

The LIVE PAPER for YOUNG PEOPLE

Links of Help

THE
LIGHT
THAT
SHINES
THE
FARTHEST

WITH
OTHER LANDS

SHINES
THE
BRIGHTEST
NEAREST
HOME

Edited by JAMES STEPHEN

THE OXFORD GROUP MOVEMENT

Work Among Young People, - - -
The Bible in Malaya, - - -

PAGE
1
4

Introduction to Bible Study, - - -
Medical Work in Mission Field. - - -

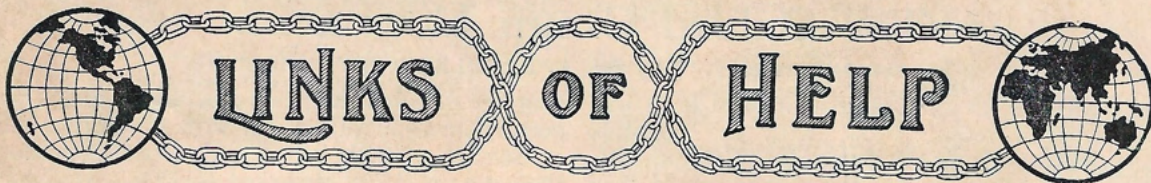
PAGE
7
10



Copyright Photo. Registered Canadian Magazine Post

THE FAMOUS HIGH STREET, OXFORD.

PICKERING & INGLIS, 14 Paternoster Row, London, E.C.4; 229 Bothwell St., Glasgow, C.2; 29 George IV Bridge, Edinburgh



Work among Young People in 1933.

AS 1933 dawns, those Assemblies of believers with which the majority of the readers of this magazine are associated, have a large body of rising young life being nurtured under their direct spiritual influence. Probably at no time in the past have so many young people been gaining their early instruction in Divine things through the work radiating from these Assemblies.

When the aggregate strength of the Sunday Schools, Bible Classes, Young People's Meetings, and Missionary Study Classes is remembered, it is apparent that

many thousands of young people

owing practically all their instruction in the truths of the Christian Faith to such agencies, are now almost ready to bear their part in the work of Christian witness which our times so urgently require.

It is cause for sincere thankfulness to God that He has entrusted such a splendid, eager crowd of young enthusiasts to the care which can best be supplied by Churches cleaving to simple New Testament lines and holding to the whole Word of God.

Very many who read these lines will be those whose special service is to be helpers of the faith of these young people, and the writer desires to mention one or two considerations which may inspire them in their labour as they face the opening year.

First, in your work take the large view. You are bearing some share in shaping the lives of those from whose midst it is practically certain that God will select some of His most used and honoured servants in the years that lie just ahead, if the Lord come not before. With a few notable exceptions, history shows that

God chooses His servants

from the ranks of those who, like Timothy, have known the Holy Scriptures from infancy. Where in the world is there the like of the young folks saved and brought up in touch with the Assemblies, for Bible knowledge, for loyalty to the truths of the Faith, for evangelistic fervour and readiness, and for responsiveness to spiritual leadership? From which other field is there such promise of the emergence of fresh Great-Hearts and Valiants-for-Truth? Look upon your young charges, whether they be a handful of tiny folks in the Primary Class, or a bunch of keen

young men in the Bible Study Circle, as potentially the

Standard-Bearers for Christ

in the next few decades. What if a M'CHEYNE, an ARNOT, or a MARY SLESSOR in the making is listening week by week to your little ministry! Do your work as though there were no "if" in that sentence.

Then, keep the long view before you in your labours. You may sometimes be tempted to feel that no immediate results are granted to confirm you in the assurance that you are "working with God" (1 Sam. 14. 45). Remember that it takes many processes to prepare one of God's instruments, and that it is an honour to forge even one link in the chain that will one day help a great vessel to ride out the storm.

And even if no outstanding spiritual warrior is to arise from among those who have been for a time under your care, take heart in recalling that God's work is, in the main, done by the multitude of obscure, one-talent men, and that to have a hand in the spiritual shaping of five such is as worth doing as to be the mentor of one five-talent man.

Let 1933 see no slackening on your part. Say to aught that would bid you ease up, "I am doing a great work, so that I cannot come down. Why should the work cease?" (Neh. 6. 3).

The passing of the year speaks to such as have

"the King's Business"

in hand of the need to press forward. Let 1933 find "a mind to work" (Neh. 4. 6) in all who have put a hand to the plough. To use the words of another: "The work is solemn—therefore do not trifle; the task is difficult—therefore do not relax; the opportunity is brief—therefore do not delay; the path is narrow—therefore do not wander; the Prize is glorious—therefore do not faint."

"Life's more than breath and the quick round of blood,
It is a great spirit and a busy heart.

The coward and the small in heart scarce do live.

We live in deeds not years; in thoughts not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs: he most lives

Who thinks most, feels the noblest, acts the best."

To the poet's words we may add: "He lives with life that is life indeed who thinks of Christ, feels with Christ, acts for Christ." May we in 1933 know more of His Mastery over us than in any of the years that are gone. J. B. WATSON.

The Oxford Group Movement.

Copyright Reserved.

"For Sinners only." By Dr. A. RENDLE SHORT, Bristol.

PROBABLY no religious book issued from the press in recent years, with the possible exception of HUGH REDWOOD'S "God in the Slums," has been so widely read within a few months of its appearance. The singular title might have been expected to repel, but it has attracted. The author, A. J. RUSSELL, is an expert journalist with a correct appreciation of what will interest the public, and he has all the zeal of a new convert. The movement itself, also called "The First Century Christian Fellowship," or "BUCHMANISM," was already widely known and giving rise to much exercise of heart and questioning, not only in Britain and America, but almost all over the world, before the book appeared, and during the last three or four years I have received so many letters from young believers and others, asking for information and an opinion, to say nothing of numerous verbal inquiries at M.S.C. Holiday Conferences and elsewhere, that one feels almost obliged to write something on the subject, if only in self-defence. We shall therefore set forth the facts first, and on a later occasion try to come to some conclusions about them.

In spite of its similar name, this "fellowship" has nothing to do with the Oxford Movement of KEBLE, NEWMAN, and PUSEY, which a hundred years ago gave a new start to Anglo-Catholicism within the Church of England. The "Oxford Group Movement" is so called because it mostly works by groups in private houses or house-parties in suitable resorts, rather than in churches or chapels, and is or was specially strong at OXFORD, amongst the members and undergraduates of the University. It is called by its own supporters the

"First Century Christian Fellowship,"

because they desire to restore the simplicity and power of the New Testament Church, and this by itself should be enough to waken our interest, because that is a cardinal principle with us also. It is called "BUCHMANISM" because the practice and methods of the movement have been stamped upon it by its very remarkable founder, FRANK BUCHMAN, who holds a kind of roving commission all over the world. We must begin with him.

FRANK BUCHMAN is an American. He was baptised in infancy, and later confirmed, without any special religious experience to make the occasion particularly memorable. He entered the ministry and commenced work at a church which began as a corner shop. As the householders of the district were already well looked after he decided to do something for their servants, and set out to collect a congregation by

ringing the door-bells of the big houses and getting into spiritual touch with the butlers and housemaids, "with such good success that more than one employer remarked to Frank at dinner that he had to remain friendly with him to keep the cook!" But before long trouble arose with his committee about finance, and he thought they treated him badly. He left, came over to Europe, and

visited the Keswick Convention.

"And there something happened. Something for which I shall always be grateful." But it was not at one of the big convention meetings. "A tiny village church. A tiny congregation. A special afternoon meeting. The speaker—a woman! No thunder, no lightning, no cloud, no supernatural voice, but a simple, straightforward, conversational talk to a gathering of about seventeen persons, including Frank. The woman speaker spoke about the Cross of CHRIST, of the sinner and the One Who had made full satisfaction for the sins of the world.

"A doctrine which I knew as a boy," says Frank, "which my church believed, which I had always been taught, and which that day became a great reality for me. I had entered the little church with a divided will, nursing pride, selfishness, ill-will, which prevented me from functioning as a Christian minister should. The woman's simple talk personalised the Cross for me that day, and suddenly I had a poignant vision of the Crucified.

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

"With this deeper experience of how the love of God in Christ had bridged the chasm dividing me from Him, and the new sense of buoyant life that had come, I returned to the house feeling a powerful urge to share my experience. Thereupon I wrote to the six committee men in America against whom I had nursed the ill-will, and told them my experience, and how at the foot of the Cross I could only think of my own sin. At the top of each letter I wrote this verse:

"When I survey the wondrous Cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

"Then I said:

"MY DEAR FRIEND.—I have nursed ill-will against you. I am sorry. Forgive me. Yours sincerely, FRANK."

