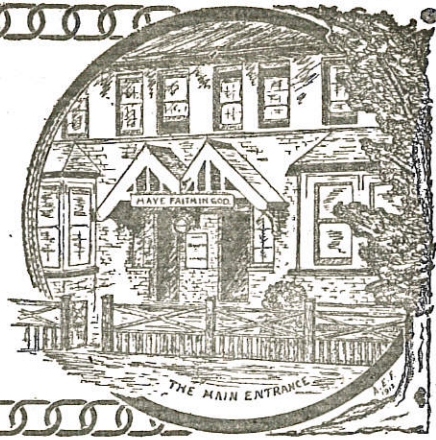


CHILDREN'S HOME LINKS



CRESCENT ROAD, SOUTH WOODFORD.

Founded 1899

DECEMBER, 1941.

EDITORIAL NOTES

We have now been staying at Tiptree over 2 years and 4 months and have to again record the goodness and faithfulness of our God in keeping workers and children in splendid health, in sparing the lives of all during these strenuous times and in meeting the needs of this family of 70 souls. No further damage to our Woodford Headquarters is a cause for thankfulness to our God. Only first aid repairs have been done and the buildings remain empty. Please join us in prayer that prevailing circumstances may change so that these can be filled again.

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The Gospel work at Abridge continues to be blessed and our Co-Pastor, Mr. A. M. Gilbert who is working hard is receiving much encouragement. A canteen for the Services in the Hall adjoining the church is now in full swing. My daughter

Miss Olive White, is the hostess and many friends helping with her are doing all they can to make this "Home away from home" a real comfort and blessing to the men. This is most gratifying to me and we praise God for so using Abridge. On the average about 100 men come in each night and they have told me personally how they appreciate the place and one has remarked that in the days to come many things they will soon forget, but they will never forget the help received at the canteen. The Co-Pastor is making many contacts by personal conversations and occasional talks on Sunday evenings, and some are coming in to the church services.

Please remember this side of the work also in your prayers, not forgetting my own two sons, Ewart in the Searchlight Regt. in England, and Victor in The Royal Corps of Signals, somewhere out East.

Now we wish all our "Prayer Partners" a very Happy Christmas, Yes, happy in His great love, and a bright New Year with His blessing and Peace.

"Brethren Pray for us".

CHILDREN'S HOME AND MISSION, SOUTH WOODFORD.

"OUR DAY."

AFTERNOON MEETING

Notwithstanding the difficulties of travel, and the absence of friends from the district owing to evacuation, there was a most encouraging attendance at the afternoon and evening meetings held on Saturday, June 28th, at The Woodford Baptist Church, George Lane, Woodford to celebrate "Our 41st Day."

It was good to see Mr. James Stokes as Chairman at the afternoon gathering, and the opening hymn "We come unto our Father's God" struck the note of praise and thanksgiving that characterised the day's happy anniversary. Mr. W. A. Warwick in his prayer offered unto the Lord the sacrifice of praise, praise for sparing and protecting His people, and the dear children committed to their charge. Through the past year God had been mindful of the needs of the work, and out of His abundance those needs had been met.

In the two passages of Scriptures which were read by Mr. Stokes we were reminded of those signs which should herald the Second Coming of Christ, and of the confidence that we have in God, in Whom we may be more than conquerors.

The outstanding feature of the meeting, as it always is was the story that Mr. Herbert White unfolded of yet another year of God's faithfulness in connection with the work of the Children's Home. Mr. White said: It is a pleasure to meet under such circumstances, and to lift up our hearts to the Lord for all His goodness during another year. It has been a peculiar year, and yet a blessed year. We have not added any children to the Homes this year. We sent out eleven, and we have sixty-two boys and girls with us at the present time. Since the start of the work 611 children have been helped, and those who have gone from us are now scattered in all parts of the world. Our sole aim is to bring to them a knowledge of the Lord Jesus Christ as their Saviour and Friend. Mr. White then read extracts from letters that he had received from some of the "old" boys and girls, many of whom are loving and serving the Lord Jesus Christ, and are witnessing for Him.

Mr. White went on to say: The thing that has been pressing itself upon my mind is this: How important it is to have to deal with some of the young people of our country! I suppose we can rightly say that the troubles which are abroad in the world to-day have been engineered by men, unscrupulous men, who have worked upon the young peoples of these different countries, and who have led them along the path of wickedness and sin. Think that thought out, first of all, and then come over to our side and see what a privilege it is to be working among the children, either in a Home or Orphanage, or in the Sunday School, in proclaiming the Gospel among them. Someone has rightly said that those who are working among the young can be quite sure that they are aiming at the bull's eye. The thing we seek to do is to win these young people, who will be the men and women of to-morrow, for the Lord Jesus Christ. For we know that if they acknowledge Him as their Saviour and Friend they certainly will not join with those who are seeking ruthlessly to destroy life, and to cause trouble and sorrow in the world. The systems which have sprung up during these last few years seem to be anti-God

systems, and the only way to counteract them is to turn the feet of our young people into the way of righteousness. We want to proclaim to them the Gospel of our Lord Jesus Christ, which can transform the lives of men. Although we have not a large number of children under our care, yet we thank God that this is our work, and has been now for forty-two years; we have sought to bring the power of the Gospel to bear upon their young lives. Many of our children know and love the Saviour, and they are growing in grace and in a knowledge of Him.

God has been answering prayer in regard to the needs of our work. We have been at Tiptree now two years this coming August. God has been blessing us from a physical point of view. The health of the children has been excellent. God has touched the hearts of his people, and we have received from them gifts in money and kind as you will see from the Diary. For forty-two years our children have never sat down to the table without having a good spread, and without being grateful for what they have received. The God in Whom we trust is the faithful and unchangeable God.

Dealing with the financial position, Mr. White said: We started the year with a balance in hand of £383. This year the total amount received from all sources amounted to £2419; and we have expended the sum of £1,780. After paying all our expenses we carry over into the new year of work a balance of £639. So in the realm of finance we have proved God to be a faithful God, Who is able to move the hearts of His people to meet our needs. Although as the years pass we lose many of our friends, yet God remains, and in answer to prayer His blessing continually descends upon us as we seek thus to labour for Him in ministering to the children under our care. We praise God for the fine band of workers that we have. At night when the enemy bombers come booming over, our workers are at once on the alert, ready for any emergency. We used to get the children up when the siren went off, but now we do not disturb them (unless necessary); but they sleep on, while the workers watch and guard them. We do not want to destroy the nerves of the children by letting them hear and see more than they actually need do. I feel that God has blessed us in sending us to Tiptree, that quiet spot. We have made new friends; and we have been able to hold open-air meetings in the district, and to proclaim the Gospel there.

Mr. J. STOKES, speaking from the chair, said: God has set the Home in a land that seems to be flowing with milk and honey; they apparently seem to be able to get on in spite of the rationing.

