

The Monthly Prayer and Praise Meeting is held in the Home at 3 p.m. every first Thursday in the month. You are welcome.

# CHILDREN'S HOME LINKS



The Quarterly Paper of THE HOME FOR DESTITUTE AND MOTHERLESS CHILDREN,  
Crescent Road, South Woodford. Founded 1899.

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AUGUST, 1913.

PRICE ONE PENNY.

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Mr. J. HARRISON, 6, Middleton Villas, Chelmsford Road, South Woodford.

*Musical Instructor :*

Mr. W. G. FISHER, 5, John Terrace, Maybank Road, South Woodford.

## OBJECTS OF THE WORK.

1. To receive destitute and motherless children.
2. To be the means in God's hands of bringing these children to know the Lord Jesus Christ as their personal Saviour.
3. Of proving that God is able to answer prayer by appealing to Him alone for funds.

All cheques, money and postal orders should be made payable to H. W. WHITE, and crossed London, City and Midland Bank, Limited.



Working Parties inaugurated by friends to make garments for our children:—

SEVEN KINGS' SEWING MEETING:

Secretary—Mrs. HUTCHINGS, 100, Felbrigge Road, Seven Kings.

ANSTEY SEWING MEETING:

Secretary—Miss CATON, Anstey, Herts.

HIGHBURY VALE SEWING MEETING:

Secretary—Miss E. SANDERS, 45, Elwood Street, Highbury.

PUCKERIDGE SEWING MEETING:

Secretary—Miss C. H. WOOD, Pleasant Cottage, Puckeridge, Herts.

MUSWELL HILL SEWING MEETING:

Secretary—Mrs. HALES, Haslemere, Wetherill Road, New Southgate.

BOOT CLUB:

Secretary—Mrs. SUCKLING, 2, Albert Villas, Peel Road, Woodford.

## EDITORIAL NOTES.

There have been many interesting events take place during the quarter which has just closed, the most interesting of all being the Annual Gatherings which were held on Thursday, 22nd May last, when we had the pleasure of shaking by the hand so many old friends and also the joy of welcoming many who came for the first time. The speakers were endued with power from on High and we shall not easily forget the encouraging words and the happy testimonies which were given by God's children, but in thanking them we would at once give God the glory and render praise to "The Living God who giveth us all things richly to enjoy" for "There is no God like Thee in Heaven above, or on earth beneath. Who keepest covenant and mercy with Thy servants that walk before Thee with all their heart." Our dear friend, Mrs. Florence L. Barclay, spoke at both meetings again this year and at the close of the afternoon meeting presented each child and worker with a framed picture. This was greatly appreciated by all and at Mrs. Barclay's request each child has the picture hanging over their bed. The afternoon addresses only will be found in this issue. We were disappointed at not having Madame Annie Ryall with us, but she was prevented through illness; her place was ably taken by Miss Suckling, of Whitstable, and Miss A. G. Wickham, of Leytonstone. The Revs. G. A. Hamson, W. P. Hicks, John Lewis, M.A., and F. G. Lintern were also unable to be with us this year.

On June 25th we joined the Sunday Schools in the neighbourhood in our annual outing to Clacton-on-Sea. The weather was most propitious barring a shower in the early part of the day and thanks to our School Secretary and to the churches and friends who sent the wherewithal, the children had a right jolly time and greatly appreciated this long looked for pleasure.

We received during the past quarter many gifts in kind and £167 6s. 8d. in cash. During the same quarter last year we received £269 3s. 5d. "Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee."

We have been greatly encouraged by the tokens which have come in for "Home Cot."

The Lord has graciously opened the way for the Misses Hutchin to spend a separate fortnight in Leigh and Mrs. White and I had a short stay in Westcliff with friends. In this we realise that "His compassions fail not, they are new every morning. Great is Thy faithfulness."

I have had the pleasure of conducting or speaking at meetings in Woodford, Hoxton, Leytonstone, Stoke Newington, Southwark, Stratford, Abridge, Whitechapel, Walthamstow, Walham Green, Spruce Hill, Paddington, Surrey Square, Walworth, Woking, Brighton, Bristol, Southsea, Bermondsey, Chiswick, also in Hyde Park, Epsom Race Course, etc. Many of these meetings have been under the auspices of the Open Air Mission, London, of which I am a member. God has been graciously pleased to bless the message in the salvation of many souls.



## DIARY.

MAY.

From Southampton £1 with "Enclosed please find a little help towards your Home. I was very interested in reading the "Links." I first heard of your good work through my grandfather and hope that you will have much help this quarter." Woodford 6s 6d being contents of the box which our friend holds on behalf of the work. Some second hand toys also from Woodford.

2nd. Woodford contents of box 3s 9½d this came at a time of great need and was an earnest of what our gracious God was going to do before the day closed. From London £10 with "I hasten to send cheque £10, the Lord increase you more and more." This came as wonderful deliverance and reminded us of the Word which says "Like as a Father pitieth His children so the Lord pitieth them that fear Him."

3rd. Muswell Hill, parcel of second hand clothes and boots, Woodford 4s, Leyton £5 8s 9d being the amount of an offering taken at a ladies' Bible Class, this came as a pleasant surprise and confirms the Word which says "It shall be well with them that fear God."

5th. Limehouse 5s, Leyton 12s, Woodford 13 new laid eggs and an offer of dripping at half price, this to us was also a cheering token as we require and use a good deal of dripping.

6th. Highams Park £2, for "Home Cot" 8s, from Woodford 4s 4d.

7th. Goudhurst box of Christmas cards etc.