"I received no written reply. But that apologetic gesture meant much to me in a new and complete friendliness when I met them later on. Some of them are now in Heaven, and some more of us are going there soon."

FRANK continues: "I was staying with some friends who had lately been worldlings but had been changed. They had a son who was not like-minded,

"A Fresher at Cambridge,

and thoroughly bored with the Convention meetings. The family were puzzled to know how to interest him in Christianity. He came in to tea, and I began to share my wonderful experience, and tell how a rapturous joy had come in place of the ill-will I had previously harboured with such inhibiting results. I said that all my old cares had been dropped overboard. The young man was immediately interested. How had it all happened? Would I walk with him round Derwent-water and talk further about it? I said I would be glad to, for it was a whole year since any one had invited me to that kind of a talk. Before we returned he, too, decided to make the surrender of his will to Christ's will. He went to church that night, became a good Christian, and later a successful barrister. And again I had the joy of winning a man to Christ."

We have quoted this long extract in full in common fairness, because some accounts of the incident have been published which put a very different complexion upon it. Naturally, BUCHMAN's own story must here be accepted as more accurate than that of another person.

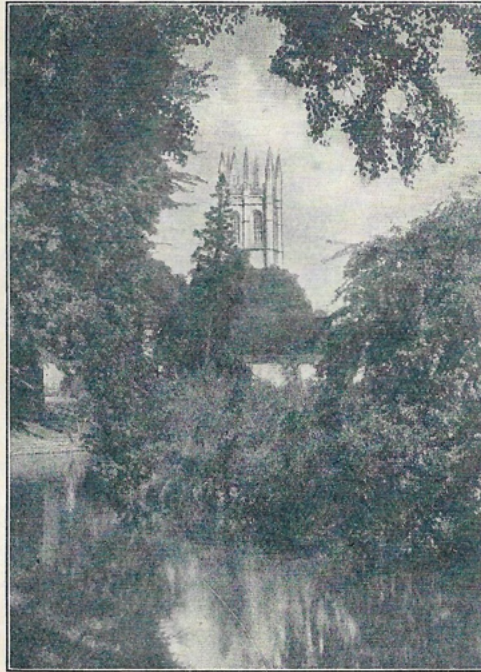
From that beginning he has been going on crusade from place to place, doing personal work on board ship, in people's houses, in hotels, and especially amongst the best-educated classes. By degrees he has gathered a band of enthusiasts

like-minded with himself. The group-meeting in a private house is the most characteristic of their methods. Sectarianism is carefully avoided; bishops, politicians, Harley Street specialists, judges and barristers, university dons and undergraduates are to be found amongst them, but it would not be fair to say that they confine their attention to well-to-do and educated people; there is an interesting story in the book of how they stuck to, followed up, and finally brought to a complete change of life and, as far as one can judge, real conversion to God, a certain notorious bootlegger named BILL PICKLE.

In Group circles, fishing for men seems to be worked out to a kind of programme. Special efforts are made to get hold of those who are out of touch with all the churches, and who lead wicked or utterly godless lives. The Group men called themselves and one another

"Life-Changers."

There is no manner of doubt that in many cases they have been remarkably successful. Plenty of instances are given in the book, and we have heard of them from many reliable sources besides. The Group message starts, in theory and probably often in practice, by presenting to men and women the example of CHRIST as the pattern of



River Cherwell and Magdalen Tower, Oxford.

four virtues, absolute honesty, purity, unselfishness and love. They are challenged: Is your life like that? Testimonies are given by those whose lives were all wrong, but have now been changed. Those interested are not withdrawn from their ordinary church or chapel attendance, if any, but are got to further group meetings or house-parties, and exhorted to repentance and restitution. Those who respond are led further to "Confession," "Surrender," "Sharing," "Listening," and "Guidance." These have become almost technical words. Great importance is attached to confession of sin, either to the person against whom one has offended, or Group leaders, or the Group meeting. "Surrender" explains itself. "Sharing" means passing on one's spiritual experiences, even the most intimate, to the Group and others. "Listening" is the special method of obtaining "Guidance." The converts

are taught to take time, say half an hour, to listen quietly for the voice of GOD, with prayer for guidance. When an inward impression to do something comes into the mind, it is written down and acted upon, though it should be "checked" by comparing experiences with the others.

It is the custom of the Fellowship to choose a town to start a work in, and send quite a team of men and women, prepared to give their testimony or conduct Group meetings, to open the attack.

The financial support

of the whole-time workers is not regular or guaranteed, but they look to God to supply their needs, and accept such things as are given them. They never ask for money; the watchwords are "Faith and Prayer." The example of GEORGE MULLER in this respect is several times referred to. One curious habit is to speak of one another nearly always by their Christian names.

Main strongholds of the fellowship are in OXFORD, LONDON, NEW YORK, SOUTH AFRICA (especially), PERSIA, CAIRO, and GENEVA. Probably this is a very incomplete list, and as the Movement is very much alive, and has lately attracted an enormous amount of attention, the situation changes almost from month to month.

So far, we have tried to present a fair, uncoloured version of the facts about what we believe to be a movement very important to-day, and likely to become much more so in a few years' time. In some respects its methods and principles are much more familiar to us than to the churches at large, and it is not surprising that some clergy and ministers are frankly hostile. Next month we shall try to answer the oft-asked question, "What are we to think of it all?"

We may anticipate so far as to say that there are some searching and salutary lessons to be learned from the Movement, and there are some dangers to be avoided. The beloved apostle John writes: "Beloved, believe not every spirit, but try the spirits whether they are of God" (1 John 4. 1).

"Have you found the Heavenly light?

Pass it on!

Souls are groping in the night,

Daylight gone;

Hold thy lighted lamp on high.

Be a star in some one's sky;

He may live who else would die—

Pass it on."

The Bible in Malaya.

By ERNEST TIPSON, Singapore.

THE first translation of the Gospels in a non-European language in modern times is connected with Malaya, for the Gospel of MATTHEW was translated into Malay by ALBERT CORNELISSON RUYL in 1629. This was printed side by side with a Dutch version by the Dutch East India

Company, and as the official record reads: "This edition probably constitutes the earliest example in history of the translating and printing of a book of the Bible in a non-European language as a means of evangelisation."

MARK was added in 1638, LUKE and JOHN followed in 1646. 1668 saw the whole NEW TESTAMENT and 1733 the whole BIBLE.

Since then there have been several other translations and versions, the more recent being KLINKERT'S for the Dutch in 1870, and Dr. SHELLABEAR'S New Testament in 1910, and the Old Testament in 1912, said by the present revisers, working upon a Union Version, to be the best extant.

Strangely enough, the first Chinese version by MORRISON and MILNE had definite associations with Malaya. It was to Malaya that MORRISON and MILNE fled, when persecution became too fierce for them in China, and they set

up their printing press in Malacca. Here some of the

first Chinese Scriptures

saw the light; Scriptures that were to go to thousands of people beyond Malaya to accomplish their mission.

Over 100 years ago MILNE wrote: "By the hand of GOD, and by the aid of your excellent Society (The British and Foreign Bible Society), we have been enabled to send the Sacred Volume to various parts of China and to almost every place where very considerable numbers of Chinese are settled; from Penang, through the Malay Archipelago, to the Moluccas and Celebes on the one hand, and from Kedah, round the Peninsula, through the Gulf of Siam, and along the coast of Cochin China on the other." This was written in 1816.

This was the precursor of the kind of work the Bible Society was to do more extensively in later years in Malaya. In 1814 the Bible Society



ERNEST TIPSON, Malaya.

ERNEST TIPSON, of Malaya, went to the Straits in 1908, and became associated with the British and Foreign Bible Society in 1928. He is leaving for the Straits on 9th January. Pray for him.

formed an Auxiliary in Java, and Sir STAMFORD RAFFLES was the first patron. It was in this same year that the Bible Society first printed a New Testament in Malay. In 1820-30,

the population of Singapore

was about 20,000. It is now over half-a-million. In those days GUTZLAFF, the Prussian agent of the Dutch Bible Society, visited ships and streets of Singapore. Even before 1830 there was a regular distribution of the Bible in Chinese and Malay by the missionaries, and a Christian Union that was then in existence.

About 1836 a Mr. LAY started off from Malacca for a tour to Borneo, Celebes, and the Moluccas, and he spent about five months selling and distributing the Word of God. He returned, and in 1837 formed an auxiliary of the Bible Society in Singapore.

Twenty years later friends at Singapore succeeded in forming a Ladies' Bible and Tract Society for the circulation of the Word of God. Some of the Malay Scriptures even reached the Cape, where there is a large Malay colony.