There have been a great number of changes in these past 41 years. This work has seen the waging of three wars—the Boer War, the War of 1914 to 1918; and now this great European War. And yet the work still stands, like a rock, unchanging, and immovable. That is a great testimony in these days. We have seen many changes during these forty-one years, not only in our own land, but in other lands also. How Europe has changed! Kings have come, and Kings have gone, but this work is still going on. It reminds us of Tennyson's babbling brook—

"Men may come, and men may go,
But I go on for ever."

Why has the work stood the test of time? It is because its method has not changed. Forty-two years ago Mr. White, as a very young man, and, to a large extent, in work of this nature, inexperienced, took this great stand for God. He set out to prove that God can supply the needs of His children, and that He will answer our prayers if we put our trust in Him. And during the whole of this long period their method has not been changed. These forty-one years have seen many changes, but the work of the Homes is still flourishing to-day. And while in these strenuous days there are Societies that have to lament a dropping off in the amount of their incomes, the Home at Tiptree can rejoice in the splendid income, about which you have already heard. I think that is one of the root causes of the trouble in Christian service to-day, that men have made the mistake of thinking that they have got to change their methods in a changing world. Basically human nature never changes, and Christ came to save the world which was tottering under its human failure.

As I have said, our friends have not changed their methods. They still pray for everything that they need, and the answers that they receive to their prayers are very cheering. We need not be afraid of not being modern. Whilst there have been many changes, this is still true to-day, that the need of this type of work has not changed. When our friends started this work they set out specially to help homeless and motherless children, children who were ill-cared for, children whose parents lacked that love that parents should show to their children. Although we boast of our modern culture to-day, there are still those same cases needing care. The type of need that called forth this venture of faith still exists to-day. Because human nature is what it is, this work is still necessary, and it needs our prayers and our practical support. Jesus is just the same to-day, and we need in these days to lay hold of that fundamental and primary fact of our Christian faith. We need to remember that God is, and that He is the rewarder of those that diligently seek Him, unchanging in His faithfulness, and love, and mercy; and because of that, we need have no fear. I am not a bit afraid of the ultimate issue of this War. Right is bound to triumph, because God lives, and God is in His Heaven. There may be experiences which bring darkness and despair, and almost seem to crush us; but as Christians we can take the long view. We are not going to let the circumstances of the moment crush us. Yes, there have been many changes in the course of the years since this work was founded, but God changes not, and because of that we can rest safe and secure; for we have all things in Him. So we would say to our friends, God bless you, and God be with you. We are separated in these difficult times by space and distance, but there is one great link which binds us, and which no circumstance of the hour can snap. It is the link we have in Christ, and in the power of prayer. Let us be their helpers in prayer.

Mr. W. A. WARWICK said: It is no small thing to look after a family of over sixty children. What would you say if you found one day that there was no meat to put on the tables? That happened on two occasions. But Mr White and his workers laid the matter before the Lord; and the answer came, when ten hares arrived by railway van just in the nick of time. On another occasion, in answer to prayer, a number of pheasants (19) were sent along. I am personally very happy to be associated with this work, and I thank God for the day that I was brought into touch with it. Mr. White and I are very happy together in the work, and we seek to help one another as much as possible.

My word to you from the Lord is in Heb. 2.1. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We find in those words three things—our duty; our privilege; and our danger. There is a great responsibility resting upon those of us who are Christians of being faithful witnesses for God, because, speaking from a human point of view, God is dependent upon us to make Himself known to men. That 1st chapter of the Epistle to the Hebrews is really a synopsis of the whole Letter. What are "the things which we have heard?" The fundamental thing is that God is. That is something worth remembering in the hour of danger. We have "heard" also of the inspiration of the Old Testament. "God spake in time past unto the fathers by the prophets." In this wonderful Book we have the record of what God has said. I have never had any difficulty in believing the Bible. I have swallowed it whole ever since I was converted. God has spoken through the prophets, the seers, the poets of the Old Testament, and as I realise that, my faith is strengthened. We have "heard," too, that these are "the last days," that "in these last days God has spoken to us by His Son." We know that this Gospel age is called "the last days." The more we give heed to these things the stronger we shall be in the hour of trouble and trial and temptation; and we shall be also a tower of strength to others who are in need. Another of the things of which we have "heard" is that He is the Creator and Sustainer of the universe, and that He is the Heir of all things. God is a God of order; nothing that is happening in this world is happening by chance, but is happening according to the plan and purpose of God. And the central fact of His plan is the Cross of Calvary. The Old Testament saints look on to the Cross, and the New Testament saints look back to the Cross. We have "heard" also that the Lord Jesus Christ is the purger of sin; at the Cross He dealt with sin, and He dealt with it effectively; and having "purged" our sins, He sat down at the right hand of the Majesty on high." And there "He ever liveth to make intercession for us." We are told that not only has the Lord Jesus dealt with sin, that not only is He enthroned, but that He is waiting till His enemies be made His footstool. That is one of the things which we have "heard," and that is what gives us confidence in these dark and troublous days. The victorious Christ; the reigning Christ; the Coming Christ—these are the things which we have "heard." We are told that "we ought to give the more earnest heed to these things." If we are like a leaky vessel, we shall find that our grip on these things have slipped from us. Let us remind ourselves how easily we might become like Samson, finding when the trials come that our strength has gone from us. But if we will but give earnest heed to these things then we need not fear the future. This work has gone on and continued because our brother and his fellow-workers have given earnest heed to the things which they have heard. Shall we then, as workers together with God, ask ourselves what He would have us do, and whatever it is that we are called upon to do we shall find that God is fitting our little effort into His wonderful plan. If we will but seek to live in harmony with the will of God, He will lead us to do the right thing at exactly the right time.

The Rev. JOHN WILMOT said: I am very glad to be here to-day, and to have this privilege of saying a few words, to encourage if possible, as our chairman has said, our friends of the Children's Home and Mission. If, however, there is one man who, whenever I see him, ministers encouragement to me, it is our brother, Mr. White. It must encourage us all as we take account of this work for so many years now committed to Mr. White,

to whom the Lord has granted faith in Himself and in His promises for the provision of the needs of these many children.

But I know that this work is not regarded as an end in itself, but as a *means*, declaring and proving to men that God is a living Reality, a God Who hears and answers the believing prayers of His people. That fact must prove a source of encouragement to all who consider it. We are not bidden in Scripture, I think, to consider or speak of the value of prayer or the virtues of faith, so much as the God Who is the Giver and the Object of faith and the Rewarder of the prayer of faith. You know the familiar phrase, "Prayer changes things." Yet it is not prayer itself which changes things; prayer is the means through which faith takes hold upon the promises of God. Some pray, whose prayers do not change things, and they will tell you so. But GOD, through the prayer of faith which takes hold upon Him, does change things. He is the Rewarder of those who diligently seek Him, that is, who seek Him in faith. Heb. xi. 6.

