

S.M. from S.M. J 1.6.37

Box A 17

God Can!

THE GREAT AREA
UNTOUCHED AS YET
BY THE U. W. P. L.

BROKEN HILL.
U.W.P.L.

We want our evangelist to go out to these country towns! Will you help us to send her?

SUBURBS WHICH THE U.W.P.L. HAS TOUCHED.

"GOD CAN!"

The Story of a

UNITED WOMEN'S
WORK.

"The people that do know their God shall be strong and do exploits."—DAN. 11:32.

Price—One Shilling.

COMPILED AND EDITED BY

(Mrs.) ADELAIDE BAMFORD.

*First Hon. Secretary of the United Women's Prayer
League and Home Gospel Branch of N.S.W.*

No. 3, "ROSLYN", CRINAN ST., HURLSTONE PARK.
Pet. 2716.

MOORE THEOLOGICAL COLLEGE LIBRARY



3 2042 10097610 3

FOREWORD.

A BLANK PAGE — AND A FOUNTAIN PEN!

It is the President's privilege to write a short appreciation about the story of a work which has been my heart-beat—not my hobby—for five years.

A dear sweet voice has just called over the telephone. How many women's voices have called over that 'phone during the past five (5) years—an average of seven per day for six days per week, totalling 9,125. All concerning women's work for Christ—here, there and everywhere around Sydney. Just now it was the call of my faithful beloved Secretary, Adelaide Bamford.

I have just completed the perusal of her story of our work. What can one say to commend it to others? Simply this—read it, then give thanks to God for it—read it again—pass it on to your friends. It will be a window through which they will see the real condition of Sydney's suburban life. It is of vital importance that Christians should WAKE UP and see Sydney as it is to-day, or it may be a very rude awakening if you sleep much longer.

Many voices are calling us women to-day. As our years come and go, these voices increase in number and volume—to women in lowly suburban homes, also to women of leisure and means—and their hearts are stirred to answer, "Here am I, dear Lord, use me."

Our children's voices call us to consider how best we can further their education; sisters from every shore call us to help them in their need; the Church calls us to fresh fields of service; reformers plead for our aid; earth's woes call to us for alleviation. BUT above them all, yet mingling with them all, sounds one clear VOICE—the voice of our SAVIOUR and LORD! He, the Son of God—Who became the Son of man, that He might bring the sons and daughters of men to become the sons and daughters of God! He chose to be born of a woman, lived in a lowly

home, and knows women's needs. We have heard the sobbing moan of women without Christ and without hope.

Our Beloved Master gently whispers to us:—"Tell them ALL to 'come unto ME and I will give them rest' ". So we have humbly tried to do that service for Him, and we lay this story at His bleeding feet in the humble hope that He will use it for His glory and the coming of His Kingdom.

I should like to pay a tribute of love to my co-workers and all who have assisted in any way. Like Paul, "I thank my God upon every remembrance of them" (Phil. 1:3). I remember, too, how Paul implored his men friends to "help those women who laboured with him in the Gospel" (Phil. 4:3).

Mrs. C. A. White was God's first choice as a co-worker; to be joined soon afterwards by Mrs. Wilfred Porter; they were not disobedient unto "The Heavenly Vision," and with our first beloved Secretary, shared every heart-beat, every thought and every disappointment. Yes, and we have often blended our tears in prayer together concerning this work for our blessed Lord and Saviour. Their ministry has been truly and entirely a love ministry. Love's quality is measured by what it will do, what it will give, and what it will suffer. God so loved the world that He gave all—withheld nothing—not even His only begotten Son; that gift was God's final master stroke of love to the world.

Oh! Sydney women, yea church-going women, "who pass us by like shadows, crowds on crowds, dim ghosts of women that hover to and fro, hugging their bodies round them, like their shrouds, wherein their souls have perished long ago. Alas! poor dear souls, the anointed eye can trace a dead soul's epitaph in every face."

From childhood my zeal has been mainly spent in trying to churchize people. Now this story tells how much easier it is to do as Christ said:—"To gospelize the people" (Mark 16:15).

May the circulation of this story draw many women into the vast army of Prayer Leaguers so that

we may see new things attempted and achieved for the glory of the Name of our Redeemer, "King of Kings."

(Mrs.) Constance Daisy Weir,
Congregational Manse, Marrickville.

March, 1937.

P.S.—The President and Editor are deeply grateful to the Misses Miriam Stanton, and Greta Nicholas, with Mrs. John Robinson and Mrs. A. E. Lloyd, for their help in typing manuscript.

LOST AND FOUND NOTICES.

Lost: A precious soul—valued beyond price—because a Christian who, passing by, touched her, and left her, counting the soul of little worth.

Opportunity—witness—blessing—and rich reward—lost forever.

—1 *Corinth*, 3:15; *Rev.* 3:11.

Found: A soul of rarest gold, valued beyond price. Great rejoicing in Heaven because the lost was found.

A Christian, passing by, touched her, saw the gold beneath the grime. The Christian sent this jewel to the Master Jeweller, Jesus Christ, and He cleansed away the grime by His Own Precious Blood, and made her a jewel of exquisite beauty.

A happy heart, rich reward, and great blessing are the gifts to the finder.

—*Luke* 15:10; 1 *John* 1:7; *Matt.* 16:27.

A PRAYER.

1. We know the paths wherein our feet should press,
Across our hearts are written Thy decrees,
Yet now, O Lord, be merciful to bless
With more than these.
2. Grant us the will to fashion as we feel,
Grant us the strength to labour as we know,
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

3. Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will, there lies our bitter need,
Give us to build above the deep intent,
The deed, the deed.

By John Drinkwater.

THE HOME GOSPEL LEAGUE OF N.S.W.

**OBJECTIVE: BY PRAYER AND TESTIMONY to
present Christ the Great Saviour, The Complete
Satisfier and Unfailing Friend, to WOMEN
EVERYWHERE.**

President: Mrs. H. Weir,
The Manse, Marrickville.

First Hon. Sec.: Mrs. R. Bamford.

Central Office:
141 Commonwealth St.,
Sydney.

Superintendent: Mrs. V. Devey.

THE STORY OF UNITED WOMEN'S WORK IN SYDNEY, N.S.W.

This is a story of profound interest to Christian women of all creeds, and to-day, God is using WOMEN just as surely as that day when God the Christ arose triumphant over death. The words of the Risen Lord to the women of His Day were "Fear Not—Go Tell." That is still the commission to modern woman. It has never altered. His Word is immutable.

This message was spoken by the Holy Spirit to the founder of this movement, to "fear not—go tell" of the Conquering Christ to Communists, and people led astray by False Cults. How? By door to door visitation, with the Gospel itself, and how better than a woman telling another woman on her own door step? We are publishing the grand Gospel by telephones, telegrams and telling women! "The Lord giveth the Word, the women that publish the tidings are a great host."—Psalm 68:11 (R.V.). In five chapters we present to you the growth of this women's work in Sydney, N.S.W.

PRELUDE.

In every achievement there is first the *prelude* or *vision*, which must come before the realities. A man or woman who longs to be a grower of grain, first has a picture in the mind of fields of golden waving wheat. The flower-lover visualises gardens of fragrant glory. Someone has said: "If you want to grow beautiful roses, you must first grow them in your heart." Jesus said: "Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth, and he that gathereth, may rejoice together" (John 4:36). First the vision or prelude. This will be shown in four scenes which God imprinted on the heart of the President.

SCENE I: A respected and dear friend, a member of a certain suburban church, confided in Mrs. Weir her problem regarding her husband, who had a grudge against life because of unemployment. His sympathies were all with *Communism* and against the Christ of God. The home atmosphere was disheartening and the mother and children found it hard to live with the *grudge* of the man—not the *man*, mark you—but the communistic grudge toward mankind and God. Mrs. Weir prayed and pondered far into many nights, over this problem, which unfortunately is only one home, out of thousands, with the self-same problem.

SCENE II: About twelve months ago, a small boy was in the habit of visiting the Manse, and attending Sunday School with the young son of the Manse. He confessed to having never owned a Bible, and had never seen one in the home. The lady of the Manse straightway found him a Bible, and inscribed the lad's name therein. A sorrowful boy brought it back later, and said his parents would not allow him to keep it. He was the son of *communists*. This incident deeply touched the heart of this lady of the Manse, and convinced her of the need of personally witnessing the Gospel in the homes of the people, among non-church goers.

SCENE III: Eight hour day, 1935. A fair, bright day in Sydney. Mrs. Weir with a number of young people from her church, went to the Gardens to spend the day. As they walked from Central, they met a procession, with an intelligent, alert young man carrying the bright red banner of the Communists. The standard bearer was personally known to the President; as a boy he attended Sunday School.

