

Swiss Praise for the B.W. Oxford Groups 211

Some of the most successful house parties of the Oxford Groups have been held in Switzerland, where the Protestant Press, both French and German, watches the movement with sympathetic attention. In *La Semaine Religieuse* for October 28 a correspondent who signs himself "P. W." recalls "*cette house-party formidable*," which he attended in Oxford last July. After the meetings had closed for the wider public, 800 Christian workers remained for "a school of life for leaders," at which this question, among others, was discussed: "How shall we get in touch with the different ranks of society?"

"We were advised to aim first at 'key-people'; influential persons whose word would count with a following or set of their own; professors, pastors, magistrates, judges, the heads of great business houses." The London winter campaign was planned at Oxford. The atmosphere of the early Church pervaded the social intercourse at the meetings.

"'They were all of one heart and of one mind.' I have seldom felt the reality of that spirit as I did at Oxford. These people were literally athirst to serve; to forget their own needs, to seek out those who desired moral support, advice or even material assistance. There was neither Greek nor Jew, neither slave nor freeman, neither male nor female—and, I may add, neither old nor young. . . . Ecclesiastical differences counted for nothing; political passions had disappeared."

A man from Paris and another from Berlin got up in turn, and gave their testimony of brotherhood in Christ, "a magnificent example of disarmament. In a meeting of Germans, I heard convinced Nazi and fierce anti-Hitler folk confessing in all humility their respective faults. What a pity these were not key-people! . . . If the Communism of the apostolic age did not appear as visibly as in the narrative of Acts, we must recognise something approaching it in the treatment of financial matters within the Groups."

Examining the work of the Groups from point to point, this able writer discerns in it "a return to first century Christianity."