they have gone home, small cells of changed men and women have grown up all over both countries. Books also have done their part. A copy of *For Sinners Only* brought one New Zealander 12,000 miles to Oxford. That was three years ago, and since then the process of peaceful penetration has continued steadily among the gold-miners of Ballarat, the sheep-farmers of Queensland, the business men of Wellington and Nelson, and in many other places.

## *The Coming of a Comedian*

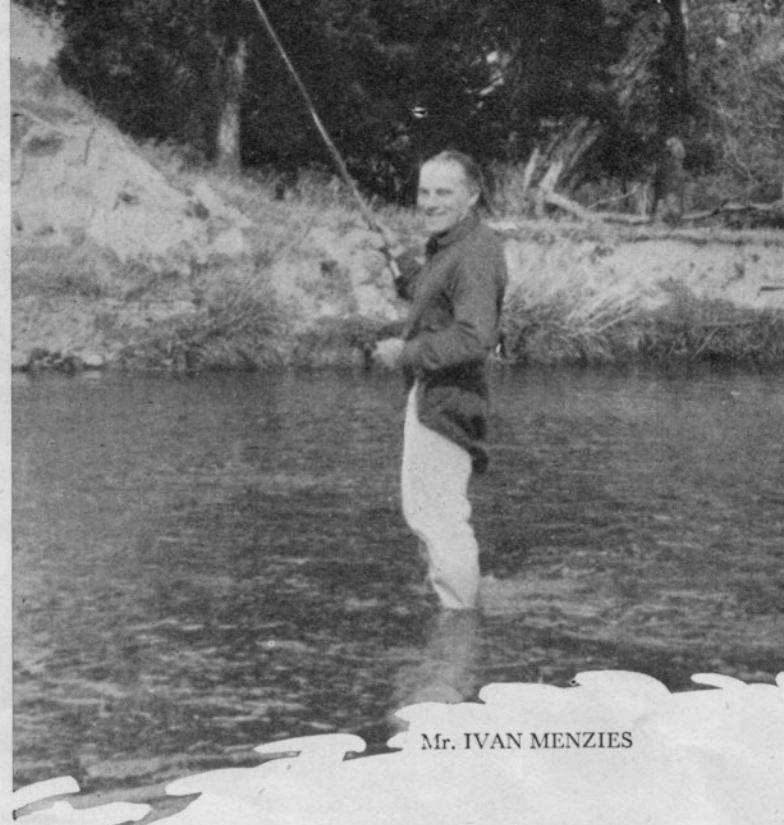
During the last year a new development has taken place. The Oxford Group has become front-page news and a subject of discussion both in Parliament and up country. What has aroused this interest? Not, as in Denmark or Switzerland, the arrival of foreigners in hundreds, demonstrating in their very diversity the message they came to bring, and thus focusing a nation's attention on it. The chief human instrument in this case is a member of another kind of 'team'; the leading comedian in a comic opera company.

Mr. Ivan Menzies had travelled in that part of the world before. He had already a reputation—of popularity with the public and unpopularity with certain people who had to work with him. On this visit certain changes were immediately apparent. Old friends, new friends just encountered at parties after the evening's show, his manager, his dresser—all found that he had a new quality about him. People were not merely amused for an evening. They came round to see him afterwards, too, and the new quality began to reproduce itself in other people. So teams came into existence, which worked with him in all his engagements.

## *Parliament, Jail, and Bush*

The papers published interviews in which he explained this 'change'. Churches were crowded out to hear him speak, not as comedian but as a new man with a new life to offer. Members of Parliament, heads of schools and businesses, not to mention the inhabitants of the local jail, all asked him to tell them more about it. He spoke on the wireless, and people wrote to him from out in the Bush to thank him for making possible the same 'change' in themselves. All this in the heat of an Australian summer, and in addition to the strenuous job of a 'star', who has often two performances a day besides rehearsals. Wherever he has been, sturdy teams of life-changers have grown up, which are in no way dependent on his presence.

As the miracles continued, people began to see beyond the immediate personal change in individuals to what such a factor might bring about in national life. In the Federal Parliament at Canberra, the Minister for Trade and



Mr. IVAN MENZIES

Customs, Mr. T. W. White, referred to the Oxford Group as a force for peace. A paper emphasized the revolutionary character of what was happening in the headline: 'MENZIES MEANS A CHANGED ERA.'

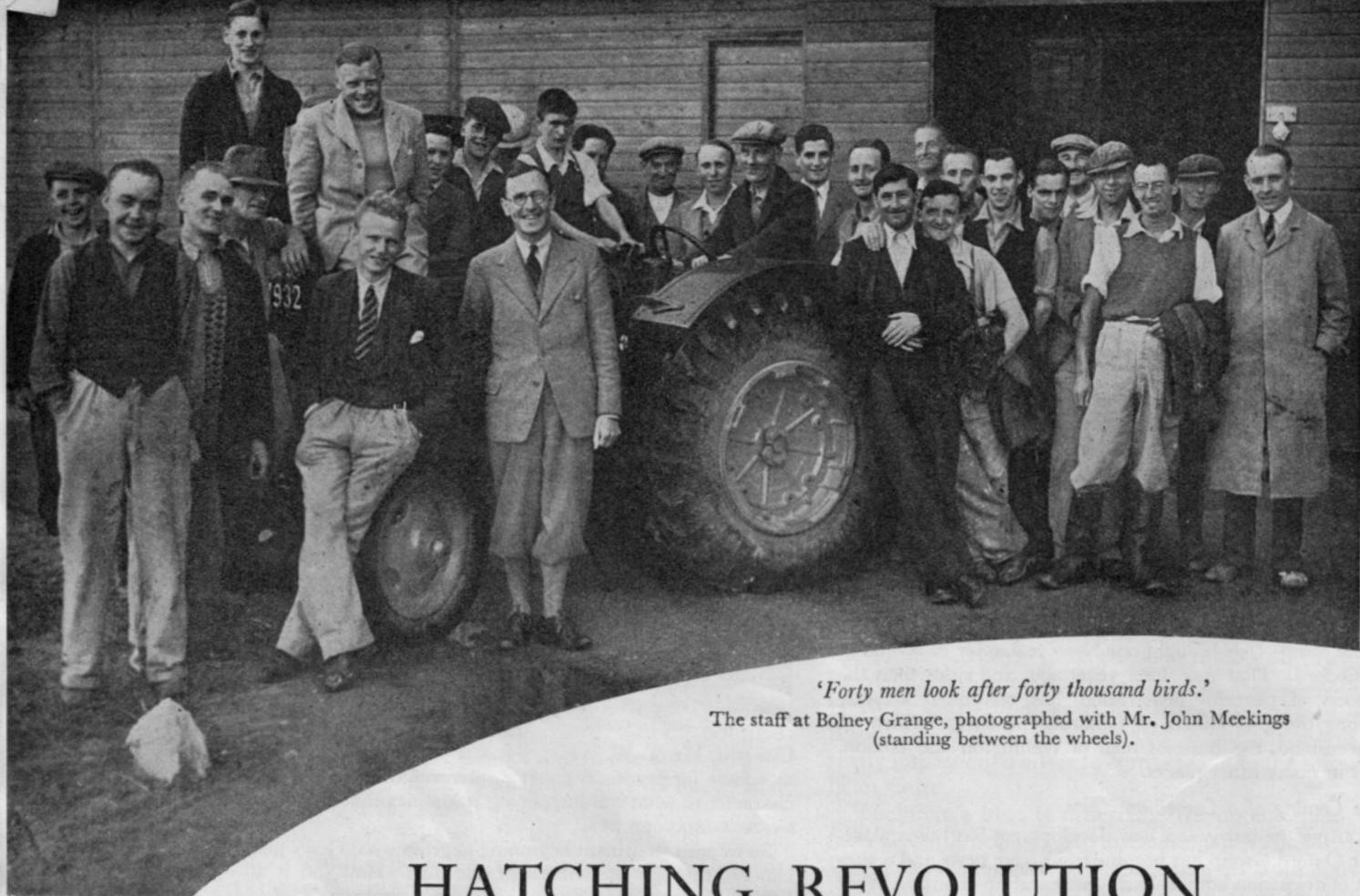
So we see a continent beginning to grasp what God's plan can be, through the witness of one man. How did it all begin? Ivan Menzies came to the house party at Oxford just two years ago, an unhappy, disillusioned cynical pagan. He went away with a first-hand experience of Christ. A year later he set out for a tour in Australia and New Zealand, playing Jack Point and the other parts associated in England with the name of Sir Henry Lytton in the Gilbert and Sullivan operas.

## *A Prime Minister's Opinion*

After some months in Melbourne and Sydney he went to New Zealand. He found the same interest ready waiting for him, for other pioneers had been at work, notably a young Englishman just down from Cambridge, a Chinese boy, and a newspaper editor. One event of the tour was a meeting held in March in the Theatre Royal, Auckland, with a crowded audience of three thousand. Large audiences also attended meetings in Wellington, Napier, Nelson, and other towns. The extent of the impression created by the quality seen in these few men and women is shown in a statement made to Mr. Menzies by Mr. M. J. Savage, the Prime Minister. 'I see in the Oxford Group', he said, 'the only true policy, and I promise all help to any Oxford Group pioneers who come to this country.'

Whit-Sunday saw Ivan Menzies back in Sydney. He arrived just in time to hear the Bishop of Calcutta preach in the Cathedral. Bishop Foss Westcott, the Metropolitan of India, Burma, and Ceylon, is another of these pioneers in the outposts of a spiritual empire. One of his engagements during his visit to Sydney is to speak, over the national network of broadcasting stations, about the Oxford Group.

Bishop and comedian thus link up the advance work in Australia and India. At the same time parties were setting out from both Australia and New Zealand for the summer house parties in England. Such contacts keep pioneering work all over the world in close touch with the full developments of a world plan.



*'Forty men look after forty thousand birds.'*

The staff at Bolney Grange, photographed with Mr. John Meekings (standing between the wheels).

Photograph by  
Arthur Strong

## HATCHING REVOLUTION DOWN IN SUSSEX

If any one is interested in the problem of which came first, the chicken or the egg, I should advise him to get in touch with a friend of mine—Mr. John Meekings of Bolney Grange, Sussex. I don't promise that Mr. Meekings will be able to answer that question, but it is about the only question relating to chickens and eggs which he will *not* be able to answer.

One warm afternoon in early June I wandered with Mr. Meekings over the vast poultry farm which covers some 140 acres beneath the rolling Sussex Downs. The fame of it had reached me some months ago, not merely because it was one of the biggest and most up-to-date poultry farms in England, but because it was the scene of an experimental application to agriculture of the standards of absolute unselfishness and honesty under the guidance of God.

'Yes,' said Mr. Meekings in answer to my query, 'we started this farm nine months ago, put up all our own buildings, and got together our own staff of workers. There are forty odd of us working here now, one or two local men, a Scotsman, a couple of Irishmen, some Canadians, and some ex-miners from South Wales and the North.'

I saw one or two of the men bending over some hen-runs in the distance. Forty men looking after forty thousand birds looks like hard work! A still

smaller staff, I was told, would have been able to run a farm of that size. But Mr. Meekings is out to relieve unemployment by training unskilled labour.

'Yes, we keep busy all right,' said Mr. Meekings. 'It's surprising what a lot can be done when you get complete confidence and unity amongst the men and their employer. That is one of the reasons why the farm is doing so well and I can pay wages above the ordinary agricultural rate.'

### *Trained from Scratch.*

We walked into an enclosure where six thousand birds are caged and fattened before being killed off. One of them, evidently suspecting an imminent fate, had escaped and was hopping defiantly between the cages. I watched the foreman catch him with a deft twist of the hand.

'It's wonderful how quickly these fellows take to their job. All of them, practically, I've trained from scratch. Ninety per cent., you know, were unemployed men from South Wales and elsewhere. Some were absolutely penniless when they came down here last autumn, quite inadequately clothed although the weather was bitter, and so under-nourished that they simply couldn't take more than one square meal a day. One man we've got used to be a regular rolling

stone, with nothing permanent about him except a murky past.'

We walked into the plucking-shed. A genial foreman shook me by the hand and took me to the electric plucking-machine.

'How many of those do you manage to do in an hour?' I asked a tall, fair-haired youth, who was deftly holding the carcass of a chicken to a revolving plucking-fan.

'Oh, about thirty an hour,' he told me in a musical Welsh lilt; and then added with a twinkle: 'And to think that when I first came here I hadn't so much as seen a hen!'

We walked slowly through the scented meadows to a hostel which housed a couple of dozen of the men. It had only been opened a few months. As we walked along the neat corridors and peeped into the bathrooms, kitchens, dining-room, and lounge, Mr. Meekings told me something about himself and how he had come to embark on this experiment.

'I lived here myself with the men for the first six weeks,' he remarked casually, 'so that we could really get to know each other. But that is anticipating—I must start from the beginning.' So I listened whilst Mr. Meekings talked. He told me how he had been smashed up in the War and then taken to poultry farming, always an innovator from the start.

'I was a hard business man, passionately interested in my work,' he said, 'but I never quite saw where God fitted into the picture. I was successful—but successful only for myself.'

Then he described how he had been brought face to face with a radical spiritual experience and been guided to start a new type of innovation—getting men down from the depressed areas, and learning how to co-operate with them in finding God's plan for the industry.



'You begin to get a new spirit in your work.'

'It wasn't easy at first,' he went on. 'It's a big jump from burning hatred to absolute love. Many of those who came down from the North had been living for years under the stigma of patronage. They were bitter against every one outside their own family circle, and looked on God as responsible for the general mess. It was no good talking to them about God; they simply wouldn't understand. What one had to do was just to *live out* amongst them a quality of absolute unselfishness and honesty so that they could see God through human lives. That was a tremendous challenge. . . .'

We were silent for many minutes.

'That's the real secret,' added Mr. Meekings slowly. 'The employer has got to identify himself entirely with his men. Then they begin to discover that God has a plan for what they are doing. Then you begin to get a new spirit in your work. It is no good just giving them things—good houses, clothes, wages, and so on, unless you do something more. The employer has got to give *himself* to them. If he doesn't, these settlement schemes just won't work. There will always be a barrier of distrust and inequality between him and his men. It is just the difference between the good employer and the employer who is guided by God.'

#### God-Control the Answer?

Here was revolution hatching in the sunshine of the quiet country-side! Where was it all going to lead to, I wondered.

Mr. Meekings answered my unspoken question.

'Almost every day I get requests from all over the country asking me to take on fresh men here. But we are already fully staffed. We have got to get numbers of other employers doing the same sort of thing for their men, only on a far bigger scale!'

These words kept ringing through my mind long after I had taken my leave of Mr. Meekings and his Sussex farm. A thousand employers forging out the experiment of bringing their industries under the control of God! Had I been seeing to-day, I wondered, as the train bore me back to the bustle of London life, something which might suggest an answer to the vast hopelessness of our depressed areas?

S. C.

Photographs  
Arthur Strong



MANY men of Papua came on board. They wore their hair bushed out so much round their heads that its circumference measured about three foot. . . . They sometimes adorned their hair with feathers. They were quite easy and familiar.' So wrote Captain Thomas Forrest in the year 1775; had he known that the feathers in his visitors' hair indicated the 'brave' who had killed his man, he might have felt less at his ease with them.

Little had changed when the British Government took over the administration of the south-east part of the island. Among the people who worked alongside the officials in developing the colony was a remarkable man, Charles Abel, who had recently come from England. Throughout his life in Papua he aimed at propagating Christianity, but in its widest sense, which meant making Christian communities as well as Christian individuals. When he died, his children carried on his work.

#### *Christianity on the Defensive*

A small Christian community had come into being; but its early vigour began to decrease. It ceased to propagate, and settled down as a small defensive cell of Christianity in a heathen district. It turned in on itself, and became conventional and static. In the villages around, the old Papuan life went on as it had for centuries. Sorcery, though a criminal offence, was everywhere practised. People mysteriously died, or fled in fear; whole villages were known to disappear in a few years. Grave problems were posed for the Government. Family life was primitive and often brutal; women were regarded as mere chattels; children were an unwanted nuisance. Debt burdened whole communities. The obscenity and debauchery of the village dance went on scarcely affected by the Christian community.

Such was the position in the Samarai district five years ago. To-day the state of affairs is very different. Huts have become homes. The wife is no longer merely the property of the man. Children are not only desired and well treated, but in many cases couples have adopted sometimes as many as five at once. Obscenity and debauchery have disappeared, and debts are no longer the burden they were, because the superstition which made them necessary is disappearing too. Sorcery is dying out; fear no longer dominates society.

This change in a remote island is due to the

# *They're Just the S*

far-reaching influence of the Oxford Group—for it began with a man who discovered the principles of effective Christian living when he met Frank Buchman in England in 1922. There he found for himself that God could change human nature and that He would guide the ordinary man in his everyday actions. He is Cecil Abel, the elder son of the pioneer of Kwato.

In 1927 he returned to continue his father's work in Papua, but for the next four years nothing happened. He and his companions worked hard, but the little community remained ineffective and disunited, and the sense of failure weighed heavier and heavier upon him. One day he could stand it no longer. In the middle of a meeting for the leaders of the colony he exclaimed, 'We can't go on like this. We are cutting no ice. The truth is we are rebelling against God—I most of all.'

It was as though this honesty had released a spring and opened a door into a long-forgotten room in his mind. All that he had learnt from Frank Buchman, but failed to practise in these four fruitless years, came back to him. He remembered that God guides the man who listens—and began to listen himself. The spotlight fell on areas of his life where there was compromise, and he realized that he must be honest with his family, his colleagues, and his Papuan friends. They responded with like honesty and on this foundation a united community was built. The community became a team, which launched out into the world.

*The Island of New Guinea, on the Southern Pacific is divided into parts, the Western under Dutch rule, the Eastern under Australian administration. This story describes the way in which administrators begin to be accepted by communities become different.*



—an act which in the ordinary way would have been tantamount to suicide. In each case, however, the other man thought of his own practices, and many of them were changed also.

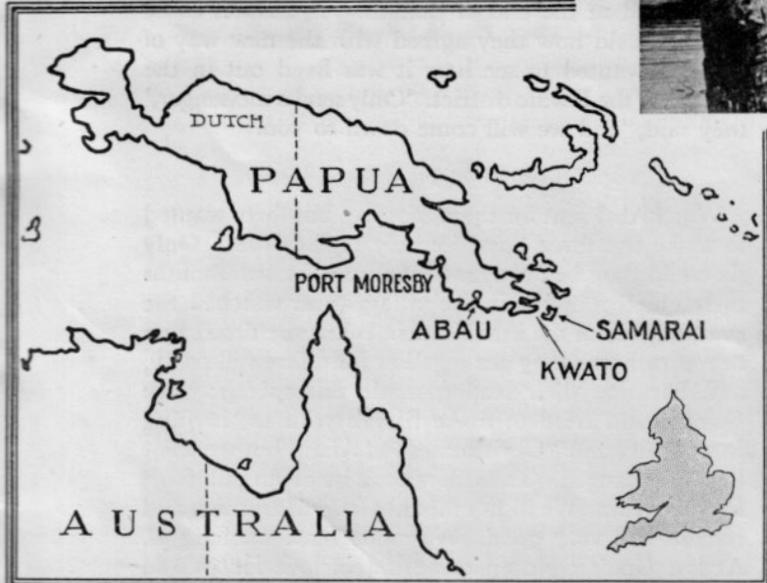
In the five years that have followed, such life-changing has become the everyday occurrence in the district. Teams have moved from place to place continuously. Always it has been the Papuans who have

*A team-meeting at Kwato.*

In the foreground Hina-daru-naki, the rain-maker, and a friend.