At the end of the day, Mrs. Weir spoke to me on the 'phone, remarking: "Why is communism continually coming before me? God must want me to help combat this evil which is destroying the souls of our best men and women and children in this country. Communism means unhappiness *against* what *they* call the "Capitalist Churches." Christ is the only remedy for this world's malady, and the only way to give them Christ is *to take the Gospel to the homes of the people.*"

SCENE IV: A somewhat different scene with a new phase of communism—*religious communism*. A woman, keen, ardent, active disciple of Judge Rutherford, had undermined the faith of some of Mrs. Weir's friends. This woman had enough faith in her communism to want to win Mrs. Weir (who is the wife of a clergyman) as a disciple, and courageously called at the Manse, Marrickville. She talked of many things to us, holy, pure and glorious things which are the rocks of our faith, in a manner which amounted to blasphemy. A gramophone was also put on the table, and Judge Rutherford spoke to us through records. If we debated and denied any part of this woman's arguments, using only the authenticity of God's Own Word, Judge Rutherford was pitted against the Written Word and *he* spoke to us, when wound up!

We were appalled at the horror of this false witness, whose disciples go about as wolves in sheep's clothing, destroying the faith of the people in the Power of Christ's Shed Blood, to redeem the world.

Will you keep these four scenes in your mind, and remember these incidents were the prelude of crashing chords—the *vision of Great Possibilities*.

CHAPTER II.—"POSSIBILITIES."

The land was viewed as to its possibilities. The first view of this land of opportunity, was a visit to the office of the Communists. After a good deal of trouble, and much tramping about, with many inquiries, the Soviet office was found, and communist literature was secured. The horror of the whole thing came again with tremendous force, and with it a greater determination to pray through this curse. Coming into contact with many delightful men and women during this time of viewing the land, it was a shock to find the grip *Communism* and the many *False Cults* had upon the people. The churches, with few exceptions, are not yet wide awake to these evils.

The soil of the souls of these people is rich and good, but these wretched "biddy-burrs" have completely taken possession of the land. There are tremendous possibilities in this good soil. There is really only *one solution* to these problems, and that is the *united prayerful* (mark those two words) personal work. *The whole Church of Christ* must band together with *oneness of purpose* for the saving of precious souls, having the compassion of Christ for these poor sheep without *The Shepherd*. It is only in our *unity* that the outside world will take knowledge of our Christianity. Jesus prayed "as Thou, Father, art in me, and I in Thee, *I pray that they may be one*, even as we are one" (John 17:21).

CHAPTER III.—PLOUGHING.

Hard work, ploughing! Hot, dusty, dry work! Stones to be removed, weeds to be pulled out!

We had no wealth, not a single shilling! No office, no typist, no typewriter, no conveniences. Just the plain simple plough of the Gospel, with two horses! Please forgive the simile—but that's us! From the time we began to carefully and prayerfully prepare this work—until its public launching—we were working for three months, every day, except Saturday and Sunday. Our work at this time was largely a matter

of faith in our Almighty God to supply our needs. We were NEVER disappointed, though the needs were not always supplied in the way we expected. Many times during the days' work we would stay our hands, to ask that the Holy Spirit would guide, direct and control this work in *His* own way—not ours.

The compiling and printing of an outline of the work; naming it; designs; compilation and editing of a "Personal Worker's" booklet; appeals; choosing the right literature; designing a dust cover to make booklets more attractive; these were but a few of the tasks which confronted us in these days of ploughing. It was not easy work. Often we could not just see how our plans were going to mature.

The patience and kindness and helpfulness of Rev. H. Weir was wonderful during these days.

Many times, through the busy weeks, the dining room table at the Manse would be covered from end to end with papers, literature, pens, pencils, ink, paste, etc., etc., which gave the appearance of confusion to others.

Never once did I hear that chivalrous gentleman complain, or make any mournful sounds about the turning of his home into a house of "Mary-Martha" service for this "All women everywhere for Christ" movement.

May the Lord richly bless and reward Mr. Weir for his assistance in typing, and roneo work; and the giving of himself, and his car, in many errands—all done with a smile, and a happy spirit.

As yet the vision we had of the Home Gospel League was not seen by others who might have helped, and we could easily have become discouraged. But the Hand of our God was upon us, and strengthened us to plough well and deep.

God looked on as we worked, and inspired a friend in Mr. J. P. Larcombe, to help us at this time. He greatly admired the tremendous faith of the organizers, in the Power of the Conquering Christ. When the "Travellers' Guide" was decided on as the most suitable booklet for distribution, with the Gospels, the gracious and bounteous gift of *five thousand books*, costing £70, came from Mr. Larcombe. These books

have been of incalculable value to our work. The dust-covers for these books have a design of a man at the helm of a boat, on a turbulent sea, with the question across it, "WHITHER BOUND"? These are printed in green, white and black, and it definitely increases the attractiveness of the booklet.

Mr. J. B. Nicholson, on hearing of this new personal work about to begin, gave us one hundred marked Testaments, Travellers' Guides, and some smaller literature. "God loveth a cheerful giver."

The ploughing was not easy, but it was well worth while.

CHAPTER IV.—SOWING.

We are fools for Christ's sake, so April Fools' Day, 1936, saw the public launching and consecration of the HOME GOSPEL LEAGUE. The United Women's Prayer League held a day of prayer in the Marrickville Roseby Memorial Church, and solemnly dedicated the Bibles and literature to God, in the presence of a full Church.

This work is the UNITED WOMEN'S PRAYER LEAGUE in ACTION. They are bound up together in service, and in prayer. The SOWING of the seed was to commence.

Mr. R. A. Dallen gave 250 Gospels of St. John, and the British and Foreign Bible Society also gave 250 Gospels, in response to our appeal. Mr. G. E. Ardill, M.B.E., gave 100 Travellers' Guides, with 500 charts of "Spirit of Truth and Error," at a greatly reduced price. These are good seeds to scatter.

Personal workers' classes are held each week, where the training is prayer, and the study of God's Word. False cults errors are examined and compared with the Bible teaching, so that the Word may be used as a sharp two-edged sword, quick and powerful "The Personal Workers' Handbook" is also of definite value to those who long to experience more of this joy of bringing souls to Christ. "(S)he that winneth souls is wise" (Prov. 11:30).

These classes are a joy and a power, because it is not a matter of denomination with the sowers; "All

ONE in Christ Jesus," is the glorious slogan of this interdenominational movement. The unity between the SOWERS who meet in this class, is a very happy and holy bond, the true blood-bought blood-bound members of the Church of Christ.

An office-shop was offered to us at a very reasonable weekly rental, and we felt led to trust God in this matter, and accept this convenience at Marrickville, nearly opposite the Manse, which was easy of access to both President and Secretary. We were able to sow much good seed from this place, CONVERSIONS being the result. A children's meeting was held in the shop once a week, after school, and Roman Catholics, Jews, and street urchins have accepted Christ as Saviour, through this meeting. Miss Alice Christie gave fine service at these gatherings; many strangers came in to buy literature, the window being made attractive with a small stock; some came to sell their wares in the suitcase, and all have been approached as to their soul's Eternal Welfare. Gospels and Travelers' Guides have been given, and accepted, in most cases, with heart-felt thanks.

The C.S.S.M. also held meetings for High School girls each fortnight in the shop, which was fitted with seats, and portable organ. Misses Miriam Stanton and Greta Nicholas were the leaders of this service.

Another very important aspect of SOWING, was the WEEK OF PRAYER held in the St. George Free Presbyterian Church, from July 1 to 10, 1936. This was the outcome of our prayers in the Personal Workers' class, for a revival to come into our hearts and churches. Mr. Edwin Orr had also inspired us, and the deep desire was for humble heart searching.

The ten days of CONTINUOUS prayer, NIGHT and day, involved the arranging of over seventy (70) leaders, who led either hourly, two-hourly, or half-night sessions.

The organizing alone, was an exceedingly heavy task for just two or three women, and entailed much telephoning and correspondence. Hundreds of envelopes were used; hundreds of penny stamps purchased; thousands of handbills were distributed.

Do you wonder that the Holy Spirit caused a stirring in the hearts of Christian men and women everywhere, when such a text, on such a handbill of prayer surrounded by prayer—was broadcast?

WHEN . . .

**Will Sydney experience
Real Revival?**

Here Is God's Answer!

"If My people, which are called by My name will humble themselves, and PRAY, and seek My face, and turn from their wicked ways,

THEN—will I hear from heaven, and will forgive their sins, and will heal their Land"—2 Chron.7:14.

