

the news of 'such a poor beginning, not one seeker!' and the request, 'Pray the people in; I believe God will bless.' This sentence reveals the secret which lay behind the continual manifestation of his power in the missions. 'Ask and ye shall receive' is no dead letter, but a constantly proved law of the Kingdom to Mrs. Baeyertz. As a rule, hours are spent upon her knees every day during her missions, pleading for the crowds, the souls, and the blessing of believers.

The story of one of the countless instances of the result of close communion with her God comes from one who knows her well:—

While engaged in prayer one morning, the name of one of her acquaintances was peculiarly impressed upon her attention—'Go and see Mrs. So-and-so.' She hesitated, but still the suggestion was made, and she did what God told her to do. They prayed together for plain guidance as to an important step to be taken. As it afterwards proved, twenty-four hours delay would have cost the life of her friend, but God, according to his promise, gave wisdom liberally, and a valuable life was spared.

The power of the direct agency of the written Word of God in her experience necessarily leads her to use it largely, and to emphasize its value in all her missions. The after-meetings are really homely gatherings around that precious Book, when the seekers are encouraged to look at the verses referred to, and the Holy Ghost is trusted to apply the truth. No wonder the converts usually all 'stand!' Their faith rests upon what God says, and they are born again of the Spirit in answer to much prayer.

As to the permanence of the work, a lady from the North of England wrote of many who were

'living for God' in that town, who had all of them been under Mrs. Baeyertz's ministry at some time, and of many there who 'have never fallen away, but have been "kept by the power of God."'

The same letter testifies to blessing received through the published 'Addresses,' full of the practical, helpful truths which become part of one's life.

To the Christian, as to the unsaved, the authority for all Mrs. Baeyertz's statements is pointed out in the Bible, which no 'higher critic' has ever robbed of its perfection and full inspiration for her.

A few brief notices of other missions in Great Britain may be given. In London the Lord called her first to the Westbourne Grove Baptist Chapel; but many churches and halls have been the scenes of her labors and the birthplace of souls in the great cities. From other towns we get such testimonies as these:

God's working in our midst has been made manifest. . . . We never saw deeper conviction, and it was an easy matter to lead the souls to rest in the Lord. . . . Over two thousand people heard the message on the last Sunday evening, and hundreds could not gain admittance.

'I'm so afraid of speaking of numbers lest I grieve the Spirit,' is Mrs. Baeyertz's heart-attitude towards statistics. Where these are quoted 'to God be the glory.'

Often some special trial of faith accompanied the work or the circumstances of God's servant; but 'peace, peace,' is the testimony at such a time. And of a time of physical suffering before a mission she wrote:—

It must be the very best preparation for his most blessed service, so I have been full of praise.

The widespread character of the blessing given, is revealed in the fact that in one (not

a large mission) thirty churches were represented among the inquirers; and in a still more memorable time in Glasgow, attendants at fifty-two different churches were numbered among those converted; while in Bath the number of churches represented was sixty-two. During a short mission in Wimbledon over 300 souls professed to find salvation.

The last messages in London were delivered in an encouraging mission in Padding Baths; and the Lord sent Mrs. Baeyertz to Southborough to tell out his love for the last time before sailing from England. Like Abram of old, who obeyed and went out not knowing whither he went, the Lord's messenger returns to Australia, not to a part where known or invited by man, but—as she believes—under the leading of the same spirit who sent her through New Zealand, America, and our own islands. With heart shrinkings similar to those which marked her experience before leaving Australia, Mrs. Baeyertz regarded this at first; but to him she turned, of whom she wrote: 'Oh, the exceeding preciousness of himself. Praise his Name for ever! Nothing can separate us from him.'

Thousands in this land will surely follow with prayer the one who brought them to Christ, or led them into more abundant life.—H. C. N., in the 'Christian.'