8th. Woodford, 2 lemon soles.

10th. East Ham 12s, Limehouse 5s, Bembridge £1 specially sent for new bedsteads, Woodford 3s.

12th. Camden Town £1, Kilburn £1.

14th. Wandsworth £1.

17th. Hampstead 15s, Barking 15, Woodford 3s.

19th. Limhouse 5s, Hornchurch contents of box 5s, Handed to me in London £1.

21st. Streatham contents of box 7s 6d,

22nd. Alresford 15s, Balham 10s, New Barnet 5s with "I am sorry I shall not be at the Annual Meeting so am sending a small donation praying that it may be a time of great blessing to all and of encouragement to workers and those interested in the good work of helping the children, with best wishes and kind regards" From one of our old girls 6s. Brought by one of our speakers from another in Puckeridge 10s for "Home Cot." Handed

to me after our afternoon meeting a cheque for £5, Littlehampton £1. From one of our old girls, contents of box, 1s 4½d, from a London nurse, contents of box 1s 8d, Woodford half yearly subscription £1 4s 0d. Clapton contents of boxes 3s 3d 2s 6½d. Handed to me at close of evening meeting cheque five guineas for "Home Cot," Amount put in boxes at the entrance of tent £18 15s 8d. To-day was the occasion of our thirteenth Annual Gatherings (speeches you will find on another page) and a most helpful time was spent. The presence and power of God was manifest and quite a number of friends have spoken of blessing received. £34 is the total amount which has been received to-day for which we heartily praise Him. Muswell Hill 7 shirts, 1 petticoat, 1 counterpane with "This counterpane was made by an old lady 86 years old and who has much sympathy with your work for the Master having had one of her boys brought up in Spurgeon's Orphanage and while there he was led to give his heart to the Lord. I am glad to say the mothers are taking more interest in the shirt-making since your last visit to the mission." These friends have a working party on behalf of our work and have sent us quite a number of shirts for the boys during the past few years which we greatly appreciate. Plaistow parcel of second hand clothes, Seven Kings parcel of second hand clothes, Woodford two pairs of stockings, 1 large box of sweets.

23rd. For 'Home Cot' £1, In Home Box £1.

24th. £2 from Highams Park with "I must take this opportunity to say how very much we all enjoyed the meeting last night, every speaker was tip top, it was an inspiration. In these days it is refreshing and encouraging to hear such splendid testimonies and one's faith in God is considerably strengthened as a result. May God go on to prosper His work at the Homes. God bless you and yours."

26th. From Woodford a number of books. From Tooting £1 4s. Limehouse 5s.

27th. Woodford 11 pots of marmalade, very acceptable and much appreciated by the children. Woodford Green parcel of clothes. Walthamstow parcel of clothes.

29th. Newport £3 14s 0d.

30th. Brentwood 5s, for "Home Cot" £1. From Woodford 6½lbs of mutton arrived whilst we were praying for our dinner and just came in good time. 30th. From Woodford 1 rabbit hutch and from another friend two live pigeons.

31st. Woodford 16s 8d and 6s, 6½lbs



sausages, for which we render to Him our grateful praise.

### JUNE.

2nd. 10s collected by a friend specially for new beds, Limehouse 5s, Chester 2s 6d, Woodford 6s 7½d which was given by a friend who purchasdd paint to this amount and kindly painted some of the inside woodwork of the Home gratis.

3rd. Wanstead 5s, Camden Town 10s, Blackfriars 4s, Brighton £5, Woodford parcel of clothes.

5th. Westcliff 10s for "Home Cot", Chelsea 12s.

6th. Woodford 13 new laid eggs.

7th. Plaistow 12s, Woodford 12½ lbs meat.

9th. Limehouse 5s, Walton 6s, Barking 10s, Muswell Hill 14s, From one of our old girls 6s, for "Home Cot" £1 10s.

10th. Woodford two hats, 1 petticoat, Puckeridge 12 celluloid collars, 6 new hats, 19 yards of dress material. This came at a time when we needed collars and cloth badly and we praise God for putting it into the heart of His child to supply this our need.

11th. Woodford 3lbs mutton, Limehouse 5s, Plaistow 8s.

12th. Woodford parcel of clothes.

13th. Leyton 12s, Woodford 2s, 4 lemon soles, Wandsworth £1, Barking 10s, Camden Town 10s.

15th. Woodford bundle of rhubarb, 4 lbs of Sausages, 3 lbs suet.

16th. For "Home Cot" £1.

17th. Plaistow parcel of clothes, Hampstead 15s, from Wanstead C.C. £3 10s 6d, for Annual Excursion to Clacton-on-Sea, Woodford 10s for same, Handed to me in the train 5s, From Deal 3s, for orphans, 3s 6d, for "Home Cot" with Thank God the brook has not dried up yet and the river still flows from under the Sanctuary and it is for us,—ankle deep—knee deep and then to the waist and then to swim in, Ezek 47, 1—5. The river of God's love it never dries up, look at its source in the Sanctuary, and the apostle in Romans ii., dwelling a little in the wondrous Grace, bursts out, O the depth of the riches both of the wisdom and knowledge of God, how unsearchable are His judgments and His ways past finding out. My Lord and Saviour has told me to open the box and send the little mite on to you just for to day. He is still thinking and caring for you and yours just as He did to Elijah at the brook or that poor woman of Sarepta giving her that blessed meal to sustain her during the famine, I often think of you, dear brother, when

together at the Throne of Grace and still one in spirit and members of that one body which the loaf on the table represents when you and I gather round our blessed Lord. The sweetest among ten thousand and altogether lovely one. This is my (and our) Beloved when He comes into His garden to gather His myrrh and spices and He eats with us His honey and the honeycomb and He says Drink abundantly O Beloved, its only a little moment and I am coming back to take you to myself that where I am there ye may be also. My God shall supply all your need through His boundless riches by Christ Jesus in glory. What resources we have in Him unfailing, eternal and ever at our disposal for us to draw upon. May the Lord abundantly bless you and yours, giving you many souls for your hire, and that you may go on increasing in the knowledge of God, praying always for you, and don't forget me that I may have souls, too, in ministry. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

20th. Woodford 12 eggs, piece of mutton. Ilford £1 8s, Limehouse 5s, Ilford 5s, Woodford 10s.