CHRISTIANS of all denominations are invited
to co-operate in a combined SILENT

**"CONTINUOUS PRAYER FOR REVIVAL"
MEETING commencing WEDNESDAY,**

JULY 1st, at 8 a.m.

and continuing without cessation, Day and Night,
until JULY 10th.

IN THE FREE PRESBYTERIAN CHURCH,
Castlereagh Street (near Bathurst St.), Sydney

Arranged by the UNITED PRAYING CHRISTIANS OF
SYDNEY.

Rev. NEIL MACLEOD, M.A., Tel. FU 8916,
Mrs. WEIR, Tel. Pet.2920.

G. E. ARDILL, Chairman of Committee.
Dr. W. N. SHORT. W. H. FORREST.

Will YOU obey God's conditions for Revival?

HOME GOSPEL LEAGUE AND UNITED
CHRISTIAN MISSION.

BRAIDWOOD HALL BULLETIN.

THIS IS AN APPEAL TO YOU:—

Not to GIVE
but to GET

What is OFFERED by the meetings in the BRAIDWOOD HALL, 363 South Terrace, BANKSTOWN.

This fine hall has been made available free of charge by the owner with a view to the Gospel being presented as brightly and as faithfully as possible.

A piano, furniture and fittings have been provided without resort to any request whatever for funds.

A committee drawn from all churches has charge of the undertaking which is one of the most unique in the Commonwealth. Preachers and workers all serve in a voluntary capacity.

FOR ALL

Every Tuesday, at 7.45 p.m.—A specially invited speaker.

Every Thursday, at 7.45 p.m.—A Bible lecture preceded by prayer.

Every Friday, at 8.30 p.m.—Bright community singing.

Every Saturday, at 7.30 p.m.—Lantern lectures on scriptural and mission topics.

FOR WOMEN: Every Wednesday, at 2.30 p.m.—A special lady speaker.

LITERATURE.—Bookstall with Bibles, books, etc., daily, 10 a.m. to 4.30 p.m.

Miss F. Swaine,
Hon. Secretary,
UL.1824.

Mrs. G. Crawford,
Women's Work
and Bookstall,
UX.7758.

R. J. Henderson,
Superintendent
UX.7175.

A committee was formed to find a suitable church in the city, whose officers would allow it to remain open day and night for continuous prayer. We were not able to secure a suitable building, because of engagements which would not allow us continuity. It seemed as if the whole city was closed to us for continuous prayer.

WEEK OF PRAYER.

After earnest prayer for an open door for this week of prayer, that very day, God the Holy Spirit sent the President and the Secretary out of the Manse door to open the office shop, when at the same time He sent a young clergyman, (a stranger to us), right in front of our shop.

He stayed to read the texts and literature in the window, as we were about to unlock the door.

At our approach, he raised his hat, and on return—his courteous greeting, he inquired as to whom we were. We introduced ourselves, and our work, and he told us he was the Rev. Neil MacLeod of St. George Free Presbyterian Church, Castlereagh Street, Sydney, and he was visiting one of his church members who resided in Marrickville.

Immediately, we communicated to him our desire for a central city church for a week's continuous prayer, and Mr. Macleod told us of his *longing* also, for *Prayer Fellowship* with *united Christians*, and willingly offered his church for this purpose. He had only accepted the call to this church two months previously, hence his name was not known to us heretofore. We three knelt and thanked God for His guidance in bringing us together in this most unexpected manner. "God moves in a mysterious way, His wonders to perform."

Mr. G. E. Ardill, M.B.E., and his staff were a tower of strength and help in the organizing of this week of prayer, which was a tremendous undertaking. *Every minister and Christian worker* in the State of N.S.W. was notified by the striking handbill designed by Rev. W. Jarvis, the Australian Evangelist.

This week of prayer meant a revival in the hearts of many people of all denominations throughout

N.S.W. Everywhere, afterwards, days and nights of prayer were held, and men and women came back to God. Prayer meetings (in some churches) which had ceased to function, came back to their rightful place as the centre of power.

In Melbourne, unknown to us, a similar movement had been started called "Campaigners for Christ", and God moved our committee and the Melbourne committee to use the same text as the basis of prayer:

"If My people, which are called by My Name, shall humble themselves, and pray, and seek My Face, and turn from their wicked way, then will I hear from heaven, and will forgive their sins, and will heal their land".—2 Chron. 7:14.

Neither N.S.W. nor Victoria were aware that the other had been stirred by the Holy Spirit to pray in this way, UNITEDLY.

ON THE FIRST FRIDAY in EACH MONTH it is purposed to hold a Day of Prayer from 9 a.m. till 9 p.m., organized by the WOMEN and Evangelical Movements, where unitedly we meet to pray that God will send a great revival. It started on Friday, November 6th, 1936, in the St. George Free Presbyterian Church, in Castlereagh Street, Sydney.

Was this all good seed to sow? Let us see what the GROWING revealed resulting from these days and nights of continuous prayer before God.

THE WORKERS HAVE BEEN VERY BUSY SOWING THE SEED.

At SUMMER HILL, Mrs. Billing, Mrs. Hughson, and Sister Jamieson have had times of real revival. Drunkards, suicides, degraded and sorrowful women, have been lifted up to the Sunshine, by the power of the Conquering Christ. An open-air S.S. is being held in a small public playground each Sunday morning by Mrs. Billing and a band of young people.

At BELFIELD, the sowers are doing door to door visitation with the Gospel. Their work is bearing fruit, particularly "Down in Water Street", the

name of a long street in this district. Many conversions are recorded by these faithful sowers, Mrs. Burford, Mrs. Mercer, and Mrs. Burrell.

PUNCHBOWL and CONDELL PARK have been on the hearts of Mrs. Manell, Mrs. Creed, and Mrs. Mansell, and door to door visitation is being blessed.

One woman, the wife of a communist, *went to a communist Sunday school* one day to see what her children were being taught—her husband *insisted* the children should attend this school—and she saw her two children, with others, join a procession round a table in the centre of the room, on which was a *float bowl*, into which, as each child passed, they spat. When this mother inspected the bowl, she found it contained the "spit-besmurked" picture of Christ the Lord. "Then did they spit in His Face."—Matt.26:67.

A MOSMAN lady, Mrs. Lawrence, was imbued with the vision, and is doing much personal work in that suburb, which is not an easy centre.

CHAPTER V.

GROWING.

At the conclusion of a Personal Worker's Prayer Meeting one day the 'phone rang in the Manse. The President answered. A voice at the other end asked "Mrs. Weir, could you use a new basement hall at Bankstown for Home Gospel League Work?" She replied "It is the very place we would like to have a work established. Jehovah's Witnesses even hold their own religious instruction in the schools there, and communism is rife. Mrs. Crawford (one of our workers from Bankstown) has been earnestly praying to-day that the way would be opened for her to do definite Home Gospel work." "Very well," concluded the voice at the other end of the telephone, "see the agent who looks after my property there, and take along this lady whom you wish to place in charge of the work. If *my agent* is satisfied with the recommended person I will be also, and it is handed to you free of rent."

Next day the President went to Bankstown to meet Mrs. Crawford and convey to her the GOOD NEWS, with the owner's instructions that the agent would be the deciding factor as to the suitability of the occupier of the hall. Quite casually Mrs. Crawford asked the name of the agent—and he was—HER BROTHER!

Surely more than a coincidence. Only "*God can*" work like that!

Braidwood Hall, Bankstown, is the gracious and generous gift of Mr. J. P. Larcombe, of Strathfield. The hall is right at the station, in the centre of the busiest shopping area.

Mr. J. Henderson and united committee, hold mission meetings every night, except Monday, when bright talks, lantern lectures, etc., are given to coax in the people who walk the streets seeking entertainment. It is definitely a mission, ministering to the need of *non-churchgoers*; and what better place could one find satisfaction, than in the hall in charge of "Happy Jim" Henderson, who gives Gospel Shots with zestful cheer, accompanied by bright Gospel hymns. Jews and pagans have been gloriously converted in this hall. A bookstall in charge of Mrs. Crawford, occupies the entrance, and since the opening in July, 1936, about 300 Bibles have been sold, besides quantities of other Gospel literature. Mr. J. B. Nicholson helped to furnish the hall, and liberally gave 100 chairs, many books for the bookstall, and lent the money to buy a piano.