It was interesting to hear Mr. White refer to the urgent necessity of training young people in the Word of God. These terrible conditions which have engulfed the nations, suffering under the heel of their oppressors, are all to be traced to the fact that the German youth for years past have been indoctrinated with a false philosophy, the issue of Bible criticism, which is so utterly the antithesis of the principles of the doctrine of Christ, and we are reaping the evil fruits to-day. Terribly bitter though this experience is for the nations, and for our own nation, we may well pray that it may in some measure prove a corrective. There are those who dismiss the doctrine of the word of God, and who say it does not really matter what one believes; it is not belief but behaviour which is the main thing! Perhaps that folly is receiving its rebuke to-day! For surely there confronts us indisputable evidence that it does matter supremely what man believes, because what he believes fashions his character and guides his actions. What for many years the German children and youth and nation have been taught to believe, accounts for their horribly revolting character and practice revealed in this war.

It is vitally important therefore that we know *Who* and *what* to believe. We must be sure of God and His Word. We must know the God to Whom our prayers are directed, and we must approach Him through the means He has appointed, through the faith of our Lord Jesus Christ Who is the Way, Who opened the new and living way by His Own blood. "He that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him." In the Scriptures we find numerous illustrations, as well as exhortations, to encourage us in our faith and prayer. And not only prayer offered in relation to our personal or domestic concerns, or for the directly spiritual work of God, but prayer concerning these wider issues affecting the nations in general and our own nation in particular at this time. Should we not pray in public and lead our congregations in prayer that God will be pleased to grant victory to our Nation, rather than indefinitely asking that victory may be for righteousness? We mean that, why not say so? God may use satanically-energised Nazidom to chasten us for our decline from His ways, for He has blessed us with many favours through His gospel; He may chasten us through the instrumentality of Germany, even as He employed Babylon to chasten backslidden Israel, but eventually destruction will overtake the Nazis even as it came upon Chaldea. Let us pray that God will favour

our Government with wisdom, and our technicians with skill. Let us pray for the overthrow of this monster evil, and for spiritual awakening and revival.

There is an ordered arrangement of the contents of the Scriptures. We may notice this, for example, in the Gospel of Mark, where I will call your attention to four incidents in chapters 4 and 5 which encourage our faith and prayer. Preceding these we notice that the Lord Jesus indicated a new relationship established between believers and Himself. His disciples were His "brethren." Then He proceeded to a prophetic outline of the course of the present age in parabolic teaching, leading to the end of the age and to His Own return in power and glory. Might not these miraculous evidences of His supreme power, put forth in answer to the cry of need be recorded by divine superintendence to encourage us during this age of His absence from the earth as we are sent on our mission to make disciples out of all nations?

He first demonstrated His Power over *NATURAL ELEMENTS* (Mark iv. 35-41). The storm tossed sea was *uncontrollable*, and the disciples, themselves accustomed to a seafaring life and having encountered many a storm, were beaten by the ferocity of the waves. Christ lay asleep in the hinder part of the boat. It was an *extreme case*, but His word, "Peace, be still" effected a great calm. Symbolically the sea in scripture represents the nations in their uproar and wickedness. But Christ alone can still the storm!

He next displayed His Power over *INFERNAL FORCES* (Mark v. 1-20). The demon-possessed man was an *extreme case*. He was *untameable*. But the demons obeyed the word of the Lord Jesus, and they acknowledged Him as supreme, descending to their own place, the abyss. If the first incident represented the *world*, this indicates the work of the *devil*. Demons, we are told in the word of prophecy, go out to deceive the nations. Hitler and his aides are the servants of Satan. They avow their antagonism to Christ, His people Israel, the Church, and His Word. But the Lord Jesus is stronger than Satan and sin, and Satan to Jesus must bow.

In the third place we have an exhibition of the supreme Power of Christ over *PHYSICAL DISABILITY* (Mark v. 21-34). The woman who touched the hem of His garment had spent all her living on physicians and was no better but rather worse. Her case was *incurable*, and again it was extreme. The church is sometimes represented by the symbol of a woman, and how wretched her Laodicean state! (Rev. III v. 17). She needs virtue from her Lord. When Dr. Shields of Toronto was in London he told the story in the City Postman's Park, of Dr. Jowett who, if I remember rightly, had been preaching on this incident, and had bidden the needy to touch the Lord Jesus by faith and receive His saving virtue. Someone had protested, "But I do not know how to touch Him," to which doctor replied, "Tell Him you know not how to touch Him, and that will touch Him." This woman's trouble might suggest the sinful flesh, and so in these three incidents we have the world, the devil and the flesh, yielding to the commanding word of Christ in response to the cry of need.

The last record manifests the supreme power of Christ over *FATAL ISSUES* (Mark V. 21-24; 35-43). The case was *irretrievable*, and it was an extreme test. Jairus had already appealed to the Lord for his little daughter, but He was intercepted and delayed by the woman. Now, they came saying, "Thy daughter is dead; trouble not the Master." The delay but gave opportunity for the display of greater power, and at the word of the Lord Jesus she was raised from death, revived to normal life and strength.

These were all crucial tests of Christ's power. Natural elements, infernal forces, physical disability and fatal issues yielded to His command. The world, the devil, the flesh, the issues of each and all being death, are inferior to His might, and subject to His sovereign control. They cannot master Him; He is Master of them all. Upon His ascending to the right hand of the majesty on high, where He is enthroned in glory till He comes again, He said, "All authority IS given unto Me in heaven and in earth"—do not limit the scope! Peter, who observed these miracles, later wrote: "He is gone into heaven, angels and authorities and powers having been made subject to Him." And with Paul we exclaim "Jesus Christ, *the same*, yesterday, and to-day, and forever."

THE EVENING MEETING.

After a happy time spent round the tea tables, the friends gathered in the Church once more for the evening gathering, which was presided over by Mr. H. White. Mr. Gilbert led in prayer, thanking God for the wonderful way in which He had led them since last they met; their hearts were deeply thankful for every remembrance of His mercies. "Grant that as we gather in the interests of the Children's Home, we may have a new baptism of Thy blessing in every part of our work. Bless those who direct it. Give them the confidence that Thou art the God who never disappoints." These were among the petitions offered up.

Mr. White then spoke of the work of the year, touching upon it very briefly in view of what he had said at the afternoon meeting. He expressed thanks to the workers for their loyalty and devotion. Each worker came to them in answer to prayer. He said that the children were enjoying the open-air life at Tiptree. They thanked God for the provision that He had made in guiding them there. "Many months have passed since then" said Mr. White. I believe that God Himself sent us that property eighteen months before war broke out. We purchased the house under most remarkable circumstances, I do feel this that God is undertaking in every detail of the work, and we thank God for our helpers who are not afraid of hard work. We thank God for our doctors, for our Hon. Dental Surgeon, for our Eye Surgeon. "We want to thank our Box Secretary, and the working parties for all the help that they give us. We pray God day by day that the 611 children whom God has given us during these 41 years may be with Him, and with us one day in the glory. I believe that God has a purpose in sending these boys and girls to us that they may learn to trust Him, and that they may then go out into the world to pass on the message of the Gospel to others. Pray that above all else we may not lower the flag as we seek to go forward with the preaching of the Gospel."