22nd. Wanstead 5 pinafores, 3 pairs stays, 2 petticoats, 1 chemise, 1 scarf, with "Will you kindly accept the enclosed garments for the needy ones in the Home. Am sorry not to send more, but I am now getting so feeble and can't see."

23rd. Tooting £1 4s, Walthamstow £2, 19s 4½d, Maida Vale 10s, Woodford C.C. for excursion £3 2s 1d, Woodford excursion £1.

25th. Wanstead £2, with "We have much pleasure in enclosing £2 towards the work. We trust everything is going well and that the children will have a good time tomorrow at the seaside. With best wishes and kindest regards to you and all the workers." Our Annual Excursion took place to-day to Clacton on Sea joining with the other schools. We started this year for the first time I think without having received enough money to cover the out of pocket expenses. When we arrived at Clacton God touched the heart without any suggestions from us of a friend to give us 10s, and another friend gave 2s 6d and I received by post from a neighbouring church a further 2s 6d, these amounts considerably helped us and our expenses were thus met with the exception of a few shillings.

26th. Woodford 4 lemon soles.



27th. Woodford Green 1 office desk, 1 top desk, 1 box of pigeon holes, 1 stationery cabinet, 1 small desk, a large iron bedstead with brass fittings and box spring to fit, 1 single bed, two overlays, 1 looking glass, parcel of second hand cloths, 1 mat, with "I have a few things I should like to clear out and my daughter thinks you would be pleased to have them. Of course they are not all of them good but have been worn but not too bad to offer you.".....We were glad to receive this gift which came at a time when we were in great need of several of the things sent. Woodford large box of cut bread and butter.

29th. Limehouse 5s, Woodford 3s.

30th Brentwood 5s, Woodford 2lbs gooseberries, 1 bundle rhubarb, Muswell Hill parcel of clothes.

JULY.

1st. Southend 11s, Brighton 2s 6d, Camden Town 10s, Woodford 1s 3d.

2nd. From Walthamstow a P.c saying "Please note I am sending to you to day per Carter Paterson (carriage paid) swing seat and ropes for the use of the children with all good wishes".....This arrived and is now in good use much to the delight of the children.

3rd. Manor Park 12 pairs of boys' stockings

5th. Barking 10s, Plaistow, £1, Chelsea 8s, Woodford 3s, Limehouse 5s, Littlehampton 3s, Kilburn £1, Newport, £1 4s, 10s, 10s, 40s, £1, £2. We were needing funds to day and our gracious Lord as you will see sent in from thirteen different people £9 3s.

9th. Finsbury Park 9 suits with "I am sending a parcel to you which I hope you will get safely.....We are always thinking of you and your work although we do not see you often." Walthamstow dripping (most acceptable), Woodford 2lb jam, 1 bundle rhubarb, Tunbridge Wells £2 10s, Walthamstow £2 10s with "Herewith please find our annual donation, I am sorry we are a little late in sending same. You will be delighted to know that at the half year we are once more able to meet all our liabilities now amounting to £22 10s. per annum." We were delighted to receive this again at a time of real need and rejoice with this Sunday School that God has again supplied their need and ours. For "Home Cot" 10s, from Bristol £1 and £1 5s.

11th. Woolaston 1s 6d, with "I enclose postal order which sum came my way unexpectedly yesterday so it comes in handy to send on as another mite." This is from one of my spiritual sons now a signalman in the

G.W.R.

12th. Camden Town 10s, Limehouse 5s.

15th. Lady called and left 4s 3<sup>3</sup>/<sub>4</sub>d contents of box which just made up an amount we were needing.

16th. "Home Cot" £2. Woodford parcel of clothes, Lady called and left anonymously in an envelope 5s (Hallelujah)

17th. Hampstead 12s, for "Home Cot" £1 5s.

18th. Woodford 2lbs cod.

19th. Woodford 3 qrts gooseberries, Ilford 14s, Tooting £1 4s 0d, Limehouse 5s.

21st. A friend called and left his annual subscription 1 guinea, contents of box from Walthamstow 3s 5<sup>3</sup>/<sub>4</sub>d.

22nd. 10 new laid eggs,

24th. Woodford parcel of second hand clothes, Isle of Wight £3 14s 0d, Woodford Legacy of the late Mrs. F———£8. This came as a great blessing and quite unexpectedly.

26th. Woodford 6s 6d and 2s 6d, Camden Town 10s Barking 7s 6d, Limehouse 5s.

28th. Chelsea 8s, Southsea 5s with "I am much interested in the quarterly paper of your Home. May I ask you to accept the enclosed P.O. for your work for 'Home Cot' I am sorry the amount is so small. I am sure you will unite with me in praising the Lord that one of my boys age 9 has decided for Christ as a result of attending your meetings last Thursday and Friday. He told me that he had never heard the way of Salvation put so clearly and that he felt that he saw everything in quite a different light."