PUNCHBOWL.—When Mr. Larcombe saw the success of this Bankstown work he offered to the executive a beautiful upstairs room at Punchbowl, also free of rent. A bright, sunny, happily-situated room with glorious views, in which it is a pleasure to work. This room was publicly opened on September 19th, 1936, by the President. Miss Amy Booth is our representative and is doing a fine work—both in the room and out of it, with door to door visitation and sale of literature. A united women's prayer meeting, linked

with the United Women's Prayer League, is held in this Home Gospel League centre every Tuesday, to plead for souls, and to revive the hearts of all God's people. Conversions have been reported to the President.

Sister M. Every, late of New Zealand, a double certificated nurse, has entered, by faith alone ("we walk by faith, not by sight") into the Punchbowl work.

It is the desire of our hearts to have a *Healing Mission* here, as well as a *Faith Commission*.

Sister Every is FIRST of all, able to supply the medicine for Spiritual Health to the weary and sad at heart; and by her gifts and training can also minister the healing touch to the physical defects of the human body.

With Miss Amy Booth, these two brave, courageous women in the Lord—in their different capacities—are able to render service for the soul and body deficiencies, of all the women on the Bankstown Line.

We lovingly commend them to you. Visit the room! It is a delight! It is a restful, happy, homely, healing hospital for all your *inward* and *outward* aches and ills!

You are ALL welcome to the "Tower-Power House", in the Boulevard, right at the Soldiers' Memorial, close by the station, Punchbowl. Sister Every and Miss Booth will be delighted to show you round, and talk with you. (Miss Amy Booth is a relative of The Marechale).

ASHFIELD.—The suburb in which Mr. and Mrs. Ogden live, has been raided with the Gospel, by these two leaders and their helpers. Mr. and Mrs. Ogden were keenly interested in this movement from the beginning, and showed practical sympathy and support. A quiet, consistent witnessing for Christ from door to door, is having a telling effect in that suburb. Mr.

Ogden told his testimony of what Christ meant to him, and gave literature and Gospels. In 82 houses, he found only two definite Christians. The others were church people, or nothing.

SUMMER HILL.—The Home Gospel, and United Women's Prayer League is growing by leaps and bounds. Mrs. Billing, Mrs. Hughson, and Sister Jamieson are the indomitable workers. Women's meetings, visitations, S.S. work, just touches their activities very briefly!

Mr. and Mrs. Geo. Scott and Mrs. Billing hold a Sunday night service in Widcombe Hall, which is situated between Summer Hill and Dulwich Hill, far from any other church. The people who are brought in are the "untouchables" by the churches, where only a mission work could reach them. The Gospel is preached through "ear and eye", and bright singing.

During the Christmas season, Mrs. Billing, Mr. and Mrs. Geo. Scott, and a willing band of workers, organized a "Christmas Treat" for the children of the Open-Air Sunday School (which Mrs. Billing has been conducting for two years in a park) and the parents who attend "Widcombe Hall" on Sunday evenings.

A time-honoured Xmas tree, laden with gifts, was the centre of attraction. The Birth of Jesus was shown in picture through lantern slides, by Mrs. Weir, and the story told in poetry by Mrs. R. Ogden, Junior.

A sacred and dignified tableau composed by Miss Jupp was enacted by a number of juvenile helpers from Gladesville. Mr. Harvey Turk officiated capably at the piano.

After the gifts were distributed by the indispensable "Father Christmas", a delicious supper, donated by Mr. and Mrs. C. A. White, was served to about 150 guests.

MULLANGANEE.—Mrs. Lawrence, of Mosman, a lady of culture, whom God touched through the United Women's Prayer League, was called of

the Holy Spirit to "Go Tell", and saw the need of the UNITED effort of Christians. At MULLANGANEE a small village on the North Coast, an interdenominational hall has been built through her enthusiasm and inspiration, where missions of non-sectarian character are held. Mr. Alec Brown has held a splendid mission there. Mrs. Lawrence demonstrates once again the fact that God only needs the surrendered will, and He makes our service a great channel of blessing, performing miracles through a human life given to Him. She had been bound by sacerdotalism and creeds.

THE BRITISH AND FOREIGN BIBLE SOCIETY has generously helped in the "GROWING" with gifts of the Gospels. These have been distributed by the personal workers, in door to door visitation. DENOMINATION is never introduced in this work—only *Christ*. Often two women of different creeds are the friends out together on the King's Business, both loving the same Lord. "Blest be the TIE that binds our hearts"—that word TIE is Jesus Christ the Lord, Himself.

This growing of the seed has been miraculous in twelve short months and we look over fields of young, tender, beautiful grain.

A personal workers class is held each Friday at 2 p.m. at Central Office, 141 Commonwealth St. Mrs. Devey is the leader. Everybody welcome.

WHAT SHALL THE HARVEST BE?

The SOWING has been faithful, the GROWING has been well watered and kept alive, with the Water Alone which giveth Life: the weeds have been dug out by prayer and the inward look to the truth of the heart.

Literature has been PRINTED and sold, of the kind which can only make the GROWING strong and true.

There remains MUCH LAND to conquer, and our story is as yet scarcely told. The fields are WHITE unto harvest. Where are the REAPERS?

Oh! Who will COME?

If you LOVE the Christ of God you will reply:—

HERE am I Lord, Send ME. I will GO and TELL the Resurrection message of the POWER OF THE CONQUERING CHRIST WHO CONQUERED SIN—DEATH—AND HELL!

“CHRIST—FOR WOMEN EVERYWHERE”!

ARE YOU WILLING TO LEAVE ALL, AND FOLLOW HIM?

“GOD CAN” DO MIGHTY WORKS THROUGH A SURRENDERED LIFE.

“Perchance my hand may never reap its sowing
And yet some others may! Nay! I may never see it
growing,
So short my little day.
But I must sow—e’en though I go forth weeping,
I dare not—cannot stay! *God grant the increase*
Though I may be sleeping in the shadows grey.”

“Christ has no hands but our hands,
To do His work to-day;
He has no feet but our feet,
To lead folk in His way;
He has no tongues but our tongues,
To tell folk how He died;
He has no help but our help,
To lead them to His side.”

CHRIST NEEDS YOU—because—

“WE are the only BIBLE,
The careless folk will read;
WE are the sinner’s gospel,
WE are the scoffers’ creed.
WE are the Lord’s last message,
Given in word and deed.
What if the *type* is crooked,—
What if the *print* is blurred?”

THE UNITED WOMEN’S PRAYER LEAGUE OF NEW SOUTH WALES.

“OBEDIENT TO THE VISION.”

Chosen of God.

A brief general survey of the beginning, and extraordinary growth of the United Women’s Prayer League of N.S.W., commenced in April 1933, before the Home Gospel Branch was incorporated with this movement in 1936, will be both interesting and informative.

Because *one woman* was obedient to the vision, when chosen of God to organize this great work, the Lord has blessed and honoured His Handmaiden, and her service in this woman’s sphere.

A woman among women, a friend of women, and a bright inspiring speaker, is this great leader—the founder and President, Mrs. H. Weir, Congregational minister’s wife, of Marrickville, N.S.W. “For not she that commendeth *herself* is approved, but whom *the Lord* commendeth.”—Cor. 10:18.

At Punchbowl, a suburb on the Marrickville—Bankstown Line, of Sydney, N.S.W., the officers of the Baptist Women’s Guild approached Mrs. Weir to address their women’s meeting.

God had revealed to this lover of women the vision of a *united* movement, when the *non-Christian women* would be touched and impressed by the love of the Christians for *each other*; so Mrs. Weir pleaded for a gathering of women of all denominations.

Mrs. Tuck, Mrs. Lawrence, Mrs. H. Rose, of Punchbowl, were impressed with the idea, and signified their willingness to co-operate in this plan. Handbills were distributed throughout the district and the wife of every minister of every church was invited to attend and participate in the proposed united women’s day.

The report of this all-day convention was sent to a religious weekly paper, which read as follows:

WOMEN'S DAY AT PUNCHBOWL.

Some 270 women of all denominations met together in the Punchbowl Baptist Church on April 26. The day commenced at 11 a.m. with a prayer session, with *Mrs. Tuck*, president of the Punchbowl Guild, presiding. *Mrs. H. Weir*, of the Congregational Church, Marrickville, proved her great gift of leadership as she took control of the session. It was a wonderful time of prayer and testimony, and everyone felt the presence of the Holy Spirit.

After lunch, and the dispensing of tea by the Punchbowl ladies to all present, the women united their voices in a happy song service, led by *Mrs. Rose*. Whilst the song service proceeded, the officers of the various guilds met *Mrs. Weir* in the C.E. room, and *Mrs. Weir* suggested the banding of the women together for individual effort in prayer on behalf of the women of the Marrickville to Bankstown district, at between the hours of 1 and 2 p.m. each day. This the various officers accepted with fervour, promising to take the suggestion back to their various guilds.