In the year 1880, a Miss COOK (who ran a girls' school, which is still in existence and doing good work), pressed upon the committee the need for organised effort. Just about that time Mr. HAFFENDEN offered his services, and was accepted by the Society for work in Malaya. He came out in 1882. This was practically the beginning of the work of the Society in Singapore in modern times.

By the end of the first year he had circulated 6879 copies of the Word in 20 different languages. By the year 1890, the circulation had risen to 48,300 in 36 different languages, and last year (1931), the circulation was 223,606, and the whole circulation since the commencement in 1882, up to the end of last year, was just over

five million copies.

Mr. HAFFENDEN was a striking figure, with a long flowing white beard, and was well known, not only in Malaya, but all over the Dutch East Indies, where he continually travelled with the Book. He was in fellowship with the Assembly in Singapore, as is also the writer's Assistant-Secretary, Mr. L. L. HODGSON, who came out from the East Finchley Assembly in 1929.

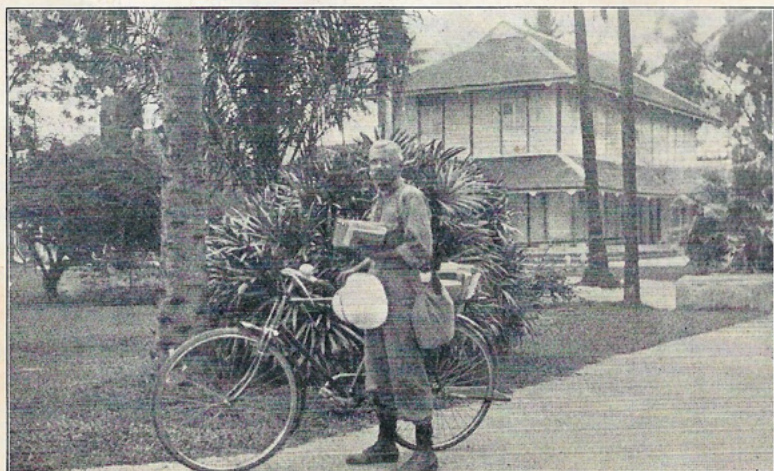
Some 30 years ago the Society sent out some ladies to Malaya with instructions to learn Malay and then go into the houses of the Malay women and read the Scriptures to them. This work

was later given up, but some of the ladies stayed on in missionary work, one of whom was Miss LLOYD, who later became Mrs. BLICK. Like the writer, she came from Enfield.

Singapore, being the Gateway of the East,

is the meeting-place of many nations, and the census gives no less than sixty different nationalities as resident there; besides this, there are many that pass through Singapore who only spend a few days or sometimes hours there, but many get the Scriptures either through residing there or in passing through. We have one colporteur set apart for visiting the ships and many who buy Scriptures in Singapore take them to other lands. There are many who come over from north, south, east, and west of India, Sikhs, Pathans, Parsees, Bengalis, Tamils, Telegus, and Malayalees, who get their Scriptures from us. There are Chinese who read in Mandarin, Foochow, Hokkien, Cantonese, and Hakka, who are supplied by us with either portions, New Testaments, or whole Bibles.

We serve the Armenian, the Arab from Arabia, the Dutch from Holland, the English from our own land, who find in the depot everything from a pocket Testament to a Bible costing several pounds. We sell to the French and Germans who pass through, also Italians, Portuguese, and Spanish, sometimes Polish and Russian, Swedish, and even Welsh. We have Tagalog Bibles for those who come from the Philippines, and Japanese we sell quite a number of, so that it can be seen we touch a great number of the peoples of this globe of ours through the Depot in Singapore. We send Malay Scriptures to Ceylon, where there is quite a colony, and we send the same Scriptures to San Francisco, where they get in touch with the Malay sailors, also to Australia, for the Malay pearl-fishers.



One of the Colporteurs in Malaya.

The Malay language reaches a great number of races in the different parts of the Archipelago, although there are the different languages of each race, because Malay is the "lingua franca" of that part of the world. Javanese, however, is the largest seller in the Dutch East Indies, as many as 52,749 being sold last year, against over 31,000 Malay. There is a large body of Javanese Christians, and these all have to be supplied with New Testaments and Bibles.

We also supply "the wild man of Borneo" with the Gospels and Acts.

The work of distributing all these thousands of Scriptures is largely done by the colporteurs, of whom we have 37 at work in different parts of the Archipelago. These men win the admiration of those who know their work, for it entails continuous travelling, often weeks away from home, and comforts, travelling in boats up fever-infested rivers, living in any old place they can find when they get to the end of the day often suffering insults and even personal violence, but they go on their way unperturbed, believing that the Book they sell is the best Book in the world, and the only one which can bring real happiness into the life. We make it a rule that

the books must be sold.

They would find their work ever so much easier if they were to give them away, but their work is to get hold of the men, show them the books, read a portion to them, get them interested enough to put their hands in their pockets for a coin and pay for them. We feel they are more likely to read them if thus acquired. From personal experience the writer has known where he has given away 300 copies in an evening, only to see the gutters lined with them on the way home. A native values a thing at just how much it costs him. If it costs nothing, then that is the worth of it; but if he has to put out even a cent for a book, he takes care that it is not thrown away.

The Bible has been a Pioneer

in the Dutch East Indies. In one place where

several years ago no missionary was allowed because of the fanaticism of the Moslems, the Bible Society colporteurs sowed the Word of God, so that when the missionaries were allowed to enter they actually discovered a nucleus of believers who had been converted by the reading of the Word alone. Thus the Bible paved the way for the missionaries. There are now 35,000 believers in that region. When you remember that Dr. ZWEMER (the eminent authority on Islam), assures you that there are more missionaries in North Africa and Arabia than there are

converts from Islam, these figures of the number of believers in Moslem Java will be all the more striking.

In these days when Chinese are reading Marx and Rationalistic Press Association books, it is imperative that the Book of books should be pushed to all quarters of that country, and to all parts where Chinese are to be found. Last year we sold 103,474 Chinese Scriptures in all parts of the Malay Archipelago. We



A Colporteur and his Load of Scriptures.

trust to be able to sell even more this year by the help of your prayers.

"THE OLD YEAR OUT—THE NEW YEAR IN."

HITHERTO the Lord hath helped us,

He has guided all the way,
'Midst the darkness and the sorrow,
He has cheered us day by day.

HITHERTO the Lord hath blessed us,
Both in basket and in store;
Blessed us with his daily mercies,
Ought we not to praise him more?

HITHERTO the Lord hath guided,
Where we could not see our way;
Still the unseen hand hath led us,
Marked the path from day to day.

Lord, I take the cup of blessing,
On Thy Name I'll ever call;
Let me live to please thee ever,
For Thou art my all in all.

1 Sam. 7. 12.

T. CONWAY, WEYMOUTH.

Christian Workers' Page.

AN INTRODUCTION TO BIBLE STUDY.

By J. M. SHAW, London.

IT is proposed in this article to proceed on the simplest of simple lines. All that will be attempted is to answer three preliminary questions which arise when the matter of Bible study is contemplated. There is first of all the question: "Why should we study the Bible?" Then there follows: "When should we study the Bible?" Finally the interested mind inquires, "How is the Bible to be studied?"

"Why should we study the Bible?"

Normally human nature loves ease, and study has anything but an easy ring. Hence the question put sometimes in the form, "Is it really necessary to study the Bible?" Speaking personally, one has heard in reply many sufficient reasons given why we should study the Bible, but never once any reason at all why we should not. That surely is illuminating.

Of all the many reasons which might be adduced, two will suffice for the present. The first springs from the consideration that the Bible is the revelation of God to the soul of man. Surely then the Bible must be given our diligent study. Without that we shall miss the fulness of God's provision for our own lives, and we shall be unable to help our fellows, or, in Bible sentiment, be our brothers' helpers.

The second reason arises from the example of our LORD JESUS CHRIST. To read the record of His life is to see what a prominent place the Scriptures had in it. He knew them thoroughly. He practised them always. He relied on them absolutely. They were the basis of His teaching. Surely in this He has left us an example that we should follow His steps. To live as He lived; to walk as that One walked, involves the study of the Scriptures.

The question which next arises is

"When should we study the Bible?"

Like many another question, one of the most satisfactory ways of replying is to raise a further question. When will it be safe for us not to study our Bibles? The reply is obvious, and we must make up our minds for it that Bible study can never be dispensed with. At every period of life it is necessary. Youth requires it, and old age dispenses with it only at peril.

Now it has to be borne in mind that this habit of study can best be formed in early years. The later in life it is taken up the harder it is, and normally the results from it are then smaller. It is incumbent upon all young Christians to see to it that they show immediate diligence in this respect, and start in real earnest now this

most necessary and also most delightful habit of the study of God's Word.