*Page Sixteen*

# "in PAPUA



initiated this work, while the Abels and their white and Papuan colleagues spend their time training the Papuan teams and consolidating in the areas which they open up.

Life-changing on this scale is beginning to solve problems which have perplexed the administrative and legislative authorities for fifty years. Two brief examples must stand for many.

The Bohutu Valley, some forty miles inland from Kwato, had long presented a problem which no Government action could hope to solve. Fear of sorcery and spirits had led to the complete depopulation of the valley, the tribes having fled to live in small groups in the mountains around. No offers would possibly induce them to return to their villages. Reason is helpless before fear in Papua as in Europe.

### *Merari sees the Answer*

It was Merari, a tall, athletic Papuan of twenty-eight, who first saw how these deep-seated problems could be answered. God told him in his time of listening to go up into the valley and investigate. So he went and lived in one of the villages.

One evening he was out in the bush, and, as he walked, heard some one approaching along the track from the opposite direction. Stepping off the track he waited, and as the man passed grasped him by the wrist, crying, 'What are you doing?'

It was Lobai, the sorcerer, who was out to do the village policeman to death that night. Thinking Merari was another sorcerer he pleaded for his life, but Merari explained that he did not want to harm him. He told him about God, and arranged to meet him next day at the village. Before the night was out

he had surprised two other sorcerers on similar errands and arranged to meet them the next day as well.

When they met at the village, two of the sorcerers immediately produced their *ginauri*, destroyed them, and gave their lives to God. But Lobai held back, the sacrifice being too great. Then Merari did a daring thing. 'We'll put it to the test,' he said. 'You say your charms are strong; I say God is stronger. Over there is the platform on which I sleep. You may come to-night and put any charm on me you like. Then we will see which is the stronger.' Lobai hesitated, then answered slowly: 'No, you are right. I tried them all last night. But every time I threw my magic at you it came back at me.' So he too was changed and is one of the most fearless leaders in the valley to-day.

### *Changing Communities*

Merari immediately sent an S O S to Kwato and a team came up to help him. They stayed a month, moving from group to group, bringing a new life to hundreds in personal interviews. Some time later thirteen sorcerers and sorceresses came to Abel and volunteered to give themselves up to the Government, sorcery being a punishable offence. The Governor pardoned them, and none of them have gone back to their old ways. In the same way those changed in the little hamlets in the mountains received spontaneous guidance to return to the valleys. Their fear had disappeared. Now they are gathering into three large villages. The Government Patrol visiting the valley recently said that they could not recognize the place; the people, and the distribution of them had changed so utterly.

After four years the new life is increasingly active. A new corporate life is developing. In some villages the day starts with the blowing of a conch-shell in the dark morning stillness. A sleeping village rouses itself and goes to bathe—a reform which neither Government nor missionary could ever have enforced. Half an hour later another note on the shell followed by complete silence for about half an hour, indicates that the whole village is having a quiet time of listening to God. Twice or thrice a week they meet corporately as a community.

It was in this way that guidance came to one previously poverty-stricken village to make one corporate holding of all the land where their crops were



*A Team returns to Kwato.*

produced. Private interests gave way voluntarily to community guidance, and the village flourishes. Another village was guided to give its large surplus of produce in a bumper year to another village that was hard hit by a local bad harvest. The men loaded their canoes, and the emotions of generosity and gratitude produced more spontaneous delight than the old communal orgies, for which the appetite has been lost.

In another community a common pool of coconuts, the only form of capital the native possesses, was made to inaugurate a new corporate management of the village consequent upon the change in the individuals composing it. The damage done by civilization has been in some measure repaired. Adultery, which was unknown under the old tribal morality, became common when these ancient sanctions were removed, and the only penalty was a fine. In many villages where the community life has been changed the death-blow to adultery has come because the sexual life of the natives is God-guided and released.

Eighteen months ago it became clear that new ground must be found for the activities of the teams already mobilized. The Abels were granted permission to take on the mountain district of Abau, where the tribes still practise their homicidal customs. Before a man was considered eligible for marriage he had to have killed or helped to kill some one. 'Every male I met', writes Mr. Abel, '—and I met a great many—

*Barumo (left) talks the matter over with one of the team.*



had served sentences of between two and ten years for murder.'

Here the tribes have no background of teaching whatever. No missionary had ever been into the area. Every one predicted the greatest difficulties, but when Cecil Abel went in with a team of Papuan leaders the response was immediate. The patrol lasted three weeks, and at the end of that time five chiefs came together, said how they agreed with the new way of life, but wanted to see how it was lived out in the villages of the Kwato district. 'Only send a messenger,' they said, 'and we will come down to you.'

When Abel sent for them, not five but forty wanted to make the three days' journey to the coast. Only six could then be accommodated, but for two months these chiefs mingled in the villages and watched the everyday life of the inhabitants. When the time came to return home they got together for a farewell party, and Baruma, their leader, made this speech: 'The Government tried to make friends with us, inviting us to feasts and "Christmases" at Abau, but we went back unchanged. Then they took us off to jail, four, five, six years. We didn't mind. Government rice and biscuits are very good. We came back unchanged. At last God's children came out of love for us and changed us right round inside. Your food at Kwato is very good, but we have good food too in Dorevaidi. We haven't come for that. Your schools and works are very good. We would like to learn too, but we haven't come for that. We have only come for one thing. To learn about God. Our hearts are burning to go back and tell our friends all we have learnt.'

As we go to Press the news comes by air mail of the chiefs going back to their people. Already they have made a profound impression, the atmosphere is changing, and homicide is being abandoned.

The true task is just begun. In Kwato are being trained leaders adequate to change the whole course of Papuan life, while in the district itself the way is clear for a God-directed civilization to come into being. For the changing of lives is but the clearing of the undergrowth and the setting of firm foundations on which God may build a culture of amazing richness, perhaps the pattern for the Pacific.

# Travels in THREE COUNTIES



Photo W. J. Butt

*'Up to the Cotswold country with its grey stone houses and little farms...'*

*(Left) 'There are seven of us chauffeurs at it now...'*

houses and little farms built to endure by the men of Tudor times in the great days of the local wool trade. To-day the milk industry plays a great part in the lives of these men of the upland pastures. I called at one large firm which deals with five hundred farmers and has its collecting depot in one of the solid little Cotswold market towns.

## *Among the milk-cans*

The manager, a keen, modern young business man, who had won his position through efficiency combined with hard driving of his men, saw, at an Oxford Group house-party three years ago, the possibilities of a new country-side based on changed human lives. 'It was a pretty tough proposition,' he admitted with a rueful smile, 'coming back here and telling these chaps that God was going to run my life and the business. It's a big job handling about three million gallons of milk and six million eggs in a year, and I had a sort of horrid fear that perhaps if I changed my driving methods, efficiency would suffer, but I knew it was right to go ahead.'

'And the result?'

'Actually the men are working better since I learnt to trust them,' he told me. 'After three years of working this way, like a team, I would not go back to the old way for anything. During a visit last week of 200 shareholders and customers from London, the happy atmosphere among the staff was remarked on especially.'

'How does your new outlook effect your dealings with the farmers?' I asked. 'Things are surely not too easy, are they, between producers and suppliers to the milk trade?'

'We get on very well; even during the milk war last

OTHERS have gone out in search of England to chronicle the tale of a country-side whose chief glories lie in the past. My journeyings were undertaken to find evidence of the rebirth of a new England whose greater achievements lie in the future.

As I travelled through the Midlands and West and mingled with the folk from town and country, this line of Chesterton's rang through my head: 'For we are the people of England and we have not spoken yet.' England learning to speak was the impression my trip left with me.

My journeyings started from Cheltenham, a town whose suave refinement produced such caustic comments from Cobbett on his rural rides more than a century ago. At a woollen-draper's there, where I stopped the car to make a purchase, the owner, a pleasant-faced, middle-aged woman, started to talk to me about the Oxford Group. 'I have a number of commercial travellers calling here,' she said, 'and last week two of them from different woollen-manufacturers were asking me if I could tell them anything about this Oxford Group. They said they had noticed on their business trips round about these parts that their clients who belonged to it were easier to do business with. And they treat their employees better too, so I am told.'

I took a road out of Cheltenham which sweeps upwards to the Cotswold country with its grey stone

autumn we always kept on friendly terms with them. One of my biggest suppliers stated in my office that if there was the same trusting co-operation in London as there was between the two of us there would be no dispute. When it was suggested the other day to one of our employees that cracked eggs were packed with good ones, the answer came quickly: 'We can't have any of that sort of thing here. Our boss is in the Oxford Group.'

In south Gloucestershire, where the Cotswolds slope down to the floor of the plain, I stayed at an up-to-date road-house guarding the straight ribbon of the Bristol road. Sixty men and women of the country-side had gathered there for the week-end. Some stayed in the inn, others in cottages around, and others came in by the day. They represented a cross-section of country life—landowner and landworker, district nurse, quarryman, cobbler, and village school-teacher, besides men engaged in all sorts of small businesses in the neighbouring towns. They had come together to find out how they could better fit themselves to build up a new England for their children, an England based on the power of Christ breaking down barriers in individual human lives.

### *In the schools*

The headmistress of an elementary school in a poor and difficult district, where there were sometimes ructions with the parents, described the new spirit of co-operation that had come with her two assistant teachers, with children and parents, when she was willing to recognize the things in herself that were causing her to rule by fear. The cane had been put away months ago and had not been needed since. I ran across similar tales in other schools during my excursions.

North from the Cotswold country, in the black-and-white timbered villages of Worcestershire, I found the same spirit beginning to stir. In the old days when things went awry in the towns it was often in the country houses of England that revolution and reconstruction were planned. To-day some of the ancient country houses of the West are returning to the same tradition.

### *Motors and miracles*

A beautiful old English manor surrounded by clipped yew hedges was recently the rendezvous of people from all walks of life in the neighbourhood. Among them was a chauffeur, a dark, shrewd little man with an alert air which reminded me more of the stable than the garage. Previously in the employment of a sporting peer, he had seen a good many aspects of English life. He sees far more now that he is working for a rector who has been a pioneer of Christian revolution in that part of the country.

'When I am waiting about at parties with other chauffeurs, the usual line of talk is cars,' he confided, 'but I find now that these chaps are just as interested in miracles as in motors. There's a real miracle in my home, I can tell you. We used to keep ourselves, as you might say, to ourselves, like you do when the wife is a bit house-proud. But now—well, it's real open house,

and "Mother" glad to welcome them in. It's only a cottage in the village, but we get all sorts of folk in—people in trouble and fellows coming to make plans.'

'There are seven of us chauffeurs now round here whose lives have been changed. We have been thinking together a bit about transport and the motor trade, and what a lot of people it affects. Now you just take the garages. If every garage was a real live centre of Christianity, just you look what a lot of folk would come into contact with it.'

### *Spreading down the line*

Another man with ideas about transport was a goods porter from a Midland railway depot, a young man with a keen, intelligent face and a pleasant smile. 'The thing may sound a bit high-flown at first,' he said, 'but it's practical. Just take the depot where I work. In the goods department, checking office, and other centres, there are men who are letting God run their lives. The result is a new honesty and efficiency in their work. And that sort of thing spreads. If one fellow gets victory over the sort of things that are getting him down, others come along to find out from him how it's done. Why shouldn't it spread from man to man right down the line?'

Beyond the Malvern Hills through the undulating fields of Herefordshire I travelled to the old, raftered Booth Hall in Hereford. There I met a number of men and women from the surrounding neighbourhood and from the valleys of Monmouthshire. Again I found evidence of the impact of changed lives. Magistrate, squire, corn-chandler, market-gardener, and busy farm housewife were mingling together with complete naturalness. The barriers and suspicions of class had been broken down, and I had a sense that this little gathering was like a demonstration model of the new England. The woman magistrate told me that now she had a constructive answer for the quarrels and misunderstandings brought before her in the courts. Sometimes she had been able to get in touch with the individuals and help them to a new understanding.

Time prevented me from going farther west, but the people of Monmouth told of a trail like thinly sprinkled gunpowder spreading down into South Wales.

### *A whisper of awakening*

Standing on a crest of the Malvern Hills, I looked across the green expanse of the Severn Valley to the distant walls of the Cotswolds. Here and there were dotted little villages and market towns set among their fruit-orchards and market-gardens, and below I saw the towers of Worcester Cathedral rising mistily beside the silver thread of the river. From my excursions I had found a whisper of awakening through this country-side from the silent people of England. From the northern end of the valley which disappeared in the gathering smoke of the industrial Midlands, down to Bristol and the sea, men here and there were beginning to awaken to the call of the drums of peace. The countryman is slow but he is sure. The seeds of shrewd wisdom which he digs into English soil flower out into the policies of Westminster.

M. F.

# The NEW INDUSTRIAL REVOLUTION

ONE hundred years ago machines were revolutionizing society. No one then thought of any co-ordinating plan whereby machinery could be so used as to ensure the happiness of all; but each industrial unit installed its machinery acting on its own individual plan, guided by its own profit motive. The result has been immense wealth for a few and great misery for many.

To-day the idea of planning is in the air. Not only individual concerns and whole industries, but even entire nations are framing their own plans—still guided by the profit motive. They are working just as the separate industrial units did a hundred years ago. The question is arising in many minds, 'Is there a plan to include all countries, all industrial units, and all individuals in one creative development?' The Oxford Group believes that there is such a plan—God's Plan.

## Research and Experiment

Many find it hard to conceive that God has a Plan which has any relation to the practical affairs of life. To them, God's will is vague and nebulous. They can see, so to speak, no relation between religion and the typewriter and the telephone. But to-day there is a rapidly increasing number of people who have discovered that God has a Plan, which really operates when they, as individuals, uncompromisingly obey.



Photograph Arthur Strong



*At the Dutch factory described below.*

They are a band of research workers who are proving experimentally what they believe.

A departmental manager of a large industrial concern in the north of England began to listen to God, with a determination to apply God's Plan to his life. The immediate effects were simple but radical. Formerly irritable to the point of savagery, he became a different man in his relations with his wife and family at home, with his colleagues in the offices, and his subordinates at the works. Previously intolerant of the workers' point of view, willing to risk a strike rather than yield an inch, he began to be understanding with his men. A dispute between himself and the employees in his department threatened to end in a strike. He considered the question in the new light of God's Plan, and listened to God's guidance. A possible solution came to his mind which he suggested to the men, who welcomed it. 'We have never reached an agreement so quickly before in fifteen years of negotiation', said the men's representative, a prominent Trade Union leader.

## Co-operation between Departments

In one of the few heavy industries of Holland, friction between the chief engineer in charge of construction and plant and the firm's architect presented constant difficulty. This became critical when it threatened to hinder the erection of a fresh factory to house a new process which was urgently needed to keep on the men employed in the works. At that moment the engineer met the Oxford Group and accepted God's Plan for his life and his work. He developed a new capacity for team work. The new factory went up with remarkable co-operation between architect, engineer, and men, resulting in economies of time and temper. The Chairman of the Company was so impressed that he himself got in touch with the Oxford Group and learnt to listen to God. He called his staff together and apologized for his arbitrary leadership of the firm. A new spirit was created that day which is beginning to spread to other industries.

Philip Chappell, official strike-settler for the United

States Government, showed that his experience has been identical, when he said recently, 'Lack of love and honesty, the employer's despotism and the employee's fear, are the greatest causes of strikes. I believe the Oxford Group has the only answer.'

During the recent strikes in France one group of factories was unaffected. Guidance had come to one employer to take his men fully into his confidence. His books were open to inspection, the suspicion of secret profits was removed, and genuine co-operation was established. Of an English employer who found a new relationship with his workers, a labour leader said, 'This man, under the guidance of God, has done more voluntarily for his men than any revolutionary government would compel him to do.'

### *Co-operation between Nations*

In this way, co-operation comes between individuals and in industries: it is spreading to international agreements. A recent trade treaty between two countries was made possible by the obedience of certain individuals to the direction of God, backed by a new demand for co-operation from the side of public opinion. Leaders surrendered extreme sectional views, and by listening to God found a ground of common action with political opponents whom they had fought for years.

God's Plan for industry puts people before things; it makes machinery the servant instead of the master; it makes money a by-product of industry instead of a main product. A manufacturer in the north of England who worked on this basis was guided to move his offices from crowded premises into a house in the suburbs of the city. Many objections presented themselves to his mind. Finally, however, he took this step, which resulted in his employees enjoying improved health and better industrial relationships. Such innovations call for courage, but when men become conscious that God has a Plan they become courageous. A Dutch textile manufacturer had invented a new form of incendiary bomb for which he had been offered a large sum. He needed money and was prepared to close with the offer. He met the Oxford Group and at a House Party in Rheinfelden in Switzerland received guidance to destroy the formula. He obeyed. That bomb will never be made.

### *The Cost of Compromise*

A Danish business man, leaving for England to give the message of God's Plan for industry, put his business into the charge of his chief competitor—showing him his books and price lists. A responsible official of a firm in the north of England faces dismissal because of the change which has taken place in his business standards. A girl clerk goes to her employer and questions the honesty of certain practices. Another secures a rise in wages for the girls working under her because she is no longer afraid of losing her job for stating the employees' case. Such acts are costly to the individual, but not so costly as compromise is to society.

Where people matter more than things a new atmosphere comes into the routine of industry. A director of

a large international concern found the best spirit in all his branches in one where the manager works under the guidance of God. On the largest poultry farm in England, where the farmer and a number of his men are under God's control, the team spirit and contentment of all the workers greatly impressed the representative of a trade paper who visited it.

### *The Workers' Part*

Last century the workers were the victims of the industrial revolution; they are the keystones of this revolution. The most important people in industry to-day are those who, because they are in touch with God, are changing the system, whether they are employers or employees. A Lancashire mill girl was instrumental in changing the life of her employer. In Yorkshire workers in the Oxford Group from a number of mills have been meeting together to work out a new philosophy of industry from their own experience. In their industry the farmer sells the wool at a price which he has come to after listening to God; it passes through the hands of the scourer, the comber, the drawer, the spinner, the twister, the winder, the reeler, the weaver, the twister-in, the mender, the dyer, the piece chaser, and out to the tailor. They can demonstrate a chain of improved relations, resulting in improved workmanship and well-being right through their industry. A mender, a girl of 25 with a family dependent on her, used to be bitterly jealous of the other girls with whom she worked because they worked faster and earned more than she did. She told herself that they scamped their work. When she apologized to them for her resentment she found that they showed her how to work as fast and as accurately as they did. A foundry hand on Tyneside says that he has realized that wage earning is a secondary job compared with that of changing lives. Spiritual and moral leadership emerges from the everyday person in the everyday job.

