

CHILDREN'S HOME

# LINKS



CRESCENT ROAD, SOUTH WOODFORD.

Founded 1899

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DECEMBER, 1942.

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## PSALM 150.

**P**RAISE ye the Lord. Praise God in his sanctuary : praise him in the firmament of his power.

2 Praise him for his mighty acts : praise him according to his excellent greatness.

3 Praise him with the sound of the trumpet : praise him with the psaltery and harp.

4 Praise him with the timbrel and dance : praise him with stringed instruments and organs.

5 Praise him upon the loud cymbals : praise him upon the high sounding cymbals.

6 Let every thing that hath breath praise the LORD. Praise ye the LORD.

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To all our "Prayer Partners" We wish you every blessing  
this Christmas and in the New Year.

"Brethren Pray for us"



The late Miss Rosa Annie Hutchin

## “THE HOME CALL”

As most of our friends know, Miss R. A. Hutchin “Mother” and Co-Founder, answered “The Home Call” on 6th February 1942 after a brief illness. She had been ailing for several months and passed peacefully away at 11 a.m.

The funeral service which took place on 11th February, 1942 was held in the Congregational Church, Tiptree, conducted by Pastor Herbert White, the Director of the Children's Home and Mission, supported by the Rev. T. W. Mason and Messrs. W. A. Warwick, F. C. and J. R. Stark, James Stokes, W. A. Hutchin, brother of the deceased, and A. M. Gilbert representing the Evangelical Free Church, Abridge. This historic little church of congregationalism—it has recently celebrated its 278th anniversary—was practically full, a notable feature being the presence of the children who had all learnt to look upon Miss Hutchin as “Mother.”

A sense of peace and assurance pervaded the gathering. Our Sister was not lost forever, the glad assurance of reunion was ours. The opening prayer was offered by the Rev. T. W. Mason followed by a reading and short address by Pastor White in the course of which he gave a brief outline of how the work was commenced closing by saying, a partnership of over 42 years has now been severed but only “Till He Come.”

The main address was given by Mr. W. A. Warwick whose Text was: “A GREAT WOMAN” 2. Kings 4. 8.

True greatness does not consist of the possession of material things, or attaining to any exalted position in the world.

In the story of the Shunammite woman, we have the history of a rich and influential woman who came under the influence of Elisha's preaching, and so longed for fellowship in Divine things, that she not only urged him to have an occasional meal with her when passing through the district, but built a Prophet's Chamber so that he might abide under her roof, and thereby she could have closer fellowship in Divine things.

The Shunammite was great in a two-fold sense, materially and spiritually, and if we can to-day trace in the sacred record many thoughts that will help and encourage us in our remembrance of our dear Sister Miss Hutchin who has just been taken from us.

We have gathered here to-day to lay to rest the body of a great woman, who though poor made many rich, by bestowing upon many, by God's grace, the true spiritual riches that out value and out live all material gains.

Let us, therefore, note some of the true marks of greatness, as seen in both the Shunammite and in our sister Miss Hutchin.

### 1 The Shunammite's greatness is revealed in her discerning spiritual values.

V. 9. I perceive that this is a Holy Man of God.

The Shunammite evidently heard the preaching of Elisha and through him was lead to put her trust in his God and Father.

It is a very wonderful moment in life, when we discern the reality of spiritual things, such as Miss Hutchin discerned early in life. She heard the simple gospel of the Grace of God, and believing it, she stepped out into a new life and experience.

### 2 The Shunammite's greatness is seen in venturing upon a life of service.

V. 10. Let us make a little chamber.

The Shunammite was not satisfied with brief visits of God's servant, but desired a closer fellowship, so she did a unique thing, she built “a Prophet's chamber” an example, which thank God, has been followed by countless other great men and women.

When Miss Hutchin stepped out 42 years ago on her unique life, she little realised the greatness that she was manifesting. To give up all visible means of support, and venture solely upon God to supply her need, and the need of the little children who gradually came under her care, this indeed was true greatness. It needs a great woman to lead and not to wait for others to lead, and show the way.

### 3 The Shunammite's greatness is seen in her desire to remain in the sphere of life to which she felt God had called her.

V. 13. I dwell among mine own people.

Elisha was anxious to bestow upon her some reward for her many kindnesses to him, and when he suggested that he could mention her name to the King, she desired no such honour, a humble life of service was all she desired.

Such truly was the life which Miss Hutchin lived for 43 years, never desiring publicity, nor to be in the public eye. As one who has called in at the Home on many occasions, I can truly say she was always occupied with the business to which she felt God had called her, and was perfectly content so long as the work went forward. She only desired the fellowship of Mr. & Mrs. White, and the little band of workers in the Home, and to know that the little children were being cared for, bought to her perfect contentment.

#### 4 The Shunammite's greatness is seen in her conduct in the hour of testing and sorrow.

V. 25. When the child died, instead of bewailing her lot, she went straight to the servant of God.

Carrying the dead child into the Prophet's chamber, she laid him on the bed and shut the door, knowing that behind that shut door, this mystery would somehow be solved. She knew that great things had been wrought behind that shut door.

Her simple faith in God and in God's servant was rewarded and her child was given back to her after this very severe trial.

During many years of Miss Hutchin's faithful service in the work of the Home there have been moments when faith has been tested, but she early discovered the mighty power of the secret place with God. This was the sustaining power, through all the years, during which she so faithfully served this Home. Truly, as the Shunammite said "All is well." This was the language of faith even in the hour of testing and trial.

#### 5 Again we see the Shunammite's greatness in her implicit obedience to the instructions of the Prophet during the years of Famine.

Chapt. 8. V. 1. "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine, and it shall come upon the land seven years."

She became a pilgrim and sojourner on the earth for seven years, looking forward to that day when according to the word of the Lord, the period of famine would pass.

Miss Hutchin lived a life of utter dependence upon God, and even though there was a famine of material things, God, true to His Word, supplied her every need, not for seven years but for six times seven years.

There have been times in the history of the Home when severe days of testing came, but they have lived to prove the word of God, which says, "My God shall supply all your need, according to his riches in glory by Christ Jesus."

#### 6 Then again we see the Shunammite's greatness at the END of the period of Famine, she approaches the King for the restoration of her property. This is active faith, claiming the rights and privileges of the obedient.

Chapt. 8. What a remarkable story is told in this chapter, Gehazi reciting to the King all the great things that Elisha had done, and as he was in the midst of the story of the miracle of the restoration of the Shunammite boy to life again, the woman appeared. Gehazi exclaims, "My Lord, O King,

this is the woman, and this is her son, whom Elisha restored to life."

And when the King asked the woman, she told him.

What a wonderful story she had to tell of God's faithful dealing with her during all the changing scenes of life, and now having been brought through, she asks to be enriched with her inheritance, and the King appointed Officers saying "Restore all that was her's, and all the fruits of the field since the day that she left the land, even until now."