29th. Colchester 17 bonnets with "Will these be of any use to your children in the Homes? If not perhaps you could have them sold for the same benefit." From one of our old girls 12s, from Anstey £1 0s 6d with "I trust it is well with thee and thine. We often think of you and rejoice to believe He is still faithful that hath promised. Thanks for Links, glad to know you have a home of your own where you can come apart to talk with your Father in secret as well as being much nicer for your family. I would like to have a chair or something in it and enclose this small amount for 'Home Cot.'" Woodford piece of mutton.

31st. Muswell Hill Working Party 6 shirts, from one of our old girls 1 counterpane, Walthamstow parcel of clothes, Leyton 12s, Brentwood 5s, for "Home Cot" £4, from London £3 10s, from Sevenoaks £5, with "I send you £5 towards the case. I am interested in and hope they may make you a good return for all you do for them by being good men," Sale of clothes £1.



# THIRTEENTH ANNIVERSARY,

May 22nd, 1913.

## *Full Report of Afternoon Meeting.*

The Thirteenth Annual Gatherings of the Home were held in the grounds, on Thursday, May 22nd, 1913, a large marquee having been erected to accommodate the friends. The occasion was favoured with glorious summer weather and a most encouraging time was spent.

The Rev. C. L. Thornton-Duesbery, M.A., vicar of Leyton, made an excellent chairman at the afternoon meeting, and under his guidance, the proceedings went with a good swing and the programme of times was promptly adhered to. Prayer was offered by the Rev. Robert Spurgeon, who, we were sorry to note, had to leave early, though it was a benediction to have his presence with us at the beginning of our meeting.

### THE CHAIRMAN AND THE CHILDREN.

The chairman, in the course of an earnest address, said the rights of children were a special feature of the age in which we live. Those rights were emphasised, of course, by the incarnation of our Lord Jesus Christ, and also by His words and example, but it was not until men like the great Lord Shaftesbury and women like Mrs. Elizabeth Barrett Browning awoke the conscience of the nation, that children's rights were put in a proper place and remembered. As Mrs. Browning herself sang,

... children's souls, which God is  
calling sunward,  
Spin on blindly in the dark.

Were there time, he could tell them of some of the cruelties and some of the sufferings of little children in the days before Lord Shaftesbury and Mrs. Browning lived, but there was no need to do that. Thank God, they lived in brighter times for the children, and already there were signs, real Christian signs, that still brighter times were at hand. He was very pleased to be there that afternoon. For a long time he had always been chairman at Annie Macpherson's Home on their anniversary day. The previous day, he had the joy of spending five hours and giving two addresses in Dr. Barnardo's wonderful village at Barkingside, and he had

been interested in Miss Stear's cottage homes at Walthamstow ever since he was a curate in S. George's-in-the-East. He could honestly say, because a number of people in Leyton, and because Mrs. Barclay who was associated with Leyton, were interested in that Home, that he was specially glad to be there that afternoon. He did not know whether it had ever occurred to them that the only human example our Lord Jesus Christ asked us to follow was a little child. Jesus Christ took a little child and set him in the midst. There were good men in Jesus Christ's day. There were good men among the band who followed Him. We did not know that He ever took St. John and said, Become like him. But he did take that little boy and say, Become like him. Therefore it was good for them to have the children in their midst, with their bright faces, to sing simple little children's hymns. It always brought them nearer heaven, for they were near heaven in their infancy and the more they copied the children in their simple trustfulness, the more like the blessed Master they would be. They were there to take a prayerful interest in that Home, and that ought to be a privilege to any Christian. They could do harm to a child. They could tie a millstone around his neck, but none of them wanted to do that. Rather they wanted to put a lifebuoy round the child's neck. He trusted they would have a deepened interest after that afternoon's gathering and would do their very best to help on that good work by prayer and money and everything else that was required. He trusted that the objects of the work, as printed on the programmes, would appeal to every one of them there. "To receive destitute and motherless children." He could feel tears running down his cheeks, the day before, as he inspected the beautiful homes of Dr. Barnardo, and saw the "mother" of 15 to 20 children. It touched his innermost being. There they had a most beautiful home, but the children were motherless. A great many of them owed a great deal to their mothers. He did, to his mother, and he hoped they would think of the dear children in this Home, children



who had no mothers though all that could humanly be done, was done to take the place of the mothers. "To be the means, in God's hands, of bringing these children to know the Lord Jesus Christ as their personal Saviour." He was thankful for that and he knew that object of this institution was always to the front with everybody connected with it. It was certain, when they had an object like that, that the children's highest natures would be looked after. They remembered when the Lord Jesus commanded St. Peter to "Feed My lambs," He said, "Lovest thou Me?" and it was only when St. Peter replied, "Yea, Lord, Thou knowest," that He gave the command, "Feed my lambs." It made all the difference in the world whether they could say, "Yea, Lord, Thou knowest," and it was when they could say that really from the bottom of their heart, that the Lord Jesus said to them, "Feed My lambs." He thought those in charge of that Home could say, "Yea, Thou knowest."

Lord, it is my chief complaint,  
That my love is weak and faint  
Yet I love Thee and adore,  
O for grace to love Thee more!

