EMILIA BAEYERTZ

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EVANGELIST

HER CAREER IN AUSTRALIA AND GREAT BRITAIN

An Historical Study, and a Compilation of Sources

by

Robert Evans.

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INTRODUCTION

This book is an historical study of, and is also a source-book of documents about, the evangelistic career in Australia and Great Britain of Mrs. Emilia Baeyertz, often called "the Jewish Lady Evangelist from Melbourne."

There are certain very clear ways in which she can be called an "Australian" evangelist, although, like many others who came to Australia in the late Nineteenth Century, she looked upon the British Isles as "Home," or as "the Old Country." Also, she spent more than half of her preaching career in England. The "British" part was the more mature part, but it has never been studied in any detail before this.

Born in North Wales in April, 1842, into a wealthy, orthodox Jewish home, she came to Australia for her health in February, 1864, expecting to stay in Melbourne only for a few years. By a series of strange circumstances, she married a Christian man, had two children, was widowed, and was converted to Christ, by 1872.

Her public career as an evangelist began about 1877. It developed and continued in Tasmania, Victoria and South Australia, until 1890, when she left for short periods in New Zealand, the United States of America and Canada. It was in her Australian period, therefore, that she was converted to Christ, developed her message and craft as an evangelist, and gained many experiences upon which her more mature years of preaching were based.

She arrived in Great Britain in 1892, and spent the rest of her life in the British Isles, apart from nearly two years, from mid-1904 until early 1906, when she was again in Australia. She died in her south-west London home in 1926.

This study is built upon two previous books by the present author. They were published privately. The first was entitled *Early Evangelical Revivals in Australia*, which tried to cover these subjects up to the year 1880. It was published in the year 2000. The second book was entitled *Evangelism and Revivals in Australia: 1880 to 1914, (First Volume)*, which appeared in 2005. This latter period was the hey-day of evangelicalism in Australia, and in one book it was only possible to set out the basic features of the evangelism and revivals of the period. Proper details could not be included about many of the characters and features in the story. So *(First Volume)* was added to the title. This book about Mrs. Emilia Baeyertz is my "Second Volume" in the series. I do not know how many other volumes will ever appear, but there is plenty of room for many more.

Most of the primary documents about Mrs. Baeyertz's work appeared in church-related newspapers, or non-denominational newspapers, at the time when she was conducting her evangelistic meetings. Her testimony, and some of her addresses, also circulated widely while she was preaching. These newspaper-based primary documents disappeared very quickly, as newspapers normally do. Her other publications are also now very hard to find. As will become apparent, in recent years extremely little has been published about Mrs. Baeyertz. As a result, following generations of people have known or heard almost nothing about her.

During the later 1990s, Miss Betty Baruch wrote a semi-fictional biography about the life of Mrs. Baeyertz. It was entitled *This is My Beloved*. Betty died before she could complete this manuscript, and certainly before any arrangements could be made about publishing it. Her affairs in this matter have been taken over by Miss Gwen McKelvie, who has arranged for the manuscript to be edited by Mrs. Amanda Coverdale, ready for publication. Gwen has also sought funds to publish the book, out of respect for her friend Betty. These were not easy tasks. It is hoped that *This is My Beloved* will also be published very soon.

My intention for this present volume on Mrs. Baeyertz is therefore to complement the work by Betty Baruch. It is meant to come AFTER her book. It provides insights and information about Mrs. Baeyertz which will give a fuller picture in view of what Betty Baruch has already written. There are aspects of the story of Mrs. Baeyertz which have not been covered here as well as Betty covered them, and the opposite is also true, that there are many features of Mrs. Baeyertz's life which appear in this book which Betty does not mention, and perhaps did not know about. Consequently, this book is not presented as a biography, but as an historical study of her life and work, and as a source-book of documents about her which almost all of my readers would have much difficulty in finding for themselves. Naturally, a fairly brief biography is included, for those who do not have access to Betty's book. But the purpose of this present book is not biographical. All of my readers are encouraged to purchase, or borrow, and read a copy of Betty's book, when it is published.

This study not only reveals many details about Mrs. Baeyertz, but uncovers many key features of the evangelical scene, and evangelism, as it was practised amongst the Protestant evangelical churches in Australia at that time.

Following upon the preparation and publication of *Early Evangelical Revivals in Australia*, and also of *Evangelism and Revivals in Australia*: 1880 to 1914 (First Volume.), I embarked upon a Master's degree thesis at Macquarie University, mainly under the supervision of Dr. Stuart Piggin, who is both a friend of the history of revivals and evangelism, and an expert in the area. The documents which appear here were assembled as a part of preparing for the thesis, and much of the study materials also were written as part of that thesis. So I am indebted to Dr. Piggin for his encouragement and input into this work, and to all my friends in the post-grad. Seminar at the Centre for the Study of Christian Thought and Experience at the University, led by Dr. Piggin.

Others who have encouraged and helped me in this study include Mr. David Perry of Mount Colah, N.S.W., who has long had a special interest in Mrs. Baeyertz, and more generally in Christian witness to Jewish people. I thank him for all his help and encouragement, and for a photocopy of Mrs. Baeyertz's *Twelve Addresses*. I thank Miss Gwen McKelvie, and Mrs. Amanda Coverdale, for supplying me with documents about Betty Baruch, and for a relatively

unedited version of *This is My Beloved*. Mr. Travis McHarg, of Boronia, Victoria, helped me with locating many of the references to Mrs. Baeyertz in copies of *The Southern Cross*, and with the text of some of them, plus some articles from local Victorian papers. The only complete set of copies of *The Southern Cross* that I am aware of is in the State Library of Victoria, and they are not yet on microfilm. An incomplete and damaged set is held by the Mitchell Library in Sydney, to which I had access. The Mitchell Library also has an incomplete set of copies of *Willing Work*, but enough for my needs. Ms. Elisabeth Wilson, author of the article about Mrs. Baeyertz in the Tasmanian Historical Research Association's Proceedings, has kindly given me some Tasmanian materials from her files. Dr. Joanna Woods of New Zealand has also kindly given me copies of what she copied from the Hocken Library in Dunedin. Her research on Charles Baeyertz did not require her to copy all the newspaper clippings that the Hocken Library had about Mrs. Baeyertz's New Zealand meetings, and as a result, my copies of that collection are not complete, either.

Microfilms of the *Spectator* were purchased from the State Library of Victoria. Microfilms of *Truth and Progress* and of the *Methodist Journal* were purchased from the Mortlock Library of South Australiana, which is part of the South Australian State Library. A copy of Mrs. Baeyertz's *Six New Addresses* was obtained through the internet from the National Library of Australia. The copy of *Five Lectures* plus the *Testimony* was downloaded freely from a Canadiana website, following a tip-off from Mrs. Coverdale.

Our daughter, Christine, obtained for me the reports of Mrs. Baeyertz's missions, and other bits of information, from copies of *The Christian* for the period from 1896 to 1903, from the British Library's Newspaper Library at Colindale, London. Dr. Geoff. Treloar, of Basser College in the University of New South Wales, kindly obtained for me the reports of Mrs. Baeyertz's missions for the years 1906 (and after) from copies of *The Christian* in the University Library at Cambridge, where there is a partial set. I purchased microfilms of *The Christian* for the years 1904 and 1905 from the British Library. These two years are the only ones to be microfilmed so far. These British microfilms, like the cost of living generally in London, cost me two and a half times what similar films would have cost in Australia. And on a sight-seeing trip to London with my wife, I was able to complete the coverage of reports upon Mrs. Baeyertz's missions, in so far as they are published in *The Christian*.

In both Australia, and in Great Britain, it would be possible to make a much more thorough search through the archival files of LOCAL newspapers, published in towns and localities where Mrs. Baeyertz preached. In this case, many more reports of her missions might be found. A small number of such reports are included here, where that has been possible. For example, Travis McHarg found several for me from local Victorian papers, and there was at least one in the Hocken collection. But it is probable that many more exist. I have not had the time or opportunity to widen my search in this way.

As this book is published, my prayer is that God will raise up a great many thousands of evangelists all around the world who will be as wise and as successful as Mrs. Emilia Baeyertz.

Robert Evans. Hazelbrook N. S. W.

January, 2007.

CHAPTER ONE

SOURCES OF INFORMATION

In one sense, there are a great many source materials about Mrs. Emilia Baeyertz and much information, but, in another sense, the information is quite limited, and can be hard to find. She never wrote a book. Her conversion story, written by herself, was published as a leaflet of a few pages early in her career. Copies were distributed widely after her meetings, but these leaflet-style productions seem no longer to exist. The conversion story which they contained has, however, been reproduced in other published forms.

One biography of about 130 pages was published in 1894, entitled *From Darkness to Light*, and was written by Sydney Watson. This biography lacks many details like dates and sources of information, and says little or nothing about many important aspects of her life and work. The information in the book came directly from Mrs. Baeyertz, and from some newspaper clippings. She asked him to write the book. The purpose of the book seems to have been partly to introduce her to British audiences. Copies of this first edition exist in several libraries in Australia and Great Britain. Another edition was published by Mrs. Baeyertz in Perth, Western Australia, in 1904, in which Sydney Watson's name is not mentioned. Copies of this edition are in the Baillieu Library in the University of Melbourne, and in the State Library of Western Australia. Another enlarged edition of Sydney Watson's book, containing extra material, was published in 1910. A copy of this edition is held by the British Library, but it does not hold a copy of the 1894 edition. In preparing the present volume, I used a copy of the first edition which I had purchased through the internet.¹

Several selections of her addresses were published. The earliest was probably the publication called *Twelve Addresses*, although no date of publication appears in the book. Several copies of this book can be found in major Australian libraries. It may have been published before 1886, and it was reprinted in 1905. Another version of the *Twelve Addresses* was published in England in 1897 by Mrs. Baeyertz, and this edition included also the four-page story of her conversion. A copy of this book is in the Bodleian Library, Oxford.

The earliest publication for which we have a firm date appeared in Canada in 1891, for her visit there. It contains five of her better known addresses, as well as the four-page version of the leaflet about her conversion. This book is freely available through the internet from Canada. Yet another book contains six addresses, which do not overlap with those contained in the volume of "Twelve." The *Six New Addresses* was published in Perth in 1905, when she was in Western Australia for about six months. A copy of this book is in the National Library of Australia. Although these books would have had quite a market during her lifetime, especially when she was visiting a location, copies of them are now extremely hard to find. So far as I can tell, they are all generally of poorer quality in their production, so far as paper, printing and binding are concerned. So, for that reason, copies of these books may not have survived as well as better quality productions.²

The published versions of her addresses vary in length from ten or twelve pages down to only a few pages. So they cannot represent the addresses fully as they were delivered. Her addresses usually lasted an hour. These printed versions do NOT include the many striking illustrations that she often used in verbal delivery, and which had such an impact upon her audiences.

The *Twelve Addresses* were The Jewish Passover, The Great White Throne, Cain and Abel, The Coming of the Lord, The Clean Heart, Holiness, Seven Steps to the Blessed Life, The Overcoming Life, The Ten Virgins, The Baptism of the Holy Ghost, The Unpardonable Sin, and Worry. The first edition was published in Australia, perhaps before 1889, and was reprinted in Western Australia in 1905.

The *Five Addresses* published in Canada repeated numbers 3, 4, 5, 7, and 8 of the above addresses, plus the four-page conversion story.

Sydney Watson had been a sailor in his younger days, but, after his conversion to Christ, he began an evangelistic career in certain southern English towns, such as Basingstoke. After some years of this his health failed, and he began a literary career as an author of Christian books. The British Library lists 55 entries under his name, and this is NOT his entire literary output. His greatest fame came from authoring fictional portrayals of events surrounding the Second Coming of Christ, and which Watson supposed would occur at the Rapture, and in the Tribulation Period, according to theories about the end of the world first introduced by J. N. Darby. The three titles mainly concerned were *In the Twinkling of an Eye*, *The Mark of the Beast*, and *Scarlet and Purple*. These books had a considerable influence and circulation for many years. Some of his other writings were booklets or large tracts. Others were substantial biographical, historical, polemical, or directly evangelistic books, including at least two volumes of autobiography. In 1893, Watson lived in Winchester, and was occupied writing a history of the Soldiers' Home, which was a strongly evangelistic project backed by leading Christian army generals. Mrs. Baeyertz arrived to conduct a Mission at the Home. Mrs. Baeyertz said that she had been praying that she would meet Watson, because she wanted him to write the story of her life. This would improve greatly upon the four-page leaflet that had been used for this purpose beforehand. She returned to Winchester later that year, and the book *From Darkness to Light* was published by June, 1894, with Mrs. Baeyertz as publisher.

Reports about her meetings and missions often appeared in evangelistic newspapers, and in certain denominational papers and periodicals of the time, as well as in some of the more secular newspapers. In a small number of instances, these reports include some clues about the contents of her sermons, or give brief outlines of her addresses. And in a few cases, these addresses in outline do not appear in the published volumes of addresses.³ They reveal a modest range of clues about the nature of her theological views. There is also a general agreement in these reports about the reasons for her success as an evangelist, and about the impact that she produced upon many of those who heard her. These sources, therefore, provide us with most of the information that we possess about Mrs. Baeyertz's ministry. There is much similarity in pattern between her many missions in different places, and this similarity is reflected in many of the published reports of her missions, where there is a lot of repetition. As mentioned in the Introduction, there may also be many reports of her missions in local newspapers, which I have not uncovered.

Since that time, the only person who has attempted to write anything substantial about Mrs. Baeyertz is Miss Betty Baruch of Melbourne. After Betty retired from her career as a Christian missionary she developed an interest in Christian ministry to Jewish people in Australia, and this led her to be deeply interested in the life and work of Mrs, Baeyertz. Betty wrote an article for a proposed book of biographies of famous Christian women, using as her main sources the biography by Sydney Watson, and also a scrap-book of New Zealand, Canadian and English newspaper clippings, plus some Baeyertz family letters. To both of these she had gained access through surviving Baeyertz family members in the 1990s. Eventually this book of biographies was never published, although a typed document is in private circulation which is probably the same as the chapter which Betty wrote for this book. This chapter-length document by Betty Baruch provides a good "bird's-eye view" of Mrs. Baeyertz's life. Betty also wrote an article about Mrs. Baeyertz for the journal *On Being*.

Betty Baruch then tried her own hand at writing a longer book about Mrs. Baeyertz, using basically these same limited resources, with very little extra. The resulting manuscript was entitled *This is My Beloved*. It is semi-fictional, and is more like a novel based upon general historical facts. It is an effort to portray what Betty believed to be Mrs. Baeyertz's personal, inner experience and feelings about some of the key events in her life. It gives some information about several of her missions, but large sections of her life are not mentioned. It tries to describe Mrs. Baeyertz's personal faith in God, her feelings, and her inner spiritual life. It portrays her as a feeling, sensitive woman.

An unsympathetic critic could say that the story in *This is My Beloved* is written in such a way as inevitably to include a good deal of speculative dialogue and garnish. Certain fictional characters are introduced into the story by Betty. The dividing line between fact and fiction is often hard to define. This novel-like personal story, however, has certain attractions. It is generally easy to read, and is fortified historically by quotations from family letters and newspaper reports. Because it generally follows the story as told by Sydney Watson's book, the basic biographical features and pattern are mostly correct. Betty, herself, included comments about this kind of thing in an Afterword in her book, and readers are referred to what is written there.

Betty died soon after working on this manuscript. Her friends have been trying to have it published, and plans are developing in this regard. Editors have spent a great deal of work and thought on the manuscript. A prepublication version of the manuscript was very kindly made available to me on a CD Rom.

Several excellent short biographical interviews and articles were published during Mrs. Baeyertz's life. An excellent one appeared in *The Christian* in mid-1894, based upon materials in Sydney Watson's new book. Perhaps the best appeared in *The Christian* in May 1904, at the time when Mrs. Baeyertz was leaving England for Western Australia. This 1904 material may be what constitutes the enlargement in the 1910 edition of Watson's book.

A few other brief pieces have appeared in recent years, such as a very short biographical statement in the *Australian Dictionary of Evangelical Biography*. Two articles have also appeared in research historical journals during 2002, by Elisabeth Wilson, and by Shurlee Swain, which concern the "women's studies" aspect of Mrs. Baeyertz's life and work. A research historian in New Zealand, Dr. Joanna Woods, also proposes soon to publish a significant biography of Charles Baeyertz, the son of Mrs. Baeyertz, who became an important person in New Zealand's cultural history.

The Six New Addresses includes addresses on Tears, Impossible to Renew unto Repentance, The Personality of the Holy Spirit, Is There a Hell?, The Rich Young Ruler and Bartimaeus, and The Jewish Day of Atonement. It was published in Perth in 1905.

Several more of her early addresses appeared at least in outline form in newspaper reports. *Truth and Progress*, October, 1881, page 115, contains an outline of her children's talk on the Verb "To Be." November, 1881, pages 130 – 131, of the same paper has a Men's meeting talk on "The ABC of the Gospel." January, 1882, page 2 – 4, has a Converts' Meeting address on "Walking with God." An outline of "The New Birth" appears in the issue for April, 1882, pages 42 and 45.

A summary of "The Second Coming" appeared in *The Bendigo Evening News* for Tuesday, 2nd August, 1887. A brief outline of "The Clean Heart" appears in the Notting Hill report in 1892.

CHAPTER TWO

A SHORT BIOGRAPHY

Emilia Louise Aronson was born in Bangor, North Wales, on 29th March, 1842, into a wealthy orthodox Jewish family. Her mother had good literary tastes, and used to read to her children from literature, such as Shakespeare, and Lord Macaulay's essays. This form of early education helped to produce an effect. When Emilia became a public speaker, she was viewed as a "cultured" speaker. She was used to hearing and speaking good quality English. She did not go to finishing school in Continental Europe, as the other Aronson girls did. Her formal education ended at the age of thirteen, because of her delicate health. Betty Baruch says that Emilia spent her early teen years at home, largely in the role of companion to her mother. These years appeared very tedious to Emilia, and she looked forward to her eventual "debut" into social life. During these years she spent much time in her father's library, and often spent evenings reading aloud to her mother. This had the effect of training her in being able to project her voice to distant parts of a large room, and in speaking with precise diction, so that her mother could hear her clearly. This ability served her well in her later evangelistic work.

In due course, she made her social "debut," and entered a new social round which appealed much more to Emilia's love for fun and frivolity. Soon after this "coming out," Emilia visited a friend at whose place she met a young Jewish man. This man fell in love with her, and soon wrote to ask Aronson senior for his daughter's hand in marriage. The father could not see any reason to deny the request, but made the usual stipulation that the prospective bridegroom must insure his life before the marriage could occur. They became formally engaged to be married. Emilia enjoyed greatly the process of preparing for the wedding. It was while visiting a doctor in pursuit of the insurance policy on his life that the young man discovered to his astonishment that he was in the last stages of consumption. So, the wedding had to be cancelled. Emilia's heart was broken, and her general health collapsed. The young man died several months later in southern France.

One married sister had migrated to Melbourne several years earlier, and as one of her brothers was also going there on a trip, it was arranged that Emilia would go with him, for her health. The ship upon which they embarked was a sailing ship, deliberately chosen because the trip would take longer, and provide a better health respite. The ship departed from Liverpool in February, 1864. As a result, Emilia arrived in Melbourne, with her health already transformed. Emilia and her brother were met at the wharf by the sister, who informed them that a ball had been arranged that very night.

Emilia began an extensive high social life, which she enjoyed very much, going out night after night, soon becoming an expert at certain forms of gambling, and she lived for social pleasures. With her life filled with such activities, it is strangely true that Emilia Aronson met a young Christian bank employee named Charles Baeyertz, and they fell deeply in love. Unlike many of the men Emilia had met so far, here was a man, she thought, whom she could really trust and respect. Their romance was conducted in secret, hidden from both families. Great anguish of mind filled Emilia in the realisation of the pain such a marriage would cause her family. She tried to call off the wedding, but went ahead with it when she saw what pain this rejection caused to Charles. Somehow her love for this man was stronger. In Charles's case, he had to leave the strongly Anglican family home upon his announcement to his father that he loved a Jewish girl, and was going to marry her.

They were married secretly at Christ Church, Hawthorn, on 16th October, 1865. The celebrant was the Rev. W. Wood, B.A. The wedding was totally unlike anything which young Emilia had dreamed up for herself. There were no family members or friends present, no special clothes or gifts, and two servants had to be called in as the official witnesses. When her family did find out about the marriage, after the deed was done, Emilia was disowned by all her family members, and by the social circle in which she had moved. In due course, however, a good relationship developed between Emilia and her mother-in-law. Emilia exacted from her husband a promise that his Christianity would never be mentioned to her.

Their love for one another filled their lives. Charles obtained a job as manager of a bank in the country town of Colac. Their first child, Charles junior, was born in Melbourne in 1867, and a daughter, Marion, was born a year or two later in Colac. These were days of idyllic happiness for Emilia, despite the fact that their religious positions were so different. Charles's parents also moved to Colac, to be near the family.

Despite the fact that Charles had not been allowed to speak to his wife about his religious beliefs, or about his growing personal relationship with Jesus Christ, yet Emilia had become impressed with her husband's religion. She wanted the children to be brought up in their father's faith rather than in her own. So she arranged for Marion to be baptised, and took this opportunity to be baptised herself, because she could not lead the children into a faith in which she had no share at all. Certainly, at that stage she did not believe in Jesus Christ as the Messiah and Saviour. The claims Christians made about Jesus Christ were totally alien to all she had believed beforehand. In order to overcome having to face these Christian beliefs about Jesus Christ, she got a friend to fill out the "Baptism" application form for her, because the friend would know what would be acceptable answers to the various questions. Her efforts in this direction represented human effort to bridge the spiritual gap, and these efforts were not always strictly honest. Being

baptised in this way, however, did not bring her any peace of mind.

In due course, she was confirmed, and attended her first Holy Communion, which also involved the reciting of the Creed. The creed, of course, included the statement "I believe in Jesus Christ, God's only Son, our Lord." This really confronted her sense of honesty, and she was overwhelmed with a sense of being further away from God than she had ever felt before.

These years of happiness, however, came to an abrupt end in 1871, when her husband, Charles, died as a result of a shooting accident. Suddenly there was a great struggle to come to terms with her new situation, with no husband and two very small children. Great anguish of mind also developed as she began to think about the spiritual aspects of what had happened. Even in death her great love for him continued, and dominated her thinking. In her despair, many times she wished that she never had a soul to be concerned about, and that she had been born without one. Many times, in her grief, she lay down upon her husband's grave, and wished to die. She accused God of cruelty, and of being very hard on her.

She became concerned also about the thought of being eternally separated from her husband. Because he had been a Christian, Charles would have believed that he would go to heaven at death, but she herself had no share in a Christian heaven. She was not a Christian. She began to look for the answer in reading the New Testament, the book which no orthodox Jew was ever supposed to read.

It was while she was reading in Saint John's Gospel one day that Jesus Christ as the Divine Saviour and Messiah was revealed to her, and she burst out:- "Christ is God, and He died for me. I have found Him, and He is my Saviour."

Immediately, a flood of love for Christ filled her which was beyond her powers to describe. "On my knees I sobbed aloud, not for sorrow this time, but for joy." The Jewess had found the Messiah, who was the fulfilment of all that she had learned as a child in her Jewish home.

The doctor was concerned for the state of her overall condition. "The shock of her husband's death had been so awful, her constant grief was so exhausting, and the associations of everything around her were all so sorrowfully suggestive, that he declared the only hope of her ever recovering was in going right away."

So, within a year of her husband's death, the home was broken up, and the family moved to Geelong. No sooner did she arrive there than she began seeking ways to work for Christ, and to share the good news that she now possessed. She began visiting the gaol and the hospital, under the auspices of the vicar of the Anglican parish, and she was anxious to do more. These were no mere friendship visits. She was trying to win people for Christ. She also taught a Sunday School class of between fifteen and twenty teenagers.

A number of crisis experiences, or growth points occurred in this period. One was an occasion when she learned to verbalise prayer in public, much against her own natural inclinations.

Another crisis experience of great importance arose from the fact that she soon began to realise that her work was not nearly as effective as she would have liked. There was little blessing, and conversions did not occur. A week of special prayer was set aside, seeking the enduement of the Holy Spirit's power. On the first day of that week she had a deep experience revealing the ugliness of sin, such as the Biblical prophet Isaiah described in Isaiah 6. She referred to this revelation of the ugliness of sin many times in her sermons. By the end of the week, she did not feel any new power, but had to rely simply upon the promise given by God. She went forth to work for Christ, and found immediately that conversions and other blessings began to occur.

After this period in Geelong, she was asked to move to Melbourne and commence a missionary outreach to Jewish people. She responded, but found that this path of work did not succeed. The Jews looked upon her as an apostate. There were threats against her life. She had to withdraw, and re-direct her efforts.

Mrs. Baeyertz developed a concern for the many girls who worked in the factories around Melbourne. She began to visit these factories, and to hold meetings for the girls where the Gospel was preached to them, and many became believers. She also began to have premonitions that someone in the meeting was about to die, and might not have another opportunity to repent and seek the Lord. These premonitions came true in a number of remarkable instances, and these stories were used many times in future years to illustrate her evangelistic addresses.

The Y. W. C. A. had very recently commenced work in Melbourne. The secretary asked Mrs. Baeyertz to address a class of girls. This gathering grew with such rapidity that, before many weeks, the meeting had to move into the much larger Assembly Hall. Again, she was overwhelmed with diffidence upon being asked to address such a crowd. But God blessed her witness, and the number of conversions continued to grow.

Ministers began to ask her to address meetings at their churches, but she declined them all, because she was not sure if it was right for her to address such mixed meetings. She feared being misunderstood, and feared the losing of her reputation, through doing things outside of what she thought were the bounds of her proper place in the society. But, as she considered this issue, a great darkness came over her soul. She asked advice of a trusted friend, and, through reading a book loaned by this friend, she became convinced that God's will was for her to go ahead.⁴

⁴ According to Sydney Watson, this book was *Our Coffee-room* by Elizabeth R. Cotton. (Watson. page 64.) While no other information about this book appears anywhere in the literature about Mrs. Baeyertz, a perusal of the book shows that it was an early book about the Temperance Movement, concerning the start of using coffee drinking, coffee rooms, coffee houses and coffee palaces as a replacement for the omnipresent and all-powerful liquor outlet. Elizabeth Cotton began her work amongst working-class girls, like a Sunday-school, but this opened out dramatically amongst boys. Then parents wanted to attend her meetings. She describes an incident where she had

"She told Him [God] she was willing to be misunderstood by all the world if only she had His smile, that she would go anywhere, and do anything for Him"

Soon this new dedication was tested. She was asked by a Congregational minister to address the workers in his Sunday School. She agreed, and went.

She was astonished, and almost horrified, to find the large church packed with people. Even more serious was the fact that three ministers were present in the congregation. She almost trembled with fear. But God accepted her dedication, and greatly blessed what she said, so that both vestries were filled with people seeking salvation. Slowly, and unconsciously, she was being launched as an evangelist.

We need to note here that Mrs. Baeyertz broke through the social and cultural taboos about women preaching in the same way as Elizabeth Cotton had done, that is, by choosing to do what she saw as the will of God for her life, regardless of the fear of man. Her confidence was based upon God's call, and His willingness to equip and empower her for that work. She did <u>not</u> use the arguments which many others have used, based upon the prophesies of Joel, as repeated by Saint Peter on the Day of Pentecost, that in the last days God's Spirit would be poured out, and sons and daughters would prophesy, and the Spirit would even come upon handmaidens.

Mrs. Baeyertz was asked to conduct some mission meetings, especially for children, in Hobart and Launceston. These meetings took place in December, 1878, and again in the early months of 1879. The meetings mushroomed, and open evangelistic gatherings were organised for Mrs. Baeyertz to address.

July, 1879, saw the first major campaign to be organised in which she was the featured speaker. This was held in Sandhurst, as it was then called, now known as the gold-mining centre of Bendigo. Most of the meetings were held in the Masonic Hall. A number of her sermon topics were supplied in the long reports which were published about these meetings, and we can see the beginnings of some of the topics which were preached upon a hundred times or more in future years. The mission lasted for over three weeks. Over two hundred people assembled at the converts' meeting at the end.

She then continued the meetings in the Assembly Hall in Melbourne each second Wednesday, as she had done the previous year. Despite much spiritual blessing, there were difficulties getting the income needed to pay the rent for the Hall, and a different location had to be used at times.

At the end of 1879, and for several months in 1880, Mrs. Baeyertz was again conducting mission meetings in Hobart and Launceston. She spoke at meetings in several other locations in Tasmania, as well.

Before the middle of 1880, she led a somewhat shorter mission in the Aberdeen Street Baptist Church in Geelong, at which the Rev. W. C. Bunning was Pastor. He had known her from her earlier time in Geelong, and, indeed, had re-baptised her by immersion.

Her second major mission, however, was held mid-1880 in the city of Ballarat, and was resoundingly successful, as the Bendigo meetings had been. Sunday evening meetings saw audiences of 2,300 hear her in the Music Hall, although most of the meetings were held in the Baptist Church.

Following suggestions by the Rev. W. C. Bunning, the South Australian Baptist Association approached Mrs. Baeyertz. As an introductory move, she led a mission in the Flinders Street Baptist Church, Adelaide, during the month of December, 1880. Following this, she was asked to return and to preach in all of the South Australian Churches linked to the Baptist Association.

After several other missions in Victoria, she returned to South Australia about August, 1881, and conducted evangelistic missions steadily around the state until the end of 1883. The total membership numbers of the Baptist churches in South Australia rose noticeably as a result of this work.

From the beginning of 1884, through until the middle of 1889, Mrs. Baeyertz conducted missions in many places around Victoria, returning briefly to Tasmania in mid-1886 to supply for a few months the pulpit of the Mission Church in Launceston which had been founded and financed by Henry Reed.

In the second half of 1889, she conducted a mission in Brisbane, and preached once for the Y.M.C.A. in Sydney. Then she prepared to depart for New Zealand, following what she believed to be a calling from God. She had, of course, been invited to visit New Zealand earlier, but up until that point, she had declined.

She arrived in New Zealand in February, 1890, and conducted missions in a number of places, before leaving (without an invitation from anyone) for San Francisco in October of that year. She believed God would lead her, and open the way.

to explain to a disgruntled father why she was not inclined to lead meetings for men. "The reason is just this: people say it is not right for women to teach men." This produced a wrathful reply from the father. "I *thought* that was it, and I have been looking my Bible right through to see whether that be *true*; but it *ain't*. There was the 'ooman of Samaria, *she* told the men; and Mary Magdalene, she *ran* to tell the men... And this is what I think, Miss, if a man *don't* know, and a 'ooman *do* know, she ought to tell he, and it's very wrong of you *not* to tell we." Elizabeth still refused for another month, until the Godless lives of these working-class people so impressed the family, with no other help in sight, that they realised the request to teach a class of parents was like a "Macedonian call" to "come over here and help us." So, Elizabeth had it publicly announced that she would lead a class for parents starting the next Sunday. It was through discussions with members of this class that "the drink" was recognised as the most serious obstacle to Christian growth for these people, and so the plan developed to have a coffee-room for them where they could have a varied social and spiritual life without having to visit the liquor outlet. (Cotton. pages 50 – 56.)

After an initial rebuff, her expectation was realised, and missions were eventually conducted in San Francisco and Los Angeles, largely under the auspices of the central Y. M. C. A. in each of those places. These efforts were very successful. These were followed by meetings in Boston, and in several locations in Canada. The period of her stay in North America lasted from late 1890 to the beginning of 1892, when she prepared to sail for Ireland and Great Britain.

After conducting several missions in Irish towns, she conducted a number of Scottish missions, before changing her base of operations to London. She preached largely in England, and Scotland, through until May, 1904, when she sailed for Perth, Western Australia. This whole period in England should probably be viewed as the most mature period of her work as an evangelist, and as the peak of her evangelistic career. However, so far, thorough research has never been done on this part of her life by a historian.

Her stay in the West lasted only until the end of that year, or shortly after. Then she accepted calls to lead meetings in her old haunts in Victoria and Tasmania, through 1905.

Following this, she returned to England, where she conducted more missions, in the declining years of her life. Her final years of retirement were spent living in her own home in Surrey, near her daughter, Marion, and the grandchildren. She died on 26th April, 1926.

Many, but not all, of the details stated above are based upon Sydney Watson's biography.

CHAPTER THREE

HISTORICAL AND CULTURAL FACTORS

3.1 Christianity in Nineteenth Century Australia

The Church of England arrived in the First Fleet, in the form of the chaplain, the Rev. Richard Johnson. He was followed in due course by the Rev. Samuel Marsden, the Rev. Robert Knopwood, and many others. One of Marsden's great achievements was to open up Anglican work in New Zealand for the C.M.S. missionaries. The first Wesleyan minister to arrive in Australia was the Rev. Samuel Leigh, who arrived in 1813, and was followed several years later by the Rev. Walter Lawry, the Rev. Benjamin Carvosso, and others. Samuel Leigh also spent time in New Zealand opening up Wesleyan missionary work amongst the Maoris, partly at Marsden's suggestion. The outstanding Presbyterian leader in the early Nineteenth Century was the Rev. Dr. John Dunmore Lang.

The Anglican constituency in Australia developed through the migration of people coming from England and parts of Ireland. The Roman Catholic constituency developed through people coming from Ireland, many of whom were convicts. The Presbyterian constituency developed through people coming to Australia from Scotland and from Ulster. The Methodist constituency, however, could not rely so much upon geographical considerations to achieve growth, although strenuous efforts were made to meet people arriving in the country who had links with Methodist churches and class meetings in "the old country." In the middle and later periods of the Nineteenth Century, Methodists did arrive in large numbers from Cornwall, Wales and Yorkshire to work in the mines. But, in order to grow, the Methodists generally had to rely upon making conversions to Christ from amongst the general population, as they had done back in England. And this is what they managed to do to some degree through their prayers, their enthusiasm for evangelistic work, and through their great desire to see God working in Pentecostal power in "revivals." Although localised revivals occurred in many parts of Australia in the Nineteenth Century, the main area where the Methodists achieved success in this way was in South Australia, where they eventually had 25% of the population declaring themselves as Methodists.

Evangelicalism, if we use that word in a very broad sense, was actually the dominating outlook on the nature of Christianity in all of the Protestant denominations by the end of the Nineteenth Century. The denominations all employed one or more of their ministers as full-time evangelists, and there were also several para-church organisations, such as the Evangelisation Society of Victoria, which employed evangelists to conduct evangelistic mission meetings anywhere they were asked to go. To some degree, this also included the Roman Catholics, who used special orders of priests and brothers to conduct special meetings, retreats, and missions in many of their churches, for the purpose of gaining deeper commitments to Christ and to their church.⁶

Naturally, the health, strength and wealth of the various churches fluctuated with the economic prosperity of the different colonies. When incomes declined, jobs were lost, and many people had to move in order to find work, the churches always felt resulting impacts. In a good many cases the churches declined and disappeared, especially in country areas. But economic factors did not explain everything. For example, the 1881 revival in the Burra occurred at a time when the local economy was in decline, and was going through serious changes.⁷ Neither did newly acquired wealth from the gold-rush promote personal religion. The activities of the itinerant preachers better accounted for that.⁸

In my book, *Evangelism and Revivals in Australia*. 1880 to 1914, I sought to show that a growing prayer movement was slowly working its way through many of the churches after 1880, which not only supported the long list of localised revivals, and many other activities, which occurred in different parts of the country in those years, but led to a period of greater spiritual prosperity for the churches culminating in the first decade of the Twentieth Century. In that decade particularly, church membership figures grew as they had never grown beforehand. In this way it is possible to see that there was a fluctuating degree of revival widespread in Australia during those years, which worked as a kind of grass-roots spiritual movement, and which supported the more obvious evangelistic activities. Naturally, it was reports about the aggressive evangelism of those years which found their way into the denominational papers of the time, as well as in some of the secular papers. The prayer movement did not receive the same publicity. It did not have the interest, attraction and excitement of the special meetings and special preachers, so it did not appear in the church newspapers very much. But a discerning historian can sometimes recognise the signs, nevertheless.

The Methodists had always had a special interest in the doctrines of holiness, from the influence of their founder, John Wesley, and following the saintly examples of many of their forebears in the early years of the Nineteenth Century. (e.g. William Carvosso, Thomas Collins, Gideon Ouseley, William Bramwell, John Hunt, etc.)

See Arnold Hunt, *This Side of Heaven*, Dean Drayton's *Five Generations*, and my *Evangelism and Revivals in Australia*. 1880 – 1914 (First Volume.)

⁶ For example, *Spectator*, October 31st, 1884 page 310. For Catholic revivalism see Cooper, *The Heartstir of Revivalist Religion*, in Hutchinson, Campion and Piggin (eds.) *Reviving Australia*.

⁷ Evans. 1880 – 1914. chapter 5.

⁸ Evans. Early Evangelical Revivals in Australia. page 161.

⁹ Evans. 1880 – 1914. chapter 18.

The American holiness preacher, Miss Isabella Leonard, arrived in New South Wales in 1884, believing that God had called her to proclaim her message there. Over the next two years, her influence slowly worked upon some of the Wesleyan circuits and ministers in New South Wales, leading up to the formation of the Methodist Holiness Association in 1886. This marked a resurgence of interest in holiness, affecting in due course many parts of the country. Other leaders of the American holiness movement had visited parts of Australia briefly several years beforehand. For instance, the Rev. John S. Inskip and several of his friends had seen some revival in Ballarat in 1881, as a result. But it was the much longer visit of Miss Leonard, and the more concentrated impact of her work, which really promoted the holiness movement in Australia. The arrival of the Rev. George Grubb and his team, in 1890, saw the beginning of the Keswick movement in Australia, which bore many similar fruits in the interests of holiness. This was another foundational factor in the groundswell of spiritual life which affected the Protestant evangelical churches in Australia in these few decades before the First World War.¹⁰

The revivals which had occurred in many parts of the world before 1860 slowly became institutionalised and formalised into organised efforts at mass evangelism, which did not always have the same spiritual qualities as the earlier movements. This mass evangelism, or "revivalism," as it came to be called, developed somewhat different characteristics from the previous revivals, although the degree of these differences varied considerably from time to time, and also depended upon the personality of the leading preacher or organiser, and the tactics used by that person. There was usually a much greater human element in these efforts, a much greater degree of organisation, a greater reliance upon human plans and ideas, a much greater scope for "the flesh" to become apparent, and more room for strong egos to impact the situation, all of which could, at times, produce much less desirable features and results in the work, and much less of the pure work of the Holy Spirit.

The social, political, and cultural factors which bore upon the churches at that time have been well explored by previous historians, such as David Bollen, Richard Broome, H. R. Jackson, Walter Phillips, and W. J. Lawton, as well as by many other historians who looked only or mostly at the secular parts of Australian history.

Professor Manning Clark used the expression "The Age of the Bourgeoisie" to describe the period of Australian history immediately after the gold rushes in New South Wales and Victoria. The secondary industries in the era of the gold rushes did so well that a period of prosperity was created. Clark claimed that a display of "superfluous wealth and conspicuous waste" appeared in some of the architecture of the period. He said that the years from 1883 to 1900 were ones in which many people struggled to state "a secular creed to replace the creeds of organised religion." Thus the Radicals and Nationalists would try to show that in one hundred years in a new country they had established a new and better order, after having escaped from the bondage of the social structure in Britain.

The populations of all the colonies were growing steadily. The total for all the colonies in 1881 was 2,306,736, with 777,025 in New South Wales; 873,965 in Victoria; 221,849 in Queensland; 285,971 in South Australia; 30,156 in Western Australia, and 117,770 in Tasmania. By the year 1901, the total had grown by 1,400,000. ¹³

The 1870s and 1880s were marked by general prosperity, although this fluctuated a great deal in local areas. When the Burra mine closed in 1877, there were very difficult times for many of the people in that area. The same applied at Moonta when the lode became more difficult to extract, and rapid expansion occurred at Broken Hill instead.

The 1890s were different. This decade was marked by very pronounced economic difficulties and depression, and life became much harder for many. But it was also a time when there was a great deal of debate about Federation, and many other factors had to take a back seat.

Professor Clark saw the first decade of the new Century as a period of much optimism, before the coming of the First World War.

3.2 Some Comments upon Attitudes Towards Women.

In the Eighteenth Century English society, John Wesley had countenanced and encouraged a small number of women preachers who, he thought, were called by God. But these were definitely the exception, and not the rule. The most notable of these was the saintly Mary Bosanquet, who eventually married John Fletcher.¹⁴

In the generation or two following Wesley, the Primitive Methodists and the Bible Christians recognised a number of women preachers.¹⁵ The American branches of Methodism also were blessed with a number of capable women speakers. The most notable and influential, through the mid-Nineteenth Century was Phoebe Palmer, wife of an American medical practitioner. Without doubt, her widest influence and impact came through her books, through a magazine that she edited, and through a voluminous correspondence. Some of her books were serialised in denominational newspapers, and many other specially-written articles appeared in the same way. A Tuesday-evening small group in her New York home also developed a great influence, in her own lifetime, and for many years afterwards. She published a defence of the public ministry of women in her book "The Promise of the Father," which was widely regarded, and she, herself, became more of a convention speaker in her later years. Her work overall

¹⁰ Evans 1880 – 1914. chapter 4.

¹¹ Clark. Short History of Australia. page 148.

ibid. page 162

¹³ ibid. page 164.

¹⁴ Church. More About the Early Methodist People. page 141.

¹⁵ McHarg. Women Preachers. page 1.

helped lay the foundations of the Methodist Holiness Movement, and eventually of modern Pentecostalism. 16

While Phoebe Palmer was a Methodist, she was never ordained in any way by her church. The first woman to be officially licensed to preach in the Methodist Episcopal Church in the U.S.A. was Mrs. Maggie Newton Van Cott, in the year 1869. She had a remarkable career as an evangelist.¹⁷ The Negro Methodist bodies in the U.S.A. also had a number of female preachers in their ranks. The best known of these was Mrs. Amanda Smith, who exercised a worldwide evangelism ministry, with very wide acceptance in many countries and in all classes of society.¹⁸

Catherine Booth, wife of the founder of the Salvation Army, did not embark upon a preaching career until some years after her marriage. But, much earlier in her life she wrote letters to her future husband strongly setting out her belief in the validity of female preaching ministries.¹⁹

The most widely held defence of female preaching was to view this as a calling from God, and as being a fulfilment of Joel's Biblical prophesy. Saint Peter expressed this on the Day of Pentecost. He stated that God would pour out His Spirit upon all flesh, and that sons and daughters would prophesy. Even servants and hand-maidens would be included. These people generally viewed the Biblical passages in First Corinthians, and in the First Epistle to Timothy, where Saint Paul forbids women to speak in church or to be leaders over men, as local instances where the women tended to be unruly, and where strong male leadership was required. Or else they are seen as places where the local, decent social requirements upon women needed to be observed for other reasons.²⁰

Although Mrs. Baeyertz had to face questions about her role as a public speaker and advocate for the Gospel in the mid-1870s, before the advent in Australia of Margaret Hampson, nevertheless, Mrs. Hampson did provide a widely accepted example of a woman preacher working in Australia in 1883 and 1884, and this would have helped Mrs. Baeyertz to feel comfortable about herself, if such was required.²¹

Social attitudes towards women in early Australian white society were affected by a number of contributing factors, as were also the self-understanding that many women had about their place and role in that society.

Janet West says that one of these early influences came originally from Catholic medieval theology, which tended to polarise views of women – temptresses on the one end, and angelic paragons on the other end. ²²

While there were outstanding exceptions in early Australia, West says that the Victorian concept of separate spheres was one of the most significant social ideas about women in Australia from 1850 to 1950. The man's place was at his work, and more widely in the world, where he was not necessarily moral or pure in his behaviour, and where his women-folk had little or no role to play. The woman's sphere was the home where she was expected to be a paragon of virtue and a master of child rearing.²³

Perhaps it was the combining of these two ideas, medieval and Victorian, which made some women think that if they stepped out of their expected roles and did something unusual that they would lose their reputation and respectability. Loss of reputation was an important concern for Mrs. Baeyertz.

In the early and middle Nineteenth Century, middle-class and upper-class Australian women tended to include philanthropy in their agendas, especially if they were wealthy, and could afford domestic help. For upper class women, philanthropy was often seen as a duty, as it had been in England.

Because of the nature of its society, Australian women were also less bound by the class-ridden expectations of society "at home" in England. In this way development and change could more easily occur over time.

A major factor contributing to change in this area was the growing possibilities of women and girls to gain an education, especially with the introduction of compulsory elementary education for both sexes, after 1866. This was started in Victoria in 1874; in South Australia in 1875; and in N.S.W. in 1880.²⁴

Within a few years, high quality secondary educational institutions for girls began to appear. The decades of the 1870s and 1880s were wonderfully periods of progress and opportunity in this respect, but it was slowed by economic depression in the 1890s.²⁵

Another important contributing aspect to the changing of the roles of women in society occurred with the appearance and growth of the Woman's Christian Temperance Union (W.C.T.U.) in Australia. The abuse of alcohol had been an enormous problem in the early decades of white Australian settlement, as well as in many other parts of the world.²⁶

Generally, efforts at temperance had been going on for decades, more or less, both secular and religious in emphasis. From about 1864 onwards, for example, Matthew Burnett had been combining enthusiastic evangelism with solid temperance work in Melbourne and around Victoria. He carried this to South Australia in 1880, and wider still

White. Beauty of Holiness. chapter 7.

Van Cott. The Harvest and the Reaper. Page 220.

¹⁸ Amanda Smith. *An Autobiography*.

¹⁹ Barbara Bolton. *Booth's Drum.* page 149.

Hardesty. Your Daughters Shall Prophesy. page 167. See also Valenze.

²¹ Evans. 1880 – 1914. chapter 2.

West. *Daughters of Freedom.* pages 22, 25 – 26. See also Anne Summers. *Damned Whores and God's Police*. chapters 9 and 10.

²³ Ibid.

West. page 30.

West. pages 31 - 32.

For example, see Evans Early Evangelical Revivals. page 215.

up to 1890.27

The W.C.T.U. had begun as the "Women's Whisky Crusade" in Ohio in 1873. It was a movement of prayer, backed by passive resistance, resulting in the closing of saloons and the reformation of drunkard husbands in scores of towns. It was formally organised the following year, and grew with extreme rapidity around the world.²⁸ It grew even more strongly when Frances E. Willard became full-time President in the U.S.A., in 1879. This talented and gracious lady came to embody the strength of this movement until her death in 1898.

The W.C.T.U. was formally organised in N.S.W. in 1882, boasting a capable executive, and a large committee of very strong women, who often enjoyed the backing of their clergy husbands. Despite being very politically active, and having the backing of men like Sir Henry Parkes, the W.C.T.U was basically a "faith" oriented mission organisation.

During their first year of activity, they wrote friendly letters to every publican in N.S.W., pointing out the bad results for people of being part of the liquor trade. At least two publicans were known to have closed their shops as a result. They also circulated two large petitions around the colony. The first was aimed at banning the employment of barmaids in hotels. The second contained a string of requests to the Parliament relating to the New Licensing Bill then being debated.

They called for the closing of public houses on Sunday; the restriction of the hours on opening on week days; placing hotels under strict supervision; that a "traveller" be defined as someone who had travelled over 15 miles on Sunday; and that the Local Option be extended to the whole of N.S.W. All these pleas were adopted by the Parliament, except for the one relating to barmaids.²⁹

W.C.T.U leaders knew very well that their inability to vote was a serious handicap in achieving political ends. 30

Members of the W.C.T.U. also took part in philanthropy, evangelism and Sabbath observance work as part of their W.C.T.U agenda.³¹

Granting womanhood suffrage had been adopted as policy in the W.C.T.U in the U.S.A. in 1877, being launched by Frances Willard.

In N.S.W. the suffrage question had the backing of Sir Henry Parkes in 1889, and he spoke in support of it from the chair of the W.C.T.U. annual meeting.

