

MERRY CHRISTMAS

# The Letter

2

25 December 1927

*The Second Letter*  
*Minnewaska Number Two*  
*A Deeper Note*  
*Tuesday at "II West"*  
*Oxford*  
*In and Out*  
*Acknowledgements*

A FIRST CENTURY CHRISTIAN FELLOWSHIP

# INFORMATION REGARDING CHRISTMAS HOUSEPARTY

“HOTEL NORTHAMPTON”

Northampton, Mass.

**OPENING:** Wednesday evening, 28th December, 1927.

**CLOSING:** Wednesday morning, 4th January, 1928.

**LOCATION; AUTOMOBILES and TRAINS:**

Northampton, the home of Smith College, is located in Western Massachusetts, on the edge of the Berkshire Hills, about a hundred and fifty miles from New York. “The Northampton,” a modern fireproof hotel of Colonial design, is readily accessible by motor over excellent roads from Boston and New York. From New York one may drive through New Haven and Hartford or by way of Danbury and Avon, a slightly longer route. Garage space will be available at reasonable rates.

Northampton is reached by rail (a) from Boston on the main line of the Boston and Maine Railroad; (b) from New York over the New York, New Haven and Hartford to Springfield, thence to Northampton over the Boston and Maine. Trains leave New York at 8:00 A. M., 12:00, 4:00 P. M. and 11:45 P. M. The early train and the sleeper run through to Northampton. On the others, passengers must change at Springfield. The time from New York is about four hours. The fare is \$5.47, one way.

**RESERVATIONS and INFORMATION:**

Application for reservations and Program Fee of \$6.00 should be sent as soon as possible to Albert W. Campbell, 11 West 53rd Street, New York. It is highly desirable that guests should stay the full time if possible. Please state time of arrival when making reservations.

Bible Study will again be under the able leadership of Miss Mary Angevine, who is returning from Europe in time for the Party. Those attending should bring Bibles, note-books, and, if so inclined, clothing suitable for winter sports.

**SPORTS:**

Bring any equipment that you have. If the weather permits there will be ample opportunity for skating, skiing, and hiking in the open country. Arrangements can be made for sleigh and coasting parties.

**ROOM RATES:**

Rates for rooms (American plan) are as follows:

Single room, \$5.00 to \$8.00 per day, depending upon accommodation.

Double room (two persons), \$5.00 to \$8.00 per day each person.

Double room (three persons), \$4.00, \$5.50, and \$6.00.

Information regarding several suites of one or two bedrooms, living-room, and bath may be obtained from A. W. Campbell, 11 West 53rd Street, New York, N. Y.

# Oxford

*Dear Sherry:*

It was just a little over a year ago that the work at Oxford started in earnest. When the Wishards and Howie and Elsa and I arrived there last April, we felt a sense of irresistible movement and direction and fellowship springing from an abiding faith at the center of the work for which Loudon Hamilton, Nick Wade, Howard Rose, Ken Twitchell, and Jack Brock were humanly responsible. During the spring term there was steady progress in changed lives and the deepening of the fellowship.

While Jack Brock, Johnny Armstrong, Ken and I were coming to America, the group in Oxford was planning a houseparty at the Limpley-Stoke Hydro at Bath, which was held the end of June. Johnny Armstrong's guidance had been to stay on in America to work with Frank for the summer, so a party of five of us returned on the Aquitania, including Mrs. Woelders, Mary Reynolds, Al Campbell, Jack Brock and myself. The Bath Houseparty had been in real power, uniting the Oxford and London work and one of the fruits was a school of life at Oxford in charge of the Wishards, that met every day. A party of welcome had been arranged at the Lowe's and the ones returning from America had a chance to meet and hear about the work that had been going on. Fred Lawrence came up to be with us the evening before he sailed.

In the meantime Elsa and I had driven over to Wales to see Johnny Armstrong's parents, who were anxious to hear all about Minnewaska, and from there up to see the Hope-Simpsons, two of whom had been at Bath and one of whom was to come to Holland.

Elsa's parents joined us in time to go over to a party of sixteen to Holland. Loudon Hamilton and Howie Blake had prepared the way and when we arrived we found a large group of people at the de Rechteren home who were there for a week-end houseparty. In an atmosphere of reality it was amazing to see the similarity of problems that Americans and English and Dutch people faced. There was the same questioning, the same hunger and the same satisfaction in Christ.

All feeling of nationalism and provinciality seemed really broken down in the common hunger for real fellowship. There was no difference of class or caste.