Is it not appropriate to think of Miss Hutchin not in the grave, but as in the presence of the King, claiming her inheritance that was by Grace, and desiring to enter into the full possession of that inheritance.

All that was taken was restored to the Shunammite woman, and all that was Miss Hutchin's is now hers because she is before the King. Surely she, who was so faithful in that which was least, is now rewarded by entering into a fuller richer life of service for God than ever she enjoyed down here.

We are the losers, for we miss her quiet, patient, faithful service, but she is the Gainer, because she is in the presence of the King, and therefore we rejoice.

Mr. James Stokes in a brief word said he considered it a privilege to be able to pay his tribute to the memory of Miss. R. A. Hutchin. His association with the Homes went back to 1913 and he had vivid memories of Bible readings with the children and Miss Hutchin on Sunday evenings in her room at Crescent Road, South Woodford. In a special word to the children present Mr. Stokes urged them not to think of Miss Hutchin in terms of the grave. Their dear friend whom they had learnt to know as "Mother" was presently to be laid to rest. But in reality we were not putting Miss Hutchin into the grave. Her body would be there. But the body was only the house in which Miss Hutchin lived. Miss Hutchin had gone to be with Christ, which, as St Paul assured them was "very far better."

As he was travelling from Haywards Heath to Tiptree that morning quite a number of the trees and plants which during the winter had been dull and lifeless were showing signs of life. The snowdrops were showing themselves. These signs were the evidence that spring was approaching. Spring-time was a time of resurrection in nature. Our Lord declared that He was the resurrection and the life, he that believeth in Him, though he were dead yet shall he live. We do not sorrow as those

that have no hope. Indeed we wanted to sound a note of Victory. Our dear friend Miss Hutchin no longer suffered the handicap of earthly restriction. She was now with her Lord whom she had loved and served so long. We could on such an occasion join with the Apostle Paul in full assurance and cry in exstasy, O death, where is thy sting? O grave, where is thy victory? The sting of death is sin and the strength of sin is the law, BUT thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Mr. A. M. Gilbert closed the indoor service with prayer.

At the graveside the Orphans sang the chorus

"My home is in heaven, there'll be no parting there  
All will be happy glorious bright and fair  
There'll be no sorrow, There'll be no tears  
In that bright home far away."

and the commital was conducted by Pastor White

We came away sorrowful yet rejoicing Sorrowful in the Knowledge that one who for so long had given freely of her talents and friendship to the cause of Christ had been taken from us, but rejoicing in the sure knowledge that there was one more

"Link" with the Heavenly Home, one more "loved long since but lost awhile," to welcome us on our home going, one more reason for carrying on steadfastly and to close in the ranks in loyalty and service to our "One Lord."

## ABRIDGE FREE CHURCH.

It is now eighteen years ago since the way was opened, by the leading of God, for this work to be planted in this interesting village, so near to London, (about 14 miles) yet so isolated.

The story of these years has yet to be written. It is our purpose now to review the work that is going on at present. We have all, and perhaps more, of the disadvantages of wartime owing to our isolation, yet we are much encouraged by Gods manifest blessing on the work.

The outward signs are, that our chief services are not only maintained, but the numbers attending are increased. Some are coming forward for baptism while others can be counted among the enquirers.

There is a good Company of the Boys Brigade. the Sunday School numbers keep good and the young people are keen. The Womens Bright Hour meets on Wednesday and there is a Bible Study and Prayer session also during the week.

The work is at present under Pastor Arnold M. Gilbert who together with Miss Olive White and a band of over 30 workers arrange the Canteen work and services elsewhere reported.

Yet such a work is not measured by the number of meetings. It is only as one prayerfully watches the Spirit of God working, sometimes here sometimes elsewhere, that you are able to see how the work is being blessed. As one counts the new faces, now so regular each Sunday evening; and hears of the blessing they have received through

that hour of worship; that with hearts full of thankfulness we bow in humility before God and ask that yet greater blessing may come to Abridge

There are many other activities for which the Church is responsible, among which are the following. The Childrens Bank will receive between £50 and £60 for the year. An appeal was made to the Church to provide 200 gifts for soldiers and airmen attending the Canteen at Christmas time More than the required number was received. Missionary work is centred in the Thonon Mission £17 has been sent during the last year to the support of this interesting work in Unoccupied France.

In July we united with the Church of England in an open air service on the local Cricket Field, when a very fine congregation gathered. The monthly Abridge Links also keeps us in touch with the people of the village.

So in many ways the Gospel is being spread in and around the village and the Free Church is the centre of spiritual help and blessing to many.

What God has yet to be done at Abridge we know not, but of this we are sure that He has placed this Church here to play a great part in the evangelization of the country side, By prayer and waiting on Him we shall learn His will and in the present we will with heart and soul seek to make Him Known knowing that He will ever open for us an effectual door of service.



## CHILDREN'S HOME AND MISSION, SOUTH WOODFORD, &amp; TIPTREE.

## "OUR DAY."

AFTERNOON  
MEETING

"Now thank we all our God." Thus sang the friends of The Children's Home and Mission, when they gathered on Saturday afternoon, June 27th, 1942, in the Woodford Baptist Church, George Lane, to celebrate the 42nd Annual Meetings. It was this note of praise to God for all His goodness in the past, and of confidence that in future days His guiding hand would still be seen, that characterised the meetings—Mr. W. A. Warwick, who presided in the enforced absence of Mr. B. T. Hempel, who was to have taken the chair, opened the meeting with prayer. "Thou hast been our deliverer through all the terrible perils of these days, and in Thy providence Thou hast brought us together to this place. Thy children have experienced anew Thy faithfulness through yet another year; Thou hast supplied every need." These words of the Chairman, offered in prayer, found an echo in the hearts of all present; and then He struck a more serious note, as he thanked God for the faithful and devoted service of one whose face was greatly missed at the gatherings Miss Hutchin.

Mr. Herbert White, in giving a Report of the work for the year, said: "It is a privilege to the workers to gather on this birthday occasion. This is our 42nd Birthday, and it is always good to get together to take our bearing, and to tell one another of the great things that the Lord hath done for us. I want, first of all, to thank those who have come to help us to-day—the Rev. H. Hunter (the Minister of this Church), Mr. Warwick and the others whom you know. We thank Mr. Hunter and the officers for allowing us to use this Church. I remember when the Church services were held in the Schoolroom at the back, and when Rev. J. R. Cox was the minister. I have known the district for over sixty years. And we do appreciate the friendship and fellowship of the minister, and officers, and members of this Church, with which we have been connected for so long. The only snag is that the children are not here. We are not allowed by the authorities to bring them, and we must obey.