At the afternoon session, *Mrs. Morris*, of the Congregational Church, Lakemba, presided, and the same spirit was maintained as *Mrs. C. A. White* and *Mrs. Hercus* addressed the gathering. *Mrs. F. T. Smith* gave a beautiful message in song. It was a day to be remembered and, thanks be to God, two souls confessed Jesus Christ as their Saviour, which sealed a wonderful day of blessing for all present.

1933.

The outcome of this first meeting in April, 1933, was the rapid development of this united women's work.

I can hear you raise the question—"Why create another woman's movement and add extra work and another day to our already overworked committee women of the churches?"

Do you realize that creeds are trying to hedge God round and keep Him within their own pitifully small corners?

Do you know that nine tenths of the waiting, longing humanity are *outside* the churches?

Has it occurred to you that we will never win these nine-tenths to Christ whilst they look on, and watch with aversion, the unfriendly attitudes and disputations within Christ's Church, of those who profess different creeds?

A favourite saying of the President is "The pronounciation is not so much denominationalism, as *demon-ationalism*".

Have you read and reread John 17—the great prayer of the Lord Jesus Christ, uttered just before He entered into the Garden of Gethsemane,—until the grace, love and longing of the prayer has gripped your heart?

All ye that pass by—to you is it nothing that Christ prayed: "That they may be ONE as Thou Father art in Me, and I in Thee, that they also may be one in Us." *Five* times Christ prayed that "They may be one" not only His disciples of that day but "For them also which *shall* believe on Me through their word."

God has richly blessed these *united* gatherings, because "By this shall ALL know that ye are My disciples, if ye love one another".—John 13:15.

"If you know these things happy are ye if ye do them."—John 13:17.

"These all continued with *one accord* in prayer and supplication, with the women.—Acts 1:14.

Barriers, and foolish antagonisms, are broken down when Christ is met in love and unity. "All one in Christ Jesus" is the *motto*, (Galatians 3:28) and the *objective* "By *prayer* and *testimony* to present Christ, as the Great Saviour, Complete Satisfier, and Unfailing Friend to all women everywhere."

During 1933 seven united all-day conventions were held in various suburbs, attended, led, and addressed by women only.

The attendance varied from 150 to 400 at this time, inasmuch as these conventions were something new. Never before had united gatherings of this character been held.

You are interested in the order of a convention? Always the day starts with a prayer meeting at 10.30 a.m. Many prayer requests (some of heart-breaking character) are presented at this session. At 11 a.m. a chairwoman takes charge, and the Speaker, President, Secretary and song leader participate. The wives of ministers of various churches also take part. Generally a topic touching on vital Christian truths is chosen for the day, and the addresses are given on those lines.

The whole service is bright, and special singing is a feature. "Carry your Bible with you" is part of our campaign, so that there may be fellowship and participation in Bible readings. Sometimes the order is varied and a Testimony meeting led by a number of chosen speakers is held. These are very inspiring, and provocative of deep searching of heart.

Cups of tea are provided by the women of the church from whom the invitation has come for us to hold the convention, and the women who attend bring a little lunch.

At 1.30 p.m. a song service is held, in charge of a song leader, until 2 p.m., when the chairwoman again takes control.

An inspirational and evangelistic message is usually given by a bright and capable speaker. Personal work is always part of the campaign, and conversions and consecrations are earnestly sought after.

Announcements are made, telling the ideals of the movement, and how *your* church may also be a part-taker of these services.

The methods employed by the founder and co-workers of this united women's work in these early days were very simple. An invitation came from a church desiring a convention. The President and Secretary would arrange to meet a united committee of women in that district (usually brought together by a leading local Christian worker) and an inspirational talk takes precedence, then consultation as to speakers, topics, dates, handbills are arranged. Usually the convention is planned to take place about two

months ahead, so that the movement may be widely advertised by distribution of handbills, personal workers from all the churches participating in this work. Prayer meetings of a united character are held in different churches during the intervening weeks before the convention, in order that the day may be one of great spiritual blessing.

This policy has never been altered, and has always proved successful. Never at any time, has the League gone to any church, in any district, except by cordial invitation.

During the first year, Mrs. W. E. Porter and Mrs. C. A. White (who acted as Secretary) were true yoke-fellows with the President, and were towers of strength and power.

Mrs. Porter was instrumental in organizing the literature stall at conventions, and under her able control, with Mrs. H. Newman as helper, it became a strong spiritual addition.

1934

A large committee was called to meet Mrs. Weir and Mrs. White in 1934, to arrange a convention in Burwood. This was convened by that indefatigable worker, Miss M. Firth.

After the convention, the local committee continued to meet, and Mrs. A. Lawlor, of the "Benson Barnett Bible College" was elected President with Miss M. Firth, Hon. Secretary.

The district is so extensive and the committee, and band of workers so capable, that they formed themselves into the now well known "Burwood Women's United Intercessory Service", arranging and conducting all the conventions held in Burwood. Many well known and world famed preachers and teachers have spoken at their conferences.

The formation of the United Women's Prayer League of N.S.W., with a basis of faith, and a working committee comprising President, Vice-Presidents, Secretary, and Treasurer, was formed in August, 1934, at a gathering in the Y.W.C.A., Sydney. Fifty leading women workers in evangelism representing all denominations were present.

Mrs. W. E. Porter was elected General Treasurer, and Mrs. R. Bamford, Hon. Gen. Secretary.

During 1934, this unique movement was very active, and the number of conventions was greatly increased.

The objective was never lost sight of,—the deepening of the spiritual life, and private personal prayer at some period between the hours of 12 and 2 p.m. for the conversion and consecration of all women everywhere to Christ our Saviour in these days of materialism, modernism, false cults and communism—with unfriendly, un-Christly denominationalism.

The burden of our prayer is "that we walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another *in love*. Endeavouring to keep the *unity* of the Spirit in the bond of peace."—Eph. 4:1-3.

1935.

During 1935 thirteen conferences were held and the Lord continued to bless the activities of a band of women whose object was to present Christ to all women everywhere by a united effort.

When once a suburban district has called for, and held one of these conventions, we have been asked to return again and again.

Surely this is a sign that blessings received are appreciated by the churches.

1936.

In February, 1936, both the President and Secretary asked to be released from active participation in conferences in order to organize the Home Gospel Branch. While Mrs. Weir retained the position of General President, Mrs. C. A. White was appointed by unanimous vote of the committee, to the position of "Conference President", and Mrs. C. R. Ogden was elected Hon. Secretary. For twelve months this harmonious fellowship had the responsibility of arranging all the conferences, fifteen being held during this period. Mrs. Ogden reluctantly relinquished her position as Hon. Secretary in February, 1937, realizing her health would not permit her to carry on the arduous duties connected with such a large work.

1937.

It was with regret that the committee accepted the resignation. Always, Mrs. Ogden was a most gracious, capable and willing Secretary. But we have not lost her services, as she has accepted a position on the committee.

Mrs. M. Bowie, B.A., is the newly appointed Hon. General Secretary of the now Combined United Women's Prayer and Home Gospel League of N.S.W. Consecrated, capable, gracious, with a flair for organization, and youth on her side, she is God's own choice for this great work.

The sale of suitable and helpful literature in charge of Mrs. Douglas Booth, is a feature for all the conventions. We have concentrated on reading matter of an interesting, vital, and simple, readable matter, applicable to woman and her needs, and containing the Bible truths.

Mr. J. B. Nicholson, a Christian business-man of Sydney generously made available Schofield Bibles for 2/6 each. The President, knowing the need for a deeper knowledge of the Bible in the homes of the people, was able to take orders for 400 of these very reasonably priced Bibles, at different conventions.

An announcement was made during the meeting, that money, names and addresses would be taken at the close. The Bibles were then sent on by post or local delivery. This entailed a great amount of work for the President, but it was done for the love of the Word, so that other women might learn to love it also. Every order had first to be given to Mr. Nicholson before delivery. These Bibles were sent all over N.S.W.

No profits have been made from these sales. Much has been sold at a loss rather than one longing soul should be turned away.

A particularly interesting, and tersely presented pamphlet sold at our Book Stall is "The Spirit of Truth and Error" exposing the false basis of faith of many cults and religions, compared with the Word of God. These are sold for 2d. each.

Quantities of literature which have been printed by the League are sponsored financially by the President, because of its applicability to the spiritual needs of women. Much has been written by women of talent who have received blessing at Conventions.

The President has a remarkable faculty of being able to use those gifts, which are (more often than not), unknown and unsung, until the wider sphere and greater opportunity have presented themselves through this United Women's movement.