It was at this party that the plans took shape for two travelling teams, one back through England under the leadership of Loudon Hamilton and the other down through Germany to Lausanne, which Howie Blake headed. Horace Lukens from Princeton had joined us in Holland, and he and Al Campbell and Mary Reynolds and the Wishards set out on faith. They were led to get into touch especially with some of the Oxford people who had returned to their homes during the vacation and who wanted their friends to hear of the work. There was the flavor of Paul's missionary journeys in the progress of this team through Wales and North England and Scotland. At the houseparty which took place at the end of the vacation we heard from Edgar Hope-Simpson, and Stanley Ress, and Miss Christie of Glasgow and others just what the value of the visits had been. The culmination of the trip came one evening in Edinburgh when guidance clearly came for certain of the group to sail for America and the September houseparty at Minnewaska.

Meanwhile Howie Blake had gone to Lausanne to get in touch with certain people who were attending the Conference on Faith and Order in the Christian Church. Its purpose was the discovery and adoption of some basis of deeper unity among the churches of Christendom. There were many there who felt that in this movement, on a basis of flowing and continuous life under the guidance of God's Holy Spirit, lay much in answer to the question of Church unity. Accordingly there were many who wanted to know more about it. Dr. Adolf Keller of the University of Zurich and Dr. J. Ross Stevenson of Princeton were there, both of whom had been in touch with the groups. Dr. Stevenson was of great help in putting various conference members in touch with the work. There was a demand for a houseparty during the conference, and Raymond Silberbauer of Oxford and several others of us came down for the party. Many prominent in the Conference asked for interviews. At the close of the party Howie and Elsa and I returned to England in time to say good-bye to those sailing from Southampton for the September party at Minnewaska.

Howard Rose had sailed for Canada earlier in the summer and the way opened quite unexpectedly for him to stay on. Mary Reynolds and Ursula Bentinck came down from London while Loudon and Al Campbell came from Edinburgh with two others. One was William F. Sunday, of St. James Lutheran Church, New York, and the other Dr. W. D. Paterson, an Edinburgh doctor who had become deeply interested in the work. This party of six sailed on the *Mauretania*. Howie Blake and Horace Lukens sailed at the same time. Al Campbell wrote after his return, "Out of the intellectual wreckage the Cross is taking on real meaning for me. Only as I let go of self more and more completely do I find real love and joy and peace in myself, and a growing concern for other people. It is absolutely the greatest adventure in life."

Johnny Armstrong returned to us in early September, and with Nick Wade we got plans under way for the houseparty at Wallingford, just south of Oxford, at a beautifully quiet spot on the Thames. The guidance had been to plan largely for Wallingford—a six-day party—as the kick-off for a deeper year's work at Oxford, and so we were overjoyed to hear by cable that Frank and Miss Angevine and Eleanor Forde were returning with the English team in America to be used wherever it seemed best. Maximum use included at least four parties. The Wishards and the Sandersons in Edinburgh were keen to have a party there, for there had been many who had expressed a desire to participate in the work. The July party in Holland had helped many and the request had come from Baroness de Heeckeren (Ursula Bentinck's sister) for another group to come over in October. Those who were coming to Wallingford were anxious to have them, and people in Berlin, some of whom had been at Bath in June, had written requesting help.

At a dinner in London when the American group arrived we were joined by Mr. and Mrs. H. Alexander Smith and their daughter Helen, who had just come in on the *S. S. Minnewaska*, and by Sydney Heymanson and Bob Fraser from Australia. It was refreshing to feel the way God had given Frank and you guidance to go to Australia two years ago and see the continuing link through these men. Syd writes: "I have never been so deeply conscious of how marvelous is the fellowship of the group as on the night you left. I went away

from Brown's Hotel with the conviction that on no other basis could human beings display such truly Christian virtue of sympathy without impertinence, kindness without patronizing, courtesy which is born not in the mind, but in the spirit, and all the humor and tolerance that spring from love."

Just two days later we found ourselves in the midst of Wallingford with a sense of marvelous power and the crackle of miracles about. Miss Angevine's Bible classes were a tremendous boost. One found them not so much intellectual as vital, bringing out real conviction and forging decisions for people. Two students prominent in Oxford life, having lived together for years in false fellowship, found new power through confession of jealousy that had been eating like a canker. Dicky Richardson, a boxing blue, returned from South Africa in time for Wallingford. He had been in touch with his own college in South Africa, where he had been president of the Christian Association, telling them of his debt to the work and paving the way for a later visit.

