

Youth and Years Give Testimony Of New Outlook

Second Meeting of Oxford Group Impressive in Sincerity of Statements Made.

Youth and years gave their testimony last night to an audience which crowded the banquet room of Chateau Laurier at the second meeting of the Oxford Group, and revealed how God-guidance had changed their lives in various spheres. It was announced that the "team" of nearly 40 members from different parts of the world would extend their original plan under which their last big meeting would have been held to-night, and would stay here until Wednesday. There will be meetings to-night, therefore, on Monday, and on Tuesday.

At five p.m. on Monday and Tuesday there will be special meetings for men.

A husband and wife opened the testimony last night. They showed how their acceptance of God-guidance had worked out in their married life.

Make Complete Surrender.

They were followed by two brothers from Aberdeen, Scotland, who showed the change effected in their relations with each other, and of both with their parents. A baroness from Holland, speaking excellent English, followed, a young former sceptic from South Africa, a white-haired educationist from United States, a former Scottish Communist, and a McGill University girl, who had sought reality in various countries of the world.

The testimony of each was to the same effect. Only by complete surrender to Christ-control on the part of each individual was there to be found the solution of all personal problems and the capacity to help in the changing of the lives of others.

Rapt attention was accorded each speaker. Good stories were told, and again laughter was frequent, though

the general tone was one of dead earnestness.

H. Kenaston Twitchell, of Balliol, Oxford, opened the addresses, and afterwards introduced each speaker. He had been, eight years with the Oxford Group movement. He said that hundreds of meetings similar to that one were being held all over the world, and people were getting down to the realities of religion. Big solutions were not possible until they go down to individuals. There was much laughter when he told of a man who said that what they were urging in domestic relations was "just the thing for his mother-in-law."

The first step in spiritual achievement was absolute honesty on the part of each individual. Not like the young man who after listening to a lecture turned to the lady next him and said the professor had been talking rot. The lady bristled and demanded: "Do you know who I am? I'm the professor's wife." "Do you know who I am?" queried the young man. When the lady said she did not, he replied, fervently: "Thank God for that." Someone had told him, said Mr. Twitchell, that it was the "absolute" that put the edge on it. But there was no other course.

The speaker said that members of the group would talk on the relation of this religion to the family. He recalled that a modern philosopher had remarked that "home today has become simply a filling station by day and a parking place at night."

Mrs. Twitchell, his wife, followed and said her experience of the group had extended over the past six years. Her former life had been entirely self-centred, she said, with a good home, education in New York, and a "finishing off" by travel abroad. "I returned home more self-centred than ever before," said Mrs. Twitchell. There was pride of face, family and race. She was absolutely bound down by public opinion. "I know I have found a quality of life better than anything I ever had before," she said.

In the United States, it was reported there was one divorce to every five families. The only solution was God-guided lives by which men and women would learn how to live together. Mrs. Twitchell greatly amused the audience by her story of the man who told a friend that he and his wife had settled their marriage relations on the basis of his wife deciding in all the smaller matters and the husband deciding the big questions. His friend asked how this had worked out. "So far, he replied, there have been no big decisions." Mrs.

Twitchell said she had witnessed this new life in Egypt, Switzerland, Turkey and South Africa.

Happy About Religion.

George Wood, son of the head of the herring industry in Aberdeen, Scotland, told how his idea of religion had been: "The kind of thing that walked behind a funeral in a top hat." But he found the people in this group were happy about their religion. He had offered his prayers as a lad and youth. But it had been with a sort of idea: "It will be lucky if it gets up there some time next week." And with this sort of religion he had been difficult to live with in the family. His elder brother, Lawson Wood, told how religion had presented itself as a "remarkable set of ideals, but with no power to attain to them." Life lacked fulness for him. He and his brother had slept in the same room together, he said, with about a yard between their beds.

"We did not know each other. We had suspicions, and let it go at that," he remarked amid laughter. He had found that a new self was needed. He told how the new life had spread to his father and mother and they all had realized how Christ made it possible.

Baroness Lilian van Heeckeren van Kell, of Holland, said the first group meeting in that country was held in her home. She was supposed to be there, but wasn't. What impressed her, however, about these people was, she saw that what they were talking about they were living: "Christ was somebody real to them, a personal friend, and a reality." When "guidance" had been suggested she had replied she had her own common sense, and knew her own mind. She had tried to get by on things like that. "But I realized that if I was not willing to face the challenge of this group I had to turn my back on Christ." The need of Holland, she said, was people following Christ one hundred percent.

Donald Mackay, of Durban, South Africa, told how one of the first things he was "guided" to do when putting this new life to the test was to return \$40 which he had secured by false statements from an insurance firm in respect to a motor car accident. "I paid the money back, and it was not the only money I paid back."

Miss Olive Jones of New York spoke from years of experience as a school teacher and former head of a teachers' association. "I believe there are as many pagan educators as there are pagan young people," she declared. She had been taught that

religion was a means of imposing authority on unwilling people. "We have a very pathetic faith in education," said Miss Jones. "We are beginning to realize that factual knowledge does not give character." Education did not make character.

For five years now she had been giving her time to the Group Movement. She had been having a good time too. "Only with real faith in Jesus Christ can our pathetic faith in education be made really complete." She had learned that physically perfect bodies did not make ethically perfect children.

Miss Jones said there had been much faith put into "organized effort," for social welfare, civic and educational advancement. She had listed the organizations, one time with which she was connected. They numbered 64. But she had learned that back of these organizations there were ambitions and pride, individual selfishness, and politics in them all. Miss Jones told of considerable wrangling for hours at the Geneva disarmament conference, which she attended, over which organization should have the Honor of presenting certain petitions.

Each organization had wanted to gain the credit for itself of putting over the best plan and being able to tell the world so.

The simple religion of Jesus Christ was the answer to the educational problem of their children.

James Watt, of Edinburgh, told how he had left Communism, in which he had sincerely believed at the time. He had realized that while he had "a solution for the world's-problems" he had no solution for the elemental problems in his own life. "I talked about brotherhood, and believed in it, yet I just could not get on with my own family." The challenge of Christ had come to him and relationship with his own people had been made anew, and with employers of labor. "I saw in this movement that all the barriers of race and creed were going down before the reign of Christ."

The last speaker was Miss Eleanor Forbes, of McGill University, who had been 10 years with the Group. She had heard Count John Bentick, of Holland, another member of the Group say: "We are living in a defeated world of argument, instead of a victorious world of action." Ten years ago she had found she met people with problems she could not help them in. And as to her own life she was in constant fear. "I was afraid I might miss the bus," she said. She tried European travel,