But perhaps the most interesting and important of the questions to which this article addresses itself is the third one:

"How is the Bible to be studied?"

It certainly is the question which is raised most frequently. To be satisfactory the reply must take cognisance of the two questions which are involved here. For the "how" of Bible study involves both mode and mood. And both are of great importance. The first has to do with the mind. The second relates to the spirit.

Real Bible study requires mode or method. As our article aims at being an introduction only, it would be out of place to begin to discuss the various methods in which the study of the Bible may be conducted. Nor is that the intention. If, however, these methods be analysed, it will be found that fundamentally they all involve similar processes, and it is of these we wish to write.

It is some years now since the present writer read for the first time Dr. CAMPBELL MORGAN'S little book, "The Study and Teaching of the English Bible," but a harvest then gathered is constantly enjoyed so far as mode of study is concerned. Four guiding principles remain firmly fixed in the mind, and continue to prove helpful. Here they are:

1. Read and Gain an Impression.

It is obvious, of course, that there can be no study of the Bible without reading the Bible itself. It has to be observed also that there can be a reading of the Bible that will be of no use for study. Let the student guard against the reading which is desultory and deadly. He must have an aim in all his reading, and let the aim be the gaining of an impression. How this may be achieved is put by the author already quoted thus: "... In reading, look, listen, and live. Look closely at what you are reading; listen to what the words you see are saying; and live for the time in the very atmosphere which is being created by the reading of your Book." Reading after this sort will inevitably reward the reader by bestowing on him the impression so essential to harvesting the results of his study.

2. Think and Gain an Outline.

That is the next thing. What has been read should be thought over quietly, carefully, thoughtfully, until a broad outline of the book or subject is gained. Here let the student make much use of a note-book for his rough notes lest the fate of the slothful man be his (Prov. 12. 27).

3. Work and Gain an Analysis.

Where the first two processes have been carried out thoroughly, the third will become to the stu-

dent a very delightful task as he proceeds by further detailed reading and thinking to produce from the results already gained an analysis which sets forth completely and in an orderly fashion what he has learned of the theme he has been studying.

4. Sweat and Gain Knowledge.

This is the final process, in which in the light of all the preceding ones each part is now to be pondered first by itself and then in its relationship to the whole. In the view of the author already quoted, "All these processes must be recognised, and in a measure employed, before any single text can be made the basis of a sermon." If this view were the general one, preparation for the pulpit would be harder, and certainly the pews would be fuller.

The study of the Bible requires the right mood also. Where the mind alone is bent to its study, the choicest treasures of the Word can never be reached. A man's spirit must be right for this. There is surely one portion of our Lord's teaching which above all others brings clearly before us the mood so necessary in all Bible study. It is the parable of the sower and its interpretation in Matthew 13. What flaming warnings for us in the first three kinds of hearers. Heedlessness, mere sentimentality, earthly-mindedness, make the Word unfruitful in those to whom it comes. But our Lord does tell us of the three qualities which we should ever seek to have mark us in our approach to the Scriptures. There is first of all to be the opened ear. That is to say, when we approach the Scriptures we are to remember that they are not only writings which we may read, but that through them the voice of God may reach our spirits.

Then there is to be

the discerning heart.

That is to say, we must take time in our study of the Scriptures to meditate in them, and so apply them to our own lives that we may recognise in them not merely God speaking, but God speaking to us.

Finally there is to be

the fruitful life.

By that is meant we are to be obedient to what God reveals to us in our study of His Word. This will pave the way for further revelation. Dr. GRIFFITH THOMAS has well said: "The devotional study of the Bible is at once a cause and an effect in relation to the spiritual life. It is a cause of increased spiritual vitality, power, insight, and blessing, while in turn this spirituality of life leads to yet more spiritual revelation of God in His Word."

"O how love I Thy law! it is my meditation all the day" (Psa. 119. 97).

Plas Menai Jottings.

For the sake of new readers we desire to tell why these Jottings have had a place in *Links* for so many years.

ONE Lord's Day evening soon after the Great War was over, three North of England M.S.C. leaders were talking about the need there was for caring for the young men and women belonging to Assemblies. During the conversation the question of holidays for Christians came within the scope of their discussions, and as is so often the case when discussing matters of this character, the field of vision widened, and before that Sunday evening's conversation ended these three brethren determined, by God's help, to see if it was not possible to provide a Missionary Study Class Holiday Home where young Christians and others could enjoy a happy holiday amid ideal surroundings, and in an atmosphere that would influence their lives for good.

Just about that time a meeting was held in Birmingham for brethren responsible for *Links* and M.S.C.'s, so the matter was brought before their notice, and they decided to give the new scheme their hearty support, feeling that such a Home would be a great help to the M.S.C. cause as well as a blessing to young Christians, but there was no one present at the meeting, not even the promoters themselves, who dreamt of the wonderful way God would bless this effort, and what a great help such a Home would become to the Lord's servants both in this and other lands.

The progress made with the new scheme was very rapid. A large unoccupied house was found in Llanfairfechan, one of the smaller North Wales seaside holiday resorts. This spot was eminently suitable, not only because it was free from the usual worldly associations of the larger places, but because of its situation at the foot of the Snowdonian Range. Being a splendid centre for viewing the beauty spots of North Wales, either by road or rail, it lent itself to the scheme of organised outings that has made Plas Menai holiday such a success.

That the task set before us was no easy one soon became apparent, and our faith was often tested, but feeling the work was the Lord's we went on. Our first guests, Mr. and Mrs. FREER, of Birmingham, arrived May, 1920, almost before the Home was ready; they were the forerunners of thousands of believers who have come beneath our roof.

It was not until the first season was ending that it became likely that *Links* Office would be removed from Bolton to Plas Menai, but there were definite indications that this was the will of God, and from Jan., 1921, to the close of last year, *Links of Help* was sent out from Plas Menai.

May we remind London and Scottish friends of the change in dates of Reunions. H.G.H.



A LIVE MISSIONARY PAPER FOR YOUNG PEOPLE.

All Communications, Reports, and Inquiries should be addressed to the Editor, *Links of Help*, 14 Paternoster Row, London, E.C.4.

News and Comments.



THIS number of *Links of Help* begins the twenty-first volume. It is fitting that the coming-of-age should be marked by a larger size of paper. The twenty-first year of a young person seems to mark a definite stage in development. So it is hoped that *Links* will continue to develop. A paper surely justifies its existence

when it has reached this age.

It is an undeniable fact that at the present time there are more young people seeking to follow the example of early Apostolic Churches than ever before. These call for special attention. If the future testimony is to be maintained, everything depends upon the education of the rising generation. *Links* will address itself to this matter.

When the "Missionary Study Class" was first launched, the object was to create increased interest in the Lord's work and workers, and to seek to understand the principles of the Scriptures with regard to individual life and collective testimony.

It will be our aim to provide instructive, interesting, and inspiring material in these pages from month to month. Several new features will be introduced. This month we are glad to have a leading article by our friend and colleague, Mr. J. B. WATSON. These leading articles will be continued. Our late Editor, Mr. W. E. VINE, has kindly promised to write for February on "The Present Missionary Situation." Dr. A. RENDLE SHORT is specially qualified to write on the Oxford Group Movement. On account of the great publicity being given to this, many young people are asking questions about it. This month some facts about the Movement are given. Next number will contain a critique on the Movement from the same pen.

Without calling it the "Look on the Fields Page," it is intended to print an article each month on some part of the mission field. Mr. ERNEST TIPSON is well fitted to write on the Bible in Malaya. We are glad to announce that Dr. KISS has promised an article for next number on Hungary, which is a country we know very little about.

We propose to devote a page to **Christian Workers**, where you will find an article by another friend and colleague, Mr. J. M. SHAW. From time to time it is hoped that Mr. Shaw will follow up this theme.

Hitherto **Medical Work** has had very little publicity. A few brethren have kindly undertaken the responsibility of supplying matter for this page every quarter. By this means we hope to direct attention to a very useful and necessary branch of missionary service. Since receiving the copy for this section of *Links*, a letter has come in from one of the doctors engaged in medical work in the regions beyond, in which he remarks: "Almost two years ago now I had an attack of acute financial stringency, and I got extremely depressed. All the guidance that I could get was to hang on here, and if that was the Lord's will for me, He would surely provide the means, and since then He has very adequately done so." It is still true that

"They who trust Him wholly,
Find Him wholly true."