"I want to make this a day of remembrance," continued Mr. White. This is the first anniversary in a long period of 42 years that I have attended without Miss Hutchin, who was called to higher service on Feb. 6th, and was buried on Feb. 11th at Tiptree. I want just to run over, for the sake of those who do not know anything about the work, how God led us to commence the work which we represent here to-day. I have with me the first report which I issued, and I think it will be helpful if I read a portion of it so that you may know what happened during the first year. We called the Home at the outset, The Home for Destitute and Motherless Children, but some years later we altered the title to The Children's Home and Mission. My first report said, "We have much pleasure in bringing before you our first Annual Report, and do indeed thank and praise our Heavenly Father for the way in which He has led and prospered us in this work which we have put our hands to."

The Home was really commenced on the 20th November, 1899, with one girl at No. 3, The Market, George Lane, and another girl was added by the end of March, 1900, but it was not until we moved into "The Woodlands," Latchet Road, in April of the same year, that we commenced to make ourselves publicly known save to just a few friends, consequently our Statement of Account will date from April, 1900, to April, 1901.

The Home is for Destitute and Motherless Children, and only those are admitted by an introduction from friends whom we know to be responsible for the genuineness of the case. Our great object and desire is to bring them up in the fear of God, and train them in Christian principles.

Miss Hutchin, the Matron, who is well-known in the neighbourhood, is still carrying on her business as dressmaker, which helps considerably the financial condition of the "Home," as will be seen by the Balance Sheet. Moreover, we intend to train the girls to this business as they become old enough, and we are happy to report that the eldest girl is taking to it very well.

We have now six little girls, whose ages range from three to fourteen, which number will be increased by four before this report goes to print. Kitty, aged eleven, is practically a cripple, and Lily, aged three, has been in the Children's Hospital, Great Ormond Street, for four days to undergo an operation on foot and hand for consumption of the bone. We had to send her up twice a week for some time for the wounds to be dressed, until Miss Fowler came to our rescue and kindly gave us a letter of introduction to The Jubilee Hospital, where the child is now taken and will shortly have to undergo another operation, after which we trust she will commence to mend. One other little girl is a Jewess.

Arrangements are now being made to obtain better and larger accommodation for the extension of the work. We are moving from "The Woodlands," on May 29th, 1901, to Crescent Road East, about five minutes walk from here. This is an eight-roomed house, with bath room (h. & c.), and just suits our work for its space and convenience, and if easy terms can be arranged with the present owners, we intend to make this our permanent position and (D.V.) buy the house.

We also intend, as soon as can be conveniently arranged, to commence an unsectarian Mission, and have for this purpose had the two front rooms made into one. The neighbourhood is certainly a growing one, and as there is no place of worship for some distance round, we feel that the need is great, and more especially as we have been asked by some of the inhabitants if we would start such a work. We have been holding Open Air Meetings close by for about the past three years, and it is astonishing as well as encouraging to see how eagerly the people receive the word of God. The room will hold roughly between 70 and 80 people, and we are looking forward to having a full harvest of souls during the coming months.

That was the first Report I issued in 1901. In the second Report, 1902, I said this time last year we were in "Woodlands," Latchet Road, and as I intimated in my last Report, we moved into our first house in Crescent

Road, in the first week in June. We had then six girls. We steadily increased the number of girls, and have now got 14 in the "Home." The Lord has also answered our prayers with regard to the "Boys' Home," and in January the way was opened for us to take the house next door for this purpose. We have now four boys making a total of 18 in all.

My former intention, to buy the first house, has been abandoned, as I felt that the Lord would not hold with our being in debt, and arrangements have been made to rent both the houses, with power to buy either or both should the Lord answer our daily prayer and send us the means so to do, and only those funds shall be applied for this purpose which are expressly given for it.

The Mission, which I also referred to in my last Report, was started in July, and proved a great blessing, seven having decided during the meetings for Christ, two of whom were our own children. We had a Sunday School which was even more successful with regard to numbers, sixty-six names being added to the books before the meetings were transferred. There was also a Band of Hope and a few Open Air Meetings, held. In all these things we realized the blessing of God. I am more than ever thankful to report that the friends worshipping in Eastwood Road have decided to build in our neighbourhood and commenced their Services on the 12th December, when we amalgamated all our meetings with them, as we felt that there was not the need at present for two places and that unity would be strength. This has proved to be true.

In 1904 we rented a third house opposite, and were praying that by the end of the present year we may have two others built and joined to our first two, so as the work may be altogether; we shall then have room for over 60 children.

In 1905 we opened the two additional houses, and the Chairman on that occasion was Rev. J. T. Inskip, M.A., (now the Bishop of Barking), and Mrs. Florence L. Barclay was our special speaker for the first time. Subsequently coming for fifteen years up to the time of her "Home call" in 1921. Later we began praying about a Hall, and God sent us all the money in answer to prayer to build a beautiful hall which we named the Florence Barclay Memorial Hall, as Mrs. Barclay was so interested in our work, and we felt that it would be nice in this way to perpetuate her memory—this was opened in 1928. Directly after the Hall was opened Dr. F. E. Marsh came along and bought four houses, which we had been renting for thirty years, and he gave us these houses just before he died; he came to our Hall and gave an address; and it was the last public meeting that he attended. And following upon that we had more answers to prayer two houses were given to us by the William Stark family in memory of their parents. And then, bringing us down to just before the War, we were led to purchase, by the kindness of several friends—three of our trustees and another friend—a place at Tiptree, where we are now staying. We were all down there in August, 1939 having a holiday, just before the War broke out, and we have been there ever since.

I want to link all this up with the circumstances which led to the founding of the work. I was Secretary of the Sunday School, and we used to take part in open-air work here, even before the Home was started. Then Miss Hutchin went to Manchester to train as a missionary: but later she was sent home because they said her health would not stand a foreign climate; and she returned to our Sunday School. I went to see her and talked over the matter of her going to Manchester, and that led us to pray specially that God would definitely

give us some special work to do for Him. I was then in a bank in London. I had prayed that I might be permitted to go abroad as a missionary. I wrote to several Societies, but they all wrote back and told me to "stay put." After a long time of prayer, we were led to exchange our thoughts. Miss Hutchin was then living over the baker's shop here; and I said to her one day "I feel that God wants us to work amongst the children. If you will be "Mother" I will be Father" and she said she would. In November, 1899, when the first girl was taken into the Home, we promised God that we would make no appeal for anything, believing that if the work was of Him, then He would supply all our needs. We believed that; trusting in His word, He would answer our prayers. She has gone into the glory and has earned the reward of her long life of faithful service. Well over 600 children were mothered by her and the memory of her strengthens us in our desire to go on with God until He shall call us Home, if the Lord still should tarry.

There are numerous letters that I could read to you; but I will read one or two which some of the "old" children sent to me when they knew that she had gone.

Cambridge.—From an old girl—"I feel so grieved to lose such a dear friend as I know you must all be. I am thankful she did not suffer." I hope to get to you in time for the funeral on Wednesday."

From an old boy and his wife.—"Thank you for kind thought in sending news of the passing of 'mother.' I am no hand at expressing my thoughts, I can only say "She was a great little lady,' and it was my proud privilege to call her 'Mother.' The attached cutting from a daily paper struck me as so apt that I had to enclose same.