The N.S.W parliament agreed to grant suffrage in 1895, but questions relating to Federation occupied the minds of parliamentarians so much at that time, that no Bill was introduced until 1899 in order to bring womanhood suffrage into effect.³²

Elisabeth Wilson quotes a source at that time to the effect that the ridicule which sections of the Press heaped upon vocal female temperance advocates, and missionary ladies who preached salvation, discouraged women from speaking in public in support of their cause.³³

She also affirms that many women found fulfilment in their work for God and the Church without transgressing against restrictions or "unspoken prohibitions." 34

Mrs. Baeyertz began her ministry within these widely understood limitations, visiting individuals in gaol and hospital, teaching children in Sunday school, addressing a girl's group for the Y.W.C.A, etc. But she was convinced that God had called her to the work, and the blessing of God was upon her work in such a way that many conversions occurred through her ministry. This attracted a much wider range of interested persons who wanted to share in the blessings and benefits of her speaking. So the audiences became much larger, and many men were present. Both of these aspects concerned her. She was naturally reserved about speaking to large audiences, as many others as well, and she had to seek the help of God through this difficulty. She also was fearful of losing her reputation in addressing mixed audiences. She was only able to overcome this fear through making a deeper dedication to God, which included surrendering to God her reputation and whatever might become of it, so that she might continue to experience the presence and blessing of God.³⁵

After a few years she learned the utility of holding meetings for women only, and for men only. This served two purposes. One purpose was that it allowed her more flexibility in addressing specialised audiences. The other purpose was that it allowed her to address more people, and a wider range of people. She lived well before the days of electrical amplification. And the halls were not always large enough to cope with all who wanted to hear her unaided voice.

During her 1905 mission in Ballarat, there is a reference to the fact that she preached a sermon entitled "My Authority as a Woman for Preaching the Gospel." We do not know anything directly about the content of this sermon, but, by that time in her life, she was absolutely convinced that God had called her to this work, and that the Holy

ibid. page 15.

Evans. 1880 - 1914. chapters 9 and 10.

Williams and Holliday. Golden Records. pages ix – xi.

²⁹ Williams and Holliday. page 5.

³⁰ Ibid.

ibid. page 63.

Wilson. Totally Devoid. page 154.

³⁴ ibid. page 155.

See the reference to Elizabeth Cotton's book in chapter 2. (footnote number 4.)

Spirit's power was poured out through her work in direct answer to prayer. She had received a spiritual anointing from God for this work, as she testified many times. The results of this were of such a quality that it was very hard for anyone to deny that she had authority from heaven for this work.³⁶

The expectations and restrictions which were placed upon the role of women in society loosened and widened slowly through the Nineteenth Century. It happened perhaps more easily in Australia than in English society, which was more firmly still affected by the class structure.³⁷

Along with all of these factors was the strong expectation that Mrs. Baeyertz should care for her family of two young children, and this was something she agreed with, and felt strongly. We can see several of her reactions to this during the time she was preaching for the Baptists in South Australia. The children both seem to have been with her during these years. Late in November, 1881, she led a mission in the Glenelg Congregational Church, and it was reported that her son, Charles, "presided at the organ" during these meetings, although he was only twelve years of age.³⁸ Again, in 1883, it seems that Mrs. Baeyertz did not conduct any missions from May through to August, although the early winter was generally the main time of the year for such activities. The reason was because Charles contracted typhoid fever. The editor of *Truth and Progress* said that "for a long period it seemed almost certain that the illness must prove fatal." But there was much prayer, and she nursed him for two months, until he recovered sufficiently. When she conducted her next short campaign, in Magill, the report said that Mrs. Baeyertz was still recovering from the strain of having to cope with her son's serious illness.³⁹ The following year, she conducted a mission in Echuca, Victoria, and it seems that Charles spent several months living across the Murray River near Moama, at the Maloga Aboriginal Mission.⁴⁰

There were several other episodes of sickness in family members which took up Mrs. Baeyertz's time and energy, over the years.

³⁶ Southern Cross. June 23rd, 1905. page 395.

³⁷ Swain. Female Evangelists and Hallelujah Lasses. page 67.

Truth and Progress. January 1st, 1883. page 4.

Truth and Progress. September 1st, 1883. page 97

⁴⁰ Dr. Joanna Woods. Personal Communication.

CHAPTER FOUR

HER THEOLOGY

Mrs. Baeyertz preached the core evangelical Gospel of that day – that the creation belonged to God; the basic problem was human sin which separated and alienated us from God; redemption was to be obtained only through Christ's sacrificial death on the Cross and could not be contributed to by any human works; the Holy Spirit created in people a sense of their need of God, and brought them to rely upon Christ's death as the means of their salvation; this new faith should produce a new way of life based upon a complete dedication of one's self to God; the Christian's life becomes one of love for God, especially involving evangelism and the transformation of society; God's gift is everlasting life, and the Christian has a wonderful hope in heaven, where all of God's purposes for mankind would be fulfilled. On the other hand, people who do not repent and accept the Gospel do not have such prospects, but must suffer eternal damnation for their sins.

The evangelical theology was not sacramentalist, in the sense that salvation was seen as being channelled to people through the sacraments.

While Mrs. Baeyertz's teaching was normal Nineteenth Century Protestant Evangelical theology, it had perhaps a Baptist flavour, instead of the more normal Methodist or evangelical Anglican flavour. Despite this comment, she worked with any and all evangelical churches and groups who wished to be linked with her work. She did not raise anything that was controversial, or which would disadvantage any of the churches with which she worked. Generally, converts were spread proportionately through the churches which supported her efforts. The Wesleyan minister, the Rev. J. D. Dodgson, in 1885 wrote of Mrs. Baeyertz:- "She evidently follows no one church's lead, but rather appears to have imbibed something from several, combined with her own devout studies, which present the air of a gospel in mosaic." ⁴¹

The peculiarities of her theology in many cases arose from the fact that she was a Jewess, and because Christ had met her, like Saul of Tarsus had been met on the road to Damascus. Christ was seen as the fulfilment of all the Old Testament teachings and types, based in Biblical stories with which she had been familiar from childhood. The real spiritual substance of this had a special significance for someone with an orthodox Jewish background. As a result, the deity of Jesus Christ was a central feature of her preaching.⁴² So was the Levitical teaching on the whole subject of atonement, the day of atonement, and the story of the Passover, and the way these found their fulfilment in Christ.⁴³ She had also a strong sense of the beauty of Jesus Christ, arising from these personal experiences, and her ongoing spiritual relationship with Christ Himself.⁴⁴

She also had a keen appreciation of what she believed was to be the future great role of the Jewish people in the purposes of God, according to Biblical prophetic teaching. While these factors have a part in most views of Christian Biblical prophecy, in her case it was linked to a strong premillennial theory regarding what is supposed to happen at the end of human history. She often pointed out that the Jewish race provided the world with many talented leaders in many spheres of activity. She believed this was simply a foretaste of what God would do in the future, and she looked forward to the time when the Jews would possess their own land again.⁴⁵ The great love of God was also a strong feature in her teaching, and this love found abundant expression in the way she repeatedly pleaded with people to be reconciled to God.⁴⁶

In her childhood she had viewed the Jewish Bible with great respect, believing that it was fully inspired by God. We should carefully note, however, that this probably did not involve commitment to any of the modern theories of inspiration, such as verbal inspiration. It was not hard for her to transfer this deep trust to the Protestant Bible after her conversion. Faith in God's Word through the Scriptures was to her the cornerstone of her personal faith, as well as the basis of all that she encouraged the converts to believe about God's dealings with them. This was evident in the way the enquirers' meetings were conducted. Especially in the later part of her career, she arranged for all the enquirers to be given a copy of the Bible in the enquiry room, and she would give them instruction on how to become a Christian, and how to grow in the faith, by directing their attention to particular verses in the Bible, which they would all look up and read for themselves. In this way, she believed, the converts would come to have faith in what the Scriptures actually said, as coming from God Himself, instead of simply believing something because she had told them of it, or because another counsellor had told them. Thus the Scriptures would be the basis of their faith, and not the word of the preacher.⁴⁷

The doctrine of holiness was fundamentally important to Mrs. Baeyertz, in her personal life, and in her

⁴¹ Spectator. December 18th, 1885. page 613. See also The Christian, June 3rd, 1915. page 27.

The Christian. November 2nd, 1905. page 23.

⁴³ The Christian. January 2nd, 1902. page 23, and Baeyertz. Six New Addresses. page 35.

⁴⁴ *The Christian*. October 11th, 1900. pages 28 – 29.

⁴⁵ Baeyertz. Twelve Addresses. page 43. Also Bendigo Evening News. 2/8/1887. page 2

⁴⁶ The Christian. August 2nd, 1900. page 26, and December 8th, 1898. page 22.

⁴⁷ The Christian. May 5th, 1904. pages 17 – 18.

ministry. As part of this emphasis, and possibly as a result of her love for frivolity in her early life, Mrs. Baeyertz took a strong negative line against worldly amusements. At a basic level, this appeal was very positive, because it was part of the call for people to surrender their lives fully to God, and not to do anything which would detract from that important commitment. But it was often expressed as a negative thing, where converts were instructed not to go to the theatre, to dancing, to concerts, to card-playing, and other such (perhaps) light hearted cultural activities, where they would not feel comfortable to testify for Christ. She usually based this instruction upon Saint Paul's famous "comeout" passage in Second Corinthians chapter six, and that the Christians should "touch nothing unclean." The later Victorian evangelical period was often noted for its identification of certain cultural practices as being either evil in themselves (and therefore unclean), or as being activities which were practiced by unconverted people for their entertainment, or as a means of simply passing the time comfortably. Presenting this message to new converts, as Mrs. Baeyertz did, could often look like saying that the Christian message contained a set of legalistic rules about what Christians did, or did not, do. It is always easier for immature people, or ungodly people, to think of religious practice as a set of rules rather than as something spiritual.

Spiritual and personal relationships with God are always harder for the immature to grasp. So, Christianity easily becomes defined in terms of whether or not one obeyed these rules. The rules of outward behaviour could often be adopted by the world at large as things which identified someone as a Christian, without any real thought about WHY these rules had been made or suggested, or as to why they might be helpful. So this tended to give Christianity a more legalistic flavour, as if being a Christian meant adopting a new law instead of the Old Testament one. Thomas Wood's book *English Casuistical Divinity during the Seventeenth Century* shows us that the English Puritan period was notably a time when a great deal of debate and discussion took place amongst Protestants about which cultural practices were good or bad, helpful or unhelpful, for the spiritual life. It was in part a Protestant reaction to extremes in juggling shades of grey in moral issues amongst the Jesuits. This trend reappeared in the Methodist and evangelical periods. Group discussions and Bible studies revolved around these questions regarding what is suitable Christian practice. Mrs. Baeyertz's teaching about separation from the world needs to be viewed in this context. The reports about her missions in South Australia especially reveal information on her teachings about this subject. But we should always remember that her intention was to teach converts to control their lives so that they could do things, and form habits, which would help their growth in Christ. ⁴⁸

Finally, we noted earlier that Mrs. Baeyertz's views about the last things, and the end of the world, followed a pre-millennial theory. The world would get worse and worse, until Christ's return. The Second Coming would follow a complex pattern, but, basically, the Second Coming would occur BEFORE the 1,000 years period of peace, called the Millennium. This was largely a pessimistic view about the ability of the Gospel, and the power of the Holy Spirit, to improve the world before the Lord's return. Mrs. Baeyertz preached on these themes often.

The more traditional, more positive postmillennial view, was that the Gospel would have a long-term very beneficial effect on the world, and that the Second Coming of Christ would therefore occur AFTER the Millennium.

Many variations on all of these themes have appeared in more recent years.

⁴⁸ Truth and Progress. January 1st, 1882. pages 2 – 4.

The tendency to weigh up the pros and cons of certain moral behaviours has been particularly strong in certain ages. One of these periods is discussed by Thomas Wood in *English Casuistical Divinity in the Seventeenth Century*.

CHAPTER FIVE

HER SPIRITUALITY

For the purposes of this study, spirituality will be defined as that area of one's religious life which relates to one's actual, personal experiences of God.

Faith in God is foundational in Christian spirituality. In Mrs. Baeyertz's experience, we can see that she had a definite faith in God from the Judaism of her childhood, and also in God's Word, as she had found it in the Jewish Bible. In Christianity, faith means relying upon God's ability and willingness to do what He has promised. At the point of her conversion Mrs. Baeyertz quickly learned to have faith in Jesus Christ as the Messiah, Saviour and Lord. She learned to rely upon Christ for forgiveness, and to provide the meaning of her life. At the point of her conversion, she also had assurance that she was accepted by God, through Christ. As time passed, she relied upon Christ for many other things, such as the supply of her needs, to guide her, and in due course to empower her for service

"Full surrender" is the modern evangelical equivalent of the old Calvinist teaching that the Christian's proper place is to seek the greatest glory for God in every aspect of life, regardless of what this might cost us personally. The term also covers much of what the early Methodists implied by the term "entire sanctification." The expression used many times by Mrs. Baeyertz was "absolute surrender." Other people have used the term from the Second World War – "Unconditional Surrender." The evangelical taught that the believer should give up his own will and choose to do God's will; that he should surrender all of his own agendas and personal goals, in order to do whatever God might choose for us to do. "Lord, what will You have me to do?"

It was this full surrender that Mrs. Baeyertz emphasised again and again in her afternoon Bible readings, in order for the Christians to experience a new infilling of the Holy Spirit, and so that the fruits of the Spirit might flow through the believer, and through the congregation, more cleanly.

There are many evidences that Mrs. Baeyertz practiced this surrender herself. Two examples are her unwillingness to accept invitations, or to travel overseas, unless it first became clear that such an action was the will of God.

Personal prayer, praise and intercession were obviously of fundamental importance in Mrs. Baeyertz's spiritual life, as they are in the lives of all practicing Christians. It is clear that she placed a very great emphasis upon prayer in her own personal spiritual life, and spent much time praying. It seems also clear that she encouraged her converts to pray. Firstly they would have been taught that they should pray, as part of the process of making their initial surrender to God, at the point of their conversion. Christians who were making a deeper dedication of their lives to God would also have needed to embark upon a deeper life of prayer.

A simple example is seen in the way that midday prayer meetings were carried on during almost all of her missions. This was nothing unusual, of course, because all of the better reputed evangelists of the period knew that their power came from God, and that this power had to be sought by prayer persistently and believingly, not only by the evangelist personally, but also by the help of as many other prayer partners as could be obtained.

Mrs. Baeyertz also helped to arrange some prayer unions in certain places, although this was not such a major feature of her work as it was for the other lady evangelist, Mrs. Margaret Hampson. 49 Mrs. Baeyertz also conducted several of her missions after being asked to do so by a major Prayer Union, rather than by a particular church, or by a Y.M.C.A. This would seem to be evidence of the importance that she placed upon the work done by these organisations. 50

Mrs. Baeyertz's initial experience of **the Enduement of the Holy Spirit** is not mentioned in Sydney Watson's first edition. From other sources we know that perhaps the experience which was a most important key to her future usefulness as an evangelist occurred soon after she began seeking the conversions of people in the Geelong gaol, and in the Sunday School class. She became keenly aware of her ineffectiveness. Few people were being blessed, and no conversions were occurring.

She joined with several other like-minded people for a week of special prayer, waiting upon God for the enduement of the Holy Spirit's power. On the first day, she had a powerful experience of the gross ugliness of sin. This was described by the article writer for *The Christian* in the following way:-

"From the time of her conversion, her heart was filled with a longing to publish the good tidings. There was, therefore, a speedy entrance into all forms of Christian work; but Mrs. Baeyertz soon became conscious that the results were small, and conversions unknown. What was lacking? God had led her to Calvary; now she needed to know Pentecost's enduement. There came a week of waiting upon God for this, in company with a few like-minded. On the first of these days such an overwhelming revelation of the sinfulness of sin and His holy Presence was given that she feared to continue her search. But a friend encouraged her 'for Christ's sake' to 'follow on to know the Lord,' and 'for Christ's sake' she consented, whatever humbling or soul-travail it might bring. At the end of the gatherings for prayer, she rose from her knees, 'feeling' no experience of Power within. Brought face to face with the promises of the Word,

⁴⁹ Evans. 1880 – 1914. chapter 2.

See her Missions in Bendigo, 1887, and in Reading, January, 1899.

she dared to 'receive by faith,' and went forth to find the Promiser faithful. At once souls were saved in class and district..."51

From the earlier parts of her ministry, and steadily through it all, Mrs. Baeyertz spoke regularly on "The Enduement of Power" and "The Baptism of the Holy Ghost," in the Afternoon Bible Readings, and illustrating these subjects by telling her own experience.⁵²

Even the published version of her famous sermon on "The Great White Throne" contains a small section on her experience of the enduement of power.

But this "enduement" must not be seen as a one-off experience. While the initial experience is described above, the 1904 article writer emphasised that Mrs. Baeyertz would spend hours in prayer before each meeting, beseeching the Lord to send people to the meeting, to cause the audiences to grow, to cause the message to be with power, to convert people, and to build up the Christians, so that the name of the Lord Jesus Christ might be honoured. So, seeking the power of the Holy Spirit occurred before every meeting, and was not a "once-in-a-lifetime" experience.

Although comments are made about **The Atonement** in this book, in the sections about Mrs. Baeyertz's theology, and concerning some of her main preaching themes, the Atonement was also vitally important for her in her own inner and personal spiritual life, and in the confidence she had of success in her work. Christ's blood sacrifice upon the Cross was not only seen as the Messianic fulfilment of all the Old Testament blood sacrifices, and as that which made forgiveness and salvation work for both Old and New Testament saints. It was also seen as the real power-house which made the Gospel message work. This applied to Mrs. Baeyertz at the personal level, in her conquest of sin and in resisting of temptation. So it was the central and key factor in the personal practice of holiness. It cleansed from sin, and provided the power to keep us from sin.

The Atonement was also the central factor which gave rise to Christ being given "all authority" in heaven and on earth, and therefore from which sprang the coming of the Holy Spirit upon the believers, to make their Gospel preaching successful. The Atonement makes it possible for us to be filled with the Spirit.

Repeatedly she preached directly upon the text in the Epistle to the Hebrews, that "without shedding of blood there is no remission." This theme also featured repeatedly in sermons like the ones on Cain and Abel, the Passover, and on the Day of Atonement.

Furthermore, not only was the Atonement seen as the key to personal victory over sin, and as the only means of our salvation, Mrs. Baeyertz also would not have expected her work to succeed apart from the Atonement. Her work was made effective through the power of God, which came through the Atonement. It was the success of the Atonement which allowed her prayers to be heard in heaven, and which allowed for the Holy Spirit to be poured out upon her work. In other words, if the central role of Christ's Atonement was lost sight of, as understood in the light of the Old Testament sacrifices, then the message of salvation would lose its power, and would become a form of godliness but denying the power thereof.

If Mrs. Baeyertz was alive today, I believe she would think that this loss of power is what has indeed happened in the churches where the blood atonement has been lost sight of, or has been denied, in terms of Modernist or Liberal theology.

So, the Atonement of Christ, as a blood sacrifice for the sins of mankind, was central to her personal experience, to the salvation that she offered to sinners, and to the success of the message that she preached. The central importance of the Atonement - of Christ's shedding of His blood - cannot be over-emphasised, if we are to understand the life and work of Mrs. Baeyertz properly.

"Wrestling in Prayer" is another evangelical expression, referring to spiritual warfare, and spiritual battles in prayer, in order to achieve victories, usually in an evangelistic area of activity, such as Mrs. Baeyertz's repeated "beseeching the Lord" for the success of every aspect of her work, before every meeting, such as is described above.

While there may have been experiences early in the history of this prayer activity wherein she gained confidence that her prayers would be answered, based upon certain promises of God which she had found in the Bible, yet she needed to come to God each time with a repeated request, and remain in an attitude of total dependence upon God for her success. This dependence had to be embodied, and therefore was expressed in continued and agonising periods of prayer and concern. It could not be treated as something which could be assumed, and therefore ignored as a done thing. It had to be asked for, every time.

The Prayer of Faith is a technical term for the God-given ability to pray for a particular object or need, and to know that the particular thing being requested will be granted by God, according to promises which appear in the Scriptures, or based upon some other way of knowing the will of God in the matter. In Mrs. Baeyertz's experience, we can see instances of praying in faith before her meetings. The instances of wrestling in prayer, mentioned above, involved her in praying for the effectiveness of her meetings, for crowds to come, for God's presence to be felt, for conversions to occur, and for Christians to grow in holiness. She knew that these prayers would be answered, not only because these prayers had been answered beforehand on so many occasions, but she knew that God had called her to this work, and that He could be relied upon to supply her needs, so that she could do the work effectively that God had called her to do. According to the biographical statement published in 1904, one Biblical verse upon which she relied extensively was the promise of Christ, "Ask and ye shall receive." This was why so much time and effort was spent

The Christian. May 5th, 1904. page 17.

Baeyertz. *Twelve Addresses*. page 83, and *Southern Cross*, December 22nd, 1905, page 1219.

upon praying, indeed, wrestling in prayer, before each meeting.⁵³

"Rejoicing in Weakness" is an important part of the key to spiritual strength which Saint Paul wrote about in his epistles. Relying upon God properly includes recognition of the believer's total weakness to achieve anything of spiritual value without the workings of the Holy Spirit, and this can create a feeling of weakness, which can be a big factor for the believer.

That this sense of weakness was an important thing for Mrs. Baeyertz we can see from her sermon on "The Baptism of the Holy Spirit."

"The Baptism of the Holy Ghost is that special anointing which every worker should receive to equip him for service. Many seek this baptism, thinking to obtain consciousness of power to use at their disposal, instead of that the only consciousness is of more absolute weakness than ever before." ⁵⁴

Mrs. Baeyertz emphasised again and again in her addresses that "Power belongs to God." It is not something that we can get from God, and then use in any way under our own choice or control. Nor can we rightly expect to use God's power to fulfil our own agendas. It is God's power. God uses it, in ways of His own choice, and at times of His choice.

Respect for, and obedience to the Scriptures is an attitude that Mrs. Baeyertz would obviously have possessed as part of her life as an orthodox Jew.

Her conversion experience, arising from a reading of the Gospels, would strengthen her confidence in the Written Word.

Such an attitude to the Bible was also normal evangelical orthodoxy in the religious world in which she moved after her conversion.

Perhaps the most interesting indicator, however, is the practice that she developed over the years, of providing a copy of the Bible, or at least of a marked New Testament, during the after meetings to all inquirers. She would then give then all a short Bible reading, as the means of counselling people in the steps needed to make a proper closing with Christ in order to know that the inquirer was in fact saved. This was done deliberately to make the convert have confidence in the Scriptures; to allow the Scriptures to speak to a person, and to make them rely upon what God was saying to them, instead of relying simply upon what the preacher said, or upon what any mere mortal alleged. Thus they were taught right from the beginning of their Christian lives to turn to the Scriptures as the main place where they would find God speaking to them.

The deliberate way in which this counselling technique was used, over many years, shows convincingly what the Scriptures meant to Mrs. Baeyertz herself, and the way she used it in her own life.

"Keeping the Heart" is not an expression that Mrs. Baeyertz would have been familiar with, but she knew profoundly the experience to which the phrase relates. It is an old Puritan expression for the principle of looking after one's own relationship with God FIRST, before any commitments are made to be actively engaged in the work of God, or before any other work is actually done for God, or for anyone else.

For example, John Flavel's definition of "keeping the heart" is "the diligent and constant use of all holy means to preserve the soul from sin, and maintain its sweet and free communion with God." 55

Many Christian workers have fallen, including evangelists, have fallen into the trap of being so busy doing God's work that the fundamental spiritual relationship with God becomes neglected. This, in turn, weakens and perhaps destroys the spiritual worth and effectiveness of all else that we do. Martin Luther had a famous saying, as his life became busier, that he could not do his day's work unless he spent at least three hours a day in prayer. The modern approach is, as we become busier, to cut down on the time spent in prayer in order to cope with the increasing number of things to do. Mrs. Baeyertz allowed time between her missions for prayer, and for physical recuperation. In the early years of her ministry, these gaps also allowed for her to spend time with her children. In South Australia, especially, evening meetings were not held every night. Only a few midday or afternoon meetings were held each week. The whole week was NOT filled with activity, in order to make a more efficient use of her time. She knew that this was a false economy. Fewer meetings filled with God's power were much better than many more meetings with less or no spiritual power.

The timetables of her meetings, and the gaps between the various missions, therefore, allowed time to feed her own soul, and to recover her strength. During the missions, also, care was taken about time between meetings for some spiritual preparations.

Separation from the world is an important aspect of Christian discipleship. The principles behind this concern include that Christians must not get the standards for their behaviour from the world, but from Christ and the Gospel. To state this another way, we can say that Christians need to have strong positive attitudes in favour of what will help them grow in Christ, and to learn to say "No," to other less helpful things. An important part of the Christian life, therefore, is to learn to choose the best for God, instead of something which is merely "better."

Mrs. Baeyertz apparently had a dress code which militated against colourful or expensive clothing or ornamentation. She was noted several times for wearing tastefully designed clothes, though black. Despite this, she was always recognised as a "cultured" lady, although this was, in part, because of the way she spoke. She was lady-like, feminine, humble and modest, yet aggressive when it came to the Gospel, and to the honour of God. There is no

Matthew vii. 7. The Christian. May 5th, 1904. pages 17 - 18.

⁵⁴ Baeyertz. *Twelve Addresses*. pages 82 – 83.

⁵⁵ Flavel. *Keeping the Heart*. page 6. See also Jeremiah C. Lanphier. *Alone with Jesus*. page 7.

doubt that Mrs. Baeyertz practiced what she preached in regard to separation from the world. And, as mentioned earlier, she repeatedly warned her converts to avoid habits and behaviour which would not help their relationship with God, and discouraged them from going to places and taking part in activities where they would not feel able to testify for Christ.

CHAPTER SIX

SOME MAJOR PREACHING THEMES

As mentioned earlier, Mrs. Baeyertz published several small volumes of her addresses. They were not called "sermons," probably to appease somewhat anyone of a stricter kind who might not have liked the idea of her "preaching." Although she undoubtedly preached from a pulpit in a church on many occasions, she would have seen herself more as a platform speaker, in a "neutral" hall. Despite the fact that the printed addresses varied greatly in length, these published addresses were **not** printed in their full-length version, but were edited more or less. In some cases, the printed text only covered a few pages, and so could not possibly represent the whole address, as her addresses usually lasted for around an hour. However, the phrases used indicate that at least some of the addresses, or parts thereof, were taken down in shorthand as she spoke, because they betray the kind of phrases that someone would use in spoken addresses but would not be so inclined to use if the address was being written.

It should also be noted that these published versions did not include any of the very striking anecdotal illustrations that she normally used, and which helped so much to create the impact that Mrs. Baeyertz's addresses made upon her hearers.

She made deliberate use of her Jewish upbringing in the design and content of some of these addresses. Many Christians were very interested in them for this precise reason, and often enough she was asked to repeat one of them.

The most popular address was based upon the Jewish Passover, both as it was practiced amongst orthodox Jews in the late Nineteenth Century, including in her childhood home, and as it was practiced when the Biblical Passover actually occurred. This lecture was then applied with its evangelical meaning as found in the New Testament Epistle to the Hebrews. The outcome of the address was an appeal for people to be saved from their sins, and from slavery to evil, through the power and protection of the blood sacrifice of Jesus Christ. ⁵⁶

Another address which was similar in many ways, and which she was also asked to repeat, from time to time, was based upon the "Day of Atonement" teaching as found in the Old Testament Book of Leviticus. Again, she appealed to what she knew of present-day Jewish practices, and to what is stated in the Law of Moses. She described in detail the various sacrifices which were part of these old ceremonies, and their meaning. Again, she used the New Testament understanding of these Old Testament practices such as appears in the Epistle to the Hebrews, and appealed to the congregation to receive eternal salvation through the atonement for the sins of mankind achieved by the crucifixion of Jesus Christ.⁵⁷

Another popular Old Testament address which she developed very early in her preaching career was based upon the story of Cain and Abel, from the Book of Genesis. Cain was described as a very religious man, but whose religion had been developed through his own ideas. He made offerings to God which would have made a display, but which were not the kind of sacrifices that God required. His sacrifice consisted of the fruits of the ground, which God had cursed. Cain had no sense that he was a sinner. On the other hand, Abel followed God's chosen way of sacrifice and worship, bringing a spotless lamb and making a blood sacrifice. This was used then to speak of Christ's sacrifice for sin as the one sufficient and effective means of our salvation. In the end, Cain's sin was that of rejecting the Godgiven means of atonement.⁵⁸

"Seven Steps to the Blessed Life" was a sermon which Mrs. Baeyertz used remarkably often. It was an exposition on some themes in Psalm 32. The published versions of this address are in little more than outline form. The themes were blessedness (verse 1), conviction of sin (verse 4.), confession (verse 5.), protection (verse 7.), guidance (verse 8.), to be kept near (verse 9.), and joy (last verse). ⁵⁹

Another technique that Mrs. Baeyertz used from time to time was to choose one word which appeared several times at least in the Bible, and she would use several of them as points in her sermon. For example, one of her published sermons was based upon the word "Tears." After telling of her own broken heart when her husband died, she spoke about Jesus weeping over Jerusalem when entering it on the donkey. Then she referred to Esau, after he had sold his birthright for a bowl of soup. Many years later, he sought to retrieve that situation with tears, but could not. Interspersed with other stories of her own, she sought to lead people to repentance. ⁶⁰

But there were many other examples of this style of preaching. She had a sermon on the word "Behold." There were also sermons on the word "Doors" and "But." ⁶¹

One sermon which was a favourite with many listeners was on "The Great White Throne," from Revelation xx. This sermon was used in various forms over the years. Perhaps the "standard" version appeared in the "Twelve Addresses," but in some missions, parts of this sermon might be modified or combined with parts of other sermons.

⁵⁶ Baeyertz. *Twelve Addresses*. page 3.

⁵⁷ Baeyertz. Six New Addresses. page 34.

⁵⁸ Baeyertz. Twelve Addresses. page 30, and Five Lectures, page 9.

⁵⁹ Baeyertz. *Twelve Addresses*. page 61, and *Five Lectures*, page 25.

⁶⁰ Baeyertz. Six New Addresses. page 5.

⁶¹ The Christian. March 11th, 1897. page 22.

The published version starts with the throne of God as described in Isaiah, chapter vi. She then refers to her own deep experience of the holiness of God, like the prophet's, which occurred to her when she had set apart a week of special prayer to seek the enduement of the power of the Holy Spirit upon her work, quite early in her Christian life. The main part of the sermon, however, deals with the great white throne in Revelation xx. Here she enlarges upon the four judgments which were a part of some of the pre-millennial theories about the end of the world. When "the books were opened," everything that had ever happened was brought to light. Memory of the past would be complete. Then the Book of Life was opened. Again, the majesty of God was spoken of, which led to her final appeal to the unconverted to turn to Christ for salvation. ⁶²

We have noted that "holiness" was a major theme for Mrs. Baeyertz, and there were a number of sermons which revolved around this general area. These could be used in the evening services, or in the afternoon meetings which were more directed to professing Christians. The published sermon with the title "Holiness" started with accounts of her own struggle with her besetting sins, and the way she eventually learned to rest in the cleansing power of the blood of Christ. But the main part of the sermon involves an exposition of the ideas in Romans, chapter vi. This was one of her most widely used sermons. ⁶³ A similar sermon was entitled "The Clean Heart," which was based upon Psalm fifty-one. This one also was very widely used. Another published sermon of this kind was entitled "The Overcoming life," and was based upon the Old Testament passage in Second Chronicles chapter xx.⁶⁴

Some detail could also be given about some of her other more purely evangelistic sermons, like the one on the parable of the ten virgins, from Matthew chapter xxv, or her sermon on the unpardonable sin. She also preached with some regularity on such subjects as "The Baptism of the Holy Spirit," and also on subjects which related more directly to the Second Coming of Christ. Her teaching about the Second Coming, as noted already, followed the pre-millennial theories which had been let loose upon the world some years earlier by the abrasive and domineering Brethren leader and teacher John Nelson Darby. These theories were slowly becoming more popular in certain circles. They were developed by people who organized "prophecy" conventions, and were made popular through the footnotes in the "Scofield Bible." More recently they have been swallowed whole by the American Fundamentalists and by many of the leaders of the Pentecostal Movement. So, Mrs. Baeyertz was an early proponent of these theories, probably learned from men like H. B. Macartney or Henry Varley. It should be noted that the more developed (at least) of these premillennial theories require a certain type of literalistic method in interpreting Bible passages which became a foundational feature of Fundamentalism. It is also usually, but not always, seen in modern Pentecostalism.

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⁶² Baeyertz. Twelve Addresses. page 17.

Darby's theories can be criticised for various reasons, including his method of interpreting the Bible. A main reason, however, is because Darby's views differ so greatly from all the views of the Second Coming which had appeared beforehand in all of Church history. It is very hard to account for the fact that everyone else beforehand had been so seriously wrong on this subject, and that the truth had waited for centuries, for a very strongly opinionated Irishman who lived in the Nineteenth Century. Why should he be right, and everyone else be wrong for so many centuries?

As noted, Mrs. Baeyertz was a follower of these pre-millennial theories about eschatology, and about the future of the Jews in God's plans, but it is not clear to what extent she also followed or used the accompanying literalistic methods of interpretation of the Bible all the time.

⁶³ ibid. page 51.

Op cit. pages 44 and 65.

Ernest Sandeen. *The Roots of Fundamentalism*. Sandeen's book is often looked upon as the main academic work which brought to the fore the links between British and American Millenarianism, and overly literalistic methods of interpreting the Bible. This has been linked to the teachings of John N. Darby, the fractious and domineering leader of the Exclusive Brethren, and his pre-millennial theories about the end of the world. These theories have had a very wide circulation and support in recent decades, especially in the United States of America. A number of later and more academic studies of literalistic hermeneutics and pre-millennial prophetic tendencies have come after Sandeen's work these have included J. F. C. Harrison's *The Second Coming: Popular Millenarianism*, and Paul Boyer's study, *When Time Shall Be No More*. Another very different study from the early 1970s came from the English Calvinist writer Iain H. Murray, in his book *The Puritan Hope*. This book is more of an exposee of pre-millennial eschatology flowing from Darby, in defence of the post-millennial approach taken by the Puritans and Reformers, and by many Evangelicals.

CHAPTER SEVEN

HER ACHIEVEMENTS AS AN EVANGELIST

Mrs. Baeyertz usually saw several hundred people express a testimony to the effect that they had come into this experience, at the end of each campaign. Naturally the numbers varied from place to place, and depended usually upon the length of the campaign as well

The published numbers, however, were never considered to be accurate. The published numbers represented those who entered the enquiry room. Everybody knew that some of these people probably did not have a real experience of God, or else would fall by the wayside soon afterwards. On the other hand, there would probably be other conversions which took place outside of the "enquiry room" organization, and so they would not be counted. The published number was the only way easily and quickly available to give some kind of indication of the numerical results of the missions.

We have seen that Mrs. Baeyertz worked as an evangelist in Australia between about 1877 and 1889, and again in 1904 and 1905, and in New Zealand for part of 1890. No effort has ever been made to total up the number of conversions which occurred as a result of her work in these years, and such a task may be impossible because the information is not available. There seems little doubt that the number of converts would have numbered many thousands. It was said on more than one occasion by ministers who had worked in various parts of Victoria that her converts had a good record of being ones which lasted, and stood the test of time, and could be found almost everywhere.

To this consideration must be added the probable fact that some of these converts would have won other people in their own ministries. This represents a kind of "snow-balling" result from an evangelistic ministry which can be of major significance, but which cannot be accessed properly before the Day of Judgment.

Apart from the directly "soul-saving" results, the teaching on holiness, and on the power of the Holy Spirit provided spiritual stimulation to many church members, and would have provided in that way a long-term improvement in spiritual quality and maturity, and helped to produce better results in the future. In some cases, this was thought to be the most valuable part of the results which flowed from the meetings.

An example of this occurred in the life of John J. Virgo, whose life was transformed from formal to vital in a meeting addressed by Mrs. Baeyertz in Adelaide, very early in her career. ⁶⁶ This new spiritual vitality led to him becoming a strong leader in the Adelaide Y.M.C.A., which led in due course to a strong career in evangelism, especially to people on the fringe of the churches, and outside the churches. He moved later to Melbourne, then Sydney, and then London, as dynamic leader of the "Y" work, and was also strongly involved in the evangelism of Torrey, Alexander and Chapman in both countries.

In the Irish town of Cork, a young man named Thomas C. Hammond heard Mrs. Baeyertz preach, and his life was positively affected. He testified about this at the final Testimony Meeting. He became an outstanding leader, not only amongst Irish Anglicans, but in Australia for many years, as Principal of Moore Theological College in Sydney. Apart from the meeting in Queenstown, the mission in Cork was her first campaign after her time in the United States and Canada in 1892.⁶⁷

It can be questioned quite legitimately to what extent her winning of converts represented winning people directly from the world, and who had no contact with the churches. It is quite likely that this did not occur to any great extent. So, her work would not have produced much in the way of obvious transformation of society, except through the changes which took place in individuals, and through what impact on society their changed lives made. An exception could possibly be in small communities where the number of converts represented a significant percentage of the population.

At this point a comment should also be made about Mrs. Baeyertz's efforts to minister to Jewish people in the name of Jesus Christ.

Mention has been made of her orthodox Jewish family life and heritage, and of the fact that this played a major role in determining the contents of her sermons, and of her preaching themes. After her conversion she was asked to try to reach out to Jewish people in Melbourne, but this effort had to be cut short, because of warnings about danger to her life. She was looked upon by the Jewish people in Melbourne as an apostate. However, in other parts of the world it is quite possible that she did win converts in the Jewish community, or have Jews attending her meetings.

So far as I am aware, in all of the published reports that I have seen about her meetings in Australia, there are no references to show that she had any success in reaching out to Jews as a result of her preaching career in Australia or New Zealand. However, there is an account of the conversion of a Jewish lady in Melbourne connected with Mrs. Baeyertz's ministry, and of Jews at her Sandhurst meetings, in Sydney Watson's *From Darkness to Light*, where Mrs. Baeyertz provided the information directly.⁶⁸

⁶⁶ Virgo. Fifty Years Fishing for Men. pages 22 – 23.

Nelson. T. C. Hammond: Irish Christian. page 37, and footnote, page 176.

Watson. From Darkness to Light. pages 62 and 68.

In the Hocken Library clippings there is a testimonial from the Rev. Dr. Frost, which seems to have been published in the *Los Angeles Churchman*, which runs as follows:- "It is especially gratifying to notice how the Jews flock to hear her and how faithfully she proclaims the message that Christ is the true Messiah, the King of the Jews. How touching her appeals to her own people." This is followed by a kind of outburst of praise from Dr. Frost about the honour which the Jewish people have, and which Mrs. Baeyertz possessed for that reason, because of their special relationship with the purposes of God right through the Bible.⁶⁹

Amongst all the reports of Mrs. Baeyertz's missions in Great Britain, both before and after her return to Australia in 1904 - 5, there are several references to Jews being at her meetings, including conversions. The first report was in 1893, and applied to her first mission in Cardiff. In 1894 there was a second mission in Cardiff, and, later in 1895, one in Edinburgh, at the Dalry Free Church.

Another Edinburgh report, some years later, speaks of a Jew who attended a meeting in order to disturb it, and break up the meeting. No interruption occurred, and after the meeting concluded, this man came forward and gave his testimony, that on his way to the meeting, the Lord had said to him, "Touch not Mine anointed, and do My prophets no harm." Touch not Mine anointed, and do My prophets no harm."

From these reports, it is perhaps reasonable to conclude that Jewish people did attend some of her meetings, and that some were converted to Christ.

The other side of this matter, however, also needs to be stated clearly. In the volumes of *The Christian*, through the years when Mrs. Baeyertz worked in Great Britain, mention and detail is made of many activities of Christian Missions to Jews – in Jerusalem; in many European cities; in London, and in provincial English cities. So far as I am aware, there is no indication at all that Mrs. Baeyertz became involved in any of these missionary activities, or that she attended or spoke at any of their meetings. It does not seem that she actively supported these missions to Jews at all. If this judgment is not correct, I certainly hope someone will point it out to me.

⁶⁹ Hocken Library clippings.

⁷⁰ *The Christian*. February 2nd, 1893. page 20.

The Christian. May 1st, 1894. page 23. (Cardiff), and The Christian 5th December, 1895. page 12. (Edinburgh.)

⁷² 1 Chronicles xvi. 22, also Genesis xxvi. 11, and Psalm cv, 15. See also The Christian. October 27th, 1910. page 24.

CHAPTER EIGHT

HER ROLE IN THE HISTORY OF

MASS EVANGELISM IN AUSTRALIA.

This whole period through the last decades of the Nineteenth Century, and the first decade of the Twentieth Century, marked the high-watermark of Evangelicalism in Australia. Her work provides an example which illustrates this high point. There were many others also who were doing the same thing during that period. The churches were all growing, at least slowly. In some cases they were growing in proportion to the growth of the population as a whole. Especially was this so in the first decade of the Twentieth Century.⁷³

The evangelical message that all these evangelists preached in Australia came, historically, from the Reformation, through English Puritanism, and most strongly from the Methodist revival. It was spread most strongly in Australia through the Nineteenth Century by the various Methodist bodies, although, by the second half of the Century, most of the Protestant denominations by that time were preaching much the same message. To a good degree they had inherited this situation from England, where much the same situation had developed. The end of the Nineteenth Century was the Age of Methodism in Australia, so far as the substance and tone of the message was concerned, although some of the denominations might never have wished to describe themselves in that way.

In early Methodism, every preacher was a traveling evangelist, every class leader and local preacher knew how to lead an enquirer to Christ, and every class member was also supposed to be an evangelist. That is how Methodism grew. The revivalistic tradition developed in Australia, particularly after the two visits by "California" Taylor in the 1860s. In this modification of the Methodist tradition, there was a featured evangelist, who was more the centre of attention and of activity in the search for souls. The subsequent range of evangelists largely followed Taylor's example, even if this was not consciously deliberate on their part.

Despite the fact that all of the white people in Australia were either immigrants themselves, or their parents or grandparents were, a few locally grown evangelists began to appear. The first of note was the Rev. John Watsford, who saw revivals in Parramatta, and in the Castlereagh and Windsor areas as he trained as a probationary minister around 1840. He also saw revival during his missionary term in Fiji. In the middle of his years in Fiji he spent one year in Brisbane in 1850, because of concerns for his wife's health. Upon his return to New South Wales he served several circuits, seeing outbursts of revival, especially through the 1859 – 1860 period, when a widespread revival movement flared in many parts of the world. After spending several years in Adelaide, Watsford gave the rest of his ministry to Victoria, where he saw revival, and much successful evangelism, as circuit minister and later when in charge of the newly formed Home Mission Department of the Weslevan Church. 74

Another very successful evangelist was Matthew Burnett, who arrived from Yorkshire around 1863 to settle in the Melbourne suburb of Prahran. From that starting point, he spent most of the next 25 years of his life working strenuously around Australia and New Zealand, seeing revival in some places, seeing many thousands of conversions in his evangelistic efforts, and seeing very many more thousands of people signing the Temperance pledge. Because of his interest in Temperance, some of his converts came literally from the dregs of Victorian society. He was, perhaps, the most successful evangelist to work here in Australia in the Nineteenth Century.⁷⁵

In a sense, we would have to include Mrs. Baeyertz as a local, Australian evangelist. She lived here for seven or eight years before she became a widow, and was converted to Christ. Her evangelistic career, however, began in Australia, and continued here for more than a decade. She was often called the lady evangelist from Melbourne.⁷⁶

Another "locally grown" evangelist was the Presbyterian minister, the Rev. John MacNeil, who came from Scotland whilst still quite young, but went back there to train for the ministry. He spent his entire ministry in Australia, mainly in Victoria and New South Wales, but visited many other parts. He died suddenly at 42 years of age in 1896.⁷⁷

Still another "local" evangelist was the Rev. David O'Donnell – born in London, but came to Australia with his parents as a child. He was converted in Ballarat while a teenager during the visit of "California" Taylor, became a Wesleyan minister, and saw both some revival, and much successful evangelism for many years.⁷⁸

There were also many visiting evangelists after "California" Taylor, some much better known than others. One of the first was the Rev. Dr. Alexander Somerville, a famous Scottish preacher. Another Scot was the Rev. John McNeill, who came here for a tour about the same time as Thomas Cook. The Brethren preacher, and successful businessman, Henry Varley, with a magnetic personality, lived in Australia for some time before his rise to fame as an

⁷³ Evans. 1880 - 1914. chapter 18.

Watsford. *Glorious Gospel Triumphs*. See also Evans, *Early Evangelical Revivals in Australia*. (See references to Watsford in the Index.)

Evans. Early Evangelical Revivals. (see Index.), and Evans, 1880 – 1914. chapters 9 and 10.

⁷⁶ See Wilson. *Totally Devoid*.

⁷⁷ MacNeil. John MacNeil.

⁷⁸ Evans. 1880 – 1914. chapter 11.

evangelist. His main business career was in England, where he began to preach. He lived in Australia later for short periods. He visited here several times also during his years as a traveling preacher. But he was generally looked upon as an English evangelist. The popular young evangelist, "Gipsy" Rodney Smith, also visited Australia in 1894, at the same time as Thomas Cook. He visited again several decades later.

Mrs. Baeyertz was a part of that tradition's richest period. The main period of this tradition came to an end in Australia with the commencement of the First World War. She was a very good exponent of her craft.

The history of evangelism in Victoria, from 1860 to 1914 does not seem to me to have been explored well at all. Despite having to fight strong secular trends in the political sphere, the Victorian evangelicals had a strong impact, and their numbers grew faster in Victoria than in most of the other states, except perhaps for South Australia. For example, the membership of the Methodist Church in Victoria developed quicker in this period than in New South Wales.

Although the revivalistic tradition still continues strongly in modern Pentecostalism, and in many of the more conservative denominations in the United States of America, it has been seriously in decline since 1914 in many other parts of the world, including Australia. The work of Dr. Billy Graham is a most interesting extension of this tradition, and it will be interesting to see in what ways this kind of tradition can continue.

A final comment which might be appropriate is this. One of my main areas of interest in historical research is to explore the reasons for the decline of evangelicalism in Australia after the First World War, and also the decline of the revivalistic mass evangelism which is so well represented by Mrs. Baeyertz.

The story of this decline is long and sad, and the causes are complex. The result of the decline has brought spiritual devastation to many parts of the Australian church scene. It is not a part of Mrs. Baeyertz's story, but is more the next stage of the story after Mrs. Baeyertz had passed from view. So, it does not need to have much attention paid to it here.

But what should be emphasized is that very important lessons can be learned by studying the failures in Church History, as well as the resounding successes, such as we see in the successful life and ministry of Mrs. Emilia Baeyertz.

CHAPTER NINE

MRS. BAEYERTZ'S CAREER IN GREAT BRITAIN

So far as I have been able to gather, the reports about Mrs. Baeyertz's missions in the British Isles which were published in *The Christian* represent our main source of information about her career as a preacher in Great Britain.

A colleague has looked in other British evangelical newspapers, and they do not contain news reports about her missions.

As mentioned elsewhere, there may well be many other reports about her missions which were published in local newspapers. My search was not wide enough to gather in more than a few of these, and I have not had the opportunity, or enough time, to do more. There may well be many others.

From these reports it is possible to see that Mrs. Baeyertz preached in an astonishing range of places all around the British Isles. Her teaching on holiness, and on the power of the Holy Spirit, was very much appreciated everywhere she went, and there continued to be a steady stream of conversions.

In a sense, this was the climax of her career, as here she was able to make good use of her long years of experience as an evangelist. And this was no mean benefit. An interesting highlight is seen in the reports from her missions in Scotland in 1895 and 1896, where apparently there were indications that a greater degree of revival might have been seen in these meetings. These meetings seemed especially fruitful regarding conversions, and also in spiritual benefit to believers.

However, from the British reports after 1906 it seems clear that the number of conversions that she saw in her British missions as the First World War approached slowly became consistently smaller than what she had seen in the 1890s, and in Australia in the 1880s. Why should this be so? It is true that she was no longer a young person. However, there are indications that she was not alone in finding that conversions were harder to gain. In 1905 a great revival had flared in Wales, and had spread to many other parts of the British Isles, and to many parts of the world. ⁷⁹ It is possible that there was a reaction after that, which made the work of the evangelists harder. For example, the report about her meetings in Maesteg, Wales, in April, 1914, expressed the view that conversions had been harder to come by since the 1904 revival. Indeed, it seemed that Christian work generally had become harder in the aftermath of the revival. This had happened, it was claimed, despite the wonderful immediate results which the 1904 revival in Wales had undoubtedly produced. ⁸⁰ So, apparently, there had been a backlash of indifference after the revival of 1905, and after the great Simultaneous Missions which had been held around Britain through the years around 1905 by a range of famous evangelists. Perhaps people who represented "the world," outside of the normal church constituency, were slowly becoming even less inclined to attend meetings like this than they were beforehand. Congregations were perhaps becoming more and more composed of people already converted, and no others.