### *A New Motive*

God's Plan introduces a new factor into all decisions great and small. The background question in the minds of all parties changes from 'What will it benefit me?' or 'What is the policy of my company?' or 'What is the custom of the trade?' into 'What is God's Plan?' Against that question, uncompromisingly asked, a new motive and policy for industry is emerging. As more people listen and obey, a coherent plan emerges in retrospect. A new society begins to grow, in which the desire to do God's Will, not the profit motive, is the driving power.

The symbol of the Industrial Revolution of the last century is the railway. The first train ran in England in 1825. By 1850 there was a network of railways across Europe. The new Industrial Revolution has for its symbol the Quiet Time in which masters and men learn to know God and each other. It is spreading faster than the railways spread, and is building up a world-wide network of lines of communication between men and God, and between man and man—a network of living relationships based on common obedience to God's Plan.

# STATESMEN

## *Can Listen To*

*DR. J. E. W. DUY'S, Dutch barrister and Socialist member of parliament for twenty-eight years, speaking to a crowded audience in the Metropolitan Opera House, said:*

'I was, as many of those who have spoken here to-night, a business man who relied entirely on his intellect. I didn't believe in God, but I used Him as I used my pencil and my pen—only when I needed Him. In emergencies I behaved just like the sailor who fell from the mast of a ship and cried, "Oh, God, help me!" But half-way down he caught a piece of rope and he said, "Oh, it's unnecessary now. I'll help myself."

'Well, I was a Socialist, and had been fighting for the poor and the oppressed of the working class for thirty-five or forty years. It was my ideals made me fight. But after twenty-eight years in Parliament, on the County Council, on the Municipal Council, as editor of a newspaper, and so on, we had failed to give the workers what they really needed.

### *'I met the Oxford Group'*

'I was very pessimistic. Then I met the Oxford Group. I have a new optimism now. How did it all happen? I know that I have done my duty for thirty-five years just as you have in your businesses and in your politics. But God wants us to do, not what we think we ought to do, but what He tells us to do. I never knew how God could tell me. I couldn't understand that.

'My wife had a quiet time in the morning. Well, I left her alone. I wasn't going to quarrel with her, but I didn't like it. She knew all about me, but I had a sense that she had something that I hadn't got. We had been good friends all the time we were married, and now we did not quarrel, but still there was something between us, not a barrier exactly, but still, something.

'So I used to pull her leg. When she was listening in the morning, I would say, "Well, are you getting good messages this morning?"

'And when she did anything that I did not like, I said, "Is that 'Oxford'? Is that absolute Love?"

'And if I did something wrong I said,

# GOD

"Well, you can't object. I'm not in the Oxford Group." And that was that. Oh, it was a great time.

'But it wasn't really. I didn't like it at all, and I saw no way out. Then I thought, "I will start listening too."

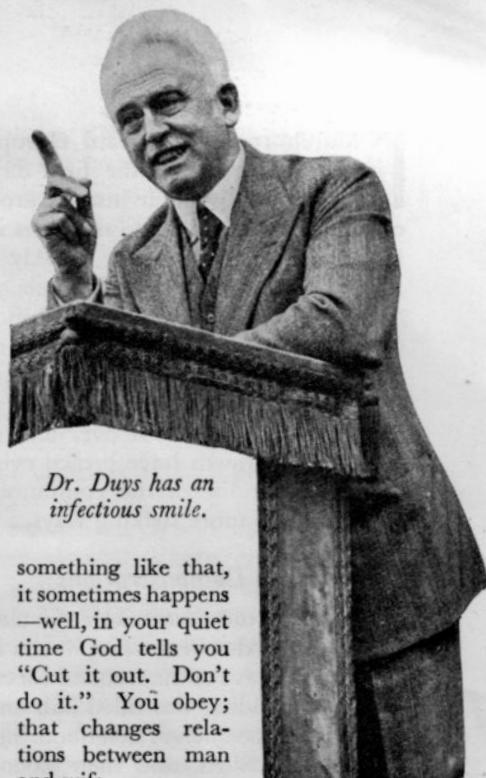
'Well, I thought I would have a quiet time in the morning, not listening to God—I didn't understand that. Listening to somebody sitting in the heavens, with all the angels? Was that the idea? I didn't understand. But I did not like my wife to listen while I didn't. So I decided to be quiet with my wife. And I thought, "What shall I listen for? Oh, yes, I forgot to write to a gentleman yesterday"; so I put that down. I thought simply of material things. I was thinking of plans for the day.

'But after three or four months I knew I was listening to God. God will help, if you will only give Him your hand. But you must begin with yourself. He wants you to come to Him as a child. He is your Father. I know what that means now.

'Now I am going to ask you something. Have you ever done anything wrong in your life? Small things, of course, not big things—you are all nice, respectable people. Have you never had anything in your life that made you say the next day, "Well, I wish I hadn't done that yesterday?" You have? There was a voice inside that told you that was wrong. Well, it is fine to realize that. The only fault is that you listened too late. You listened after you had done wrong.

### *'Listen first'*

'And now the challenge of the Oxford Group to you is just this. Listen before you do those things. Listen in the morning in your quiet time and then you won't do them. That is what the Oxford Group means by a revolution. It is a revolution between man and wife. I won't go further, but there may be something between your wife and yourself—you know, a flirtation, or



*Dr. Duys has an infectious smile.*

something like that, it sometimes happens—well, in your quiet time God tells you "Cut it out. Don't do it." You obey; that changes relations between man and wife.

'It also changes relations between employers and employees. An employee perhaps tries to deceive his employer; he comes to work late, or something of the sort. In the morning God says to him, "Don't do it." He thinks it over, and does not do it. And the employer does the same as the employee, and the statesman and the politician, too.

### *'Statesman can be changed'*

'Now listen! A statesman declares war. War is a terrible thing. It would take about a month, if you sat down here, for the men that were killed in the last war to pass before you, marching day and night. A statesman declares war, and after the war he says, "I'm afraid that was a mistake after all." Why didn't he listen first?

'Yes, statesmen can be changed, and politicians, too. It is a revolution for every one. That is the message of the Oxford Group.

'I talked with a business man this afternoon, and he said, "Yes, but is it practical, and how long will it be before one hundred and twenty millions are changed?"

'"That depends on you," said I. "Come along now. You are one man for a start."

'Well, every one is waiting for the other fellow to begin. It is just the same as if you were catching a train, which leaves at ten to ten, and at eleven minutes to, you arrive. One man opens the door, and says, "Please you first."

'"But, no, you first."

'"No, please."

'And while you are debating who shall be first, the train leaves and it is too late. Come along, and begin with yourselves.'

**I**N March 1935 the Oxford Group arrived in force in Denmark. From the first days there was no doubt of the popular interest aroused. Thousands came night after night to meetings in the capital. In the provinces the message quickly penetrated farms and villages. Ten thousand people gathered on Whit-Sunday in Hamlet's Castle at Elsinore and heard the call for a God-guided nation. Some came out of curiosity, but more because they responded with their whole being to the message. The depth of this response has been proved over and over again in the past year. Crowds have grown even larger, but the effects in the life of the community have revealed themselves in more striking ways.

### *Election-Eve Demonstrations*

One of the most remarkable instances of public support was the demonstration in the Forum in Copenhagen on the eve of the General Elections last October. The vast building was filled half an hour in advance with 18,000 people. A neighbouring hall was quickly opened and filled, and then 5,000 more, who were unable to find room, hurried on to the Cathedral for the second overflow meeting. This election-eve demonstration was not held in support of any one party but to challenge all parties to put national policy under God's control. The speakers were a complete cross-section of the electorate. *Dagens Nyheder*, commenting next morning, said, 'It is beyond question that our country has never before experienced the irresistible power of such a religious tide. Last night's demonstration was a gigantic vote of confidence in the Oxford Group.'

### *Primate and Bricklayer*

The next stage was that of consolidation. A few weeks later seventy of the Danish leaders gathered in

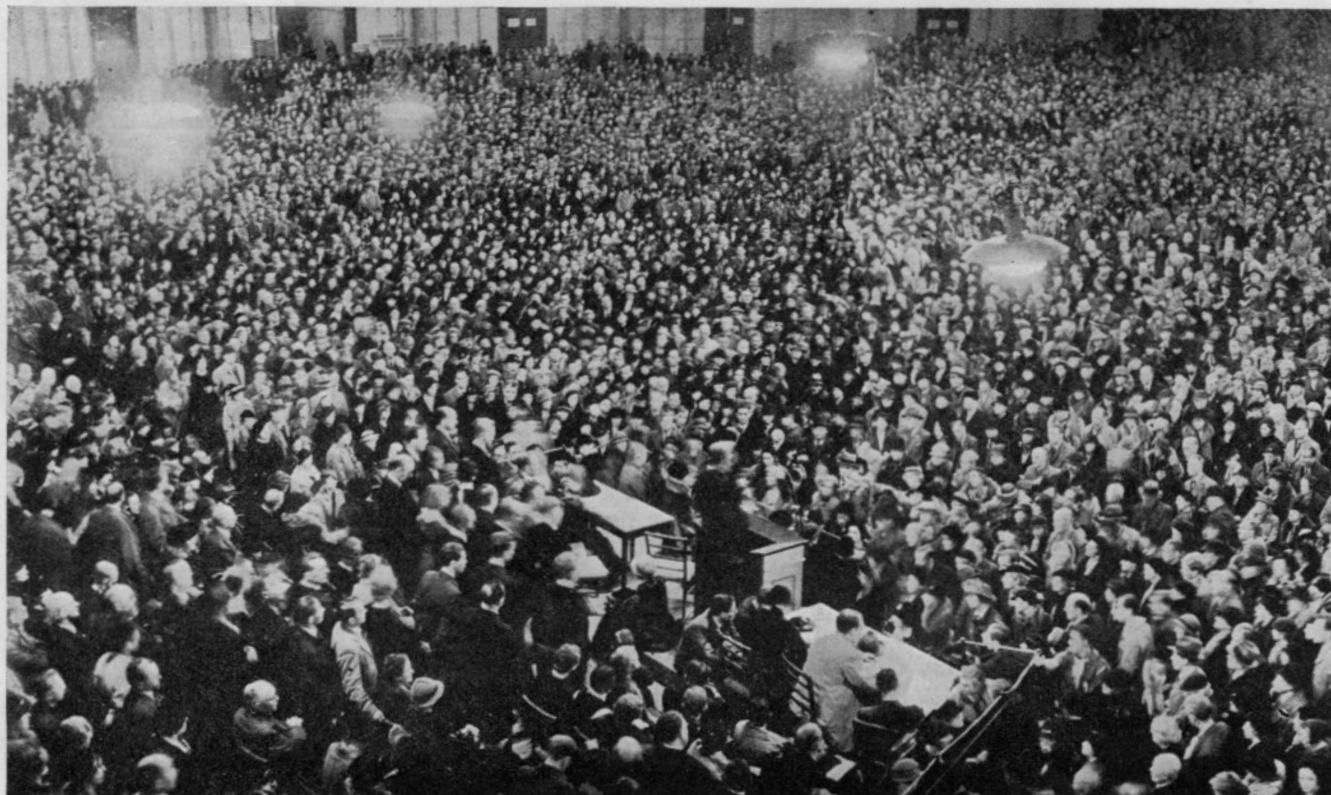
# DENMARK—*Two*

Copenhagen. They were hardly a company one would expect to spend an evening together. Some were men who had long occupied positions of national responsibility; others had been until recently quite unknown outside their own circles. Among them were the founder of the National Technological Institute, an editor, two unemployed workers, housewives, a K.C., and a member of Parliament. The Primate of the Danish Church sat next to a bricklayer.

Nine months earlier such a gathering would have been unthinkable. Most of these men and women would never have heard of each other, some might have quarrelled at sight. But on that evening every one was perfectly at his ease. For here they worked together in a creative purpose which demanded the fullest capacities of each. Events had shown a demand for God-controlled leadership and here were the men and women who had risen to fulfil that demand. Their qualifications were not position, class, or money, but spiritual quality.

### *Social Renaissance*

The task they set before themselves was to find God's Plan for mobilizing the thousands of people who had been changed into united and effective action. The plan which emerged in their minds was to develop the work through occupations and professions rather than geographically. So the national awakening developed into a social renaissance. Each man determined to carry his Christianity to his friends, in the workshop, Parliament or school, or wherever else he worked. Soon there were groups



*Eighteen thousand people stood for three hours in the Forum, Copenhagen.*

# the NEW NATION

working in every trade and profession—engineers, teachers and dons, domestic workers, doctors, lawyers, typists, unemployed. In all there were forty-seven such groups, aiming to relate the message through changed lives to the problems of their trade.

## *In the Textile Trade*

Twelve men in the textile trade began by meeting in an ordinary business office. They pooled the facts of their six months' experience of doing business under God's guidance, and began to see emerging a blueprint of what their trade might look like if it were entirely God-controlled. They put in much hard thinking about future steps, and related their thinking by concrete decisions to the problems of their trade. For they realized that if they talked about a new textile trade, they must bear the cost of being its pioneers. Soon their whole trade was talking about it. When one of their number went to England to tell English business men what was happening, he left his business in charge of his principal competitor, who was working on the same basis. This caused further comment, and so it went on.

Another section is that of the House-assistants. Denmark is discovering that there is no servant-problem if the family is changed. A large group of House-assistants, as the Danes nicely call them, have definitely assumed a united national responsibility to bridge the class-difference. Some of them, backed by the convictions of their colleagues, hold to difficult jobs because they realize what it would mean to the nation if the family they are with came really under

God's control. Others work with changed families as units in the national forces, all equally guided as life changers to a common end.

## *'No Talk, only Facts'*

In February 1936 the business men combined in a special House Party near Copenhagen. Some three hundred were present, covering every sphere of industry, and *Børsen*, Denmark's financial daily, described the programme as 'No talk, only facts'. Each trade reported the practical steps taken in the previous months. Some told of strikes avoided or settled to the benefit of all concerned. Others told of co-operation coming between manufacturer and middleman, retailer and customer—as well as between competitors. The papers took it up and the business men of the country were challenged to discover God's Plan for the whole economic side of their national life. Those who attended the house party made fresh decisions concerning their own lives, their houses, and business, for they had discovered that business problems are intimately concerned with home relationships and the private life of the individual. They went out at the end of the house party determined to make industry an instrument for the curing of the economic ills and inequalities of the world.

## *Anniversary Celebrations*

In March all sections combined to celebrate the first anniversary of the Oxford Group's coming to Denmark. As the streamlined train brought the overseas team into Copenhagen station shortly after midnight, 600 Danes gathered to meet them. A Copenhagen daily noted that 'seldom before has there been such a welcome even for returning Danes—and these are foreigners'. There followed meetings in Copenhagen, for which two of the largest halls were used simul-



*By courtesy of Nordisk Pressfoto.*

taneously, to which, however, only a quota could be asked from each section of the community.

Similar celebrations were held in other parts of the country, attended in all by some 50,000 people. The climax was reached over Easter at the little town of Ollerup in South Fyen. In spite of snow and sleet, and the fact that Ollerup is on a strange little railway of its own, 12,000 people poured into this remote country village. For here in Niels Bukh's famous gymnastic school was held the parent house party, while seven others were grouped round within a radius of twelve miles. Two took place on board ships in Svendborg harbour. One vessel came with a colony of 300 from Holland, including many families with their children. The other was from the mainland of Jutland. A castle housed 150 girls, who slept in army style on palliasses on the floors. Scouts camped in Ollerup itself, braving the night frosts, many of them having ridden in the cavalcade of 400 cyclists the ninety-mile journey from Copenhagen.

### March of Youth

On Easter Day a great demonstration was held in the gymnastic stadium, a building shaped like an airship hangar, its roof a maze of steel girders. It opened with a march of 1,000 youths bearing the flags of the twenty nations who have sent teams to Denmark during the past year. At the entry of the banners a military band played *Forward March*, composed by young Danes to express the spirit of modern militant Christianity. Later a second new song, *Bridgebuilders*, was sung. This song became a theme song of the film 'Bridgebuilders', which is already being shown in five countries.

### 'A Spiritual Revolution'

The theme of the meetings at Ollerup was the creation of God-controlled nations through God-

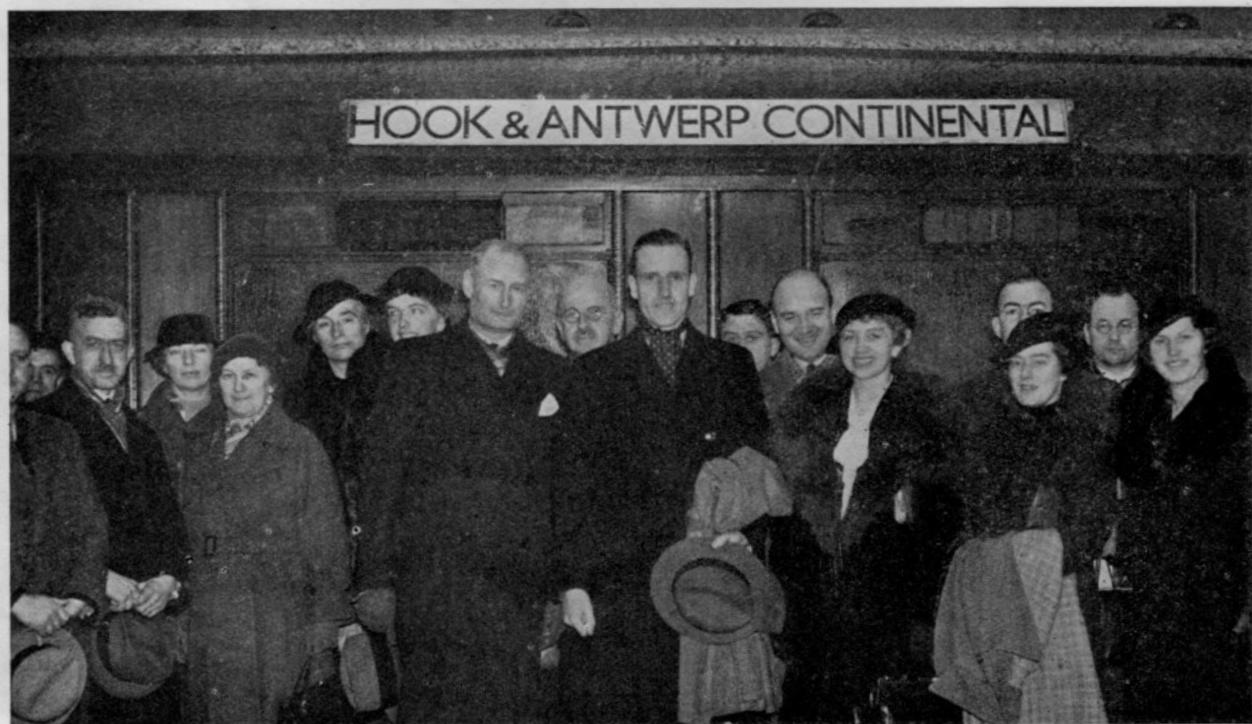
controlled individuals. *Berlingske Tidende*, commenting, said 'after Ollerup there can be no question but that Niels Bukh is right: a spiritual revolution is under way in Denmark'. This revolution is showing itself in the growing conviction among Danes that God has a plan for their country and themselves. The leader of one political party said recently, 'until the last few months every one was pessimistic and had little or no hope. Now they all say "God has a plan and we shall find it if we are ready to obey." That is a great change!' As more and more individuals realize this, they begin to re-assess the place of their nation in the world and to demand that she may be God-controlled.