If they could all say that, they were just the people to feed the lambs, and if they could say that they would love the Lord Jesus Christ more and more, they would be able to feed His lambs more and more. The third object, "To prove that God is able to answer prayer, by appealing to Him alone for funds," was a venture of faith, but he thought they might dare it. The Lord would honour faith like that. He had not looked into the balance sheets, but he had no doubt all debts were paid, for God would take care of His work. That was a venture of faith, and they were proving God, and he believed that God would continue to shower His blessing down on that institution, not only because they appealed to Him for funds and not only because the management of that institution put all upon Him, but because, out of simple prayer and confidence, they asked Him to supply, out of His fulness, all their needs.

#### WORDS FROM "MOTHER."

Miss R. A. Hutchin, who is affectionately known as "mother," spoke a few simple, touching words on the twenty-first verse of the 2nd chapter of Joel, "Fear not, be glad and rejoice, for the Lord will do great things." They called that an anniversary meeting or gathering, but she thought they should rather call it "Thanksgiving Day"—and perhaps

they did. They had come to thank God—one and all who knew the work—of the great things He had done for each one of them, each one of the workers and of the children, since they last met there. She stood there and represented "mother," and she thanked them all for what they had done to help her to fulfil that particular office. She did heartily thank them for all they had done during the past year and for all they had enabled her to do. The love of Christ constrained them, and they did need more of that love. So she asked them not only to supply the materials of life. There were other things: all the tact and wisdom which mothers knew. Since they first started—Mr. White and she—the boys and girls were older, and she could assure them, many of them needed much care still. Though they were not all now with them, some of them had come "home" to celebrate that anniversary, and others would have come if they could. They believed that God had done great things for them, that He had called them to that work and that He would supply all their temporal needs. And so, they asked them, when they were thinking of their own children, to think of those and such as those. As the chairman had told them, they were all in sympathy with one another in the children's work. They should never tell a child that if it was a naughty boy or a naughty girl, they would send it to a home. That was one of cruellest things they could do. They trusted that was a home of love. They tried to make it so. God bless them all, for all they had done!

#### MR. GOODMAN'S MESSAGE.

Mr. George Goodman, of the Children's Special Service Mission, an old and true friend of the Home, gave one of his characteristic, bright, thoughtful addresses. He understood they were there, he said, really for three purposes. The first was to give Glory to God, because they realised that the good hand of God had been at work during the past year. He had just looked a little into the balance sheet and he was going to say that it was God-like, and he meant by that that it was a full supply of all their needs. God had been faithful to those who put their trust in Him. That institution was founded on the same principles as that founded by the late Mr. George Muller, which was founded to show that God was still the living God. What a strange thing to have to assert! Yet, in this day, there was a need to show that God was the God of Elijah, the God



who answered prayer, and the friends there had founded that Home to show that God was with the faithful covenant-keeping God. The second reason why they were there was to hear and say more about the little ones. And the third reason—and this was the most important one—was to recognise their responsibility, individually and collectively, in connection with that work. Children were tripartite—that is, they were made up of three parts. The Bible described them as spirit, soul and body, and in a Home like that, provision had to be made for all three. They all recognised how difficult were the care and training of children—especially when they regarded this fact, that after they had looked after the body, after they had fed and clothed them, they had not finished. He supposed the friends there did care for the bodies of the children—they could see that from the happy faces and round cheeks. He pinched their cheeks sometimes, and they didn't mind. He could testify that the bodies were well looked after. He loved children with all his heart. He thought children, as Kingsley wrote, were "more fresh than all the birds and flowers." He thought them to be a combination of both and something more besides. He loved children and he loved to see their bodies healthy, fresh and happy. He thanked God that the children there were being so well looked after. They blessed Him, for seeing the children so healthy and so well. But besides the body, there was the soul. Scripture distinguished between the soul and the spirit. He understood that Scripture, in speaking of the soul, meant what we called the mind, the identity, the person who was represented by mind and will—the ego, someone had called it. He thought it was Dr. Arnold who said that his great care in training the boys who were under his charge was that they should be noble thinkers. After all, thinking was the greatest curse or the greatest blessing of our lives. "What you think, that you will become." If they thought clean things, then they would become clean men and women. If they thought unclean things, they would become unclean. They wanted the children to be trained as to their soul, as to their mind, to healthy and good thinking. They wanted the children to be active and healthy in mind. He liked children to be asking questions—like the little boy who saw an elephant for the first time, and asked his mother what it was. When she told him it was an elephant, he asked, "Why?" Children needed to have their

minds trained. He hoped those who had good healthy books to spare would remember that Home and send them along. There ought to be a good library in connection with that Home, and no doubt there was. The training of the children involved the training of the mind, the development of the soul. "As a man thinketh in his heart; so is he." But the great and foremost aim had to do with the spirit—what God spoke of as the spirit when He said, "The spirit shall return to God, who made it." Now, children, as regards the spirit, were born dead—they were out of touch with the living God, dead while they lived, dead in the sense in which the Prodigal Son was dead, when his father said, "This, my son, was dead and is alive again." God did not count that life at all, which was existence. He did not count that life at all, which was life of the body and of the mind. But He counted that life which was commune with Himself. So He said, in the 17th chapter of John, "This is life eternal, that they may know Thee." God Himself gave life to the spirit, recreated us in Christ Jesus, in order that we might enjoy the knowledge of God. Therefore, the first duty in training the life of the child was to see that the child was brought to life. There must be life before there was living. The deep and earnest desire of the people who had that Home, was, he knew, to bring the children to a personal knowledge of the living Son of God, to what Paul described as "the excellency of knowledge in Christ Jesus our Lord." That was the deep desire of the friends there because, though it was important that children should become good citizens—and they read a good deal in the newspapers about boys and girls becoming good citizens—they wanted them to be citizens of a better City, of which Christ Jesus our Lord was King. A gentleman had told the speaker of his conversion—how he was waiting for a bus in Princes Street, Edinburgh, when a man, a stranger, came up to him and said, "Sir, if you knew Jesus, you'd love Him." The man went away without saying anything more, but the words stuck to the speaker's friend. He sought and found the Saviour, and he proved the truth of the fact. Coming to know the Saviour, he loved Him, "We needs must love the Highest when we see it"—or "when we know Him," perhaps was better. There was only one way of holiness and that was by intimate knowledge of the Blessed Son of God. All things that pertained to a godly, holy life, were alone found in the knowledge of Christ Jesus, in intimate acquaintance