The heart is a house of many rooms—where things are stored away,

The treasure of long remembered joys, the pearls of yesterday.

But there is a corner of the heart—a secret place where we—cherish above all other things—a Mother's memory."

Another girl writes: "So sorry to hear the sad news. Dear mother, I shall ever remember how good she was to us all. I have much to thank God for, all she taught us and how she was in very deed a real mother to us."

Another girl writes: "I am very sorry to hear about Mother, but thank God she suffered no pain. She did so much for me, especially when I was ill and I know God will reward her."

From a boy in the Navy.....Thank you for most welcome letter. It is with deep regret that I hear that Miss Hutchin has passed away. I am sorry I could not pay my last respects to a woman who will always be known in all parts of the world, for I am sure there are some of the old boys and girls in every land. Yes! I realise I have lost a great friend.....May God bless and have you all in His safe keeping. Yours in the Master's service.

These messages are very helpful to us, and they make us realise that although God sometimes removes His workmen, He carries on His work: and He who commenced this work will carry it on until the day of Jesus Christ. While we sorrow at the loss of our sister, we praise God for giving her so many years of service for Him.

She has now gone to that happy place where no sickness nor sorrow can enter. I am sure you will praise God with me for her memory. She has worked loyally with me for over forty-two years, and with my wife, who joined us six months after the work was commenced. The three of us have been working together for these many years in this service for God.

As for the position to-day. We started this year with 62 children in the Home, less than we have had usually: but we have not added so many because of the situation. Four have come into the Home during the year, one girl and three boys. And five girls and four boys have left us. So we had 57 at the end of April; and with our nine workers, makes 66 in all. We have helped since the start of the Home 615 cases. Many of these boys and girls know the Lord Jesus Christ as their Saviour, and are seeking to serve Him in different parts of the world. During the year we have experienced great difficulty because of the rationing, and our diary does not contain particulars of the usual number of gifts, but the Lord has met our needs: and we marvel at the things which have come along, which we feel sure has meant real sacrificial giving. One friend supplied us with coffee, and we had a gift of sugar, and gifts of fruit. Pheasants, partridges, pigs and chickens have also been sent to us. Last Thursday week I had a telephone message from a man at Chelmsford, and he said, "There is a cow on the way full of new milk. It will be at your place in half an hour. Please see that it is milked as soon as it arrives." We have been much encouraged by the parcels of clothing that we have received. We have indeed proved that "God is the Rewarder of those who diligently seek Him." We do want specially to render to God praise for the memory of our dear sister, Miss Hutchin, and for the fact, too, that we have gone on for another twelve months in the service of God in this Home.

In regard to the finances. We started last year with balance in of £639. We have received this year £2,941 16s. 11d. Our expenditure has amounted to £2,097 3s. 7½d. And we have carried forward £844 in this Wartime, the biggest balance we have ever had as far as I can remember in the history of the Home. And in Tiptree, where we are only known by a few. God has again been faithful in meeting our needs, and in answering our prayers. For this, and all other things we give Him thanks. We pray that God will bless the testimony of this work during another year. We rededicate our hearts and lives to Him and the work.

Mr. W. A. Warwick, in his address from the chair, drew attention to the words in Psalm 105. 17. "He sent a man before them, even Joseph, who was sold for a servant." "He sent a man." In Gen. 45. 7. they had the word of Joseph himself. "God sent me." He looked back over the years, and remembered all the marvellous things that God had done for his ancient people. Mr. Warwick said that, surely, it was one of the most blessed things that could come to any of God's children to know that they were where God wanted them to be. It was a wonderful privilege to go to Tiptree from time to time to see how the work was going on. It was a very blessed thing to be sent by God. God wanted some little children cared for, and He sent a man and a woman to help fulfil his purpose. "I believe it is possible for every one of us to have this confidence, that we have been sent by God to do some particular work" said Mr. Warwick. As for Joseph, he was born into a godly home, into a home where the fear of God was known: early in life he was taught to know and to serve God. He used to meditate on the wonderful

things which God could do for those who yielded their lives to Him. But in that home there lived his brethren, who hated him, and God permitted them to have their vengeance upon him for predicting, as a result of his dreams, that they would one day bow down to him. And God sent him to Egypt. Could they not imagine some of the thoughts which must have come into his mind as he was being carried into Egypt as a slave? In Egypt God permitted him to be tempted. Who could read that wonderful story of the moral courage of Joseph, and not be influenced by it? In that hour of testing Joseph stood firm for God. Later God allowed him to be cast into prison, and during that period of his life the iron entered into his soul. For two years he remained in that prison. Then one day the door opened: the gloom was dispelled by the incoming of the glory of God. He had been summoned into the presence of Pharaoh. This man, because he had accepted the discipline of God, because he believed that God had sent him, was able to interpret Pharaoh's dream. But Joseph gave God the glory. Again and again he says to Pharaoh "God will do it all." And was that not true of Mr. and Mrs. White, and their fellow workers? They took no glory to themselves: it was God who had done it all. So often God wanted to do some work through His people, but they were not ready to be used. But Joseph was ready. And to him was given a new name. He was called The revealer of secrets." In the time of famine the rulers of Egypt could find no wiser man than was Joseph, and later when his brethren came into Egypt for bread, God, in the intricacies of His providence, worked out the whole of the plan. Did Joseph take vengeance upon them? No. He heaped coals of fire upon their heads by showing them the love of God. And when he opened his heart to his brethren, he said, "God sent me." Could they to-day say that? If so, then they had discovered one of the grandest secrets of the Christian life. They were living in days of mystery and perplexity. God had revealed to His children the deep things of life, by His Spirit. Mr. Warwick said he believed it was God's purpose that they should reveal to men and women the secret of the hidden things. Let them covet, above everything else, to be in the centre of the will of God. And when they reached the end of their lives they would be able to say, like Joseph, "God sent me."

The closing address was given by the Rev. H. Hunter in the parable of the feeding of the five thousand, as recorded in the 14th chapter of Matthew, he saw four things. They had—

1. A serious emergency acknowledged
2. A sympathetic emotion aroused
3. A shameful experience avoided
4. A successful end achieved.