Another way of saying this is that, perhaps the decline may also have been due to the fact that the revival of 1904 - 1905, and the years of evangelism, had reaped the main harvest, and that most of the people who came to hear Mrs. Baeyertz in the later years were already Christians, and that it was harder to get unconverted people to attend such services. So, the cause may have been deeper, at a more cultural level, related to the willingness of people generally to attend church, or to go to evangelistic meetings. The Victorian habit which saw many people attend church habitually was perhaps passing.

Whatever we may think about the reason for the declining numbers of conversions, from all of the reports, it was very clear that Mrs. Baeyertz's ministry was appreciated greatly and widely by many people who came to hear her, and that any decline in conversions was felt by other preachers also.

Another feature of this period of her ministry is that some of her sermons which were used later in life were basically the same as she had used many years beforehand, although she had probably improved her ability to deliver them effectively. Some of them had been very popular, and had been used literally hundreds of times. So, she had been able to mould their use down to a fine art. It was Benjamin Franklin, many years before, who said that, when listening to sermons being preached by the famous evangelist, George Whitefield, he could tell the difference between a new sermon and one that had been used many times beforehand. In the case of the old sermon, every phrase, every inflection, every point, had been honed by repeated use so as to produce its maximum effect upon the audience, and little mistakes which caused loss of emotional impact did not exist. In this way, the old sermon would be closer to perfection in its technical production. The new sermon, on the other hand, had not been refined so much, and would contain little imperfections which the preacher had not yet been able to recognize and improve upon.

Also, in later years, she would have had even more very applicable and suitable illustrations to use, and to draw upon, in driving home the points in her sermons than she had in her earlier years.

For example, in 1905, during Mrs. Baeyertz's 18 months return to Australia, she held a mission in Ballarat. A

J. Edwin Orr, *The Flaming Tongue*. The Impact of 20th Century Revivals.

The Christian. May 7th, 1914. page 26.

L. Tyerman. The Life and Times of the Rev. George Whitefield. Volume 1, pages 375 – 376.

report was published which had been written by an ex-Mayor of Ballarat. He said, "It is admitted that Mrs. Baeyertz has the advantage of being a richly matured evangelist, possessing the experience gained during her labours in other lands, and which, in my opinion, makes her better worth hearing now, than at any previous period of her useful life." 82

In her British years, therefore, Mrs. Baeyertz would have been able to deliver her main addresses, especially, with a better degree of technical perfection, and emotional impact, as a result of repeated use, than she could have done earlier in her career.

Another obvious factor in the later British reports was that she conducted missions for an astonishing array of different denominations and organizations. These included ordinary Anglican Parish Churches, Methodist and Presbyterian congregations, Congregational and Baptist churches, Forward Movement centres, City Missions, Temperance causes, Y.M.C.A.s and Y.W.C.A.s, and parts of Dr. Barnardo's organization.

So, there are a number of reasons for claiming that the British period of her work represents the climax of her ministry, and, in some ways, her most fruitful years.

Supplement to *The Christian*. August 3rd, 1905. page vi.

APPENDIX

List of Missions conducted by Mrs. Baeyertz (so far as evidence allows.)

Hobart. Dec. 1877 - 1878. Launceston 1878

St. Kilda.

Assembly Hall. Collins Street.

Hobart. 1879

Launceston. Sandhurst.

Assembly Hall, Collins Street.

Hobart. 1880. Sandy Bay. Various other places in Tasmania.

Assembly Hall, Collins Street.

Geelong. Ballarat.

South Australia.

Flinders Street. Late 1880.

North Adelaide.

Tasmania.

Launceston. February, 1881.

Victoria.

Warrnambool. April, 1881.

Koroit Belfast Stawell.

South Australia.

Norwood. August, 1881.

Parkside.

Flinders Street (prolonged campaign.)

Mitcham.

Mount Barker. 1882

Clare. Kapunda. Gawler.

Moonta and Moonta Mines

North Rhine. Angaston. Port Adelaide. Alberton. Glenelg.

Mount Barker. 1883.

Woodside. Burra.

(Charles's illness.)

Magill.

Northern towns, including Terowie, Jamestown and Port Pirie.

Gladstone.

Victoria and Tasmania. 1884 to 1889.

Stawell. 1884.

West Melbourne.

Echuca.

Melbourne. YWCA. 1885.

Mornington.

Colac.

Fitzroy.

Williamstown.

Mansfield. 1886.

Colac and Birregurra

Geelong.

Williamstown and Yarraville. Launceston Mission Church

1887. Yea.

Camperdown and Pombomeit.

Cobden. Winchelsea. Sandhurst. Ballarat.

Newstead and Strangeways.

Yea. Chilwell

Alexandra. 1888.

Melbourne YWCA. Maryborough

YWCA Centennial Mission.

South Preston. 1889.

Alexandra. Eaglehawk.

Brisbane, Queensland.

New Zealand.

Dunedin. 1890. Ashburton. (plus other places in the South?)

Christchurch. Nelson. Wellington. Wanganui. Auckland.

U. S. A. and Canada.

1891 San Francisco.

Los Angeles. (Marian's illness.)

Chicago?

Hamilton and Toronto. Quebec and Toronto.

Kingston. 1892.

Brockville. Peterborough. London. Montreal.

Great Britain and Ireland.

Cork 1892

Belfast. Dublin. Notting Hill.

Westbourne Grove Chapel, Bayswater.

Dundee.

Dr. Barnardo's Edinburgh Castle Mission, Limehouse.

Cardiff. 1893.

Winchester. Birmingham

Edinburgh. Y.M.C.A. and Carrubbers Close Mission.

Broughty Ferry. Dundee Y.M.C.A.

Glasgow. Cowcaddens Free.

Westbourne Grove Chapel, Bayswater. Winchester. Abergavenny. 1894. Cardiff. Birmingham. Shrewsbury. Glasgow. Cowcaddens Free. Glasgow. Trinity Free. Ayr. Glasgow. Langside Free. 1895. Kilmarnock Saltcoats. Paisley Kirkaldy. Motherwell. Rutherglen. Inverness. Edinburgh. Dalry Free. Hull. Prospect -street Presbyterian. 1896. Hull. Newington Presbyterian. Kings Cross. Vernon Baptist. Liverpool. Kilburn Gate. Hull. Holderness-road Presbyterian.1897. Wandsworth. Cardiff. Blackheath. Liverpool. Gloucester. 1898. Huddersfield. Blackburn. Aberdeen. Clitheroe. (Dr. Barnardo's) Edinburgh Castle, Limehouse. Glasgow. Chester. 1899. Reading. Dumfries. Southport. Sunderland. Newcastle. Glasgow. North Shields. 1900. Kendal. Helensburgh. Heaton Moor. Langholm. Hawick. Ancrum. N.B. Glasgow. Leith. 1901. Great Wakering.

Brynn.

Arbroath Paisley. Nottingham.

Portsmouth. 1902.

Church Street Baptist. N.W.

Sevenoaks. Coatbridge. Newport.

Eccleston Street, Victoria. S.W.

Cardiff.

Felixstowe. Battersea Park.

Anstruther.

1903. Wrexham.

Wandsworth. Bath.

Tunbridge Wells. St. John's Wood.

Norwich. Blofield. Newport. Cardiff. Taunton. Maidstone.

1904. Bristol.

Edinburgh. Bayswater YMCA Tunbridge Wells.

Australia. Perth. Fremantle. Kalgoorlie

Geraldton.

1905. Geelong.

Melbourne. Ballarat. Footscray.

West Melbourne.

Box Hill. Clifton Hill. Launceston. Hobart.

Great Britain. 1906.

Taunton. Norbury. Bath. Barry Dock. Charlton. S.E.

Swansea. 1907.

Wrexham. Sevenoaks. Morriston. Worle. Harlesden. Brecon.

1908. Hastings.

Newport.

Thornton Heath. Berkhamsted. Newport. Lowestoft. Manchester. Nayland. Hadleigh. Dowlais.

Abergavenny. Rhayader.

1909. Merthyr Tydvil.

Felixstowe. Coatbridge. Glasgow.

Aberdeen. Campbelltown. Wishaw. N.B. Glasgow. Forfar.

Hamilton. N.B.

1910. Brantham.

Swansea. Uddingston. Stansfield.

Port Talbot and Aberavon.

Oswaldtwistle. Edinburgh. Woodbridge. Wattisfield.

Blackpool. 1911.

Stirling.

Douglas, Isle of Man.

Ipswich.

Loose, Maidstone.

Brenchley.

Macclesfield. 1912.

Whyteleafe. West Norwood. Croydon. South Norwood.

Taunton. Bridlington.

Blackpool. 1913.

Winchester. Lewes. Maidstone. Uckfield. South Norwood. Boscombe. Doncaster.

Harrogate.

1914. Maesteg.

Sydenham. Elgin. Worcester.

1915. Hawick.

Paisley. Glasgow.

(extended campaign.) Otley.

High Brooms. Leicester. Brixton.

Margate.

1917. Tilehurst.

1916

Anerley.

1918. Newbury.

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EARLY DOCUMENTS ABOUT MRS. BAEYERTZ

TO SEPTEMBER, 1880.

1878

Mrs. BAYERTZ.

The correspondent of the *Launceston Examiner* in Hobart Town says: a lady evangelist, Mrs. Bayertz (sic), is attracting very large congregations to the People's Hall, Bathurst-street, her pathetic manner and earnestness in delivery being leading features.

Willing Work. January 19, 1878. page 31.

HOBART TOWN.

Mrs. Baeyertz held a special service at the Ebenezer Church on Sunday, for the benefit of the children of the Sabbath School, and the scholars of any other who might attend. The building was literally thronged with juvenile and adult worshippers – the latter predominating – so that access, after 3 o'clock, to the church was almost impossible, and unpunctual yet anxious hearers had to content themselves with standing in the entrance to the aisle passage and in the vestry. Mrs. Baeyertz chose the subject of her address from that passage of the 8th chapter of St. Luke's Gospel contained within the 26th and 36th verses. Her remarks were of that tenderly impressive nature which have ever secured for that lady very large congregations and attentive auditors; and such was the simple earnest force of her short scriptural stories that a dead silence prevailed in the building, the children, in spite of the heat, being particularly impressed. The kindly sympathy for the little ones that the lady evinces, her simple way of moving the feelings, and the beautiful manner in which she imparts truths of morality and religion, will not be easily forgotten by those who have, as at a teacher's, sat at her feet and learnt, and they will, we hope, not be without their effect.

Willing Work. January 26, 1878. page 38.

MRS. BAEYERTZ.

The service held by this lady at the People's Hall, was attended by a large number of people, the building being crowded. Mrs. Baeyertz delivered an interesting and earnest discourse upon the subject of the necessity for constant preparation for death, and alluded to the solemn fact of there having been two very sudden deaths in this small community since she had held her previous service. The address was listened to with marked attention by the large audience, and to judge by these gatherings, the popularity and usefulness of Mrs. Baeyertz as an evangelist, seem to be increasing.

Mrs. Baeyertz gave another address at the People's Hall to a large audience. She was assisted on this occasion by another lady evangelist, Mrs. Perrin, from Melbourne, who delivered a short address to the Christians among the audience. Mrs. Baeyertz followed in an appeal to the unconverted, interspersed with anecdotes which were very graphically related. Several anthems were sung by a small choir who occupied seats upon the platform, the audience being excluded from this portion of the service. Mrs. Baeyertz appealed, at the conclusion of the service, to any who wanted Christ, to stay behind. Apparently about fifty people kept their seats with the intention of remaining. Some leaflets were distributed to all present as they left the room. - Hobart Town Mercury.

Willing Work. February 2, 1878. page 46.

HOBART TOWN.

We are indebted to a friend for the following extracts from a letter, giving more detailed accounts of the Lord's work in Hobart Town, and of the remarkable way in which God is using Mrs. Baeyertz in His service. Will our readers respond to the writer's request for prayer and unite in asking Him for still further blessing on Tasmania:-

Mrs. Baeyertz began her work on the last Sunday in the year, December 30th, when she was invited to address a gathering of Sunday school children in the afternoon at the Schoolroom attached to the Memorial Church, Brisbane-street (Independents), which was quite crowded with children, teachers and friends, who listened with marked attention to the precious truths of salvation presented by Mrs. Baeyertz in her impressive and attractive way; about 30 or 40 of the children remained behind, anxious to be more fully instructed in the way of salvation, many of whom professed themselves ready to follow the Lord, and serve Him. The first public meeting was held at the People's Hall, Bathurst Street, on the evening of New Year's Day, when, notwithstanding its being a public holiday, when the great bulk of the

people are out of town, or otherwise engaged in amusements, the hall was completely filled. Mrs. Baeyertz delivered a most clear and impressive Gospel address based on the distinctive characteristics of the offerings of Cain, and of Abel, showing that the approach into God's presence is "not without blood."

Many stayed to the after meeting for personal conversation with Mrs. Baeyertz, who was successful in leading many to see Jesus as the "true and living way."

The second meeting was held at the same place on Thursday, the 3rd inst., when, notwithstanding the fact that neither of the meetings had been advertised in the papers, the hall was completely crowded and large numbers had to go away unable to obtain admittance. On the following Tuesday provision was made for extra accommodation by means of an improvised gallery, and by placing the seats more closely together so that room was found for another 100 persons, but still the hall was crowded; so we see the old, old story has not lost its power to attract hungering and thirsting souls, and we believe that many of the hungry have been *filled* with good things.

Sunday, Mrs. Baeyertz again addressed a gathering of Sunday scholars and others, about 600 in all, at the Ebenezer Chapel in Murray Street (United Methodists), and this week will continue her meetings at the People's Hall on Tuesday and Thursday, and we are looking for still greater blessing as the work goes on, believing that many of those who regularly attend the meetings will yield to the continued strivings of the Spirit of God and come to the point of deciding for Christ.

Pray for us, for Hobart Town, for Tasmania. Our Association of Christian Workers, which was undoubtedly the outcome of your mission among us, continues to grow, and is much used and blessed of the Lord. It has proved a most useful organization in connection with the present movement in providing singers for the choir, and in distributing from house to house the notices of the meetings, by which means the hall was filled the first night without any advertisement or other publication.

Willing Work. February 8 (sic.) 1878. page 53.

MRS. BAEYERTZ AT HOBART TOWN.

The most cheering accounts continue to reach us concerning the work of Mrs. Baeyertz, in Hobart Town, the Lord having blessed her labours there in the conversion of many souls.

We are quite aware that different opinions exist as to the propriety or scripturalness of the public preaching of the gospel to a mixed audience by a lady, yet we are sure that all interested in the triumphs of the gospel must rejoice to know that as a result of her ministry a goodly number of precious souls have been won for the Saviour.

It may be that as there as so few in comparison with the great need "doing the work of an evangelist," God is giving special blessing to a weak instrument, partly as a reproof to the other sex, and partly as an encouragement to such as are qualified for this work to devote their labours and their abilities to His service; or perhaps that portion of the parable is now being fulfilled where God is represented using *extraordinary* means "to compel them to come in" before the final closing of the door and "our gathering together to Him" at His coming; but be this as it may, there can be no doubt of the genuineness of the work itself.

When some weeks since Mrs. Baeyertz proceeded to Hobart Town her immediate object was to obtain a needed change and rest, waiting on God at the same time to open doors of usefulness for her; but she little anticipated taking so public a position, or witnessing such important results as have followed.

On Sunday evening, Feb. 3rd, the People's Hall was again crowded to overflowing, no abatement in the general interest being perceptible. At the close of Mrs. Baeyertz's earnest address, several anxious ones remained behind to be spoken to, and received spiritual counsel. This is the last meeting Mrs. Baeyertz will hold for a time, as she proceeds to the country for rest, her latter services being conducted under much physical weakness; may we beg of our readers a deep interest in their prayers for our sister?

Several incidents worthy of notice may be mentioned. In one family on less than three have been brought to the Saviour, and are rejoicing in the truth. A young lady was asked by a Christian if she had heard Mrs. Baeyertz. She replied in the negative. He then enquired, "Have you been to hear Mrs. Scott Siddons?" "Yes." He then earnestly invited her, as she had listened to the lady who was leading people in the "way of death," to hear the other whose object was to guide into the "way of life." She went, and the Spirit of God applied the Word to her heart, and she believed to the saving of her soul. At the close of one of the meetings, after the announcement of a Bible-class, the only terms of admission to which being the production of a *Bible*, a working man asked if he might come, as he did not possess one. A little conversation with him made it plain that although in much ignorance he had received Christ, and a Bible was given to him. He has since regularly attended the meetings, and without doubt is growing in the things of God.

In all this there is cause for deep thankfulness to God, and as Mr. Varley may be expected to visit Hobart Town shortly, let us hope and pray that this is but the commencement of as gracious an awakening of souls as we have had in Melbourne. May God grant it to His own glory.

Willing Work. February 15, 1878. page 61.

MRS. BAEYERTZ AT HOBART TOWN.

The following communication from an esteemed correspondent at Hobart Town, concerning Mrs. Baeyertz's work there, will be read with interest. Our readers will rejoice with us to hear of the continued blessing the Lord as poured out upon our sister's labours in that city, especially as we trust that this is but preparatory to a more extensive awakening through Mr. Varley, who is now labouring there. The Gospel work at the People's Hall, to which our correspondent alludes, has been conducted for some years, and is supported by Christians of various denominations.

"I have just returned from the last public meeting of the lady evangelist, Mrs. Baeyertz, and have never witnessed so crowded and so orderly a meeting. The room was well filled before seven o'clock, and several hundreds went away who could not gain admission. I distributed 750 tracts at the door, and then went for more for the aftermeeting, at which about 250 to 300 remained. Many persons said as they were going out that they could have stayed all night, with such power was the word spoken. The address for this evening was on the 'I wills of Christ,' and closed with the 'I will of the sinner,' when he had come to himself and had found that the husks of carnal pleasures and the fruit of his own devices could not satisfy the longings of the inner soul; then he says, 'I will arise and go.' Many found peace while they were sitting in their seats, and required no instruction in the after-meeting.

"Our beloved sister in the Lord has invited the converts to a special meeting on Tuesday evening, the tenor of the advertisement being – 'For all who have confessed during the special meetings to have received blessing by the Gospel addresses and the Christian counsel at the after-meetings, and that only such are invited.'

"During the whole series of meetings, from the first to the last, there have been none held without blessing, often 20 to 30 persons professing to have trusted Christ; those who came into the meeting sorrowful, in dread of eternal banishment, being sensible of their lost and ruined condition, have gone away rejoicing in the wondrous love which had provided such a great salvation. Mrs. Baeyertz has published the Message of Life in the Congregational Chapel at New Town; twice at the little chapel at O'Brien's Bridge, where about 200 listened with breathless attention to the joyful sound. At all the meetings there has been the deepest attention, but this last one has been the best of all. Thanksgiving and praise be unto Him who alone is worthy, who has controlled all, and has poured out blessing beyond our most sanguine expectations. We did ask large blessing, more especially for the unconverted, and He has graciously heard and answered.

"Mrs. Baeyertz purposes next Lord's day to visit Richmond, a township about 15 miles to the east of Hobart Town. She will then, if in accordance with God's will, visit South Bruni Island, having been earnestly pressed to hold a meeting there; thence she goes on to Esperance, a port and small township in the Channel. After that she will have another meeting in the Independent Chapel at New Town, and probably one at New Norfolk, at one of the large hoppicking fields.

Those who have been labouring for years in the People's Hall are truly thankful for the blessing that has attended the Gospel labours of our dear sister. The Hall has been the spiritual birth-place of many souls who have been rescued from the bondage of sin by trusting in Jesus, the great sin-bearer, on whom, by Jehovah, was laid all the sin of man, believing which they found peace. Many who have been blessed and brought to the Lord in the Hall, through the belief of the truth about Jesus, are now publishing the glad tiding of salvation.

Mr. Varley has written to say that he purposes being here on Wednesday next. Our cry is that the Lord may remove all the obstacles out of the way. The Lord's people here who desire a full Gospel preached have been looking anxiously for his visit, and have been supplicating that he may be used of the Lord for the edification of believers and to the awakening of precious souls from their sleep in sin to a newness of life in Christ. By the Gospel addresses of our dear sister the way has been wonderfully opened, and we desire that nothing may arise to prevent the publishing of the Gospel through our brother, who has been so honoured of the Lord with you."

Will our readers please pray that Mrs. Baeyertz may have a smooth passage to Melbourne, as she is feeling very much exhausted after her earnest labours in Hobart Town and seems unable to bear the fatigue of the journey.

Willing Work. March 29, 1878. pages 109 – 110.

HOBART TOWN.

Mrs. Baeyertz. – A meeting was announced to be held at the People's Hall, on Tuesday evening, March 19th, at which the attendance of those who had been converted or had obtained blessing through the instrumentality of Mrs. Baeyertz, was invited. In response to this invitation about two hundred persons assembled, to whom Mrs. Baeyertz gave an address, containing faithful and loving exhortations to the young converts, impressing upon them the need of the confession of Christ in their daily walk among their own friends and neighbours. The meeting was of a very happy and interesting character alike to the lady evangelist and her hearers. There are not many so privileged as to see such great immediate results of their testimony, and to those who had believed on and received Christ, it was of course a time of especial thanksgiving and praise. May God keep these dear babes in Christ in an especial manner under His gracious keeping, and cause them so to speak and act to others that they may win many souls for Christ.

A friend sends us particulars of some cases of interest showing the reality of the work, which, he says, might be greatly multiplied:- A Christian father and mother brought a daughter to the service, who was spoken to in the aftermeeting by a Christian sister, who pointed out to her God's way of salvation, and it pleased the Lord to open her eyes to the truth. At the next meeting they brought another daughter, and she was also converted. So with prayer and joyful expectation they brought another daughter to the next meeting, who was also able to trust in the Saviour; and I believe

that their son, a young man about twenty-two, has also been brought to Jesus, and thus making them a united family in Christ. Another case was that of a young woman who attended one of the meetings, when Mrs. Baeyertz related a vert solemn instance of a young girl, who knew the way of salvation, but had repeatedly delayed giving her heart to Jesus, and who was warned by a thrice-repeated dream. She went to her minister about it, who most affectionately urged her not to delay longer, but to no effect. On the following day he received a message that the girl was dying, and hurrying off to her house was just in time to see her passing away unsaved. This incident was applied to the heart of the hearer, and there and then she made an entire surrender of herself to the Saviour, and afterwards confessed Him to her friends. Another case is that of a man and his wife, who were both converted at one of the earlier meetings.

Willing Work. April 5, 1878. page 118.

MRS. BAEYERTZ IN LAUNCESTON.

The Lord's work still progresses in Tasmania. The most abundant blessing has been poured out upon the labours of Mr. Varley and Mrs. Baeyertz in that colony, and we have faith to believe that there is "still more to follow" when Dr. Somerville proceeds there. Never has the preaching of the "old, old story" proved so attractive in Hobart Town and Launceston as during the past few weeks, and never has the quickening and healing power of the Son of God been so manifested. A good many enquiries have been made of us lately concerning Mrs. Baeyertz, and just as her friends were reckoning upon her being in the enjoyment of a quiet rest intelligence has reached us of her active service for the Lord at Launceston, of which a correspondent has kindly sent us the following report. Mrs. Baeyertz was to have given an address at St. Leonards on Thursday, the 18th inst., and to have held another meeting at Launceston this week, expecting then to return to Melbourne. We regret to say that Mrs. Baeyertz's health is not in a satisfactory state; it will, therefore, be absolutely necessary to have a few weeks' rest, which she will take in Tasmania.

"Mrs. Baeyertz having concluded her work in Hobart Town and adjacent places, came on to Launceston by train on Friday, 12th inst., evidently very much wearied in the work, but not of the work, for the Lord had been giving much blessing in Hobart Town and the neighbourhood, many souls being led to rejoice in Christ as their Saviour. The first service in Launceston was held in the Pavilion in the Public Gardens, on Sunday, the 14th inst. The meeting was announced for children and young people especially, all others being invited to attend. The hour fixed for the meeting was three p.m.; when that time arrived the spacious Pavilion was crowded in every part. It is estimated that some twelve hundred persons, young and old, were inside the building, and numbers not being able to find room, remained outside.

The subject of the address delivered was taken from the 10th chapt. of St. Mark's Gospel, verses 17 to 22, and 46 to the end, where the incidents are mentioned of the young man who came running to Jesus, anxious to know how he might inherit eternal life; and of blind Bartimaeus, who came to Jesus for the blessing of sight, and who after he had received it refused to leave Jesus, but followed Him in the way. At the conclusion of the address so many remained to after meeting that it was thought well to speak to them again, urging them to an immediate acceptance of Christ as their Saviour. It could not be doubted but that the Lord was speaking powerfully to many hearts, and His people were filled with joy.

Monday night Mrs. Baeyertz spoke to a crowded assemblage in the Hall of the Mechanic's Institute. Perfect stillness reigned, and the audience listened with breathless attention to a most interesting and touching address on Gen iv. 1-15. Cain and Abel were shown to be types of two classes of people; Cain was a very religious man; he brought his offering – a very beautiful one to look at – the fruits of his own hard work. What more beautiful than the rich fruits of the earth? But God did not accept it. What was the fault with it? It was not of God's appointment. It was a bloodless sacrifice. "Without shedding of blood there is no remission of sins." Cain did not know himself a sinner; he did not see his need of atonement; he was a real religious man; he brought his own good works to the Lord as an offering and was rejected. Many like Cain – clever, amiable, faultless in the eyes of the world – think to be saved by their own good works. God will not accept them. Nothing short of the blood of atonement will satisfy God. Abel brought a lamb; it was not a pleasant sight, that bleeding lamb, but he was accepted. Christ's death on the cross is not a pleasant sight, but God will accept no other sacrifice. God said to Cain, "What hast thou done?" Christian, what hast thou done for God since you were saved by Christ's blood? We have reason to be ashamed; we have done so little for the Lord who bought us with His own blood. Unsaved ones! What have you done? What have you done with the blood of atonement? Have you trampled it underfoot? If you have made a mistake, come now with the right offering. Cain went from the presence of God with the curse on his brow. So you may go away to-night if you refuse, neglect, or despise the one offering of God's appointment. Grieve not the Spirit – He may leave you; yield to-night to His strivings with you. Mrs. Baeyertz illustrated the truths she sought to convey with some very touching incidents. The power of the Lord was present, and numbers were deeply moved. Two or three hundred stayed to the after-meeting; some were led to trust in the blood of Christ, and numbers left much impressed.

On Tuesday night the Hall of the Mechanic's Institute was again densely packed with an eager crowd of listeners. The address on the evening was upon some of the "Beholds" of Scripture. "Behold I am vile." It is not pleasant to ask people to look at themselves. There is nothing attractive or lovely in fallen man; "every imagination of the thought of his heart is only evil continually." It is necessary to look the matter in the face, and then if the view of their sins does not bring them to Jesus, their sins will bring them to hell.

"Behold the lamb of God which taketh away the sins of the world." Where shall we begin to behold Him?

We see Him going about doing good - healing the leper, giving sight to the blind, &c.; we see Him interested in Zaccheus, the despised publican, and calling him by name when He came to the tree into which Zaccheus had climbed, and then going to be guest in his house notwithstanding the forfeiture of the good opinion of those who saw Him go. We see the blessed Son of God in Gethsemane, in His agony for us, and praying, "Let this cup pass from me." This prayer was heard. It was not for deliverance from that death which He had undertaken to undergo for us, but there was the awful shadow of the cross which then weighed upon His soul. We see Jesus brought forth, and also Barabbas, a robber. There is a picture on the Continent which wonderfully pourtrays (sic) this scene; underneath is written - "Not this man, but Barabbas." So now the world is choosing a robber; he will rob you of your souls and all that is dear to you. We see Jesus fainting beneath his load, but he does not yield till He finishes the work which was given Him to do. Thus He saved others, though Himself He would not save. It was not the nails which held Him to the cross, but His love for our souls. Witness His agonising cry - "My God! My God! Why hast Thou forsaken Me?" Then every source of comfort had failed Him. The brook was completely dried up; His Father's smile was gone; He had no sympathy now from man – Where is john? Where is Bartimaeus? Where is Peter? He treads the winepress alone. There are three hours of suffering, the particulars of which are unrecorded. Oh, we pity poor lost ones who go to Hell after such sufferings have been endured for them. Then there is the cry - "It is finished." Oh, it is the cry of a conqueror! Now, sinners, "Be ye reconciled to God," for -

"Behold, now is the accepted time," but if you tarry it will be too late. There is such a thing as believing too late; yes, there will be no unbelief in hell. Again, Jesus says, "Behold I stand at the door and knock." There are old men and old women here, just near the close of life. You know the graves of many loved ones over which you have shed bitter tears; those were knocks. Have you given heed to them? Terrible is the death-bed of one who has lived for the world and lost it. Again, of Saul it was said, "Behold, He prayeth." The religious Jew, with his large book full of prayers, which he diligently used, now prays for first time. Your prayers, unconverted ones, are no better than those of the persecuting Saul; they go no higher than the ceiling. Backsliders, "Behold, the Bridegroom cometh!" The cry is now being raised all over the world. All the prominent evangelists, such as Mr. Moody, Mr. Varley, and others, see this and preach it. It is to be seen by all in the world. I should not be surprised to see Him come to-night; but how would it be with you? The Holy Ghost would then be gone, taken away with the Church. Fearful state for the ungodly to be left in. Oh, come to Jesus now, and eternal life and glory are yours. At the close of this address some two or three hundred remained to an after-meeting, and as Mrs. Baeyertz was somewhat exhausted with long speaking, Mr. R. Smith spoke briefly to them from the words, "When I see the blood I will pass over you." At the close some remained for personal conversation.

(From Launceston Examiner.)

There was a very large audience at the Mechanic's Institute yesterday evening, the Hall being filled, many having to be content with standing room. The lady preacher delivered another earnest address upon the necessity of salvation, the narrative of Cain and Abel forming the basis of her discourse. It may not be generally known to our readers that Mrs. Baeyertz is a convert from Judaism. She was some years ago married to a Christian gentleman at Melbourne, a compact being entered into between them that neither would interfere with the other's religion. Upon the death of her husband Mrs. Baeyertz was concerned in what faith she should bring up her children, and having great respect for the opinions of her husband, she determined to study the principles of his religion. The result was her conversion to Christianity. She has since frequently conducted public religious services in Melbourne and elsewhere, and we understand great good has resulted from her labors. Mrs. Baeyertz will deliver another address this evening at the Mechanic.

Mrs. Baeyertz held another service last evening at the Tamar-street Congregational Church. The meeting was announced as being especially adapted for ladies, but there were a few of the sterner sex present. There was a large attendance, the church being crowded to the doors. Mrs. Baeyertz took for the subject of her discourse the parable of the "Ten Virgins," and she dealt with the subject in an earnest and heartfelt manner that could not but produce a good effect upon her hearers. We understand that Mrs. Bayertz (sic) will hold another service before she leaves Tasmania, but the date is not yet decided on.

Willing Work. April 5, 1878. page 118.

NEWS COLUMN.

Mr. Henry Varley, the Evangelist, concluded his series of religious services here on the 17th ult., and went to Hobart Town, where he remained till 7th inst., and then returned to Deloraine. Our Hobart Town correspondent, speaking of his work at the capital, says – "Mr. Henry Varley last night concluded his mission in the Town Hall, which, as far as that gentleman is concerned, may be looked upon as a decided success, if notoriety be the standard by which Mr. Varley judges his achievements. His name is on every tongue, and fierce are the wordy wars which are indulged in between his sympathisers and those who do not display the virtue of charity in such an unmistakeable manner as the Evangelist would no doubt desire. The press has come in for a fair share of abuse from Mr. Varley."

Mr. Thos. Spurgeon, a son of the celebrated pastor of the Metropolitan Tabernacle, London, has been in the colony for some time past, and has been preaching in the western districts, between Perth and Chudleigh, where he has created a most favourable impression, and drawn visitors from all parts of the district to hear him. On Sunday last Mr.

Spurgeon conducted morning and evening services at the Mechanics' Hall, Launceston, where there were very large congregations.

Mrs. Baeyertz, of Melbourne, a convert from Judaism, has been delivering addresses in Hobart Town, and is now in Launceston. She is to deliver a public address on Sunday next.

Launceston Examiner. April 13, 1878. page 5.

THE LADY PREACHER.

A large crowd of Sunday School children assembled in the pavilion, Public Gardens, yesterday afternoon, the announcement that Mrs. Bayertz (sic), of Melbourne, would deliver an address being sufficient attraction to fill the room to overflowing. This lady has been holding a series of evangelistic services in Hobart Town, and has drawn large numbers of people together, those attending in the first instance merely out of curiosity to "hear a woman preach" being impelled to frequently repeat their visits by her simple yet earnest and forcible language. She has a very pleasing appearance, and speaks in a sufficiently distinct tone of voice to be heard by a large assemblage. The service yesterday began by singing one of Moody and Sankey's hymns, the harmony being led by Miss Price, who presided at the cabinet organ. A very earnest prayer was then offered up by Mrs. Bayertz, after which another hymn was sung. The preacher then read portions of the tenth chapter of St. Mark's gospel, the account of the rich young man who desired to inherit eternal life, but who when required to give up all his possessions and follow Christ went away grieved, forming the basis of her address. She pointed out in clear language that it is not by rigid observance of the commandments that we can obtain salvation, but by becoming new creatures. Her subject was well handled, and was illustrated by many anecdotes, which were pointedly put. Upon commencing to read the scriptures, she reproached very severely some whom she observed laughing, and reminded them of the solemnity of the occasion. Her discourse was mainly devoted to laying before her hearers the terms upon which salvation can alone be obtained, showing how condemnation rests upon all, and she concluded by saying that she washed her hands of the blood of her hearers if they failed to seek that salvation. She could but show the way; she could not do more. Altogether the service was a most profitable one. The lady invited any who felt seriously impressed to remain for further instruction, and a number of her hearers accepted this invitation. Several other announcements were made, but being uttered during the bustle caused by a large audience rising from the seats, they were not heard by the great majority of the congregation. Mrs. Bayertz will deliver another address this evening in the Mechanics' Hall, to which all are invited.

Launceston Examiner. 15th April. 1878. page 2.

MRS. BAYERTZ.

There was a very large audience at the Mechanics' Institute yesterday evening, the Hall being filled, many having to be content with standing room. The lady preacher delivered another earnest address upon the necessity of salvation, the narrative of Cain and Abel forming the basis of her discourse. It may not be generally know by our readers that Mrs. Baeyertz is a convert from Judaism. She was some years ago married to a Christian gentleman at Melbourne, a compact being entered into between them that neither would interfere with the other's religion. Upon the death of her husband Mrs. Bayertz was concerned in what faith she should bring up her children, and having great respect for the opinions of her husband, she determined to study the principles of his religion. The result was her conversion to Christianity. She has since frequently conducted public religious services in Melbourne and elsewhere, and we understand great good has resulted from her labors. Mrs. Bayertz will deliver another address this evening at the Mechanics'.

Launceston Examiner. 16th April, 1878. page 2.

VISITING PREACHERS.

To the Editor of the Examiner.

Sir, - Have our ministers in town became superannuated that we actually need women from a distance to come and preach to us? Our place got the name of being dead or somewhat like it, and it appears to be true.

I think Mrs. Bayertz and others of the same stamp should be "keepers at home," their proper sphere, and endeavor to train their *children* in the fear of God. If she and others have time to spare let them visit our lanes and alleys, where their services (if they are Christians) might do great good.

D.

[There is work enough for all. – Ed. L. E.]

Launceston Examiner. 17th April, 1878. page 3.

VISITING PREACHERS.

To the Editor of the Examiner.

Sir, It is quite true that "there is work enough for all;" still it seems to me unseemly that women should be public preachers of the Gospel, and if I understand the New Testament aright St. Paul thinks so too.

D.

Launceston Examiner. 18th April, 1878. Page 2.

VISITING PREACHERS.

To the Editor of the Examiner,

Sir, - Are you not sad at the wrongs of "D."? Poor fellow! It is really too bad that one strolling preacher after another should intrude here, and wind up with a *woman!* What makes the matter worse is, that members of poor "D's" church and congregation should patronise these objectionable people.

Suppose our ministers (some of whom would be much better "superannuated") were to go and hear for themselves, and learn the secret by which these women draw such crowds of attentive hearers, many of whom will *stand* for two hours at a time fascinated by the beauty of these Gospel addresses. Let "D." only hear Mrs. Bayertz once, and, if he is not too conceited to learn from a woman, his future sermons may be the better for it.

E

Launceston Examiner. 19th April, 1878. page 3.

MRS. BAEYERTZ IN LAUNCESTON.

Meeting For Women Only.

On Wednesday evening, 17th ult., Mrs. Baeyertz spoke in Mr. Price's Congregational Church, to women only. The building was crowded, many having to stand, and others to go away disappointed of finding room. This was a very solemn meeting, the Lord's presence being felt in much power as the assembly listened to an address on Mat. Xxiv. 37-42, and xxv. 1-13. The words of warning from the Lord Jesus were full of awful solemnity. "In the day of Noah they ate and drank," etc. There was on harm in these things; the evil was that God was absent from their thoughts. This warning was written for us. Listen to the solemn words, "Watch, therefore, for ye know not what hour your Lord doth come." Oh, girls, are you ready? Let us look at the parable of the ten virgins. The meaning of Christian is Christ's one. I would rejoice if everyone here could say this. You would not like to be called a civilized heathen or a Jew. I rejoice to think that many here truly belong to Christ. It is sad to think of mere professors. Just think of a polished lamp with no oil; when lighted there would be a great flame, and then it would go out. There are many professing Christians who have never had the root of the matter in them. Look and see that yours is not an empty profession. If any man have not the spirit of Christ he is none of His. Your profession is no good without conversion. bridegroom is tarrying for his bride. We, who are His, long to see the face of Jesus; join me in prayer to ask Him to come. This is the midnight of this world; it is wrong teaching that this world is to get better. But listen, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him." Would you wail if Jesus came to-night? I fear many in this church would. You pierce Jesus afresh every time you leave a Gospel service without Him. If you are mere professors, oh, that you might see that you have no oil in your lamp. There is an altar now, and you must have to do with the sacrifice on that altar, or must answer for your sins before the great white throne. There will be no altar then; but those who have not Christ will stand there to receive the sentence. We trust earthly love, can't we trust Him? Oh, gladden His heart to-night. The wise answered, "Not so lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." I can't give you of the Holy Spirit in me, but I can introduce you to one from whom I received the Spirit. Isa. lv. 1, "Ho every one that thirsteth;" some will say how cheap – without money – it is not cheap to Jesus, but such agony. It will cost you nothing, but Jesus a great deal. Go to Him to buy, he will take the most frivolous here, and make them to shine for him. Can you ask for anything more blessed than to live for Jesus. Girls, remember that impression is not conversion. It is awfully solemn if the Spirit is striving; the still small voice says, "Give yourself to Jesus." You can hear it now; to grieve the Spirit is to refuse to listen to His voice. "They that were ready went in, and the door was shut." You can only be saved in God's time; if you die unsaved you will rise unsaved. When Jesus went into the synagogue at Nazareth they handed him the book to read; it was an act of courtesy. He read Isaiah lxi. 2, "To proclaim the acceptable year of the Lord," and he left off in the middle of the verse, omitting the words "day of vengeance." You can be accepted now. God the Father has not dealt in judgment since Jesus was crucified; He will take His own away before He begins, but if once Jesus shuts the door no man can open it. Don't delay then; Jesus knows whether you are a Christian or not; you may deceive the world, but you cannot deceive Him.

At the close of the address all who were anxious to be saved were invited to remain to be personally spoken with. It then appeared how powerfully the Lord had been working in their hearts. A very large number remained, some of the seats being quite full of anxious ones; others who left and got half away to their homes were so troubled that they were obliged to return to hear "words whereby they might be saved." Mrs. Baeyertz, with two or three helpers, spoke personally with the anxious. The result was a glorious in-gathering of souls. More than fifty professed to trust in the finished work of Christ, many thanking the Lord with tears of joy for salvation.

Mrs. Baeyertz has accepted an invitation to spend a short time with H. Reed, Esq., at Wesleydale, where she

will "rest awhile," expecting to give one more address in Launceston before returning to Melbourne.

Willing Work. May 3, 1878. pages 147 – 148.

EVANGELISTIC NOTES

Mr. Varley and Mrs. Baeyertz arrived in Melbourne on Saturday afternoon last, having left Launceston in the *Mangana* on the previous day. A large number of friends were on the wharf to wish them God speed, and to show by their presence their appreciation of the benefits they had received through their instrumentality. As the ship left the wharf those assembled sang two or three of Sankey's hymns as a farewell. Mr. Varley intends to visit Adelaide......

Previous to Mrs. Baeyertz leaving Tasmania, she paid a visit to Deloraine at the invitation of friends there, for the purpose of delivering the glad message of salvation. She gave three or four addresses in the Town Hall, which were very well attended and much blessing, it is believed, was bestowed upon her labours. At one meeting ten persons professed to have found peace through trusting in a crucified and risen Saviour.

Willing Work. May 10, 1878. page 158.

MRS. BAEYERTZ AT ST. KILDA. (communicated.)

Never before in the suburb of St. Kilda, where Satan may be said, "to hold a fashionable seat," has Jesus been made faithfully lifted up, than by His servant, Mrs. Baeyertz, last Sunday evening. The Town Hall was crowded to excess, many having to go away unable even to obtain standing room.

Truly, through the preaching of the Cross, God was glorified, and Christ made to be a "sweet savour as well in them that perish as to them that are saved."

The subject of the address was the seven cries of Jesus on the cross.

- 1. Father, forgive them for they know not what they do.
- 2. To-day shalt thou be with me in paradise.
- 3. Woman, behold thy Son. (To John) Behold thy mother.
- 4. I thirst.
- 5. My God! My God! Why hast thou forsaken me?
- 6. It is finished.
- 7. Into thy hand I commend my Spirit.

All of which were most pathetically and lovingly dwelt upon, and the whole judgment scene and crucifixion gone over and presented almost visibly to the eye. Again was Jesus or Barabbas offered to the people, "What shall we do with this Jesus called Christ?" was again asked of the Multitude, and again was that Holy one of God either accepted or rejected by every individual soul present.

Christians were also earnestly spoken to as not being guiltless of this repeated rejection of Christ by the world. It was their worldly walk, their wretched testimony, their actual denials of Christ, which were the greatest stumbling block to unbelievers; they were only too glad to give Jesus their sins, but not to give Christ their lives. Well may their Master say, when he comes, "these, these are the wounds with which I was wounded in the house of my friends."

Oh Christians! Come out from the company of the unconverted; come out from among them and be ye separate, saith the Lord, and I will receive you, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Willing Work. August 23, 1878. page 278.

EVANGELISTIC NOTES.

Mrs. Baeyertz held her usual monthly meeting for females only, in the Assembly Hall, Collins-street, on Wednesday, 2nd inst. There was a large attendance, and the deepest attention was manifest throughout the whole of this interesting service. Mrs. Baeyertz took as the subject of her address, "The three handwritings." First – the handwriting on stone; second – the handwriting on the wall; third – the handwriting on the cross. At the close of the address those who were anxious about their souls were asked to remain. Many did so, and were spoken to. Several went away trusting in Jesus as their Saviour; amongst these was a young girl who was aroused and interested some time ago by reading the brief story of Mrs. Baeyertz's conversion, as contained in a tract called, "From Darkness to Light." For the last fortnight she had been very miserable on account of her sins, and on the day of the meeting suddenly remembered that Mrs. Baeyertz was to hold a meeting that evening, and felt that she must go and hear her. Although living at Williamstown, she yielded to this impulse (surely it was of the Lord), and at the meeting the Lord met her and saved her, and she went away rejoicing that her sins had been laid on Jesus.

We would remind our readers that on the *first* Wednesday of every month Mrs. Baeyertz holds her meeting for females only, in the Assembly Hall.

MRS. BAEYERTZ IN TASMANIA.

The Hobart Town Tribune of January 17th says:- "The People's Hall was filled last evening with a large auditory, assembled to hear a gospel address delivered by Mrs. Baeyertz. This lady, it will be remembered, gave a series of addresses a short time ago in the same hall, and attracted large congregations. During the whole of her discourse last evening, the utmost interest of those present was enhanced. The subject of her remarks was 'The cries of Jesus.' She observed that the first cry was mentioned in Luke xxiii. 34, 'Father forgive them for they know not what they do.' This embodied a prayer; Jesus was always prayerful, and never did anything important, and never went through any scene without his Father. If he had wisdom, on the occasion referred to, to go to the Father for strength, surely they had. It was wonderful what prayer would do. Jesus never put forth his power without asking his Father; and she dwelt on the time - the time of his crucifixion - when the prayer was uttered. The prayer was answered. The promise of Christ to the thief upon the cross, that he should that day be with him in Paradise, was then referred to as an instance of his great love. Jesus had suffered, and allowed himself to be crucified for love; he need not have died otherwise. That fact ought to touch their hearts. Another cry was contained in John ch. xix., v. 26. 'Behold thy son; Behold thy mother.' She exhorted them to think of it to be drawn to God through the broken heart of Christ. In John xix. 28 verse, another cry, 'I thirst,' betokening the commencement of his sufferings, was given. The sufferings were awful, the heavens were darkened, and the heavens seemed to frown on him. At last he appeared as if he could bear it no longer, and he cried out, 'My God, my God, why hast thou forsaken me?' He had taken upon himself to bear the sins of his people, and he had to bear the consequences. It was for them that God hid his face from him. Another cry was to be found in John xix, 30 verse – a joyful cry, 'It is finished.' There was an end to suffering, and Christ had bought and paid for his own church with his own blood. As represented in Luke xxiii. 46 verse, he had said, 'Father, into thy hands I commend my spirit.' She was glad it was all past and gone; while she spoke of his sufferings and death, it was all over. The story was not one of idle fiction, it was a reality. Jesus had lived upon the earth and had died upon the cross. And for whom did he die? They had better settle it that night, whether he did it for them or not. She then briefly referred to the sadness of his death and the sorrow of his disciples, and the anxious visit of Mary to the sepulchre; and the appearance of Jesus in the midst of his disciples after he rose from the dead; and on that occasion he said, 'Peace be unto you.' He had made peace by his death, and then he preached peace. He offered those present that She concluded by earnestly urging them to accept the peace offered, to be reconciled to God, and accept the reconciliation that Christ had brought them. Several of Mr. Sankey's hymns were sung during the service, which terminated with the benediction, several persons remaining for private prayer and biblical instruction and spiritual aid. It was noted that a similar address would be given by Mrs. Baeyertz on Thursday evening next."

Willing Work. January 31, 1879. page 46. (The same text appeared in the *Tribune* for January 17, 1879. page 3.)

GOSPEL ADDRESS

Mrs. Bayertz (sic) delivered a second gospel address in the People's Hall last evening. There was a large attendance, the building was well filled. The lady preacher chose for her subject of discourse the "Death and Resurrection of Lazarus.", as related in the 12th and 13th (sic) chapters of John, descanting upon his troubles and sufferings; his holy life; with the love Christ displayed for him in return; and urging upon those present to follow his example and form an intimacy with Christ. The address was listened to with rapt attention throughout. It was preceded by prayer, and several of Mr. Sankey's selected hymns were sung during the service. It was announced that Mrs. Bayertz would give the third and final gospel address on Thursday evening next.

The (Hobart) Tribune. January 24, 1879. page 2.

MRS. BAEYERTZ'S VISIT TO LAUNCESTON.