Notes.—Mr. A. M'D. REDWOOD is writing an article for our next issue on the Printing Press Work in India. The Home for Missionaries' Children at Bury St. Edmunds has suffered the loss of a very valued helper and counsellor by the Home-call of Mr. G. H. TIDMARSH. Our esteemed friend and contributor, Dr. A. RENDLE SHORT, has recently been appointed Professor of Surgery in the Bristol University. Mr. A. CHARLES FISHER, M.B., B.Ch., F.R.C.S., D.T.M.&H., son of Dr. Walter Fisher, of Kalene Hill, has been awarded a Royal Society grant for the conduct of six months' research into the causation of Bilharzia. He will spend this period at Yakusu, Belgian Congo. Those who have attended the Malvern Holiday Conference will be glad to learn that Mr. W. MELVILLE CAPPER, of Newport, Mon., has passed the Conjoint Board Examination, M.R.C.S., L.R.C.P., and is further pursuing his medical studies. Dr. DOUGLAS JOHNSON devotes his mornings in London to the work of the Lansdowne Place Medical Mission, Borough, and his afternoons to the secretarial work of the Inter-'Varsity Fellowship. Many friends of Mr. DOUGLAS BREALEY were delighted to see him at the Westminster Missionary Meetings in October, and to learn that he is now much stronger in health. He has kindly promised to send an article for the next issue of *Links* on "Private Prayer."

The short notice concerning the change in *Links*, coming at the busiest season of the year, has not been favourable to the preparation of the first issue of a "New Series," but our readers may rest assured that every effort will be made to make *Links* "a real LIVE paper for our Young People." ED.

Medical Work in the Mission Field.

ON the 28th of October, at Central Hall, Westminster, a meeting of

Christian Doctors and Dentists

was held for prayer and consultation about Medical Work in the Mission Field. Among those present were Professor KISS, Hungary; Dr. KENNEDY, Jamaica; Dr. LAURA JACOBS, Central Africa; and Dr. A. C. FISHER, Northern Rhodesia.

After a time spent in prayer, specially commending to God the medical brethren and sisters serving Him, reference was made to the "Medical Fund." During the year ending 30th September, 1932, gifts amounting to £600 13s. 7d. were received for medical work, and £501 7s. 5d. was allocated among 17 qualified doctors in various parts of the world. The amounts received and distributed show a gratifying increase over the previous year, when £220 15s. 1d. was the total received, against £212 12s. 7d. distributed. Although this increase in gifts and distribution is very gratifying, it still falls far short of the needs in order that the work may be carried on efficiently. Hospital and Dispensary buildings with the requisite equipment are urgently needed for China, India, Central and West Africa, in addition to the regular supply of drugs, surgical instruments, and dressings. The opinion was again stressed that most of the Assemblies were unaware of the need for support of this branch of the Lord's work.

It is the unanimous opinion of all missionaries, both medical and non-medical, that the healing of the sick under the loving care of the Christian missionary is one of the most helpful and blessed helpmeets in winning souls for Christ. Recognising this fact, all missionary societies are anxiously appealing for qualified doctors and nurses to fill vacancies, and open up new work.

In addition to those doctors who have been commended for the Lord's work in foreign lands, there is reason to believe that there are some doctors and medical students in fellowship with

the Lord's people, who have it laid on their hearts to give themselves and their gift to the Lord, for His service in the foreign field, thus following our Lord's example in preaching the Gospel and healing the sick.

Much prayer is essential that the medical missionary shall always put first things first, that is, winning souls for Christ, and using their medical and surgical gifts as a powerful auxiliary to this end. The need for increased support by prayer and gifts is commended to the Assemblies of the Lord's people, as well as to all Christians who desire to see carried out our Lord's command to "preach the Gospel to every creature."

A. RENDLE SHORT.

W. LOUDON STRAIN.

**Dr. Patrick Dixon,
Chibambo.**

Medical work of a very high order is being carried on by Dr. Patrick Dixon, at Chibambo, Congo Belge.

In his last year, Dr. DIXON was Senior Scholar at Trinity

College, Dublin, where his father is Professor of Anatomy. He was converted in France as the result of the influence and letters of Miss ARCHER (late Mrs. DIXON), and soon commenced definite Christian work for the students at Trinity College. These meetings were called the "Number Forty" meetings, after the number of his rooms at College. Several conversions were the result, and the work has been carried on even up to the present.

Dr. DIXON went out to Africa commended from Merrion Hall, Dublin, and after many trials and difficulties has established a small hospital in Chibambo. An estimate of the work done can be judged from the following figures which were for the year 1931:

Medical treatments,	..	14,371
Eye treatments,	..	7097
Dressings,	..	6074
Injectons,	..	1065
Attendance in camp,	..	1440

Making a total attendance for the year of 30,047. The total new patients were 1924 for the year,



Higher Education of patient from whom Congenital Cataract has been removed. Dr. Patrick Dixon's Station.

LIST OF MEDICAL MISSIONARIES in Connection with ASSEMBLIES.

Europe.					
Dr. A. G. BODMAN	1920	Lisbon, Portugal,	Dr. P. K. DIXON	1926	Chibambo, Elizabethville, Belgian Congo.
India.			Dr. CHARLES FISHER	1931	(Temp. doing Research at Yakusu Hospital, Belgian Congo).
Dr. G. HENDERSON	1908	Sankeshwar, S. Marathe Country, India.	Dr. REVINGTON FISHER	1920	Luashi, Katanga, Belgian Congo.
Dr. J. E. LONG	1923	Ootacamund.	Dr. WALTER FISHER	1889	Kalene Hill, Northern Rhodesia.
Dr. CHARLOTTE PRING	1909	Narsapur, Godavari.	Dr. H. J. HOYTE	1915	Kabumbulu, Belgian Congo.
Dr. CHRISTINE VINE	1930	" "	Dr. LAURA JACOBS,	1926	(Furlough) Bel. Congo.
Mongolia.			Dr. G. M. MACDONALD	1930	Albertville, Belgian Congo.
Dr. G. C. SHEPHERD	1930	Hada, Mongolia.	Dr. G. E. TILSLEY	1921	Luanza, Elizabethville, Belgian Congo.
Dr. W. R. SOUTTER	1927	Chaoyanghsien, Mon.	South America.		
Africa.			Dr. P. HAMILTON	1931	Sucre, Bolivia.
Dr. W. BARTON	1893	Murchison, Natal, S. Africa.			
Dr. L. BIER	1931	Angola.			

with a total number of operations of 261, many of them of a major character.

Dr. DIXON has recently discovered that a disease of the eyes called Trachoma is very extensively present amongst the natives. This had been repeatedly denied by the Medical Officers of the Belgian Government, but he demonstrated the presence of the disease in a large number of cases, and has now been asked by the Belgian officials to undertake extensive research into the prevalence of the disease in that district. He is very popular with the Belgian officials, whom he takes the trouble to understand. Pray for him and his work.

Information Concerning Medical Work.

As a result of a decision taken at a meeting of doctors at Westminster recently, a small committee is endeavouring to collect and circulate news of medical interest.

It is hoped to publish medical information more suited to lay readers in the pages of *Links* once every quarter. At the same time more detailed information of a technical character is to be collected, and will be published quarterly also. This is primarily intended for doctors, medical students, and nurses in the Assemblies, but all who are interested will be gladly supplied with this information if they will notify any of the undersigned. Dr. CHAVE COX, 137 Hornsey Lane, N.6; Dr. DOUGLAS JOHNSON, 15 Trinity Square, S.E.1; Dr. LOUDON STRAIN, Plaisance, Lancaster Ave., S.W.19.

PRAYER WILL BE VALUED.

THE VALUE OF MEDICAL WORK.

MEDICAL Missions have great capacity of service, both as a means, and as an end. As an end they displace existing systems of so-called medicine, positively useless to reach disease, and positively harmful and cruel to patients. Medical Missions are also a means to a higher end. They are destructive of superstition and idolatry, for false faiths are so bound up with false science, that to attack one is to attack the other, and they must go down together. We must ever keep in mind that the Lord's purpose in healing the body was in order that He might reach and heal the soul.

DR. A. T. PIERSON.



The Village Dispensary of Dr. Pat Dixon.

Movements in Many Lands

London. On the Saturday evenings of November last, the eleventh series of Special Addresses was given in Bloomsbury Central Church. These meetings were inaugurated with the object in view of instructing young people on Biblical themes. Looking back on all the meetings during the past ten years, it is estimated that there has been an average attendance of about a thousand each night. This year the following subjects were dealt with: "My Church," "The Churches of God," "Church Fellowship," "Church Order," "Baptism," "the Lord's Supper," "Spiritual Gifts" and "Church Testimony." The speakers were Messrs. Ernest Tipson, E. T. Tarrant, C. F. Hogg, A. Milne Kyd, Arthur Burr, Dr. W. H. Bishop, Geo. Goodman and J. B. Watson. The numbers steadily increased, until on the last occasion there was the largest audience ever experienced at these meetings. Each meeting lasts for two hours, and the speakers are allowed about forty-five minutes each. To see that large audience, comprising mostly of young people, not merely listening, but listening attentively, to a simple and straightforward exposition of one chapter verse by verse, is a splendid witness to the fact that there is an ear for the exposition of Scripture.