1. A Serious Emergency Acknowledged. The disciples had begun to realise that something would have to be done for that great multitude of people: but what could they do? They were few in number, and all of them were of limited means. They had been thrilled as they had heard of the origin of the work of the Homes, and how God put it into the hearts of His servants to attempt the great work for Him. Turning for a moment to the great spiritual need of the nation today, Mr. Hunter said that the Church was no longer, if ever it had been, an institution nourishing the Christian life of a Christian nation. The whole system of the Church's activities was devoted to cultivating and enriching the religious life of the few, whereas in a truly missionary Church the



evangelism of the multitude claimed at least equal attention. The Bishop of Chelmsford had spoken of the need of recognising that the nation was more or less pagan. It was not so many years ago that preaching the Gospel to some people in a certain district in Ulster, they came afterwards to the missionary and admitted that they had never before heard about conversion. Mr. Hunter said that he remembered that the incumbent of that particular parish was greatly disturbed because people had been converted in his parish. He said it was one of those strange doctrines that had come from America invented by Moody—that idea of conversion. So, referring to the miracle once more, Mr. Hunter said the multitude was there in the desert: they were isolated, and the disciples felt that something must be done to meet the situation. The result was—

2. A Sympathetic Emotion was Aroused. What could they do? It was possible for Christian people to become hard-hearted about souls going down to hell, about their needs, spiritually and physically. Mr. Hunter said that he was taking a meeting one day for Dr. Barnardo's Homes, and he saw in the Home a little girl, and the Matron told him that it was a very sad case. A brutal father had set fire to the house. He was under observation, and some neighbours had seen the flames, and had rushed in, and had saved this little girl just in time: but her arms had been badly burned. And that poor little helpless child would wake in the night screaming with terror: and she would say, "Naughty Daddy? Naughty Fire!" They thanked God for such a work as that being done by Mr. White's Homes, which was not only caring for these little ones, and giving them shelter, but was bringing them under the sound of the Gospel, and telling them of the Father's love. The disciples felt they must do something for the hungry multitudes, but what could they do?

3. A Shameful Experience was avoided. The disciples were right in trying to find a solution to that very old problem. To-day they talked about the new England after the war. They talked about abolishing the slums, about security for all. The Church had been shirking its responsibility. There was a poor fallen woman who went to the home of one who knew of the shame that she had brought upon her family. But that Christian women took her in. She fed her, and took care of her, and saw her through her trouble. To-day that woman was one of the finest Christian workers in the Baptist cause. And all through the practical kindness and love that was generated by the Holy Ghost in the heart of that Christian woman. They needed that love to be generated in these hearts. Mr. Hunter said he wondered how many of them wept over lost souls, how many of them cared about the perishing. But the word of Jesus came to the disciples "Give ye them to eat."

4. "A successful and was achieved." The first lesson they had to learn was to put all into the Saviour's hands, all that they had. And what did Christ do with the loaves and fishes? He blessed and brake the bread. How many there were who did not want that their wills should be broken, or their purposes thwarted. Mr. Hunter reminded his hearers of the part played by the little lad. They thought of the possibilities of youth to-day. "Your old men shall dream dreams and your young men shall see visions." Very largely their dreams were dreams of the past, but youth reached out into the future. What a great part youth was playing to-day in the salvation of the Empire! Oh, that as Christian workers they could realise

the great part they had to play in gathering in the young for Christ, and leading them to the Saviour. They thought of the perseverance of the disciples, as they made the journeys to and fro with food for the multitude until they were all satisfied. The message, surely, for them was "Let us not grow weary in well-doing." God was looking for those whom He could use. What an opportunity was theirs to-day for winning men for Christ!

## EVENING MEETING

There was an interval between the two meetings, and the friends met in happy intercourse round the tea table. Mr. Stanley Kirkness presided over the evening gathering when there was a most encouraging attendance. Mr. James Stokes read the 12th chapter of Romans, and afterwards led in prayer. "We want that the gladness that is in our hearts may find expression in our meeting to-night" was his opening petition. Lift us out of the things which in these days so easily hold us in their grip, liberate us from the things of time that in this hour of worship and of praise we may be renewed in spirit, strengthened in faith, and equipped for the tasks of life. Grant that in this place we may feel the calm and serenity of Thy presence. We thank Thee for the work which brings us here, and for Thy servants who through these years, have been Thy instruments of grace to little children. As in the past Thou hast been their Keeper and Deliverer, so we pray that in the coming days they may experience Thy rich blessing."

Mr. H. WHITE in his survey of the work repeated the figures he had given at the afternoon meeting, for the sake of those who were not present on that occasion. He began by stating that he had received a number of apologies for absence, including a message from Dr. F. A. Martin Flegg, who wrote "I am writing to send all good wishes on the occasion of your annual meeting, and to ask God's blessing upon all who take part. I have personally found the gatherings always uplifting and I know that many others experience the same. I notice several old friends are taking part. Please remember me to all."

"This is our 42nd birthday gathering so we are getting on," said Mr. White, and went on to thank those who had come to help them at the meeting—Dr. Ellis, Mr. Emmons, of the Alexandra Hall, Westcliff, and the Chairman, Mr. Kirkness. The meetings were held, not so much that interest in the work might be increased, as to gather together their prayer partners, that they might be inspired as they thought of God's faithfulness and unchangeableness and His willingness to answer the prayers of those who called upon Him in faith. And how wondrously God was using the Home as a centre to that end! People were taking fresh heart as they thought of the work that God had given His servants to do. Mr. White said his message to them was printed on the invitation card, —which was "the old yet ever new Order"—"Faith cometh by hearing and hearing by the word of God." (Rom. 10,17,) "Remember the days of old." As they looked back upon the past, and realised all that God had done, they were heartened to believe that the past was but an earnest of what He would do in the future, and in the days that lay ahead.

They could not thus meet together without remembering with gratitude Miss Hutchin, and the work that she was enabled to do for over forty-two years. They prayed for grace to carry on the work which she so faithfully accomplished, and upon which there rested the blessings and benediction of God.

Mr. White mentioned the home circumstances of some of the children whom they had been asked to help. One

child they had taken in during the year was introduced to them by the N.S.P.C.C. The inspector asked them to take in the little chap, whose father had deserted him, and whose mother had to go to work and there was no one to look after him. Then a Schoolmistress wrote, "Could you help a little chap of 6; his aged grandparents are quite unable to control him. His mother is dead, and his father is in the forces." Mr. White said they were getting quite a number of cases, where people were unable to control their children. A lady wrote saying she was interested in the future of three boys; their father was killed by enemy action two years ago. She asked us if we could help them. Mr. White said they had also a boy and girl, who were brought into the Home last October; they did not seem to be wanted; and they had seen nothing of the father since.

Mr. White spoke of the "old" boys and girls, living in parts of the world, many of them engaged in christian service. The great object of the work was to win the children for Christ. Mr. White asked for prayer on behalf of the large company of "old" boys and girls, and on behalf of the children who were now living in the Home that God might richly bless their testimony. He said that they had the joy of hearing from many of the "old" boys and girls, and he read extracts from some recent letters.

Extracts from a few letters from old boys and girls.

An old boy writes — I am living in Somerset now and have a good job as a baker. Am living with christian people and have told them all about the Home, they are ever so interested. We have a nice little chapel and although only few attend we are trying to get others, in. I remain, A grateful boy.

From a girl who had just left us, and had been with us for five years — "As you know I was very sorry to leave you, for I realise what you have done for me. Thank you very much indeed and may God bless you abundantly. I was telling Dad some of your answers to prayer as I thought it might help him. My brother and sister are both getting on nicely. I remain, One of your old girls n.w"

From an old boy — "Well, I have been all over the place since I volunteered to do my little bit. I sincerely hope you are well and continuing the good work. The period of my life spent with you has helped me in many ways, especially since I joined this regiment. Am looking forward to seeing you again as soon as possible."