with the blessed son of God. Touching on the responsibilities of those outside the work, the speaker said there were some things to which he gave copper; there were others to which he gave silver; but when it came to the widows and orphans, he felt that nothing less than gold would do. The widows and orphans were God's especial care. There was a beautiful little book, written by the lady who would address them presently, called "The Wheels of Time." In that book was told the story of a poor child who longed for a white rose, but the longing was never satisfied till the child died, and the little body was surrounded by white roses. They were not to leave the white roses till the little bodies were cold and dead; they must see that the little outstretched hands received the white rose now.

MRS. BARCLAY AND

"TOGETHERNESS."

Mrs. Florence L. Barclay, the gifted authoress, who is always a ready friend of the Home, spoke with that quiet, magnetic power, which always characterises her oratory. Just before her speech, a slight change was made in the programme, the hymn "Only an armour-bearer" being sung then, instead of after her speech, as arranged. That change formed the key of the first part of Mrs. Barclay's address. It was always, she said, a great test of the spirit of a meeting, and of the power and presence of the Spirit of God in a meeting, if some unexpected word went home with power to the soul of a speaker just before being called upon to deliver a prepared address. Because, as a rule, the mind of the speaker was apt to be occupied by the thoughts so soon to be delivered, and if the spirit of God drove home some other thought with power, they knew it was of Him. Now, last year, in that tent, before she began to speak, she received a most beautiful thought from their dear friend, whom they missed that afternoon, Madame Annie Ryall. That afternoon, she received it from the hymn, which was sung unexpectedly out of its place in the programme. "Surely my Captain may depend on me." Oh, what a message to the heart of anyone who was called upon to speak from the Word of God, "Surely my Captain may depend on me." She wanted them to remember the reverse of that, "Surely I must stand up and depend on my Captain." Then they would not fail. It was always her privilege, she said, at that meeting, to give an address founded on the Word of God, and she did

not hesitate to do so because she believed that to be the foundation of that Home—the Word of God. There was no foundation like it. No man-made ideas, no imaginary conceptions—but take the little children straight to the Word of God, take their feet straight to that firm foundation, and start them on the holy way. They were supporting that Home without any hesitation, because their friends put the Word of God, in its simple teaching, its complete acceptance, before the minds of the children in the Home. She made, therefore, no apology for at once giving out a text. From the second Epistle to the Corinthians, the sixth chapter and the first seven words of the first verse, "We therefore are workers together with Him." Seven words, the perfect number. Now, they would remember it was a great thing in Christian work to remember to say "we." In fact, it was a great thing in all the concerns of life to remember to say "we." She was sorry for the person who always said, "I—I—I," and all the glory or half of it, was shorn from success in life's battle, unless you could say, "We did it," and clasp another friend's hand in the joy of victory. Had she ever told them the story of the village organist who, at a supper given to the choir, was called upon to reply to a vote of thanks? He was very fond of referring to "the beautiful music which I play on my organ." As he was going on in this strain, the organ blower, who happened to be sitting nearby, touched the organist's sleeve and said, "Say, we." But the organist said, "Nonsense, my man. You have got nothing to do with it. It is I." On the next Sunday, when the organist had got the little signal from the vestry that it was time to begin, and the procession of the choir was just about to come into the church, he pulled out the stops and put down his hands for the opening chords, but not a sound came from the organ. And after tapping at the organ and saying "Blow," he went round to where the organ blower should have been working the handle, but found him sitting with his arms folded. "Say, we," said the organ blower. Very often it was the unseen man at the back who did a great deal of the work and the man who stood in the front must not be ashamed to say "we." And there was great comfort in that word, "we." There was omnipotent power in the word, "Him." And when "we" were linked to "Him," our Lord in Glory, by "together," all things were possible indeed. Think of the little child who was sitting alone in the



schoolroom, with its slate on its knee, puzzling over a difficult problem in arithmetic, which it could not understand, and it could not get the sum right. By and bye, it rubbed out its attempt with a convenient tear that had fallen on the slate. Ah! we often had to rub out our mistakes with our own tears. Presently, the door gently opened, and the teacher came in, and seeing the little tear-stained face and the smeary slate, she sat by the child and, "Come, little one and let's see if *we* can understand it." Oh, the comfort of that word "*we*." Think of the inspiration of "*we*." Think of the soldier, who in the charge found himself side by side with the captain, who said, "Come on man, *we* shall win." It was easy to charge in the face of fire when the captain said, "*we*." Think what it meant to the disciples, confronted with a hungry multitude, when the Master said, "Where shall *we* buy bread that these may eat?" Now, she wanted to give a short Bible study on that point. Had they noticed how very rarely the Lord Jesus Christ was able to say "*we*" while He was on earth—to link the life of humanity with His own life? She had been through the four gospels and could only find five times when he was able to link the disciples to Himself in that one little word "*we*." The very nature of His deity, though clothed in humanity, obliged that sacred figure to stand alone. His perfect holiness made it impossible that He should be able to say "*we*" when He spoke to sinners. His absolute obedience cut Him off from the disobedient. He was the only man that walked the earth, that had complete sonship with the Father. Five times only they found it, and each of those times gave a special lesson. First of all, they had, in John 6, verse 5, "Where shall we buy bread?"—Fellowship in ministry. She wanted them to remember that the same dear, loving Lord that said to the disciples, "Where shall we buy bread?" said to them to-day, when He brought to their knowledge the need of hungry, waiting souls, "Where shall we buy bread?" She knew that sometimes it was anxious work for the dear friends in charge of that Home, as to where to find the rations for the day. When those times of intense anxiety hung over them, Oh, let them take comfort in the thought that the Lord stood beside them, and said, sharing their anxiety, "Where shall we buy bread?"—Fellowship in ministry.—And those who stood without, but knowing the need, Oh, might the voice of the Lord reach them, so that they might answer, with a practical