"With regard to money," said Mr. White, "God has blessed us again in meeting our every need. God wants us to live in the atmosphere of prayer. He has moved the hearts of people in all parts of the world in answer to our prayers." Shall we make up our minds, not only to seek His face in prayer, but really to seek to spread the message of the Gospel. Let us tell the people what a Saviour we have found, and what a Saviour He will be to them if only they will trust Him. Let us re-dedicate ourselves to Him for His service."

The Rev. E. J. POOLE-CONNOR said; The last time that I had the pleasure and privilege of speaking at this annual meeting I ventured to relate an incident in connection with my very first meeting with Mr. White, now a great many years ago. I told you how we were standing together at an open air meeting, when a horse

and trap suddenly swung round the corner, and pitched headlong into our open-air ring. I was standing beside Mr. White, and he immediately said, "Hallelujah! sit on his head." That convinced me Mr. White had a praiseful spirit; that he could say "Hallelujah" in the midst of such unusual circumstances, and that he also had a practical mind, for he immediately told them to sit on the horse's head, which was, of course, the right thing to do.

I want to tell you another incident, by way of introduction to what I have to say. This also happened a great many years ago. I was coming home in a train with Mr. White from some meeting, and he was relating some of his remarkable experiences, to the glory of God (as he always does); and he told me that some little time before he had been in a railway compartment with a somewhat ferocious-looking man, and it seemed as if the Lord said to him "Speak to that man about his soul." But Mr. White said he felt as if he did not want to; he was tired; and he did not feel in the mood just then. But he believed that the Lord had bade him speak to the man, and he did so. Immediately the man turned round on Mr. White, and said, "If you talk to me about religion I shall knock your nose through the back of your head." But it still seemed to him as if the Lord said, "Don't mind what he says; speak to him about his soul." And in the end it was found that the man had been a backslider. (Very often it is the backslider who is more angry at being spoken to than those who are definitely unconverted). The result of that conversation was such as to bring blessing to the man's soul, and glory to the Lord. But I rejoice not only that Mr. White had an obedient heart, but that he also had some ordinary moments. He did not at that moment feel inclined to speak to his fellow-traveller, and it was only because the Lord bade him that he did so.

I have been asked to say something that might, under God's blessing, be a help to Mr. White and his co-workers in this truly beneficent undertaking to which God has led them. The word that was laid upon my heart seemed at first to me hardly to be suitable, because Mr. White, if I may say so to the glory of God, is such a man of faith; he always seems so abounding in joy; he seems to have so little to burden him, and I felt that the particular text that I had chosen to bring to this meeting was more suitable for a more ordinary man. I am glad therefore to remember that Mr. White had at least one ordinary moment, and he may yet have others. This message is for his ordinary moments, and for anyone else who may need it. The text is this: "Casting all your care upon Him for He careth for you." (1 Peter v. 7).

I would like you to notice first that the apostle does not suggest that we have no anxieties, but that he tells us what to do with them. "Casting all your care, all your anxiety, upon Him." Now we ordinary people are all of us subject naturally to anxiety. We are anxious about our bodies. We feel a pain, and we wonder if there is some hidden disease. We are anxious about our business, especially in war-time. Those who are parents are anxious about their children. A dear friend said to my wife, "When children are young you carry them in your arms; when they get older you carry them in your heart." And there are many things in these days to make parents anxious about the highest interests of their children. You may be anxious about public affairs; about the issue of this great war. And those who are the Lord's people may have their anxiety about the work of God as a whole. How much there is naturally to cause us anxious thought concerning the cause of God in the world to-day; for once again "the kings of the earth have set themselves, and the rulers have taken counsel together against the Lord, and against His anointed." Or we may have anxiety con-

cerning our own particular work. In all sorts of ways there are these causes for anxiety; and the remedy is this, "Cast your anxieties upon Him, just as you cast yourself and just as you cast your sins upon Him, and believe that He cares for you.

But Peter further suggests that it is very important that we should learn to do this. In the very next verse he says "Be sober," as it you may become *drunken* with anxiety; as if we may be so obsessed by the difficulties of the times, or of our own particular piece of work, that we are unable properly to discharge it. Dr. Moffat's translation of these words is rather a paraphrase than a true rendering although I think he has got the idea of it. He says "Keep cool." A traveller once told me that in one of the wilder parts of America, where the eagles may be found, he noticed one of these birds high up in the sky, behaving in a very unusual way. By and by he noticed that it was rapidly falling. When the bird fell to the ground, he went over to examine it; and found that a tiny bird had fastened itself upon the back of its neck. That small bird had pecked and pecked at the back of the eagle's head until at last it had lost control and fallen dead to the ground. Undue anxiety may act like that. It may peck and peck at us; we may worry and worry; until for all practical purposes we are useless. How important it is that we should know what to do with our anxieties, lest by yielding to them we become unfit for the Lord's service.

There is another thing of which the Apostle reminds us, and that is that the very thing that our great adversary desires is that we should be brought into a condition of such *fear* as to be rendered useless in the service of God, You remember what he says, "Be sober, be vigilant; because your adversary the devil, as a roaring lion walketh about, seeking whom he may devour." You know why the lion roars. It does so in order to terrify its prey so that it has no power to move; it becomes paralysed with fear on hearing its voice. That is what the devil does. He comes along, and he says, "You won't have sufficient money for your needs. You will never be able to overcome that difficulty. Think how powerful I am; and think how weak you are." Whenever there is the temptation to doubt or fear in the Lord's service, remember that it's the adversary roaring in order to terrify you. One of the reasons which makes me so sure that the Nazi movement is of the devil, is that it so precisely copies his methods. The devil was a liar from the beginning, and the Nazis are characterized by that very same thing. When the devil taunts you and tells you that you will go down, remember he is a liar, and that like the Nazis he is only roaring in order to paralyse you with fear. When Goliath saw David coming to him he swaggered across the plain, and said, "Come, and I will give your flesh to the fowls of the air, and to the beasts of the field." There is the true Satanic touch. But David said, "Thou cometh to me with a sword, and with a spear, but I come to thee in the name of the Lord of Hosts." Whether it be our national cause or whether it be some small sphere of service to which God may have called us; whether it be in connection with this work which God has put into our friends hands, let us remember that although evil powers may be arrayed against us, we march forward in the name of the Lord of Hosts.