Mrs. Baeyertz commenced a series of services for Gospel preaching in Launceston, on Tuesday, 25th January (sic) [February]. The first meeting was held in the Mechanics' Hall, and notwithstanding that this was the Regatta day, and that there were other attractions in the town, the large Hall was well filled by an audience, who listened with rapt attention to the Gospel message, which was delivered on this occasion with peculiar tenderness, as well as solemn faithful warning. Luke xiv. 17 was read; also ch. xv. from v. 11, and ch. xvi. from v. 19. The subject was the invitation to *come*; here was encouragement from the example of one who came, and warning from that of one who did not come. Before dwelling upon the terrible things upon the side of warning, Mrs. Baeyertz spoke very affectionately to the large assembly, telling them that she had been very much drawn to the people of Launceston, and since her former visit to them had had a longing desire to be with them again. They would understand that however solemn the message which God had commissioned her to deliver to them, and however terrible the things which must be said on the side of

warning, she was nevertheless influenced by the deepest affection for them, and the sincerest love for their souls. In this discourse it was shown clearly from Scripture that Christ is the *seeker* of lost sinners. That God has had mercy on them, and does not require to be urged to do so, and that the reception of sinners does not depend on what they are, but on what God is. A deep impression was made on many who remained at the close of the meeting for personal conversation, some finding peace by resting in the finished work of Christ.

On the following Thursday the attendance was still larger, every seat being filled. The invitation was still "come," enforced from Gen. vii., "Come into the ark;" Luke xix., "Zaccheus come down;" John vii., "If any man thirst," &c., and Rev. xxii., "Whosoever will let him come." Again the power of the Lord was present to heal, some finding peace, and the names of many anxious ones being taken, so that they might not be lost sight of now that the Lord was evidently dealing with them.

These meetings were followed by two for women only, as the space where they were held was limited, the one being in Mr. Reed's Mission Room, and the other in Mr. Price's Church in Tamar-street, on Monday and Wednesday, the 3rd and 5th of March. The subjects were "The Parable of the Good Samaritan" and "The remission of sins through the shedding of blood," shown from Ex. xii. After each meeting happy results from the previous meeting were made known by those who had gone to their homes anxious, and had since trusted in Jesus, and others also, who remained, confessed their faith in Christ.

The closing meeting was a general one in the Mechanics' Hall, which was again well filled. The Scriptures read were Is. vi., and Rev. xxii., from v. 11. The subject was again a solemn one, and the greatest stillness prevailed while the address was being delivered, and the Spirit of God applied the truth to the hearts of many. There were again blessed results in the after-meeting, which greatly cheered the hearts of the Lord's people. Mrs. Baeyertz leaves for Melbourne on Friday, 7th inst. The gospel meetings are to be continued on Sunday evenings, in the class-room of the Mechanics' Institute.

Willing Work. March 14, 1879. page 107.

MRS. BAEYERTZ AT SANDHURST.

At the invitation of the Sandhurst United Prayer Meeting a series of Evangelistic services has been commenced by Mrs. Baeyertz in the Masonic Hall. The first meeting took place yesterday afternoon; there was a large attendance in spite of the bad weather; from 700 to 800 persons assembled to listen with eager attention to the earnest and thrilling appeals of this gifted woman, whom God has raised up to testify in demonstration of the Spirit and power, of Jesus of Nazareth, the Son of God, and Saviour of sinners. At the after meeting, a number remained for personal conversation, and we trust that many souls will be won for Jesus ere these meetings are concluded. The prayers of the readers of "Willing Work" are earnestly requested on behalf of this effort, that God would abundantly bless the work and uphold His handmaid during the month of arduous service which lies before her here. On Wednesday and Friday evenings, and Lord's Day afternoons, for three weeks, (God willing), services will be held in the Masonic Hall, and blessed results are confidently anticipated. Let Christians in Melbourne remember *Sandhurst* in their prayers.

Willing Work. July 11th, 1879. page 70.

MRS. BAEYERTZ AT SANDHURST.

As we mentioned last week, Mrs. Baeyertz is now holding Evangelistic meetings at Sandhurst, and, as the following communications, kindly furnished by two correspondents, will show, the Lord has been bestowing much blessing upon her labours. The writers of both notices ask for special prayer for Sandhurst; but we should also ask for Mrs. Baeyertz herself, as well for the physical strength required to support such arduous labour, as for spiritual power from on high.

Sandhurst, July 12th. – Mrs. Baeyertz arrived here on the 4th to hold Evangelistic Services, at the invitation of the United Prayer-meeting in Sandhurst. The first meeting was on Sunday, the 6th, at 3 p.m. It was held in the Masonic Hall, and the room, which held about seven hundred, was full. A choir, composed of the Christian members of the various churches, led the singing of Mr. Sankey's hymns, which were joined in by the people assembled. Mrs. Baeyertz took for her subject the word "Behold." "Behold, I am vile," – Job xl.. 4. "Behold the Lamb of God, which taketh away the sin of the world." – John i. 29; and "Behold, he prayeth," in Acts ix. 11. She pleaded earnestly with her hearers, from these scriptures, to come now – this Sunday afternoon – to Christ, as to-morrow might be too late. At the close of the after-meeting, to which a large number of the people remained, those who wished to have personal conversation about their soul's salvation were invited to stay behind. A few accepted the invitation, to whom, with the help of one or two Christian workers, Mrs. Baeyertz spoke personally, and some were, we trust, enabled to rest on the Lord Jesus before they left.

Mrs. Baeyertz also gave evangelistic address on Wednesday and Friday evenings at 7.30 p.m. On Wednesday evening, her subject was from Genesis iii. 1. "Yea, Hath God said," drawing a contrast between Satan's Yea, casting a doubt upon God's word, and God's "Yea, I have loved thee with an everlasting love." – Jer. xxxi. 3. In loving tones, she pleaded with the Christians present to be whole-hearted with the Lord, Who had so loved them as to give His only Son to die for them. After showing the unconverted that they were all sinners, and that the soul that sinneth must die,

and that "they that are in the flesh cannot please God," she earnestly and powerfully urged them to come to the Lord Jesus now; telling them of several awfully solemn instances of some whom she had warned, that it might be the last time they would even hear the gospel proclaimed, and before the next meeting they had been ushered into eternity. A deep solemnity seemed to rest upon the whole meeting, and at the close a greater number than before remained behind to be spoken with. Not a few of these left rejoicing in Christ.

On Friday evening, the building was densely packed, people standing in every available spot of ground all over the hall, in the doorways and along the corridor, and numbers had to leave. The Lord's presence and power seemed to be increasingly felt each night; and as Mrs. Baeyertz spoke of the Great White Throne from Rev. xx., and of the terrible thing it would be to be there in the presence of God, out of Christ, an awe seemed to rest upon the whole meeting. A great number remained behind to be spoken with. All through the hall, after the crowd had left, were to be seen groups of twos and threes, many silently weeping for their sins: and as the Christian workers moved about among them, they were soon gladdened by the happy testimony from one and another who had been enabled to lay down all their burdens at the foot of the cross, and to know that their sins were forgiven. One group in particular, of four girls from a Church of England Sunday-school, gave a beautiful testimony of their trust in Jesus. In another corner, a Christian lady found three girls of her own Sunday-class, who had stayed behind after each of the preceeding (sic) meetings in distress of soul, who could now say they were resting on Christ. Many of us had been praying that the Lord would send a special blessing upon Sandhurst during Mrs. Baeyertz's visit; gratefully we have to acknowledge that He has heard out prayers; the droppings of the shower have appeared, and we ask the prayers of the Lord's people in Melbourne and elsewhere that there may be yet a very abundant shower in Sandhurst. The singing of the choir, under the leadership of Mr. George, has been a great help in these Evangelistic Services. The hymns have been clearly, distinctly, and sweetly sung by these Christian workers, and have thrilled the hearts of many of the hearers.

Sandhurst, July 14. – The Lord has most manifestly opened a door of utterance in the gospel to Mrs. Baeyertz in Sandhurst. The largest hall in the city is found too small to contain the numbers who press to hear the Word, many have to go away disappointed, being unable to obtain admission. On Sunday afternoon the building was crammed to its utmost capacity; it is estimated that about 1200 people were assembled together, and the most earnest attention was given to the warm invitations and solemn warnings of the gospel. The subject of address this afternoon was "Blind Bartimaeus." He was pictured to the audience as he sat by the wayside begging; how quickly he grasped the opportunity when he heard that Jesus of Nazareth was passing by, and the cry, "Jesus, Thou Son of David, have mercy upon me" rang through the hall in clear and ringing accents. "And now," said the speaker, "just as that blind man's cry reached the ear of Jesus, as He passed along amid the hoarse murmur of the surging multitude, so now, amid the glories of heaven, the same Jesus is as quick to hear any cry for mercy which a poor blind sinner in this hall may be constrained to utter."

It was evident that many hearts were touched, more especially with the beautiful illustrations which were used to bring out the glorious truths put forth, and there is no doubt that the effect of this address will be heart reaching in many cases. At the after meeting, there was a goodly number of young people, principally females, who remained for personal conversation, and many were broken down to be blessed with the joy of salvation.

Our hearts are filled with joy, and the refreshing to us who believe is very great, we forget all about the personality of the speaker, and hear only the sweet voice of Jesus tenderly reproaching us for our past coldness and indifference, and arousing us to work with more energy for the salvation of our perishing fellow citizens. Surely the Lord is visiting as of a truth at this time, and will not leave us till He has answered our prayers to the utmost, yea, and for more than we have asked or dreamt of. We hope that some of these earnest godly men, who have been conferring together on holiness in Melbourne, will be directed to Sandhurst at this time of blessing, to help to gather in the fruit of this work, and further arouse us to a more abundant energy and life in Christ Jesus. Meantime, we beseech the saints to pray for this place, *specially*. Satan rages, and many are the wicked suggestions he makes in reference to the mode and style of operation, but the work is the Lord's, the battle is His, and He is the strength of our hearts.

Willing Work. July 18, 1879. page 75.

MRS. BAEYERTZ AT SANDHURST.

The Evangelistic services have been continued here this week with increased blessing. On Wednesday evening (July 16) the Masonic Hall was again crowded. The subject of Mrs. Baeyertz's address was from Abel's offering in Gen. iii. Drawing a contrast between that and Cain's offering, she brought out the grand fundamental doctrine of substitution. Among her illustrations, she related the t ouching story of the conscript legally dead in the person of his substitute, and in the gratitude inscribed on his friend's grave, "He died for me." The address closed with a loving, earnest appeal to all present to accept Christ, and not to reject Him. The number of anxious souls remaining behind to be spoken to seemed to increase each night, many of them giving testimony to their faith in the Lord Jesus before leaving. On Friday evening the Wesleyan Church in Forest-street was kindly lent for that night's meeting, it being larger then the Masonic Hall, where many had been unable to get in, the building being generally *filled* more than half an hour before the time. Mrs. Baeyertz had asked a few Christian ladies to meet her in the vestry, a short time before the service on Friday evening, that they might pray together for a special blessing on that night's service. Their prayers were not unanswered. As Mrs. Baeyertz entered the densely packed building – which we are told holds twelve hundred – a stillness and solemnity seemed to pervade the audience, which were deepened during the weighty and

impressive words they listened to. Mrs. Baeyertz first read the invitation from Luke, xiv. 17, "Come, for all things are now ready." Then, as an illustration of one who did come, the story of the Prodigal Son from Luke xv. The words he had made up his mind to say while he was in the far country were different from what he did say; there was no word of "make me one of thy hired servants." "They began to be merry;" the joy begins in the presence of the angels – they had not the chief joy, but that blessed one, the Lord Himself – and that joy goes on for ever. Then in contrast to the Prodigal Son, who accepted the invitation, was one who did not come: the rich man in the 16th chapter; he died, and was buried, and in hell; what an awful sentence, once there, no hope for him. The speaker continued – May God give you conviction, now, before it is too late. The word to-night to you is "come." If you receive an invitation, you either accept it, or you don't. God gives a message to every man, woman, and child here: "Come." The prodigal son is like a Christian having known God, and gone away from Him, and in the far country. Some Christians have gone astray by giving way to some sin, and they have not confessed it. Take warning, Christians; and if you have given way to sin confess it at once. The prodigal son was sent to feed the swine; think what a disgrace to a Jew. He would have eaten the husks, the swine's food, but he was not allowed. I remember before I was converted a Wesleyan Christian said to me, "I cannot dance, it is not allowed with us." I wish there were such rules among all Christians. Your taste for it, Christian, will soon go. Some Christians read novels. I could not descend to read them, after reading the Bible. Dear young Christians, put away all this trash. A young girl was awakened, and weeping about her sins; her parents were worldly, and tried to make her forget all serious thoughts; they got up a grand ball, and had a beautiful dress made for her; she was the bell of the ball; a few weeks afterwards she was taken ill; she asked her mother for her ball-dress, when brought, she pointed to it saying, "That is the price of my soul," and so she passed out of this world. Young girls, the devil will seek to lead you astray, sometimes with only a little bit of dress. In the far country nothing is given, "no man gave unto him;" he says, I am perishing with hunger, I will arise and go to my father: he confessed his sin, and his acceptance was not on what he was, but on what the Father was. Who should know the Father's heart as well as Jesus? And He says, "While he was yet a great way off his father saw him"; he runs to meet the returning son; the father's arm is round him, the best robe is put on him, shoes for his feet that he may feel at home; then the ring – married to Jesus. After the backsliders present had been urged in pleading tones to return to their father, the choir sang the hymn, "Prodigal child, come home."

Then Mrs. Baeyertz spoke for a short time on the awful end of the rich man. Hell was not prepared for man, but for the devil and his angels. The rich man fared sumptuously during his life on earth; he had no want, but he was not born again; he was a pauper in spiritual things; he had no treasure in heaven. If God were to let an un-renewed man into heaven, He would not be happy there. You must get a renewed nature if you would enjoy heaven. You, young girl, brought up nicely, amiable and refined, but without Christ; how could you bear to be condemned, to be always with those who swear and curse; that in itself would be a hell? Abraham says to the rich man, "Son, remember;" the torment will be in the remembrance of your sins. And no hope; oh! How awful. Don't go there; wake up to the fact there is a hell. If you go to hell, it will be over the body of Jesus. God has so loved the world that He ahs given His only Son, that all who believe on Him may be saved. At the conclusion of the service, all who wished for personal conversation about their souls, were invited into the vestry, which was soon full. Mrs. Baeyertz and the Christian workers had personal conversation with them, not a few of whom made confession of their trust in Jesus.

On Saturday afternoon (July 19th), Mrs. Baeyertz held a children's meeting at 3 p.m. in the Masonic Hall, which was crowded. It was a pleasant sight to see so many hundreds of bright young faces gathered together to hear the story of Jesus' love for them. They listened attentively as "the old, old story" was told them; the story of the cross, and of our Saviour's loving invitation to the little ones. Mrs. Baeyertz gave then three texts to remember, beginning with A B C, the three 3 letters (sic) of the alphabet; "All we, like sheep, have gone astray: "Behold the Lamb of God:" and "Come unto *Me* all ye that are weary and heavy laden." A great many of the children remained to the aftermeeting, several of whom professed to be saved before they went away.

The meetings are to be continued during the coming week, and the prayers of the Lord's people are still desired, that the blessing may be continued, and that the work may be very real and deep.

Sandhurst, 19th July.

Willing Work. July 25, 1879. page 84.

MRS. BAEYERTZ AT SANDHURST.

The services during the past week have been accompanied with increased blessing; and again we have to record with thankfulness the answers that have been given to the many prayers that have been sent up for this place.

On Sunday, the 20th, at 3 p.m., Mrs. Baeyertz gave an address in the theatre, as none of the other buildings were large enough to hold the crowds who sought to gain admittance to each service. Though the theatre holds about 2,200, it was densely packed, and more than half an hour before the time for the meeting to be commenced the doors had to be locked, and numbers were obliged to go away disappointed. Sixty or more remained to the after-meeting; about twenty of these were men; those who usually remained at the close of the former services had been mostly women and girls. After Mrs. Baeyertz had spoken to them a few words, several rose to testify that they were now enabled to rest on Christ. After these had left, Mrs. Baeyertz and the Christian workers went down amongst the anxious ones remaining, not a few of whom also professed their faith in the Lord Jesus before leaving.

On Wednesday, the 23rd, Mrs. Baeyertz held a meeting for women and girls only, in the large Hall of the

Masonic building. Long before the hour arrived the place was thronged, and large numbers had to go away, not being able even to get near the doors. It is supposed that more than twelve hundred women and girls were gathered together in the hall; such a sight had never before been witnessed in Sandhurst. Many prayers went up from the hearts of the Christians present that the Lord would give a very great blessing, and that numbers might be won for Jesus. Mrs Baeyertz addressed them on the word "Come," "Come into the ark," "Come unto me and rest," "Let him that is athirst come," interspersing her address with impressive and thrilling anecdotes. At the close of the meeting nearly a hundred, it is thought, stood up to say they were seeking Christ. Before the after meeting concluded a number professed to have accepted the Lord Jesus as their Saviour. When these had left, and Mrs. Baeyertz and her band of workers went down among the groups of weeping girls remaining, very touching were the scenes they witnessed; some of these dear young girls had come back to each service from the commencement of the meetings, unable yet to say, "Jesus is *mine*," but one after another of them were this night able to say with happy faces, "I can now trust Jesus."

On Thursday evening, Mrs. Baeyertz preached the gospel in the Presbyterian Church, Eaglehawk, the building being quite full. The meeting on Friday evening, in the Masonic Hall, was crowded as before. Mrs. Baeyertz address was on the "Seven cried of our Lord Jesus on the cross." More than sixty remained behind to the after meeting; after a few words addressed to them on "Peace made by the blood of the cross," several stood up to signify they were resting on Christ. The others remained in their seats; after these had passed out, and were spoken to personally, and as on each proceeding (sic) evening some were enabled to take Jesus as their Saviour.

Some most touching scenes were witnessed at these after meetings; one evening a woman sat there with such a look of remorse and agony upon her face; as Mrs. Baeyertz sat down beside her, she was greeted with the words, "I want Jesus, do you think He would take me?" "I am sure He would," was the answer, "He is waiting to receive you." "But I have closed my heart against Him. My husband was suddenly killed by an accident in the mines, he left me in health and was carried back to me in his coffin, and I hardened my heart against the Lord. Then He took my baby from me, and still I hardened my heart. I had only one child left, a dear little boy; at last he got ill, and I said, 'God shan't have my boy;' and then lowering her voice she added, "But God took him too, and again I hardened my heart. But I would take Jesus now, if He would have me." Mrs. Baeyertz talked with her for half an hour, she felt she could not leave her; but the woman went home that evening wretched, the light had not yet broken upon her. The next night she stood up amongst others to testify that she had come to the Lord Jesus, and had been received by Him.

A young Sunday-school teacher came to several meetings, bringing members of her class with her, showing great anxiety about *their* salvation, and rejoicing when three of them professed to be saved. She was also very energetic at the children's meetings. But a night or two after she came up weeping, saying she had never known Christ herself, and although she was a Sunday-school teacher, and made a high profession, came to the Lord's table, was believed by her pastor to be a true Christian, but that she now knew that she had never been born again. Her mother then came up saying, "Thank God, my daughter is now awakened, she has not been converted; I knew she was not, for she never showed the fruit of the Spirit in her life."

Willing Work. August 1, 1879. page 92.

MRS. BAEYERTZ AT SANDHURST.

As many persons have come from a distance each Sunday afternoon, and have been unable to get in, Mrs. Baevertz consented to hold meetings in the theatre in the afternoon and evening on her last Sunday, July 27th. The building was crowded each time, long before the hour for commencement had arrived. In the afternoon, the subject of address was from Exodus xii. 13. The Passover lamb represented the first-born; and he represented the family. It was not enough that the lamb should be slain, the blood must be sprinkled on the doors. The speaker then led her hearers thoughts to Calvary; to the holy Lamb of God hanging there, for sin, not His own, but of the world. There was no atonement but through blood. The blood was to be put upon hyssop, where it was applied to the door. What was hyssop? Was it a plant very difficult to get? No, it grew in abundance in every corner and crevice, a simple little plant; it was not hyssop that saved them, but the *blood*. It is not faith that saves, it is the blood; some persons think too much about their faith, instead of the object of their faith, who alone could save them. After the unsaved had been earnestly and faithfully pleaded with, and shown the awful responsibilities of turning away from the blood of the Lord Jesus, a few words were addressed to Christians. They were to feed on the Lamb as the children of Israel did – living in communion with the Lord – if they wanted to be real fruit-bearing servants. Their loins girded, always ready to do His bidding. Their shoes on their feet; their houses in order, and their wives not to be engaged in anything in which they knew they had no right to be as God's servants. Leaning on their staff, something outside themselves; so to be always leaning on Jesus.

All the anxious ones, who were unable to return in the evening, were asked to remain behind to be spoken with personally; some of whom were enabled to take Jesus as their Saviour before they left.

Then Mrs. Baeyertz read part of Gal. liii., (sic) making a few comments. To the unconverted the Lord Jesus has no form of comeliness; but to the believer, who knows that all his iniquity has been laid on Him; and that by His stripes he is healed; how different! Mrs. Baeyertz took for her subject some of the "Beholds" of Scripture; among others, "Behold, now is the accepted time, now is the day of salvation;" urging her unconverted hearers not to put off coming to Christ; this was her last Gospel address in Sandhurst, and she sought each time to put the gospel faithfully before them;

if they still rejected Christ, their blood would be upon their own heads; the awful responsibility would rest upon themselves.

A great many people remained to the after-meeting, and were spoken to personally, most of whom went away confessing Jesus.

On Monday evening, Mrs. Baeyertz held a meeting for converts in the Masonic Hall, who were admitted by tickets, each person having been spoken to personally, and questioned before receiving tickets; more than two hundred professed to have received blessing at Mrs. Baeyertz's meetings.

Mrs. Baeyertz put before them in a short address a few counsels as to their Christian life, urging them to study the Bible much, to abide in Christ, so that they might bear much fruit, that they might each lead a practical, holy, daily life. That all in their own homes might see they were changed, that whatever were their besetting faults before, want of truthfulness, temper, &c., it might not be their failing now. Turning to different parts of the epistles she showed how they dwell upon practical, daily life. Christians were warned against dishonesty, evil speaking, foolish talking, jesting; if they indulged in what they knew to be contrary to the commands of God, they could not expect to enjoy uninterrupted peace of mind. They were called to exercise constant faith in the Lord Jesus, for the overcoming of both outward as well as inward sin. He would give them victory over temper, and all other besetting faults, if they looked to Him for it. Mrs. Baeyertz then went on to warn them against all kinds of worldliness; were they not willing to give up these things for Christ's sake? What trifles they were in comparison with what some had been called to give up! For instance, Christian missionaries, who went to foreign lands; tender, loving mothers, with almost breaking hearts, had to give up all their children, and yet they had done it willingly for Christ's sake.

God asked them to give themselves up unreservedly to him. She again entreated of them not to neglect the study of God's word, advocating the early morning reading, before the world had began (sic) its influence for the day, and warned them against novels and any book which would not draw them nearer to the Lord Jesus. The more they knew of Him the more they would be able to draw others to Him.

The Rev. Mr. Gregson, a returned missionary from India, then gave a short address, telling them a little of what the native Christians in India had to give up in following Christ. At the close of the meeting, Mrs. Baeyertz gave each of the converts a little book on the power of overcoming sin through Christ.

The converts' tickets have since been given to the ministers, or some earnest Christian worker in the congregations where they had been in the habit of attending before, so that they may be looked after.

And now our dear sister has left Sandhurst, but not without much blessing upon her labours.

The prayers of the Christian readers of "Willing Work" are asked for the dear converts that they may be very consistent and sincere followers of their Master. Also for a weekly Bible-class for young women and girls, which is being held, especially for the purpose of helping them to search the Scriptures for themselves.

Sandhurst. August 4.

Willing Work. August 8, 1879. page 101.

SANDHURST.

Mrs. Baeyertz has paid another short visit to Sandhurst, and on Sunday, 31st August, held two evangelistic services in the theatre, large numbers being present as on the former occasion. At the close of each meeting many remained behind, deeply anxious about their soul's salvation, and several testified to having received Christ and went away rejoicing. Mr. S. Carter is still preaching to good audiences in St. James's Hall on Sunday evenings, and several have lately professed to trust in the Saviour.

Willing Work. September 12, 1879. page 142.

MRS. BAEYERTZ'S MEETINGS.

We are unfeignedly sorry to hear that there has been a danger of these valuable and interesting meetings at the Assembly Hall, Collins-street, on alternate Wednesdays, falling through for want of funds to meet the charges, which have lately been raised. We looked in on Wednesday last at the close of Mrs. Baeyertz's address, and were gratified to see the large number of women and young women coming out, as well as to mark the evident interest taken in the good news of which this dear lady is the happy and honoured bearer to her own sex. Four persons professed to have received Christ at this meeting; there had been five on the previous occasion. It would be a real dishonour to the name of the Lord if this congregation of some 150 souls, were broken up through failure to provide the necessary means to pay for this place of meeting, so central, and in every way suitable. The Lord's work should never suffer through "bad times," especially when so many are finding them "good times' indeed, through the grace of our Lord Jesus Christ in the salvation of sinners, and continued blessing to His people. But we will not expect anything of the kind. We have nothing that we have not received. "Of thine own have we given Thee."

Willing Work. October 3, 1879. page 166.

MRS. BAEYERTZ AT THE ASSEMBLY HALL.

Mrs. Baeyertz held her usual meeting for women on Wednesday, the 8th, in the Assembly Hall, Collins-street. There was a very large attendance, and much interest was manifested throughout the whole service. Mrs. Baeyertz based her address on "What must I do to be saved?" "Ye must be born again, and the Son of man must be lifted up." The word was spoken with power, and conviction of sin was carried home to many hearts. Some went away rejoicing that they were saved through believing in Jesus Christ, while others were still anxious. Will our readers remember these Wednesday evening meetings, and do all that they can, both by prayer and by personal efforts, to bring in more young women to attend them, and that still greater blessing may result from our sister's ministry. The meetings are held every Wednesday evening, commencing at seven o'clock.

Willing Work. October 16, 1879. page 182.

MRS. BAEYERTZ'S MEETINGS.

Mrs. Baeyertz was to have spoken as usual to women and girls, at the Assembly Hall, Collins-street, on Wednesday last, but when the audience arrived, they found the hall closed. It had been expected that it would be the last evening that they could have at that place, but through some misapprehension the hall was unavailable this evening. The expense is, we believe, the difficulty. A friend was providentially at hand, who secured the Y.M.C.A. room for the occasion, when Mrs. Baeyertz gave a valuable address, chiefly on Christian Stedfastness. The meeting will (D.V.) be held in the Y.M.C.A. Hall, on Wednesday next; on the following Wednesday, and until Mrs. Baeyertz's visit to Tasmania, the meeting will be at the Protestant Hall, Stephen-street.

Willing Work. October 31, 1879. page 198.

MRS. BAEYERTZ'S MEETINGS.

The Wednesday evening addresses to women and girls are now being continued at the Protestant Hall, Stephen-street, weekly, at 7.30 p.m. It is still open to Christians to contribute to the hire of this room. Subscriptions may be sent to the Tract Repository, 113 Russell-street.

Willing Work. November 21, 1879. page 223.

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HOBART TOWN, TASMANIA.

Our esteemed sister, Mrs. Baeyertz, has been speaking the Word in the People's Hall, at which a goodly number have, we hope, been brought to trust in Jesus. The meetings have been well filled each time she spoke. Last Sunday evening the meeting was crowded, and Mrs. Baeyertz spoke upon the word "Must," with great power. Mr. Cherbury, at present on a visit to Hobart Town to recruit his health, sang some of his gospel songs. At the inquiry meeting afterwards, a large number of individuals were dealt with. Six dear boys decided for Christ, besides a number of others.

Willing Work. January 30, 1880. page 303.

HOBART TOWN.

On Sunday evening, the 22nd, was held the last of a series of meetings conducted by Mrs. Baeyertz, in the People's Hall. There was an unusually large attendance, the hall was crowded, many, we hear, having to go away, unable to obtain admittance. Mrs. Baeyertz gave a solemn and impressive address, urging upon her hearers the acceptance of the *one thing needful* – salvation through Jesus Christ. At the close of the meeting, many remained to be spoken to about the way of peace, and several went away in the possession of the Son of God as their Peace. The meetings held both in Hobart Town and Sandy Bay by Mrs. Baeyertz have been much blessed of the Lord, and not a few will look back with gratitude and pleasure to Mrs. Baeyertz's simple testimony. On Saturday, the 28th, Mrs. Baeyertz leaves Hobart Town for the North, where she purposes holding services. Deloraine and Longford will be the first places she will take. Will our readers remember these and other places in prayer, and that our sister may be strengthened, spirit, soul, and body, for this work?

Willing Work. March 5, 1880. page 342.

MRS. BAEYERTZ'S SERVICE AMONG WOMEN.

Our valued sister's meeting for women and girls will, D.V., recommence at the Assembly Hall, Collins-street,

on the 12th inst., at 7.30.p.m. May the Lord continue His blessing with this work. Those who join in this prayer can also contribute to the expense of the Hall. We shall be happy to receive free-will offerings at 113 Russell-street. There are no resources available for this claim beyond the gifts of those concerned. "He that giveth" (let him do it) with liberality," Rom. xii. 8; "God loves a cheerful giver," 2 Cor. ix. 7.

Willing Work. May 7. 1880. page 414.

SERVICE AMONG WOMEN.

Mrs. Baeyertz has, for the last few weeks, resumed her meetings for women and girls, at the Assembly Hall, Collins-street, every Wednesday evening at 7.30. The attendance is tolerably large, and will no doubt increase, as it becomes better known that the meetings have been commenced again. On the evening of Wednesday, May 26th, Mrs. Baeyertz gave an address, even more than usually tender and solemn, her subject being the word "Now," in seven different passages of Scripture. The first was for the unconverted, from 2 Cor. vi. 2. "Now is the accepted time; behold, now is the day of salvation." She referred her hearers to the 4th chapter of Luke, where the Lord Jesus, after he had read the passage from Isaiah, ending "To preach the acceptable year of the Lord," closed the book, and sat down. She reminded any unsaved who might be present, that the book is still closed; it is still the acceptable year of the Lord; and earnestly begged them not to delay any longer, but to accept that very night the salvation freely offered to them. Another "Now" was from 1 John iii. 2. "Now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Then will be the harvest time for the Great Sower, then the full ingathering from that "corn of wheat" which bringeth forth much fruit. Mrs. Baeyertz spoke of God's purpose that we should be conformed to the image of His Son (Rom. viii. 29), and this led to 1 Cor. xiii. 12, "Now we see through a glass darkly; but then face to face; now I know in part; but then shall I know even as also I am known." Here are two "nows" and two "thens;" now we see only from or by "a dim window," as it may be rendered, but then we shall see Him as He is, and the conformity to His image, which is being slowly wrought here, will be suddenly made perfect. Now we know in part, but then as we "have been known." It is not too much to think that the Lord will then explain the way He has led us, and make clear all that seems now so mysterious. concluding "now" was from Rom. xiii. 11. "Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Mrs. Baeyertz dwelt much on the coming of the Lord, and closed her address by relating a little story, which showed in a very touching way the happiness of the Lord's people in prospect of His coming. After the meeting was over, five persons, who were anxious to be saved, remained in the Hall for conversation.

Willing Work. June 4, 1880. page 446.

GEELONG.

The Aberdeen-street Baptist Church invited Mrs. Baeyertz to give some Gospel addresses here, and the result has issued in much blessing from the Lord. We ask Christians to join with us in praising the great Shepherd and Bishop of souls for what He has done; for the multitudes drawn to hear the Word from all classes, and many notably from the well-to-do class; for the great stirring up of Christians; for many souls won directly for Christ; and for the larger number who, under deep conviction, are seeking the Lord. Each night of the services many weeping ones have been conversed with. There has been no mere excitement of feeling, without an intelligent reason for it. The most powerful impressions on the people have been made by simple statements of doctrinal truth enforced by scriptural illustration. We think that our sister belongs to and should receive encouragement and support from every denomination of Christians in Victoria. We believe that in a short time this will be the case, for we hear of many applications for her services which will be made. On Sunday evening, both the New and the Old Baptist Churches, Aberdeen-street, Geelong, were thronged, the former almost to crushing. Mrs. Baeyertz gave addresses in both places and in both she spoke with anxious souls. We ought to mention that a Daily Prayer Meeting for women only, conducted in the Young Men's Christian Association Rooms by Mrs. B. has been remarkably blessed. May the Lord uphold and guide our sister.

W. C. Bunning, Pastor.

Willing Work. July 23, 1880. page 502.

GEELONG.

The good work reported in your last has continued and increased, and, so far as the foremost worker is concerned, has now closed. The largest public gathering was in the Mechanics' Hall, on Sunday evening last, when a place seated for 1200 must have been crammed with fully 1600 persons. The platform was full, and this necessitated throwing open most of the stage area, which has the effect of causing even strong voices to lose all resonance. However, Mrs. Baeyertz, at great effort, made herself heard, and that with power. The crowd outside made some noise, but the interruption was soon hushed and the service proceeded. At the close about thirty persons remained for close spiritual dealing. It was in every way a memorable service. The Passover, and the defence of the Blood sprinkled,

formed the theme of address. Many said they had never had the truth so plainly put before them. But the crowning meeting of the whole was on Monday evening. One of the deacons asked all of the young members of the Aberdeenstreet Baptist Church to meet Mrs. B. at a farewell tea, and the pastor invited all who believed that the Lord had found them savingly in the meetings, to join that gathering. Between sixty and seventy persons applied for converts' tickets. A few of these were backsliders restored – some very touching cases. After tea, Mrs. B. addressed the converts by themselves, and then in the united meeting spoke to all present with God-given appropriateness and felicity. After one or two brief addresses from officers of the church, opportunity was given to any of the converts or restored ones to testify to the grace of God. Then ensued a scene which baffles all description, when a rough navvy, once the terror of all his mates, led off, with an undoubted acknowledgement of grace received and of Christ's power to keep, and when boys and girls, as well as men and women, rose in rapid succession to give thanks to God for His word by His handmaid, and when those for whose souls we had watched for years here stood up to acknowledge the gift of God, all hearts were bowed and many wept for joy. Some felt they could never be nearer heaven under any circumstances in this world. The Lord hath done great things for us whereof we are glad. Will believers pray that grace may be given to watch and tender and foster the spiritual life now graciously begun? Oh! It was such a lingering, reluctant parting – for each soul felt it wanted a word personally, and, with untiring joyousness, patience and love, that word was given. Finally, we wish we had anticipated "greater things," and we believe we should have seen them. We have been reminded of the dying prophet's admonition to King Joash, who only smote on the ground with his arrows thrice, when faith would have moved him to smite often. Mrs. B., who is considerably prostrated by the work goes hence to Queenscliffe for two services, and then, after a few days' rest, to Ballarat, where we pray the Lord may get great glory to His name through her testimony to the truth.

W. C. Bunning.

Willing Work. July 30, 1880. page 511.

MRS. BAEYERTZ'S WORK.

The Lord has again been pleased to own the Word spoken through Mrs. Baeyertz to the abundant blessing of very many. Mr. William Clark, pastor of the Baptist Church, Ballarat, writes:- "To the praise of the God of all grace we are able to state that nearly eighty persons have already declared themselves as believers in the Lord Jesus Christ." He bears testimony to the intense interest shown in the afternoon Bible-readings for females which Mrs. B. is holding. The school-room, holding 250, is not large enough. On Lord's Day evening, August 15, many hundreds were unable to find accommodation to hear the preacher. Our brother is full of thankfulness, and asks prayers, which we are glad to give, that yet greater blessing may follow the word spoken, and that Mrs. Baeyertz may be clothed with even greater power.

Willing Work. August 20, 1880. page 534.

MRS. BAEYERTZ'S WORK.

I have the pleasure of testifying to the great success which has attended the work of Mrs. Baeyertz in Ballarat. Most of her meetings have been held in the Baptist Church. During the past week the afternoon gatherings, for women only, were remarkable; the last three held witnessed an audience of nearly 900 each. The spiritual results have been equally gratifying. On Tuesday and Friday evenings the Church was packed with an attendance of 1000 on each occasion. On Sunday evening there must have been 2,300 in the Academy of Music, while at least as many were not able to obtain admission. I have received the names of one hundred and forty persons who profess to have been led to Jesus during Mrs. Baeyertz's brief stay of a fortnight. May the closing week add largely to that number. To God be all the praise. Will Christian friends pray that the closing services may exceed all the previous ones in power and results? (Signed) Wm. Clark, Baptist Minister.

Willing Work. August 27. 1880. page 542.

MRS. BAEYERTZ AT BALLARAT.

Before the impressions fade away, let me record what I saw and felt at that marvellous meeting, which may be termed the close of a work unparalleled in the golden city. When I entered the large school room at the rear of the Dawson-street Baptist Church at 6 p.m., I found it already filled it (sic) with a company, which, to any child of God, must have possessed a thrilling interest – all newly rejoicing in peace with God through the Lamb. Here was a long table nearly filled with boys and youths – life, peace, and joy beaming in every face. There was a company of young men, and at the other tables were girls, young women, and matrons. In company with Mrs. Baeyertz I went round to assist in giving to each person a copy of "How to use the Bible." Oh: that I were able to put down here the words, full of "the love of the Spirit," spoken on every hand. Tea over, we bowed our head in silent prayer for two things to result that night, viz. the strong confirmation of the new-born in the way of life, and the fresh quickening of the Lord's children through the testimonies to be given. Then, having sung with a meaning and spirit which were born of the

occasion, "Shall we gather at the river?" we adjourned to the church. The members of both church and congregation had been admitted by ticket, and occupied the side seats – the converts, 300 in number, filled the centre of the building. One of the church officers, a brother beloved, then committed the meeting to God in prayer, and after Mr. W. C. Bunning, of Geelong, had pleaded with all present for entire separation unto God, Mrs. Baeyertz gave a Bible-reading, eliciting ready replies to her questions from the converts. Then liberty was given to any to rise and tell what God had done for them. The response was immediate, and for more than an hour, a continuous witness-bearing ensued. Some gave their experience in one sentence – others, a little more in detail. One tall, strong, man in front, burst into prayer and praise, thanking God for eternal life, and seeking strength against chaffing and persecution. At the back, a mother and daughter gave thanks; then a boy said, "the blood of Jesus Christ, his Son, cleanseth from all sin." Some, evidently with great effort and many tears bore touching testimony to the grace of God. The strikingly appropriate scriptures in which many told their experiences were a delightful feature of the meeting. Young men rose up from different parts of the place; one notably, who remained at an enquirer's meeting to mock and scoff, and who was arrested in a remarkable manner, prayed for strength to keep on. One member after another of the choir in the gallery rose and witnessed for Christ as their newly-found Saviour. Especially were all hearts melted when a leading contralto singer, read in clear, glad tones, "Surely he hath borne our griefs and carried our sorrows. He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." Ah! It seemed as if the joy of the whole occasion would break our hearts. The pastor, Mr. W. Clark, saw upwards of eighty of his hearers among the converts; of these, nineteen were from Mrs. Clark's class, and more than twenty from the two Sunday classes for young men and women. Twenty-five of the saved, I was told, belonged to one Presbyterian church in Ballarat. They were, in fact, of all denominations; but that night we felt these words alone described our feelings, "the multitude of them that believed were of one heart and one soul." I must not enlarge. As I write I find the scene coming back upon me with great power. I remember the strange, the wonderful details of many of the cases which might each occupy a paragraph, and tell of the grace, and for the glory of God. But I must close without attempting to depict the "good-bye" after the meeting. It seemed like all the possibilities of sanctified human affection at full flood tide. Praise the Lord for suffering me to be there a heart and eye witness. Bunning. Geelong.

Willing Work. September 24, 1880. page 574.

PREPARATIONS FOR MEETINGS IN SOUTH AUSTRALIA.

--- 1880 ---

Part of the Record of the South Australian Baptist Association Annual Meeting.

[The Association Meeting was held over September 14 - 16, 1880. The Rev. W. C. Bunning, of Geelong, attended as the representative to the Association from the Victorian Baptist Union.]

The Rev. W. C. Bunning was introduced by the Chairman as the representative of the younger and perhaps more vigorous colony. Mr. Bunning, in commencing his address, stated that when leaving Portland on his overland journey, Mr. Watsford, jun. told him that he did not receive a welcome in South Australia that would perfectly surprise him, it must have greatly changed its character. Mr. Bunning felt free to confess that he stood before them that night in the character of a humbled man. He was amazed that a colony with a population of a quarter of a million should have surpassed in some things a colony with a population like Victoria. The enthusiasm and the vigour of this young colony had surprised him. And now coming as he did from the harvest field, and having taken part in services that it would be impossible to exaggerate, he should like to tell them something about evangelistic work. There are many reasons why evangelistic work is to be greatly desired. One advantage is that it arouses the attention of outside people. The most approved method in ordinary work when it loves the charm of novelty dies away in a monotonous groove. But evangelists make a stir. A man who has been sowing the seed for a long time, and has reaped no fruit, is enlivened by seeing those for whom he has laboured and prayed brought to the Saviour, and it does him good to become himself a worker in the enquiry room when immediate results were seen. His friend, H. A. Clarke, when he came to settle in Victoria, had said - Will you join me in holding Evangelistic services? Mr. Clarke began his campaign in Geelong; large services were held, multitudes were brought together and one young woman brought to Christ at those meetings, was present at Flinders Street tonight. Mr. Clarke went to West Melbourne after his services at Geelong. He continued his services for a month. He took some rather unusual means for attracting attention. But he worked hard, preaching every night; and the grand motive power was the old one of prayer. The battle was fought and won in private prayer, before proceeding to the public services. The work had spread and Churches that were difficult to move from the old grooves had joined in the movement and received blessing. Mr. Bunning spoke of the importance of only admitting those to work in the enquiry room, who know how to deal with enquirers. In some instances, too, they had not been

satisfied with the numbers of those who had remained voluntarily to be spoken with, but when persons have been going out, a kindly invitation to remain had been successful. Mr. Bunning then gave an interesting account of the good work in Portland; after which he gave a thrilling account of the labours of Mrs. Baeyertz, a Jewish lady whom he had baptised at Geelong about five years ago. This lady soon signalized herself in every Christian enterprise. conducted Christian work among Factory girls in Melbourne - the Albert-street and Collins-street Sunday-schools were also addressed by her. Ultimately she came to Geelong. The very first night of her services there were a great many weeping souls. She addressed female assemblies; and employed her strength in setting forth the important truths of the gospel. We regret that we cannot find space for the deeply interesting incidents related by the speaker. From Geelong Mrs. Baeyertz went to Ballarat, where she met with great success. The narrative of evangelistic labours in Victoria was found to be of a very stimulating nature, and the audience were greatly pleased when Mr. Bunning stated his conviction that Mrs. Baeyertz would probably consent to pay a visit to Adelaide if she were invited. In the way of dry figures we may state that Mr. Bunning's account of results so far as known, of recent evangelistic efforts in connection with the Baptist denomination in Victoria, were, that in West Melbourne nearly 100 professed to have found peace in Collinsstreet there were several; in Sandhurst, 300 persons went into the enquiry room; in Ballarat, over 300 professed to find peace; in Geelong, about 70; and at Portland, the Wesleyan and Baptist ministers, without any outside help had been favoured in seeing between eighty and ninety brought to the Lord. Mr. Bunning thought that all this was only the beginning of good, and his conviction was that the Baptist Churches of Victoria were not far away from a very great blessing.

PICNIC TO MOUNT LOFTY

By the generous invitation of Mr. Fowler, some forty or fifty ladies and gentlemen formed a picnic to Mount Lofty on the Friday morning. It proved to be very enjoyable, although the weather was showery. Consequently the view from the summit was not so clear as it would be on a fine day. One feature characterized the gathering. The gentlemen held an open-air conference on the subject of evangelisation, and decided to telegraph forthwith an invitation to Mrs. Baeyertz to pay a visit to Adelaide, and to labour for a time as her strength might permit, in connection with the Baptist Churches in this Colony.

Truth and Progress. October 1, 1880. page 120.

EDITOR'S COMMENTS [in the next monthly issue.]

Through Mr. Bunning's reports of the progress of the Lord's work in Victoria, frequent references were made in our last to the labours of Mrs Baeyertz, a Jewish lady who had been holding evangelistic services in Melbourne, Geelong and Ballarat. We understand that Mrs Baeyertz is about to visit Adelaide. An interesting narrative of her conversion, entitled 'From Darkness to Light by a Jewish Lady,' has been put in circulation. Some friends have considered that one little incident related by Mr. Bunning would prove useful if placed upon record.

One evening while Mrs Baeyertz was conducting a meeting in Ballarat she heard during prayer someone laughing near the door. She looked up and saw a young man scoffing at some young people who were manifesting spiritual concern. When he saw that he was observed he dropped his head on his arms, as if he had not been doing anything. When Mrs Baeyertz heard the sound repeated she walked down the building and looking straight in his face said, 'Young man, how dare you interfere with the work of the Spirit of God?' In a mocking tone, he replied, 'You don't think that I believe there is a God, do you?' Under an impulse that came over her she replied, 'Within eight days you will know whether there is a God or not.'

About a couple of days after this, the young man paid her a visit. He was in deep distress. Her look and words had haunted him, and at night he dreamt that he was on trial for his life. He saw the judge and the jury. He read in every face the token of his condemnation, and before him was a coffin; the lid was standing up against the wall, and on the lid his own name was inscribed with a certain date in August, 1880. He said, 'You were the one witness against me, and upon your testimony I was being condemned. But you then pleaded with the judge that I might have another chance. Then I awoke and I now feel that this is my last chance, and if I let this slip I am lost forever.'

Mrs Baeyertz gladly showed him the way of salvation, and Mr. Bunning saw him at the meetings a happy Christian and an earnest worker for the salvation of others.

Truth and Progress. November, 1880 page 122.

MRS. BAEYERTZ IN ADELAIDE

The work goes on increasing in extent, and in depth. On Sunday evening the Flinders-street was crowded in every part, seats being placed even on the platform. Probably by another Sunday a larger building will be necessary. Mrs. Baeyertz spoke from Gen. iv., contrasting the offerings of Cain and Abel, and showing that, from the fall until the present time, the only way of approach to God has been by blood – first that of the typical sacrifices, and now "by the blood of Jesus." After the meeting about fifty remained for further instruction, and Mrs. Baeyertz gave a short address, specially to the anxious, from John iii, 14-16. At the conclusion of this, fully 25 rose to testify that they had received Christ. Others who could not yet see the way of salvation clearly, were spoken with individually by Mrs. Baeyertz, and

a few Christians who were helping her; and many were able to trust in Jesus before leaving. It is very interesting to hear the testimony of some who found the Lord at the earlier meetings. One young woman had been for years trying to be a Christian, but could not find the way. Hearing that a lady was going to preach, she attended the first service, hoping to get what she wanted so much, and at that first meeting she was enabled to find rest in Christ. She said, "Mrs. Baeyertz made it all so plain, no one could help understanding it." The Bible-readings for women and girls only, are continued twice a week, and are a source of much blessing.

- Communicated.

Willing Work. December 3, 1880. page 655.

THE GOSPEL IN ADELAIDE.

The Christian Colonist, a S.A. undenominational religious journal, of Friday the 3rd inst., gives a long account of the address of Mrs. Baeyertz in the Adelaide Town Hall, on the previous Sunday evening. It says that "the hall was crowded in every available part before the hour announced for the commencement of the service had arrived; and, besides the numbers of people who stood throughout the service, a great many remained in the lobby, and more were unable to get within ear-shot, and left." From private sources we have learned that the address given on this occasion from Matt. xxiv. 37 was followed by the best results in the conversion of souls. The evangelistic notes column of "Willing Work" is open for intelligence of all unsectarian gospel truth......

Willing Work. December 10, 1880. page 662.