Artillery Lane Mission. The friends interested in this very excellent work have just issued their Diamond Jubilee Report. This Mission has been carried on during this long period by representatives from various Assemblies in London. One special feature of this work is the free breakfast on Sunday morning during the winter months. This is given at 8.30, but it must be remembered that the workers may have anything from one hour to one and half hour's journey before they get there. The 200 to 250 men and women who avail themselves of this meal are never late, but line up on many a bleak morning waiting admittance. The Gospel is always preached every Sunday morning, and it is never necessary for any speaker to inquire: "How many unsaved are in?" In addition to this service, meetings are held in Lodging Houses on Sunday evenings, and there are Children's Services on Wednesdays, and a Women's Meeting on Thursdays. To care for the poor and down-trodden is to interpret the very spirit of Christianity. It would be well if others could be moved in different districts in a work of this character.

Welcome Back to Africa. Mr. T. Rea gives an interesting account of the reception he and his wife received upon their return to their sphere of labour.

"We went outside the camp and saw eight brethren coming. When they looked up to where we were, they simply galloped over the rocks towards us, shouting and laughing with joy and excitement. They swarmed round us, shaking our hands and saying all manner of welcoming words. Fancy walking twelve miles to meet a person! We had a good evening together telling all the news, and next morning were off on the last stage. As we drew to within three miles of the place, detachments of people would meet us and escort us, so that in a short time we were being gradually surrounded by an ever increasing crowd of all sorts of dusty people of all sizes and ages. Eventually we reached our house, where at least 100 women and girls, and over 100 men and boys, collected, and the former made a huge semi-circle and sang native songs for an hour, making beautiful time and music. At least ten Christians came forty-five to sixty miles to welcome us back. They arrived here a few days before us, and so were prepared to join with the others in the demonstration. As we listened to the story of one and another of the grace of God, and how He had kept them in their lives for Him, we could not but marvel as we learned of the victories they had won. There are now four small native Assemblies, as well as the Assembly in this place. Some of these Christian men and women are real testimonies for God, and their lives are telling surely on the people who see them."

14,000 Feet High. Mr. P. J. HORNE writes of Potosi, Bolivia, where he has gone to labour: "We are now living at the altitude of 14,000 feet with its winter cold. This is the highest station in these parts, and must rank amongst the highest in the world. On arrival we felt the altitude very much, and suffered from shortage of breath. Singing and preaching we found specially difficult, and walking had to be with measured tread. Now, however, we are becoming acclimatised and exercising ourselves with greater liberty."

African Baptises English Boy. Mr. GEO. R. SUCKLING, in writing about the work he is engaged in, mentions that his second son was baptised by a native believer. It is always cheering to hear of the progress being made among believers in Africa, as well as in other countries.

Lisbon Medical Mission. The Second Annual Report of the work being carried on by Dr. Bodman has just been issued. This can be obtained from *Links Publishers* at 3d. Full particulars of the work being done are given in the Report, and we are sure that the reading of this will stimulate interest in this branch of the Lord's work.

The Missionary Study Class.

By H. G. HALL, Llanfairfechan.

WHILE the development of Plas Menai has necessitated relinquishing the publishing and distributing of *Links* (which we have done from the beginning), our interest in the magazine and the M.S.C. work for which it stands has not diminished one iota. Hence I appreciate our new Editor's invitation to write the first article for the M.S.C. Page of this new issue.

For some 25 years we have been seeking by means of Missionary Study Classes to influence the lives of the young men and women in the Assemblies, and have had the joy of seeing many who were once young Christians in these classes grow in the knowledge of the Scriptures, become increasingly keen in their Assembly's activities, and now God has placed them in positions of responsibility, and some as elders in the churches with which they are connected.

So much for the past, now we are concerned with the future, and are anxious that these developments and changes in *Links* should be a signal for

a general advance

in the efforts to help to reach and encourage the young men and women of to-day.

It is a cause for great thanksgiving that there are more young people in the Assemblies now than ever there were, and *Links* will endeavour

to encourage every effort to help them in the study of the Scriptures that their lives may be useful in the service of the Lord. In this page we seek to emphasise specially the fact that the M.S.C. message is to promote entire obedience to the Word of God, and that this obedience must obviously lead to doing the will of God, that we may "not only be hearers, but doers of the Word" (James 1. 22).

The fulfilment of this promotes keen interest in the work of the Gospel, not only among those round about us, but with those who carry it to other lands. All Bible students must recognise the fact that God's love is for the world, that the Lord's Commission was that the Gospel must be preached in all the world, and that after Pentecost the *Acts* records how the apostles and early Christians sought to fulfil this Commission. Hence the M.S.C.'s object is to create interest and responsibility in the work of God throughout the whole world. This is all the more important, for there were never such opportunities for carrying out

the Lord's Command

as in this day in which our lot is cast. One of the great writers recently referred to the amazing advances made by science during the past 10 years, and looking into the immediate future said, "There will be no more distance left and little separation. You will be able to see and talk to your friends anywhere in the world as easily and surely as you send a telegram to-day."

Surely all these signs around us point to the

"Him
that
cometh
to
ME
I
WILL
IN NO
wise
cast
out"
Jno. VI 37



"He
is
ABLE
also
to
save
them
to the
Uttermost"
Heb VII 25

Specially Drawn by W. J. MORGAN.

THE CENTRE OF ALL CLIMES.

"Go ye into all the World."

near return of Him Whose will was the evangelisation of the world, and the facilities these great developments make add to our responsibility. Could this be better illustrated than by noting the changes that have been made in Africa? Over 50 years ago it took MACKAY and his pioneers several months to reach Uganda. The journey can now be made in a few days. Again compare the long, wearisome journey taken by ARNOT, SWAN, and CRAWFORD to reach the Garanganze country, with the present day facilities, and

remember that now, after 50 years, there are nearly two hundred missionaries in the districts that these early pioneers opened, and that where once a few scattered believers met together, there are now over ten thousand in Church Fellowship. Similar changes operate in many parts of the world, and are a challenge to us that we be found fulfilling the will of our absent Lord, "to preach the Gospel to every creature," ere He return. To further this is the object of the Missionary Study Class.

MISSIONARY GLEANINGS.

By H. KINGWELL SAUNDERS, London.

A Religious Stronghold in Eastern Tibet.



Tatsienlu is 9000 feet above the sea level, is surrounded on all sides by enormous snow mountains, is some 2500 miles from the coast and is a strong centre of Lamaism.

Lamaism is a highly organised system of darkness, maintaining its existence through ignorance, idolatry, and superstition. There is practically no religion in it. It is a gigantic society of red-robed men, who live together in hundreds and thousands, who have never experienced any religious or spiritual call, who are under no moral persuasion whatever, and who spend their days in lazy indulgence and their nights frequently in sin and vice.

There are seven lamaseries in Tatsienlu belonging to the Gelu, the Nima, and the Saja sects. Two of the lamaseries belong to a sect lying somewhere between the Gelu and the Nima. The three larger lamaseries are known as Ngacho, Dorjedra, and Llamodze, the first and last yellow, and the centre one red. In these lamaseries, including novices, there are something like 400 lamas—or rather priests—a lama is an ordained priest. And on the street, living in private houses, there are close on 100 Amcho, or religious readers, who give the services cheaper than the lama resident in the temple.

Seven lamaseries and 500 priests, and practically every sect represented, is no mean force in a town of 30,000 inhabitants. These temples differ somewhat in doctrine and interpretation, but they are all united in their stand against the Gospel and the spread of Truth. God's clarion call to-day is, "Go ye . . . preach the Gospel to every creature."—*China's Millions*.

The Problems of Christian Outcasts.

Then we left them out there in the wilds as sheep among wolves—praising God that they had made a good beginning (a point we stressed in our advice to them before baptism, lest they should think that they had already attained), but wondering what would happen to them in the hour of stress and temptation. And what wolves there are! Superstition, habit, temptation to drink, evil spirits (which to them are very real). . . . It must be awfully hard, you know, when your child is dying of fever, and there is no doctor near, and your friends are all saying it is due to the spirits, and urging you to build a bamboo shrine in the river, or sacrifice a fowl. Especially when you know it has worked before! How do you maintain your faith in the Sahib's Jesus in those circumstances? There is no one to say, "Hear what comfortable words our Lord Jesus saith." There is nothing but the faith you had when the sahib or the preacher was here. And who is to know if you sacrifice your black hen as well as pray to Jesus? It is one thing to have faith in Christian England, with scores of doctors about and a minister at your beck and call, but what would it be like at Komolchori?—*The Missionary Herald*.