Finally, notice the Apostle's assurance. "He careth for you," It has been translated or paraphrased, "It matters to Him about you." We have been reminded this evening of the incident on the lake when the disciples found themselves so powerless in the midst of the storm; how they came to the Lord, and said, "Carest Thou not that we perish?" How often the unbelieving heart has been tempted to say that! In the days when I was

Secretary of a Missionary Society how often I was tempted to say, "Lord, dost Thou not care?" Maybe there is a burdened heart here this evening that is saying, "Lord, carest Thou not?" Yes, He not only cares, but He has power to deliver, and He will yet exercise it on behalf of His people in His own time, and in His own way. I was very much impressed in looking through the Scripture the other day to notice that there are two classes of people that are said not to care. The first is the hireling. The good shepherd knows his own sheep, said Christ. The good shepherd layeth down his life for the sheep. How much is represented in that little phrase "layeth down his life." But, He says, "he that is an hireling careth not for the sheep." Can you ever think of your Lord as an hireling? Can you think of Him undertaking to be your shepherd for the sake of what He could get out of it? Oh no, it is only the hireling who does not care. The Good Shepherd cares so much that He would rather die than let His flock come to any harm. The other person mentioned in the Scripture as not caring is Judas, the traitor. You remember he criticized the woman who anointed the Lord with the precious ointment, and said "Why was not this ointment sold, and the money given to the poor?"; and John adds "Not that he cared for the poor, but because he was a thief." He was only thinking about himself. Your Lord is not like that. If you are tempted to say your Lord does not care, remember you are putting Him in the same class as the hireling and the traitor. No, cast all your care upon Him, for He careth for you. Is there a heart here that is burdened with sin? Cast your burden upon the Lord. Is there one here burdened with anxiety? Cast it upon the Lord. "I lay my sins on Jesus"—there is a Scriptural sense in which we may say that.

"I lay my sins on Jesus,
The spotless lamb of God,
He bears them all and frees me
From the accursed load.
"I lay my wants on Jesus,
My burdens and my cares.
He from them all releases,
And all my sorrows share."

Dear ordinary brethren and sisters, here is a word for you. Beloved Brother White, in your more ordinary moments, here is a word for you also.

The Rev. JOHN WILMOT said: Mr. Poole-Connor has remarked that Mr. White is an extra-ordinary man, and I would add, there are some things in which it would be most unwise for us to attempt to copy him. God has had his hand upon our brother from the beginning of these 41 years. We would not endeavour to imitate his faith in the particular way in which we have observed its manifestation in the life and work of our friend. Nevertheless, his *faith* is mine, and yours also. There is a sense in which all who are Christ's are extraordinary people.

When Mr. Poole-Connor addressed us all, just as ordinary folk, I thought of a little verse which you may have seen or heard. It is this:

It is God's will that I should cast
My care on Him each day;
He also asks me not to cast
My confidence away;
But oh, how stupidly I act
When taken unaware!
I cast away my confidence,
And carry all my care.

"Cast not away your confidence which hath great recompense of reward." In the ordinary way Mr. White has his cares, but he is also marked by God-given and God-sustained confidence. I do not know that the great enemy of our souls

the roaring lion, has ever succeeded in causing our brother to cast away his confidence. Anyway, I have always known him confident, sustained by faith, God given. For faith, you know is God-given. It is not innate. We receive it. It is the gift of God. I heard not long ago, and I wish that I had come upon it before, that simple and profound and excellent definition of faith given us by the late Dr. Adolph Saphir, "Faith is the echo in the human heart of the Word of God." Yes, "Faith cometh"—and we do not possess it till it comes to us—"by hearing, and hearing by the Word of God."

Now Mr. White is an extraordinary man in the sense in which we have been taking account of him and his work because he is a man of faith. And do you remember that the New Testament speaks of "the law of faith?" Law, that is for the ordinary regulation of life: faith that is extraordinary Mr. White read to us Psalm XXV. "On Thee do I wait all the day": "All the day"—that is ordinary enough." On Thee do I wait"—that is the extraordinary thing. It is only the man of faith who waits on God all the day. In this Psalm I noticed, faith is expressed in different ways till we arrive at the great statement of faith: "I lift up my soul"; "I trust in Thee"; "I wait on Thee," and these are connected with protection and direction and salvation. We have a Christian policeman in our neighbourhood whom I heard tell the following incident. A Sunday School Scholar returning from a meeting in a tramcar or bus, was holding and reading a decorated text-card bearing the words, "Have faith in God," given by the superintendent. As he gazed at the card the wind caught and blew it out of the open window. The child, anxious and excited, called to the conductor, saying, "Stop the car, I've lost my faith in God!" And the conductor, appreciating the point, remarked, "And we shall have to stop the car, and stop the church and the world if we lose our faith in God." It is a great thing to have our faith so sustained by the Word of God that we can say, "On Thee do I wait all the day."

I did not know our friend would read this Psalm, but let us examine this matter, which he has emphasised, a little farther. Verse 4 says: "Shew me Thy ways O Lord, teach me Thy paths." Is there a way we must take to this waiting upon God? Here is the answer in the sentences beginning with the repeated word, "Remember." First, "Remember O Lord, Thy tender mercies, and Thy lovingkindnesses, for they have been ever of old." On an occasion like this we do well to remember, to remember these 41 years. But when we say, "Remember," it is usually directed to ourselves. We express our dependence on God, we wait in expectancy of receiving from Him. Notice, however, the order here: we must not change the sentences; they follow in right succession. We so often think of ourselves personally in our prayers before others. Just before the war one of our young men who shortly afterwards was called "Home" after a trying illness, came to me at the close of the morning service when I had made some reference to the direction of prayer. He was the teacher of a Bible Class of rather troublesome lads. He had prayed much for them. He was marked himself by a life of prayer. And he said to me, "While you were speaking this morning it came to me that I should, perhaps, pray for the other teachers and their classes rather than my own, for it says that the Lord turned the captivity of Job when he prayed—not for himself, but for his friends."

What did our Lord teach us about prayer? First of all remember God and His Name and glory. "Hallowed be thy name, Thy kingdom come, Thy will be done." And then, Thselves. "Give us this day our daily bread," etc. So here:

"Remember, O Lord, Thy tender mercies and Thy loving-kindnesses"—remember, Thy great storehouses with Thy inexhaustible resources—Thy riches in glory by Christ Jesus. That is how to begin waiting upon God, and to continue all the day. Remember how rich your heavenly Father is. And ask Him to remember. He provides for His servants. In times of dearth the people of God have discovered wells which never run dry, and supplies have come just when they were needed. Fix your eye upon God's riches before you appeal on behalf of your own poverty.

Secondly, as we wait upon God we must think of ourselves. And so, "Remember not the sins of my youth nor my transgressions," is the next request. It is true to say that you cannot come prayerfully and humbly and intelligently into the presence of God, remembering Who He is, and asking Him to remember, without a realisation of your own sinfulness. History and experience testify that those whose lives were marked by saintliness and holiness were those who inwardly felt their own corruption and sinfulness. So the psalmist says, "remember not my sins." While those sins appear how can the soul be blessed? And yet, God's lovingkindness or grace "covers all our sin." You remember the admonition to Israel: "The Lord's arm is not shortened that it cannot save, neither His ear heavy that it cannot hear, but your sins and your iniquities have separated between you and your God," Here is a prayer requesting God not to remember those sins, and He will assuredly answer such prayers offered in faith, that is, in reliance upon the atoning sacrifice of Christ.