### On the Border

This new mentality to which nothing is impossible has had several interesting results. To many men it has meant a new approach to international problems. A barrister, commenting on the work of the Oxford Group in Schleswig, where much bitter feeling has existed between Germans and Danes, writes, 'People who for years have been in despair because of the hardness and hopelessness of this national quarrel, suddenly see instead of destructive strife new hope for valuable co-operation.'

### Power-house for Europe

The history of these fifteen months falls into three stages. First came a national awakening, then a social renaissance; and now Danes are discovering a new national destiny. First a dam was built, which conserved the spiritual forces of the nation as in a reservoir. Then the reservoir was piped, the water being used to supply engines of new vitality in every section of the nation. Now the engines are becoming linked into a great national grid system, supplying spiritual power for the nation and for Europe.



By courtesy of Associated Press.

*Modern Vikings visit England.*

(centre left) Dr. Paul Brodersen, Dean of Copenhagen.

# SCOTLAND and IRELAND

**S**COTS have played a large part in the teams of the Oxford Group which have gone out this past year to Scandinavia, Switzerland, and America. A couple of months ago, a laird and a communist were cabin mates on an Atlantic liner, carrying across to America a living example of the power of God to unite the most divergent elements in a nation.

Ireland, too, has been invaded. Scotsmen are beginning to repay to their brother Celts the long-standing debt for the coming to Scotland of Columba, saint and statesman, who played such a large part in welding together a divided land.

## Answer to Mistrust and Fear

In the industrial field, leaders here and there are beginning to see new hope by applying the science of the spiritual to the problems of modern industry. A Director of a well-known Clydeside firm says: 'The roots of most of the difficulties in modern industry are mistrust of the integrity of the other man, and fear of the consequences of one's own action. I have found that the message of the Oxford Group is the complete answer to both.'

Individual stories shed light on a new approach to some of the notorious problems of Clydeside. A family of five who used to live in one small room in a Glasgow slum, have become disciplined and thrifty, now able to pay for an extra apartment. For the same reason, another family are having their first holiday for fifteen years. The work in the distressed areas is being headed up by an unemployed man, a communist for many years.

## A Headmaster Speaks

Scotland has always been proud of her education. In a famous Edinburgh school which once contributed six members to a British Cabinet, pupils and staff are learning a new co-operation. The Headmaster spoke recently at a meeting of the Oxford Group after one of his boys. 'I think it is right that we should speak in this order,' he said, 'for these boys have things to teach me that I did not know. I have been waiting for a movement like this all my life. . . . The Oxford Group is teaching people, when they are willing to be taught, the things they need to know.' This simple truth, that God can educate teachers and taught alike, is spreading also in the Universities.

Three hundred specially invited leaders of student life gathered in Glasgow University Union this spring to meet a team of the Oxford Group from Holland, Denmark, and Germany. The manager of the Union remarked afterwards that no university society, athletic or political, could have gathered such a representative crowd to a meeting.

## A Flying Moderator

One of Scotland's pioneers flew home from Pretoria to Croydon to be present at the General Assembly of the Church of Scotland and the Oxford Group House Party in Dunblane where lowlands and highlands meet. He is Dr. Ebenezer Macmillan, Moderator for the second time of the Presbyterian Church in South Africa. He brought news of reconciliation between people

of different races and colours through changed lives. A solution to the 'Drift from the Church' problem which exercised the General Assembly of the Church of Scotland was demonstrated in a Glasgow Church. On a wet evening, and a holiday week-end, over 1,400 people crammed the church and a nearby hall to hear how youth is on the march for God.

At the national House Party at Dunblane, scene of the battle of Sheriffmuir in the rebellion of 1715, 500 Scots gathered to plan a revolt against the fear, greed, and selfishness which prevent God's will for Scotland and the world from being fulfilled. Some of them, like Dr. Macmillan, returned from overseas to be present. English forces came up, not as of old to fight their troublesome neighbours, but to work for a Christian revolution. Scotland is responding to a new call to arms which links the Covenanter's discipline with the dare of the Cavalier.

## Over to Ireland

'I stand here thrilled with a new hope for Ireland and her destiny in a plan of world-reconstruction. With the change in my own life, hopelessness about Ireland and her problems has given way to the absolute conviction that Ireland can be rebuilt on sound foundations.' So said Archdeacon Hannon in the historic Ulster Hall, scene of many a tense political struggle, thronged with 2,000 Belfast citizens. Enthusiasm grew as they heard from parson and prodigal, north and south, family and farm.

## Bridgebuilding

One of the most welcome of the visitors in the Oxford Group team which came to Belfast this summer was Dr. Macmillan, who brought news of race reconciliation in South Africa. For Ireland has its problems of division too. The barricades, erected during the riots last summer in twenty Belfast streets, stood for ten months, a grim reminder of the hard facts of the situation. Yet problems of resentment are finding their answer, and bridges are being built as people are changed. Listen to one of them: 'My three hundred-year-old home, with its irreplaceable treasures, had been burnt by insurgents at the time of the "troubles". I saw no reason to forgive them. . . . Then I met the Oxford Group. I gave my life to God. Resentment vanished like mist.'



DR. EBENEZER MACMILLAN,  
Moderator of the Presbyterian Church in  
South Africa, in his Moderator's robes.

ONE of the most popular features of the National broadcast programmes of the past year has been 'In Town To-night'. For a few minutes the traffic of London is held up, while interesting personalities are brought before the microphone. Then to the cry, 'Carry on London!' the traffic is released, and the many-sided life of the city goes on its way.

In the past few months the Oxford Group has been doing the same thing—holding up the traffic of everyday life, while men and women from overseas come before great numbers of Londoners to tell of the progress of spiritual revolution in their countries. In February the first overseas team to travel in England represented Denmark, Norway, Switzerland, and France. They spoke to crowded halls in Westminster. To a centre of international life and communications they brought a message of changed national relationships and of new international co-operation.

\* \* \*

IN July, at the height of the London season, the Albert Hall was the scene of a striking assembly. Tier upon tier of crowded stalls and boxes, a mass choir and packed platform brilliantly lit up, and the flags of the nations, welcomed those who had come to speak. A sense of anticipation was in the air. An amazing variety of speakers addressed the great crowd in London's greatest hall. General and journalist, mill-worker and Lord Mayor spoke together, telling of their part in the awakening of a nation.\*

The background of the work in London is the persistent permeation of the life of a great city through hundreds of men and women, who have caught the vision of the possibility of the capital of the largest Empire in the world becoming wholly Christian. Every side of London life is represented in the varied teams which can be found in every corner of the six hundred square miles of the county, and among the eight millions of population.

\* \* \*

CELLS are forming in many sections of industry and in the world of art. Insurance men, transport workers, civil servants at Whitehall, men in the banks and municipal public services have been meeting together to think and plan for their professions on a God-guided basis. Business men meet at intervals to consider what it means to

bring industry under God's control. A new level of honesty is appearing in many trades. A number of firms begin the day with quiet times when employers and employed together seek guidance for their work. A director of a nationally known outfitting business recently invited two hundred friends to his home for the week-end to hear the Oxford Group's message for personal and business life.

\* \* \*

THE new honesty that comes to London has its effects all over the world. One man met the Oxford Group in gaol, where he found himself as a result of his determination to be a millionaire before he was thirty. His methods varied from large-scale frauds to a resolution never to pay tram or bus fares. The prison chaplain lent him *For Sinners Only* and introduced him to a new sort of life of absolute honesty. For him honesty has been costly. His father's estate, as each instalment has been released to him by trustees, has gone in reparations. Restitution for one fraud alone involved letters and cheques to nineteen firms as far apart as Stockholm and New York, Australia and Japan. Remarkable replies have been received. His own attitude to his fellow men has been revolutionized. His old enthusiasm and ingenuity have been redirected into the rebuilding of the society of which he was previously the enemy.

\* \* \*

THERE are tradesmen also, and buyers from suburbs and country, who have felt the great impact of the Oxford Group. A butcher was asked what difference it made letting God run his life. 'Things are different now,' he replied. 'God is in charge. My customers don't get chilled meat for English any longer.'

\* \* \*

FROM the publishing houses of London come a stream of books which deal with the work of the Oxford Group. *For Sinners Only*, the book which has taken the message of the Oxford Group around the world, has this year gone into its nineteenth edition.

In Fleet Street, too, this revolution is at work. One journalist who spoke at the great Albert Hall meeting told how he visited an Oxford house party last July, hoping to find material for some amusing articles. He decided, after one



# CARRY ON



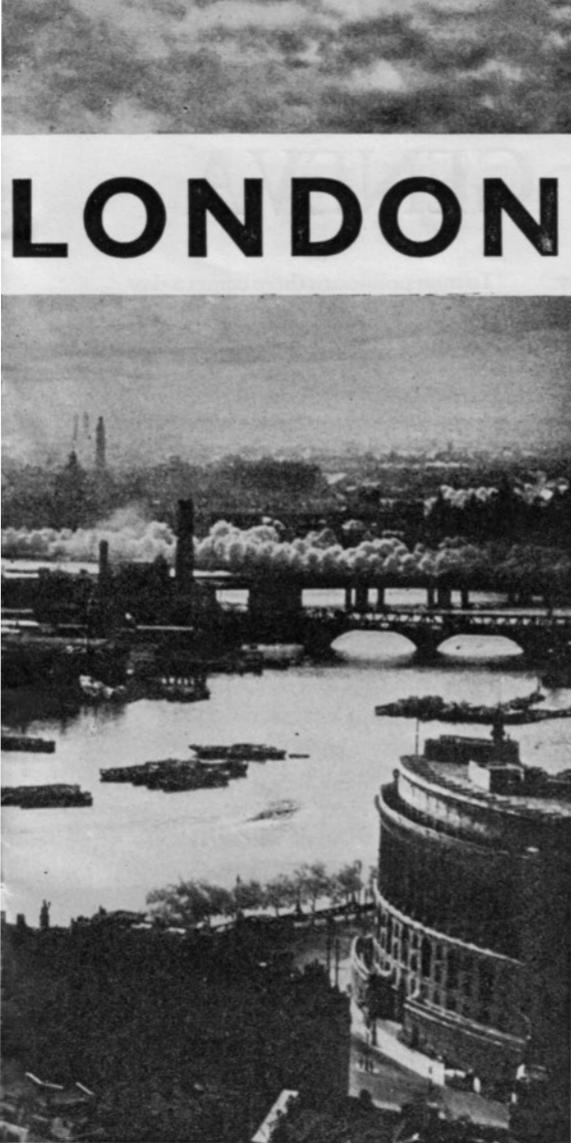
By courtesy of Asso

meeting, to write a serious article, and after two to surrender his life to God. Since then he has found that the fountain pen and the typewriter can be guided, and that the Four Standards have their application in the newspaper world.

\* \* \*

TO most Londoners the city consists of their work and a minute fragment of Suburbia, that belt of dormitories which houses millions for a few hours each night. Here, comparative security produces its own peculiar problems. It is sometimes difficult in Hampstead or Ealing to realize that the world is passing through a crisis, even when it begins to affect the income tax and the price of tea! The Londoner's problems are less dramatic and loneliness is one of the biggest. Among eight million people and rows of identical houses it is easy to be as lonely as in a desert. But through the Oxford Group barriers are being broken down as people work together in a quiet, friendly way—even the new neighbour becomes a friend.

\* Pictures and points from speeches will be found on p. 34.



Associated Press.

friends, and people begin to share their gardens, houses, and possessions.

★ ★ ★

THE West End says that the East End needs changing; the East End is certain that the West End could do with it too. The Oxford Group is out to change both. Here is a story from each. An unemployed man, along with his wife and five children, has been busy passing on to other homes (many much larger and more beautiful than his own) the secret of the harmony he and his family have achieved in two rooms. Since he found a life that is more thrilling than gambling he has been able to save, to move from two rooms into four, and to use the new home for changing others who are unemployed. To such a man

leisure is not a problem; it is an opportunity.

★ ★ ★

HERE are many interesting groups in the West End too. In one, a lady who comes from one of the oldest families in the British Isles meets with those of her staff who care to come, with chauffeurs and domestic staff from some of the big houses round about, and with unemployed men. On the level of a common honesty and a common purpose they think out how Christian revolution can come to Mayfair.

★ ★ ★

PEOPLE from Finland are the life of one London team. Their presence is to be traced back to two men who some months ago stood on a doorstep in West Ham and repeated the magic words, 'Oxford Group'. They came in, and came again. They brought their friends, mostly Finnish sailors and students, and have learnt together what it means to be guided by God. Another visitor from overseas, on holiday in England, asked a policeman to direct him to the National Gallery, the Tower of London, and the Oxford Group. The policeman was prompt and efficient. The stranger duly met the Oxford Group and gained an experience of the power of God which he was able to pass on to two friends that very night. He has since returned home and has been telling his countrymen about it. No doubt he adds, 'I think the London policemen are wonderful'.

★ ★ ★

EOGRAPHY means little to the Londoner. Perhaps he lives at Wimbledon, plays cricket at Beckenham, works in the city and visits a girl at Golders Green. He is always on the move. Numbers of Londoners have been learning mobility for a different reason —because God's plan demands it. At Whitsun in one section over a thousand of them reported for action. Some of them spent the week-end in travel from one attack to another on the spiritual front. House parties for business men, professional men, and working and

unemployed men formed the foci of their activity. Teams swung across London from point to point. They spent a Londoner's Bank Holiday with a difference. To the usual parties, bathing, picnicing, and playing tennis, they brought the element of a challenging and infectious quality of life. Holidays became not only recreation but the opportunity to bring a new and real creation to their friends. Men and women have returned to work with lives completely transformed.

★ ★ ★

LONDON working and London playing; and as the millions of her citizens go about their business a web is woven whose fringes spread out across the world. A director of a firm of city merchants goes round the world on a business trip. Through meeting him, men in India and the Far East begin to find an answer to their problems and those of their communities. As in the first days of the faith the message is taken along the trade routes of the world. From London have gone hundreds of men and women to Scandinavia, America, and Switzerland, in the past year, to take part in Oxford Group advances. The ships that sail down London's river carry men in ones and twos who are spreading the same message in trading ports everywhere.

A city at the heart of a great Empire and the centre of world trade stands in a unique position to spread a message of truth and sanity throughout the world. The opportunity is there; the lines of communication are set. Will it be London's destiny to build up a new quality of leadership at the centre of the civilized world? If London responds, a new sense will be given to the call 'Carry on London'.

By co  
Associat



# PEACE-MAKING in GENEVA

WHILE the ink of the Versailles Treaty was drying on the parchment, the statesmen who signed it were reading the following words:

"Not in this Mountain, nor in Jerusalem, but in Spirit and in truth", as the Great Master said, must the foundations of the new order be laid. A new heart must be given, not only to our enemies, but also to us—a contrite spirit. . . . A new spirit born in the hearts of the people. . . ."

So wrote General Smuts in 1919. The words are still true to-day.

## *A Change of Heart*

It has taken us all these years to get to a real peace mentality that is prepared to make sacrifices for peace, but even now there is widespread uncertainty as to when and how that mentality can be translated into action. There need be no doubt. There is no fact clearer than that the creation of the League of Nations would not suffice in itself to give peace to the world. The League could only do what the component nations wished; each nation could do but what its individual members demanded; the individual needed to have a change of heart and a change of purpose if peace was to be created.

## *League President's Luncheon*

That was the message of the Oxford Group given in September last year to the delegates of the League of Nations at the luncheon party arranged by the President of the Assembly, Dr. Beneš, soon to become President of Czechoslovakia. But on that occasion the delegates were presented with more

than pious thoughts and phrases, they were given evidence of how a change of heart in individuals had begun to affect situations in different countries. The last speaker was the Hon. C. J. Hambro, President of the Norwegian Parliament, and representative of his country at Geneva for many years, who spoke as follows:

"Two years ago I was invited by the Oxford Group in Geneva to a luncheon given at the International Club. After that luncheon I followed with interest the work of the Group and read some of the books. Dr. Buchman wrote asking me to come to a meeting arranged in the House of Commons. In listening to a speech made there before 150 members of Parliament by a prominent American I began to see more of what the Group meant. He spoke about the necessity not only of individual sharing but of national sharing. He told his English colleagues of the national sins of his own country and of the moral background of the crisis in the United States. It was a most courageous thing to do, and it gave me a new view of the possibilities of international life."

## *God and the Politicians*

"Then I went to a house party of the Oxford Group, and had a feeling which I had never experienced before—a feeling of God's presence. Now to anybody who professes to belong to the Christian Church that ought to be an everyday experience, but I think most politicians, and even some diplomats, will agree that it is not an everyday experience either in their own Parliament or in the Conferences to which they go. That is perhaps the reason why the results are not remarkable.

"I wanted very much to see the Oxford Group at work in my own country. After consultation I arranged the first big house party in Norway. What happened in that house party went beyond any expectations, and the work has been spreading in Norway ever since and hundreds and thousands of lives have been changed. The influence of lives changed through the Group is felt in every district in Norway.

Mr. C. J. Hambro, President of the Norwegian Parliament, Norwegian Delegate to the League.

"To most politicians there comes a day when they are bound to contrast the result of their work with the vision of their youth, contrast the things they longed to do and wanted to do with the things they thought they had to do. Many a public man on leaving a big political meeting, however right his programme may be and however good his speech may have been, will have a feeling of emptiness—that feeling that he had not been able to give the people who came to listen anything that is of really vital importance, making it possible for them to go to their homes with new ideals and new standards for their lives."

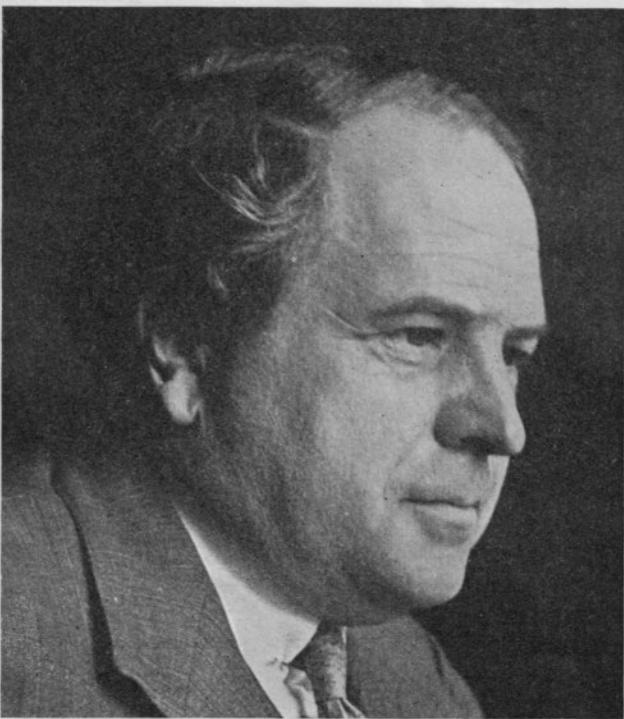
## *The only Peace Conference*

"There were many things in my own life that needed clearing up and cleansing. I know that some of my English friends, after having been in contact with the Group, find that they cannot talk politics in exactly the same spirit as they did before. In the same way with international affairs, I have not the slightest doubt that no man or woman who has been in touch with the Group will go back to their international work in the same spirit that inspired them before. It has been made impossible for them to be ruled by hate or prejudice.