### Sunday Work in England.

When spending a happy Sabbath in a quiet mining English village, my host spoke of a marvellous religious awakening that had, a short time before, sent nearly everybody there about to worship God in church or chapel. They had heaven in their Sabbaths. I asked if letters were delivered there on the Lord's day, and being answered in the affirmative, I wished to know if the postman was a devout worshipper. 'He is a bad man, sir; he is a very devil, sir.' I could not but intimate very strongly that it was not improbable that these thoughtless saints had very thoughtlessly driven him to denounce them in his heart as hypocrites and damaged himself; and urged them to take steps to discontinue the postal delivery on the day which the Lord had sanctified. The postman needs a day of rest like other people; and all who claim it for themselves sin against the postman if they do not give it to him. 'Therefore all things whatsoever ye would that men should do to you do ye also to them: for this is the law and the prophets,' enforced by Jesus Christ himself in those words. Mr. Allen illustrates the evil effects that show themselves in some cases from refusing body and brain the rest of the Sabbath. These may not appear in all cases, but they must exist in some measure.

While visiting a friend a short time ago, I was shown an album. One portrait in it was that of a fine, handsome man in the full vigor of life. 'You might have taken a lease of his life,' remarked his sister. 'But now there is no hope of his recovery,' observed his brother. His sorrowing wife is more lonely than a widow, and two dear little children are far worse off than orphans. Because the husband and father has lost his reason? Why? 'Overwork and anxiety,' was the reply. He had a good position, with a fair income, but he lost his position, lost his income, and lost his reason for the want of rest. Ceaseless toil produced softening of the brain. 'He had no time to go to the house of God on Sundays. He was too busy. He had writing to do.' Poor fellow! how little did he think that soon all his time would be spent in the dreary society of those afflicted like himself! If he had on-

ly had his Sunday's rest and worship! If that busy brain had thrown away the accounts and the books one day in seven, he might now have been happy in the bosom of his family.

Take another case, that of a man in more humble circumstances. For seven years he filled the position of a ticket-taker at a London pier. From eight o'clock in the morning till dusk, day after day, week after week, for seven years he stood at his post. During the whole seven years he only had two days' rest. At last his reason tottered, and he was carried away a victim of Sunday pleasure-seekers—a victim of those who carry out the principles of the Sunday League.—'Day of Rest.'

### Work on the Sunny Side.

(The Rev. T. C. Smith.)

This is not always done, even by the good Christian. A good sister said to me: 'My father never gives me any sunshine when I am ill. He never was ill, and he cannot reflect any light of sympathy on one who is out of health.' Samuel Johnson (stalwart, robust, and never ill) scolded Boswell, his companion for shivering with the cold, as he also did Sir William Scott for having the headache. If Johnson worked in the sunshine of good health he at least failed to reflect his light and his warmth to those who needed it from him—a serious fault. There are times when even excellent Christians sit or work in a north shade, all needlessly. Elijah did so for forty days, at Mount Horeb. Paul showed signs of it several times. Luther was once so deeply depressed that his wife asked him: 'Is God dead?' Even the great, strong, cheery, sunny Moody owns up to one attack of blues. But is there need of being in the north shades of depression when the sunshine of God's love and good cheer awaits us on the south side of Christian life? Paul and Silas, in the Philippian dungeon and painful stocks, placed themselves in the sunshine of God's favor by singing a psalm of praise in their night of suffering.

### Notes and Notices.

An Unusual Opportunity.—Attention is directed to W. M. Ostrander's advertisement on another page of this paper. Investors are offered one of the choicest and safest investments on the market. If those who are looking for a safe investment for their money where it will earn good dividends will read this advertisement carefully it will pay them. W. M. Ostrander is in a position where he can afford to be extremely particular, and he offers to the investors only the propositions that he has thoroughly investigated and found that he can safely recommend. Last year's advertising brought proposals to handle 600 big investment propositions, out of the 600 eight were accepted. Many of the other 592 were very good, but none were quite up to Mr. Ostrander's high standard. When he is not satisfied with every detail of a proposition he takes the safe course by refusing to handle it upon any terms. Don't let this opportunity pass, but write to Mr. Ostrander and let him send you further particulars of what he has to offer.

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