From a boy in the Forces — "Just a line to let you know I am getting on well. This is the fourth move I have had. At the first place I attended the Baptist Church and found kind friends who invited me home on Sunday. I am pleased to say there is a Congregational Church here which I attended last Sunday. I hope everything is going well at Tiptree. I am sure it is a great responsibility in these difficult days and I earnestly pray that the time will soon come when the war is over and we shall meet together again. I often think of the happy times and sweet memories of the Home at Woodford and also Tiptree, May God bless you and keep you safe. Wherever I go I will remember the Home and workers in my prayers. An old boy.

From an old girl — "I am very thankful to everybody at the Home for what has been done for me during the last seven years. Although changes must come during this life, the Lord never changes and will remain a friend to us all. I am getting on very nicely in my job. With best wishes."

An old boy — "Sorry not to have written you before but must ask your pardon. My two brothers are in the Army and wish to be remembered to you. My sister has taken a position as a telephonist and I as telegraphist. I having passed my examination from a boy messenger, coming 16th out of the 325 who sat. I was sorry I could not spend Christmas with you, but I was thinking of you and knew everybody was having a nice time. Wishing you all a happy new year."

An old girl writes; "I pray every night that the Lord Jesus will watch over and keep you all safe at Tiptree and trust that He will."

An old boy in the Forces writes "Sorry I could not stay longer when I last visited you. As you will notice I have been shifted again so that we can reform our Brigade, but I do not think we are going abroad again. Let us pray and keep on praying that this trouble, will soon be at an end so that we can go on and enjoy a peaceful life once more. Thanking you again for everything you ever did for me." In another letter the same boy writes — "Very pleased to say my wife and baby are doing very well, especially the baby. I would very much like you to see him to give him your blessing, as he is such a wonderful boy and you are such a wonderful man."

The brother of this man writes from Canada — "Could you let me have my brothers' addresses, I am very homesick to hear from them. How are all the children? You are doing a splendid work. I know what your teaching has done for me. Hoping to hear from you soon. One of your children. Sid."

From a boy in the Royal Marines — "It is a long time since I have written to you or seen you, but I call to mind the happy times I spent under your care. God has shown me in my quieter moments how wonderful are his works, that even a child is worth saving. .... I have been married for almost two years. I sent for some cards at Xmas and among them was one that brought back to me quite a lot and I thought it was my duty in these days of strife to write to the one that had cared for me during my childhood. I have been serving my King and country for just over two years and I've found that my earlier upbringing has been quite beneficial to me. God bless you and also your wonderful work. My love to all. One of your old boys and proud of it."

From a lad in India — Sorry not to have written before but we have been busy moving. We are just beginning to get our Soldiers' and Airmen's Christian Association organised again. Since receiving your last letter I have been promoted and am getting on very well. How many children have you in the home now Sir? I am glad to know you have a nice place out in the country and pray to the Lord that He will keep you all safe from harm. I trust this letter will find you in the best of health. All the best. Cheerio. An old boy.

Canadian Army, England. — The undersigned is one of your old boys of some 23 years ago and takes great pleasure in writing you. On my last leave I made a trip to Woodford to see the old home, as I turned the corner I saw the old home looking just the same after 23 years but I knew before I had taken many steps that something was wrong. I stood outside and it brought a lump into my throat and somehow I felt very sad, thinking of you

and where you might be, but a lady directed me to your daughter and we had quite a chat about old times and she boys and girls I used to know. I was disappointed at not seeing you, but I hope it will be my good fortune to see you some time, but I was glad to learn that you were well and that your good work was carrying on. You really have devoted your life to a good cause, and a noble one, and I for one am proud sir to be one of your old boys and I know many hundreds of others can say the same. My boyhood training in your home has stood me in good stead, and I know my life has been enriched because of it. You may be interested to know that back home in Canada I stood in the pulpit of a number of Churches and preached to many hundreds of people and my faith is stronger to-day than ever, and I know that the seed of my faith and love to God was implanted in my heart and mind some twenty three years ago when I was a lad in your home, so you see sir, I have a lot to thank you for. Would you please let me know if Mrs Florrnce L. Barclay is still alive. She was so good to us kids so many years ago. God bless and keep you and yours. From one of your old boys."

Another boy writes — "Knowing that you would be interested I am writing to let you know that I am being baptised at the Walthamstow Baptist Church on Sunday next." The Minister of the Church writes. Last Lord's day was full of rejoicing. A. S.....has found great joy in the Saviour. He owes much to you and gladly acknowledges it. "One soweth and another reapeth, but both rejoiceth together."

A Girl writes — "At last I have decided to write to you, although I feel very conscious of the fact that I ought to have written long ago, but although I have not written, you and your home have been constantly in my prayers and thoughts. I have no need to tell you, how much, even now, I appreciate the training and the kindness received whilst with you. I look back on them as some of the happiest days of my life and I often wish I were back there with you again. I am now training to be a nurse and have just passed my preliminary state exam. Truly I can say the Lord has been more than good to me, for without Him I could never have achieved this. He has guided me along the right path and helped me over many obstacles, for which I praise Him. One day I hope to be able to repay you for all your great kindness to me. God bless and keep you all safe. From an old Girl."

Another boy writes — "Thank you very much for all your kindness and help you gave me while I was with you. The world is hard on its side, although I have not been away long, I have already found it so. God has looked after me so far and I believe He will continue to do so. Please also thank all the workers for their kindness to me. I am always praying for you all."

A girl writes — "I am always thinking of you and you wonderful work. I find it very difficult to live for Christ but when I remember you are praying for me, am helped ..... Lots of love to you and all the workers. God bless all at the home."

From a boy in the Forces — "I have just moved from L..... where I attended evening classes for drawing and painting. Some of my work turned out good. Now I must try landscape painting and here there are excellent opportunities. I was very sorry to hear of the passing away of Mother, who was so good to us all, and shall ever remember her kind heart. Of course it is a big loss to the Home ..... Best wishes and kind regards to all, Sincerely yours."

Another boy writes — "I am stationed in an old mill, and it is not very much like home, but I don't grumble about roughing it, so long as the war hurries up and ends. I came through my cooks course with flying colours as a first-class cook, and am now awaiting a transfer to the Army Catering Corps to cook in some unit. Lots of love to all. God bless you all."

From a boy who left us some years ago. I am sorry to have left it so long before writing. I am now driving a lorry and when passing through Woodford on my way to London, always think of the happy times we had together. I often wonder how you manage about the rations for the boys and girls, but suppose you carry on in the usual way, and pray. I remember how when going for a day to the seaside we used to pray for the money, and sometimes just before we started the money came. God did answer prayer and He will do so now for any who will put their trust in Him.