On furlough from Japan, a missionary was given a copy of "Why I Believe in Christ." When she returned to Japan, she wrote to Mrs. Booth, our literature convener, and expressed her intention of having it translated into the Japanese language, because of its simplicity and power.

REVIEW.

Where do we stop? What will we leave out? So much could be penned—so little has been written!

All those letters we have received, telling of blessing and cleansing! The telephone talks with troubled, tremulous souls, struggling into glorious liberty—because at a convention the Great Love Creed of Christ was faithfully presented.

The answered prayers of the twos and threes, meeting to pray for the conversion of souls at these united gatherings.

The harshness of those who have tried to paralyse the service of love and unity in Christ, healed and freed of emulation and variance, in LOVE and prayer—by the officers and committee of the U.W.P.L.

The numerous cottage united prayer meetings which have blossomed into flower, because women have felt the "urge within" to bring others to Christ, and are doing it in the best way—by PRAYER.

The regular fortnightly, or monthly meetings held in various suburban churches, carried on by a local united band of women—we could tell of all these, and more, as the outcome of the united conventions.

UNITED WOMEN'S PRAYER AND HOME GOSPEL LEAGUE OF N.S.W.

Central Office: 141 Commonwealth Street, Sydney.

MOTTO: ALL - ONE - IN - CHRIST JESUS—to
present Christ as the Great Saviour, Complete
Satisfier, and Unfailing Friend to all women
everywhere.

1937.

President-General: Mrs. H. Weir, Congregational Manse,
Marrickville.

Conference President: Mrs. C. A. White, "The Laurels,"
Livingstone Road, Marrickville. LM 5127.

Honorary General Secretary: Mrs. M. Bowie, B.A.,
30 Harrow Rd., Lidcombe. UX7216.

General Treasurer: Mrs. W. E. Porter, 11 Gallipoli Street,
Hurstville. LW 4370.

Superintendent of Home Gospel Branch: Mrs. V. Devey,
(Central Office), 141 Commonwealth St., Sydney.

Vice-Presidents: Mrs. R. O'D. Finigan, The Parsonage,
Lindfield; Mrs. C. R. Ogden, Orpington St., Ashfield.
U7794. Mrs. R. Bamford, No. 3 "Roslyn", Crinan St.,
Hurlstone Park. Pet. 2716.

REPRESENTATIVES AND COUNCIL MEMBERS.

Mesdames—R. L. Billing, Summer Hill.
D. J. Crawford, Bankstown.
E. Moorehouse, Bexley.
G. P. Scott, Gordon.
Sister M. Jamieson, Summer Hill.
E. J. Telfer, Hurstville.
J. Christie, Kogarah.
A. Thomas, Auburn.
Bruce Smith, Campsie.
A. McDonald, Campsie.
B. Burford, Burwood.
C. Pugh, Bankstown.
E. D. Pollard, Ashbury.
S. E. Cropp, Penshurst.
I. Harvey, Epping.
M. Lawrence, Mosman.
H. C. Hunt, Stockton (Newcastle).
Miss A. McDonald, Broken Hill.

Mrs. Nelson Short, Epping.
 Miss F. Bayley, E.G.M., Sydney.
 Mrs. T. F. Bowden, Marrickville.
 Mrs. A. McCallum, Marrickville.
 Miss M. Firth, Burwood Intercessory Service.
 Miss Becke, Business Girls' Bible Class.

HOME GOSPEL BRANCH CENTRES.

BRAIDWOOD HALL: Mr. and Mrs. J. Henderson,
 Mr. and Mrs. D. J. Crawford.

SUMMER HILL: Sister Margaret and Mrs. R. L.
 Billing.

WIDCOMBE HALL: Mr. and Mrs. Geo. Scott, Mrs.
 R. L. Billing, Mrs. Hughson.

PUNCHBOWL: Sister M. Every, and Miss Amy
 Booth.

MULLANGANEE: Mrs. Lawrence, Mr. and Mrs.
 Hewitson.

The central office of the United Women's Prayer
 and Home Gospel League of N.S.W. is at 141 Common-
 wealth Street, Sydney, in charge of Mrs. V. Devey,
 who has entered this work completely in faith, trusting
 in the Living God to supply ALL spiritual and tem-
 poral needs.

We are indebted to Mr. G. E. Ardill, M.B.E., for
 the free use of the room at 141 Commonwealth Street,
 and we would like to say, right here, "Thank you,
 dear Sir, for your gracious kindnesses to the Home
 Gospel League."

Should YOU want Mrs. Devey as a speaker to
 YOUR meeting, tell us, through the General Secretary,
 Mrs. Bowie, 'phone No. UX 7216. She will be glad
 to arrange a date with you, and we KNOW you will
 not be disappointed in the message. God is richly
 using Mrs. Devey in this work. We want you to know
 and love her. She is our woman evangelist. Call and
 see her at the office! Make a date with her for a
 united meeting in your district!

CHAPTER 2.

Are you interested in this *evidence* regarding the
 foregoing information?

UNITED WOMEN'S CONFERENCES HAVE BEEN
 HELD IN THE FOLLOWING CHURCHES AND
 DISTRICTS:—

1933 (7).

1933.

- | | |
|---|-----------|
| 1. Punchbowl Baptist Church | April |
| 2. Rozelle Presbyterian | July |
| 3. Cabramatta Church of England | September |
| 4. Marrickville Roseby Memorial | October |
| 5. Guildford Congregational | November |
| 6. Rockdale Congregational | November |
| 7. West Ryde Baptist | December |

1934 (11).

1934.

- | | |
|--|----------|
| 8. Parish Hall, Bankstown | April |
| 9. Y.W.C.A. Hall, City | August |
| 10. Leichhardt Congregational | August |
| 11. Burwood Congregational | August |
| 12. Marrickville Roseby Memorial | October |
| 13. Bankstown Parish Hall | October |
| 14. Summer Hill Methodist | November |
| 15. Redfern Congregational | November |
| 16. Epping Congregational | December |
| 17. Manly Congregational | December |
| 18. Hurstville Methodist | July |

1935 (13).

1935.

- | | |
|---|-----------|
| 19. Bathurst Street City Baptist | February |
| 20. Concord Baptist | March |
| 21. Epping Methodist | May |
| 22. Campsie Salvation Army | June |
| 23. Bankstown Parish Hall | June |
| 24. Gladesville Baptist | July |
| 25. Parramatta Baptist | August |
| 26. Marrickville Church of Christ | September |

27. Y.W.C.A., City	September
28. Eastwood Methodist	September
29. Punchbowl Baptist	October
30. Kogarah Presbyterian	October
31. Burwood Baptist	December

1936 (14).

1936.

32. Marrickville Roseby Memorial	April
33. Campsie Church of England	May
34. Bankstown Parish Hall	June
35. Summer Hill Methodist	August
36. Parramatta Baptist	August
37. Chatswood Baptist	September
38. West Ryde Baptist	October
39. Punchbowl Baptist	October
40. Belfield Methodist	October
41. Mosman Methodist	November
42. Auburn Baptist	November
43. Rockdale Congregational	November
44. Campsie Congregational	November
45. Hurstville Baptist	December

46. The *week of prayer* was organized by the Christian women of this League, and was held from July 1 to 10, in the St. George Free Presbyterian Church, Castlereagh Street, where the Rev. Neil Macleod, M.A., exercises a gracious ministry.
47. *This prayer meeting* is being carried on in this same church (through the courtesy of the minister and officers) the *first Friday in each month*. Every person believing in the name of the Lord Jesus Christ is welcome to come and pray at any hour from 9 a.m. to 9 p.m., for revival in the hearts of God's people everywhere.

1937 (7).

1937.

48. Summer Hill Methodist	March 16th
49. Arncliffe Methodist	March 23rd
50. Enfield Methodist	April 7
51. Roseville Methodist	April 21st

52. Bankstown Parish Hall	May 5th
53. Fairfield	May
54. Parramatta, "Marechale" speaking in afternoon	May 11th
also at	
55. Roseby Memorial	May 10th

From April, 1933, to this year of grace, 1937, including those conventions which are arranged for to April 1937, 51 conventions (all day) have been held.

Striking an average of the attendance as 100 women at each conference (sometimes they have been very large attendances, and at others much smaller), about 5000 *women* have been brought into contact with this movement, and have heard the Gospel as from woman to woman!

5,000 women sitting together at Jesus' feet ties the love creed of the U.W.P.L. strongly together for Christ in unity and strength.

SPEAKERS.

Allow me to arouse your attention by giving you the names of the women speakers at these conventions.