MRS BAEYERTZ

Mrs Baeyertz has drawn large congregations at the Flinders-street and North Adelaide Baptist Churches, and her ministrations have been eminently well received. We were privileged to attend her evangelistic service at North Adelaide on Tuesday evening, November 23. The church was crowded in every part, and the deepest stillness and solemnity pervaded the assembly. The Revs L. G. Carter and S. Mead, LL.B., took part in the service. The subject of Mrs Baeyertz's address was the narrative respecting Cain and Abel, as found in the fourth chapter of Genesis. Without attempting to report the words in all cases, we may profitably set before our readers the line of remark. The address began with the remark that among the many false doctrines taught in the present day is the one that there is something good in every one of us, some germ of goodness that only needs developing, and it will lead us back to God. We see in this chapter how contrary to the word of God this is. Here we have two young men sons of Adam, born out of Eden, placed in the same circumstances, and having many things in common with this one distinction, that Abel was a sinner and acknowledged it while Cain was a sinner and did not acknowledge it. As to the great fact of our condition before God, the scripture statement is that 'there is no difference.' If that meeting were divided into two lots as believers and unbelievers, they would still come under the one description given in the word, 'All we like sheep have gone astray.' Mrs Baeyertz illustrated the devices of Satan in deluding unwary souls by the incident related by Mr. Hay Aitken. He was travelling in the highlands of Scotland with a companion. They observed some white object on a crag in the precipice. On directing their telescopes to it, they discovered it to be a poor silly sheep. This sheep had been enticed by little tufts of grass, after which it had leaped from boulder to boulder until at last it stood upon a point where it could neither turn nor advance. There it stood, and when the question was asked, Can nothing be done? the answer was Nothing! The position was such that even if it had been a human being no effort could be made, for it would be at the peril of life. It could only stand there, either for the eagles to pick out its eyes, or to drop from weakness and starvation into the gulf below. Thus the devil entices his victims from bait to bait, until the last foothold is reached - the deathbed. Mrs Baeyertz here pictured some of the many enticements of Satan, showing that the deluded soul was all the while ignorant of his true aim. Unbelievers were then reminded of the declaration of Scripture, 'Weighed in the balance and found wanting' and the question was asked what should be put into the opposite scales to make matters even in the sight of God. Their prayers? The prayers even of the Lord Jesus would not avail. Their tears? If they had even wept over their souls; the Lord Jesus had not found His tears sufficient to effect their redemption. But when the Lord put Himself into the balance (He gave Himself an offering for sin) that was sufficient to weigh down the sin of the world. When Cain brought his offering, there were two things wrong with his gift. First, he a man under the curse was bringing to God that which God had cursed and secondly, it was an offering without blood. There was no recognition of his own guilt and condemnation. But Abel brought the firstlings and the fat, and God had respect to Abel's offering and not to Cain's Abel's offering was one which involved substitution - the little lamb was presented and accepted in place of himself - it prefigured the cross. What did the cross exhibit? Three things; and if any unsaved ones could that night see these three things with the eyes of their heart, the sight of these things would be their salvation. First upon the cross we saw SIN- 'He was made sin for us.' Secondly upon the cross they saw GOD- 'God was in Christ, reconciling And thirdly they saw in the cross GUILTY SELF. We were crucified in Christ. doctrine of substitution Mrs Baeyertz illustrated by a Polish incident. In the conscription the lot fell upon a married man, and it was almost like death for him to leave his family and betake himself to the seat of war. In his trouble a young man to whom he had rendered some service, volunteered to assume his name, his dress, his responsibilities. The substitution was admitted by the Government. The young man went to the war, and in the first battle he fell. The grateful conscript had the body interred, and erected a monument with this inscription, 'He died for me.' The following year his name was again drawn, but he pleaded that he had served his country, and that he had died for his country in the form of his substitute. Whether this was true in relation to earthly courts or not, it was the truth of the gospel. Here Mrs Baeyertz expressed in pathetic terms her sense that however plain she might make the truth, yet she could not convert her hearers she could not believe for them. Referring again to the chapter, she showed by a corrected translation of the seventh verse, how God pleaded with Cain, and pointed him to the right offering, but Cain hardened his heart, becoming worse and worse until he accomplished the great transgression. As the blood of Cain (sic) [Abel] cried aloud for judgment, so will the blood of the Son of God. The Jews imprecated the guilt upon themselves and their children, and sinners will have to give an account of the blood of Jesus, unless they take His blood to save them. Now, it was not condemning blood, but saving blood. Cain's aim afterwards seems to have been to make the world a comfortable place to dwell in under the curse of God. And this seems to the aim of many in the present day. Mrs Baeyertz brought her remarks to a close by fervent appeals and earnest warnings not to continue in the neglect of salvation, and incur the doom of the lost. At the close, the hymn was sung 'Free from the law, Oh happy condition!' and enquirers were invited to remain after the service.

Truth and Progress. December 1880. page 135.

MEETING FOR CONVERTS.

On the last evening of Mrs. Baeyertz's stay in Adelaide, those who had professed to receive Christ during the services, were invited to tea in the Lecture Hall of the Flinders-street Baptist Church. About 120 were admitted by ticket. After tea, a meeting was held in the adjoining church, to give Mrs. Baeyertz an opportunity of saying a few words to those whom she had been the means of leading to the Lord, and also that they might publicly testify to their The hymn "Jesus, lover of my soul," was sung, and prayer was offered, after which Mr. Mead addressed the converts, speaking of the joy it had been to him in the past three weeks to see one after another pass from a state of anxiety and doubt, into peace, as they received the truth that Christ had died for them. He reminded them that they had only set out on their course, and that they must go on as they had begun, in simple trust on the Lord Jesus. In concluding, he expressed his willingness to help and encourage any who might need it. After a few words from two other Christian friends, and prayer, Mrs. Baeyertz gave a short address, saying she wished these new converts to be very certain, not from feelings, but from the Sword of God, and she would therefore give them one or two texts to rest upon, so that they might be able to put their finger on the chapter and verse, and say, "God says so, and it is impossible for John v. 24, is one of these verses. He that believeth hath everlasting life. It is "hath" in the present tense; not "shall have by and bye." Again, John viii. 12, "Jesus is the Light of the world." the light of life. All have some besetting sin to trouble them. When we are born again, we have two natures – we cannot sin now, and be happy. When we sin we grieve the Holy Spirit who is within us. Then we have to confess our sin; not merely to ask forgiveness, but to tell out the sin to God. Never let sin keep you from Him; remember you are always His child. When you are tempted to sin, call out for Him, as a child calls for its mother. The Father gives us as a gift to His Son, and He gives us eternal life. Mrs. Baeyertz then gave out the first two verses of the hymn "Now just a word for Jesus," saying that before finishing it, she would ask each of those Christians present, who had just been brought to the Lord, to stand up quietly, and confess Christ. They could repeat either a text of verse of a hymn, if they did not feel able to speak their own words. Then followed a touching scene. At first, timidly, but soon with greater readiness, one by one, upwards of eighty persons, - men and women, boys and girls, rose to acknowledge that they had received Christ, and were trusting in Him. Some merely said, "I am trusting in Christ," or "I know that Jesus died for me;" others repeated some well-known text, such as "Who His own self bare our sins." "With His stripes I am healed." "I know that my redeemer liveth." "God so loved the world that He gave His only begotten Son." &c. Others again took a verse of a hymn, "Jesus loves even me," or "Hallelujah 'tis done, I believe on the Son, I am saved by the blood of the crucified One." A few were able to give a more detailed account of the way in which they had been led to the Lord. One had gone to one of the meetings from curiosity, but while there, was impressed by a saying that God would not lower His standard to meet the thoughts of the sinner. She heard in the same address that "Christ wounds to heal," and she was soon able to find peace in believing. Another, who could say that she knew her sins were forgiven, had been awakened by an address from Mrs. Baeyertz on the words, "The Master is come, and calleth for thee." Another had been present in the Town Hall one Sunday evening, when Mrs. Baeyertz related an anecdote of a father who could not pray with his dying child. He also had a little son at home, whom he had never taught to pray, and God used this thought to arouse him to a sense of his sin and need of a Saviour, and he could now publicly announce that he had accepted Christ. Another man stood up and said that he had lately been a servant of the devil, but was now serving Christ. Less than a week before, he was persuaded to attend one of Mrs. Baeyertz's services, and was there convinced of sin. He was at first ashamed to own that he was seeking Christ, but after going away, he returned, and spoke to Mrs. Baeyertz and other Christians present, and was enabled to receive Christ as his Saviour. He ended by saying that it was the first time he had spoken a word for the Lord Jesus, but He had told him what to say. A farewell hymn was then sung, and the benediction pronounced, the new converts remaining a short time longer for a parting word and shake of the hand from Mrs. Baeyertz, who left Adelaide the next day. - Communicated.

LETTER TO MRS. BAEYERTZ.

The subjoined letter was handed to Mrs. Baeyertz on the morning of her departure from Adelaide by the Committee which assisted in the direction of the services. Several of the members of this Committee waited on Mrs. Baeyertz and personally expressed the great joy which they in common with others had experienced in connection with her visit.

Adelaide, 8th December, 1880.

Dear Mrs. Baeyertz - We cannot allow you to leave our shores to-day without giving expression to our sincere and grateful appreciation of your visit among us. As the Committee who have acted with you in the services you have held in this city we are sure that we speak, not only for ourselves but also for each worker who has taken part in the meetings, in saying that we are devoutly grateful to God for directing your steps into our midst. We are equally confident that we are only expressing the thoughts and feelings of a very large number of Christians in Adelaide and suburbs in testifying not only to our esteem for you as a sister in Christ Jesus, but to our conviction that God has eminently endowed you with gifts for the setting forth of His precious truth both to Christians and non-Christians. We are aware that you feel specially called to minister the Gospel of Salvation to the unconverted, and we rejoice to know that during these recent meetings it has proved to be the power of God unto salvation to many unsaved ones. We trust that you will still make the salvation of sinners through faith in Christ the distinguishing aim of your labours, and we pray and will pray that our gracious Lord and God may give you wisdom and power to win for His glory many thousands of souls from the thraldom of sin and Satan. At the same time we know both from experience and from the earnest and unanimous testimony of large numbers of Christians that your very clear unfolding of the foundation truths of the Gospel have been most helpful, stimulating, and edifying to the great bulk of believers. May you still be greatly honoured by God in ministering to the saints, though this be not your first aim. We rejoice to believe that your stedfast adherence to and love of God's Word has made the Bible a more precious volume to many of us.

On our part there have been grave shortcomings. We have had before to-day evangelists in our city, and we have not always been able to look on their work with full satisfaction. That was to your disadvantage on your arrival, and we did not enter with you on your work with that degree of expectant sanguine faith with which we ought to have co-operated with you. Your own faith has rebuked our lack of faith. We want to confess this before God as well as to you. Had we been more believing doubtless the results would have been larger. Nevertheless, we are intensely grateful that so large a number of souls have been saved, and that so much real spiritual good has been accomplished.

You know - at least we hope you in part understand - how ardently we entertain the hope of your returning to labour afresh in and around Adelaide as well as in the country districts. Rest assured we and others will earnestly strive to promote in every possible way the true and highest success of your second visit. Will you permit us to urge it on you that with the existing feeling and expectation it would be best if you could return to us as soon as the summer is over, say in May next? We will ask the Lord to send you back to us soon. Meanwhile our prayer is that He will more abundantly and graciously bless you than we have language to express.

Yours in the faith of the Lord Jesus, THE COMMITTEE.

Truth and Progress. January, 1881. page 8.

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MISSION SERVICES [IN LAUNCESTON.]

During the past fortnight special mission services have been held in the Christian Mission Church, Wellington-street, and have been largely attended. Addresses were delivered on Sunday and Tuesday evenings of the first week by Pastor Cherbury, of Melbourne, and prayer meetings have been held every day since the mission commenced. Last Sunday Mrs. Baeyertz delivered an opening gospel address in the Church, and the lady delivered religious addresses on Tuesday evening. That powerfully persuasive eloquence which always characterises her addresses, and has rendered her meetings so popular in every portion of the colonies she has visited, has caused her discourses during the week to be listened to with the deepest interest. Last night the Rev. A. J. Clarke, of West Melbourne, was present on the platform. Mrs. Baeyertz will deliver a gospel address in the Same Church tomorrow evening.

Launceston Examiner. February 12th, 1881. page 2.

EVANGELISTIC SERVICES.

Mrs. Baeyertz will hold a special evangelistic service in the Mission Church, Wellington-street, this evening, and a similar service for females only to-morrow evening. Services will also be held on Friday and Saturday.

Launceston Examiner. February 15th. 1881. page 2.

MISSION CHURCH.

Yesterday afternoon a special service was held in the Christian Mission Church, Wellington-street, and an address delivered to women by Mrs. Baeyertz. The address as based on the word "Now," and Mrs. Baeyertz's remarks were earnestly directed to show the necessity of immediate care for salvation, and immediate anxiety for the soul's welfare.

Launceston Examiner. February 17th, 1881. page 2.

MISSION SERVICES.

Last evening a special evangelistic service was held in the Christian Mission Church, Wellington-street, when a religious address full of force and eloquence, was delivered by Mrs. Baeyertz. The attendance was large, and the congregation listened with interest to the lady's remarks. Mrs. Baeyertz will deliver another address at the Mission Church to-morrow evening, when all are invited to attend.

Launceston Examiner. February 19th, 1881. page 2.

WARRNAMBOOL (Victoria.)

From a correspondent we learn that the meetings that are being held there by Mrs. Baeyertz, are fraught with blessing. The meetings have increased in attendance, all classes have been drawn to hear the gospel, and a growing interest is manifest in the work. Many Christians have been refreshed and strengthened, and not a few unsaved have been turned from "darkness to light," and are now rejoicing in the possession of eternal life through Jesus Christ. Meetings have been held in the afternoon for women, and these have been crowded to excess. Will our readers pray that the word spoken may increase in power, and souls be still further blest to the praise of His name?

Willing Work. April, 1st. 1881. page 102.

KOROIT.

During the last fortnight Mrs. Baeyertz has been conducting evangelistic services at Koroit, and the united testimony of the members of the various Christian Churches is that much good has been done. On Sunday 24th April, she addressed the largest audience that ever crowded the Temperance Hall. Curiosity, no doubt, induced several to attend. Her devout demeanour, the fervent simplicity of her prayer, her earnest manner, and the way she pleaded with sinners to be reconciled to God produced a favourable and powerful impression. The exclamation was "she's a wonderful lady." At her second Sunday service the Hall was literally packed. The subject of her discourse was the "Passover" and the audience listened with rapt attention to her thrilling descriptions of that ancient rite. impassioned theme was deliverance by substitution, "without the shedding of blood there is no remission of sin." On the grand and glorious doctrine there was no uncertain sound. The Lamb slain from the foundation of the world was her stronghold, the cross was the matchless centre of attraction. The interest was sustained throughout. Last night, not withstanding the inclement weather, all could not get in. She spoke on the second coming of Christ, and treated this important subject in a most impressive way. The week-night services were not less profitable. In answer to prayer the Holy Spirit was given, divine influence pervaded the meetings, not a few wept, and many felt that God was there. Mrs. Baeyertz's explanations and illustrations of the way of mercy are remarkably simple and plain. The pathos of her addresses and her clear and distinct style constitute her a most effective speaker. Her emphatic utterances on the subject of consecration to God startled some and offended the mere professor. What! She exclaimed, is it possible that consecrated hands can be employed in playing billiards and shuffling cards, and that Christian people must go for pleasure to the theatre, the ball, the dance, One of the most extraordinary facts connected with the services was the number of Roman Catholics who attended.

Communicated and Abridged.

Southern Cross. 21st May, 1881. page 1.

MRS. BAEYERTZ AT BELFAST

Mrs Baeyertz held her final public meeting at the Wesleyan Church, on Wednesday evening, June 1st. The object of the meeting was to afford an opportunity to those who had received religious benefit in connection with Mrs.

Baeyertz's services, to make an open avowal of it. After prayer and an appropriate hymn had been sung, that lady gave admirable counsels to the young converts, many of whom were gathered around her, and listened with earnest attention. It was certainly an interesting scene. Nearly all of them had a Bible, and as constant reference to it was made by the speaker, each person turned up the passages that were quoted in confirmation of what was said. This exercise was followed by a considerable number of the young persons rising to their feet and bearing testimonies to the fact of their having been led to the Saviour, and of their resolution, by the Divine blessing, to trust in and follow Him. The statement made by several of this nature were of an interesting and affecting character, such as to stir the emotions of the congregation to their depths. The manifest blessing that has attended Mrs. Baeyertz's services during her brief stay will, no doubt, be felt by the several Protestant congregations in a marked degree. A somewhat extraordinary feature connected with that lady's labours is the effect produced on young persons; some under ten years of age have been impressed with the truths of the Gospel, and have evidenced a warm personal interest in them in their bearing upon themselves. Sceptical people may feel inclined to doubt the reality of the work, forgetting that it is easier to impress and mould the mind in youth than at a more advanced period of life, and that the young, when they are clearly convinced of the value of religious truth, and their affections are enlisted in its behalf, are likely to occupy the foremost ranks of the most loyal Christians. It is a trite saying of the wise man, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Mrs. Baeyertz has earned the gratitude of the Churches of this town and produced an impression for good that we should be glad to see widened and deepened on every hand. - Belfast Gazette.

Truth and Progress. July 1st, 1881. page 79.

MRS. BAEYERTZ AT STAWELL.

Mrs. E. L. Baeyertz, the converted Jewess and lady evangelist (states the Pleasant Creek News of June 20) vesterday conducted special services in the Town Hall, Stawell, which were very largely attended. In the afternoon there were fully 700 attended the service, the hall being crowded. In the evening the room was even more densely packed, every available inch of sitting or standing room being taken up. Mrs. Baeyertz' afternoon discourse was one in which she contrasted the conduct of Blind Bartimaeus with that of the young nobleman who wished to know from Christ what he lacked in order to inherit the kingdom of heaven - the one made use of every advantage, and when he heard that Jesus was coming cried out and would not be silenced, thereby obtaining the gift of sight by his faith the other went away sorrowful as soon as he knew that to become a faithful follower of the Lord meant the giving up of all his riches, and thus missed his blessing. The preacher, in the course of her remarks, on the young nobleman's conduct hazarded the conjecture that he might have been the rich man spoken of by Christ in the parable in which he illustrated the torments of the lost. In the evening sermon she contrasted the magnificent throne and altar which were amongst the glories of the Israelites in the days of their prosperity with the great white throne mentioned in the Revelation. Mrs. Baeyertz seems to be creating quite a sensation in Stawell. Her style is clear and forcible, her diction easy and elegant, and her manner of elucidating passages of Scripture plain and easily understood. She is also no mean elocutionist, and therefore succeeds in making her points tell far better than one unacquainted with that branch of rhetoric. She will conduct special services during the week in the Baptist Church, Scallan-street, on Wednesday and Friday evenings."

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MRS. BAEYERTZ'S MEETINGS IN SOUTH AUSTRALIA.

1881 – 1883.

MRS. BAEYERTZ'S SERVICES.

We are glad to report that Mrs. Baeyertz's first service at the Norwood Baptist Church, on Sunday evening, was accompanied with much blessing and with signs of the gracious power of the Holy Spirit working in the hearts of the people. The whole service was solemn and impressive. The church was crowded, and we learn that a large number was unable to gain admission. The subject chosen was that of the importance and necessity of the New Birth. Instead of remaining in the church for an after service, Mrs. Baeyertz met the anxious in one of the vestry rooms. Some are believed to have found Christ. Mrs. Baeyertz hopes to hold a series of meetings at the Norwood Church, and will continue to labour there until she finally leaves to resume work in connection with some other Church. Our friend disapproves of holding just a service or two in a place, and believes she serves the Master best by concentrating her energies for the time being upon one locality. We are wishing she should not overstrain her physical and mental energies, and would prefer that she should work among our Churches with such deliberateness, that in due time she may visit a number of them. Meanwhile she will work around and in Adelaide. We trust that Mrs. Baeyertz may be divinely guided to stay for a lengthened period among us, as in the Lord's hands to accomplish a blessed work among the Churches in the salvation of many hundreds of souls. One of the best tests of successful labour is the evidence of the permanent character of the results when the special excitement has passed away. The last place Mrs. Baeyertz

laboured at was Stawell, Victoria. She held service there in the Town Hall and other buildings for three weeks. We have seen a letter from Stawell, bearing date 23rd July, 1881, addressed by Mrs. Baeyertz, and signed by one of the Pedo-baptist ministers of that town on behalf of himself and others, from which we subjoin extracts:- 'It affords me very great pleasure to inform you that as the result of your labours in Stawell, our members' roll has increased by 31, added to which very many are now anxious about their souls, who did not exhibit any concern previous to your visit. With our Church I unite in praying that our Father God may continue to own and bless your labours. At a meeting of ministers, held a fortnight ago, a Ministerial Association was formed - consisting of the Wesleyan, Presbyterian, Primitive Methodist, English Baptist, Congregational and United Methodist Churches, when it was resolved to forward you a united invitation to return to Stawell at your earliest convenience and resume your labours in this important field. The Churches named have been carrying on united services for the past fortnight, and so far 18 have come out for Christ... I feel sure that a great blessing has come to all.

Truth and Progress. August 1st, 1881. page 89.

MRS. BAEYERTZ AT NORWOOD.

During the past month Mrs Baeyertz has conducted with great efficiency, and with very blessed results, a series of evangelistic meetings in the Norwood Baptist Church. The first service was held on Sunday evening, 31st July. Since that date services have been held on each Sunday evening, each Thursday evening, and on each Tuesday evening, when women and girls were specially invited.

The meetings have all been very largely attended. On the Tuesday afternoons there have been present on an average some four hundred women and girls, and these meetings have been regarded as specially enjoyable and helpful. On the Sundays the church has been crowded - the platform, aisles, lobbies, vestries, and front vestibule being literally packed. Last Sunday fully a thousand persons must have been present to hear the Word, and on each Sunday evening some hundreds have gone away unable to find even standing room.

The hymns used in these services have been specially arranged, being selected chiefly from 'Songs of the Gospel,' with a few added from 'Flowers and Fruits.' These hymns are mostly new to the colony and are of a higher class than those in more general use. Their stirring and pathetic words, with the appropriate music, so fresh, and rich, and attractive, were in every instance beautifully rendered Mr. Geo. Daniel, organist, and the church choir, who led the congregation, having evidently entered into the true spirit of the work. This gave a great charm to the services, and in some instances, as, *e.g.* the solo, sung by a young lady, 'Where is my wandering boy tonight?' and 'Come over the Line,' the singing was blessed to the conversion of souls.

The order of service has been very simple throughout. Generally an appropriate hymn was sung by the choir as an introduction, the congregation remaining seated. During the singing of this hymn Mrs. Baeyertz would take her place upon the platform, and conduct the service. A hymn was then sung by the congregation, followed by prayer. Then another hymn, or short passages of Scripture read, with some appropriate remarks. Then followed the discourse, which, though sometimes long, was never wearying, but always full of life and intense energy. Usually at the close of the discourse a touching and appropriate hymn was sung as a solo or duet, after which, with perhaps a few more words of appeal, another hymn would be sung by the congregation, and the service was closed. All those who had been aroused, or who were unsaved, and anxious about their souls, were always invited and urged to remain to an after meeting, or to be spoken with personally about salvation. At these after meetings the power of God was most manifest. Thirty, forty, fifty, sixty, seventy persons - men, women, and children - have remained earnestly seeking the Saviour, and scores of these souls have been led to decision for God. Little groups of five or six or of two or three or here and there a man or youth sitting alone, were gathered in the vestries, or spread about over the church. And with these seekers Mrs. Baeyertz pleaded, assisted by a number of Christian men and women, who offered themselves as workers for the Master in this movement, and through these workers the Lord Himself wrought mightily. And again, and again, and again, where perhaps the most clear and powerful statement from the preacher had failed to meet the case, a few plain and earnest words uttered in conversation, were made the means of removing difficulties which had quite encumbered the way to the cross and there and then led the anxious one to accept God's gracious gift of pardon, and life, and peace. It would be impossible to describe the blessedness of these meetings, or to tabulate the good effected, but considerably over a hundred names have been entered as representing those who have professed to have found the Saviour.

Throughout, the services have been characterised by calm faithful exposition of God's plan of salvation, and an intensely tender pleading with the unsaved. With considerable skill Mrs. Baeyertz deals with the Scriptures, proving or enforcing almost every assertion she makes by an appeal to the written Word of God. Mrs. Baeyertz has a most prepossessing appearance, a gentle refined deportment, a clear, full, musical voice, and a simple, natural, womanly eloquence all of which qualities appear to be wholly consecrated to the Saviour. Having been converted from the Jewish faith, Mrs. Baeyertz has received the truth of Jesus Christ with a fulness and a warmth of affection which constrains her to seek every opportunity of publishing the glad news to others and manifestly she is filled with an intense, almost consuming earnestness, that she may be instrumental in arousing sinners to a sense of their danger, and of leading them into true peace. Her warnings to parents specially, lest they should be instrumental in the loss of their children, and her appeals that they themselves should come to the Saviour, have been most affecting. There has been no undue excitement in the meetings, but the fixed eager attention of all her hearers and the tearful eyes and trembling

lips of most of the audience, under the tender touching appeals, or the apt and thrilling illustrations employed, have given abundant testimony to the natural powers and God inspired gifts of this honoured servant of the Lord Jesus Christ.

These special services at Norwood close this week with a consecration meeting, for converts only, on Tuesday evening, and a testimony meeting on Thursday evening, at which Christian believers and members of Churches, as well as the new converts, are invited to be present. We thank God for our sister's work, and pray that she may be yet more abundantly blessed, and sustained, and owned of the gracious Master."

Truth and Progress. September 1st, 1881. pages 101 - 102.

MRS. BAEYERTZ AT PARKSIDE.

The services which are now being held at Parkside by Mrs. Baeyertz have been attended with the same intense interest as was evinced at Norwood. The attendances have been very large on Sunday evenings, the building being always packed to the doors, and on Tuesday afternoon and Thursdays large congregations have assembled. So far, about one hundred and thirty persons young and old have remained at the after meetings and have professed acceptance of Christ. On Thursday evening, September 22, Mrs. Baeyertz being unwell, was unable to be present as advertised, but the service was sustained by the pastor, who gave an address on 'The promises of God.' Mrs. Baeyertz, though very weak and seemingly scarcely able to stand preached on Sunday evening, September 25. The service was specially enjoyed and felt to be a sermon of much power. A large number of enquirers remained for conversation, nearly all of whom went away declaring their trust in the Saviour. One of the many deeply interesting cases may be mentioned where in one family all its adult members, father, mother, son, and two daughters have been led to the Saviour. Further particulars as to the good work accomplished will be furnished next month."

Truth and Progress. October 1st, 1881. page 112.

NORWOOD

The correspondent for this Church has to apologize for neglecting to send a report last month. Being newly appointed to the post, and very busy in other ways, the matter escaped his memory till too late. He trusts that such will not occur again. He is thankful to say that the Church shows signs of life and growth. This month four professed their faith in Christ by baptism, and others are seeking fellowship with us. The recent special services have been productive of much blessing, and a Young Christians' Band has been organized by the pastor to sustain and extend the good work. The Sabbath School has gradually increased, so that the hall in which we meet is becoming too strait for us, and steps are being taken with a view to enlarge it, and to add a few class rooms, which have been urgently wanted for a considerable time. The principal obstacle in the way has been the want of funds, but this seems in a fair way of being removed, as instead of the Church offerings being taken in boxes at the doors a modified voluntary system has been adopted within the last few months of passing the basket around at each Sunday service. Some were afraid that this would have the effect of reducing our income by driving away weaker brethren from the Church but, on the contrary, they seem to prefer paying in this way, the result being a considerable improvement financially, so that instead of funds falling behind we have now a small credit balance."

Truth and Progress. October 1st, 1881. page 112.

MRS. BAEYERTZ AT THE FLINDERS-STREET SUNDAY-SCHOOL

On Sunday afternoon, September 18, Mrs. Baeyertz addressed the Sunday-school of the Flinders-street Church. The meeting was held in the Lecture Hall. Several hymns from the book specially used at the Evangelistic services were sung. Mrs. Baeyertz, after singing and prayer, commenced by telling the children that she was going to give them a grammar lesson. They would perhaps begin to think that it was dreadful to give a lesson on grammar on Sunday afternoon, but she would like them to tell her what was the first person singular of the verb 'To be.' Many voices immediately responded 'I am.' Second person: 'Thou art.' Third person: 'He is.' Having elicited these replies, Mrs. Baeyertz proceeded to give passages of Scripture illustrative of these. 'I am the way, the truth, and the life,' was a passage illustrative of the first. In England it is said that whatever road you get upon leads to London but it cannot be said that whatever road you get upon leads to heaven. Jesus is the way. Then, again, in the tenth of John, Jesus speaks of Himself as the door. This undoubtedly has reference to the Tabernacle, and to go through that would lead you in by the altar where the blood was shed and the sacrifice offered. If anyone climbed up some other way, and did not go by the altar, he did not go according to God's appointment. And thus we, each one, need to come to Jesus. Children, how many of you are there that are saved? If Jesus were on this platform how many of you could look up and say 'Jesus, you know me I am yours and you are mine?' The speaker then illustrated by a little anecdote the death of Jesus for our salvation. A little girl was waiting at a railway station with her mamma. While she waited she saw a poor little lame boy selling oranges. As she looked at the poor boy she pitied him, and went to him and said, "little boy, I will kiss you." Nobody had ever spoken to the poor boy before in such sweet terms of love. His pale face flushed with pleasure, and he evidently seemed full of gratitude. The mamma in looking about forgot that there was an express train that was just due, and in her forgetfulness she did not observe that her precious little girl had strayed on to the line, until she heard the whistle and the scream of the engine. Then, seeing the danger in which her child was placed, she cried out, saying, 'Who will save her oh, will no one save my little girl?' Immediately there was a response 'I will,' and in an instant the boy was at the side of the child. He just managed to push her off the line, and then was immediately struck by the engine. When they took him up he just opened his eyes and said, 'Is she safe?' and died almost immediately. The little girl was too young to know that he had died for her. As she looked at his quiet form she exclaimed, 'Poor little lame boy, gone fast asleep.' Do you know, dear children, that Jesus died for you?

Jesus is also the 'life.' Do you know that every unconverted person is dead? Whoever you may be as you sit here before God, if you have not received Jesus, you are dead. Now, you know that dead men as dead cannot find their way to heaven, but God can give them life and light, and then they may and will. I was dead once. You would not have known it by looking at me. I could move my hand and my feet I could speak and walk about and do the different things that people do in the world but there was one thing that I could not do - I could not love Jesus. When children have got life by being born again they are changed. You would not like to go through life dead. Jesus is not satisfied with dead children. When he takes them he makes them alive. He wants all the children, not only the good ones, but the naughty ones. Oh, are there any naughty boys or girls here? Jesus wants to save you and make you like Himself.

Now, the second person of the verb 'To be' is 'Thou art.' I want you to look at Ps. lxxxix.26 'Thou art my father and my God' oh, how precious it is to have God for our Father. Now I want you all to say this verse aloud together. The children having, after two or three attempts, uttered aloud with one voice 'Thou art my Father and my God,' Mrs. Baeyertz said - Oh, I wish it were true with respect to every one of you. She then spoke of her own case as of one who had an earthly father, who had cast her off because she loved Jesus, but she had carried the matter to Jesus, and He had said, 'I will give you My Father now.'

For the third person of the verb 'To be' the passage was used 'He is able to keep that which I have committed unto Him.' (2 Tim. i. 12.), and having pressed home by earnest appeal and by various anecdotes these relationships of the Saviour to us, Mrs. Baeyertz reminded the children of the different lights in which we are required to stand to Jesus. First, He asks us to be Receivers, that we should take Him an His grace. Secondly, that we should be Responders, so that in every declaration that begins with 'I am' we should from the heart respond, saying 'Thou art.' And thirdly, we should be Reporters. Mrs. Baeyertz spoke of several instances in which young people had been Reporters - that is, telling others what they themselves had learnt respecting Jesus. There was one boy who had come to her meetings at Norwood. He was a good singer. Night after night he had brought the boys with him to the meeting, and every one that he brought was converted. In the Song of Solomon the Church was compared to the moon. When you go out and look at the moon you can only see the light of the moon, but every one who knows anything on the subject knows in looking at the moon that the moon is shining because the sun is shining on it. At this part of the address the boys had a little bit of quiet enjoyment of a mistake Mrs. Baeyertz was apparently labouring under as to the moon's age for the month. She evidently thought that it was a moon-light week, but as the boys knew that the moon was not visible at that time till long after they had gone to bed, there was a temporary dissent and a quiet smile indicative of superior information as to the time of the moon's rising. But all that only made matters more varied without in any degree lessening the speaker's hold upon the attention and regard of her juvenile audience. In pressing upon them the importance of becoming witnesses for Jesus, she related an incident in Mr. Moody's ministry. There was one family that Mr. Moody for years to see converted, and, though he prayed much over the matter, he could not get any hold upon any one of them. They were a very ungodly family. At last at one of his meetings one boy belonging to the family came in. Mr. M. was much delighted, and regarded it as an answer to his prayers, though he could observe that the boy was behaving very badly - sticking pins into those near him, and in various ways disturbing the congregation. At the close Mr. Moody patted him on the head, and told him how glad he was to see him, and expressed the hope he would come again. The boy was ashamed, but he came again and again. He began to manifest great interest, and at one of the meetings he sobbed and cried bitterly under a sense of his sinfulness. The result was that he became converted. Some time after that Mr. Moody was surprised to see him in much distress at one of the meetings, and he feared that he had been doing something wrong which had brought him into darkness. But upon enquiry he found that he was crying because his mother was still unconverted, and he saw no hope of her salvation. In his distress he cried out that he feared his mother would go down to hell. Mr. Moody told him to go home and put his arms around her, and tell her that he had been converted. It was difficult to get him to make such a promise, but he did at last. When he went home it was harder than he had expected, because there was someone sitting with his mother. She told him two or three times to go to bed, but he still lingered, and at last he threw himself on her neck, and, bursting into tears, told her all about it. For a wonder the mother received it without anger, kissed him, and told him he had better go to bed now. But it came out afterwards that the mother herself could get no sleep that night, and on the next day she said, 'I wonder if Mr. Moody would come and see me.' The boy gladly carried that message to Mr. Moody, who took an early opportunity of calling. The woman was converted, and became one of the best workers, and by degrees all the family were brought in, and the whole was brought about by the boy putting his arms around the mother's neck and witnessing for Jesus.

At the close Mrs. Baeyertz invited any to come and speak with her. About thirty availed themselves of the invitation, and several of them left the meeting rejoicing in the possession of the peace which comes through the reception of Jesus."

PARKSIDE BAPTIST CHURCH (First anniversary report.) (in part.)

There have been received from the world into the membership of the Church sixteen persons, all of whom have been immersed, one has been added by restoration, and ten others, who, although once members of various Churches, had ceased to be so. From Baptist Churches we have received the large number of 43 members, of whom we have immersed two 19 of these 43 come to us from Flinders-street. In addition to these from other Churches ten Christian friends have joined our ranks, thus making the number of persons received into fellowship 80.

We are, however, hopefully and prayerfully anticipating far larger blessings in the coming year. We believe that we are just beginning to make our influence felt in the neighbourhood and when we are somewhat further lightened of our present heavy burden of debt, and are able to throw all our energies into the work of seeking the salvation of souls and building up the Church, we hope for far larger blessings. Already there are indications that such will be the case. Previous to Mrs. Baeyertz's visit to us some three or four additional members of the congregation had professed conversion to Christ, and now since some 140 in all (young and old) have professed trust in the Saviour, we are looking for larger increase still. Although the pastor is aware of at least twenty members of the congregation, whom he hopes soon to have the joy of immersing into the Triune Name and receiving into the Church. The visit of our esteemed friend. Mrs. Baeyertz, to Parkside has been quite an event in our history, and we believe will prove to have been of very large benefit, and the Church will doubtless reap fruit from her earnest labours for years to come.

To many of us one of the most encouraging aspects of our work is the growth of our Sunday-school Beginning on the first Sabbath with an attendance of 45 scholars, and offering no inducements in the way of prizes or rewards, we have simply opened the doors and received such as have come. The scholars now number 171, and the teachers and officers 18. It is further satisfactory for us to state that other schools in the neighbourhood number now as many scholars, if not more, than they did a year ago.

In other departments of our service we may briefly add that the weekly prayer meeting has been fairly sustained, the pastor's Bible Class has a membership of 30, and the Temperance Society of 50. The matter of our finances will be laid before you by Mr. J. M. Day, one of the Treasurers of the Committee, whose business tact and liberality has been of such incalculable service to us.

In conclusion the pastor esteems it both a pleasure and a privilege to recognise very cordially the kind and earnest assistance received in his work during the year from many sympathising friends. To friends connected with other of our Churches who have contributed so largely to the Building fund, especial thanks are due, and are hereby given, and in the Church itself workers have been many and willing. We simply trust in God, with faith in the power of the Gospel, and with every earnest effort and prayer, we believe it is the desire and determination of this Church to press on in the work of God, striving with all its might to glorify Him through His Son Jesus Christ.

Mr. Fairey added that since the preparation of the report the last of Mrs. Baeyertz's services had been held, and as there had been present at that service some 70 persons who had professed conversion to Christ they hoped that many of them would find their way into the membership of the Church. He was sure that they all thanked God that in His providence He had directed Mrs. Baeyertz's steps to Parkside.

Truth and Progress. November, 1st. 1881 pages 122 - 123.

ADDRESS OF MRS. BAEYERTZ AT THE MEN'S MEETING.

On Saturday, October 15, at the meeting for men only, about 250 were present at the Lecture Hall. Mrs. Baeyertz spoke from three texts, which she said were literally the A B C of the Gospel.

The first text was - "All have sinned and come short of the glory of God." "All we like sheep have gone astray we have turned every one to his own way." Though the men gathered there had come under different circumstances, and from different motive, though the characters and their bringing up were different in each case, yet one thing was true of all. Each one can join in saying "All we like sheep have gone astray." Yet there is still a difference. If Jesus were to come personally into this meeting tonight and to ask all in this room some would only be able to say "We like sheep have gone astray," but others could add "But we are now returned unto the Shepherd and Bishop of our souls." Some have gone astray. For years some have wandered farther and farther away from God, and tonight you are near the end of your earthly "wanderings," for unless you return now while your day of grace lasts you must wander for ever in an eternity of woe, amid blackness and despair. Oh sinners, let me tell you there is a hell - not prepared for men - oh! no - it is prepared for the devil, but if you choose to follow him you must receive his wages. Do you value your eternal welfare? At how much do you value your soul? Let me tell you of what occurred at a wreck. All the passengers and crew had left the vessel, except one man. As the last boat was waiting to take him in, and then to push off, he said "Wait, let me get my purse," and he hurried down into his cabin. They could not risk waiting and pushed off and when he re-appeared the last boat was being quickly pulled from the vessel. The man perished in the wreck, and his body was washed ashore a day or two after. He had got his purse but lost his life. They found the purse in his pocket and when they opened it, it contained eighteen pence. For eighteen pence the man risked and lost his life. But oh! it is nothing to lose your life in comparison with losing your soul. Do you know you are now risking that? You will not be able to say you did not know your danger. You know that I am a Jewess. I was trained to hate the name of Jesus. If I only stood here speechless, with folded arms, I would still be a swift witness against you, knowing as you do that now I love him and believe in Him. At the close of a meeting held in Ballarat, I asked that only those who were really anxious would remain behind. In spite of that, one man remained who I knew, felt no anxiety. I said, "I want no mockers here." The man, who was an infidel, laughed openly at me. "Are you not afraid of God?" I asked him. "I don't believe there is a God," was his reply. On the next Sunday night I conducted service in the theatre at Ballarat, and the same man came to me there. This time there was no laughing, he was shaking with terror. "Pray for me, pray for me," he said. He told me what had changed him from a scoffer. When he went to bed after that first meeting, he had a dream. He thought he was at the meeting again, when suddenly he heard the voice of the Great Judge passing sentence upon him, "Eternal death." He saw his coffin prepared, his name, and the day, month, and year, of that meeting were on the coffin plate. Then he heard the Judge say to me, "You are the sole witness against him." He heard me plead, "Give him one more chance," and then he woke, but it all lived before him again, the Judge, the coffin, the sentence, he heard and saw it all again, and it made such an impression that he could not forget it. That Sunday night he came to the Theatre to seek Christ with his whole heart, and he found Him, and now he is an earnest Christian workers, and his family are all Christians too. Perhaps when you stand before your Judge, I may be the sole witness against you. You will be called to account for what you have heard from my lips tonight. Oh! take care - you may commit a sin tonight that God will never pardon. You may persistently reject the testimony of the Spirit that he will leave you for ever.

The second text was, "Behold the Lamb of God that taketh away the sin of the world." Mrs. Baeyertz touchingly directed their attention to Christ's sufferings at Gethsemane, at the Judgment Hall, and at Calvary. When he was scourged every lash was tipped with ivory, so that every blow cut right into the flesh of Him before whom angels veil their faces. It is nothing to you, sinner, is it? Oh! may God make it something to you. He was struck in the face while He stood still with His hands bound behind Him. He came to the Cross, and there God laid on Him the iniquity of us all. He was made sin for us. He was made sin for you. Better for you that you had been Jews or heathens than gentiles and rejectors of Christ. Will you believe in this substitution - Jesus made sin for you? You see though you are sinners that does not bar you from God's mercy, since Christ has borne your sins - nay, was made sin for you. There is something that God hates more than sins of lying and drunkenness it is the sin of rejecting Christ. Do not allow the devil to triumph over you. You don't belong to him. Christ has purchased you with His own precious blood, and now calls you. He wants to wash you and present you acceptable before God.

The third text was, "Come unto me all ye that are weary and heavy laden, and I will give you rest." This beautiful verse was Christ's own utterance. I want you to believe that Jesus is here, and this is His own loving invitation to you. Will you come now, while He is waiting for you? It may be the last time He will call some of you. If you have just the least desire to come, oh! do so at once you may lose the desire if you don't come tonight. What a contrast between your position now, invited to come, and the position you will occupy if you reject Christ's invitation. Every one of you will yet look upon Jesus. God has shown that every knee shall bow to Him. You may die in your sins, but before you are sent to hell you will be called to bow your knee to King Jesus. You had better bow now. He is coming again - not in the power of men this time but to take vengeance on those who have despised His mercy. If you go away tonight and continue indifferent to that word "Come," you will hear that awful word "Depart." Don't think that God is too angry with you for you to come. God isn't angry with you because you are a sinner, but because you won't accept his remedy for sin. A young man attended my last meeting at Stawell. He was a godless young man, and came to the meeting through curiosity only. He was spoken to kindly, and asked to say to the after-meeting, but he would not. He went away unrepentant, and at nine o'clock next morning he was dead. God is had given him one more chance before calling him away, and he neglected it. It is a dangerous thing to reject the Spirit's testimony. Just now He may be striving with someone here for the last time. Do not close your ears against His voice, but at once accept the invitation - come and have rest."

Daily Prayer Meetings.

These are continued from 12 to 12.45. An average attendance from fifty to eighty now attend. These meetings are of singular power and blessing. Sometimes Mrs. Baeyertz gives a few helpful, poignant words of address. No one is called by name to pray. Many strangers come in. We are sure these gatherings for waiting on the Lord have been most helpful in the general work.

Truth and Progress. November 1, 1881. pages 130 - 131.

NOTES OF A CONVERTS' MEETING

On Friday, November 18, a meeting of the converts and workers in connection with Mrs. Baeyertz's services was held in the Flinders-street Baptist Lecture Hall. Similar meetings had been held weekly for prayer and testimony, and had been felt to be a power for good, strengthening the young Christians, encouraging those actively engaged in the work, and bringing both together in the fellowship of Christian experience. After prayer and singing, Mr. Mead gave a short address from Acts ii.42 - helpful and sympathetic - pointing out the manner of life of the new converts after Pentecost, and applying it to the case of those who now occupied the same position. Mrs. Baeyertz also spoke a few words, directing their attention to several passages, such as John x.28, xi.26, &c., showing how they might have full assurance of their salvation in Christ. Mrs. Baeyertz also read a letter from a young man who had lately found Christ. He had been looking forward to the meeting all the week, but was detained through business. The meeting was afterwards thrown open that testimony might be given, and as one and another, without any pressure, rose to tell how

they had been led to Christ, and *what* they found in finding Him, many a hearty "Praise God" arose both from heart and lip.

One young man said he had testified before, but he was always glad to speak a word for the Saviour and to tell what joy he had found since he believed. He intends by God's help to stand up firmly for the Master.

Another brother testified to the happiness in his home since he had found his Saviour. Now they had family prayer. God was worshipped in their home, and his children were coming to Christ.

Another, who had come out of great darkness into the marvellous light, said how glad he was to believe in Christ, and asked other Christians to pray for him that his faith, which was weak, might be strengthened. Very sincere was the response that that seemed involuntarily to come from all - "We will, brother, we do pray for you." Another brother (one who was not brought in through Mrs. Baeyertz's labours, but through the instrumentality of the Rev. J. A. Dowie) rose and told how his hard heart had been softened by a timely and solemn reference to the badge of mourning he wore. "Wouldn't you like to meet your boy in heaven?" The words melted him, and God healed his broken heart. Now it was a glad thought to *know* that he and his Christian wife would meet their dear boy in heaven. The short but happy testimony of another was "I am glad to say Jesus has washed away my sins." The testimony of another, who *looked* what he said, was "I believe in Jesus Christ, and I pray to Him all day long. I can hardly talk about anything else but Jesus now. Glory to His Name!"

Another spoke of the peace and rest he found in believing. He had waited long for feeling, but it didn't come. Now he had learnt just to take God at His word, and all his fears and difficulties had gone.

Another young man had been brought in at Mr. Varley's meetings three years ago, but he had no one to go to for counsel and sympathy, and he had gone back in his Christian life. Now he is again rejoicing in Christ, and trusts to Him alone to keep him from falling in the future.

One brother who dates his conversion from Mrs. Baeyertz's previous meetings held last year, bore testimony to the fulness of the salvation he had found.

Others, both brothers and sisters, stood up to testify their love and faith in their Redeemer, and one or two older Christians spoke a word of encouragement and sympathy. There was no excitement, but a deep spirit of enthusiasm and genuine devotion throughout. There were tears of joy in many eyes more than once in the meeting, and there was a sympathetic smile in every face as a brother told how much more he had got than he expected when he gave himself to Jesus that gave the lie to the illusory idea that the religion of Christ is a dull and monotonous thing. If any allow such an idea to enter their heads let them go to a praise-meeting such as that, and I venture to think they will admit that "Tis religion that can give sweetest comfort while we live."

Truth and Progress. December 1st, 1881. page 138.

MRS. BAEYERTZ'S FINAL MEETING FOR CONVERTS AT FLINDERS STREET.

Tea was provided for converts and workers in the Lecture Hall, on Friday, December 2nd. Those who wished to be present as having recently believed unto salvation had been publicly requested to apply for tickets for the tea; those who had found blessing at Norwood and Parkside were invited, and a few from both places were present. Over two hundred tickets were applied for. The Meeting for Testimony was held in the church, when many more converts assembled; a considerable portion of the middle section of the ground-floor had been reserved for these new disciples of our Lord, but this was found insufficient. The floor of the building was well filled. Many rose and gave their testimony as to how they had come to trust in Jesus as their Saviour. Some of the testimonies were indeed touching. Many hearts uttered their secret hallelujahs before the Lord as one after another rose and spoke - some, of course, only giving just a sentence. It made us bow in praise and adoration and we saw strong men rise and with suppressed emotion speak for the Lord they had come so lately to trust - know - and love. We forbear giving detailed testimony, as full accounts of previous converts' meetings held week by week have appeared in previous issues. Moreover we are anxious to give at length Mrs. Baeyertz's address at this most memorable gathering.

Mrs. Baeyertz's Address to the Converts.

After singing and prayer, Mrs. Baeyertz announced that her subject was

"Walking with God."

You know when people are converted they are expected to walk with God. Before, they had been walking with the devil, but after they had been wrought to the Lord they are all expected to walk with God. Now comes the question - "How can two walk together unless they be agreed?" Some people talk largely of consecration but cannot tell us anything of what it means. We cannot walk with God unless we agree with Him. We cannot live in a house, and be in full sympathy and fellowship with him unless we are agreed with him. So, unless we live up to the mind of God, we cannot truly walk with Him. Now, Abraham, Enoch, and Noah walked with God, and many hundreds of thousands in the present day walk with God but all who call themselves Christians do not do so.

But if we are walking with God, where do we walk? Well, we do not walk in the counsel of the ungodly; we do not choose ungodly companions, and those who are not Christians. Who are the "ungodly?" The people who practice evil living, who drink and are drunken, these are not the only ungodly. They are to be found among the well-educated and the highly respected. *All who are not converted to God are ungodly*. Some people say they will mix with the ungodly, with the world, to make them better. I do not find that they succeed in that. The only safe course is

to keep clear, and to testify for Christ outside.