God had wonderfully blessed them in the past, and they believed that He would continue day by day to supply all their temporal needs, as they put their trust in Him. When we are separated one from another," said Mr White "let us remember each other at the Throne of divine grace. In this time of upheaval, and separation, and sometimes of terror in the hearts of men, let us seek the baptism of the Holy Spirit, that He may lead us into all truth, and do through us a work for His own glory, and the salvation of others."

Pastor A. M. GILBERT reported on the work that had been carried on at the Evangelical Free Church Abridge, and of the opportunities that had come to the workers there. "I think we are now reaping" he said "so far as the Church is concerned the fruit of two years ago, when, during the Blitz we pledged ourselves that we would hold our Sunday evening service at 6.30. Right through that dreaded winter, with I think, only one exception, we held our Service. But it had such an influence that the news of it spread throughout the whole village, and many came and joined us in our worship." Pastor Gilbert said that fifteen months ago they started a canteen for the Forces. They could well imagine what it meant to feed anything from two hundred men, and more every evening. The food had to be collected, and prepared, and cooked, and cleaning had to be done and it took a large number of workers to do all that. It was a tremendous piece of service from that side of the work. The meals are deeply appreciated by the men, and they had never had to go short of rations. One of the workers managed to secure a piece of land in a field: she bought some lettuce seed, and now they have in the canteen a regular supply of beautiful lettuces, which cost them nothing. The men greatly appreciated having lettuces freshly cut from the ground. They got all kinds of men into the canteen, "the most humble in the land as Pastor Gilbert described them, men of every station in life. One man might come up to the counter with only a couple of coppers to spare and another fellow might follow him, pulling out a wallet from his pocket filled with treasury notes. But they were all treated alike: no difference was made.

There was one thing which amazed the men, said Pastor Gilbert, and that was the way they kept the standrad flying



concerning God's Day and God's Word. They insisted that there should be no sales on Sundays. When they had a crowd gathered together in the canteen they explained to the men that it was God's Day, and that they liked to keep it in the old-fashioned way. The men became their guests on that sacred day, and everything was given away: and they were free to have as much as they liked. This did give the workers an opportunity to bear their testimony. One of the most interesting of their experiences was in the latter part of the winter, when there were hundreds of fellows who were sent down to a nearby camp; many of them had just left their homes. There were among them a great number of Roman Catholics, and they fired off their question's but later on they found the One Who came to save them. They learned for the first time that salvation was theirs without any ritual without any confession to an earthly priest, that the way had been opened into the holiest by the blood of Christ. One man asked for a Bible that he could carry about with him. He confessed that he had been brought up to love the Word of God. "But" he said "you know what it is when a fellow leaves home; he forgets those things. But you have brought me right back. I want to read the Bible again, and always carry it with me." In closing his address Pastor Gilbert asked for prayer that the work at Abridge might be blessed.

Mr. STANLEY KIRKNESS (Chairman) said: The Christian life is very often spoken of as a battle-ground. Paul, writing to Timothy says: "Thou therefore endure hardness as a good soldier of Jesus Christ." And he also spoke of himself as having fought a good fight. It was a battle that was a very real one. On the one side were the forces of good, and on the other side were the forces of evil: and those two forces were continually struggling one against the other. At the very outset the question must be asked, On which side am I? If I am not on the side of Christ, then I must be on the side of evil, for there is no neutral ground. Christ Himself said, "He that is not with me is against me." And they read in James 4.4. "Know ye not that the friendship of the world is enmity with God?" And in Romans 8.7. "The carnal mind is enmity against God. Man had been given a free will, and was free to choose whom he would serve. Man was doomed to destruction, and the only way of safety was for a man to turn to Christ for deliverance. But the Christian soldier needed to be fully armed, and in Eph.6. they read of the various parts of the Christian's armour — the breastplate, the sandals, the shield, the helmet, and the sword. The wounded warrior needed to first look into his own life, and to make sure that there was nothing which he knew there to be displeasing to God. "Let us take the shield of faith" said the Chairman "and step boldly into the battle-field and say, Blessed be the Lord my strength, my shield in whom I trust." The helmet of salvation would keep their minds at rest. They had been sprinkled with the blood: Christ shed on the Cross. And they had also the sword of the Spirit which was the Word of God. Many Christians were trying to use a rusty sword, it had in the past been so neglected. The Word of God became quick and powerful in their lives only as they read and obeyed it. St. Paul at the conclusion of his wonderful description of the Christians armour seemed to link all the pieces together in a prayer: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints."

Dr. F. T. ELLIS said: It is certainly a very real joy to me to have this further opportunity of speaking at an annual meeting of Mr. Whites Homes. I have been here now several times, and I look back upon these former visits with real gratitude, and with the most happy memories. As we have listened to the report of the work, and to those marvellous letters from the "old boys and girls," I am sure our hearts have been warmed, and we have indeed turned

these services into thanksgivings services. Think of it This work, the report of which we have listened to — day, has been going on for over forty years. What wonderful things God has wrought within our very midst! What an argument for the truth of the Christian Gospel! What a living evidence of the inspiration of the Word of God! We certainly do give thanks to God, and we say to Mr. and Mrs. White, and to the workers in the Home, God bless you, and may this coming year not only be a good year, and a great year, in the highest sense, but I trust, if the Lord tarry, and we meet here again for our annual meetings next year, we shall meet in peace, and not in war. I was interested in what Pastor Gilbert told us about the Sunday evening services being continued through the black-out. Have you heard the story of the old lady who bumped into an old gentleman in the black-out, and down she went. He helped the lady to her feet, and said, "I am awfully sorry, I hope I have not hurt you, Madam." "No sir" she replied "it is quite alright; I am not hurt. But could you please tell me which way I was going before I fell down!" Since the War started even these Homes have bumped into a few big problems, at the same time, they have never lost their sense of direction. They are still built on the same foundation: they are still run on the same spiritual lines: and they are still heading for the same glorious goal.

I want to speak to you tonight on the words in Zech. 14. 20. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lords house shall be like the bowls before the altar. Yea, every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts." These are remarkable words. I do not know whether you ever stop to ask yourself this question, Why did the translators print the words "Holiness unto the Lord" in capital letters. Why should those four words stand out so prominently in the pages of Holy Scripture? There are thousands of phrases in the Bible, and some of them — I say this reverently — seem to be far more important than this one, John 3. 16. for instance, and yet these other phrases are printed in ordinary type. Why did our translators single out these four words and have them printed in large letters? Surely there must be a reason. Of course there is a reason. These four words constitute the most sacred motto known: they were regarded by the Jews as being very sacred. These words were emblazoned upon the turban of the high priest, inscribed on a gold plate, tied with blue ribbon to the headgear of the high priest. The Jews regarded the motto as so sacred that no orthodox Jew would ever dare pronounce it.