"The only Peace Conference that will bring any solid or lasting peace among the nations will have to be based on the absolute political wisdom of the word of Scripture, "Vengeance is mine, saith the Lord". Until such a day arises, international disturbances will be bound to occur and to occur over again."

## *Repentant Nations*

"All of us who are present here to-day will have experienced the feeling that the Oxford Group represents a true international movement. They are binding together in the same wonderful fellowship men and women of conflicting races, nations in dispute, Churches that do not always love each other in the true spirit of the Gospel. It is only through repentant individuals that the countries can move forward. And it is only through repentant nations willing to acknowledge their own sin that the world can move forward. We have seen a light that will show us a way out of our difficulties, individual and national, and we can all be glad if we may be used as instruments to draw people, individuals, and nations nearer to that light."



# The CHURCH'S NEED

Extracts from an address given by Dr. H. Fuglsang-Damgaard,  
Bishop of Copenhagen and Primate of Denmark

THE Church's need is the background of the work of the Oxford Group in our country and elsewhere. Any one who has felt that need deeply and personally will understand the tremendous gratitude with which many of us have greeted the work of the Oxford Group. There are a terrifying number of people, particularly in intellectual circles and among great numbers of the working population, who have been estranged from the Church. This arises from a deeply rooted feeling that the Church is unable to help people in their concrete need, that it talks above their heads and does not understand them, and that Christianity has nothing to say to those who stand in the thick of the struggle and battle of everyday life. This was the Church's need in Denmark.

We were firmly convinced that God's eternal and unalterable Word had an answer for the needs of human hearts to-day. There is nothing the matter with God and His Word. But I wonder if the question ever arises in our hearts, whether perhaps there is something wrong with ourselves, whether many of the things which happen within the Church do not form barriers between God and man, whether we really have an answer for men's needs.

## Reaching the Modern Man

The great majority of the people to-day do not understand our language. Saturated with tradition, it is the language of an organized Church. It is not the language of the front-line soldier. The old language may suit conventional Christians who probably have always been steeped in the Bible and Christian phraseology. But the Oxford Group is teaching us to talk differently to pagans and atheists, sceptics, critics, and agnostics. 'A new road to the old Gospel'—that is my conception of the Oxford Group. A new way to reach the hearts of the modern man with the old truths.

Christ the Saviour. The Saviour of the world and of the individual soul. That is the message of the Oxford Group. It stands without reservation on the foundations of the New Testament and desires to bring original Christianity to life in the hearts of

modern people. It is centred in the Atonement, Christ the power of God unto salvation.

The Oxford Group leads back into the Church those who have been alienated from it. It is a movement from the circumference to the centre. That is its deliberate intention. The first move of the Oxford Group in Denmark was a visit paid me by Dr. Buchman in February 1935. This was not merely an expression of politeness; it was something deeper, an expression of principle. The Oxford Group stands inside the Church, not beside it.

## Front-line Action

In Copenhagen the work began on the circumference and the first meeting took place in the *Concert Palace*. It was a great assembly. Many came from the circles of the Church and religious organizations, but by far the majority were those who usually give a wide berth to anything connected with the Church or religious meetings. All classes of society were represented from the highest to the lowest, and the hall was packed. Witness after witness spoke. Their speeches were short and the sentences distinct. They referred to quite personal experiences and therefore used the first person. The language was simple; everybody could understand it, nor was humour lacking, and in the midst of the meeting outbursts of laughter ran through the hall, and even applause was heard.

The essence of the Oxford Group is not to be found in public meetings; the goal is only reached when the thought rises in the mind of the hearer, 'That man seems to understand me and my problem and says it was his problem too. He has been helped. Can I be helped also?' The heart of the movement is personal soul surgery—to lead the individual to the Cross of Christ and to God's love that can forgive sin.

## The Church the Base Camp

From many congregations reports come in of steadily growing church attendance. Special services, addressed by people in the Group, are always packed. There have been three such

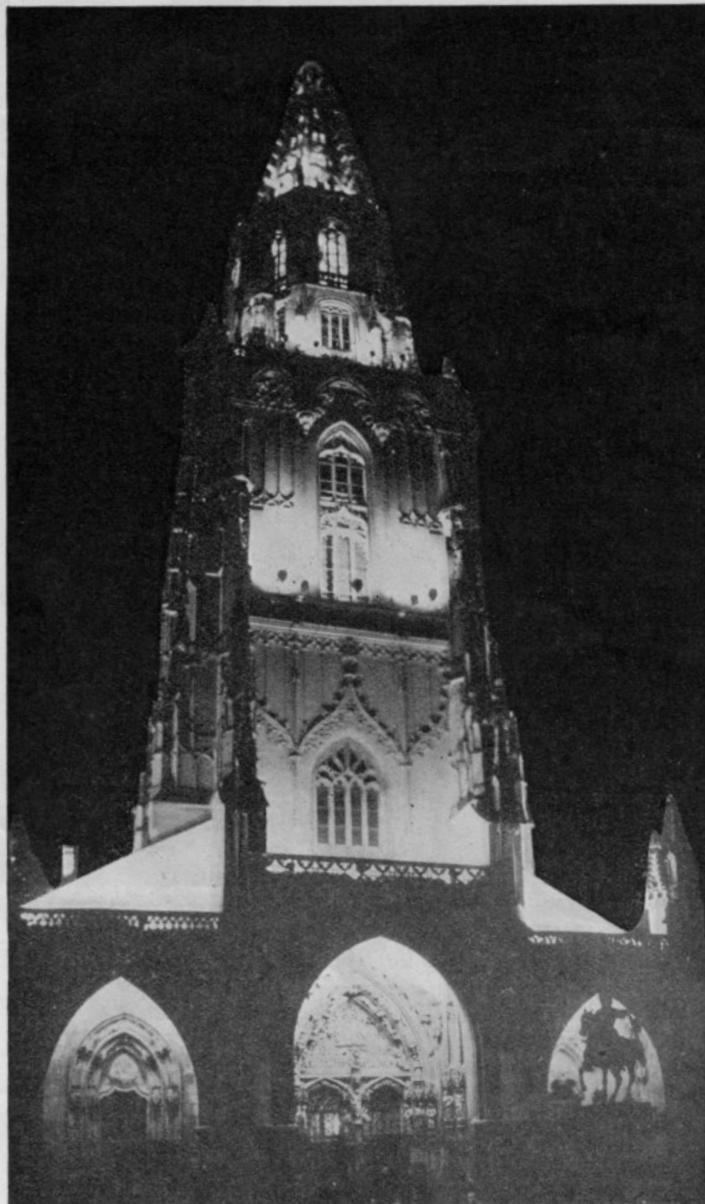


DR. FUGLSANG-DAMGAARD

services for youth in Copenhagen Cathedral, attended by three to four thousand young people. The ordinary services are also fully attended and it is of particular interest to note that men and women in the Oxford Group and the newly changed regularly attend communion. The soldier goes back to the Lines of Communication in order to get new nourishment and new equipment for a new advance and a new fight. Then he goes out to the work of winning people, taking the message out into the streets, into businesses, into restaurants, and into homes and families. Such life-changing leads to world-changing. A Christian world revolution through revolution in the hearts of individuals.

## The Oxford Group shows the Way

The Oxford Group challenges us not to rest content with sound doctrine but to make that doctrine become a living force in men's hearts. All people, regardless of confessional divisions, have the same barriers which prevent life with God and the development of that life. The barrier is sin, and we must not forget the concrete sin in the individual man. Sin is what stands between us and God, and us and other people. That barrier must be broken. The Oxford Group shows us the way to do so, and therefore has a message for every man alive.



Photograph C. S. Wishard.

Berne Cathedral floodlit for an Oxford Group service.

**A**N international team several hundred strong moves into a country. Crowded meetings, newspaper headlines, political receptions focus all eyes. Then the army marches on. What does it leave behind?

This is the story of what happened in one country—Switzerland. A few of us were privileged to return some weeks after a big campaign there. The thing we saw during the following months was not a fading aftermath of an illumined moment but the sober dawn of a national renaissance.

It was in September 1935 that the team went to Switzerland, five hundred men and women from thirty different countries. While the grim drama of the Italo-Abyssinian crisis was unfolding in the League of Nations' Hall, crowds were flocking to the neighbouring Salle de la Réformation to hear evidence of a new hope, of nations to-day being rebuilt by changed individuals.

Events crowded on each other. Berne, the capital city, was several times visited. M. Minger, the Presi-

dent of the Swiss Confederation, who had sent a public address of welcome to the Oxford Group, twice received them personally and talked with them about the relation of their work to the problems of his country. The Group also met with the different Parliamentary leaders as well as the chiefs of various cantonal and civic governments. In Geneva the city's doctors were invited by the President of their Association to meet with Swiss and other medical men of the international team at a dinner presided over by one of the country's principal psychiatrists, Dr. Alphonse Maeder of Zürich. Three hundred hôteliers came together to hear especially some of their own number who had found for themselves and their employees the effect of a new quality of life on their work. Meetings of unemployed, of heads and professors of the University, invitations to homes throughout the city, were all indicative of a widespread popular interest, as were the public meetings themselves, which in one

*How*

**SWITZ**

night overflowed the Cathedral of John Calvin and one of the largest halls. Then there were broadcasts, and small informal parties. Finally there was a national house party at Rheinfelden where fifteen hundred people came from different parts of the country.

Those of us who returned to Zürich a few weeks later had evidence, even as we arrived at the station, that the Oxford Group was considered part of the life of the city. The covers of illustrated and other monthly magazines, as well as the daily Press, advertised feature articles about it. The changed life had become part of the daily life of the town; the challenge of Christ in men's lives the most important topic in the place.

Why all this interest? The answer lay in the quite incontrovertible fact of the change in the lives of some of their fellow citizens in the past few weeks since the visit of the international team. The modern man is not much accustomed to miracles of the Spirit; they set him thinking and talking.

#### *Politics and Finance Influenced*

People were especially interested in the outreaches of these new, invigorating influences on the life of the country, for instance in politics and finance. A leader in one of the political parties, who went to the house party at Rheinfelden, told his committee that he could no longer be a strict party man. He was convinced now that the guidance of God must come first on any issue, and so, in order to forestall misunderstanding, he offered them his resignation. Others of

the committee, however, had also been at the house party, and he was unanimously asked to continue being president because, they said, that was the kind of president they wanted. A banker told us that two thousand pounds had been repaid to the income-tax authorities by the customers of his bank alone whose lives were now based on principles of absolute honesty. From another city we learnt how twice as many people as in any other year paid their taxes on the right day.

From all quarters we heard such stories of the impact on business and community life of men who had broken through old shackles of respectable self-seeking and stepped out into a new freedom.

How is all this activity, this new life co-ordinated? Since the Oxford Group is not an organization and has no officers or officials, how is it all held together? This is a secret that those who do not know God's detailed guidance find hard to understand. The work advances through individuals taking personal responsibility as God directs them and as they come to know and to rely on each other's capabilities. With the constant

of people of all sorts would come together, and fresh evidence would be given and practical experience pooled. Above all, there were constantly taking place those informal parties in homes, where the closest human contacts were made. The same was true of every town revisited, and of many others where the international team had never been.

Later it became clear that a time was needed for leaders of the work from all over the country to meet together. They came into Berne from all parts of Switzerland: bankers, lawyers, farmers, doctors, university professors, school-teachers, students, owners of businesses, managing directors, clerks, politicians of every school, Scout commissioners, pressmen. Here was something new happening. Into a Switzerland divided by cantonal independence, by a diversity of language and different cultures, there had come a common experience of One whose authority all accepted and whose orders all were pledged to carry out. Here was a rallying-point for Switzerland. Her differences were becoming her opportunities.

# SWITZERLAND

## *Welcomed the*

## OXFORD GROUP

influx of new people, and the development of others, there is always something new to be done. Sometimes we found it was small groups of people planning together for some action for which God had given them the responsibility. Sometimes men in the same line of business would meet to consider the steps they should take to put their whole section of trade on the highest level. At other times a very large number

### *Foretaste of the Future*

As a foretaste of what is to come when a fully united Switzerland can give its message of unity to other nations, it was decided to send a national team to the New Year's house party in Holland. Such teams have a valuable contribution to make in the country to which they go, as Switzerland herself had found earlier in the year. They also learn more of the strategy of a national advance by seeing God's Plan being worked out in other countries. With this in mind, a big Swiss contingent went at Easter to the great Danish demonstration at Ollerup. At the same time another team went to Alsace, to the French- and German-speaking house party at Trois Epis, where they had a special contribution to make. At Whitsun they took responsibility for one of the first house parties in Hungary.

A nation that becomes unified at home has something to pass on to other nations. Switzerland is finding this unity; she is beginning to have a message for others.

**M. Minger, President of the Swiss Confederation, twice received the team personally and talked of the relation of their work to Swiss national problems—**

**'What is needed is the changing of lives through new spiritual power so strong that it reconciles dangerous conflicting forces, and produces brotherly love and solidarity. It is in attaining this goal that the Oxford Group sees its task . . .' (August, 1935.)**

**'I have followed the opening of your work in Geneva, and I feel more than ever convinced that it will make a real contribution to reconciling the nations . . .'**

*(September, 1935.)*





# At the ALBERT

## A Voice from the Depressed Areas

Alderman J. H. Locke, Lord Mayor of Newcastle:

'I have been engaged for many strenuous years in the Trade Unions, the Labour, and Socialist Movements, and for just upon a quarter of a century in local government work. There is conclusive evidence that man's planning and scheming, no matter how well intentioned, have muddled and mutilated things. We must act as God's servants by becoming life-changers. Life's problems still confront me, but they don't worry me any longer. I am not forgetting the depressed areas. They are a continual nightmare, one of the many great world problems. When lives are changed the problem of the depressed areas will be solved.'

**A Voice from Fleet Street**  
George Christ, London Letter writer for Allied Newspapers:

'Having a quiet time before writing has often shown me what is the positive line to take on different problems. If you want news that is different you must change the people who make the news. That means not journalists only but politicians, business men, and the public. God-controlled men and women will make positive news.'

## Voices from the Yorkshire Mills

Winnie Ellison, a burler and mender:

'Sometimes I am paid by piece—that is by the amount of work I do; sometimes by time—that is, the number of hours I put in. Previously I worked terrifically hard when on piece; my expression was that "I was pent". Then, when on time, I played about or looked at photos, &c. Also when on piece I called 10 minutes past twelve 12 o'clock. When on time I called 2 minutes past twelve "12.15". This has gone since I let Christ lift the whole thing above a wage-earning level.'

Annie Bridgewood, a winder:

'Up to recently I have hated my work like poison for the very fact that I always thought I was far too good for the mill. Since I came into the fellowship, I am seeing God's plan for me in the mill. I have been honest with my partner and my boss. My relationship with those I work with is completely changed. I know my job in the mill is "life changing", and I am working for God. Therefore I am turning out better work than ever I did before.'

On July 7th, 1936, the Albert Hall was crowded for the opening meeting of a national campaign of the Oxford Group in Great Britain. A brief description of the scene will be found on page 28. Below are reproduced points from some of the speeches.

## Loudon Hamilton,

in whose rooms in Oxford the Oxford Group began, led the meeting. He stated its keynote in the words:

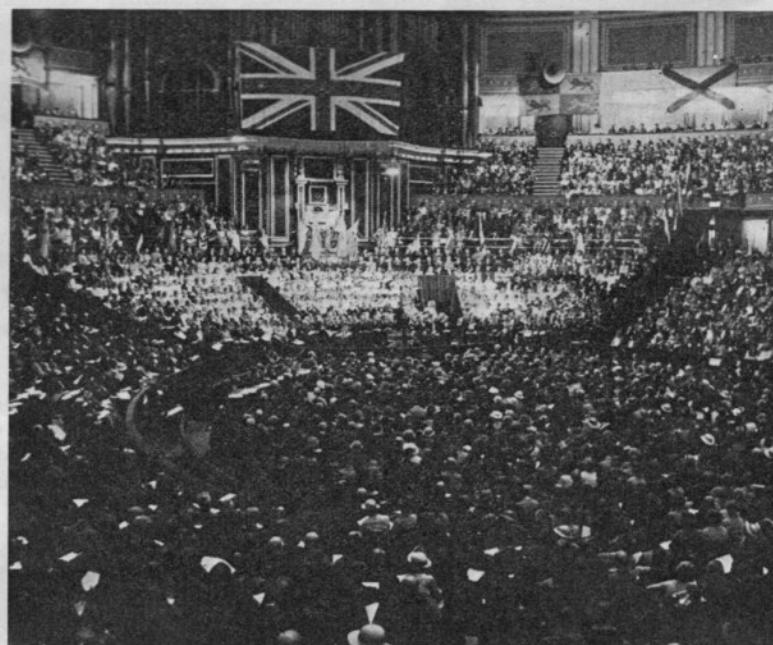
'God to govern England through God-controlled men. God-controlled personalities to make God-controlled nationalities.'

'This was the message that Frank Buchman brought to us when he first came to Oxford. Most of us had had war experience and were disillusioned, cynical, critical, and reserved. There was nothing to enlist in as men had enlisted in the War. The Oxford Group is an enlistment in the moral equivalent of war.'

## A Voice from South Africa

Professor Norval, Professor of Applied Economics, Pretoria University:

'As a Boer Nationalist I believed that the only way of settling the racial issue between English and Dutch in South Africa was either for the English to blot out the Afrikaans section, or for the Afrikaans section to blot out the English. I took my full share in the struggle and fought the English with all the force of my being. The very moment I accepted God's challenge, my hatred for the English passed completely out of my being, I then began to see the birth of a new South African nation—a nation in which there would



General view of hall and platform

Photo Ronald

# HALL

not only be room for English and Afrikaans, but one which would find its destiny in co-operating with God in welding the human race into a united whole.'

## *A Voice from France*

Baroness de Watteville:

'The real security of a nation lies in the moral and spiritual quality of its citizens.'

## *A Voice from the Army*

Brigadier-General C. R. P. Winser, C.M.G., D.S.O.:

'Personally I have found in the Groups a comradeship far finer than that of war, a self-imposed discipline far more severe than that of force I had been used to, the end of resentments and intolerance, and a job that makes any Army command seem a mere pup in comparison.'