Now I want every eye to look at these words, in Ephesians ii,2, and those who have their own Bibles should mark these words for after consideration. We will read also the first verse:- "All you hath he quickened" - that is, you who are sitting here converted. You are made alive. "Who were dead in trespasses and sins," Some have been brought to Christ in these meetings by that awful word "dead!" But now comes the verse I wish to speak a little about.

"Wherein, in times past, ye *walked* according to the course of this world, according to the prince of the power of the air" - Who is that? The devil: you walked then according to the devil - "the spirit that now worketh in the children of disobedience." Thus the people who are in the world outside are as you were: that spirit is working in them also, and among them we all once lived. "Among whom we also had our conversation;" fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." "But God, who is rich in mercy" has raised us up, and "made us sit together in heavenly places in Christ Jesus." We are not now to walk according to the course of this world; and young converts, can you tell me what the world is and what you must avoid? (Pausing for reply, answers came from among those in the body of the church-)

"Dancing," "Card-playing," "We must not go to theatres or concerts," "Not frequent places of amusement, &c

Yes; just look at the list you have given me! If I go through the whole of the New Testament I fail to find anything which permits a true Christian to engage in these amusements. Well, then, you will understand what it is not to walk according to the course of this world.

Now I will direct your attention to 2nd Cor., 6th chapter and 17th v. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Some people come to me and say "Show me chapter and verse in the Bible against going to a dance? I cannot show you a literal command against "dancing" But I can show you these words in this text, which forbid participation in every kind of ungodliness. With the Word of God in your hand you will have to say - "I will not be a thorough Christian; I will not give myself up to God;" or else come up tonight before God - (He can see right down into your hearts) - and cut adrift from everything of the kind and be a wholly consecrated Christian. Oh, if every one of you in this Church tonight were thoroughly consecrated to God, Adelaide would soon be shaken from end to end! You don't know what this consecration is? Read the 16th verse please, and I shall be glad if you will take the text with you to your own houses - "And what agreement hath the temple of God with idols? Now this is for you who are sitting here tonight and who are really converted to God you are God's holy temple and He is in His temple He has promised to dwell in you, and you carry the living God about with you. He says, "I will dwell in them. Wherefore, come out from among them." What does God tell us? Are we who have been born again to mix with the world and its amusements? No, we are to come out from among them, and to touch not the unclean thing." God calls unconverted people and the world unclean. When first I became a Christian, a remark from dear Mr. Macartney was blessed to me. Like all young converts I was full of Jesus; but I did not yet know the Father. I did not know all that the mature Christian learns of the Father's love. This dear friend said to me "Wait, until the Father is revealed to you." Ah! it is when we come to know God as the Father of Jesus, that we begin to understand all that is meant by the eighteenth verse - "And I will be a father unto you, and ye shall be my sons and daughters," saith the Lord God Almighty. I am to come out and be separate. We must not be like other people, but a peculiar people, separate: that is the condition on which He will receive us. And now we will turn to Romans 12th and 2nd. Oh! this is so touching and tender. In the 1st verse, Paul says - "I beseech you!" Look at it; think of Paul writing this to those dear converts who had been brought to the Lord at Rome. I dare say he wept many tears over them! "By the mercies of God, that we present your BODIES a living sacrifice, holy, acceptable unto God, which is your reasonable service. And do not be conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Then your bodies are really God's: give them to Him in wholehearted consecration. If you want to be consecrated, and some do, you must give your whole bodies to God; you must not dress up and do just what you like with your bodies; but you must deal with your bodies in their outward adornment and in everything belonging to them so as to please Jesus. Now if your feet are given to Jesus, do you think He would have His feet go to a dance? If your heart is filled with the love of God, can you take delight in going to dance with unconverted persons? Just remember this: John the Baptist's head was danced off. Let me impress upon the new converts, that they should neither go to theatres, nor dancing parties, nor concerts. I remember hearing of this testimony from a most conscientious Christian. A young lady after her conversion, was at a party once, and observed a young man standing on one side. She was impressed by a desire to speak to him about his soul. She heard a voice telling her to do this, and the voice was a distinct as possible. She answered within herself, "I can't in such a place as this." The young man passed on. Later on in the evening, the young man stood near her again and again she heard the voice saying "Speak to that young man about his soul." But she would not. Two days afterwards that young man dropped down dead. She came to the conclusion that any place where she could testify for Jesus was no place for a Christian. "Be not conformed to this world." If any of you are in doubt as to what the world is, ask yourself, is it of the Father? and if not., be sure it is of the world. If of the world, give it up, and Christ will make you useful to others. And the day will come when He shall acknowledge the service you have done for Him. Oh! would you not like to hear from Him in that day, the sweet and satisfying words – "Well done!"

I remember well what happened to me once. One evening a great many of my friends were going out to a party, which I knew would be very pleasant but also very frivolous. I remained home but did not care to read my Bible as usual, and in the long evening I felt oh! so lonely and miserable, and so I went to my room and had a good cry. You would be surprised if I told you that it cost me to give up the world. So it will cost you something; but let it cost: you

can afford it, when you hear Jesus saying - "She is doing that out of love for me!" There's the reward for you!

And now there is another passage I want you to read: 1 Cor., 6c. 19v. - the last passage in connection with this subject - "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are *not your own*." God says that: you are not your own. Not one of us can say "I belong to myself, and can do what I please.' oh, no! To whom do you belong who was it bought you (questioning the audience)?

"Jesus Christ."

Yes, you belong to the Lord Jesus Christ; He did not buy you with silver and gold: He could have created a world full of that. What was it bought you?

"His blood!" "His death."

Yes, with His own precious life. Now would it not be a mean thing to keep back any part of that which Christ has purchased? Let everyone say "Lord, I will not be a mean Christian." What a contempt I have for a mean Christian: one who would keep back part of the price. "Therefore, glorify God in your body." If you can glorify God in your body by going to a dance, go. If you go, don't say - "Jesus, I love you (if you love me keep my commandments) I give myself to you." It is a lie! Jesus will never let you be lost, though you may be only half-hearted; He will save you because you have trusted in His blood. But you will not be able to look up into His dear face, and say, "Lord, thou knowest all things, thou knowest that I love thee." He says - "If you love me keep my commandments." What does Ho command? "Glorify God in your body and in your spirit, which are God's"

Will you mind if I say a little word about dress? It is such a nice thing to know that the Lord Jesus may be pleased with the way we are dressed. I like to be dressed as a Christian. If we are not to belong to the world, then our whole dress and deportment must not be like that which the world practises. In this matter even, if you pray about it the Lord will help you. There was a worldly lady converted who used to dress very showily, she attended a meeting where the Christians were very neat and plain in the dress, as they ought to be. Her appearance caused great distress of mind to some present, and they said - "What shall we do?" "What ought we to do?" A gentleman just put out his hand, and said, "Leave her to the Lord; moulting-time hasn't come yet!" Such a splendid remark, I thought. Oh, that the moulting-time had come to some other places. What a glorious thing it would be if all professors just came up to the Lord's table dressed as Christians should be. Have you ever thought of this? Everybody doesn't care how you dress: only those who love you and the Lord Jesus will make you understand exactly what He likes and what He doesn't like.

Some of you are going to be baptised on Sunday. And oh, I've been praying so today that all of you who are going down into the water, may be consecrated to God; I've been longing, and weeping, and praying for that. Remember that baptism, is death; it means death to sin, death to the world, death to all but Christ and His love. I hope and pray that every dear one who is baptized, may be able to say - "Lord, I am consecrated to thee; from this time forward I cut myself adrift from everything that is not of Christ." I could go down on my knees here before you and beseech you, feeling deep agony of soul for you, that you may rise into the possession of a full Christ-life.

Now, briefly, to close. Noah walked with God whilst upon EARTH, and yet mixed not with the people of the WORLD; Abraham walked with God, away from Sodom; Moses walked with God, from the throne of Egypt; and Isaiah walked with God through the fire. Daniel walked with God even into the lion's den, and he walked with God out of it; and Peter walked with Christ on the water. David walked with God through the valley of the shadow of death. Now many persons have a false notion of what that valley of the shadow of death really is. Some think it is a dying bed, but it is the wilderness of this world. There will be the walking in white, and the walking in the light of the city by and by, and then our regret will be that we did not make more sacrifices for Jesus. Nearness to the Lord down here will be followed by nearness to Him up there. Oh, get within that hallowed circle, where you will hear His voice and see His smile and let your one desire be, "draw me nearer, nearer."

And now as you are about to give testimony for Jesus, I should like you as you stand up (if you want to gladden our hearts) to say "I will give up the world." And I solemnly charge those who are Christians, especially those belonging to this Church, and I do it on the eve of my going away from this city, if you don't live near to God and give up everything for the sake of Christ, and set a good example to these dear converts, I will tell God about you and I will pray and ask Him to make you so miserable that you will want to get nearer to Him. You must not be a stumbling-block in the way of of Christ's young disciples. And I say to you young converts now listening to me, do not notice what others may be doing take Christ as your example. Don't keep your eyes on any Christian; look straight to Jesus. Take your stand on the Word of God, and on that alone.

May God bless every one of you. Be Bible-Christians. Have your meetings together, and read your Bibles together, and thus attain to a full knowledge of the truths contained in this Blessed Word. And now for your testimony.

One of the happy results of the address was that a number of the converts stood up and avowed their willingness to give up the world, and to be wholly the Lord's.

Truth and Progress. January 1st, 1882. pages 2 - 4.

A PUBLIC LOVEFEAST IN A BAPTIST CHURCH.

Mrs Baeyertz, during the last seven weeks, has been conducting evangelistic services at the Flinders-street Baptist Church, and at the Town Hall. Her mission has been very successful, and her converts may be counted by hundreds. On Friday, December 2nd, the closing meeting was held.

After tea in the school-room, to which all the converts and workers were invited, a photographic album,

enclosed in a handsome case, with an inscription engraved in silver, was presented to Mrs. Baeyertz, as a token of the affection in which she is held by those who have received blessing under her ministry.

The church was crowded, when the testimony meeting, or in Methodist language, "Public Lovefeast," was held. Mrs Baeyertz gave the converts, who occupied the centre of the church, an admirable and most suitable address on "Walking with God." Worldliness, especially dancing, must be eschewed by those who will walk with God. Then followed the testimonies from the converts themselves, given promptly, clearly, and with much feeling. Out of scores given, the following may be taken as specimens:- "Thank the Lord I am here tonight! The devil is very strong, but I called on my blessed Father. I was fond of the theatre, of swearing, and of blackguardism, but that is all gone now. I will follow Christ everywhere." "Thirty years have I been a sinner. I could not give up worldly pleasure. I have read my Bible over and over again, but I did not know how to read it. But now a few words are full of life to me." "Four weeks last sabbath I was poor, but now I have an inheritance, Incorruptible, and undefiled, that fadeth not away."

"I used to go to the theatre, but I am not going again. I give up the world for Jesus."

Mrs. Baeyertz asked if any of the converts who could say no more, but could conscientiously repeat the last statement, "I give up the world for Jesus," to get up and say it, and dozens of boys and girls, adults, and aged people stood up and renounced the world, or else declared that "Jesus has pardoned my sins." Other testimonies were as follows:-

"A fortnight ago, my Heavenly Father pardoned me, and ever since I go on my way rejoicing, and speak a word of kindness to my fellow shop-mates." "I have been a backslider but the Lord found me out last Wednesday night. Praise God! He found me. I have great difficulty because of evil shopmates through them I became a backslider. May God keep me!" And in reply Mrs Baeyertz said, "God says, 'I will never leave thee nor forsake thee' do you say the same?" A little girl "Jesus washed my sins away." An old man: "I had a hard heart for twenty years, but my heart is softened now." I am a reclaimed prodigal. Seven years ago I was converted, but out of work, I became a hawker, took to drinking, and soon became a confirmed drunkard but now I have heard a voice saying, "Bring forth the best robe and put it on him," and I am quite a different man. "God has made a miserable home happy." A girl about eighteen "I have led a frivolous life, but now I give myself to the Lord." A young man: "This is the passage that brought light to my soul, 'Come see a man, which told me all things that ever I did is not this the Christ?"" "Myself and eldest boy have both found peace my other children are seriously inclined, and my wife is a Christian too."

A young man stood up and seemed about to give a very clear testimony, but his feelings overcame him, and he could just say "My joy in the Lord is so great I can hardly bear it." "My wife, eldest daughter, and self have all found Christ. We have our enjoyments at home now, in reading His word, and singing His praises." And so the witnessing went on for more than an hour, during which time about a hundred must have spoken. Rev. S. Mead closed the service with the Benediction. "They that turn (the) many to righteousness shall shine as the stars for ever and ever."

Illustrated Christian Weekly and Methodist Journal. December 9, 1881. page 62.

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MRS. BAEYERTZ AT MOUNT BARKER.

As our columns are already full we cannot at this late period of the month delay our publishing for any report of the work which Mrs. Baeyertz is just beginning at Mount Barker. At the time of writing these lines only the first meeting of a fortnight's series has been held. The Institute Hall was crowded and numbers had to go away. There were two after meetings in succession, and at the last there were between twenty and thirty enquiries, most of whom professed to find peace in Christ before leaving. The work promises to be successful at Mount Barker."

Truth and Progress. February 1st, 1882 page 24.

Editorial

Elsewhere will be found an extended account of Mrs. Baeyertz's services at Mount Barker. We are glad to find that there is a long list of earnest invitations to Mrs. Baeyertz to visit different parts of our colony. She has a wonderful power of bringing the truth to bear upon the heart. At every meeting numbers of persons accept her invitation to remain as enquirers, and then Christian workers sit down with them and lead them into the truth. When anxiety is awakened it is easy, as a general thing, to lead enquirers into light and peace. But the power that is peculiar in Mrs. Baeyertz is the power of conviction with respect to those who have been careless, and also that of clearing away the mists that have gathered in many minds around the simple gospel. We could hardly describe the secret of her power. Perhaps if we were very clear on that matter we might hope to catch something of it for ourselves; that, however, we do not in the least expect. There are some elements which are not altogether beyond our reach. There is first of all a doctrinal view of truth, which is clear-cut as a crystal. Then there is an intense, a passionate love of souls. Also wonderful simplicity of faith in asking as well as expecting little as well as great things from God. And, in addition to all this, a very great punctiliousness in obedience to the will of God. We trust that great blessing will attend her labours everywhere. Not only are sinners converted, but the Lord's people are stimulated to active work and holiness of life in connection with

Truth and Progress. March 1st, 1882. page 26.

THE HAND OF THE LORD MADE BARE IN MOUNT BARKER.

When we last went to press there was just room found to intimate that Mrs. Baeyertz had held the first service of her series in Mount Barker. Since then she has completed her ministry in that township, and has departed to hold similar services at Clare. In Mount Barker the services were professedly for a fortnight, but, as Mrs. Baeyertz always measures out upon a liberal scale, her fortnight contained three Sundays and three Mondays. In Mount Barker Mrs. Baeyertz was left at liberty to sketch out her own programme and we might be pardoned for hinting that any attempt on the part of Churches desiring her services to measure out her duties or interfere with her methods would hardly be a judicious proceeding. If the Church officials know best how to do things, they scarcely need her help. We think that ministers and people may for the time being act as captains and officers of a ship do when they under the command of a pilot. This especially holds good when it is remembered that it is not church government, but only the ordering of the evangelistic services that is under the control of this "daughter in Israel." To invite her to give all her consecrated powers for a season to a locality, and then to hamper her movements by plans and restrictions, is a course that only needs to be considered in order to be condemned. It is possible that one reason of the success of her labours in Mount Barker is to be found in the prefect confidence that was reposed in her ability to order her own line of procedure. The Institute Hall was rented for the three Sunday evening services. This was done because it was common ground, where many might hear the word who possibly would not attend any place of worship, and it was found that a building of greater size than any of the churches was needed in consequence of the crowds that attended. Advertisements had been circulated in all the country round, and Mount Barker was alive with vehicles on each Sunday evening, and the Hall, with its lobbies, was packed to the very utmost of compressibility, and the overflow extended into the street. In addition to the Sunday service, there were meetings in the Baptist Church on Tuesday and Thursday evenings, and on Saturday meetings for men only; and the crowning service of all was held on the Monday, the evening before Mrs. Baeyertz left Mount Barker, when the whole of those who had accepted Christ as their Saviour during the meetings were invited to tea, and afterwards a testimony meeting was held. We cannot follow these meetings in detail for lack of space, but the feelings of the entire population have been those of astonishment at the wondrous manifestation of the power of God.

The names were taken of all who professed to find peace in connection with the after meetings, and the recorded instances are 144. There are manifestly a few of these who must be sifted out of the number. We may take off about fourteen or fifteen as unsatisfactory cases; but these would be more than supplied by those who have received blessing, but who did not remain to the after-meetings, and those names have not been recorded. In the Baptist Sunday School the scholars of the elder classes to the number of about twenty-six have without exception yielded themselves to Christ.

There is one family in which four sons and the servant have in succession night after night walked with the father a distance of six miles each way, and it has resulted in the salvation of the household, the father having been a Christian before; in another family, all the young people; and in another, five; and in still another, four or five. In several cases husbands have found peace on one evening, and have sent their wives on the following evening with a like result. In one case there was an aboriginal and his lubra. He said, while the tears poured down his black cheeks, "Me understand black man have the same heart as the white man, and Jesus Christ died for black man same as white." "Me understand, and believe in Jesus Christ." And his faith and his wife's faith bring to them the same peace as it brought to us. In some cases strong men have been sitting in the enquiry meeting in agony until the change came, and then the tears of penitence have been exchanged for tears of gladness. Where a case has been specially difficult, it has been found that the Lord has blessed the method of united prayer. Four or five have gathered around the seeking and benighted soul, and have sought the special enlightenment of the Spirit and the exercise of the power of Christ. For the word teaches us that Satan blinds the minds of those that believe not. And in every instance, either before separating or in after reflection, this method has resulted in the enlightenment and salvation of the one thus dealt with. This narrative might be filled wit instances of intense interest were it not that it is scarcely pleasing to the persons concerned to have these sacred incidents chronicled and read in the neighbourhood in which they occur. But that which could scarcely be done in print was done much more effectively at the meeting for testimony which was held the night before Mrs. Baeyertz's departure. In a crowded church more than seventy persons rose in succession, and in some cases two or three would rise together to testify their faith in Christ and the salvation they had found in Him. To Christian workers who had been placing the word of truth before these in the enquiry meeting it was a matter of profound and unspeakable interest to watch the progress of the meeting. We wondered with respect to one and another whether they would rise and speak. There was one man over whom we had spent an evening, whose downcast countenance and utterly hopeless look had imprinted itself on our minds at the time he was seeking. As a last resource, we had formed the prayer ring round him, and he had gone away relieved of his burden. We wondered how the matter seemed to him after several days testing the reality of his hope. To our joy he spoke, and confidently testified to his faith in the work of Jesus and the word of God. The boys were peculiarly interesting as they rose one after another to testify to the grace of God. On the first of the meetings for men there were seven or eight boys who remained to the after meeting. They were brought

into the vestry, and with the Bible truth before them they were instructed in the way of righteousness. Almost simultaneously they rejoiced in the acceptance of the Saviour, and we have the testimony of parents that the change is genuine. In one case the boys themselves have established family worship, with the permission of the parents. No less interesting were the young men and men of mature age. Some of them saved from self-righteousness; some from prodigal lives. Among the ranks of those confessing Christ and ranging themselves among the new disciples, we reckoned about forty men and boys. Each one had gone to Mr. Barker's house to receive a ticket for the tea, and to give the name and circumstances of conversion, and then to take his place at the meeting along with those who acknowledged themselves as having just come to the Saviour. One of the men had in a measure been brought into the light at the first meeting, after having remained partly from curiosity. He did not consider the work as deep as he could desire in his own case. He had come to the tea and testimony meeting; but he rose to say that he considered that the matter had been really and definitely settled there during the evening while listening to the testimonies of the others. But with respect to most of them, full peace had flashed into their minds in an instant, all by means of the word of truth at the various meetings, and the peace had been an abiding peace.

We must not omit to mention the daughters and the women who had found Christ. Timid young women found courage and liberty to testify with all modesty to their trust in the Saviour. One was moved to rise and sing a sweet hymn having for its refrain, "Nothing but the blood of Jesus," saying before she began that she did so in the hope that it might lead some present to put their trust in the crucified Saviour. This was listened to with great interest, partly from the fact that the same young disciple had just before been constrained to speak of peculiar trials of faith which she had to endure for Christ's sake. There are various instances of special trials of faith in the furnace in connection with this revival. One peculiarity of this testimony meeting is that all classes of the community seem to regard as a genuine utterance of a great reality, without pretence and without cant. There has been no extravagance and no mysticism. The whole has stood connected at every stage of it with the teachings of the Word of God. Then again, the matter has been in no sense sectarian. The places of worship have been closed on the Sunday evenings - it would be correct to say, however, that the Wesleyan, Primitive Methodist, Presbyterian and Baptist places have been closed - and in all the services Christian workers from the various Churches have been cordially welcomed, and have earnestly united in the work. They have made common cause on the Lord's side, and in upholding the hands of Mrs. Baeyertz. They have had their reward. For the Churches for many miles around Mount Barker will now gather in new members, and all the Churches will be strengthened. Indeed, for a time it almost seemed as if the Baptists, who had moved in the matter, were scarcely seeing any fruit in comparison with other Churches; but the chief reason for that was that the Baptist Church and congregation have of late years been much reduced, and the materials to work upon were very scanty. There is no Church, however, that rejoices more unfeignedly in the work that has been accomplished than the Baptist Church in Mount Barker. We rejoice greatly in the advantage which has been secured to the Lord's cause generally, and we are quite satisfied that our own community will find as the result that it has a satisfactory share in the general One fact must not be omitted among the incidents of the campaign, as it shows both the public feeling in Mount Barker for the time, and also the power of prayer. Most attractive-looking pictorial advertisements of circus performances were exhibited throughout the town as a programme for Friday and Saturday nights. The subject was made a matter of prayer, as such amusements were a most undesirable diversion of interest, and the Saturday was the meeting devoted to the men's service. The circus company opened on the Friday night, but on the Saturday morning the whole cavalcade took their departure, leaving the Saturday's advertisements unfulfilled. The men's meetings were beyond all expectation as to the numbers attending and the interest taken in them by men generally. It might be stated, in conclusion, that the pecuniary part of the matter was no difficulty. No collections were made, but boxes were placed at the doors to receive contributions, and one or two friends were in readiness to make up deficiencies. But the public contributed liberally, and it became no burden upon the Baptist Church that had invited Mrs. Baeyertz. The friends also who exercise hospitality during her visit considered it a great pleasure to entertain her; and the public of Mount Barker will only be too glad to see Mrs. Baeyertz if she can come again as Paul and Barnabas went to visit the brethren where they had proclaimed the word of the Lord, that they might see how they fared.

We might add that at the close of the experience meeting there was one middle-aged woman, who for some days had been in great agony about her soul, and who remained that she might be led into the light, whose acceptance of Christ was so instantaneous and demonstrative that it almost seemed as if the word of God and prayer had brought her into the actual vision of things unseen and eternal."

Truth and Progress. March 1, 1882. pages 29 - 31.

MRS. BAEYERTZ AT KAPUNDA

"This lady evangelist held her first service in Kapunda, in the Baptist Church, on Sunday evening, on which occasion the spacious building was crowded. Many, no doubt, were led to attend through curiosity, being anxious to hear a lady preach but we verily believe that, whatever the motive that might have brought them thither, there were few present who did not feel that it was good for them to have been there, and to have heard the gospel message so earnestly and so affectionately delivered. Mrs. Baeyertz owes none of her popularity to her sex for she prays and preaches with so much power as to cause one to lose sight of the messenger, and to think only of the message. On this occasion Mrs. Baeyertz took as her subject the new birth, dwelling on its necessity, the agency employed for effecting it, and on its saving influence. Incidentally Mrs. Baeyertz mentioned that she was a Jewess, born and bred, one who had been taught

to regard the Saviour with scorn and the fact that she, a Jewess, had been born again, and was preaching the gospel message to Gentiles would be an additional reproach to them if they continually rejected the offers of mercy it contained. She prayed that her ministry at Kapunda might be blessed in leading many to seek and experience the new birth of which she was speaking. Mrs. Baeyertz's style is eloquent yet simple, earnest without the slightest approach to rant, enriched with copious illustrations, and in her addresses are to be found none of the objectionable adjuncts that have been met with in too many of our so-called revivalists. We believe and hope that Mrs. Baeyertz's visit to Kapunda will be productive of good results. --- Kapunda Herald."

(Truth and Progress. see below.)

It will be seen that she will hold services on this and Thursday evening at the Baptist Church, to which the public are invited, and on Saturday evening will hold a service at the same place for men and youths only. (*Kapunda Herald.* see below.)

Truth and Progress. April 1st, 1882 page 42. Kapunda Herald. 21st March, 1882. page 2.

EVANGELISTIC SERVICES.

Mrs. Baeyertz's services have been continued, and have proved as enjoyable and useful as ever. On Thursday evening last she preached to a crowded congregation, enlarging on seven things that the unbeliever have not - no God, no Christ, no life, no peace, no hope, no excuse, and no escape. On Saturday evening the service was for men and boys only (of whom there was a large attendance) though it would have been just as suitable for a mixed congregation. The subject was the eternal and unchangeable character of the punishment of the unsaved, which the preacher used as a powerful argument in favor of immediate decision for Christ. During the course of the evening Mrs. Baevertz mentioned that earlier in the day she had received an anonymous letter, asking her did she wish people to give up all amusements, or to go about with the bible chained to their neck, which would in sch case be very monotonous reading. After expressing her contempt for anonymous letters, which no true man, let alone a gentleman, would write, Mrs. Baeyertz said she did not ask unconverted people to give up their worldly pleasures, for she had nothing to offer them in their stead but converts would not regard worldly amusements as pleasure, and as to bible reading, just as one loved to read letters from dear ones, so the Christian loved to read the book that was really a letter from and concerning Jesus, the lover of their souls, and of such reading they could never tire. On Sunday evening Mrs. Baeyertz gave a brief but very powerful address at the Wesleyan Church, which was densely crowded. She took as her subject the gospel in Genesis, demonstrating that without shedding of blood there is no remission of sins. Despite the intense heat the attention of the congregation was unflagging. Mrs. Baeyertz's services will be continued at the Wesleyan Church this week.

Kapunda Herald. March 28, 1882. page 2.

MRS. BAEYERTZ'S EVANGELISTIC SERVICES.

The service on Thursday evening in the Wesleyan Church was of a very solemn and earnest character. The church was really crowded, and throughout the service the congregation listened with rapt attention to what was read and said. Mrs. Baeyertz took as her subject, "Christ, the Christian's Passover," and drew a very vivid picture of the circumstances and conditions under which the blood of the typical and true pascal lamb was shed and urged on all present to close with the offers of mercy ere it became too late. The after meeting was also largely attended. Mrs. Baeyertz's service for men and youths on Saturday night was largely attended, and after the devotional exercises one middle-aged and four or five young men voluntarily rose and testified to the fact that Mrs. Baeyertz had been the means of awakening them to a sense of sin, and of leading them to find peace at the feet of the Master. The address that followed was very earnest, treating of the gospel as contained in Genesis the lesson deduced being that it was much better to be hidden in Christ as believers, than like Adam and Eve to seek to be hidden from God, before whom conscience told them they were unfit to stand in their then sinful and wicked condition. On Sunday evening Mrs. Baeyertz preached to the largest congregation we have ever seen in the Baptist Church, in which by six o'clock all the ordinary seats were fully occupied, and seats were then placed in the aisles, on the platform, and in the vestries. Mrs. Baeyertz preached with great power and earnestness on the urgent necessity of being ready for the coming of Christ. Taking as the basis of her discourse the parable of the ten virgins, as also Christ's preliminary warning that as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noah entered the ark, so shall also the coming of the Son of Man be. In concluding her address Mrs. Baeyertz spoke of the pleasant and profitable fortnight she had spent in Kapunda, said that nowhere else, save in Ballarat, had she met with so much kindness, and finally besought them to be equally kind to her Saviour, and not to reject the atonement he had made on their behalf. Mrs. Baeyertz's final meeting will be held this evening, and we feel sure that her departure will be deeply regretted by all who have attended the useful services held by this lady during her stay in this town, which have undoubtedly been productive of much good. However, we hope she may be equally useful wherever she goes.

"YE MUST BE BORN AGAIN."

(We hereby present a report which we have in hand of one of Mrs. Baeyertz's addresses; it was attended with the salvation of many souls.)

The text was "Ye must be born again." What is the new birth? It is a new life given to us. Eternal life; Christ's life within the soul. Some people say they do not know whether they are Christians. Surely a man must know it, if he possesses the life of God. There is a saying, "Born once, die twice; born twice, die once." We are all born once, but if we would not taste the second death, we must be born again. The verb is in the imperative mood; "Ye must" not "ought to be," nor "it would be better to be born again." No, Jesus was God, and when He said to Nicodemus, "Ye must be born again," He meant "must," and nothing else. It is absolutely necessary. The man who has only been born once could not live in heaven. Christ is not joy to the man who does not love Him. If you have not been born again, you would not be happy in heaven, if you could enter there. "He that is in the flesh cannot please God" and if you want to lease God and enjoy heaven, you *must* be born again.

The Author of the new birth is the Holy Ghost, the third person in the Trinity. When I was a Jewess, I looked upon Christians as idolaters. I could not understand the Trinity. I gloried that I worshipped one God, and despised those who, as I thought, had three Gods, but now God as revealed His truth to me, and I cannot do without the Father, I cannot do without the Son, I cannot do without the Holy Spirit. He is ever at work. He is telling someone here that they "must be born again." Do not close your heart against His word. Let me tell you there is a sin that God cannot forgive, and this sin you may commit to-night. Some of you may have committed it already. This sin which God cannot forgive is just this, saying, "Go thy way" once too often to the Spirit. He does not leave a man all of a sudden. When often rejected, His strivings grow fainter and fainter, and at last cease altogether. It is an inside work, and those who have committed this awful sin usually seem very happy and contented; they never feel an anxious thought about their souls. Oh, how dreadful that some of you sitting here, light-hearted and free from care, may have a secret mark set on your forehead by God. It is seen by no one but the Spirit; but He, when He sees it, passes you by, for you have grieved Him away for ever.

A merchant, on his dying bed, told Mr. Moody that at one time he was in much trouble about his soul; but he went into his garden and prayed that if God would take away the Holy Spirit for a season and give him quiet and rest to attend to his business, he would afterwards give himself to God. That man's dying testimony to Mr. Moody was, that since that day he never felt an anxious thought and why? Because God answered him, and *had* taken away the Holy Spirit. A man descended a cavern. The passage was long and tortuous, and he took with him a lamp, and a ball of twine, one end of which he fastened at the entrance. He went on with the lamp in one hand, and the twine unwinding in the other, until he came to the large chamber of the cavern. He wished to get a specimen of the rock from the walls, so he placed his lamp on the ground, and put the ball of twine carefully by its side. He got the specimen, and as he was coming back the lamp by some means went out, leaving him in intense darkness. Then commenced a weary search for the twine. Hour after hour passed in wearily groping among the rocks. Days passed, but he never found the slender thread. His dead body was afterwards found by visitors, and almost within the reach of his fingers lay the ball of twine. That twine is like the desire for Christ. Oh, if you are just the least troubled about your sins; if you have the least desire for Christ, cherish it. Cherish it, in case you may some day find yourself without any desire at all; abandoned by the Spirit of God.

What are the means used? "Except a man be born of water and of the Spirit." Some people say that means baptism, but it means something very different from that. It would be far easier to baptize than to entreat and persuade men to believe. I take it that the water in that verse means "the word." The effect of water is cleansing, and such is the effect of God's word. This one sentence, "The Lord hath laid on Him the iniquity of us all," is sufficient to convert hundreds, by the Spirit's application. James tells us how the Spirit uses the Word of God. "Of his own will began he us with the word of truth," and Peter says, "We are born again... of incorruptible seed, by the word of God." I sought long and anxiously, but not intelligently, after the truth; but I could not see the way, until once I was reading of the crucifixion of Jesus, and the Spirit applied the words I was reading to my soul. Then a wonderful light broke in upon me I believed, and was saved. I do not disparage baptism; that and the Lord's Supper Jesus commanded us to observe but if any one here is trusting that because you have been sprinkled or immersed you have been born again, let me tell you that baptism cannot regenerate you. Do not allow yourselves to be deceived "Ye must be born again." What is the evidence of the new birth? Love - not a mere profession of faith. Love to God and love for souls is the evidence that you have been born again. The new life within you must flow out in love to Jesus. Then, if you have the Spirit within you, you will sanctify yourselves. Oh, what a wondrous thing that our bodies are temples of the Holy Ghost. If poor sinners only knew the joy, the heaven it is to have God dwelling within, how they would want to be born again. Christ reminded Nicodemus of the brazen serpent that God commanded Moses to lift up in the wilderness. When the people who were bitten by the deadly serpents looked upon that brazen serpent they were made whole. God might have removed those serpents, but that would not have saved those who were already bitten; and he did have a better thing than removing sin in providing a remedy against it. God expended all His mercy in providing that remedy. Oh, come to the cross and see the Son of God hanging there, deserted and alone, none to cheer Him in His hour of darkness. Think of Him, with His arms outstretched that He might take you in His everlasting embrace. Oh, come to Him now, as in love He calls you, and accept His love.

Mrs. Baeyertz concluded by speaking of the fruits of the new birth - holiness and likeness to God - and made

another earnest exhortation to the unsaved. She had delivered the message, and she now threw back the responsibility of rejecting Christ upon her hearers. If any now felt themselves to be sinners, it was the work of the Spirit within. Perhaps on the next few minutes hung the eternal destiny of immortal souls. If any were conscious that they were not quite so anxious as they were a year ago, let them take care that they did not cross the line that God had set; lest to-night God should set His mark on their forehead, and say to the Spirit, "Pass him by. He has despised my grace." Then there would be no hope for them; the Spirit could never more plead with them again."

Truth and Progress. April 1st, 1882. page 45.

PROGRESS REPORT EVANGELISTIC COMMITTEE.

In accordance with the resolution passed at the annual meeting, the following were appointed an Evangelistic Committee:- Revs S. Mead. M.A., LL.B., S. Fairey, James Gray, and W. B. Stephens. The first meeting of same was held in the Flinders-street Baptist Church Pastor's Vestry, on Wednesday afternoon, November 23rd, 1881, Rev. S. Mead in the chair. After careful consideration and discussion, it was resolved to hold a public meeting in the North Adelaide Church in December. Accordingly the Deacons of that Church were communicated with, and in consequence of the settlement of their Pastor, the Rev. A. W. Webb, they suggested the postponement of such meeting for a short time. It was resolved to submit to such meeting the following resolutions:- First - In view of the felt need of our Churches of special Evangelistic services, it is desirable that a Society should be formed to render assistance in facilitating this work, and this meeting hereby constitutes itself such a Society. Second - That in view of these objects, an appeal be made to the Churches for necessary funds, and that they and their Pastors be requested to render assistance. The Churches are also desired to arrange for an occasional release of their Pastors for this work, and when such special services are held hearty and prayerful co-operation is especially urged upon all. It was resolved to solicit the sympathy of the following to address the first public meeting: Revs A. W. Webb, D. Badger, W. James, and S. Fairey, and that the following be the firsts Committee - Revs S. Mead, A. W. Webb, S. Fairey, D. Badger, and W. Jones. Mr. E. S. Wigg. Secretary, Mr. W. B. Stephens. Several circumstances have occurred which have prevented the holding of a public meeting, but it is hoped by submitting this progress report at the half-yearly meeting that a deep interest will be taken in the work of the Evangelistic Committee.

W. B. Stephens, Secretary.

March 27th, 1882.

Mr. Mead said in consequence of the apathy displayed by some who had been asked to take part in the suggested public meeting the Committee had felt so discouraged that nothing more had been done. The idea had been to have a Society which could collect necessary funds to engage any Evangelists who might be available, and to arrange for visits to other places by some of the Pastors of our Churches.

A discussion arose as to the best way of carrying into effect the idea of the annual meeting, and it was finally resolved to refer the matter back to the Committee to make further efforts to secure the doing of such work. Messrs. Webb and Hiddlestone were also added to the Committee. The opinion was freely expressed that the project was worth a considerable effort, and the Committee was encouraged to proceed with fresh vigour."

Truth and Progress. May 1st, 1882. page 58.

MRS. BAEYERTZ'S MISSION IN GAWLER By the Rev. S. Howard.

After repeated solicitations Mrs. Baeyertz was induced to pay [a visit to] this Town - commencing on Sunday evening, April 23, by a service in the Baptist Church. The building was crowded. A deep impression seemed to be made on the audience, something like eighty remaining to the after meeting, professedly anxious about their souls.

The remaining services were continued for the most part in the Institute Hall (when large numbers thronged to hear the Evangelist), and were so carried out as to become very largely a United Evangelistic movement Wesleyans, Congregationalists, Primitive Methodists, and Baptists all joining heartily in the services. One service was held in the Wesleyan and one in the Congregational Church, besides an afternoon's Bible reading in the former building. Each of these was well attended, and every meeting seemed fruitful in leading souls to Christ.

The addressed were felt to be very stirring and invigorating - powerful appeals to the unsaved with great dramatic power in presenting certain aspects of Divine truth sometimes melting pathos and tenderness of description, with exquisitely told illustrations, combined to make the appeals almost irresistible. Of more importance than all, however, the power of the Divine spirit seemed to be manifestly present, speaking through the word directly to human souls.

The testimony meeting, held in the Baptist Church at the close of the series of services, was crowded - large numbers being unable to gain admittance. About 130 then professed to have been, in a measure, blessed, or led to Jesus, through Mrs. Baeyertz's presentation of Divine truth, and the help rendered them in the meetings for enquiries after the services.

The Evangelist's exposition of God's word at the midday prayer meetings was felt to be one of the most

remarkable features of her work, and perhaps its results will be more permanent and widespread than any other.

The feeling of enthusiasm evoked by these services was so strong, and the interest so deep, that an effort was made to induce Mrs. Baeyertz to prolong her visit and labours, but her own condition of physical and mental prostration entirely precluded any possibility of this. The hope, however, is cherished, and confidently believed, that a lasting impression has been made on many souls, and an impetus given to them on the path Heavenwards so that through all eternity they will have cause to rejoice that Mrs. Baeyertz was induced to visit Gawler."

Truth and Progress. June 1st, 1882. page 70.

MRS BAEYERTZ AT GAWLER.

Mrs. Baeyertz has just completed a very successful mission in Gawler. The Baptist friends had the honour of inviting her and making all preliminary arrangements for the work, but on her arrival it soon became known that, though a Baptist, she had a strong wish to work in unison with all the Christian Churches, and invitations to the Wesleyan, Primitive Methodist, and Congregational Churches were accordingly given and accepted to join in the mission. It is only fair to say that her addresses do not contain the faintest allusion to the Baptist controversy, or any of those subjects that are likely to divide Christian Churches. Our people may not agree with every thought expressed, but her loyalty to the Word of God, and faithful denunciations of worldly amusements, combined with clear and powerful exposition of the way of salvation for the sinner and of sanctification for the saint, will always make her a welcome ambassador of God among Methodist people. While we are not committed as a Church to the general employment of women as preachers, our Conference regulations provide for women of exceptional gifts occupying our pulpits under given limitations. In the opinion of those who have repeatedly heard Mrs. Baeyertz she is entitled to the most liberal interpretation of our existing legislation.

The services at Gawler, like those at Kapunda, were held in the Baptist and Wesleyan and Congregational Churches on the Sunday and during the week evenings the Institute Hall became the happy scene of united Christian efforts to save souls. On the first Sabbath evening the Baptist Church was crowded, and on the following Tuesday and Thursday the Institute Hall was well filled. The interest deepened and the audiences became very large as the services proceeded. The mid-day prayer-meeting, at which short Bible-readings were given, was highly prized by those who attended it. A Bible-reading on the Gospel in the third chapter of Genesis, given in the Wesleyan Church on Wednesday afternoon, was blessed to many. There were "inquirers" after salvation at every service. Christian workers from all the co-operating Churches, with Bible in hand, each selected a "seeker," and prayerfully sought to direct the anxious one to Christ. In this way about 130 were conversed with during the mission, nearly all of whom gave expression to their confidence in Christ as a personal Saviour. Many of them - perhaps the larger portion - are connected with the various Sunday-schools, but they are all of a sufficiently advanced age to intelligently grasp the facts of redemption, and understand the significance of faith in Christ. Some of the adult cases are specially encouraging. Not the least profitable part of the mission is the quickened zeal of Christian people, and their increased joy in Church work and Bible studies.

The farewell meeting, at which the converts were to give "testimony," was held on Tuesday, May 9. The converts were admitted by tickets issued by the members of the various co-operating Churches half an hour before the Christian public. About 100 attended and received from Mrs. Baeyertz a little tractate on "How to Use the Bible," which is calculated to be very useful to them. After a few words in illustration of the instructions contained in the tract, the meeting was opened to hear "testimony" from the converts. In a little more than an hour some ninety converts "confessed Christ before men." It was a very blessed season. Young men and maidens, old men and children, alike arose to praise God for what He had done for them. Mrs Baeyertz then gave a brief appeal to Christians to give up the world by consecration. The injurious nature of dancing and card-playing were sketched with graphic and blessed power, and not a few rose to testify their willingness to give up all for Jesus. After the general meeting had dispersed the "workers" were engaged for some time in pointing strickened (sic) sinners to the Saviour.

It is understood, after a week or ten days' rest, which Mrs. Baeyertz greatly needs, she will proceed to Moonta to engage in a similar work at the Invitation of all the Churches there. May rich blessing continue to rest upon the efforts of this devoted and gifted evangelist.

J. N.

Gawler

The Christian Weekly and Methodist Journal. May 19, 1882. page 5.

RELIGIOUS INTELLIGENCE.

Mrs. Baeyertz has been conducting successful evangelistic services at Moonta and Moonta Mines.

The Christian Weekly and Methodist Journal. June 23, 1882. page 5.

EDITORIAL

Kapunda has been peculiarly favoured of late with revivalistic movements. We learn from private sources that

the labours of Mrs. Baeyertz were peculiarly satisfactory there.

Truth and Progress. July 1st 1882 page 73.

MRS. BAEYERTZ AT ANGASTON

The churches of Angaston have been greatly blessed by the recent visit of this eminent lady evangelist. The Wesleyan and Independent Churches closed in favour of her first Sunday night service. The large Union Church was filled to overflowing. Mrs. Baeyertz spoke with great earnestness on the "New Birth," and at the close of the public service many remained to the inquiry room.

For nearly a fortnight the work continued. At the week-night services the church was generally filled, sometimes crowded, and two or three vestries at the close of the meetings filled with inquirers. Not a service passed without some converts. It was a sight going a long way to see, scores of seekers, and among them Christian workers pointing out passages of Scripture, and so directing penitents to Christ. Baptist, Wesleyan and Independent ministers took part in the work. Men and women, old and young, and not a few children, have been brought to the Saviour. About 160 have professed faith in Jesus during the fortnight, the great majority being adults. Making allowance for those who may have been the subjects of mere animal excitement (of this there seemed very little) the work has been truly wonderful, and we thankfully say, "What hath God wrought?" Mrs. Baeyertz has been working at North Rhine also, with good success, and next week commences her mission of love and mercy at Port Adelaide.

W H

The Christian Weekly and Methodist Journal. July 28, 1882. Page 6.

EVANGELISTIC WORK (part of the business of the Annual Meeting of the Baptist Association of South Australia. 1882.)

Several of our Churches have been gathering fruit of an abiding character from the labours of Mrs. Baeyertz during the year, viz. - Norwood, Parkside, Flinders Street, Mitcham, Mount Barker, Kapunda, Angaston, Gawler, and Alberton. We are persuaded that there have been many conversions and a decided strengthening of Christian life as the result of these evangelistic services.

The Society, which was talked of last year, for the purpose of carrying on a systematic evangelistic work in our own denomination has not yet sprung into being. The matter is to be brought before you hereafter, however, by a formal proposition. We have amongst us now, brethren who have had considerable experience in this kind of labour, and we hope to profit by their counsel and aid. Several of our Churches have held special services in their own localities with very encouraging results."

Truth and Progress. October 1, 1882. page 113.)

"It was resolved, That the Ministers and Delegates of the Baptist Association now assembled express their deep thankfulness to God for the abundant blessing which has, during the year, attended the evangelistic labours of Mrs. Baeyertz they earnestly pray that the Lord may uphold, guide and prosper her and they hereby assure her of their sincere sympathy with her in the work to which she is devoting her life."

Truth and Progress. October 1, 1882. page 117.

ALBERTON BAPTIST CHURCH

Mrs. Baeyertz has conducted a series of Evangelistic services in this Church during the past month, which have been attended with the most marked success. Meetings have been held on Sunday, Tuesday and Thursday evenings, also one afternoon service, and upon almost every occasion the church has been completely thronged with those eager to hear the gospel from the lips of this good and faithful servant of God, numbers of the congregation being friends who for a long time past had neglected even the attendance at Divine service on the Sabbath (such it had been our prayer to gather in.) At the after meetings - for enquirers - great numbers have each time remained behind seeking salvation, and have, we are overjoyed to say, found peace in Christ. The services in this neighbourhood were concluded on Thursday night, September 7, by a "Testimony or Converts' Meeting," which was certainly the most soul-stirring of the series. At seven o'clock all those who had accepted or were seeking salvation were admitted through the schoolroom at the back, so as to occupy the body of the church, before admitting the public, about one hundred and ten (110) friends availed themselves of the invitation, Mrs. Baeyertz giving to each one a little book, "How to Study the Bible." commencing the service, Mrs. Baevertz offered to explain any text contained in the books presented that the friends liked to mention and very interesting and instructive this method proved, as one after another gave out the passage of Scripture that appeared to them most striking. After this those who had received the truth were asked to stand up and confess Christ openly, and truly it was most gratifying and joyous to hear one by one (from old to young) bear testimony for the Saviour. In some cases the confession was simply a word or two with others a more lengthy recital of

their experience at each successive meeting, and the incidents leading up to the full surrender to Christ, were given. One young man stated that he came to the meeting determined that Mrs. Baeyertz should *not* convert him and another, whose life had been sinful in the extreme, spoke of the blessing of having Godly parents, and now at last their prayers, through the instrumentality of Mrs. Baeyertz, were fully answered in his conversion while a third, whom we must term "THE Prodigal," declared his intention of studying that he might in the future be able in a more perfect way to work for and honour the Saviour. May the Lord confirm the work He has wrought in these, and perfect it unto the end. We have about fifty-five (55) applications for membership, and the surrounding Churches will benefit to the same extent. May the Lord continue to prosper the work of His handmaid."

Truth and Progress. October 1, 1882. pages 119 - 120.

KAPUNDA CONTROVERSY.

The invasion of the town of Kapunda by Mr. Burnett and Mrs. Baeyertz has caused a slight flutter of controversy in the local Press. The minister of the Congregational Church - Rev. B. N. Fernie - attributed the smallness of increase of the membership of his Church to the "hysterical religious excitement which had prevailed in the town during the greater part of the past year." This led to an explanation being called for and given, in which Mr. Fernie stated that he had kept back candidates till the excitement was over on account of the necessity of perfect self-possession in such an important matter as that of joining the Church. He further calls in question the Scripturalness of the doctrines taught, describing them as "a wretched travesty of the doctrines of Christ." It is too late in the day to question the good arising from revival work, as every prosperous period in Church history has been a period of revival but no one can close his eyes to the fact that all evangelistic effort is not of the same quality. All who engage in this work are not of necessity called to it of God any more than all preachers are necessarily divinely called. There is no better test after all than that laid down by our Lord - "By their fruits ye shall know them." (editor.)

The Christian Weekly and Methodist Journal. November 10, 1882. page 5.

MRS. BAEYERTZ AT GLENELG.