The third instruction in the way to waiting upon God is given thus "According to Thy mercy remember Thou me, for Thy goodness' sake, O Lord" (verses 6-7). There is God with His infinite resources, and there is the sinner with his poverty and need waiting upon God. And these are brought together:

"My need and Thy great fulness meet,
And I have all in Thee."

You see, there are two positives and in the centre a negative. God is asked to remember Himself and to remember His servant, but not to remember His servant's sins. That prayer answered, those sins removed from His sight, God and His servant are left, together, reconciled and in blessed relationship, the One immeasurably rich and enriching, and the other thereby enriched.

I think it was the late Dr. Marsh, who helped considerably in the provision of your homes in Woodford, who indicated the meaning of that word, "according to." We find it often in the epistles. Dr. Marsh said, "if a millionaire were to give to some poor beggar *out of* his riches, he would be helped, perhaps, for the time being, but if that millionaire were to give *according to* his riches the man would never beg again. It is said of the Duke of Wellington that one asked him for help, and when the Duke enquired, "On what ground do you appeal to me?"; the answer came, "Sir, on the ground that you are my brother." The Duke gave him a penny and remarked, "Now go and get all your other brothers to do likewise and you'll be a rich man." Those who are in Christ may appeal unto their infinitely wealthy God and Father on the ground of the relationship which He by the sacrificial merit of His beloved Son has established, and whether or not human resources fail He has pledged Himself to supply all their needs according to His riches in glory by Christ Jesus. Yes, let us cast all our care upon Him, but let us not cast away our confidence,

EXTRACTS FROM DIARY

From 1st May, 1940, to the 30th April, 1941.

MAY,

1st.—Higham's Park, parcel of s.h. clothing. Peterboro, 5/- Hounslow, 10/- Hornchurch £1, with "It is so encouraging to see how our loving Heavenly Father undertakes to answer His children's prayers as in the case in your removal to Tiptree." Goodmayes, 12/- Fullers Rd. Sunday School, 12/6

3rd.—Gloucester, 3/-.

4th.—Southbourne £2 and Women's Meeting 10/-

7th.—Sidcup, 10/-, with "This small gift is a token of my prayerful interest in the concerns of the C. & M.

9th.—London, "Herewith £1 from a few friends who are interested in your work for the children. We live in very difficult days and the only hope for the nation is a national repentance. I feel sure that every true child of God is praying to this end."

10th.—Anon, box of bacon.

11th.—Faversham Sunday School 10/- Paxton Hall S.S. "We have pleasure in sending you £1, the result of a special effort of our scholars and staff. We trust it will help you in some small way in your great work." Woodford Green 2/-.

14th.—Tottenham, 4/6. Llanelly, "Please accept 10/- May you prove now in these times of stress and strain that the Lord is as faithful as He has been in the past. We pray that you may be strengthened and upheld to go on with your glorious work."

17th.—Liverpool, M.P. Charitable Trust £23 5s. 3d. This comes as a great encouragement as an echo of the past, being left to us by a relative of the manager of the bank in which I was employed 36 years ago.

18th.—Ilford £1.

20th.—Dormans with £1 and four pairs of socks with "Many times I have thought of you and the dear children under your care. In these days of war with all the necessities of life so much more expensive, I pray our loving Heavenly Father to open the hearts of His children to help you at this time." Gt. Totham Con. Church 90 eggs. Anon, 1 box of bacon. Seven Kings £1 7s. Theodore Rd. Baptist Church Women's Meeting £2. K.T.M. C.B. 2/6.

21st.—Romford, 10 coats, 1 shirt, 1 dress, 1 waistcoat. Anon, 2/- Stockfield-on-Tyne one guinea. Hamilton Rd. Mission, Whitstable, 3 guineas.

23rd.—Anon, 2/6. "I enclose this as I cannot go to church. Stratford, 8 scarves, 3 bedcovers, 1 pr. socks, 3 prs. stockings.

27th.—Gidea Park, "I am pleased to be able to send you £1, and pray that God's blessing may rest upon you in these dark and difficult days, and that all your need may be supplied. God is able and I know your trust and confidence is in Him. He is mighty to save and mighty to keep. Oh for a faith to trust in Him more." Goodmayes, parcel of s.h. clothes, Anon, box of bacon.

29th.—Llanelly, 10/-.

30th.—Stamford Hill, parcel of s.h. clothes. Ley Street, 15 6.

31st.—Epping, parcel of s.h. clothes.

JUNE.

1st.—Chelmsford, 5 cwt. seed potatoes. Anstey, Herts, £5. Anon, 2 6.

3rd.—St. Albans, 2 boxes potatoes, 1 box apples Clifton, Beds, 6 pigs.

4th.—St. Albans, £1, Witham, £2. London, N.W.1 £1.

5th.—Colchester, 2 towels, 6 prs. combs, 4 prs. knickers, 4 prs. socks, 1 pr. blankets. London, E15, 10/-.

6th.—Romford, 6 blazers, 8 yards dress material. Tiptree, 21 books. Ilford, "Please accept a small gift 5/- for your large and wonderful work in His name. May God bless and keep you all safe. Still in prayer for you and yours." Anon, 2/6. Loose, £1.

7th.—Woodford, "As I shall be on holiday when you have your Annual Gatherings I am enclosing my contribution £1, and wish you every success in your work in the future." Woodford "Thank you for invitation to meetings. Regret we cannot be present this year as we are removing to Bonrnemouth. Do hope you will have as good a day as usual. 10/- enclosed with every good wish and prayers for God's richest blessing on your work."

8th.—Tiptree, 44 lbs. jam. Peterboro, "God bless you, 6/-."

10th.—Bexley, 3/- "Only a trifle prayerfully sent for a successful 40th Day next Saturday."

11th.—Thorpe Bay £1 4s. Manor Park, "Yours in fellowship". 10/-.

12th.—Thorpe Bay, £5, "with our christian love and best wishes." Brighton, "Glad to hear that you are having your 40th day this month—40 is the number of testing and trial—and you have had this and come out more than conquerors—all praise is due to our blessed Lord who has enabled you so to endure and overcome. What a blessed testimony to the world and to those who doubt and fear. May it speak volumes to others in these days, when the whole world is in an upheaval, never seen before. How true is the word of the Lord: "For three things the earth is disquieted and for four which it cannot bear; for a servant when he reigneth"—Prov. 30, 21-22. Nevertheless the promise is also sure, "Yet have I set MY KING upon my Holy Hill of Zion"—for He must reign until He hath put all enemies under His feet." Selah. The S.S. children from Hollingbury Hall send their little gifts in enclosed cheque for £2 15s.