## *A Voice from Youth*

R. A. E. Holme, Winchester and New College:

'We as a nation must come off our pedestal and begin to confess our own national sins and not the sins of other nations. If as a nation we want to change any other nation we have got to start with our own.'



*The crowded arena and boxes.*

## *A call to the Individual*

Rev. Cuthbert Bardsley, Eton and New College:

'We need to see very clearly our own individual responsibility for national problems. We are either part of the disease or part of the cure. To-night you have seen the Holy Spirit in action, remaking lives, remaking homes, unifying and rebuilding. The Holy Spirit does not want your approval, nor does He want my patronage. Our surrender must be complete. Everything must be put under God's control. Sacrifice is essential. There is no half measure.'

# CROSS CURRENTS IN FRANCE

**I**T is a fact that France is no longer a country of forty million people, but of twice twenty million people opposed to each other.'

In these words a member of the Radical Socialist Party summed up the present situation in my country. Their truth was amply proved by the elections of last April. The victory of the one half has not pacified the other half. The strikes of June have been an effort to use this victory in order to break down the old systems and create a new economic order. Such an effort is bound to be fraught with pain and resentment—not to speak of the resistance which tries to stop its advance.

I have lately been seeing how ordinary people, through the simple fact of being in touch with God, have been able to effect the situation by bringing about a new spirit of co-operation between employers and employees. A friend of mine is chief engineer in a very large industrial concern in the east of France. He felt that it was his responsibility to tell the managing director that he should listen to the claims of the workers and ask them for a whole new programme of organization. This meant for my friend the risk of losing his job—he has four children and no means other than his salary. But when he did make these bold suggestions, he saw how the change in his own life, during the last year, had prepared the way and won for him a confidence of which he was still unaware. The suggestions were accepted by the managing director and carried out immediately. A few days later the leaders of the workers' committee came to ask my friend for his help and advice although they knew nothing about what he had been doing for them the week before. He even took an active part in their committee meeting with the permission of his chief,

who said: 'I did not believe in miracles. Now I do.' There was no strike in that factory.

In a textile factory the strike broke out, stopping work for three hundred men. The owner made the maximum concessions he could reasonably make, but the strike went on. He had given up hope and confidence in his employees when, through a short house party which took place in Nancy in the middle of June, he saw his own position in a new light. He wrote to me later: 'A little less pride, the surrender to God of what I had thought were my own possessions, and all barriers were removed.' In one meeting not only was the strike settled but a new understanding came between the employees and himself.

Another strike in Paris came to an end through the action of one employee sharing her experience of God with one of the workers' delegation.

Once, through a single engineer, once through a single employee, once through the owner; three strikes avoided or settled; and three times an absolutely new spirit of understanding and co-operation in the hearts of hundreds of men and women.

What happened in these cases can happen between the most opposite political parties. I recently saw a young communist leader of a big town in the south of France planning an Oxford Group advance with a Croix de Feu member of the same town in order to bring their fellow partisans to the same understanding and love that they themselves had found for each other. Both have resolved to give the first place in their lives to God.

The conflict of these men's opposed ideals was typical of France. Now their united action prepares a new nation.

R. F.

# IN A CHANGING WORLD

## ECONOMICS

THE world is still throttled by the deadly grip of an economic depression following on the catastrophic crash of Wall Street in 1929. The economic machinery, based on economic egocentrism and selfish profit-seeking as the motivating force on the one hand, and price—the most arbitrary, unstable, unreliable and haphazard mechanism—as the only guiding and directing principle to those engaged in commerce and industry, on the other hand, has totally broken down. In spite of every effort on the part of theoretical and practical economists, industrialists and businessmen of all classes, a way out of the dilemma has not been discovered. The reason for the failure to find a way out is simply due to the fact that all have tried to solve the problem in an abstract way as if it were merely an algebraic proposition.

### *Men and Institutions*

The ultimate solution to the world's economic problem does not lie in the changing of institutions, e.g. by changing over from a capitalistic or individualistic profit-seeking economy to a State-controlled and State-regulated economy. The need is a change in the underlying philosophy of our economic life—the introduction of a new spirit into commerce and industry. *Men and not institutions have to be changed.* The philosophy and spirit to underlie industry is that of service instead of profit-seeking, and God-control and co-operative industrial unity instead of price-control and competitive destruction. The controllers and leaders of industry must come to look upon themselves no longer as the owners, but as the stewards, of industry. God-control and God-guided team-work between employers and employees must take the place of managerial despotism and oligarchic control. Spontaneous and wholehearted co-operation between individual producing units or concerns in a particular branch of industry must take the place of secrecy and destructive competition.

### *New World Economy*

World peace, goodwill, and prosperity will in turn only be promoted when nations no longer view themselves as separate, hostile or opposing units, but as parts of a larger whole into which they organically fit and upon which they mutually depend. In the world

By ARTHUR NORVAL  
*Professor of Applied Economics,  
Pretoria University.*

economy, co-operation must take the place of destructive and war-generating economic nationalism—the promotion of world rather than national prosperity and of world peace rather than national security.

### *The Only Hope*

In the building up of a new industrial order under the guidance and control of God, permeated with the spirit of Christ, lies the world's only hope. This new industrial order is fast being

ushered in as a result of a spiritual revolution taking place in most of the leading countries under the banner of the Oxford Group.

Changed business men and women are realizing that God not only has a plan for industry, but that He is prepared to communicate that plan to them if they are only prepared to listen and obey. There are many such industries in different parts of the world to-day which are being operated on a God-guided basis, with changed relationships between employers and employees, both parties listening to and obeying God, giving their maximum, leading to enhanced efficiency and increased output to the mutual benefit of both groups as well as others.\*

\* (Stories illustrating the new industrial revolution will be found on page 21.)

# EDUCATION

MOST boys and girls go to school because they must. Compulsion becomes a part of their background and of the discipline which enables the tone of the school to be kept high and the examination results satisfactory.

But there are other results also, and although nearly all schools are well disciplined, yet nearly all boys and girls seem to be undisciplined when they leave school. Many of us have trained boys of excellent character in school, and have been astounded to hear that as soon as they reached the University, they go to pieces. This failure of discipline is due to the method of its application; it is based on fear and imposed from above. Boys do not therefore feel wholly responsible for their own behaviour. This robs the boy even of his own acknowledged share of responsibility, and his attitude tends to become 'Punish me if you can catch me'. The boy's sense of responsibility shifts from the question of avoiding misdeeds to the question of avoiding punishments.

### *Discipline Self-Imposed*

Experienced teachers in the Oxford Group have found that if a boy will listen to God his attitude becomes completely changed; he takes full responsibility for his own actions, he imposes on himself a far more severe discipline, he works faster and harder, he becomes interested in other people, he has a new kind of confidence.

I remember one striking instance where a boy's work had been unsatisfactory, and after we had had a quiet

time together of listening to God, we were both honest with each other. He told me of a theft he had committed which he had concealed for weeks from me. As a result of being honest his whole attitude towards authority changed and his work improved immensely.

The boy must co-operate with the school in order for both to obtain the best results, but, until he is in touch with God, he is unable to understand the reason for rules or the purpose of education. Discipline is the result of a vision and not antecedent to it; supply the vision and you will get the discipline.

### *New Leadership*

This new discipline will itself foster a new leadership. At present in every walk of life leadership is the result of office or rank. The new leadership will come naturally as the reward of spiritual power; it will be a vocation and not a profession, and will derive its quality from its contact with God.

Our education has lost its bearings because it has failed to bring the power of God into the lives of the young. The Fear of the Lord is the beginning of Wisdom. There are no substitutes for God. When human personality is put into direct contact with the living God the intellect, will, and emotion become integrated and free for creative work. We shall recover lost capacities. For teachers who are God-controlled will develop all sides of the human personality. The human mind will be freed from its former limitations when it is freed and educated by God.

# NORWAY

Nearly two years ago the first international team of the Oxford Group visited Norway at the invitation of Mr. C. J. Hambro, the President of the Norwegian Parliament. They went as strangers unable to speak the language of the country, and for the most part ignorant of her national traditions, outlook, and customs.

It is now a matter of history that the first impact of that team profoundly shook Norway, and that the wave of enthusiastic acceptance which began in the capital spread rapidly over the whole land. The question, however, which only time could answer was, 'Would it last?'

## After Two Years

In these two years the work initiated by a handful of foreigners has become rooted in the life of the country. Entirely without outside initiative, in the past 12 months alone, nineteen gatherings of the sort now known as 'house parties' have been held in places as far apart as the extreme South and the Arctic Circle, and among people as different as unemployed factory hands, farmers, fishermen, clergy (one-tenth of all the clergy in the country came to a special house party near Oslo) and other professional men. The result has been that many homes, offices, and businesses have been put under the guidance of God. Henrik Ibsen portrays the traditional Norwegian as semi-idealistic, but always following the line of least resistance. To-day a new positive and creative spirit is widely at work, and many Norwegians are starting a new tradition of decisive action under the control of God.

## A New Spirit

A Member of Parliament recently publicly declared 'whatever the cause, it is undeniable that in the last year a new and positive spirit has come into Parliament. Everybody has noticed it and commented on it.' In Norway there has been much bitterness towards Denmark. In many individuals, including journalists and statesmen, this negative and hostile spirit has given way to a new spirit of creative co-operation. A typical instance is a Norwegian statesman, formerly a bitter critic of Denmark, who went south to tell the Danes of his new experience, and the change in his attitude.

An internal cultural conflict which has existed for years bears upon the national attitude to Denmark. The issue crystallizes in a question of language. There are two Norwegian

dialects in general use, one very much like Danish and the other quite different. The movement towards the latter dialect is spreading rapidly from the West, where indeed certain persons have been appointed to responsible positions solely because of their familiarity with the dialect.

## Rival Leaders Unite

In the University this conflict focussed in two brilliant and vigorous scholars, both candidates for the same professorship. This appointment was won by the man from the West, and his followers, naturally elated at his success, urged him on to accept the presidency of their society. At this moment he met the Oxford Group, and his life was completely changed. At the same time his rival, who was the president of the opposing society, was also changed. Something then happened without parallel in the history of the struggle, for the two men have often since spoken from the same platform of the new experience which they have in common, and which has completely united them. They have actually given statements to representatives of the Press, who expected to get fiery expressions of their opposing viewpoints, but instead have heard them say with absolute unanimity that they are confident that the answer to the whole question will be found in harmony under the guidance of God.

## Finns and Swedes Work Together

Similarly, Norwegian, Finnish, and Swedish nationalists are in certain instances learning to work together. Strife between Finns and Swedes, which is admittedly one of the thorny problems of Scandinavia, is finding its solution through new understandings between individuals of both races.

Nor is this creative and positive spirit confined to business and politics. Cul-

turally as well as politically the Scandinavians are democratic. Pictures are bought by every section of the people, and art, in turn, expresses the popular characteristics, one of which is the quest for spiritual values which have been lost.

## The Lost Melody

I remember listening to the story of a farmer, a member of a family which has for centuries lived in the same valley in the mountains. He came one day to Oslo, and happened to see a play called *The Lost Melody*, which has had a record-breaking run in Denmark and has also been produced in Norway. It is a story of a man whose life in his youth had its own inner harmony. As his life goes on it escapes him, and all his attempts to recapture it fail. Many people on seeing that play have seen their own search mirrored in it. For the farmer also, it emphasized the need in his life, and a little later he left Oslo and spent some days in the pine woods of Modum Bad. He was at his first house party of the Oxford Group, and there he found many who had regained the 'lost melody'. One day he, too, found it, and told the 400 present very simply in his mountain dialect what it meant to him.

## 'What Might Have Been'

Recently Mr. Ronald Fangen, one of the best known Scandinavian authors, came into the Oxford Group. His earlier work had been full of the note of search and disillusionment. Since his new experience he has written two books stamped with a new mark of certainty and discovery. More recently he wrote also a play which appeared both in Oslo and Copenhagen, and aroused widespread discussion.

This play, called 'What might have been', treats the problem of the marriage 'triangle' in a new way. The two series of actions—what happened, and what might have happened—run parallel. The first series shows the story of three opposed and discordant temperaments clashing in mistrust and hate. The result is moral collapse and murder. The other train of action shows 'what might have happened', if they had faced reality and been honest with each other about themselves. The climax of that act was reconciliation. The play changed the lives of many who saw it. Its effects on the actors themselves was interesting. Miss Bendix, an actress who took the part of the young wife when the play was produced in Copenhagen, told the *Berlingske Aftenavis* representative, 'We know the loneliness and coldness of our existence before we are changed. The other part, which Mr. Fangen has experienced, we must play partly on his experience. He has certainly found something to live for.'



MR. RONALD FANGEN



By courtesy of the S. African Railways

Mountains in Western Province

**T**HE relations between black and white in South Africa are as difficult as anywhere in the world—as difficult even as those between the negroes and the Southern whites in America. Many white South Africans have inherited both a fear complex and a tradition of repression. Many are ignorant, indifferent, and unsympathetic. Harshness on the European side has bred resentment and bitterness on the Native side.' So writes Professor Edgar Brookes, Chairman of the South African Institute of Race Relations and author of *The Colour Problem in South Africa*.

'Noble-hearted Christians in all the Churches', continues Dr. Brookes, 'have by speech and example witnessed bravely during past years to the standards of Christ in these matters. God has used the Oxford Group to bring to them a great access of strength and vision. The Group has touched the kind of people who would not have been touched otherwise. The power of the Holy Spirit in changing lives has done what example and argument have so often failed to do. Hope that the problems of race relationships can be solved, faith that God will preserve those who trust Him and do His will, and that to be just can never be unwise or unsafe—all this the Group has brought to many lives.'

#### A New 'Baas'

'A few illustrations may make things clearer.'

'One of the most urgent convictions has been that of the duty of white employers to their native servants. In many homes they now take their part in the family quiet time. A greater personal interest is taken in their lives. "My team-mate is my native woman-servant", says the wife of a wealthy Durban manufacturer. "My natives trust me with their money now, and ask me to do jobs for them: they never trusted me before"—so remarks a farmer in the Northern Transvaal. The servants on an adjoining farm spread the rumour that "Baas —" had seen the Doctor who had

warned him to prepare for death: they could not explain his changed attitude otherwise! From Grahamstown comes the news of another farmer whose farm run on the basis of team-work. "My farm-hands work eight hours a day instead of sixteen, and do better work" is another testimony from an employer who was ultra-harsh. (In fairness to South African farmers should be said that a 16-hour day is not general!)—business-man in Johannesburg held meetings for his own and his neighbours' servants in his drawing-room.

#### 'Our Farm, Not My Farm'

The radical nature of these changes outlined by Dr. Brookes is not easily appreciated by people who have not lived in Africa. They can best be illustrated from two other dispatches from the Northern Transvaal which bring out the depth of feeling previously existing between the farmers and their natives and defining more exactly the outlook of these farmers to-day.

The first tells of a house party at which farmers and missionaries combined. The Native question arose and farmers decided they must speak to a gathering of 30 natives. A farmer stood up: 'I have been treating you like dogs for a long time,' he said. 'I had no mercy for you. I have been cheating you and trying to get out of you all I could. You hated me and I despised you. Forgive me. Things are changed now. I want to be fair and human with you.' Other farmers told the same story. Then a teacher, a grandson of the old Voortrekkers, got up and said: 'There are two men fighting in my heart. One of my grandfathers was for a long time the terror of the natives in this part of the country and did all he could to send them to Hell. The other was a missionary and has been trying all his life to lead them to Heaven. These two spirits are still fighting in me. But the good one is getting on top of me. Lately I was speaking in a native Church telling how I had promised to kill as a dog, at the first opportunity, a native who had badly wronged my parents during the Anglo-Boer War and how God had taken away the hatred against that man.' At the end of the service an old native man came up to him and said

# and WHITE

'Baas, I am the native who wronged your parents.' And the teacher shook hands with him and forgave him.

A very rich farmer got up after him. 'My father has taught us to be fair with every one. I tried to be, but did not care for my natives. I built a church for them but never went to a service. Now I go with them. I brought them together and told them about the new life my wife and I have. I told them that this farm is no longer *my* farm but *our* farm.'

## Raised Standard of Living

The other dispatch confirms these details and tells how the natives on their side view these changes. The transformation in one of the farmers brought a Low Veld native chief to visit him. He came, he said, to investigate because he had 'had word from the heathen natives that miracles were happening in the North and that white and black men were learning to co-operate now that God had changed the white men's hearts'. A Xosa native girl cook expressed what many feel when she said: 'All the time I worked here at Cape-town I've never found such Europeans like the Oxford Group. They are really quite different from other Europeans. At any time you can find them happy. If one has done you a wrong thing he or she comes to you and asks forgiveness.'

This correspondent emphasizes the depth of the change in these farmers' outlook. 'It is not merely a question of tolerating the native', he writes, 'nor even of shortening working hours and doing restitution for the wrongs of the past. All this has happened, but much more. The farmers feel themselves responsible for raising the natives' standard of life, socially, spiritually, and intellectually, as well as economically. Some have opened schools for them on the farm. Others have put building schemes in hand to house them better. It is not a question merely of endorsing some political programme, but rather a willingness on the part of the farmers to identify themselves with the natives and work with them as partners in the development of this great continent. This takes practical form in the quiet times of the farmer and his natives, at which each gets his own guidance from God as to what he should do.'

## Spiritual Springtime

Instances of such new relationships come from every part of South Africa. From Natal, for instance, comes news of a native milk roundsman being changed through his white employer. When he returned to tell his own people about it, they demanded a team to come and speak to them. This team was composed of young business men from Pietermaritzburg. The oldest native of the community, commenting on this visit, said: 'I am an old man and have not much longer

to live, but I thank God that I have lived to see the day when young white men would come and share their lives with my people as you have done to-day.'

Meanwhile changed people in many centres are studying the facts of the problem for the first time. This is particularly true of students and the younger generation. Of this innovation Dr. Brookes writes: 'Hard and honest thinking has been done, and really honest thinking on these matters is one of South Africa's greatest needs. In more than one centre groups of young people are studying the facts for the first time. There is more courage in defying wrong conventions. Vocations for work among the Natives are less uncommon than they were. There is an atmosphere of hope, and of a spiritual springtime.'

## New World of Good Hope

'Much remains to be done. Many have been quite untouched. Many are still afraid to "let go" and trust God. But there is real hope that the forces of those who trust in Jesus Christ will be strong enough and brave enough to win the conflict. We see that surrender to Him produces a changed racial attitude as a matter of course, without it having to be preached specially. We cannot fail to see that genuine life-changing is having, and is likely to have in future, political and economic results. As South Africans live their Christianity, South Africa awakes to a new world of good hope.'

## BARBADOS

FROM Barbados, one of the oldest colonies of the British Empire, come stories of radical changes in a number of individuals, which are having influence on many spheres of the life of the colony.

It all began when Mr. Leacock, chairman of many companies in the island and a member of the Legislative Council, returned there a year ago. At the Oxford House Party he discovered a new quality of life, which has spread already to many people, both white and black.