The woman who presented to YOU the Truth in a new and glorious light is sure to be among the number. These women have been instruments through which the Holy Spirit has spoken to hundreds of hearts, bringing women everywhere nearer to the Great Heart of Jesus Christ.

Can you remember where and when you heard Mesdames H. Weir, C. A. White, W. E. Porter, and Miss Grushenkova (a Russian Missionary), also Mesdames H. G. Hercus, W. Long, and W. Higlett in the early years of this movement?

Following, in a quick succession of conventions, speakers who gave messages in the name of Christ Jesus, were:—

Mesdames J. H. Burnet, Mrs. Evans, Miss Short, Miss Bayley (E.G.M.), Miss Gillespie (Deaconess' House), Miss A. Hill (S.C.M.), Miss Ruddell; Mesdames G. P. Scott, R. O'D. Finigan, R. L. Billing, C.

R. Ogden, E. J. Telfer, the Misses Dibley (C.I.M.), Sister Margaret Jamieson, Cathie Frazer (B. & F.B. Society), Alice Christie, Grace Long (A.I.M.), and Miss Stargatt (Mission to the Jews). The list is strengthened with the names of The Marechale (Mrs. Booth-Clibborn) Miss L. Owen, F.R.G.S., noted lecturer; Dr. C. J. Rolls, Revs. W. Jarvis and W. P. Nicholson, who were special speakers on vital subjects, such as "The Bible"; "Saviour—Sovereign Supreme"; "The woman at the Well"; and "The Power of the Holy Spirit".

The list is not yet finished.

Like Daniel, who was a servant of the Living God, so are these women:—Mesdames W. Grant Forsyth, H. G. S. Begbie, J. Mountain, M. K. Gilmour, A. P. Campbell, J. H. Somerville, D. Wakeley, T. S. Holt, J. Christie, Harry Clark, W. G. Hughson; with Mrs. Burford, Mrs. V. Lewis, Mrs. V. Devey, Mrs. M. Bowie, B.A., Mrs. A. Palmer, M.A., Mrs. W. C. Fullerton, Mrs. Watkin Smith, Mrs. Bailey and Mrs. Bamford. If there are any names inadvertently omitted, kindly forgive the lapsing memory, and carelessness in minute entry. Through prayer and preparation, and often travelling to far distant suburbs to send forth the living message, these women have given of their very best. Every one of these 50 names has meant either a letter and/or a telephone call, to arrange time and place, and topic of convention. Not only are *speakers* interviewed and consulted, but other women also are asked to take part, such as *chairwomen*, who keep the services in the Hand of the Lord, and in a prayerful atmosphere. *Soloists* play no mean part in the service, and are often the means, with the speaker and chairwoman, of bringing the blessing, or heart searching, to the hearers.

On looking over the list, I find, among those who have been requested by the executive to praise the Lord in song, a happy consent has been given by such women as Mrs. Robert Simpkins, Mrs. H. Bockman, Miss Foulcher, Mrs. F. T. Smith, Miss A. Christie, Miss Wood (C.S.S.M.), Mrs. Smedley (Tas.), Mrs. Burford, Mrs. J. Robinson, Mrs. Pollard (the composer of the music to "Have you seen Jesus to-day?"), Mrs.

D. Clarke (violinist and conductor), Mrs. Ridgewell, Mrs. Ramsden (leader, song), Mrs. Kent, Mrs. E. J. Telfer (pianist and conductor), Mrs. Hurcombe, Mrs. Streatfield, Mrs. H. Rose, Mrs. P. G. Green, Miss E. Phillips (now Mrs. J. Owen), Sister M. Deane, Mrs. S. Lane, Miss Joan Mackenzie, Mrs. P. J. Hayes, Mrs. C. R. Ogden, Mrs. Bamford, not forgetting our friend Mr. C. A. White as conductor and soloist, and numbers of others whose names are not recorded in this earthly book—but have not been overlooked in Heaven.

Did I hear somebody whisper that there is no labour or expenditure connected with the arranging of a conference? Have the President, Secretary, and Vice-Presidents lives of leisure? Do you realize the time taken in interviewing the printer, whose workshop is usually miles from the Secretary; arranging prayer meetings and committees for conventions in three different districts at the same time—for example: *Arncliffe*, *Enfield*, and *Roseville*.^{*} Recording all the information, with names and addresses of many women acting as local secretaries and leaders; writing letters, composing handbills, sending circulars by post, telephoning leaders of local centres and leaders of the executive of the League,—and ALL the time submitting EVERY preparation to the Lord in prayer?

Are all these spiritual and mental energies expended because the executive desire publicity—and have nothing else to do with their time, and money?—God forbid!

Every woman on the executive is a fully occupied woman in her private capacity, with busy church activities and family ties,—who loves her own home and friends, just as other women do.

She that soweth bountifully shall reap also bountifully. Every woman as she purposeth in her heart, so let her give; not grudgingly, or of necessity; for God loveth a cheerful giver."—II Corinth. 9:6-7.

But "the LOVE of Christ constraineth us", and that is a far greater and more compelling force than "all these other things."

^{*}See map on inside cover.

The yearning, distressed and dissatisfied expression in the eyes of hundreds and thousands of women who "are longing for something, they know not what", invites—nay—impels women who love Christ to subjugate their own desires of comfort and ease.

This unconscious need of Christ in the hearts of women can only be met, as we band together in the strong tie of Love, as explained in our Love Creed card, and to gossip the Gospel lovingly enough, and in pleading tones for these poor, dulled ears and hearts to understand.

"Do you know the world is dying,
For a little bit of love;
While the souls of women are sighing
For a little bit of love;
Stand no longer idly by,
YOU can help them if you try,
Go, then, saying "Here am I"
With a little bit of love.

Many souls in vain are calling
For a little bit of love;
If they die—Some one surely is to blame,
For not going in HIS name,
With a little bit of love.

The United Women's Prayer and Home Gospel League of N.S.W. has made the great, deep, broad, world-extending Love of Christ their creed.

We want to present Christ and His love to ALL women, everywhere—and LOVE ALWAYS WINS."—John 3:16, 1 Cor. 13, John 17.

Not only the poor of Sydney and suburbs, but the middle-class, and cultured women NEED to know this lowly, lovely, tender Christ.

I NEED Him, YOU NEED HIM, whoever you are, and in any, and all circumstances.

That is the mission of this United Women's work.
Does it mean anything to you?

ADELAIDE BAMFORD, First Hon.
Sec. of United Women's Prayer
and Home Gospel League of N.S.W.

"A GLIMPSE INTO THE FUTURE."

By the recently appointed Hon. General Secretary,
Mrs. M. Bowie, B.A.

By way of explanation.

"The Lord hath done great things for us, whereof we are glad." As a recruit in the army of the United Women's Prayer and Home Gospel League, one is deeply impressed by the evidences of God's wondrous power manifesting itself through the lives and labours of consecrated women. Though they have been few in number, the founders of the movement have been marvellously used of God. They are a witness to the fact that He is "able to do *exceeding* abundantly ABOVE all that we ask or think . . ." Relying on His strength, they have pioneered the way to a glorious future. They have ploughed the ground for others to join them in the splendid task. Their vision and foresight, combined with unswerving loyalty to their Lord Who has commanded them "Go—Tell", has borne fruit to His honour and glory.

The needs of women are our concern. Communism, modernism, false cults and many other products of the pit are making inroads into our family life and at the door of each home stands the woman. Hence our object is to win her for Christ to bring her into a knowledge of His saving and keeping power.

Our methods are based upon the Word of God. Coming into a district by invitation and by the guidance of the Holy Spirit, we seek to establish a personal contact with interested women. They are in every locality. God seems to have placed them there—these women who are ready to help us minister to others. The response is marked and our hearts are gladdened to find many eager to come to pray and hear the Gospel messages. They are drawn by the uplifted Christ Who said, "And I, if I be lifted up from the earth will draw all men unto Me."—John 12:32. There is no need to fashion enticing bait in order to attract. CHRIST IS SUFFICIENT FOR WOMEN. HE is the attraction. The cry is "CHRIST FOR WOMEN AND

WOMEN FOR CHRIST." He is our Saviour, complete Satisfier and our unfailing Friend." But what of the future?

The Vision.

Hitherto, the activities of the Prayer League and Home Gospel League have been more or less independent, but we commence a new era by combining forces in an aggressive campaign for Christ with the motto "ALL WOMEN EVERYWHERE FOR CHRIST" on the banners.

With no boundaries to restrain and God's inexhaustible supply of power at our disposal, we face the future with big expectation, yet conscious of the fact that the measure of success depends largely on our exercise of faith and obedience.