"Some time ago at a meeting of the deacons and pastor of the Congregational Church, Glenelg, it was resolved to ask Mrs. Baeyertz to hold services in the Church. Mrs. Baeyertz was communicated with from time to time about it, and at last it was finally decided she should preach on Sunday evening, November 26 [1882]. A great many objections were made by members of the Church about a woman preaching, and so on. However, those who moved in the matter did not lack faith, and they felt assured that it was by God's direction, and God's blessing would most certainly attend the efforts put forth for the salvation of souls through faith in Jesus Christ. A few believers met together for prayer, and to arrange workers for the after meeting, both male and female. The 26th arrived, and a very wet night it was but, notwithstanding this, the beautiful building was quite full - filled with the poorest and richest in the land, some hungering after salvation, others out of curiosity. Punctual to the moment, Mrs. Baeyertz went on the platform, and began the service with prayer, and preached from those wonderfully beautiful words - "Ye must be born again." once gained the attention of the vast congregation, and it was soon evident how anxiously they were, one and all, receiving the Word of Truth. Oh, the earnestness of this little woman, and the touching stories she related which brought tears to the eyes of strong men as well as women. She has a bright face and a very pleasant manner, but oh, so honest - the plain unvarnished gospel - out of Christ, lost in Christ, saved. No halfway, all or none. After singing a hymn, and an earnest and touching appeal in prayer to God for some souls to-night for Christ, the service closed by an invitation to all who wished to be saved to stay to the after meeting. I don't know how many stayed behind, but I should suppose at least fifty, and I am sure very many souls found peace in Christ that night. I am sorry our esteemed pastor, the Rev. C. Manthorpe, was not there, he having engaged to preach for the Rev. R. S. Casely at N.A.[North Adelaide], but the Rev. Mr. Lloyd, who is in sympathy with us, came to the after meeting, and helped us with the

On Tuesday evening, Nov. 28, we met in the old Church. The building was quite full, without using the gallery, and a glorious treat we had. Her description of the prodigal's return and the rich man and Lazarus was something to be remembered, and oh, what a thrashing she gave the worldly Christian. She asked them if the Glorious Redeemer was not enough for them, He who was with them always. In the after meeting we must have had at least seventy remain behind, and no doubt some were brought to Christ.

On Friday, Nov. 30, the Church was not quite full but the service was far more impressive, I think, than anything I ever heard. The speaker pointed out so very sweetly that there is no judgment for sins to those who die in Christ Jesus also, that the unsaved made God a liar, and were condemned already. A large number remained behind, nearly all young people.

On Sunday, December 3, the Church in the evening was nearly full, which was rather surprising considering the heat. The congregation listened to an earnest appeal to the unconverted to decide for Christ that night. During these services Mr. Charles Baeyertz presided at the organ, and on Friday evening Miss Stephens favored us with two solos, "Where is my boy to-night," and "Ye must be born again," the rendering of which was excellent. Monday, the 4th, we begin the midday meeting for believers. - *Christian Colonist*.

[We must request our friends not to send us second-hand communications. We should have thought Mrs. Baeyertz's labours at a place like Glenelg worthy of a separate report after the lapse of time since the above appeared. - Ed. T. & P.]

Truth and Progress. January 1st, 1883. page 4.

1883.

EDITORIAL

After a rest at Christmas and the New Year, Mrs. Baeyertz began evangelistic labours at Nairne, which proved very successful - several persons being brought to the knowledge of the Saviour during the fortnight that she continued her services there. After finishing at Nairne, Mrs. Baeyertz paid a second visit to Mount Barker, where she found many who had been brought to the knowledge of the truth under her appeals twelve months before, ready to welcome her. Questions have, at different times, been freely raised respecting the places where evangelistic work of this kind has been carried on, whether the fruit of the work is found in the way of additions made to the Churches, and whether the change is found to be durable. Our own impression as to the first point is that the Churches which give ungrudging aid and that enter with full sympathy into the work do reap fruit in the way of additions to the Church. Alberton, Kapunda, and Mount Barker may be adduced as instances of this. But where on the other hand, a disposition is manifested to criticise, thwart, and opposed the Evangelist and the work, it is contrary to reason to expect much addition to the Church under such conditions. Not only the converts fail to be attracted, but such a spirit is itself subversive of spiritual success. Our own conviction is that the Churches in South Australia in many of the denominations owe much to the labours of Mrs. Baevertz (not to mention other Evangelists) during the last two years and that the membership has been greatly increased through her. Then, as to the durability of the change wrought in those who profess to find peace the only answer that can be given is that many who professed to find peace are found to be stedfast, consistent, useful Christians. It must be confessed, on the other hand, that there are some who are drawn aside and who go back again into the worldliness and sin from which they seemed to have escaped. But what ministrations that the Church has ever known could we pronounce free from such a drawback? Does not the Saviour teach us that there are hearers from whose hearts the good seed is snatched away, and that there are others in whom the good seed is choked? conversions that take place in the fervid atmosphere of an evangelistic revival will bear favourable comparison as to intelligent perceptions and as to durability, with those which are effected in the more ordinary methods of church work. The visit of Mrs. Baeyertz to Mount Barker was not so marked as her first visit, but in a small population it would scarcely be reasonable to expect it. After leaving Mount Barker she visited Kanmantoo, where the success was as striking as in any place she has visited. We are informed that the entire neighbourhood seemed swayed by the power of divine truth, that the congregations were overwhelming, and that numbers were brought out of darkness into light. During the past week Woodside has been visited, and out latest information is to the effect that a special messenger has been sent to Adelaide by some prominent members of the Wesleyan Church to endeavour to obtain from the President of the Conference an evangelist to direct and continue the work that has been there accomplished. Baevertz a rich blessing in the populous district of the Burra, to which she is now proceeding.

Truth and Progress. April 1st, 1883. page 37.

MRS. BAEYERTZ AT WOODSIDE. (Mount Barker Circuit.)

Mrs Baeyertz has just concluded a week of evangelistic services at Woodside. The meetings were held in the Institute Hall, commencing on Easter Sunday evening, March 25. Notwithstanding the unfavourable weather at the time of the meeting, the large hall was full. An after-meeting was held, to which the greater part of the audience remained.

The most devout and earnest attention was manifested throughout the services. A good many remained to the inquirers' meeting. The meetings were continued through the week to full audiences. A good many seekers remained after each service. On Sunday afternoon, April 1st, Mrs. Baeyertz held a service for men only about 200 were present, when there were several interesting and hopeful cases of conversion. At the last service on Sunday evening, the hall was packed, a good many could not get inside. The most devout attention was paid to the earnest appeals to the unconverted to seek reconciliation. At the inquirers' meeting several more, mostly young men, were enabled to rejoice in a sense of sins forgiven.

The meetings were characterised by the absence of all excitement, and consequently there is more hope of the stability of the good work accomplished. Valuable assistance was given by the Rev. Mr. Parkinson (P.M.), Mr. Meyers, from Nairne, and others. The meetings are being continued in the Wesleyan Church. Over sixty have given their names as being able to trust in Christ.

The Christian Weekly and Methodist Journal. April 13th, 1883. page 3.

REVIVAL INTELLIGENCE

Kooringa Circuit

Reference is made elsewhere to the special services conducted by the Rev. G. Berry of Unley. They were times of refreshing, and resulted in good to the Church, and the decision of several for Christ. Some cases that had been long sought were a source of much joy. Following Mr. Berry we were favoured by a visit from Mrs. Baeyertz, who for three weeks worked with unwonted fervour and perseverance in this well-wrought field. Again several cases of much interest to God's praying people were happily terminated in decision, and the whole Church was blessed. Perhaps Mr. Berry's and Mrs. Baeyertz's best fruit was in the Church. The blessing of full salvation was so presented in their discourses that several were led to seek and find, and they, as General Booth shows, are ever after reliable workers. The sentiment of these blessed people is - "Happy if with my latest breath I may but gasp His name." Mrs. Baeyertz and Mr. Berry have not laboured in vain, and since his arrival in the circuit, Mr. Hill has scarcely conducted a service on which the Master's seal has not been set. Kooringa steadily retains the revival fire, which has never flickered for sixteen months. During that time the workers have led some 800 inquirers to the cross. Many are residents elsewhere, many in neighbouring districts. Twelve months since the Primitives numbered some 80 members, they now number 250 the Bible Christians have trebled the Wesleyans returned 120, now over 360. Hanson, Hallett, and other places have shared the blessing. (May 11, 1883. page 6.)

BURRA.

The quarterly meeting was held by the President of the Conference [the Rev. James Bickford], who had visited Kooringa at the invitation of the Sunday-school. Much pleasure was felt in the reunion, and the business was as usual. Number of members, 349, income and expenditure about the same. The Sunday-school anniversary sermons preached by the President were much appreciated, and the meeting on Monday was crowded and enthusiastic, as Kooringa Sunday-school gatherings usually are. Mr. Geake presided Mr. T. Drew conducted the singing. Mr. Berry attended, and was well received. The income was reported as liberal, some seventy pounds for school purposes. Mr. Berry remained for the week and conducted special services, which were glowing with earnestness and power. Spiritual blessings bring temporal good. The Parsonage Bazaar, kindly opened by the Hon. John Dunn, on Wednesday last, has netted some 400 pounds, and will be resumed in September, on Show day. On Sunday last, Dr. Kelynack visited us on behalf of Foreign Missions, and has not only profited the people by his preaching and lecture, but has netted some 100 pounds for the great mission cause, for which we thank God. The welcome rain has come, and will prove to our generous people that if they bring the tithes into the storehouse, God will open the windows of heaven.

The Christian Weekly and Methodist Journal. May 11, 1883. page 6.

EDITORIAL.

We desire to express our thankfulness that Mrs. Baeyertz is again able to resume her labours. Our readers are perhaps generally aware that the public work of Mrs. Baeyertz was suddenly interrupted by the alarming position of her son through typhoid fever. For a long period it seemed almost certain that the illness must prove fatal but the Lord has been pleased to restore him. While we are writing these lines, the Church at Magill is privileged with a series of services from Mrs. Baeyertz - the first of her labours, if we mistake not, since the suspension of them through the abovementioned domestic affliction. We trust that the Church at Magill will reap as it has been the privilege of many other Churches to reap, in connection with the earnest and prevailing efforts of this lady.

Truth and Progress. September 1st, 1883. page 97.

"As before, Mrs. Baeyertz has afforded valuable help in such work, more especially this year in our Churches north of the Burra." (Also James Gray and Hiddlestone.)
Truth and Progress. November 1, 1883 page 122.

LETTER TO THE EDITOR

Sir, - To do aggressive work and build up the various Churches, we need an Evangelist, and one that has proved hi call to be one by the fruits following his teaching. If such a man can be found we should engage him for the Association work, but if we cannot find a MAN we can find the WOMAN who has proved her call to the work of an evangelist. And I would respectfully request that with all the evidences before us of the fitness of Mrs. Baeyertz to do this work, that an effort be made to engage her services for the Association, if it be possible to do so.

The testimony given from all the Churches where she has laboured is so conclusive as to the great good done that we should at once try and secure her before her plans are matured for leaving the Colony, as I believe she is contemplating doing after this year. Hoping this will set the Churches a thinking and acting, I remain, yours truly,

A. O. CHAMBERS.

Truth and Progress. December 1st, 1883. page 144.

MRS. BAEYERTZ AT GLADSTONE.

The last of the services in connection with Mrs. Baeyertz's evangelistic work, at Gladstone, was held on Thursday, November 1 [1883], in the Institute Hall, The building was crowded, and many were unable to gain admittance. The method Mrs. Baeyertz adopted was one which she said she did not often do - viz., take a text. The words chosen were - "The Master has come and calleth for thee," John xi. 28th verse. We are willing to admit that the previous services held here were to us in a measure disappointing, the wholesale denunciation of many things which are enjoyable, and her teachings would, if pushed to its logical conclusions, destroy much which goes to expand the soul, and magnify the powers which the Creator has bestowed upon us. We are prepared to go on the question of expediency in these matters. "All things are lawful to me, but not all things are expedient." This teaching disarms prejudice, and unless we are obtuse to a degree, the same end is achieved, and the teacher is exempt from the charge of intemperance. In last night's service no charge of this kind could be brought. From the beginning to the end there was nothing whatever to shock the feelings of the most sentimental. It was marked by an intense earnestness, and yet withal a deep sympathy. Temperate in her reproofs, generous and kind to her opponents, practical in her teachings, and several of her points and passages were thrilling in the extreme. We are persuaded if any fault is to be found it must be with the "message" and not with the "messenger." A solemnity prevailed [through] the assembly, and it was with difficulty the people could be induced to leave. Mrs. Baeyertz went to Jamestown yesterday morning, leaving behind her many friends, and the sincerest wish we can express is that her visit will be productive of much good.

- Areas Express.

[Mrs. Baeyertz has been very successful in other places, also in the North - such as Terowie, Jamestown, and Port Pirie. We do not feel ourselves at liberty to modify those statements in the *Express*, which are unfavourable to the results of the teachings of Mrs. Baeyertz on worldly amusements. The report stands as a whole, but we shall not be supposed to fall in with the estimate expressed. The favourable view however of the latter meeting is all the more valuable from the exceptions taken in the earlier part. – Ed. *Truth and Progress*.]

Truth and Progress. December 1st, 1883. page 144.

REPORTS ON MISSIONS LED BY MRS. BAEYERTZ

VICTORIA and TASMANIA, 1884 to 1889.

--- 1884 ---

MRS BAEYERTZ AT STAWELL, July 1884.

A Correspondent writes:- It will interest many readers of the CROSS to hear that Mrs. Baeyertz is now in the second week of a very interesting and successful mission in Stawell. Her coming was hopefully anticipated, and preceded by a week of united prayer, and on the evening of July 5th she was welcomed by a band of Christian workers in the schoolroom of the Primitive Methodist Church. "For Jesu's sake only" was the keynote of the services, and the Master has been graciously present at every meeting held. At every evangelistic service there have been a number of souls making enquiry and seeking help. The Word has been with power, and of the many awakened ones, it is believed, over one hundred have trusted in Jesus. If many Christian people have been led to feel that their strength indeed is small, they have also been brought to see what is the secret of all true strength. This mission is undoubtedly strengthening the discipleship in Stawell, enlarging the number, and increasing the devotion and usefulness of true believers. The influence of this good woman will never be forgotten by many grateful hearts in this town and district. To God's great name be all the praise!

The Southern Cross. Saturday, July 26, 1884. page 13.

Mrs. Baeyrtz (sic) is now in the second week of a very successful mission at Stawell. The members of the Churches have been quickened, and about 100 have professed decision for Christ.

Methodist Journal August 1st, 1884. page 6.

Mrs. Baeyertz commenced a mission in this town on Sabbath, 6th of July, and closed on Monday, 21st July. Saturday evening previous to her first service a meeting was held in the Primitive Methodist school-room for workers. In order to encourage and stimulate these, Mrs. Baeyertz gave a very earnest address on "For Jesus' Sake Only," asking them to take that as their motto, and do all in their power to make the mission successful. The result of this meeting greatly cheered the lady evangelist.

Ten evangelistic services were held in the Wesleyan school-hall, and included in these were two for women and girls and two for men and boys. Those for women and girls were especially well attended, great interest being evinced by old and young.

House to house visitation was made daily, and tracts distributed.

The attendance at the public services was good, Sabbath evenings the hall being crowded. Stirring and faithful addresses were delivered, characterised by earnest appeals to sinners to come to the Saviour. A gracious influence pervaded each meeting, and the results are very encouraging, many persons having given their names as trusting in Christ.

The mid-day prayer-meetings in the Welsh Church were glorious seasons of blessing, a number of prayer and praise notes being presented daily. At each of these Mrs. Baeyertz delivered an edifying and appropriate address to Christians.

The children's service on Saturday afternoon was also a success.

Monday evening was the testimony-meeting, and many "young men and maidens, old men and children," stood and witnessed for the Master. A parting address was given to the new converts, urging union with Christ's Church, reading and meditations of the Scriptures, and whole-hearted service, and an entire abandonment of worldly amusements. Great joy was felt when, after an appeal to those willing and determined to give up the sinful pleasures of the world for Christ's sake, so large a number responded. Among the cases of conversion were some of peculiar interest - young men and young women whose decision for and trust in the Saviour were unmistakable - producing feelings of sincere gladness.

These services were in response to an invitation from the Minister's Association. The meetings were unsectarian, and much unity prevailed, the ministers and members of the various churches giving valuable aid. The choir was under the leadership of Mr. Hooson (Presbyterian), Miss Albiston presiding at the organ.

One of the gratifying results of this mission is a women's prayer union. A girl's union is in process of formation.

Some of the friends gathered on Tuesday morning at the station to wish Mrs. Baeyertz God-speed, and just before the train left "The Old-time Religion" was heartily sung.

E. B. A.

Spectator. August 1st, 1884. page 154.

STAWELL.

Mrs Baeyertz finished her fortnight's mission in Stawell on the evening of Monday last, when a converts' meeting, at which over one hundred and fifty took their place in the portion of the hall set apart for those who during the services had been led to put their trust in the Saviour. Her counsel to them was most reasonable and most loving the self-evidencing power of true Christian love was audible in every tone, and visible in every feature of her expressive face. A deep solemnity sat upon every form in that large assembly, and when the young life began to lisp out the words of simple trust in Jesus, and the determination to give up all for Him, a thrill of holy joy ran through every Christian heart, and God's name was glorified indeed. The appeals of this devoted lady were full of pathos and power, and her loving looks took capture of many a heart. There was but one feeling dominant in the heart of God's people during the closing days of this mission - the feeling of profound thankfulness that Mrs. Baeyertz had been directed to Stawell. The received good has been well distributed over the denominations represented in this town. Every church has received a strengthening, and a goodly number of young men, both in notes of praise sent in, and with living burning speech declared their thankfulness for God's saving grace. The good accomplished can never die, and wherever this honored laborer engages in work for the Lord she may confidently reckon on the earnest sympathy and prayers of God's loving people in Stawell. May the Master's presence be ever increasingly with her, and a great multitude of saved souls be her sure and eternal reward.

The Southern Cross. Saturday, August 9, 1884. page 7.

WEST MELBOURNE.

Mrs. Baeyertz has held a fortnight's special services at the West Melbourne Baptist Church. She met the workers on Wednesday, August 13th, having laid her plans before the meeting a strong band of workers volunteered to battle for the Lord After a season of prayer the meeting closed with a few words of exhortation. The following Saturday Mrs. Baeyertz addressed a meeting of men only with very encouraging results. On Sunday evening, the 17th, the campaign commenced in earnest the church was filled to overflowing. After a powerful address, which was

listened to with deep attention, the anxious were invited to remain, and then was witnessed such a scene in West Melbourne Church that will never be forgotten by those who were present. The two vestries were filled with anxious enquirers, and all over the church workers might be seen praying with the anxious. The fortnight which followed separate meetings were held for men and women also meetings open to all, and Bible readings, with tokens of divine blessing on every occasion. Sunday evening, the 24th instant, closed the mission. Over 1,000 persons were present, and many were unable to gain admission. On Monday Mrs. Baeyertz met the converts at tea, at which about 180 sat down, and the meeting was afterwards made public for testimony and praise. Many wonderful and gratifying testimonies were given. We are all thankful to the Divine Master for the blessing on our work. Nearly 300 have found peace. Church and Sunday School have alike been blessed and stimulated by Mrs. Baeyertz's visit, whom we wish God speed.

The Southern Cross. Saturday, September 13, 1884. page 12.

ECHUCA

Mrs. Baeyertz is holding successful Evangelistic services at Echuca. On the 9th inst., she held a meeting for men and boys only at the Wesleyan Church, when there were about 400 present, and a very deep feeling was manifested, about 40 remaining to the after meeting.

The Southern Cross. Saturday, October 18, 1884. page 4.

Mrs. Baeyertz is holding successful evangelistic services at Echuca.

Methodist Journal. October 24th, 1884. page 5.

Mrs. Baeyertz concluded a series of most successful evangelistic meetings at Echuca on the 23rd ult., when a holiness meeting was held in the Wesleyan Church, which was well filled.

The Southern Cross. Saturday, 1st November, 1884. page 12.

--- 1885 ---

MORNINGTON.

A series of evangelistic services has been conducted by Mrs. Baeyertz at Mornington, from Sunday, 25th January to Monday, 2nd February, inclusive. The meetings have been largely attended throughout. On the second Sunday night of the mission the Mechanics' Institute was thronged to excess. People were standing on the platform, and in the ante-room and outside the doors. God's Word was owned and blessed. Anxious souls waited for instruction, night after night, and no less than seventy professed their faith in the Lord Jesus Christ for salvation. There were consecration and holiness meetings in the afternoons, at which the Lord's people received much blessing. This work is being followed by a weekly Bible reading and the formation of a Young Men's Christian Association.

The Southern Cross. 13the February, 1885. pages 12 - 13.

MELBOURNE. 1885.

"Mrs Baeyertz is announced to commence, on 12th July, a fortnight's special services in the upper hall of the Young Men's Christian Association rooms."

Spectator. July 3, 1885. page 321.

Y. W. C. A.

This association is about to hold a mission in Melbourne. Mrs. Baeyertz (the converted Jewess and lady evangelist), whose labours have been so much owned and blessed of God for many years past, has been invited to conduct a fortnight's special evangelistic services under the auspices of the above Association. It was originally intended that the mission should be held in the Assembly Hall, Collins-street, as the rooms of the Y.W.C.A. are in that building, but as the large hall is no available at the present time, the meetings cannot be held there. The upper hall of the Y. M. C. A. building has therefore been engaged for the mission which will commence on Sunday evening, 12th

July, and will be continued daily for a fortnight.

It will be seen from our advertising columns that the meetings will be held on Mondays and Fridays at mid-day (noon), and half-past three pm on Tuesdays, Wednesdays and Thursdays at half-past seven. As the meetings will be open to all during the mission, it is hoped that large numbers of young people of both sexes will be brought to decide for Christ.

Spectator. July 10, 1885. page 336.

Young Women's Christian Association. Monthly Letter, July, 1885. "Let him that heareth say, Come."

Dear Sister - During the ensuing month (July) we intend, as an "association," to hold a fortnight's special mission services. These services will be conducted by Mrs. Baeyertz, the converted Jewess and lady evangelist, whom we all know and love. As we were praying last month for a special outpouring of the Holy Spirit, we hope during these mission services to see the result in a great ingathering of souls. And now, dear sister, what is your part in the great work of winning other lives to Jesus? You have heard for yourself the Master's loving invitation, "Come unto Me." Gladly your heart responded with the cry, "Lord Jesus, Thou hast bid me come take me just as I am, and save me now." Then, in that glad hour, you knew for the first time what it was to "come" to Jesus.

"Let him that heareth say, Come." Will you not obey the loving command, and carry the message to some other weary soul? Look around you in your own home circle. Is there not someone close at hand waiting for you to bid them "come?" Ask Jesus Himself to direct you, and you will not long be left in doubt. Have you ever tasted the joy of carrying the message to some weary, waiting soul - to one who has been longing for it as the parched traveller in the desert longs for a draught of cool water? Then we are sure it will thenceforth be your highest ambition to be constantly employed in carrying the Master's invitation. Will you try this month, dear sister, to make a special effort to win one soul for Jesus? Also, we would ask you to help us by your prayers (and in any other way open to you) to make our first Young Women's Christian Association mission a great success.

Mrs. Baeyertz will commence the mission services on Sunday night, 12th July, in the upper hall of the Young Men's Christian Association building, Russell-street (as we cannot have the Assembly Hall on account its being otherwise engaged), and will hold meetings on Tuesday, Wednesday, and Thursday nights of each week, also on Monday and Friday afternoons at half-past three. Hoping to see all our members, if possible, at these meetings - We remain, your loving sisters in the Lord,

S. C. and E. W. Booth.

P.S. - Replies gladly received.

Spectator. July 17th, 1885. page 349.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION. Our First Mission.

Several months ago a few of the members of the above agreed to pray for a special outpouring of the Holy Spirit.

As an outcome of this grew the earnest desire to make a special evangelistic effort, in order to bring the gospel to bear upon the masses.

The thought of holding a mission occurred to one of the workers, and accordingly it was resolved by our board of management that a fortnight's special services should be held. As the Assembly Hall could not be had on account of its being otherwise occupied, it was decided to engage the upper hall of the Young Men's Christian Association building for this purpose.

Mrs. Baeyertz, the talented lady evangelist, whose labours had been so richly owned and blessed of God in Melbourne and suburbs, gladly responded to our invitation, and the mission commenced on Sunday evening, 12th July. The hall was well filled with a attentive audience, and at the close of this first service quite a large number of persons remained behind earnestly seeking the way of salvation. Workers connected with the Young Men's Christian Association and Young Women's Christian Association gladly remained, also, to assist these anxious ones in finding rest and peace in believing. Thus the work began, and at every succeeding night's service the interest deepened. The Holy Spirit *was* poured out in rich abundance, and souls convicted of sin were unable to resist the power with which the gospel was presented to them.

Night after night the hall was crowded to excess, and at the close of each meeting there were many who gladly accepted the Lord Jesus as their own Saviour.

It was touching to see the *hungry* look upon some of the faces as they listened to the offer of a free salvation, so lovingly presented to them by dear Mrs. Baeyertz.

At the close of the mission it was found that 140 names (of both sexes) had been entered upon the workers'

books, each one of whom had been spoken to individually about their soul's salvation, and most of whom had professed to find the Saviour.

On Wednesday evening, 29th July, the mission was brought to a close by a "thanksgiving and testimony meeting," held in the Assembly Hall. By half-past seven every seat was filled, and before eight o'clock the hall was crowded with an intensely earnest congregation. Mrs. Baeyertz opened the meeting with prayer. She then read a statement showing the number of names on the workers' books, and also stating that 85 out of the whole number did not appear to be in the habit of attending any place of worship. The remaining number (55) had given their names as belonging to various denominations (chiefly the Church of England, Wesleyan, Presbyterian, and Baptist). A large number of the converts were men and boys. Several Roman Catholics had professed to find the Saviour. A letter was then read from Mrs. H. B. Macartney, president of the Young Women's Christian Association, expressing her deep regret at not being able to be present.

Miss S. C. Booth (hon. secretary) then addressed a few earnest words to the converts.

Mrs. Baeyertz, in her own inimitable way, then laid before her listeners a few practical truths, which could not fail to strengthen and confirm the faith of all present.

The meeting was then thrown open for testimonies, and one after another rose without hesitation to acknowledge what the Lord had done for them. We give a few extracts.

No. 1 said:- "I thank God because He led me to the cross, and now I am trusting in Jesus. It seems so simple now. I know I live in Christ, and He will keep me."

No. 2 said:- "I came to Jesus, and now I am not my own, but saved by Him. I can say I have never felt so happy in my life before."

No. 3 said:- "I am fully trusting in the blood of Jesus. The night I was converted I went home and told my wife. Now, my wife, myself, and three children are all trusting in Jesus."

No. 4, a young widow, said:- "I have found Jesus during this mission. I have given my heart to Him, and I mean to do all I can to help others to find Him."

Several Christians then testified to the great blessing they had received from attending the afternoon meetings on the subject of "holiness." A few parting words of cheer and encouragement were then given by the Rev. H. Langley, Rev. H. B. Macartney, Mr. Beath, and Dr. Flett. The meeting, which had been cordial and enthusiastic throughout, was then closed by prayer and praise.

May our Father's richest blessing rest upon those who have so recently been "born" into His family, and may they grow in grace and become strong, vigorous Christians. May each one of them be soul-winners for the Master!

E. W. Booth, Gen. Sec.

Spectator. August 14th, 1885. page 398.

FITZROY.

Mrs. Baeyertz recently conducted a mission in the Bible Christian Church, Gore-street, Fitzroy, commencing Sunday, 16th August and ending Tuesday, 1st September. All of the services were largely attended, and characterised by sweet and gracious manifestations of the Divine power. Evangelistic services (open to all) were held on Sundays and Tuesdays - meetings for women and girls only on Wednesdays, and for men and boys only, on Thursdays. On Mondays and Fridays, Holiness meetings were held, and were a decided means of grace to many. The farewell service will never be forgotten by the members and adherents of the Church. After a brief address from Mrs. Baeyertz, testimonies from the young converts were called for, and as one after another rose from all parts of the church, and tremulously spoke about the blessed change they had experienced, the glory of God was revealed amongst His people. The converts during the mission numbered ninety-four.

The Southern Cross. Friday, 18th September, 1885. page 16.

MRS BAEYERTZ AT WILLIAMSTOWN.

This lady has recently concluded a fourteen days' mission in the Wesleyan Church, Williamstown, extending over three Sabbaths, winding up with what she styles a testimony meeting. From the first the congregations were large, attracted at first, doubtless, by the fact that she is a converted Jewess but her manner and matter afterwards secured night after night good attendances. Her addresses have been of a very stimulating character, and those bearing on the unconverted very impressive. She makes it apparent that she reads carefully and thoughtfully the Scriptures and though some of her comments and opinions were somewhat startling for want of fuller explanation, they were always pervaded by an earnest and loving spirit. She evidently follows no one church's lead, but rather appears to have imbibed something from several, combined with her own devout studies, which present the air of a gospel in mosaic.

The very fervid enforcement of purity in her holiness meetings has had a very happy effect on many. The separate services, also, for men and boys, and women and girls, was a happy thought. To see the church crowded with women alone was a striking sight nor was it less so to see the centre of the church filled with men and boys listening with unbroken attention whilst she made her home-thrusts at the conscience. The sight would have been a good study for the painter.

The manner with which she dealt with the inquirers was novel to us. After each had been furnished with the Scriptures, she directed their attention to certain portions of the word, graduated in thought from the first exercise of faith on Christ as having come into the world to save sinners to an appropriating trust resulting in salvation. All this was done so quietly that not a sound was heard but her own voice directing them. After half-an-hour spent in earnest thought upon the Word of God she asked those who were trusting in Christ to signify it by word or sign.

In a mission so short all the doctrinal points may not be dwelt upon which it is desirable should be, but there is one which in these days does not appear to me to be brought sufficiently forward by evangelists of other churches than our own, but which was so prominent with our Lord and His apostles - viz., repentance indeed, whether we refer to the Jewish dispensation, or John's dispensation, or the Christian in relation to this subject and its connection with the work of conversion, it is seen to be an essential and indispensable element. Not to name others, see Luke xxiv. 25- 27 and Acts xvii. 30, 31. Feeling is not sufficient there must be conviction and contrition - elements of true repentance - otherwise the work is not likely to be of that real earnest, sterling reality which will give permanency to it. This made more prominent would give greater soundness and perfection to the work. The majority that have come under gracious influences are connected with our church and school others have been duly informed of the members belonging to them. The garnering and preserving of them will be a work requiring all the wisdom and prudence that can be summoned.

Before closing this sketch it ought to be said that the farewell meeting was one which could not fail to impress all present. The church was filled to its utmost capacity. A number of the centre seats by those who had professed to receive good, or had been dealt with. A postcard had been sent to all whose addresses could be made out, which they were requested to bring with them, and no fewer than fifty are now in my hands but many ore were there than these cards represent. It was an impressive and gratifying sight. All the churches appeared to be represented in the congregation that night. For the good which has been done through Mrs. Baeyertz's instrumentality to our church and other churches we devoutly thank God, and pray that many of these may be the crown and joy of her rejoicing in the day of the Lord Jesus.

Williamstown. J. D. D.

Spectator. December 18, 1885. page 613.

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MRS. BAEYERTZ AT MANSFIELD

A series of evangelistic meetings, conducted by Mrs. Baeyertz (extending over a fortnight,) has just been brought to a close at Mansfield. Never before have such crowds been gathered in the local Shire Hall and Presbyterian Church, night after night, among a people widely scattered - many of whom came ten or twelve miles to attend these services. At a series of such meetings held two years ago by the Rev. John McNeil (sic), over fifty professed to become Christians - not in name, but in reality - and, with a few exceptions, these have remained steadfast to that profession to this hour. In the present mission over a hundred and eighty (180) have professed openly their attachment to, and determination to, be the Lord's, and many of God's people have been much revived and quickened. Much pleasing testimony to this effect was given at a meeting specially called for the purpose on the day preceding Mrs. Baeyertz's departure, in the Presbyterian Church, which was crowded to overflowing. At that meeting it was very plain the Lord had done great things for the people of this district, whereof they were glad. Never in the experience of those who have taken an active part in revival work in Scotland - under North, Radcliff, Grant, Mathieson, and others - has the word come with greater convincing and converting power, or been spoken with greater clearness, fluency, feeling, and ability - not a word oversaid with which even the orthodox theologian would not have agreed, for its theological soundness, orthodoxy, and scriptural teaching. Mrs. Baeyertz' voice and manner are such as to command a ready hearing from the unbeliever and sceptic, on account of its eloquence, elocution, and power of persuasion. At the same time, only her power and intimacy with the Lord can account for the success given her here and elsewhere in winning souls and strengthening the faith of those who with her, love the Master.

The Southern Cross. Friday, April 9, 1886. page 17.

MANSFIELD.

This lady has just concluded a fortnight's mission here, and we rejoice because of the great success that has attended her efforts. The mission has been a great blessing to this place. Over one hundred and eighty have professed faith in Christ, and the change in some of them is very manifest. Their beaming faces told of a peace within which could not be expressed. One young man who had been blessed told me an incident which I think is worth recording. There were five young men working in a tank. Some of them were very much addicted to profanity. Almost every word was accompanied by an oath. They have been converted, and the change is so great that one would think that a new lot of men were working in the tank, and that the old ones had left. Praise God! old things are indeed passed away, and behold, all things are become new.

There has been hardly a meeting during the mission where sinners have not been saved. The great secret of the lady's success seems to be in the fact that she lives near to God, and is full of faith and of the Holy Ghost. The mission was brought to a close on Monday evening, when a grand testimony meeting was held in the Presbyterian Church. The church was packed, and the power of God was felt. Over forty testified to the saving power of Christ, and it was a grand sight to see some rise and bear testimony who but a short week ago were bound by the fetters of the devil, but who are now rejoicing in the liberty wherewith Christ has made them free. To God be all the glory! Sinners have been saved, believers have been built up, the church has been strengthened, and the kingdom of God extended. Our prayer is, that God will still continue to pour out His Spirit until Mansfield shall be as righteous as it has in the past been wicked.

Spectator. April 16, 1886. page 176.

COLAC AND BIRREGURRA

Mrs. Baeyertz has just concluded a fortnight's mission at Colac and Birregurra. In the former place the Wesleyan Church was filled night after night with an audience who were profoundly moved by her earnest and eloquent appeals. Many sought in the inquiry-room direction and help, and found the Saviour to their great joy. A noticeable feature of these meetings was the number of adults who were inquiring after God. One aged man found Jesus after many years of wandering from the fold. He anticipated the joy of communicating the glad tidings to his wife when she should return home, for she was absent on a visit to a daughter at a distance. She came back only to linger a few days before being called to the better home above. But she was comforted in her dying hour by the assurance that he, for whom she had long prayed, was now in Christ, and would join her soon in the mansions of the Father's house above. At Birregurra the Lord was present in the various services, and gave testimony to the word of His grace. The holiness meetings held each Wednesday were much blessed to believers. Mrs. Baeyertz carries with her from this district the gratitude and prayers of many faithful hearts.

The Southern Cross. Friday, June 4, 1886. page 17.

GEELONG

Mrs. Baeyertz, the well-known lady evangelist, began a gospel campaign in Aberdeen-street Baptist Church, Geelong, on Sunday, 30th May, and continued it till Monday, the 14th of June, One hundred and thirty, old and young, professed to receive the Lord Jesus as their Saviour. These persons belong to the different denominations of the town. She likewise held four meetings for holiness, which were greatly appreciated by the Christians. She does not, as some had been led to believe, preach "sinless perfection," but Scriptural holiness. The church has been revived and sinners converted, for which we bless and praise God. Mrs. Baeyertz leaves for Tasmania to supply the "Temple," Launceston, in a few days. She will be followed by the prayers of many.

The Southern Cross. Friday, June 25, 1886. page 17.

LAUNCESTON.

Mrs. Bayertz's Mission. Mrs. Bayertz (sic), the eminent lady evangelist, who so successfully conducted a mission in Launceston some three years ago, arrived from Melbourne on Friday, and opened a series of addresses in Launceston, in the Temple, Wellington-street, last night. Long before the hour fixed for service to commence, every available seat in the vast edifice (capable of seating 1400 persons) was taken, while at a later hour there was not standing room, it being estimated that at least 1800 persons were present. Mrs. Bayertz is a lady of prepossessing manner and appearance, while her voice is soft and musical, and her articulation clear and emphatic. Her discourse was most eloquent and persuasive, and as she warmed with her subject, and related thrilling and affecting narratives, she carried her audience with her, and loud sobs could be heard from various parts of the church. The text was taken from Genesis iv., 3 to 15, descriptive of Cain and Abel's offering to the Lord, and of the murder of Abel by his brother. Mrs. Bayertz, after graphically describing the rejection of Cain's offering, and the acceptance of Abel's, maintained that God did not place the mark upon Cain on account of the murder of his brother, but on account of his rejection of God's precepts, and, said the lecturess, "in my travels I have met with many who seemed marked men no religious teaching, no persuasion seems to have any effect with them. They seem to be set aside for destruction no influence has apparently any effect with them." Mrs. Bayertz urged all those in the church who felt that night a desire to be saved not to hesitate, but while the good influence was upon them to step forward and enter the penitent room, where she would seek them after the meeting. Prior to the close of her address Mrs. Bayertz announced that she would continue her discourse on Cain and Abel on Sunday next.

Launceston Examiner. 28th June. 1886. page 2.

LAUNCESTON.

Mrs. Baeyertz, our dear sister in Christ, who paid us a visit over five years ago, and who was much used of God on that occasion, is again in our midst we hail her coming with much expectation of glorious results. The shower of blessing has already begun to fall. On Friday, the 25th June, she commenced her labours amongst us, by giving an address to believers on Holiness. Our dear sister treated the subject in a most scriptural, and practical way, and her words met with a response in the hearts of many of God's children, who are hungering and thirsting after an experience and walk, more fully in harmony with the mind and will of God. Mrs. Baeyertz will continue her address on the same subject, each Friday during her stay with us. On Sunday night, the 27th June, the Temple was crowded to its utmost capacity with a multitude, all anxious to hear our sister's address. She took up the subject of Cain and Abel, and delivered some touching and solemn words of warning, which we are sure must have reached many hearts. At the close of the service there were twenty anxious inquirers, many of whom, before they left, professed to find rest for their weary souls, by trusting in the finished work of Jesus. We are glad to learn that a most gracious work of salvation has been going on in the Tabernacle in GEELONG where Brother Harrison is Pastor. Mrs. Baeyertz has been labouring there for a fortnight, and God has owned and blessed the special efforts to the ingathering of many sinners, more than 150 professes to find Jesus during this short mission. Will our readers pray continually that God's word everywhere may have free course and be glorified. Those who are called to occupy the front ranks in the battle earnestly desire the prayers and help of their brothers and sisters who are not perhaps called to such prominent positions of responsibility and danger in the Master's great army. We believe in the power of prayer.

The Pioneer. July, 1886 page 2.

THE TEMPLE.

We cannot help taking up the language of the Psalmist this month and saying, that "Our mouth is filled with laughter, and out tongue with singing." "The Lord is doing great things for us whereof we are glad." The services under the leadership of our beloved sister Mrs. Baeyertz have been blessed beyond our utmost expectations. We might make mention of each one as a time of special power. The tide of blessing has been steadily rising week by week, and an increase of divine influence was manifest after the all night prayer meetings. they were indeed seasons of wondrous spiritual refreshment to those who had the privilege of joining in them. The holiness meetings every Friday night have been a marked feature in the work. Many professing Christians have been led to seek a higher experience and walk with God, and the result has been the realization of power to witness for Christ, by many, whose voices we had never before heard, speaking good of His name. Last Tuesday night the meeting was for "women and girls only." The day had been very wet, and we must confess that we did not expect a very large gathering, however our little faith was put to shame, there must have been 700 present. It was a time of melting tenderness, and about 40 anxious ones found their way to the enquiry-room seeking Jesus. We do not profess to reckon up the numbers of those who get really saved, the Lord alone can do that, but it will give our friends a notion of the magnitude of the work when we say that 200 seekers have come into the vestry wishing to learn the way of salvation more perfectly, during the last four weeks.

The Pioneer. August 1886. page 2.

["FROM DARKNESS TO LIGHT."] [plus portrait.]

[The version of "From Darkness to Light" which is included in the following article is the same as a version which was published in Canada in 1891, except for one additional paragraph at the end, which is addressed especially to Jews, and which is included in the Canadian version. Otherwise it is probably identical with the early booklet of this name, written in 1875, but copies of which do not seem now to exist any more.]

Our dear friend, Mrs. Baeyertz, has recently left us for Melbourne after nine weeks of most successful labour for Christ in the Temple. We are happy to be able to present our readers with a portrait in this number of *The Pioneer*, and at the same time, to give them an account of her conversion to God, written by herself many years ago. We add a short sketch of the way in which she was led out to labour for Christ in His great harvest-field, where He has abundantly blessed her in the salvation of souls. In a little booklet entitled *From Darkness to Light*, she says:-

"I have been asked by one of my friends to write a brief sketch of my experience, and I do it believing that the precious Saviour whose I am and whom I serve, will bless this simple testimony to His grace and power to save.

Nine years ago I came to Australia with the intention of staying a short while with my friends here as I had been through some very bitter trials in the old country, and my dear parents thought that a change of scene might help me to forget the past.

Before proceeding, I must tell you that I and my family for ages back were strict Jews, and I had been brought up by good, religious parents. How the memory of the old days comes over me as I write! Never shall I forget my father's earnest prayer the last hour I spent under his roof he gave me up to the God of Abraham, Isaac and Jacob, and prayed that the angel that redeemed them from all evil might bless me.

I landed in Australia upon a Sunday evening, and when I arrived at my destination I found a party assembled,

and joined with all my heart in the mirth around me. For twelve months I went into every kind of gaiety Melbourne afforded - dress, balls, the opera in fact, pleasure of every kind seemed my one thought. About this time I met a gentleman to whom I became deeply attached; but though our affection was mutual, the thought of marriage I could not entertain, as he, being a Christian, and I, heart and soul a Jewess, it seemed out of the question. However, time wore on, and I at last consented to marry him, though I knew it would involve leaving all who were dear to me, and that it would bring a stigma upon my family. Before we were married I exacted a promise from my husband that he would never use any arguments to make me believe, as I was determined to live and die a Jewess. I will not dwell upon my married life my husband was all in all to me - I wanted nothing more. God blessed us with two dear little children, and He who gave them me only knows the agony of mind I endured in the thought, 'How shall I teach these little ones what I do not believe myself?' for I had made up my mind, simply out of love for my husband, that they should be brought up in their father's faith.

Although I attended God's house regularly, my heart was in no way changed, and I never thought of Jesus as my Saviour. After my second child was born, I became earnestly impressed with a desire to become a Christian. My prayer at that time always was - 'O God! if it be right, let me believe.' I could not see that it was honoring the Father to honor the Son; and although I really wanted to be a Christian, I did not seek God with my whole heart; my husband and my children were all that I desired.

And now there came a time of trial that I must pass over as quickly as possible. By an accident my beloved husband was taken from me in a few days. So terribly sudden was the blow that I could hardly realize that he had gone for ever; and, oh, what a gulf separated us! - it seemed to me impossible. I knew he had died in the faith of Jesus, and I - I was as far off being a Christian as the first day I met him. I was very bitter and hard in my grief, and felt that God had dealt cruelly in crushing me so, taking all the youth and brightness out of my life. It seemed impossible to live, and I felt nothing but the desire to be with my loved one again. Many a day I have laid on his grave in the damp, and prayed that God would take me; but God 'while I was yet a long way off,' took compassion, and raised up dear friends who showed me that only *in one way* could I ever hope to see my husband again. The desire to be a Christian became so intense as to become a part of my life. No half-heartedness about it. I began to seek the Lord with all my might. 'When ye seek Me with your whole heart, ye shall find me,' is a promise I have proved.

One day I was reading the old, old story, when something whispered to my soul, 'He suffered all this for you,' and the truth seemed to burst upon me like a flash of lightning. I had found the Saviour my Saviour, and such a flood of love as came into my heart for Him I cannot describe. I went onto my room and on my knees I sobbed aloud, not for sorrow this time, but for joy. Words fail me in attempting to tell you half my Saviour is to me. He is indeed my all; and I can say - 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.' It is now some years since I found my precious Saviour, and although my trials have seemed sometimes as though they would overwhelm me, I have never doubted from the moment that I first believed in Jesus, but have thanked God on my dear husband's grave, for taking him (oh, it is only for a short time), and giving me the rich gift of His Son. My Jesus is no far-away God to me, but a very near and present help I trust Him for all thing and He Should there be some who read this who have not as yet known the precious saviour, I do most earnestly and prayerfully implore you to seek Him with your whole heart. In looking back I see I never knew what real happiness was there was always a want the Saviour alone can fill. And, dear unsaved reader, down deep in your heart there is the same aching want. Oh, I beseech you, receive that One who is able to satisfy and fill up your life. He the 'I am' who heard the groanings and knew the sorrows of the Israelites, has come and died upon Calvary's cross for you. He offers to save you; then pause and think *what* must be the eternity that awaits you if you reject Him. lost - lost - LOST! not because of your sins, but because you deliberately put from you God's Christ. (John iii. 19.) You cannot be saved, you cannot be made fit for the presence of God in any other way than by taking Jesus as your Substitute. By reason of sin you are 'condemned already.' As you enter on the duties of the day; as you go to your worldly amusements; as you lay on your pillow to rest; as you read this, remember you are 'condemned already.' God has said so. Oh! that He may awaken you to a knowledge of this. Oh listen to God's Word - 'The blood of Jesus Christ His Son cleanseth us from all sin.' Do not then harden your heart against such love as His; take this precious Saviour, and the moment you do so His glorious, beautiful life is yours, and He will be henceforth the strength of your life, and your heart will be tuned to sing -

> T've found the Pearl of Greatest Price My heart doth sing for joy -And sing I must for Christ is mine Christ shall my song employ.'"

[The editor of *The Pioneer* continues-]

Having thus found Jesus to be such a mighty and precious Saviour to her own soul, Mrs. Baeyertz began at once to try and lead others into the same happy experience. She took the leadership of a mother's meeting, visited in the gaol and hospital, and undertook the charge of a large district where she carried the gospel to every house, and had the privilege of leading many a dying one to Jesus.

The Pioneer. September 1886. page 1.

[The additional paragraph which was included in the version of the four-page leaflet which was published in Canada is-]
Should this fall into the hands of any of Israel, whom I love, oh, let me ask you, have you ever seriously thought whether that despised Nazarene may not after all be your looked-for Messiah? Have you ever honestly asked the God of Abraham, Isaac and Jacob to show you whether that lowly, humble Son of Mary is really to One of whom the prophet Isaiah spoke when he said - 'Behold, a virgin shall conceive and bare a Son, and shall call Him Immanuel'? If you will only read the Books of Moses you will see there in what character our Messiah was to come. All those slain lambs, those burnt offerings, those morning and evening sacrifices, the blood shed and sprinkled, and the scapegoat, all pointed to one who was to come to bear the sins of His people and make atonement for them by giving up His own life. You need a saviour - a Substitute - for you have sinned against God, and 'the soul that sinneth it shall die.' Jesus was God's Son all the miracles He did proved His divinity. Accept that crucified King of the Jews, and you will say with joy, 'I have found the Messiah, the hope of Israel.'

[Baeyertz. "Five Lectures." pages 5 - 8.]

THE TEMPLE.

The work of God has been carried on with unabated interest and blessing during the month. At the last meeting for men and boys only, there was less of the "larrikin" element present than at the previous meeting, and a much greater spirit of hearing. A solemn power was felt as our sister Mrs. Baeyertz brought before her audience the terrible case of the demoniac of Gadara, and pictured his as a type of the poor sinner. At the conclusion of her address 27 men came into the enquiry-room, seeking Jesus. God's people received a mighty blessing at the closing holiness meeting, the large vestry was crammed, a friend counted 112 present and then gave over, for the people were so close together it was hard to reckon them. Some were kneeling, some standing, and some sitting on the mantle-piece! "Let the people praise Thee, O God, yea, let the people praise Thee" and a song of praise rose from every heart, as the God of glory was felt to fill the place. And one after another, in a few simple words, rose up to tell what the Lord had done for their souls.