One recent example out of many shows what is resulting in the realms of business rivalry and labour conditions. A shareholder of one of the island's two biscuit factories wrote to Mr. Leacock, chairman of the company, to say that she was receiving a large dividend and would like to be satisfied that the conditions of labour and pay were adequate. Inside three hours all the labour books for the past year had been examined and all wages proportionately increased. Mr. Leacock has stated that this was directly the result of his personal change, because hitherto he had held that labour was a market commodity to be bought and sold at the lowest price.

This same factory has long been engaged in a trade war with the other biscuit factory of the island. A remarkable degree of co-operation has come between them. They now even share with each other their sources of supply, thus effecting considerable savings in costs, which has been passed on in increased wages.



DR. H. H. KUNG  
Chinese Finance  
Minister

# The FAR EAST

**T**HE world to-day is in a state of chaos, degeneracy, and disintegration, because men are dominated by selfishness, jealousy, and materialism.

The Oxford Group advocates the four principles of "absolute love, honesty, purity, and unselfishness".

It is a movement which transcends geographical divisions, racial distinctions, party differences, and class conflicts.

I believe the principles and discipline of the movement will help to bind men and women of the world together in a common moral and spiritual awakening which is urgently needed to evolve a new and better social order.

Only the inspiration and guidance of a Higher Will can change human nature and conciliate men and nations so that there may be "peace on earth and goodwill among men".

This statement comes from one of the most troubled areas in the world at the present time. It was made by Dr. H. H. Kung, Minister of Finance in the Central Government of China at Nanking, who, like others among his associates, has seen in the Oxford Group new hope and encouragement for his work of national reconstruction.

China is facing one of the severest crises of her history. The rapid spread of western culture over an ancient civilization has raised more difficult problems than have to be faced elsewhere, and these in turn are aggravated by extreme poverty and civil faction within, and smuggling and economic pressure from without. But in Nanking, now the official capital, people are beginning to see the urgent need for a spiritual awakening and a new leadership among the masses and the classes of Old China.

## Generalissimo's Message

One of the first to realize this has been the Commander-in-Chief of the Central armies, General Chiang Kai-shek. He and his wife have founded the New Life Movement in order that 'the outlook of the people shall be entirely changed, and they will be able with spirit and competency to meet the requirements of the new times and the new life'. 'Social reconstruction', they say, 'does not depend so much upon law or machinery as upon people. The key lies

in the human element.' The Generalissimo and his wife have seen the possibility of the transformation of this element in the work of the Oxford Group, and in June they sent greetings to the First American National Assembly of the Oxford Group at Stockbridge.

Others in Nanking are alive to the need of the hour, and during the last two months parties have been given by government officials so that they and their friends might meet and hear from men whose lives have been changed through contact with the Group. It was after such a party given by Dr. Kung at his home for a number of Ministers and Civil Servants that the message quoted above was given.

## Infiltration of New Life

Together with this realization by responsible leaders of what the message of the Oxford Group may mean for China a steady infiltration of new life is beginning to affect many sections of this vast people.

At the beginning of 1936 the Chinese Government introduced some important monetary reforms involving the calling-in of stocks of silver from local banks to the Central Bank. Bankers feared a public panic. But in one large city a bank official, who had lost all fear by surrender to God, persuaded his colleagues not to close their banks, in spite of the dangers. Subsequently, there proved to be full confidence among the public, while in another large city, where the banks were closed, there was serious rioting.

Medical work is of great importance in a country like China, which is trying to raise her standards of public health. Many doctors are now finding that they can send their patients away not only cured but with a new creative purpose. One large hospital, formerly notorious for the inability of its staff to work together, has now got an atmosphere so different that recently an eminent surgeon insisted on one of his patients entering the hospital to find an answer to problems more serious than his physical condition.

## Fifty House Parties in Japan

Schools and colleges are eagerly welcoming the message of new life. The studied reserve in personal relations, which makes it possible for boys to live in the same dormitory without knowing each other's names, is beginning to give way to a new openness and co-operation. Professors are finding the answer to student strikes, in release from their own fear, and are learning that discipline is more effectively gained through sympathetic understanding than by force.

In Japan the Oxford Group is making rapid headway. Its message has reached every city and town of consequence. More than fifty house parties have been held in the last year.

In the autumn a united team from China, Manchukuo, and Japan will meet to plan for the future of the work in the Far East.

## INDIA

NEWS received from many parts of India tells of such diverse people as business men, government officers, tea planters, missionaries, and even tribesmen working together in teams of the Oxford Group.

The work of the Oxford Group has begun in almost every case with white residents changed on furlough. Thus the Metropolitan of India, Dr. Foss Westcott, met the Group at the Oxford House Party in 1934, and now a sturdy team has grown around him, which includes people of many races. In the same way two Oxford graduates began in Assam and Ceylon when they went out there as tea-planters, while a senior I.C.S. man and a well-known business man did the same for the North-West Province and Lahore.

### Indians Notice It

When a white man begins to live his personal and business life under the guidance of God, taking the standards of absolute honesty, purity, unselfishness, and love as his aims, Indians soon take note of it.

One instance concerns the owner and editor of four periodicals. His first act on being changed had been to inform his advertisers by a full-page notice in one of these papers that he had been quoting them too high a circulation figure. Recently he was hiring new buildings from an Indian. The Indian's manager failed to get the building ready in time and, possibly to forestall protests, came to the editor and accused him of being the cause of the delay. The editor, in reply, slammed the manager's nose on the desk and told him not to tell lies: a not uncommon way of dealing with such accusations.

### Editor Apologizes

The next day the editor had guidance to write and admit humbly that he had lost his temper and wished to apologize. That letter committed him legally, but he obeyed his guidance. The reply came in a visit from the manager who said: 'Sir, we received your letter and my chief said to me, "This is the letter of a true gentleman; we cannot take action against such a man." And so the matter ended.

Such disregard of the conventional standards—'In the East do as the East does' and 'Never apologize or you'll lose status'—has caused great interest among Europeans and Indians alike. Teams are growing up around such men.

Recently the Viceroy stressed the importance to India of its great agricultural population and the fact that

India's problems were in the main agricultural. It is significant that in South India whole villages have had their outlook changed because the lives of individuals have been transformed. At a House Party at Kodai Kanal, people told how a new morale was coming to the peasants. One man, for instance, had in the course of two years, directly and through the people he had helped, changed some two hundred lives, amongst them a man whose profession used to be supplying girls for a temple.

Recently a national House Party was held at Barrackpore, near Calcutta, attended by the Metropolitan and by many people who came from distant parts of India, and also from Burma, where the same influence is being felt through the Oxford Group. At the House Party results were pooled, decisions made, and plans laid for next year's advance.

## CANADA

**I**N the pioneer days of Canada's growth people were united by the greatness of their adventure. For every one there was risk and sacrifice, but they built for something bigger than personal gain. They created a nation and expanded an empire.

Some years ago we seemed secure in Canada, with our wheat fields, railways, factories, and mines, but now undreamt-of forces are challenging the security of every institution and accustomed practice.

In such a situation we have tried to steer a middle course, but a middle course can never build a bridge between dividing forces. Events are showing this only too clearly. Events are also showing that God can inspire people to bridge these gaps and to become a positive answer in a nation's life.

### Offered Candidatures

Three and a half years ago the Oxford Group landed in Montreal. They were thirty-five very average people, most of them English, but the impact of their visit marked the beginning of a fundamental change in the life and history of Canada.

Numerous events have occurred to show how the leaven is working. It is interesting that, when the political parties were preparing for the federal election last autumn, leaders in the Oxford Group in every major city across the country were asked to stand for election. In a certain city one man was asked by all three parties to be their representative.

### Asked to Mediate

In business there have been increasing evidence of a new trust and direction through the power which comes from listening to God. A past President of the Canadian Manufacturers' Association is finding that he has learnt more about true leadership through the Oxford Group in the past two years than through his twenty years as president of a large industry. He is seeing an entirely new relationship develop between his employees, executives, and himself, which is actually spreading



MR. ERIC BENTLEY,  
*one of the Canadian team, speaking  
at Stockbridge*

among his business associates and competitors. In one city the president of an association of employers, who is in the Oxford Group, was asked by the association of employees to be the mediator between employees and employers in a disagreement which was threatening to cause a strike. His recommendations proved so satisfactory to both parties that they are being copied in other cities.

### New Pioneering

In all parts of Canada this kind of creative living is going on and through it all an army is mustering. They gave some evidence of numbers when 400 of them travelled to Stockbridge, Massachusetts, to attend the National Assembly of the Oxford Group in May. They realize that theirs is a bigger task than their forefathers—the healing, not the establishing of democracy. For them there is no middle course; they have thrown in the whole of their lives that God shall have dominion from sea to sea and shall give to Canada and the Empire a new spiritual mandate. Canada stands at the threshold of her most constructive era of pioneering.



# HOLLAN

House Parties have been held in most countries—on land. Holland had the enterprise to have one at sea. This article describes how 300 Dutch sailed in a specially chartered ship, in order to take part in the Easter House Party in Ollerup, Denmark.

**N**IIGHT falls over the Ocean. The pageant of the sunset has ended and land and sea are clothed alike in a mantle of darkness.

'A steamship is cutting her lonely way through the water. The decks are dark and deserted, except that here and there stands a uniformed figure on the lookout. With monotonous regularity the heavy engine wheels are turning and shaking the ship from stem to stern. I quickly pace the decks, my collar up, for a northerly breeze cuts straight into my face. Suddenly I pass a brightly illuminated room; out of the door a comforting warmth greets me and I hear a voice speaking in a saloon crammed full of men and women, grown-ups, and children. Those who have no chairs sit on tables, on the floor, on the stairs, and even over the banisters eager faces stare down, determined at all costs to miss nothing of what is going on below.

*'Where am I? What is going on? It is nothing more or less than revolution on board—A House Party of the Oxford Group at Sea.'*

### Abolishing Barriers

'The voice continues and compels us to listen. It speaks about the necessity of completely abolishing the barriers between man and man, and about this uneasy human world every day sliding more surely towards destruction and collapse—about the necessity of forming a united front against this danger under the Banner of Jesus Christ. One person after another tells of the miracle that happened in their own lives.'

These words in a leading Dutch paper describe a unique happening on board a modern Channel steamer the *Princess Juliana* which usually plies between Flushing and Harwich. This journey was on a different course, a two-days' trip via the Kiel Canal, from Holland to Svendborg, the harbour near Ollerup where crowds of Danes were gathering for a vast meeting on Easter Sunday. Three hundred people were

packed into the ship, lounges serving as bedrooms to accommodate the numbers who were anxious to come. The captain said it was the happiest party he had ever carried. A party of twenty-five students for whom no room could be found on board were not to be denied, but went by motor coach through Germany. Two Members of Parliament and Mr. A. Stoop, Manager of Siemens (Holland), went by air. Some people brought their whole families with them, and the many children learnt new games and physical exercises from a gymnastic instructor who used the system taught by Niels Bukh at Ollerup. These children met for their own quiet times, while their parents were hearing speakers from different parts of Holland telling how they too had learnt to listen to God.

### A Danish Welcome

As the ship steamed into Svendborg harbour, a crowd of Danes were waiting in the snow, singing the 'Bridgebuilders' song to welcome this Foreign Legion detachment of a revolutionary army.

Using the ship as a base camp, the Dutch contingent were able to join in the demonstrations as a unit. With the Dutch flag at their head they marched in procession into the vast stadium, where 12,000 people were gathered. Baron Godfrey van Wassenaer of the Hague, Mr. Albert Sillem, member of the Amsterdam Stock Exchange, Mr. Albert de Brauw, President of the Advocates' Association, and Professor Martin van Rhijn of Utrecht University, spoke for their country. A thousand Danes crowded the quay as the *Princess Juliana* set sail. Bridges of friendship had been built during those days between two nations.

In their brief visit to Denmark they had seen the beginning of a national resurrection, the result of only one year's work; and they were filled with the determination that the same should happen in their own country.

# goes to SEA

Most remarkable was the last night on board, when many of the younger people present declared themselves prepared to enlist in the new army. One student, the leader of the student Corps at Utrecht University, came to gather food for criticism. The barriers of criticism were swept away as he saw the new constructive part that youth could play in the world to-day. Later, by listening to God and acting on a basis of absolute unselfishness, he was able to affect a critical situation in the University in a way which challenged the whole student body.

## Results of House Party

It was not only to Youth that a clear vision came of the part that individual changed lives could play in building up a country. Older people in responsible positions accepted the challenge and went home to put it into practical effect. Among these was the managing director of a large industrial concern, together with his wife and children. The first thing he did was to call his whole staff together and tell them what had happened, creating an entirely new understanding with them. His children called their friends together one Sunday to tell them of the change in their family life, how they had lost their fear for their parents and found the solution for quarrelling amongst each other. Some of their friends were changed, and through them their parents.



*The Burgomaster of Waardenburg congratulated by the Burgomaster of Zeist.*

The difference in the life of an Amsterdam clerk was so remarkable that the manager and his son noticed it at once. The son on the point of divorce went to a House Party, and was reconciled with his wife.

## A new Burgomaster

Local government in Holland is beginning to feel the impact of this new quality of life. Five Burgomasters lately have been taking leadership along these lines. A Dutch Burgomaster is an important official. He is chief executive officer of the municipality, and he holds office by direct appointment from the Queen and for a period determined by the Crown. The new Burgomaster of Waardenburg in his inaugural speech declared, 'I have come to see that there are two ways of living open to us . . . either each man tries to protect himself, and is guided by everything except God, or, in absolute honesty, purity, unselfishness, and love he is guided by God's will. To my mind, the latter is the normal way to live. It is my abiding conviction that it is the only enduring basis for our life and work as a community.'

After the ceremony, the new Burgomaster was congratulated by an old hand in the profession, the Burgomaster of a town not far away who has himself been applying these principles in municipal life. Among the cross currents of political intrigue caused by the presence of many different political factions, he has found that only by a life lived under God's guidance can real co-operation in civic affairs be achieved.

By following these principles he was able to achieve a unanimous decision by all parties on a burning question of local politics.

## DUTCH EAST INDIES

WHEN a white employer begins to treat his black employees with respect and sympathy, people begin to take notice. In the Dutch East Indies, when a Java employer was changed in the early days of the Oxford Group's advent in the islands, the news of his changed attitude—his sympathy and understanding—toward his coolies flashed 1,500 miles to Sumatra.

In Dutch East Indies there are 60,000,000 natives and 250,000 whites. Racial difference is being changed to common dependence on God. The new attitude of white people is leaving its impression on the rubber, tobacco, sugar, and tea plantations.

When the manager of a Sumatra estate lost his position and his money, hope went too. He made his surrender when he was on the point of solving his problems by suicide. To-day he is raising up around him a new body of God-controlled unemployed, who have the full-time job of enlisting the islands' population in this spiritual army that knows no colour.

Now the islands are sending out a new kind of pioneer. Five people joined the international contingent to Norway, including the Controller of Finances in the Civil Services.

# GIRDLING *the* EARTH

'I'LL put a girdle round about the earth

In forty minutes,'

cried Puck boastfully. Modern science, through the miracle of wireless, does the same in a fraction of a second. No isolated village is too remote to receive the broadcast word; no national frontier or mountain range can bar its passage. Shipwrecks and floods, the shifting scene of politics, the birth of a Prince—every item of news is common property in a few minutes. Thousands of families gather round the loudspeaker, half fearing some fresh disaster or some new threat of war.

Of late, however, the Radio has been bringing a new type of news—news of the Way Out. The Christian Revolution at work is news. The Oxford

Each network has its own picked staff of radio commentators who talk regularly on current affairs. Of these, the most celebrated is Mr. Lowell Thomas of the N.B.C. Friend and biographer of T. E. Lawrence, traveller, author, and journalist, his name is a household word to millions. If a distinguished visitor to the States is thought to have something of exceptional importance to say to the nation, Mr. Lowell Thomas brings him to the microphone. Because of the vast audience, such an event may be described as an interview with the American nation.

## Lowell Thomas' Hour

It was for such an occasion that President C. J. Hambro was invited

to the New York studios of the N.B.C. to give his views on the international situation.

'The dispute between Italy and Ethiopia is only a comparatively minor symptom of the disease which afflicts our civilization,' he said in reply to Mr. Lowell Thomas. 'It may, or it may not be patched up by the old political art. Even if it is, we shall not be any nearer

than we were before to a world solution.'

'Not a very encouraging outlook, Mr. Hambro,' remarked Mr. Lowell Thomas. 'How do you account for it?'

'The basic cause of the critical condition to-day is not political or economic, but moral,' went on Mr. Hambro. 'There is a growing conviction among European statesmen to-day that any solution on the usual diplomatic basis can at best be only temporary. Many of us European statesmen have come into touch during the past year with the work of the Oxford Group and have felt that here is a new hope for a more permanent solution to international crises.'

'That is interesting, Mr. Hambro,' answered Mr. Lowell Thomas. 'What

do you really think about the Oxford Group?'

Mr. Hambro described the work of the Oxford Group in Geneva and in his own country of Norway.

'Here in America,' he concluded, 'your leading statesmen have ably diagnosed the fundamental need as a moral and spiritual renaissance. In Norway our need is the same. And this past year, through the work of the Oxford Group, I have seen that need being adequately met for the first time in our history. But it is not enough for a country like my own to find such an experience. A great nation like America must demonstrate to the world that spiritual leadership which alone can save civilization.'

## Arctic and Bush

The broadcast word penetrates to the remotest corners of the earth. We hear of a Norwegian lighthouse keeper in the Arctic Circle, and settlers in the Australian bush, whose lives have definitely been changed through it. Listeners from Britain to Latvia picked up last year's Scandinavian demonstration from Hamlet's castle at Elsinore. Ivan Menzies, well-known Gilbert and Sullivan actor, has broadcast the same message from many stations in New Zealand and Australia.

There is something about the nature of broadcasting which makes it specially suited to convey messages of simple, personal conviction. Clarity, sincerity, and simplicity are the golden rules. A spiritual experience which is real and described in every-day language is the sort of talk which will grip the listener.

## 'Bridgebuilders' Broadcast

Music also has a great part to play. In America the song of the Bridge-builders is already proving a familiar feature 'over the air'. At the National Assembly at Stockbridge the song was broadcast from the Providence station, Rhode Island. The same day the composer conducted it from a studio over the Eastern network. It proved so popular that the following morning it was again broadcast.

The world is sometimes alarmed lest the scientific inventions which man has produced may grow beyond his powers of control, and cause his own destruction. May it not be that the Radio, man's greatest intellectual triumph, should be used to proclaim the possibility of man's greatest moral triumph?



Danish students broadcast from the studio, Copenhagen.

Group comes to Geneva and the official commentator of a European country tells his listeners that the most important work done at Geneva during those days of acute crisis had been in the Salle de la Réformation, scene of the Oxford Group's public meetings.

The United States have flung a double girdle round their vast country—the Columbia Broadcasting System and the National Broadcasting Company. During the last visit of the team in July Dr. Duys, the Dutch Socialist M.P., broadcast over the C.B.S., while Dr. Buchman's address (reprinted on page 9) was relayed over a national hook-up of the N.B.C. in the days between the Republican and Democratic Conventions.