13th.—Goodmayes, parcel of s.h. clothes, Golden Square, 3 guineas. Psalm 21.2. Fillebrook Sunshine Guild, "It was a great disappointment to us that in the present circumstances our usual entertainment could not be given, but in order to compensate you for the loss of that enjoyment and the children to, it gives me much pleasure to send you a cheque for £10. We would like you to present to each child as coming from us the usual

1/- that it has been our pleasure to give them in former years, and the balance can go to whichever fund of yours is most in need, May God preserve you and your charges in these anxious times," Wanstead, 5/-. Flixton, 3/- "I shall think of you all on Saturday next and pray for your good work." Enfield 7/6. Anon, 2/6. Southampton, "Please accept £1; I trust you will have a good time on the 15th and shall remember you in prayer." What a refuge and strength our God is in these dark days." Gloucester, 3/-. Letchworth, an old girl, 5/-.

14th.—Godstone, 40 lbs. cocoa, 20 lbs. coffee, with "Having been called up for military service I have been forced to sell up my small business and am left with enclosed coffee and cocoa. I trust it will be acceptable and of some little help in your great work." Highbury, one box of boot and shoe laces, "just a few to go on with." East Rudham, "Am sending this little gift £1. We think of you and pray for you and are sure everything will turn out well for you." C., 10/-.

15th.—Sudbury, 5 pairs socks. Eastcheap, "I send you three guineas the result of an arbitration. Will you please accept this as a donation for the Home funds, with my very best personal wishes for your 40th Annual and for another 40 years continuation in spite of all the troubles with which we are faced at this serious and critical time." Addlestone, one guinea, Leytonstone, 5/-. Snaresbrook, £1. London, N22, 10/-. P.O.C.A., 10/-. Caterham, £5, Annual Gatherings Offering £21. Woodford, £1.

18th.—Eastcote, 5/-, with Duet. 2.7. "For the Lord thy God hath blessed Thee in all the works of thy hand: He knoweth thy walking through this great wilderness; these forty years the Lord thy God hath been with thee; thou hast lacked nothing." Cambridge, one guinea. Newbury, £1. Manchester, 7/6, Potter Street, 10/-. St. Leonards-on-Sea, £2. "I am leading open-air meetings at Weymouth unless I Thess. 4, 16.17 takes place before. Events are rapidly moving. Thank God we are not of the night, nor of darkness and cannot be overtaken. It is rest to soul and body to be really detached and able to say "Even so, come quickly Lord Jesus." Nottingham 10/-

20th.—Tebworth Road 17 dresses, 15 prs. knickers, 1 cover, 1 tablecloth, 4 prs. socks, 2 prs. cuffs. Woodford, handed to me from a sick bed, £2. Penge, £1, Anon, 2/6

21st.—Romford, 7 blazers, 22 frocks, Eaton Terrace, 5/-, Wanstead, 5/-.

22nd. Tiptree, 140 lbs. strawberries. Tiptree, 1 box of kippers. Guildford, 6 pullovers, 1 scrapbook. Woodford, 10/-. Ilford, £1.

25th.—Westcliff on Sea, 10 pairs of socks. Tiptree 15 baskets strawberries. Walton-on-Thames, 10/-. "God is still on the Throne and He will remember His own,"

26th.—Little Holland, parcel of clothes. Shoeburyness, for boots, £1 10s.

27th.—Lewisham, 5/-, "Another drop in the bucket."

28th.—Eastcheap, 1 case of tinned peas, Billingsgate, 3 boxes fish.

29th.—Tolleshunt Knights, 2 baskets gooseberries and 8 bunches carrots. Bethnal Green, £2, "I feel we ought to send you this out of our Lord's purse. My thoughts are that you need it, and another is, we ought not to have money like that laying about these days Give and it shall be given you, good measure pressed down and running over." Woodford Green, £2. Anon, 2/6,

JULY.

2nd.—Anon, box of bacon. Tiptree, bag of lettuce. Broxbourne, 7 pairs socks and 3 guineas, with "One has the Orphanage much in mind these solemn days, but we know that the Lord still reigns."

3rd.—Minsterworth, £1. Ashford, 10/-. Goodmayes, "Sorry we cannot come and see you, so are sending on a box of sweets for the children, and 10/-, which we should probably have spent in fares."

4th.—Loose Baptist Chapel, £5 10s.

5th.—Addiscombe, £2, "May our Lord Himself be your protection and guide in these perilous times."

6th.—Leytonstone, 5/-. Whitstable, £3. London, N10, 5/-. Anon, 2/6.

7th.—L.R.M, Ipswich, £1 10s. and 10/-.

8th.—Chalfont St. Giles, £10, "With best wishes for you and the work."

10th.—Deptford, parcel of s.h. clothes. Gloucester "I am sending you 5/-, part of a day's pay, instead of having a holiday." Leytonstone and District Schools F.C.C., 10/-.

11th.—J. A. Plant Memorial, £1.

12th.—"I have pleasure in forwarding £2 from the children of Bignold Hall S.S."

13th.—Tiptree, 24 lbs. strawberries. Waltham Abbey, £2. Anon, 2/6. N. Watford, £1. Woodford, from a sick bed, £3.

15th.—Tiptree, 80 lbs. gooseberries.

16th.—Highams Park, "Enclosed is 10/- from the Sunnydene Sewing Circle." Anon, £1, Psalm 139, verse 1, "Thou knowest, Thou understandest," v. 17, "How precious are Thy thoughts unto me, O God." How great is the sum of them. The Lord bless you all." Wallasey, "On behalf of the Belle Vue Rd. S.S. I enclose £1 towards the maintenance of your large family. We all pray that God will protect them during these troublous times, and that He will graciously bless the continuance of your splendid work." Montague Road Mission, £1 6s 6d, This is made up of the collection at our egg and fruit service and the proceeds of the sale of the eggs and fruit brought and some money gifts,"

19th.—"Two threepenny bits, 10/-"

20th.—Peteboro, 4 scarves. Mountnessing, parcel of s.h. clothes. Sturry Gospel Hall Sewing Meeting 9 frocks, 1 blouse, 1 pullover, two jumpers, 3 pairs socks. Tiptree, 10 pieces fried fish.

Ipswich, 10/-. Thankoffering for preservation during air raid. Goldings Hill Mission, Loughton, £1. Edinburgh one guinea, "I usually send this in September, but feel I must ante-date my guinea, so here it is. May God keep all your family and help us to stand true to Him in whom we believe, for we are still persuaded that He is able to keep."

22nd.—Romford, 22 dresses; 6 pairs knickers, 8 blazers, Anon, 2/6. Waltham Abbey, £5, "God has been very good to me in my business this year, so I thought I would send a portion to you."

23rd.—Tiptree, some lettuce and beans.

24th.—Finsbury Park, 12 vests. Tiptree, basket beans. St. Albans, 4/-. Dunstable, £1.

25th.—Tiptree, 3 baskets apples.