If that was so, then you can understand how the congregation of Israel must have been shocked when this young prophet dared to stand before the nation and to declare that this sacred motto, which they were almost afraid to look upon, should become so common — place that it would be inscribed upon the harness of horses in the streets of the city. It was, indeed, a bold thing for this young prophet to say. But he was even more daring than that. He even declared that "the pots in the Lord's house shall be like the bowls before the altar." Had you in those days gone into the Temple, you would have seen on the altar the holy vessels containing the water of purification, and the holy oil with which the priests and kings were anointed. Those sacred vessels were regarded as most holy. And if you had gone to the back of the altar, you would have seen some common earthenware pots that the caretakers of the Temple used for cleaning purposes, and this young prophet said to these people, who had been nursed in ritual and ceremony, that the day would come when the pots of the Lord's house would be treated with as much reverence, and regarded with as much awe as the bowls upon the altar, and as those sacred words "Holiness unto the Lord" which were emblazoned upon the turban of the high priest.



Yes, but he was even more daring. Zechariah went on to say that "every pot in Jerusalem, and in Judah, shall be holiness unto the Lord of hosts." It was as if he said that every pot and jar in the kitchen of every home in Jerusalem and throughout Judah should be stamped with the same holy motto "Holiness unto the Lord of hosts."

What did he mean? What was he driving at? What was this prophet trying to get to over to his congregation? Was he suggesting a lowering of the standard? Oh, no, There is far too much of that. You cannot have true morality without religion; you cannot have religion without worship; you cannot have worship without reverence; and you cannot have reverence without God. In these modern times there is a tendency to lower the standards. Notice the prophet did not say that the bowls before the altar should become like the pots in the house. It was the reverse. The pots in the shed outside were going to be treated as holy as the vessels inside. He was pleading for a levelling up: not bringing God's standards down to man's level, but bringing man's level up to God's standards, as by the Spirit of God. Everything that the high priest wore, and everything that he did was of a representative character and nature. When he went into the holy of holies, he went there, not merely as an individual: he went there in a representative capacity, to represent the whole nation of Israel outside. And so with the sacred motto emblazoned on his turban "Holiness unto the Lord" he went into the presence of God, as much as to say, 'I am here, not merely as the high priest: not merely as an individual. I am here representing the great nation of Israel outside. And when he came out from the presence of God, and stood before the people, he stood there as the representative of God to the people. He said, 'I represent God.' I come to you in the name of God. I declare to you the word and the message of God, and the sacred motto is "Holiness unto the Lord of hosts." Whatever the high priest did, he did it in a representative capacity representing the nation when he went into the presence of God, and when he came out from the presence of God representing God to the nation. This sacred motto "Holiness unto the Lord" was associated with the temple, and with sacrifices, and with the high priest. But it had no real effect in the lives of the people. And, said the prophet, if our motto is to be "Holiness unto the Lord" it has got to touch every department in our lives. We have got to be as holy outside the temple as when we are inside. We have to bear in mind that we have to be holy, not only when we are engaged in some specific religious duty, but also when we are living our ordinary everyday lives.' The position in Israel at this time was that the people were satisfied to pay lip service to God at certain times and in certain ways, but when the religious ceremonies were over, they forgot all about them, and went their own way. Here the prophet is appealing to them, and these words have a prophetic significance, and I believe that they will yet be fulfilled.

You will notice in this verse that there are three spheres of life mentioned. Take the first phrase. "In that day shall there be upon the bells of the horses, Holiness unto the Lord." So far as I am aware horses are never connected with religion in the Bible; they are always connected with commerce. I do not think I shall be stretching the meaning if I say that they are suggestive of the commercial sphere: they speak to us about the commercial side of life. And we as Christian men and women have dealings with the world: and we have to have dealings with the ungodly of the world. Your green-grocer may not be a Christian man; your baker, and your butcher may make no profession to be men of God. But they serve you, and you have to have dealings with the unconverted. Now what I want to suggest is this, that in all those ways in which you and I, as believers, have to have dealings with unbelievers, our motto should be "Holiness unto the Lord," and that motto must be inscribed even upon the bells of the

horses. That is the vital test: that is the acid test of our faith in Christ. You see, these people have no direct touch with organized religion as you and I have. The only thing that they know about Christ is that which they see in us in our dealing with them. All our transactions must be above board: all our transactions must be carried out from the highest motives. We must be straightforward and honest. In other words "Holiness unto the Lord" must be stamped upon everything that we do.

Then there is the second sphere. "And the pots in the Lords house shall be like the bowls before the altar." That brings us inside the Church. There, again, the motto shall be "Holiness unto the Lord." All our activities in connection with Christian service should be stamped with this same high holy motto, "Holiness unto the Lord." Remember, that the pots in the Lord's house are to be treated just the same as the bowls before the altar. You know there are some people who are sometimes tempted to think that because they serve their Church, or Mission, or undertake some definite Christian work which they may think does not amount to much, that it does not matter how they do it. But it does. The smallest service rendered to God in the name of Christ must be stamped with the same motto "Holiness unto the Lord of hosts." It may be the simple ask of handing a hymn book at the door to those attending the service in the House of God. Even that humble service can be rendered in such a way as to glorify God. Some of us are obliged to live in the limelight: it is just our calling. We have to appear before the people: but the same obligation rests upon us. In all our spiritual activities, in every bit of our Christian service, whether it is in the limelight, or behind the scenes, whether it is prominent work or humble service, it must all be stamped with the same holy motto "Holiness unto the Lord."

Then let us look at the third sphere which is suggested here. Yea, every pot in Jerusalem, (the city of the great King, the holy city,) and in Judah, shall be holiness unto the Lord of hosts." There is a domestic flavour about this passage. It suggests our domestic relationships, our home life, and there the same motto applies "Holiness unto the Lord." And those three spheres—the world, the Church, and the home—why, they cover the whole of life. From the moment you are born to the moment you die, you are either in your own home, or in the home of someone else, or you are in the Church, or in the world. You cannot be anywhere else. What is it that the prophet is pleading for? He is pleading for a hundred per cent. Christian living. He is pleading for an everyday walk of holiness. He is asking us to live day by day that whether we are engaged in our ordinary business in the world or whether we are undertaking distinctly Christian service, or whether we are moving within our own family group that this motto should not be, as it were, simply stamped upon the turban, but that it should be demonstrated in our words and in our deeds.

Now that is our high standard, and we must not lower it a single inch. That is the standard of God for everyone of us, if we are truly Christian people. If we are living on this level: if this motto "Holiness unto the Lord" is transfiguring our lives, why, the world will take notice of us that we have been with Christ, and have learned of Him. And then that revival, for which some of us are praying and yearning, and which some of us believe will yet come, will be here. We thank God for Mr. White's Homes because they are manifesting the true Christian spirit. Those letters to which we have listened bear witness to that. This sacred motto "Holiness unto the Lord" certainly characterizes all the work of Homes in a spiritual sense: and certainly their home life is Christian.

I beseech you in these closing minutes of my talk, my dear friends, that you yield yourselves afresh to Christ,