Men from twelve of the twenty-six colleges at Oxford were there and formed the nucleus of an inner group that meets every Tuesday afternoon at Howard Rose's home. The men in this group are responsible for groups in their own college, most of them meeting week-day afternoons for tea. A regular general Sunday evening group for men has been meeting at the home of Ken and Marion Twitchell. At the first meeting of the autumn term there was much to share. Right now the size of the Sunday evening group is a problem, and a place of adequate size must soon be found. The large living-room of the Twitchell's was full to the doors—"a squash" in the English vernacular.

At the beginning of term, Howard Rose was given the Church of St. Peter-le-Bailey in Oxford, an old historic church very much like Calvary. He was given a free hand and has placed the development of the Church completely on the guidance of God's Holy Spirit. Most of those who have been helped find there on Sunday mornings the strength they crave from church worship and in the short time since his coming it has been richly blessed. On the first Sunday there were thirty present, and when we left there were over two hundred, but above and beyond numbers there was an atmosphere that vividly per-

vaded the whole place. Jack Brock read the Scriptures and Elsa sang and Howard Rose preached—a marvelous sermon—drawn from the heart of a week of guided personal witness born of deep spiritual experience. As the service finished, many tarried outside reluctant to go, and Colonel Forster said as he looked at thirty or forty undergraduates who had stayed on, “It is amazing to think how the spirit of a man under God has been used so deeply in the lives of these fellows.” And Loudon Hamilton expressed the unique sense of fellowship that pervaded that service when he said it was as if one had come into a large gathering, knowing the spiritual history and struggle of almost every member of that congregation. It sent one’s heart out in a rush of fellowship.

Howard Rose and his wife are planning to be over in America for the Christmas vacation. There is just a possibility that Bill Saltzman, a Rhodes Scholar at Oxford from West Point may be over, too. The bonds that have linked the American and English work through these last months have meant much to the fellowship and unity of the movement. The work at Oxford is on a firm foundation and in growing power. It is a marvelous testimony to the steadfast team-work and fidelity of the whole group in being willing to live out the principles of New Testament fellowship, but perhaps most of all to the value of Loudon Hamilton’s vision as he returned last October, a year ago, on a basis of complete trust in God for all things in order to give himself completely that Oxford might more fully know Christ and experience an awakening of the Spirit that could work intelligently for the bringing in of the Kingdom of God. Loudon and W. D. Paterson are living at 12 Bevington Road, Oxford. Letters to any of the group will be delivered through them.

Don Stevenson joined us at Wallingford for a day, before going to Edinburgh, and he and the Sandersons and Wishards paved the way for a five-day party at Darling’s Hotel in Edinburgh. It was used in the lives of several who asked for another and longer time. Thus another Scotch Houseparty, just completed, was held at Melrose.

From Scotland the group went to Holland. The long distance record for that party went to Mr. Woelders, who had just come from Java. It was on the return trip from Australia that Frank had met Mr. and Mrs. Woelders and Philip Shaw two years ago. All four of

them were at the Holland Houseparty. Adelaide Landon, who was at Wallingford, and who this year is studying at Oxford, came to Holland also, though it could only be for the week-end. Her presence has been a great help to the Oxford group of girls that meets Thursday evenings. Ursula Bentinck writes of Holland: "The last evening was marvelous. The old nurse confessed her sins—the ladies' maid surrendered her life to Christ—we had one meeting for maids and men on the place in Dutch. Frank spoke. At the end of the last meeting we had a quiet time, and for the first time Marguerite Plessen got guidance. God showed her Jesus Christ. The next morning we thanked Him, and she said, "Isn't it lovely? I feel Christ—for the first time in my life I feel Him."

Countess Plessen had come to Wallingford as a skeptic and an agnostic. Her honest and fearless inquiries and her sincere and challenging search had convinced her at Wallingford that she wanted more, so she came to Holland. All the way through her attitude was a challenge to the reality and sincerity of everyone present. She is planning to be with the group in Berlin which begins today.

The presence of H. Alexander Smith and his family in Oxford has been of deepest value for all of us. His talk at Wallingford on the place of Religion in Education was matchless, and his contribution at the first Sunday meeting for men in Oxford gave us deeper insight into our own lives. The whole family went to the Holland Houseparty, and every one of them was greatly used.

Ever loyally,

RAY.  
(Purdy)

November 17th, 1927.

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## The Bible Class

Those wishing to join Miss Angevine's Bible Class, which will be held at 11 West 53rd Street every Tuesday afternoon from five to six o'clock, beginning early in January, should notify S. S. Day as soon as possible. Miss Angevine is a faculty member of the Biblical