27th.—S. Woodford, 11 lbs. sugar. Tiptree, beans and

lettuce. Worcester, 2 guineas, "This is not my usual sub., but a little money left by my sister, as she has since passed on to her Eternal Home, May God's smile ever rest upon you and His Well Done be yours."

30th.—Anon, 2/6. An old girl, £1.

AUGUST.

1st.—St. Albans, 5 lbs. tea, and £1. Grenada B.W.I. £3, "We out here think of you people in England in the midst of grave peril, we realise how terrible the suspense must be, and offer our prayers to Almighty God, that Right and Justice will overcome brute force."

2nd.—Tiptree, beans and lettuce.

3rd.—Portland, 5 prs. socks and 2 pullovers. Tiptree, box of plums.

5th.—Eastcheap, 20 tins peas. Tiptree, 1 bag plums. Portland, 2 prs. stockings. 2 pullovers, 2 vests, A well-wisher, 2 prs. s.h. shoes. Witham, £2.

6th.—Anon, 2/6.

7th.—Dunsville, 10/-. Letchworth, £1.

8th.—Welcome Mission Leytonstone G.G. £1. Biggin Hill, 1 guinea from the Sunday School Missionary Bags.

9th.—Southgate, £1, "The enclosed is the Lord's First Fruits Offering which I feel I am to pass on to you." W.F. & E.S., 10/-.
10th.—Tiptree, 400 lbs. plums and 1 basket plums. Horsell, 2/6, and parcel of s.h. garments. Ipswich, 10/-.
12th.—Psalm 125, v.1.2. and 147 v.11, 5/-.
13th.—Anon, 2/6. New Malden, "In the Name," £2 Westcliff-on-Sea, "Have just received my Pension, 10/- per week, and am sending it on to you with an extra 10/- as a thankoffering to God for His goodness to me."
15th.—Tiptree, basket greengages.
16th.—Mildmay, 2 sacks clothes. Golden Sq., £10, "Kindly accept the enclosed towards the work of the Lord. I trust you have much blessing. How we need the Holy Spirit's enabling in these days." Woodford, £1.
17th.—Anstey, 102 eggs.
19th.—Tiptree, 2 baskets greengages, 1 marrow.
21st.—Anon, 2/6. Kentish Town, £3.
24th.—Tiptree, 56 lbs plums. 1 bag greengages,
26th.—Woodford, £2. Anon, 5/-.
27th.—Leytonstone Welcome Mission G.G., 2 overalls. Romford, box of bacon and £1/0/9. Tiptree, basket plums. Ley Street S.S. £2/15. Highway Hall, 17/10.
28th.—Peterboro. 5 scarves. Gloucester, 5/-. Anon, 2/6
31st.—Forest Rd. Hall C.E., 2 vests, 2 pair knickers, 3 bed covers, and s/h clothes, 2 frocks, 4 nightdresses. Woodford, 2 pairs socks, Tiptree W.A., basket of plums Tolleshunt Knights, 2 baskets greengages.

SEPTEMBER.

4th.—Tiptree, basket plums, basket greengages.

5th.—Basket greengages. Anon, 3/-. Ilford, 5/-.
6th.—Bournemouth, "a lady who has been much comforted by the 91st Psalm in these difficult days wishes to send the enclosed £1, and desires to be Anon." Lancing Tab. £1. Leytonstone £2/12/6. Feering 10/-.
9th.—Tiptree, box plums.
10th.—Sidcup, 10/-.
11th.—Tiptree, large bottle Brylcream.
12th.—Tiptree, basket damsons.
13th.—Tiptree, 15 pints shrimps. Anon, 2/6.
14th.—Tiptree, basket apples.
16th.—Seven Kings, £1/1/-.
17th.—Harvest Festival gifts from St. Albans and Tittenhanger, with £2 and £1. Ipswich £1.
18th.—Tolleshunt Major, Harvest Festival.
19th.—Hamilton Rd. S.S. £1.
21st.—Romford, 1 coat and 2 frocks Woolwich Convention, one guinea. Peckham £5, "I am sending more because I feel a desire to do so. My income has gone down and quite likely others of those who contribute to your funds have also suffered loss in that respect and not be able to give as much as usual, but your needs are safe for you depend on God who supplies all your needs according to His riches." Lighthouse Mission, £2.
23rd.—Waltham Abbey Baptist Church, 5 sacks vegetables, 1 box fruit, etc. proceeds of Harvest Festival. Dagenham, 10/-. Maldon, 3 guineas and £1. Waltham Abbey B.C., 15/-.
24th.—Peterboro, 6 scarves, 2 vests, 6 bags, 3 pieces material, 16 handkerchiefs, cards and books.
25th.—Grove Rd. Mission, one guinea. Wanstead, £1/10. Woodford Bap. Church in place of Harvest produce, £13/18/3.
26th.—Anon, 3/-.
27th.—Stratford Railway Mission, harvest and 3/-. Biddenden £1 and 3 pair socks, 1 coat, 1 skirt, 2 bibs, 4 vests. Manor Park, "Enclosed is a gift of 10/-. The Lord sustain you and your helpers in these trying days, as He hath hitherto done."
28th.—Peterboro, 4 scarves.
30th.—Anon, 2/6. Anstey, harvest produce and £3/6/3. Cockfoster, 10/-.
3rd.—Stratford Railway Mission, £1/2/0. Tebworth Rd. Mission. £3/2/0, in place of Harvest produce. Wanstead £1.
4th.—Chingford Hatch, "The enclosed cheque £3 is a result of Harvest Thanksgiving, and is sent with our love and prayers for His blessing in your splendid work under the difficulties of the present day." Waltham Abbey 10/-.
7th.—W., £2. Romford, 10/-. Anon, 5/-. Baptist Chapel, Stevenage, Harvest Thankoffering, £1/12/-.
8th.—K.T.M per C.B., £1.
Free 10th.—Kentish Town Mission Harvest, Evangelical Church, Abridge, Harvest gifts. Tebworth Road Mission working party, 6 flannels, 2 coats, 4 scarves, 2 pairs socks, 4 prs. knickers, 1 pair cuffs. 9 pieces material.
11th.—Wanstead, £1. Feering, 5/-. Letchworth Baptist Harvest gift, £4/10/0.
12th.—Hope Mission Sewing Class, 10 wollen vests, 2 pullovers. Tiptree, 2 bottles fruit, 1 jar pickles, 1 rug.
15th.—Hanwell, parcel of s.h. clothes.

OCTOBER.

3rd.—Stratford Railway Mission, £1/2/0. Tebworth Rd. Mission. £3/2/0, in place of Harvest produce. Wanstead £1.

4th.—Chingford Hatch, "The enclosed cheque £3 is a result of Harvest Thanksgiving, and is sent with our love and prayers for His blessing in your splendid work under the difficulties of the present day." Waltham Abbey 10/-.
7th.—W., £2. Romford, 10/-. Anon, 5/-. Baptist Chapel, Stevenage, Harvest Thankoffering, £1/12/-.
8th.—K.T.M per C.B., £1.
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