response, "Here it is, dear Lord, for Thy need and theirs." That was a very uncommon programme that afternoon. She had been at many meetings where they had printed programmes with times, like that, but there was one item which invariably had a place, and that item was called "Collection." That item had no place in the programme that afternoon and that was because Mr. White and those who worked at the Home, believed that God would supply all their needs in answer to prayer. Mr. White did not hold with handing round a plate to take their offerings. He absolutely refused to do it, but her influence, when she first came to help that work, had induced him to allow boxes to be held at the doors, so that they who wished to give might do so. As they passed those boxes, might they hear the voice of the Master, saying to his dear, faithful disciples, "Where shall we buy bread?" and would they drop in what was necessary for some of the requirements for some of those dear little ones? She was speaking at a large meeting a little while ago, for the British and Foreign Bible Society, in a town in the West of England. Before going into the meeting—at which of course there was to be a collection—she was asked to sit for a time in the lobby. As she was there she overheard one lady, who was going into the meeting, say to another, "Dear, can you give me two shillings for a florin?" She knew what the object was, and when she got on the platform, she told what she had overheard, "Don't change your florin for two shillings," she said, "Turn it into half-a-crown." Let them not give the least they need, but all that they could. Secondly, they found that our Blessed Lord said "*we*" in the fourth chapter of the Gospel of St. Mark, the 30th verse—"Whereunto shall we liken the Kingdom of Heaven?" She would suggest to them that here they had fellowship in teaching, and that was a very blessed fellowship. She could not understand how anyone ever accepted the responsibility of standing up and preaching the Word of God to waiting minds unless he realised the fellowship in teaching. When she was in Boston, she went to the church of the great preacher, Phillips Brooks. He had gone on, before she was in the city, and his loving people had erected in the churchyard a beautiful monument to their late preacher. And as she gazed upon the inspired face, the open Bible in his hand, and the other hand outstretched, as if welcoming the waiting multitude, she thought "What a man to whom to



have listened!" But next moment she looked beyond the figure of Phillip Brooks, beyond the open Bible, beyond the outstretched hand, and behold, made gloriously majestic in the marble, she saw the figure of Christ, standing behind his servant, with both arms uplifted as if to shield and guard and commission him. And after that she had no more eyes for Phillips Brooks. So should it always be in preaching and teaching for the Lord. The message should hide the messenger. The felt and realised presence of the Master should hide the personality of the minister. In the seventeenth chapter of St. Matthew, the thirty-seventh verse, they found, "Lest we should offend them," and this she should like to call fellowship in consideration for the feelings of others. Now, they were going to be practical. They would remember the incident in which those words occurred. An unjust tax had been imposed and there was a great deal to be said on the side of refusing to pay it. Yet, in the authority of the time being, it was lawful, and while admitting there was cause for irritation, the Lord said, "Lest we should offend them," and sending Peter to the sea shore, he commanded him to cast in his net, and in the mouth of the very first fish he caught, was a piece of money to pay the tax. That piece of money was equivalent to about half-a-crown. They must remember, in Christian work, the immense importance of having fellowship with the loving spirit of Christ in its carefulness not to offend and not to give offence. Sae knew of a lady once, who was somewhat lacking in this grace, and was connected with a sewing meeting, who decided to put up in the meeting room, the text "In many things we offend all." Now that was a strange text to put anywhere, but that lady evidently did not know her Revised Version, for if she had done so, she would have found that the text was there given, more correctly, as, "In many things we all stumble." It was rather hard in Christian work, or in any work which we did with all the earnestness we possess, to be criticised. She got a good deal of criticism as perhaps some of them knew, and she always divided criticism into two kinds. When it was unjust criticism, she felt sorry for those who had meted it out to her. When it was just criticism, she tried to profit by it. Now, the dear friends of the Home got a great deal of criticism and a great deal of advice gratis. In an article she had recently been writing, she had expressed the opinion that the only people who enjoyed advice gratis were the people who gave it.