The picture has for its background the truth that we are ALL ONE IN CHRIST JESUS. Coming from different denominations and creeds we are drawn by His Spirit into a heart-love which defies petty differences. "By this shall all men know that ye are my disciples if ye have love one to another".—John 15:35. Things that really matter claim attention. The objective is to win ALL WOMEN EVERYWHERE FOR CHRIST. Because the field is vast and the work so comprehensive, we must have some degree of organization. With an Executive at Headquarters led by the beloved and capable President, our activities will radiate to far reaching country towns. In the suburbs local branches will operate as separate units, each ministering to the women of their district by holding regular meetings for prayer and meditation and by visiting the homes of those women taking the Gospel to the unregenerate and building up the weak in their faith.

To cater for the young women who are occupied during the day, meetings will be held in the evenings.

In country towns visited and controlled by the Home Gospel League Superintendent, branches will work along similar lines. To stimulate interest and to help foster the zeal of all interested, conventions will be held here and there.

Thus the League will be a network of missionary centres endeavouring both in the metropolitan and country areas to reach "ALL WOMEN EVERYWHERE FOR CHRIST", and to present Christ to all women everywhere.

When the women of the churches come together to pray and to unite in the interests of those who are "out of Christ", we believe a revival will come. It means sacrifice, but what is worth attaining always means self denial.

May the day come when all Christian people shall be united in one accord to combat the forces of evil in our midst—forgetting all demoninational differences in a whole-hearted response to the cry of needy women and the fulfilment of our Lord's prayer in John 17.

—Mary Bowie.

"THE POWER OF THE PRESS."

In an unostentatious and modest manner, a young lady wrote to the Secretary of the U.W.P.L. after a convention held in the Methodist Church, Eastwood, in September, 1935, thanking her for the message, and enclosing a poem, composed on the thoughts delivered in the address. The subject was "Have you seen Jesus to-day?", and Miss Nellie Ashby based her poem on those words.

This was shown casually to the President, who immediately decided to have it typed and distributed at the next convention.

Christmas, 1935 was not far away, and, with another poem, "Not I, but Christ" from the same pen, we ventured to have it printed on daintily coloured cards, with greetings. These sold readily at 2d each.

Thus began the first venture in printing our own literature, and God honoured and blessed it.

Miss Nellie Ashby, of Eastwood, in a letter to the writer, acknowledges "the blessings received through the conventions and the Prayer League workers". She had attended only four conventions,

but in each she was inspired to tell out the message in verse. The 30th day's verses in "Just for To-day", were based on an address given by the President, on "The Power of the Blood of Jesus". Miss Ashby had not realized before the overcoming and healing Power of the Precious Blood of Christ.

The poem "Not I, but Christ" has been a powerful sermon to hundreds of men and women. Requests for it have come from other States, including New Zealand. So many have testified to us of the helpfulness of Miss Ashby's compositions that the executive were led to ask Miss Ashby if she would write a collection of verses woven round suitable texts, for 31 days of the month. These were published in booklet form in pleasing style and named "Just for To-day", being ready in time for Christmas, 1936. It was published in the name of the U.W.P.L. with a foreword by the President.

Have you bought a copy yet? America has sent for some!

Write to the Secretary for a copy, they are only sixpence each.

We ventured still further into the printing realm, knowing the power of the press, and published (by kind permission) an address delivered by Mrs. R. O'D. Finigan on "Why I believe in Christ". Mrs. Finigan is a Vice President of the U.W.P.L. of N.S.W., and her husband is a well known Methodist Evangelist. The power of the Gospel is presented by vivid interesting incidents of real life, testifying to the fact that Christ is sufficient to meet every need.

Attractively printed in a neat blue cover, the price is only sixpence for three copies. We highly recommend this booklet for tract work, because of its excellence and cheapness.

"The Personal Worker's Handbook" was compiled, edited, and published by the President and Secretary.

It is written specially for women, to meet women's needs, in personal door to door work, to combat false cults. 3d per copy.

We have faith enough to pray for our own printing press! Will you join us? It is urgently needed to provide the RIGHT kind of printed matter peculiarly suitable to local conditions. Donations have already come to hand.

A certain fear of being accused of profiteering has, so far, prevented us from making any profit whatsoever on the literature stall.

We feel this has been a mistake, when we realize the tremendous power of the "Written Word", and the valuable and helpful spiritual reading matter this body of women could have published, if our hands had not been hampered by lack of finance. In five years' service for women, and coming in contact with many varied requests, and confidences, touching hundreds of hearts—the boast is not vain in the Lord, when we say we KNOW what women need in the way of printed matter, to help and uplift them spiritually.

"CONTACT."

It was in the Sunday morning service; and I was distressed to find during the Prayer, that my thoughts were wandering. Instantly I prayed that God would contact me, and keep me in the spirit of prayer. The thought of contact remained in my mind, and after I had gone to bed that night, it took form in a number of the following verses, others being added as the need presented itself.

—H. Mary Every.

When I should feel Thy sacred presence,
As I come to worship Thee;
Yet my vision is o'erclouded,
And Thy glory cannot see;
Lord have mercy on my weakness,
Draw my wandering thoughts to Thee;
Grip me in Thy mighty power
Oh, Saviour, contact me.

When I should worship Thee in silence,
Joying in Thy love and grace,
In sweet fellowship abiding,
Looking up into Thy face;

From all worldly thoughts that hinder,
By Thy Spirit set me free,
Grip me in Thy mighty power,
Oh, Saviour, contact me.

When I should kneel in intercession,
For the lost, the weak, the tried;
But my mind is too distracted,
Thoughts and interests wandering wide,
By Thy Spirit, Lord, possess me,
Bring me low on bended knee;
Grip me in Thy mighty power,
Oh, Saviour, contact me.

When I should show Thy grace and patience,
When the unkind word is said;
But my heart revolts in anger,
Reckoning not that I am dead;
Oh, Thou blessed Rock of Ages,
I would hide myself in Thee;
Grip me in Thy mighty power,
Oh, Saviour, contact me.

When I should be the earthly channel
Of Thy wondrous healing power,
Let the promised Heavenly unction
Come upon me, in that hour;
Let me be the humble medium
Of the Holy Trinity;
Grip me in Thy mighty power,
Oh, Saviour, contact me.

A very tender and true story has been written by Sister Every, of a New Zealand girl. This original and beautiful incident is called *Be Self Control*. Obtainable from Central Office, or the General Secretary, at the small price of One Penny.

HAVE YOU SEEN JESUS TO-DAY?

Have you seen Jesus to-day?
That sorrow that burdens your soul,
Have you left it with Him, while you rest in His love?
Have you really let Him have control?

Have *you* seen Jesus to-day?
Not stood at the back of the crowd,
And seen Him through them, but spoken with Him
Face to face, as before Him you bowed?

Have you *seen* Jesus to-day?
Have you gazed in His wonderful face
Till your life is transformed, so that others can see
Not you living, but Christ in your place?

Have you seen *Jesus* to-day?
Or have you just been satisfied
To fill all your time up with service, while He
Has been patiently waiting outside?

Have you seen Jesus *to-day*?
Not once long ago when you knew
That your burden of sin was all nailed to His cross
As He suffered and died there for you?

But do you still feel *He is near*?
And can you quite truthfully say
That you have, if some seeking one anxiously asks,
Have you seen Jesus to-day?

M. E. ASHBY, Eastwood.

Dedicated by the Author to the United Women's Prayer League
of N.S.W.

NOT I, BUT CHRIST.

Can I live my life for Jesus?
Can I tread the narrow way?
Can I take my cross and follow
Where He leads me day by day?
Can I praise Him while the pathway
Leads through desert waste and wild?
Can I, in all circumstances,
Prove a faithful, trusting child?
No, not I, but Christ, 'tis He
Who lives, and loves, and works through me.

Can I love and be unswerving
E'en when loving seems in vain?
Can I love the unlovely, thinking
Only of eternal gain?
Can I lose myself in loving
Till it seems the breath of life,
Pouring oil on troubled waters,
Bringing peace in place of strife?
No, not I, but Christ, 'tis He
Who lives, and loves, and works through me.

Can I work and not grow weary
Of the task He bids me do,
Even when the work seems thankless
Hidden from the human view?
When there is misunderstanding,
Can I bear reproach and shame?
Can I go ahead, unheeding,
Serving Jesus just the same?
No, not I, but Christ, 'tis He
Who lives, and loves, and works through me.

M. E. Ashby, Eastwood.

United Women's Prayer League of N.S.W.

Wholly set up and printed in Australia by
ROBERT DEY, SON & CO.,
66-68 Bathurst Street,
SYDNEY.