*The*

# 'BRIDGEBUILDERS' FILM



*Ingolf Boisen shoots . . .*

**A** NEW theme song is going round the world. It is being sung at parties, whistled in the streets. You hear it in Oxford common rooms and on Atlantic liners.

*Bridges from man to man,  
The whole round earth to span.*

It is the theme song of a new film, *Bridgebuilders*, which came into being in the thick of a rapidly growing spiritual revolution in Denmark. The idea came to a group of men. With the help of a director, a musician, a dance-band leader, and a team of technicians they set to work, and soon *Bridgebuilders* was flashing on the cinema screens of Denmark.

#### *Première in London*

*Bridgebuilders* arrived in London in its shining metal containers. It came for a private showing to the Curzon Cinema, where many famous films have had their premières. There was an atmosphere of suspense and excited curiosity among the people who crowded the foyer, which was heightened by the rousing swing of the music of the 'Bridgebuilders' song.

Steadily the story was unfolded in pictures. First Copenhagen, and the impact of a team of spiritual bridge-builders in the Paris of the north; the rising tide of interest; thousands thronging the courtyard of Hamlet's castle of Elsinore; the effect on the life of the country; the business man apologizes to his employees; the unemployed man finds new hope; divorce proceedings are stopped. The new work of bridge-building across the gulls that separate man and man permeates the land. It reaches the farmer at his plough. The milk boy whistles the song on his

**PRODUCTION:**  
Minerva Films, Ltd., Copenhagen.

**DIRECTION:**  
Eric Parfit, Ingolf Boisen.

**PHOTOGRAPHY:**  
C. H. Helm and Ingolf Boisen.

**MUSIC:**  
George M. Fraser and Vilfred Kjaer.

**DISTRIBUTORS (for British Isles):**  
Reunion Films, Ltd.,  
91, Regent Street, London, W.1.

**LENGTH:**  
1,170 feet.



*. . . some Bridgebuilders.*

rounds. Gramophone, piano, orchestra, organ, all take up the strain.

Then comes Ollerup where a national assembly of this rising army takes place. All roads lead to Ollerup, and all trains too. Through the trees comes a line of 400 cyclists to the tune of a Danish march. At Ollerup they assemble. The flags of the twenty nations represented in this throng are carried in procession; golden-haired Scandinavian and dusky Burmese—all nations are united.

A new message of practical peace-making is given by Dr. Frank Buchman: 'World peace will only come through nations who have achieved God's control. . . . And everybody can listen to God. Will it be you? Will it be your nation?'

The film closes with a long procession of flags across the screen against a background of bridges spanning the sea. A workman, perched on a network



*The producer, MR. ERIC PARFIT, on board the 'Queen Mary.'*

of girders, hammers in his rivets to the last beats of the 'Bridgebuilders' song.

The film distributors were impressed at this unusual film and demands for its showing soon began to arrive. In the height of the May Week festivities *Bridgebuilders* came to Cambridge where large audiences saw it. 'Novelty in films' was the heading of a local Press comment.

Meanwhile another copy of it was speeding across the Atlantic to America in the *Queen Mary*, and was shown on board during her maiden voyage.

#### *'Best Film' in Oxford*

The following week grey and scarlet posters appeared on every college notice-board in Oxford bearing the words 'The Scala Cinema, Oxford, presents *Bridgebuilders*. . . .' The manager of this cinema, which specializes in distinctive and original films, after a private view, wanted to show it in his ordinary programme. Not only the University but the surrounding countryside came to see it from as far as twenty-five miles away. People who would hardly term themselves cinema fans showed great eagerness to see this film with a message. A film critic of one University periodical, in his review of four chief cinema programmes, marked *Bridgebuilders* as the best film then being shown.

Cinemas in England, Denmark, and Holland have shown *Bridgebuilders*. It has been exhibited in the United States and on trans-Atlantic liners. It grips people because it presents news to eye and ear which the world is waiting to hear. The cinema has been called the church of the masses. It may yet become one of the most powerful instruments of Christian revolution.

ONE of my first reactions as a housewife to the idea of seeking guidance of God about 'the daily round, the common task' was—but really, this is too stupid. I've got to do these things anyway, so why waste time getting guidance about them? Why not get on with the job?

Gradually I saw how much I took for granted and assumed that such and such inevitably had to be done, just because I always had done them before.

I was a very busy housewife. I had a husband, three children, and a martyr-complex. Life was complicated and wearying.

I found, when I began to spend an hour daily in quiet, that far from taking up precious time and adding to an already heavy programme, that hour became the simplifying, unifying, time-saving key to the whole day.

#### Two Guiding Principles

Two guiding principles stood out in the arranging of the day's routine; that there is time for everything that is essential to God's plan; that people are more important than things. I saw that God was interested in details because of their relation to bigger issues, and so I began to find them interesting instead of boring.

My husband and I have our quiet time together early each morning. Any frictions or problems that may have come up between us we share honestly together. Guidance comes too, how to deal with any problems connected with the children; about details of the household administration (the family budget, for instance), social en-

# QUIET TIME IN THE HOME

By MRS. GEORGE BECKER

gagements (what people to see and what not to see), who to write to. I find that God sometimes gives me constructive thoughts about my husband's business too—about which, before, I felt I had neither time, energy, nor inclination to think.

#### The Children

Reading the Bible is usually part of the quiet time—and I often spend it in preparing whatever story the children are to have in their family quiet time that evening. At this evening time the two older children who are 7 and 5, Nurse, and I meet together. We all, including the children, take our turn to lead and meet on an equal footing before God, the Head of the family. We discuss the day, and get convictions from God as to where we fell short of His standards, and what we are to do about it. It is as natural for the children to pray for help for me if I share that I have failed somewhere, as for me to pray for them. They find it the most natural thing to learn that when we are quiet and listen, God speaks to us. My small daughter's prayer 'Please show me why I get so cross when John does something specially nice to Simon' shows the clearness with which they

diagnose their own sins. There is no need for the 'heavy parent' attitude.

John, who is 5, after a prolonged target practice with a toy pistol, decided to aim at something more exciting, and hit the housemaid. The pistol was confiscated and formal apology made, but the matter did not end there. That night he shared his guidance 'It came to me that I mustn't shoot Ann!' The next night he shared 'Do you know, I had a quiet time by myself about shooting Ann, and I felt thoroughly 'shamed of myself.' I said: 'What did you feel you should do about it?' And he replied: 'It came to me that I should give Ann a present with my pocket-money, to show her that I'm really sorry that I shot her.' When I asked him what present he had in mind, he said: 'Well, I thought two pairs of stockings and two pairs of vests would be a good idea.' We eventually settled on a gift more within his means!

#### Use of the Home

As a result of these daily quiet times I have found a new peace of mind and freedom from strain. The thing that really tires housewives is being engaged in one thing, and feeling all the time that they ought to be, or wishing that they were, doing something else! Doing the work God means me to be doing is the answer. There is a new flexibility too about the household arrangements—disciplined but not rigid.

They say 'An Englishman's home is his castle.' Our home used to be like that. It was situated well away from people, and we kept the drawbridge up most of the time. One of the first things that came to us in guidance was to sell our house and move to a place where we should be more accessible to people. We have discovered now what a powerful asset our home can be when put entirely at God's disposal. Many more people come to the house and my husband and I have much less time alone together, but it has given us a far deeper sense of unity in common action. As lives have been remade, we have begun to learn how our home can play an important part in rebuilding national and international security on a sure foundation.



*This family also has quiet times. Jack, the father, unemployed for ten years, used to rule his two-room home with a sarcastic tongue and a leather belt. Home was 'Hell', his wife said.*

*Jack, changed, started to have quiet times.*

*One by one the children discovered him at it and asked if they could join him. Now mother, father, and all the children meet together before breakfast for the quiet time. God rules the home now. No need for that belt.*

# A PHILOSOPHER'S QUIET TIME

By PHILIP LEON

*Head of the Department of Classics, University College, Leicester. Author of 'The Ethics of Power'.*

## *The Start*

THE first step which I discovered I could take towards finding the life shown me by the Group was shockingly simple. Shockingly, because I had got myself so sophisticated by metaphysics, psychology, and ultra-modern literature that I had come to the conclusion that truth could never be simple. The first really decisive thing I did was to pray aloud in the presence of an academic colleague, 'O God, help me to pray and not to feel that it's silly'. In three days from that date it was difficult for me to realize that there had ever been a time when prayer was for me a comic or alien idea.

What were the conditions of success then are still so now. The first is self-dissatisfaction, or the desire to be changed. The second is the certainty that God can always change me and guide me. The third is a desire to know God for Him solely, wholly, and whatever the cost. The three are summed up in humility or total surrender, expressed in the words: 'Take me, Break me, Make me'. Together they constitute my prayer or petition, the entry to the Quiet Time.

## *Listening*

What is the Quiet Time? It is the realization of God, the moment of receiving and of listening. It is utter simplicity. In it I am changed by being made simple, and thus the ground is prepared for miracles. I come first into quietness, peace, or stillness. 'Be still and know that I am God' describes the state, an important ingredient of which is the repose of my body. Through the stillness I then come into unity, into unity with others, but first into unity with myself. It is in the Quiet that my deepest self-examination takes place. All that is undesirable and that before lurked in the corners of my unconscious now comes up, and is recognized patiently but ruthlessly for what it is (to call the spade in ourselves a spade is the first step in repentance and the first miracle of Grace). I then relinquish or surrender it and begin to realize and to enter upon the qualities opposite to it, which are all summed up for me in absolute honesty, absolute

purity, absolute unselfishness, and absolute love. A really successful Quiet Time is one from which I emerge seeing all things, especially persons with creative vision, as new and as charged with infinite capacity for the miraculous.

## *Guidance*

In the Quiet Time I also get guidance. I am shown what to do so as to live more in accordance with absolute honesty, purity, unselfishness, and love, so as to grow in the life-changing knowledge of God and to bring these to others.

What is important in the belief in guidance is the certainty that if I am wholly surrendered, so that I have no will but the Father's, every detail of my life can be guided. It is not important that I should regard myself as a completely and infallibly guided person; on the contrary, aware of my own sinfulness, I must keep myself open to correction by the Spirit through others. Nor do I think that everything which comes up in the Quiet Time is from God. Much of it is from myself and ministers to my own pleasure and pride. It comes up in order to be recognized as such and to be amended. Only the recognition and amendment are from God.

## *Help Towards a Quiet Time*

My Quiet Time started with five minutes, went on to fifteen, then to thirty, then to an hour. Often my thought wanders; then I ask God to accompany my wandering and in the end this turns out to have been regulated by a most sane and interesting itinerary. I never bring any violence to bear on my thought in order to keep it in one channel; perfect freedom is essential to the working of the Spirit as are also receptivity and obedience instead of the assertion of the will. Jotting down notes helps the free flow of ideas (I do not worry lest I forget) and brings out in the review of them their full meaning.

If my Quiet Times make the rest of my life, it is the rest of my life that makes my Quiet Time. All day I view and deal with my relations to others, and consider professional, national, or international problems, in the light I have

been given in my last Quiet Time, and I prepare myself for a fuller reception of God in my next Quiet Time by submitting to Him every thought and feeling, realizing that nothing, not even the hairs of my head, is unimportant to Him. I practise frequently momentary prayer. I develop the power of quickly discriminating between the thoughts and feelings of the Spirit, and those from myself. I learn to draw a lesson about myself and God from everything, even from temptations. Finally, I use every negative or bad state of mind as an alarm signal, warning me of the need of further surrender.

## *Sharing*

The surest and most abundant help towards the effectiveness of my Quiet Time is sharing, or the honest revelation of myself to others, under the guidance of the Spirit, with all masks of pride or fear dropped. For it is through self-knowledge that I can best come to the knowledge of God, and sharing gives me self-knowledge better than anything else. Though introspection has been with me a lifelong vice, hobby, and trade, I have gained more insight into human nature, my own and others', in one year of sharing than in over thirty years of ordinary talking, reading, and brooding, and it has turned me outward.

Sharing is used simply to clear the self out of the way and to make ourselves fit transmitters of the Spirit. The characteristic of the spirituality of the Oxford Group seems to me to lie in the fact that in it the energy of the Spirit is a relating or transitive force. *Crescit eundo*. It thrives and grows in passing from person to person or in sharing, the contact between two which changes and enriches both, above all in collective work. I myself have had my deepest experience of communion when I have been used to help another view and deal with the difficulties of his nature. At such moments I have had a hushed and awed awareness of the presence of a mighty Third doing all the real work.

## *Life-Changing*

There have been ages in which men have sought the *enjoyment*, largely solitary, of God. Our age has its own need. This is met by the Oxford Group, which seeks not to enjoy God, but to find out, pass on and enact His Will. It aims so to change human nature that we may act collectively, in the home, in business, in politics, in international relations, the drama which He has written for the world from the beginning, and which from the beginning the world has rejected.

# ENLISTMENT

'T is all very well for you fellows to talk, but what I want to know is, "How do you get that way?" There's obviously something in this Oxford Group business, and what I'd like to know is, "How do I start?"'

The speaker, a typical product of modern life, put down his glass and challenged me with a puzzled expression to answer him directly.

'Well,' I said, 'it's a matter of being in touch with God and . . .'

'Yes, I know,' he interrupted, 'all you fellows say that, but "touch with God" means nothing to me. What I want to know is, "How do I begin? What forms do I fill in? What do I have to do?"'

'I believe that God wants to talk to you. It is just as simple as that.'

'He's never talked to me,' he replied.

## *Within Calling Distance*

'No,' I said, 'perhaps you have never been within calling distance. It isn't much good saying "hello" to a friend, if you know beforehand he is looking the other way and not listening. How can God talk to you if you don't listen?'

'But even if I did listen, as you say, God wouldn't talk to me. How could He?'

'It is a matter of practical experimental results. In the Oxford Group there are thousands of people who have tried the experiment of listening and say that God *does* talk to them. You haven't tried it.'

'All right,' he said, 'I'll try anything once. What do I do? Shut my eyes or something? But I'll bet you nothing will happen.'

'Of course it won't happen if you start in that mood. But there are one or two conditions attached to this listening. First of all, rather like telephoning, God can't talk through a dirty contact. If you want to hear what He has to say, you must first find out if there are any dirty contacts.'

## *As Good as the Next Man*

'Well,' he said, 'there probably are. I don't profess to be a saint, but I am as good as the next man.'

'Exactly! But if you really want to listen to God, you have to be more definite. If something goes wrong with the telephone, the engineer doesn't say "I don't pretend this telephone is working well, but it is as good as the next one." He has first to find the fault in

the telephone and then to put it right. You have to be just as definite with yourself as the engineer is with his telephone.'

'How do I do that?' he said.

'Well, there are four very excellent tests to help you in finding these faults—absolute honesty, absolute purity, absolute unselfishness, absolute love. When I first met this Oxford Group crowd I didn't know much about religion, but I did know what honesty meant and when I thought about absolute honesty some very concrete things came into my mind.'

## *Four Pieces of Paper*

'You mean to say,' he said, 'that if I thought about absolute honesty, purity, unselfishness, and love, I might find a few things about myself which stop this listening business?'

'Yes, I do. And further, if you took four pieces of paper and headed each one with one of these absolutes, you might write down quite a lot if you thought about it. It is not a bad way to start listening.'

'Yes, I certainly might,' he said, 'and supposing I compiled this horrid catalogue, what then?'

'Well, most of us find there are several things to be put right. It's not enough just to know what is wrong and leave it at that. Like the engineer and the faulty telephone, you must put it right. It often means uncomfortable things like apologizing to people, paying back money and . . .'

'If I started apologizing!' he interrupted . . . 'You mean,' he continued, 'that I begin by writing down what is wrong and then putting it right.'

## *The Secret of It All*

'Yes, that's the first step—as God guides you. But here is the secret of the business. If you make this list honestly, you find you cannot put things right on your own. No one can live up to these absolute standards on his own.'

'How do I do it?' he said, 'if I can't do it in my own strength.'

'I've had problems inside myself I couldn't solve. Think of fear now. You can give yourself six excellent reasons why you shouldn't be afraid of Mr. So and So, and yet you're still afraid of him at the end. You need something more—that something more

is the victory of Christ, as an experience in your own life. Christ lived through all human problems, and because He was obedient to what God told Him, He found the answer to them. This victory of His was released through His death and resurrection, and made available for any one who realizes that he needs help in dealing with his problems.'

'I see. Well, how do I get the victory? Do I kneel down or something?'

'Most people really in earnest want to kneel, but I don't think God minds much about outward attitude. It is the inward attitude that counts. Do you really mean business? If so, God will help you.'

## *For the Duration*

'You mean,' he said, 'if I really want to stick it.'

'Yes, I do, and if, further, you want to stick it for ever and resolve to look for God's Will in everything afterwards.'

'How do you mean, look for God's Will in everything afterwards?'

'Well, try this listening to God every morning, really determined to be obedient to what He tells you.'

'Do you mean I'll hear a voice or something?'

'Well, He will talk to you through your thoughts. Let Him put a few uncomfortable questions to you about your business, and your home life, and the bit of the world you live in. Think through the problems of the day against the background question, "What does God want?" You will find convictions forming in your mind about what is the right thing to do. Write those convictions down.'

'Why write them down,' he protested.

'Well, they say the strongest memory is weaker than the palest ink.'

'Yes, . . . I see . . .'

## *A God-controlled World*

'Then all you have got to do is to obey.'

'So it really means taking my orders from God every day.'

'Yes, that's what the Oxford Group is out for. If God can control us two, He can control a nation—or the world. That's what we are enlisting for—and I'm putting all I've got into it. Why don't you try it?'

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## BOOKS

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There will be many who will wish to read the other books of the Oxford Group. The following select list will be of assistance to them. The accompanying notes are intended to indicate very briefly the particular aspects of the Oxford Group with which each deals.

'FOR SINNERS ONLY', by A. J. Russell (Hodder & Stoughton, 5/-, post free 5/4), is the book which has carried the message of the Oxford Group across the world. Written in modern style by a modern journalist, it has a special appeal for the modern man. It has been translated into twelve languages, and has already gone into nineteen English editions.

At a House Party one has the opportunity to enter fully into the life of the Oxford Group. 'WHAT IS THE OXFORD GROUP?' (Oxford University Press, 2/6, post free 2/9) records the impressions of 'The Layman with a note book' at a House Party, and describes the principles underlying the many-sided activity of the movement.

'LIFE BEGAN YESTERDAY' (Heinemann, 5/-, post free 5/4) is by Major Stephen Foot, D.S.O., the author of 'Three Lives'. Major Foot has been successively manager in an oil company, staff officer on the Western front and schoolmaster, and so writes from a wide practical experience of life.

'NEW LEADERSHIP', a newly published pamphlet by Garth Lean and Morris Martin (Heinemann, 3d., post free 4d.).

The 'BRIDGE-BUILDERS' SONG', the song of the film : Words and music, price 1/- (post free 1/1).

The above books, and a full list of the Oxford Group publications, may be obtained by writing to THE OXFORD GROUP, BROWN'S HOTEL, DOVER STREET, LONDON, W. I. Orders of over £1 post free.

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