Let them meet the criticism. Explain that they do not starve the children, that they don't crowd them up she didn't know how many in a bed, explain it all, "Lest we should offend them." And when they had cast out the net of love, or the hook of explanation, they would catch their fish and they would find a half-crown in its mouth. The next, "we" was found in Matthew 20, verse 18, "Behold we go up to Jerusalem." This was fellowship along the pilgrimage of suffering, fellowship in Gethsemane, fellowship along the road to Calvary—but, "thanks be to God which giveth us the victory over death," it led to the Resurrection morning and the Ascension from the dead. "We go up to Jerusalem." Oh, did they know the fellowship along every inch of the way? The fifth "we," occurred in the twenty sixth chapter of Luke, the eighth verse, "Go and prepare the Passover, that we may eat."—Fellowship in communion, fellowship in the upper chamber. She wanted them to remember what that fellowship meant—fellowship in the feet-washing, nothing too humble to do when the Master's loving spirit knelt and did it with them. Their dear friend, Miss Hutchin, in her beautiful and simple words that afternoon, told them she stood to represent "mother." Think what that meant! Think of all the little faces that had to be washed, and that had been washed, to such a pink and whiteness that day! Think of all the stockings that had to be darned, think of all the beautiful and humble work that had to be performed by Miss Hutchin, and their dear friend, Mrs. White, and "Auntie"—they must not forget "Auntie." Then think of the feet-washing, and remember that the upper chamber was not only the place of communion and the Passover feast. It was also, or its close vicinity, on the housetop, was the scene of that Holy of Holies of the Bible, the seventeenth chapter of St. John. The "we" of prayer was one of the most essential "we's" they could have. Prayer that went no higher than the ceiling or the roof was unassisted prayer, the poor, unassisted soul, trying to reach God alone. Had they got fellowship in their prayers? Did they remember that wonderful type in the Old Testament, where the incense that represented the prayers of the saints, was broken up small and put in the censer, but still a hard, cold, heavy thing, without the power of rising, until the fire was put under it? But when the fire was put beneath the broken up incense, then it arose before the mercy seat. There they had a



type of the "we" of communion. Did they know what it was to be in fellowship with Christ? Then indeed, like a cloud of precious fragrance of the incense, would their prayers ascend to the very throne of the Heavenly Father.

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At intervals during the meeting, the children sang sacred songs, for which they

had been trained by our good friend, Mr. W. G. Fisher. The afternoon gathering terminated with prayer offered by the Rev. John Jermyn, of Wanstead.

Mrs. Barclay's and the other evening speeches will appear in our next issue.

H.W.

NUMBER AND AMOUNT OF EVERY RECEIPT GIVEN  
FOR MAY, JUNE AND JULY.

No.	£	s.	d.	No.	£	s.	d.	No.	£	s.	d.	No.	£	s.	d.	No.	£	s.	d.
1	1	0	0	33	0	1	4 $\frac{1}{4}$	65	0	12	0	97	0	10	0	129	2	0	0
2	0	6	6	34	0	1	8	66	0	5	0	98	0	2	6	130	0	5	0
3	0	3	9 $\frac{1}{2}$	35	1	4	0	67	0	6	0	99	0	2	6	131	0	12	0
4	10	0	0	36	0	3	3	68	0	10	0	100	0	5	0	132	1	5	0
5	5	8	9	37	0	2	6 $\frac{1}{2}$	69	0	14	0	101	0	3	0	133	0	14	0
6	0	4	0	38	5	5	0	70	0	6	0	102	0	5	0	134	1	4	0
7	0	5	0	39	18	15	8	71	1	10	0	103	0	11	0	135	0	5	0
8	0	12	0	40	1	0	0	72	0	5	0	104	0	2	6	136	1	1	0
9	2	0	0	41	0	5	0	73	0	8	0	105	0	10	0	137	0	3	5 $\frac{3}{4}$
10	0	8	0	42	2	0	0	74	0	12	0	106	0	1	3	138	1	4	0
11	0	4	4	43	1	4	0	75	0	2	0	107	0	10	0	139	0	10	0
12	0	12	0	44	0	5	0	76	1	0	0	108	1	0	0	140	0	10	0
13	0	5	0	45	1	4	0	77	0	10	0	109	0	8	0	141	0	10	0
14	1	0	0	46	0	10	0	78	0	10	0	110	0	3	0	142	1	0	0
15	0	3	0	47	0	10	0	79	1	0	0	111	0	5	0	143	8	0	0
16	1	0	0	48	0	10	0	80	0	15	0	112	0	3	0	144	0	6	6
17	1	0	0	49	1	0	0	81	3	10	6	113	1	0	0	145	0	10	0
18	1	0	0	50	0	5	0	82	0	10	0	114	1	4	0	146	0	7	6
19	0	15	0	51	1	0	0	83	0	5	0	115	0	10	0	147	0	2	6
20	0	15	0	52	0	16	8	84	0	3	6	116	0	10	0	148	0	5	0
21	0	3	0	53	0	6	0	85	0	3	0	117	0	10	0	149	0	5	0
22	0	5	0	54	0	10	0	86	1	8	0	118	1	0	0	150	0	8	0
23	0	5	0	55	0	5	0	87	0	5	0	119	2	0	0	151	1	0	6
24	1	0	0	56	0	6	7 $\frac{1}{2}$	88	0	5	0	120	2	10	0	152	0	12	0
25	0	7	6	57	0	2	6	89	0	10	0	121	2	10	0	153	0	12	0
26	0	15	0	58	0	5	0	90	1	4	0	122	0	10	0	154	0	5	0
27	0	10	0	59	0	10	0	91	2	12	0	123	1	0	0	155	4	0	0
28	0	5	0	60	0	4	0	92	0	7	4 $\frac{3}{4}$	124	1	5	0	156	3	10	0
29	0	6	0	61	5	0	0	93	0	10	0	125	0	1	6	157	5	0	0
30	0	10	0	62	0	10	0	94	3	2	1	126	0	10	0	158	1	0	0
31	5	0	0	63	0	8	0	95	1	0	0	127	0	5	0				
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