That Day.

The day CAREY landed in Calcutta was a memorable day in our World History. Far off, in wild, seething Paris, the mob of revolutionaries tore the Cross from the roof of the Queen of Cathedrals, Notre Dame de Paris, and smashed it in the street. In France, at any rate, it seemed as if Christianity were at an end. Meanwhile, in India, the peaceful messenger of Christ was landing, and the Cross was advancing to one of its greatest triumphs.—*The Missionary Herald*.

Experiences at the Sinhasht Festival.

Attracted by the singing, perhaps a dozen Marathas would come and sit outside our tent, and listen to one of our men for ten or fifteen

minutes. Next might come pilgrims from North India, and a Hindi-speaking student would tell the Gospel story in Hindi. Gospel portions, books, and tracts were available in ten different languages, and they were all in more or less demand. More often than not the work in the tent took the form of individual discussions. You might see in one corner a keen, intellectual-looking sadhu, a Sanskrit Gospel in his hand, conversing with one of our ordinands who was formerly an untouchable outcaste. Sadhus of all sorts came, and Arya Samajis; a few would stay for hours, and return on successive days.—*Church Missionary Outlook*.

The Bible in Korea.

During the twenty years of which we have a record, your colporteurs have sold more than a million and a half Scriptures. They have been instrumental in founding scores of churches, and all our established churches have been greatly encouraged by visits from them. It would not be an exaggeration to say that every Sunday some 20,000 persons in our field carry one of your Bibles to Church, and I know that in hundreds of homes they are in daily use. I remember visiting a poor family in the hills. They were so poor that the head of the home apologised for only providing potatoes and salt for dinner. Yet after dinner, when we sat around to hold a brief service before proceeding on our way, we found that each member of his family had a bible and a hymn book in hand. Too poor to have more than potatoes and salt for dinner, but not too poor to have a Bible and hymn book for each member of the family. (Extract from a letter by a missionary from Korea).—*The Bible in the World*.

Moslems in South Africa. The presence of forty-nine thousand Moslems in the Union of South Africa, twenty-five thousand of whom are concentrated in the Cape Province alone, with their number from various reasons steadily increasing, justifies the description of Cape Province in particular as "the southern outpost of Islam." This not only from the Christian point of view, for a Moslem writer from Cape Town voices a similar opinion when he declares that "the great struggle between Christianity and Islam will take place in Africa."

"Islam," he adds, "is already very strong in the north, fairly strong in the east, and fast developing in the west. It is the south where we are weakest."—*The Mission Field*.

The Women's Page.

By a "LINKS" HOME HELPER.

The work of the distribution of parcels to missionaries is shared by: Mrs. C. F. Hogg, 37 Bishops Road, Highgate, London, N.6; Mrs. H. CHAVE COX, Stanley Lodge, Hornsey Lane, Highgate, London, N.6. All parcels for distribution, and gifts for the work, should be addressed to Mrs. Hogg.

Women's Privilege.

WE hope that the change in the title of our page may be generally approved. As we thought of the word "women," certain "rights" which they possess, but which are overlooked by the feminists of our day, flashed into mind.

We read that when CHRIST was walking here, in His pathway of humiliation "certain women . . . ministered unto Him of their substance." There were services which only women could effectively render. "Their substance" will suggest many possibilities to resourceful minds. No longer is our Lord needing in person the ministration of skilful hands, prompted by grateful hearts, but "His own" are with us still, and as we seek to meet their needs we "minister unto Him."

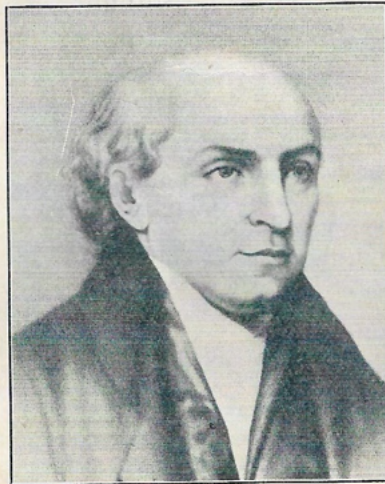
A little later the same group stood near the Cross, and are described as "the women that followed Him," and "the women which came with Him"—His followers and companions. Of one of them the record stands

that He "appeared first" to her, and entrusted to her one of the most glorious messages ever sent to men.

Yet a little later, after He had ascended to His Father's right hand, we see that the disciples "continued with one accord in prayer and supplication *with the women*," strengthened no doubt by their presence and mutual faith at the prayer meeting.

If such privileges belong to women, is it any wonder that a great missionary was able to write of two of his sisters: "Help these women, for they *laboured with me* in the Gospel?" In what way they helped he does not specify, leaving us to decide for ourselves how *we* can "labour" with those who are striving amid many difficulties, under tropical skies or in Arctic snows, to make the Gospel known.

"Women's rights," indeed, are these—to minister to the Lord, to be His faithful followers and friends, to shoulder our responsibility, to strengthen collective prayer, to show by all means in our power "fellowship in the Gospel." May we all rise to our privileges!



WM. CAREY, India.

Our Aims.

As *Links of Help* is starting on a new phase of life it may be well to put before readers the objective of this part of the magazine.

As far back as the 'nineties, there were those who endeavoured to serve foreign missionaries with needlework. In many instances, however, the knowledge of the requirements of life abroad was insufficient, so that misfits were sometimes sent.

About 1912, Mrs. D. W. COOPER, who had been in China and Malaya, and others who had served abroad, visited some Assemblies, and meetings were held to explain something of the needs and possibilities of supplying them, and so save more of the missionaries' time for Gospel work. Mrs. COOPER received and distributed gifts sent for this purpose till her Home-call in 1915. Since June, 1915, Mrs. HOGG has received gifts here in Highgate, and with the valued help of other workers, parcels have been going abroad ever since. In January, 1920,

The aims of the Highgate Band

were set out as below:

1. To give information how best to further the work of maintaining supplies of clothing, etc., for missionaries whose names appear in *Echoes* "List of Labourers."

2. To ensure that every British worker who is not self-supporting should be the recipient of some token of remembrance at least once a year from the Assemblies by which he or she was commended.

3. To see that the time and strength of the women missionaries is conserved as far as possible for Gospel work by gifts of ready-to-wear garments.

4. To invite every Assembly of Christians to express fellowship in this practical way, either by making and sending gifts direct, or by doing this in conjunction with others, as local circumstances may indicate.

5. To keep a record at Highgate that certain specified workers would (D.V.) receive direct a parcel or parcels during the year, and to attempt to send to those not known to be thus remembered.

6. To prepare "Welcome Home" parcels for those arriving for a rest, also "Cradle" parcels and special comforts as need arises.

In recalling these needs, which remain unchanged, we acknowledge gratefully the co-operation of many meetings and individuals who

have loyally worked to give them effect. In view of item 5, we would again plead for

information as to parcels

sent direct, so that overlapping may be avoided.

While the number of British workers on the *Echoes* list has greatly increased since 1920, it is now generally known that the cost of postal and Customs charges has increased by leaps and bounds. There are regions where difficulties are acute, and some to which it is quite impossible for even a registered letter containing 1lb. or so of garments to be sent, charges being so exorbitant. This fact is a clamant call for a definite and determined effort to make sure that gifts sent may be *gifts in reality* to the recipients. Several have, alas, been compelled to admit that they cannot receive parcels in future, in spite of the pleasure given and the useful help of the articles sent, because of the difficulty of meeting transport and customs charges made at their end. Inquiries are being made *re* the safest routes to use, etc., etc., and the result will be passed on in this "Page" in due course.



Pioneer No. 1.—A. N. GROVES.

It will be observed that one item of the Highgate work is to "give information." When inquiries are made a stamped envelope should be enclosed, *Links'* postage account being lightened thereby. A file of the British workers and their families is kept at Highgate, with any details available as to their measurements.

A list of suitable garments, etc., has also been compiled, and can be obtained on application for 1½d.

In view of the peculiar difficulties of the present moment, may we all ask, as a matter of individual concern, "Lord, what wilt Thou have me to do?"

L.C.

PIONEER MISSIONARIES.—I.

ANTHONY NORRIS GROVES, pioneer worker in Bagdad. Born in Hampshire, 1795, left lucrative dental practice in Exeter. Went to Bagdad, 1829, passed through a terrible plague in 1831, when 2000 died daily. Went to India, 1833. Made one of the first attempts to run Industrial Missions by employing natives on a tea and coffee plantation whilst preaching the Gospel. This, however, was not a financial success, yet it showed the real heart desire of this noble worker. Mr. Groves returned home, settled in Bristol, died in the home of GEORGE MULLER in 1853.

LINKS OF HELP—GENERAL NOTICES

PLAS MENAI

THE

M.S.C. HOLIDAY HOME

LLANFAIRFECHAN,

—N. WALES—

SPECIAL TERMS FROM
OCTOBER TO EASTER:

5/6 and 6/6 per day, with 2/6
extra if private bedroom
is required.

EVERY COMFORT.

Special attention to friends needing
a restful change.

The mother who reads one
of these stories to children
at night will charm them
to sleep



This book must not be thought
of as an ordinary Children's
book—it is UNIQUE.

OUR GOOD NIGHT BOOK

By LETTICE BELL

Author of "Tuck Me Up Stories," "Go to
Bed Stories," etc., etc.

17 Favourite Scripture Stories retold in
Simple and Charming Style for the "Child-
ren's Twilight Hour."

With Original Black and White Drawings
and Beautiful Frontispiece.

Crown Quarto Shape. Pictorial Boards.
2/6 net; 2/10 post free.

THE

CHILDREN'S MORNING MESSAGE

By AMY LE FEUVRE.

A Scripture Text for each day of the year,
with a delightfully simple Talk thereon.
Coloured illustrations. 2/6 net; 3/ post free.

PICKERING & INGLIS, Glasgow, London, and Edinburgh

NEW MISSIONARY BOOKS

Wm. Carey. God's Englishman
in India. By PERCY H. JONES. An
unique series of biographical sketches
which throw great light on the life and
labour of one of India's greatest
servants. 2/ net (2/4 post free).

**Adventures with the Bible in
Brazil.** By F. C. GLASS. A new
edition of this thrilling story of
pioneer work among South American
Indians. 1/6 net (1/10 post free).

Dan Crawford. The father of the
people. By JOHN HAWTHORN. A
brief and concise biography of a
notable worker for God in Africa.
1/ net (1/3 post free).

**Pioneering with the Bible in
Brazilian Jungles.** By F. C.
GLASS. A new and revised edition.
Profusely illustrated. 3/6 net (3/10
post free).

MISSIONARIES

are invited to apply for free information and help in regard to the booking
of their passages at lowest fare by any **Steamship Line**; also shipment
of their goods, purchase of outfits, equipment, stores, etc., to:

R. G. BONSOR & CO.
(successors to John F. Allen & Co.)
15 Mark Lane, London, E.C.3

Our experience extending over 40 years is at your disposal.

WHAT SAITH MY LORD

By LAURA A. BARTER SNOW

Author of "Twixt Altar and Plough."

243 Pages. Crown 8vo. Cloth. 2/ net (2/4 post free).
35 Practical and Pointed Bible Talks dealing with true
life problems.

PICKERING & INGLIS, Glasgow, London, Edinburgh.

THIS Conference is con-
vened especially for the
younger Christians. Meet-
ings are held both Morning
and Evening, leaving the
Afternoons free for walks
and other excursions.

Terms for the whole period,
Thursday Evening to Tuesday
Morning, 27/6

EASTER, 1933

M.S.C. Conference at FOLKESTONE

The following Speakers are expected:

Mr. E. S. Curzon	Mr. A. E. Green
Mr. J. M. Shaw	Mr. J. B. Watson

SPLENDID accommodation
has been secured at the
KENT COLLEGE for GIRLS

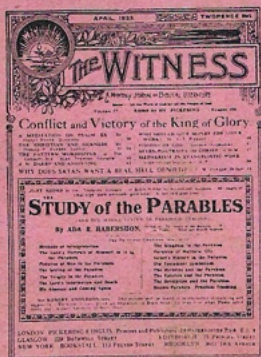
Accommodation being
limited, early application
should be made (enclosing
7/6 deposit) to Mr. A.
PULLENG, 4 Theobald Rd.,
Leyton, London, E.17, from
whom further particulars
may be obtained

VERY SPECIAL FOR 1933

FOR ALL CHRISTIAN WORKERS AND STUDENTS

A Feast of Fat Things for 1933

is provided in the Programme of *THE WITNESS*, the Unfettered Journal of Biblical Literature. The LEADING FEATURES are: (1) **Interesting Incidents**



concerning Old Brethren, not well known. (2) **Original Outlines** for Preachers and Teachers, from hundreds of Notes by J. C. M. DAWSON, Belfast. (3) **Studies in Great Themes**, by ROBT. LEE, of "Outlined Bible" fame. (4) **Hall-Marks of the Christian**, by JOHN BLOORE, U. S. A. (5) **Messages by Mighty Men of God** of Old. Arresting words. (6) **Scripture**

ture "Sevens" and "Threes." (7) **Original Papers** by Known Men of To-day and New Writers. Questions, Correspondence, Intelligence, Serve One Another, etc., etc.

63rd Year. 30,000 Readers. 32 Packed Pages for 2d. (2/6 per year post free; 3 or more for 2/ each, in 1 parcel.)

IF YOU MISS "THE WITNESS" you miss the Ablest Writers in Assemblies and Gifts to the Church—past and present.

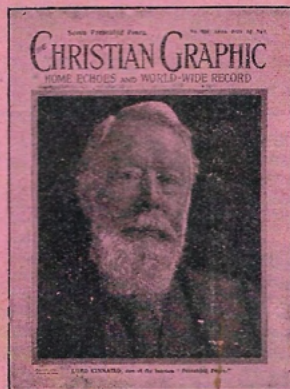
Order to-day.

Across the Seas, the only Missionary Paper for Children dealing with workers in Assemblies. Interesting incidents. Children of many lands. plenty of pictures. Monthly, 1/6d. (1 copy 1/; 2, 1/6; 3, 3/6; 6 or more at 1/ per copy, post free for year).

Specimen Copies of any above posted free on receipt of card.

The Ideal Home Magazine

with something for **Every Member of the Family**, is the *CHRISTIAN GRAPHIC*. The New Volume contains quite a new line: **12 Curious Characters**, men who were quaint and eccentric, yet did good work for God, by JAMES STEPHEN, Editor of *Links*. Also **12 Wonders of the World**: things, scenes and novelties from all parts; **12 Women's Own Papers**, on various kinds of meetings, by PRISCILLA; **Remarkable Records** of work in many Lands; **Fine Art Pictures**; **Anything Unique**; **Unusual Meetings**; **New Music Pieces**, **Coming Events** of importance, **Remarkable Days** of each month, **"Who's Who"** from everywhere, **New Pages and Pictures for Our Darlings**, **Bible Cross Words** for All, **Guesses** for Young and Old, **Graphic Sales and Wants** which have benefited many, and everything both **New and Old** likely to be of interest and profit to our readers.



20 Pages Packed Matter Profusely Illustrated. 2d. Monthly, 2d. (2/6 per year post free).

"The Lily" 2d. Pure Stories for the People. A Complete New Story issued every month. Excellent for introducing the Gospel into homes. 1 copy, 2/6; 2 copies, 5/; 3 copies or more, 2/ each post free.

See that you are Well Supplied for 1933

CALENDARS

Daily Meditation. With Daily Text and Meditation. A Pastoral Scene. Cattle in Foreground. Colours and gold, on board 7×11 ins. 1/6 net (1/10 post free).

Golden Grain. With Daily Text and Quotation. "The Waggon Boy." 7×11 ins. 1/3 net (1/6 p.f.).

Golden Text. With Text for Morning and Evening. Study of Garden and Lake. Gilt edged board. Size, 7×11 ins. 1/3 net (1/6 post free).

Daily Manna. With Daily Texts. Fishing Scene. Size, 7×10 ins. 1/ net (1/3 post free).

Grace and Truth. With Daily Texts. A Dutch Cottage, in full colours and gold. Size, 7×10 ins. 1/ net (1/3 post free).

ALMANACS for Localising

The Bible Almanac. Neat Card. 10×12½ ins. Centre picture, "Sabbath Evening." An Art Gallery Masterpiece. Monthly tear-off pad. 2d. net. Localised: 100, 25/ post paid.

Our Home Almanac. Sheet Almanac. Size, 17½×22½ ins. Centrepiece, "Thirsty, and ye gave Me to Drink." 1d.; 1/3 per doz. post free. Localised 50, 11/6; 100, 17/6 post paid.

Golden Grain Almanac. With Golden Text for each day. Choice Verses. New Year Messages. POCKET SIZE, Art Paper Cover, 2d.; Pluviusin, 6d. (7d. post free). LARGE TYPE ALMANAC, Crown 8vo, Art Cover, 3d. (4d. post free); Cloth Boards, 1/ (1/2 post free). Full List Free.

PICKERING & INGLIS

14 PATERNOSTER ROW
LONDON, E.C.4

229 BOTHWELL STREET
GLASGOW, C.2

29 GEORGE IV BRIDGE
EDINBURGH