On Sunday, August 22, Mrs. Baeyertz gave her closing address in the Temple. The building was packed from end to end and numbers stood at the doors during the whole service. She took as her subject 5 "facts," and spoke with great power on God's command to "all men everywhere to repent." At the close of the meeting over 30 came out to seek the Saviour and accept the pardon for their sins which He is so willing to bestow.

The Pioneer. September, 1886. page 2.

MRS. BAEYERTZ'S FAREWELL

On Friday, August 27, Mrs. Reed invited the converts to tea to say good-bye to Mrs. Baeyertz, who was to leave Launceston for Melbourne on the following Monday.

Mr. and Mrs. Soltau, and Mr. and Mrs. Thomson, who arrived form England in the morning, were present, also, Revs. A. Bird, J. Cooper, and H. Wood.

At 7.30 p.m. a public meeting was held in the Temple. Mr. J. L. Smith occupied the chair, and after the singing of a hymn and the offering up of a prayer, delivered a short address.

Mrs. Reed then spoke, and after expressing her heartfelt thankfulness to God for sending supplies to the Temple during the last nine months, introduced Mr. G. Soltau.

Mr. Soltau, in the course of his remarks, related how wonderfully the Lord had led him to leave his home and friends to come and labour for Him in His vineyard, and very earnestly exhorted the young converts not to be ashamed to confess the Saviour and to work for Him.

At the conclusion of his address Miss Margaret Reed presented Mrs. Baeyertz with six handsome volumes on behalf of the converts, and expressed great sorrow at her departure, assuring her how much she had endeared herself to all.

A cheque, which was the gift of the congregation, was handed to her by Mr. F. L. Fysh.

Mrs. Baeyertz then took charge of the meeting, after heartily thanking the people for the kind tokens of their love for her and speaking a few parting words especially to the young believers, threw the remaining half hour open for testimonies. It was very cheering to see one after another - and sometimes 2 or 3 at a time - rise to their feet and to hear them tell how during the last few weeks the Lord had either saved their souls or given them an especially blessing (sic) and outpouring of His spirit.

After the meeting in the Temple was concluded, some 130 of us crowded into the vestry where the Lord blessed us much while in prayer and praise before Him.

The Pioneer. September 1886. page 2.

WILLIAMSTOWN

During the month Mrs. Baeyertz has conducted one week's evangelistic services at Williamstown, and another at Yarraville in connection with the U. F. Methodist Churches, with most encouraging results. The Sunday services were largely attended, but the weather interfered with the weeknight meetings. Mrs. Baeyertz worked very energetically and successfully. There were representatives from all the neighbouring Churches, which will be benefited by the mission.

The Southern Cross. Friday, December 31, 1886. page 14.

--- 1887 ---

YEA

A nine-days' mission, conducted by Mrs. Baeyertz, the well-known lady evangelist, was begun on Sunday, the 23rd ult., in the Presbyterian Church, Yea, when she conducted divine service in the evening to a large and truly appreciative audience. The following five days she conducted services in the Temperance Hall, and never in the history of the township have such crowds gathered together to hear her in plain, simple, eloquent and pathetic language, declare the simple but sublime story of Jesus and His love. This lady has a marvellous power over her audience, a power which can only be accounted for in her own close familiarity with God. Her voice is so clear and distinct, and the wrapt attention and silence in her large audiences is such, that when she lowers her voice in some extra pathetic utterance, that one could almost hear a pin drop. Her teaching is so pure and orthodox, that even the most pronounced theologian would not have disagreed, and the old, old story of Jesus and His love was placed before her audience in such a winning and persuasive way as to cause tears from many an eye, unused to such emotion. Her last three meetings were held in the church, and taxed to its utmost capacity to hold the crowds which thronged to hear her. The one on Saturday night will never be forgotten and when the meeting ended, the people were drawn so near heaven that they were loth to come back to earth again. The closing meeting on Monday night was one never to be forgotten by those who took part, and those who witnessed it. Knowing that it was the last opportunity they would have, they could scarcely be persuaded to separate. It was a wonderful sight never to be forgotten to see grey-headed men and women, young men and maidens, and even young children rising from their seats, one after another, professing that they had been brought to Christ through her instrumentality, and Christians proclaiming that they had received new life from her teaching. Some very remarkable cases occurred when men of education and ability, but who trusting to their own reason, were brought in child-like faith to the Redeemer's feet. How can her marvellous success be accounted for? Only in her power and intimacy with her Lord and Master, and her love for Him, and her wonderful power of imparting strengthening faith to others. When she left by train next morning, many were there to bid her adieu with tears in their eyes, and when the train passed through the township the people were at their doors everywhere waving a last farewell. Oh, it was a touching sight, and will never be forgotten in Yea. During the week over eighty professed openly their attachment to, and determination to be the Lord's.

The Southern Cross. Friday, February 11, 1887. page 115.

LETTER TO "THE PIONEER."

In a letter from a friend at Melbourne we have received tidings of the great spiritual blessing attending the labours of Mrs. Baeyertz in and around Kew. So many of God's people have been stirred to take firmer hold of Christ as their Saviour and Lord, leading them to a truer knowledge and surrender to Him who has redeemed them by His Blood. The Church of Christ needs stirring up everywhere to a deeper realization of the purposes of God in redemption. Our salvation is not granted that we may escape from the wrath to come, but that we may glorify Christ by following Him in a world that is still rejecting Him, and despising His truth. This will involve persecution, trial, self-denial, to be misunderstood by friends, and to be found in antagonism to the pervading opinions and practices of those around us. But if our Master has left us the example, we are bound to follow. The groans and cries of the sin-oppressed world should call forth the Church of Christ to activity and self-denial in proclaiming the Gospel, and in snatching them as brands from the burning. May God raise up many faithful witnesses to the truth of separation to Christ for service. At Yea, Victoria, Mrs. Baeyertz has also had a most successful Mission, and many have been led to Christ.

The Pioneer. April, 1887. page 2.

CAMPERDOWN (and Pombomeit.)

Special services have been conducted in Camperdown by Mrs. Baeyertz, the devoted lady evangelist. The meetings extended over a fortnight, and were largely attended by all classes of the community. The results have been

very satisfactory, several young men, in addition to others, have decided for Christ. Mrs. Baeyertz is now conducting meetings in Pombomeit, and arrangements have been for similar work at Cobden, commencing next Sunday, and continuing for a week.

The Southern Cross. Friday May 6, 1887. page 355.

MRS. BAEYERTZ AT COBDEN

Mrs. Baeyertz, the lady evangelist, has been holding very successful meetings in Cobden. She began work in the Presbyterian Church on Sabbath morning, the 8th, inst. In spite of the wet weather the church was fairly well filled by an attentive audience, who were deeply moved by the earnest practical exhortations addressed to them. In the evening the Temperance Hall was crowded, and it was a very solemn time of awakening. Christians of all denominations were rejoiced to see at last the hand of the Lord in their midst, convincing of sin and at the after-meeting a goodly number remained to examine God's Word, and, taking the written statements of the Gospel pointed out to each enquirer, in a kind of gospel Bible-reading, conducted by Mrs. Baeyertz, sinners were quietly led to decide for Christ without excitement. This mode of procedure commended itself to all, and the results were most satisfactory, men, women, and young persons, calmly and firmly going over to the Lord Jesus, after a deliberate personal examination of God's Word, each enquirer being provided with a Bible.

The holiness meeting held in the Bible Christian Church was a very blessed Monday afternoon, spent in the presence of the Lord by an assembly of about forty or fifty of the Christians of Cobden. The address was practical, powerful, and helpful to all. The midday prayer-meeting was held in the Wesleyan Church - a sweet half-hour of prayer and praise, and a few words of comfort, encouragement, and exhortation from the lady evangelist, most refreshing and strengthening to our souls. Each evening during the week (except Saturday) the Temperance Hall has been crowded to the door, and at each after-meeting souls have been won for Jesus, several young men and married couples giving a bright and decided confession, boys and girls, too, asking to be written down as the Lord's.

The Presbyterian Church being the largest building in the township was again full on Sabbath morning to hear a warm and loving address to Christians, containing many beautiful gems of truth on serving, learning, and living Christ as seen in the characters of Martha, Mary and Lazarus, which, if we can only practise, will turn the village of Cobden into a second Bethany, where Jesus will love to dwell. At the Sabbath evening gospel service the church was full to overflowing and aisles filled with forms - it was a good meeting. Mrs. Baeyertz showed signs of fatigue and several of the friends assisted to speak to the anxious, etc.

Another crowded holiness meeting, full of earnest breathings after a better and more abundant life, was held on Monday afternoon, and in the evening Mrs. Baeyertz delivered an address on the second coming of our Lord, full of thrilling power and blessing, exhorting Christians to comfort one another with this blessed hope. A joyful testimony meeting wound up the mission, many mouths were opened to confess Jesus publicly for the first time, and the meeting dispersed."

Spectator. Friday. May 27, 1887 page 250.

(Apart from the omission of the last sixteen words, the report in *The Southern Cross* for May 20, 1887 page 395 is identical to this report.)

WINCHELSEA

A Correspondent writes:- On Thursday afternoon, 26th May, the first of a series of evangelistic services was held in Winchelsea, by Mrs. Baeyertz, when she spoke with much power and love to Christians on Scriptural holiness. On Friday, Saturday, Sunday and Monday evenings, and on Sunday afternoon, she gave Gospel addresses, and her earnest, faithful pleading was the means of awakening many who remained to her "after-meetings," and after quiet reading and expounding of God's own Word and prayer, many of them (men, women and children) left, praising God that they could now believe that the blood of Jesus had cleansed them from their sins, and some at least of them fully decided to live for Him who died for them. Each meeting was more crowded than the last and Christians have been much helped and encouraged by the meetings, and are seeking grace for a more "full and glad surrender."

The Southern Cross. Friday, June 3, 1887. page 435.

MRS. BAEYERTZ'S MISSION AT SANDHURST

Mrs. Baeyertz - This lady evangelist, who has on several occasions visited Sandhurst, is, we understand, to conduct a ten days' mission here in connection with the Women's Prayer Union, commencing on Saturday, 23rd July.

MRS. BAEYERTZ.

This popular lady evangelist, who has visited this city on two previous occasions, commenced another mission, of ten days' duration, in the Temperance Hall, on Saturday evening, under the auspices of the Sandhurst Woman's Prayer Union (sic). Last evening the large room in the Masonic Hall was filled to overflowing. Mrs. Baeyertz took as the basis of her remarks the words "Ye must be born again." Having defined what it is to be born spiritually Mrs. Baeyertz exhorted her hearers at some length to be wary lest they commit the unpardonable sin, which, she pointed out very clearly, was the continuous resisting of the strivings of the Holy Spirit. She also lucidly explained how a person may know that the Spirit was striving with them. When the influence of the Spirit had left an individual that person would have no desire to become converted and would live a life of indifference as regarded his or her eternal destiny. Mrs. Baeyertz earnestly entreated her hearers to accept salvation, as if they did commit the unpardonable sin there was not a power in heaven that could save them. The mission was continued in the Temperance Hall today.

The Bendigo Evening News. Monday, July 25, 1887. page 2.

BENDIGO

Mrs. Baeyertz's Evangelistic Mission - This mission is drawing large crowds to hear the Gospel message. At the Women's meeting on Wednesday evening, hundreds were unable to obtain admittance, and the Holiness meeting on Thursday afternoon is said to have been a great time of Spiritual Blessing and many were convinced of the necessity of leading a holy life. The meeting on to-morrow night will be for men and boys only, and two services will be held on Sunday, in the afternoon and evening, at the Masonic Hall. Monday evening will close the mission, when Mrs. Baeyertz will hold a farewell meeting in the Masonic Hall, the address being on "The Second Coming of Christ."

The Bendigo Evening News. Friday, July 29, 1887. page 2.

BENDIGO

Mrs. Baeyertz's Mission - Mrs. Baeyertz, the lady evangelist, conducted her mission in Sandhurst yesterday in the Masonic Hall, which was well filled at both services. The evening Mrs. Baeyertz emphasised the verse, "Whom shall I send, and who will go for me. The said I, here am I, send me," found in Isaiah, chapter VI. This, she said, related to the spreading of the Gospel over the whole of the earth. After the service several persons inquired of her respecting their spiritual welfare. Mrs. Baeyertz will deliver her last address to-night in the Masonic Hall, the subject being "The Second Coming of Christ."

The Bendigo Evening News. Monday, August 1, 1887. page 2.

THE SECOND COMING OF CHRIST

This was the subject of an address given last evening by Mrs. Baeyertz, the lady evangelist, in the Masonic Hall, which was filled. Mrs. Baeyertz commenced by referring her hearers to the 3rd verse of the 15th (sic) chapter of St. John, "And if I go and prepare a place for you, I will come again and receive you unto myself that where I am ye may be also." Some said to die was to go to the Lord. With the Lord a thousand years was as a day, and it was His longsuffering mercy that prompted Him, for He did not want to see them all to perish. He is still waiting, waiting until a certain number of Christians - His own - are gathered from the world before things hereafter related would come to pass. The church really meant the Christians and true believers and not the church we see, and every true member of the Church would be gathered unto Him, no matter what denomination, for it was a matter of conjecture which was the true church among the people. It would, therefore, be a glorious event for the Church, the second coming of Christ. In the 1st epistle to the Thessalonians, chapter IV, verses 16 and 17, it is written - "For the Lord Himself shall descend from heaven with a shout and the dead in Christ shall rise first. Then we which are alive shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord." This is sufficient prophecy, and she was certain it would be fulfilled. Mrs. Baeyertz also selected other parts of Thessalonians, and said it was surprising how many times Christ's second coming was mentioned in that book. People had asked her the question, "If the Lord Jesus Christ knew he was not coming for all these years, why had he set before people the hope of God?" This was easily answered, for if you look for death, that occupies your life, and so with the return of Christ. A person who was occupied in thinking and preparing for the return of Christ was a spiritual member of the church. Those who cared to investigate would find that these people who were engaged in the Lord's second coming were more reserved and better than the general class. Religion itself made persons miserable unless they lived for Christ. When Christ shall come and take from the world all the Christians, war will ensue between the wicked but before the living shall be taken those who are dead shall rise. It would indeed be a terrible thing for those who were left behind. Selecting the Christians from the earth would be like holding a magnet over a plate of needles and pins. The needles would follow the magnet and the pins remain. The Christians would not be judged at all, but would be rewarded, and woe unto all who were left upon the earth. They would have a terrible life. The Jews had not yet been judged, and they would be gathered unto Jerusalem. They were rich and other nations would quarrel with them. The Jews must go back to Jerusalem and take up the rites of their forefathers. There would be a great millennium upon earth, when Satan would be bound, and there would be no wars, nor fighting, nor any such thing. This was a glorious future for Christians.

The address was listened to attentively throughout.

The Bendigo Evening News. Tuesday, 2nd August, 1887. page 2.

SANDHURST (BENDIGO.)

Mrs. Baeyertz, the eminent evangelist, has paid a visit to Sandhurst. The lady was invited by the Women's Prayer Union to hold a mission on their behalf. The meetings were introduced by a preparatory address on Saturday evening, 23rd July. On the Sunday following, the Masonic Hall was filled to excess, many having to stand. The large audience listened with great attention to the earnest and loving words of the speaker. The subject was, "Ye must be born again." Many persons remained to inquire the way to the wicket gate. On Tuesday and Thursday afternoons the addresses were on "Christian Holiness." The lady dealt with this often perplexing subject in a simple way, bringing the scriptural truth clearly before her hearers as the privilege of the Christian. It was a blessed time to many a soul. There was no excitement whatever, but an earnest quietness prevailed. The building was crowded on each occasion. The midday meetings were well attended, the short addresses being very instructive to Christians. Saturday evening's meeting, for men and boys, was also well attended. Sunday afternoon's meeting at the Masonic Hall was the largest assembly of people we have seen for a long time, and at night crowds had to go away, being unable to get within yards of the doorways, because of the mass of people standing around each entrance. On Monday night the mission was brought to a close by an address on "The Lord's Second Coming." Again the place was thronged, and some were unable to gain admittance. Many were visibly affected by the oration, which lasted about an hour.

We, as a prayer union of women, praise God that He has answered our prayers, and brought in many souls during our sister's visit. It has strengthened our faith in a prayer-answering God and many will remember the loving, earnest words of our sister, and also will be able from this time forth to say with Paul: "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory, with exceeding joy, to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

ZORA.

Spectator. August 5th, 1887. page 370.

(Apart from the inclusion of the name of the correspondent, this report is the same as one which appeared in *The Southern Cross*, on Friday, August 5th, 1887, page 615.)

BALLARAT.

Mrs. Baeyertz, the lady evangelist, recently conducted a mission in Ballarat with very gratifying results. The first service was held in the Ebenezer Presbyterian Church, which was crowded to the doors, many being unable to gain admission. At the close a number of persons waited behind for counsel on spiritual matters. Amongst the number there was a young man who had imbibed sceptical opinions. He was deeply impressed at the service, and though before it he had been railing against the Christian religion and its professors, he was able ere long to declare what great things God had done for him. The services were continued every night for a fortnight, and over 250 persons were conversed with in the inquiry-room. The power of God was manifestly present in all the services. The mid-day meetings were largely attended, and proved a season of spiritual refreshing to all. One pleasing feature of the mission was the gathering of some who, seven years ago, were brought to the Saviour through Mrs. Baeyertz's instrumentality, and who now met to present an address, accompanied by a souvenir of the lady evangelist's mission. The services of Mrs. Baeyertz have proved a time of quickening of Christian life, and a means of blessing to many souls. At the close of the mission, members testified to the spiritual good they had received, and expressed a fervent desire to live a more devoted life in witnessing for God, and serving Him in the Gospel of His Son.

The Southern Cross. Friday, November 11, 1887. page 895.

NEWSTEAD.

Mrs. Baeyertz has been holding a highly successful mission in Newstead.

The Southern Cross. Friday, November 11, 1887. page 895.

NEWSTEAD and STRANGEWAYS

A Correspondent writes:- "we feel we have much cause to thank the Lord for sending Mrs. Baeyertz amongst us at Newstead. We have had a very good mission here. During the week Mrs. Baeyertz was here, each evening new souls seeking Christ. The meetings were crowded on Sundays, though, through diverse causes, the attendance during the week was not large still, a large proportion of the unsaved remained for inquiry altogether a goodly number professed to having received Christ. Christians also received much blessing, and Mrs. Baeyertz's addresses to such were highly enjoyed and appreciated, and we feel sure the results will be lasting and far-reaching. After a week's lapse, Mrs. Baeyertz again held a mission at Strangeways, three miles further, which was equally, if not more, successful, and a number professed to receive Christ - some very good cases. The meetings were well attended and much appreciated, and at each place the people hope to see Mrs. Baeyertz amongst them again at no distant time. So we rejoice again that a number in this district has been captured from the power of the enemy and are now rejoicing in their Great Deliverer."

The Southern Cross. Friday, November 25, 1887. page 934.

YEA

Mrs. Baeyertz, the lady evangelist, has just completed a very successful series of meetings at Yea, under the auspices of the Presbyterian Church. The meetings have been well attended, and much good has been accomplished, sinners being converted and believers being edified and built up. The men's meetings and holiness meeting were especially good.

The Southern Cross. Friday, December 30, 1887. page 1035.

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CHILWELL

Mrs. Baeyertz, the well-known lady evangelist has just concluded a sixteen days mission in the Wesleyan Church, Chilwell. The Holy Ghost fell upon the people at the very start, and the work deepened as the mission went on. Every night anxious ones went into the enquiry room. The work in dealing with those souls was thoroughly done by the evangelist and her band of workers. At times the workers would remain for two hours with some who were in such distress that they could not leave the room until they had received the assurance of their pardon. Three holiness meetings during the mission were times of refreshing, many professed to enter into the rest of faith - the second blessing. Mrs. Baeyertz preaches this doctrine with much clearness and power, and awakens a keen interest in her hearers on the subject. The meetings for men and girls only, and for men and boys only, were made a great blessing. Ten men entered the enquiry room after the first service for men. A noteworthy case of conversion grew out of this meeting. Mrs. Baeyertz went to a man in the congregation who was under the influence of drink, and asked him if he wanted to find Christ. "No," he replied, "I don't believe in Christ, science is my God." "Not so," said the lady, "Drink is your God - what now rules you is your God." A week later that man entered the enquiry room, a penitent sinner, and found the saviour against whom he had sinned for many years. The Lord not only saved his soul but took away the craving for strong drink. For thirty years this man had been a "hard drinker." During the last few years he was literally never sober. Under the influence of drink he gave himself up to Christ and from that moment, all desire for intoxicants has been completely removed, and clothed and in his right mind he is now publishing the glad news to his neighbours To God be the Glory. The church has been greatly quickened. Seventy-seven persons professed and friends. conversion. The work is still going on, in the hearts of many. We are looking for the salvation of some who were deeply impressed during the mission but did not yield. They cannot get away from their conviction. We are praying for their speedy conversion - Communicated.

The Southern Cross. Friday January 4, 1888. page 18.

ALEXANDRA.

A series of evangelistic services were begun at Alexandra by Mrs. Baeyertz, on Sabbath, the 22nd ult., and brought to a close on Monday, 30th ult. The Presbyterian Church has been filled to overflowing. Successful as this lady's missions have invariably been in other townships within the North Eastern District, the one just closed has far exceeded in interest and fruit any which have yet been held, for during the six days on which the services were conducted no less than one hundred and fifty-seven of those who waited to inquire "what they must do to be saved" professed to have believed to the saving of their souls, and many who had been Christians before testified to having received during the mission times great refreshing from the presence of the Lord. What marked this mission more than anything else - as is usually the case with this lady's missions - was the number of grey-headed men and women who

declared that they had for the first time become Christians, having been awakened to feel the need of having the power as well as the form of godliness. At the farewell meeting, held on Monday 30th ult., over one hundred and fifty of those who during the six days' mission professed to have become the Lord's were first admitted to the church before the doors were thrown open to the public, who afterwards crowded the building to overflowing. On the platform we observed besides the evangelist, and on either side of her, the Rev. T. B. Swift, the pastor of the church, with the Rev. D. Milne, of Yea, and the Rev. J. Bently Reid, of Mansfield. The choir, under their able leader, and with great expression throughout, and were ably seconded by the people, who joined in as if they meant it. Mrs. Baeyertz, in her farewell address to the converts, spoke with great power and earnestness on the words spoken by the Lord to them, "Come unto Me abide in Me, and follow Me." In fact, as in her present addresses generally, we can see a great increase of power calculated to gain the attention and solemnise the soul when compared with her addresses some years back, which were always sound. clear and forcible to such an extent as to hold enchained even the most careless and profane. At the close of that farewell address, those who had come to Jesus and were resolved to follow Him were asked to testify, when over a hundred of those present did so. It was a solemn spectacle, which might well gladden the heart of the pastor and his wife who had so earnestly laboured among them, as it most assuredly did. There stood the greyhaired man of three-score and ten with the lad not out of his teens, the mother with her infant in her arms, and with her some who said in the crowded church they had come only out of curiosity, but Christ had saved them. "I was found of them that sought not after me." The meeting was closed with prayer and the benediction by the pastor of the church. Communicated.

The Southern Cross. Friday, May 11, 1888. page 375.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

At the conclusion of the reports, which were received by the audience with marked attention, the Rev. Canon Langley delivered and earnest address to Christian workers. Before concluding his remarks he read a letter from a friend, stating that a donation of 300 pounds, invested in Royal Bank shares, had been placed to the credit of the Y.W.C.A. Building Fund. He then made an earnest appeal to the Christian public to come forward and help the Young Women's Christian Association to become possessed of a central building in Melbourne. A collection was then taken up in aid of the General Fund of the Y.W.C.A. Mrs Chas. Baeyertz jun., then sang: "I know that my Redeemer liveth," with thrilling pathos and inimitable expression. This was greatly enjoyed by all present. Mrs. Baeyertz, the converted Jewess and lady evangelist, who is well known and much beloved by the people of Melbourne, then delivered and address full of power and earnestness, taking for her subject our Lord's words to the Laodicean Church (Rev. iii. 17 - 20). This was followed by the "coffee supper," which appeared to give satisfaction to all. The meeting was brought to a close by a quartette entitled, "God be with you till we meet again," which was sung by members of the association, assisted by bass and tenor voices. Before the meeting broke up it was announced that Mrs. Baeyertz would conduct a fortnight's mission services for the association early in July, notice of which will be duly given in the daily papers.

The Southern Cross. Friday, June 8, 1888. page 455.

MARYBOROUGH

Mrs. Baeyertz, the converted Jewess and successful evangelist of Melbourne, commenced a mission in the Primitive Methodist Church, Maryborough, on the 3rd inst. The week previous to the commencement of the mission, prayer meetings were held every night, and all God's people were looking forward to precious seasons with the Master. Mrs. Baeyertz was only with us nine days, during which time over eighty-six gave in their names as having trusted Jesus to the salvation of their souls, and the work is still going on. The Church was crowded at nearly every service, and although between 200 and 300 were packed in the building on the Sunday evenings and at the meetings that were open for all classes, yet scores had to go away, not being able to gain admission. On the Wednesday evening the meeting was for women and girls only. The church was packed and the Word was with wonderful power, and some blessed cases of conversion was the result. The discourses were all clear and simple, and although it is seven years since we heard Mrs. Baeyertz, her love for souls and her power in preaching the old gospel has wonderfully increased. On the Saturday evening a meeting was held to seek by prayer and consecration the baptism of power, and those that attended will not soon forget the rich blessing that descended on the seeking and faithful soul and we believe that many of God's children will be able to look back on those meetings as being a time when they were brought into closer communion with their Lord and Master. On Sunday evening, the 10th, there was a large congregation, scores having to go away unable to obtain even standing room. It was a most solemn time to the unbeliever, and we believe eternity will alone reveal the results of that meeting many were moved to tears and some to decision for Christ. At the farewell meeting on the Monday evening, Mrs. Baeyertz's subject was "The Second Coming of Christ." After the address a number of Christians stood up to thank God for the blessing they had received during the mission, and it must have been very encouraging to our dear sister to hear the young converts who had been led to decide for Christ under her ministry, testify to His saving and keeping power. In connection with this mission (which is being carried on by the Rev. J. T. Piercey) the first of the women's prayer meetings was held on Wednesday, 13th inst. Souls are still inquiring the way to Zion. Seven professed to find peace last week and on Sunday evening it was a time of power, when two more stepped into liberty. The Churches in the town have largely benefited by this mission. - Communicated.

The Southern Cross. Friday, June 29, 1888. page 515.

THE THEATRE ROYAL, MELBOURNE.

We observe that Mrs. Baeyertz will conduct Gospel services in the Theatre Royal on Sunday evening and following Sunday full particulars in our advertising columns.

The Southern Cross. Friday, June 29, 1888. page 515.

Y. M. C. A. CENTENNIAL MISSION. (sic.)

[Should probably be "Y.W.C.A." The Y.M.C.A. mission was conducted by a visiting male evangelist.]

Mrs. Baeyertz, the Jewish lady evangelist, conducted her first mission service at the Theatre Royal, Bourkestreet, on Sunday last. The spacious building was crowded in every part by a most attentive audience. To a spectator looking from the platform the sight was a most impressive one. The faces of hundreds of men whom one never sees inside a church on Sundays were turned towards the speaker, and all listened with breathless attention as the faithful soldier of Christ unfurled the banner of the Cross with a fearlessness and courage quite remarkable in such a gentle little lady. It was truly a sight never to be forgotten, and one could not but look, with yearning desire, upon the toil-worn faces of men who were evidently strangers to the love of Jesus, and yet they seemed both ready and willing to receive the living water so freely promised by the loving Saviour. Mrs. Baeyertz spoke beautifully, giving as her keynote the word Atonement, as being the one ground of salvation for Jew and Gentile sinners. Having illustrated her subject by the story of her own conversion (which took place seventeen years ago,) Mrs. Baeyertz proceeded to press upon her hearers the necessity if immediate acceptance of God's offer of salvation through Christ alone. The speaker described in thrilling terms (1,) The Great love of God in giving His Son (2.) The "great day of the wrath of the Lamb," when men will call upon the rocks to hide them from the face of God and (3.) The "Great White Throne," before which sinners will stand condemned, because they have refused the mercy offered to them in this world. The service was a most successful one in every way, and we look for great blessing as to the result. Week-night services for women and girls will be held during this week and next in the Collins-street Baptist Church and next Sunday Mrs. Baeyertz will speak again in the Theatre - service open to all.

The Southern Cross. Friday, July 6, 1888. page 535.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION CENTENNIAL MISSION

The services which have been conducted by Mrs. Baeyertz, Jewish lady evangelist, under the auspices of the above association have been most successful. The week-night services for women and girls only, were held in the Collins-street Baptist Church on Tuesday, Wednesday and Thursday nights of each week. The attendance has been exceedingly good. The quiet earnestness of these services was most impressive. There has been no excitement of any kind, only an intense solemnity of feeling as if everyone present had come there for one purpose, viz., to settle the great question of her soul's salvation. At the close of each service quite a large number of anxious inquirers remained behind for the express purpose of receiving Christ as their own Saviour. Many of them went away rejoicing, and saying, like the blind man of old, "Whereas I was blind, now I see." On Sunday, 8th July, the Theatre Royal was again crowded to Mrs. Baeyertz delivered a very eloquent and impressive address upon the subject of "Cain's its utmost capacity. Offering." The immense audience listened with intense interest all through the service. It was truly an impressive scene. Strong men were broken down, and at the after-meeting sat like little children eagerly waiting to be shown the way of salvation from God's own Word. These services have been and will doubtless continue to be, the means of great blessing to many weary souls. Hungry, thirsty, faint and exhausted with the battle of life, they have never realised before that Jesus is the "Bread of Life," and that He alone can give the "water of life" which will satisfy their souls "as nothing else can do." Mrs. Baeyertz will (D.V.) conduct another Gospel service in the Theatre Royal next Sunday night, 15th July. All are invited.

The Southern Cross. Friday, July 13, 1888. page 555.

The Y. W. C. A. Mission conducted by Mrs. Baeyertz, the Jewish lady evangelist, has been productive of very

good results. The meeting at Collins-street Baptist Church have been attended by a large number of women and girls. Each night many have remained to the after meeting for personal conversation with the workers

The Southern Cross. Friday, July 20, 1888. page 575.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The mission conducted by Mrs. Baeyertz under the auspices of the above Association was continued last week with good success. The meetings were well attended, and a spirit of inquiry prevailed. On Sunday night Mrs. Baeyertz again addressed a crowded audience in the Theatre Royal. Mrs. Baeyertz delivered a soul-stirring address from the tenth chapter of Mark, subject, "The Young Ruler." A large number remained to the after meeting. On Monday night a special meeting for anxious inquirers was held in the Assembly Hall, and on Wednesday night a thanksgiving service was held. All those who had given in their names during the mission were invited to meet Mrs. Baeyertz and the workers for a tea at 6.30 in the Y.W.C.A. rooms after tea, the public meeting was held in the hall. By special request, Mrs. Baeyertz will again conduct a Gospel service in the Theatre on next Sunday.

The Southern Cross. Friday, July 20, 1888. page 575.

THEATRE ROYAL.

Mrs. Baeyertz again drew a large audience to the Theatre Royal service on Sunday night and delivered a stirring address which was attentively listened to.

The Southern Cross. Friday, August 10, 1888. page 635.

Mrs. Baeyertz, the Jewish lady evangelist, still continues the Gospel services at the Theatre Royal on Sunday evenings. Every Sabbath night a large audience, composed chiefly of those who do not as a rule attend any church, gathers in the spacious building to listen to the Gospel message so faithfully proclaimed by the zealous evangelist. Many persons remain for personal conversation after the meetings, and much good has resulted from this effort to reach the masses of our city. The prayers and sympathy of Christians are specially asked for this work.

The Southern Cross. Friday, August 31, 1888. page 695.

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SOUTH PRESTON

Mrs. Baeyertz, the talented lady evangelist, has lately concluded a fortnight's mission at the Wesleyan Church, South Preston. The weather, for the greater part of the time, was most unfavourable, and many were prevented by the rain and bad state of the roads from attending the services. However, the results of the mission are exceedingly gratifying to those who have been praying for a revival of God's work. Under our dear sister's powerful and eloquent appeals, precious souls have been led to seek Christ, and a large number (about sixty), have given in their names, professing conversion. The holiness meetings conducted by Mrs. Baeyertz have been greatly blesses to believers many of them will never forget her clear and beautiful exposition of God's Word, surrounding it with new and wonderful light and beauty, and arousing them to love and value it as never before. The way of holiness, too, was set forth at those Bible readings with such simplicity and loving persuasion that many of God's people were enabled to understand clearly that which before had been mysterious and unknown, and to enter this Beulah land of the soul. The meetings for men only were successful in attracting those who seldom enter a place of worship, and we trust that lasting impressions for good were made. The last sabbath of the mission Mrs. Baeyertz conducted three services, the address in the afternoon being specially to children and young people. The church was crammed in every part, and many of the dear children responded to the invitation so lovingly given to seek the Saviour. The farewell meeting on Monday evening was very largely attended, and was a most profitable time. The hearts of the Christians were gladdened by the testimonies borne by the young converts. The meeting closed with a solemn address to the unconverted by Mrs. Baeyertz.

The Southern Cross. Friday, July 26, 1889. page 595.

EAGLEHAWK

Some time since it was resolved to invite Mrs. Baeyertz, the eminent evangelist, to conduct a mission in Eaglehawk. Mrs. Baeyertz kindly consented to come. The mission was commenced, after much consideration and prayer, on Friday evening, 2nd August, in the Presbyterian Church, and this meeting was in every respect better than the most sanguine could have expected. The congregation was large, and the address, which was on the subject of

"Holiness," was of a most interesting and beneficial character. To many this most desirable subject was presented in such a manner as to help them to see, not only its desirability, but practicability, and not a few were stirred up to seek more of that holiness without which no man shall see God. From this meeting the success of the mission was determined. The interest spread among the people. Several meetings of a similar character have been conducted, with increasing success. Evangelistic services given in the different churches proved specially blessed to several, young and old, in Eaglehawk and surrounding districts. The different passages of Scripture which this lady evangelist dealt with were opened out and expounded in such a way as, under God, enlightened the mind and touched the heart and conscience of the greater portion of those privileged to hear her. The largest building in the town was secured for the last two services of the mission - the Skating Rink - and though it accommodates twelve or thirteen hundred people, it was too small for the crowds on Sunday and Monday nights, many of whom could not get into the building. Her subject was "The Great White Throne." The gravity of the subject, the great congregation, and the thrilling eloquence of the lady preacher produced such an effect as will long live in our memories. From first to last this lady evangelist established herself in all hearts. It is impossible to do justice to the varied Scriptural gifts and graces of this most remarkable teacher of Jesus Christ. In everything she is enriched of heavenly grace and truth to build up the faithful and win souls to salvation, and many at the after meetings sought and found Jesus, their Saviour. The mission concluded in the Rink on Monday night. The subject dealt with was , "The Second Coming of Christ." The interest evinced in this subject was perhaps even greater than that of the previous ones and one result of this service will be that many will seek for themselves the knowledge of God's Word on this most important point of Christian doctrine. At the close of the service, all united in thanking God for His Divine blessing, and the Women's Prayer Union, and Mrs. Baeyertz. As Mrs. Baeyertz is about to proceed shortly to Brisbane, for the purpose of conducting a mission similar to the above, the prayers of God's people are requested on her behalf, that she may be made still more honoured in leading souls to Jesus.

The Southern Cross. Friday, August 16, 1889. page 655.

FAREWELL TO MRS. BAEYERTZ.

Many of our readers will regret to hear that Mrs. Baeyertz, the celebrated lady evangelist, is about to leave Victoria for a lengthened period. Mrs. Baeyertz is well known as the "converted Jewess." For the last fourteen years she has been working as an evangelist on quite unsectarian lines, and has been greatly owned and blessed of God in her work. She has held missions in almost every town in Victoria, and never without good results. Some years ago Mrs. Baeyertz visited South Australia, and was equally successful there. Since her return from that colony Mrs. Baeyertz has been working steadily in Victoria, having always sufficient invitations from the different churches to keep her fully occupied in conducting evangelistic services. During the present year Mrs. Baeyertz has visited Sydney and Brisbane, where she was most cordially received, and held a most successful mission. She is now about to visit New Zealand, and intends going from thence to England *via* America. All friends who have known Mrs. Baeyertz or derived benefit from attending her missions are invited to attend a farewell meeting, which will be held on Thursday next in the Baptist Church, Collins-street. Any country friends who would like to attend are specially invited to be present.

The Southern Cross. Friday, December 13, 1889. page 995.

DUNEDIN, NEW ZEALAND.

A Correspondent writes:- Mrs. Baeyertz, whose name as a much-honoured servant of the Lord was pretty familiar to many Christians in Dunedin, has just concluded a most successful mission. She arrived from Hobart on the 11th of last month, and, at the invitation of the Y. W. C. A. has conducted meetings daily from Sunday, the 16th ult., to Wednesday, the 5th inst. It is a matter of question amongst some of us who have taken active part in this most delightful mission, whether our sister has been more used in the conversion and bringing to decision the unsaved and the wavering, or in the reviving, refreshing, instructing, and establishing the souls of believers. No doubt time, or rather eternity, will show but while with joy and gratitude we saw the Gospel addresses largely attended, and every evening men and women, youths and maidens, flocked into the enquiry room and were led, many of them, into most blessed rest on the finished work of Christ for pardon and acceptance, it was at the afternoon meetings, attended almost exclusively by Christians, that there was so specially to be felt and seen the power of the Holy Ghost producing deep searchings of heart under the pointed application of Scripture truths, and leading very many into a life of self-surrender to Jesus as their Saviour, not only from the guilt but also from the dominion of sin. All these afternoon meetings were upon this topic, and it was delightful to watch how simply and beautifully each such meeting led up, step by step, to the final one held last night, when before fully 800 believers the soul-stirring words in the 6th of Romans was set before them in a way and with a power that was truly blessed. At the prayer-meeting which closed the proceedings more than threefourths remained behind and with deepest feeling and solemnity spent an hour on their knees before the Lord in praise and supplication. After a short rest, our sister hopes to proceed northward, when, doubtless we shall hear further particulars of her work.

The Southern Cross. Friday, March 21, 1890. page 235.

CHRISTCHURCH.

For three weeks Mrs. Baeyertz has conducted meetings daily in one or other of the halls in Christchurch. Her mission has been of a two-fold character, and apparently has resulted in a considerable amount of success. Unlike most of the evangelists who have visited Christchurch, says a local paper, Mrs. Baeyertz has directed much of her time and teaching to those who are professedly Christians in life as well as doctrine. Believing that to many who avowedly believe the truths of the Bible that book is still partly sealed, she has patiently and with very convincing power disclosed what God will reveal to any searcher who honestly reads it.
In her afternoon addresses, those truths in regard to life and character were earnestly pressed home, and evidently received with much appreciation. The distinguishing feature of this part of Mrs. Baeyertz's work is the calmly logical manner in which she applies Bible truth. Given the assent of the individual to the principles of evangelical religion, she shows that a life in which the Christian virtues are exemplified ought necessarily to be the outcome. The failure in this she attributes to a want of that communion with God which believers in Him ought to have, but so seldom seek. No one can listen to her without feeling that her whole heart assents to the teaching she imparts. In this aspect of her work might also be included a series of addresses directed to all classes, but possessing a special interest for Bible students. In the addresses, more than in any other part of her work, Mrs. Baeyertz stands forth as one of the finest platform speakers we have been privileged to listen to. Apart together from her subject, she demands and receives the rapt attention. Gifted with a clear voice, capable of all that an elocutionist needs to give expression to the varies emotions of the matter dealt with a simple, unostentatious style a mind which is evidently logical, a ready tongue - Mrs. Baeyertz would be worth listening to on any subject she cared to deal with. In those addresses this power is specially evident, for as she touched upon point after point of Christian doctrine one could see the answering interest on the part of the audience. In the other aspect of her work, the purely evangelistic, she has been equally successful. Whatever tendency towards emotionalism there may be in Mrs. Baeyertz's nature, it has certainly been tightly curbed. Dealing with such a subject as the destiny of the soul, and with the Bible for a text-book, it would be impossible for any one to avoid that strong pathos which touches the emotional part of one's nature but, although this is frequently used, apart from those reasonable and logical truths which makes religious experience something more than a sentiment, Mrs. Baeyertz is careful to avoid giving it more than its proper place. With her the Gospel is not only plain and simple, but very convincing. Her method in the enquiry-room follows on the same line - personal dealing by some who themselves need instructing, gives place to a method which tends to calm, not to excite, the emotions. Upwards of two hundred persons have been dealt with in this way, the greater number of these professing to have believed the truth presented to them.

The Southern Cross. Friday, June 27, 1890. page 515.

MRS. BAEYERTZ'S ADDRESS.

My dear Mr. Editor,- Noticing a request for Mrs. Baeyertz's address in last week's *Southern Cross*, I enclose it, in case no one else may have it. I had a letter from her last week. She has had "days of the Right Hand' through New Zealand. She sailed for America on 6th October.

Her address will be - "Care of Mr. McCoy, Y.M.C.A., Sutter-street, San Francisco.

She says she will be glad of a line of cheer in that strange land from any of her old friends. - Yours &c., JOHN MacNEIL.

East Melbourne, 14th October, 1890.

The Southern Cross. Friday, October 17, 1890. page 831.

PHOTOCOPIES FROM NEWSPAPER CLIPPINGS in the HOCKEN LIBRARY (Dunedin) (Copies kindly supplied by Dr. Joanna Woods, Turnbull Library, Wellington.) PLUS ONE OTHER.

[It is very likely that an examination of New Zealand newspaper files could easily reveal which papers the following cuttings were taken from, and therefore reveal with more certainty which place they refer to. The Dunedin report was not a part of the Hocken Library clippings, but was taken by me from the New Zealand Methodist.]

IPSWICH. Qld. (late Sept. - early Oct?) 1889.

This year 1889 will be marked in the history of Ipswich as one in which, more than in any previous year,

distinguished public personages have visited us. Leaving out politics and music - and they have been ably represented by our visitors - a trio of ladies have appeared in our town in public - or at least two of them have done so, and the third will do so shortly. In Miss Von Finklestein we have had the most popular descriptive and pictorial lecturer that has ever visited the colonies. In Miss Ackerman we have an eloquent speaker, and a woman so devoted to a great and noble cause that, by her spirit, gifts, and work, she is worthy to be ranked among the noblest heroines of the past.

In Mrs. Baeyertz, who is to visit us next week, we have a lady who, while working on another line, is not less gifted and famous than the two ladies already mentioned. She came to Brisbane, some three or four weeks ago, unheralded, and commenced an evangelistic mission. The meetings she conducted grew in interest and power, till on Sunday evening last the large Opera House was unable to accommodate the immense crowds that thronged to hear her and such a congregation as that which was packed in the building is said never to have assembled in Queensland before at an evangelistic service. This reference is not so much to its size as to its character. The Upper and Lower Houses were represented by some who had perhaps never been at such a service before. Then every other class was represented, down to those who exist in the back slums. Her methods are somewhat singular, at least in this respect: She holds one meeting for women and girls only, and also one for men and boys only. A little of her history, by one who has known something of her works for many years past, may not be unacceptable to your readers. She is a Jewish lady, connected with one of the best Jewish families in Australia. She came to the colony intending to remain a very short time but, by a series of remarkable providences, her intentions were changed. She married lost her husband fell in great doubt as to the truth of the Jewish religion became a convert to Christianity, and then a devoted and successful evangelist of the Christian faith.

For thirteen years this lady has laboured in Victoria, South Australia and Tasmania. Her theology is simply and loyally that of the New Testament. Her addresses are intensely practical, aiming, evidently at two things - to lift Christians up to a fuller realisation of the privileges, blessings, and obligations of Christian discipleship and to urge the unsaved to believe in Christ, and so become His disciples. The quote from an address in Brisbane, she believes that "the great miracle of Christianity is its regenerating power today" - "its power to enable us, through the Holy Spirit, to live upright, earnest holy lives."

This lady will soon be in our midst, and, if her mission is as successful in Ipswich as it has been in other places. many will look back with interest and gladness to the coming of this gifted daughter of Israel to our town.

(Source and date unknown.)

FAREWELL TO MRS. BAEYERTZ.

The public of Melbourne are familiar with the name of Mrs. Baeyertz, the "lady evangelist," who is a converted Jewess. This lady has been working for many years in Victoria and the other colonies as an evangelist, and has met with great success. Her talents as a platform speaker are very considerable, and her earnestness and zeal are undoubted. Having been led to change the scene of her labours, she has decided to leave Australia for America. Her friends and admirers therefore organised a farewell demonstration, which took place on Thursday evening, 19th December [1889], in the Collins street Baptist Church. The platform was occupied by a large number of ministers and laymen of various denominations, the secretaries of the Y. W. C. A., and several other ladies.

The Rev. **Dr. Campbell** (Presbyterian) occupied the chair. He said he willingly paid his tribute and his testimony to the valuable and energetic work carried on by Mrs. Baeyertz for many years. She had allowed her "light to shine before men," and so brought salvation to men and glory to God. He did not say that he approved of women being public speakers, but he did approve of Mrs. Baeyertz as an evangelist. When a sister like Mrs. Baeyertz felt that she had a call to such work from God, who was he that he (Dr. Campbell) should stop or try to hinder her? God forbid. God had set His seal to the work undertaken by their dear sister - a work over which the angels had had cause for rejoicing. He referred at some length to the great fields for missionary enterprise presented by China and India, and to the active interest now displayed in England in the prosecution of missionary work. Mr. Hudson Taylor had said that, given the men and the money, the Gospel could be proclaimed throughout China within three years. Every church should supply and support at least one missionary to the heathen. This was no dream but a practical possibility, for many of the congregations were very wealthy, and Christians were not worthy of that name if they would not exercise self-denial to propagate the truth, and help on the work of the Lord. The chairman concluded by calling upon Mrs. Baeyertz to make a few remarks.

Mrs. Baeyertz, who was received with applause, narrated the various steps which had led her to conclude that it was her duty to depart from Australia for the purpose of undertaking similar aggressive evangelistic work in the great continent of America. For years she had had a longing to go thither, but it was not till lately that she had had her way made clear before her. A dear sister in Christ, who had gone there, had urged her to go. She (Mrs. Baeyertz) had given up her own will and submitted to Divine guidance. She felt that as she had given her testimony in Australia for many years, it was now the Lord's will that she should go forth and testify for Him in other and distant lands. It was her intention first to visit New Zealand, and thence go on to America. She had been engaged in public evangelistic work in these colonies for over thirteen years, and was not sure whether she would return here. She had that day received a most cheering letter from her dear friend, Mrs. H. Reed, of Launceston, Tasmania, some words of which had been as a sweet song in her heart all the day. God would, she felt, still use her for His glory. She requested all her friends to pray for her frequently, and that would comfort and strengthen her when far away, perhaps, in lonely places, and in

circumstances of difficulty and trial. Prayer - the prayers of saints - "held her up." Those who so prayed would be thankful by-and bye to hear of the results of her labours. She urged her hearers to cultivate love and kindness to and for others, even in the apparently trivial affairs of daily life. A smile, a cheering word, were often of immense value so Christ could be exhibited - "shown forth" - in our daily life, and men, women, and children would be attracted to Jesus. God would accomplish His own work in His own way, in and by her. She should continue to pray for Melbourne and all the colonies and their populations, for every town and city, and hoped soon to hear of great blessings being showered on them. After a few farewell words, Mrs. Baeyertz sat down amidst hearty applause.

Miss Booth, honorary secretary of the Young Women's Christian Association, gladly bore testimony to her great regard for Mrs. Baeyertz personally, and also to the very high appreciation of that lady's work. She was pleased to be able to say that it was amongst the young women of Melbourne that Mrs. Baeyertz first began to speak in public, and as the representative of the Y. W. C. A. she most heartily congratulated Mrs. Baeyertz upon the success of her labours as a lady evangelist in Victoria and other colonies. All those who had had much experience in Christian work must know that it required the grace of perseverance to keep on steadily for fourteen years. This Mrs. Baeyertz had by the help of the Lord been enabled to do, and this fact was the highest tribute that could be paid to her work. She had continued steadfast in prayer, and had laboured day and night for souls, which was far better than flashing like a meteor across the Christian horizon and then suddenly disappearing into darkness. Mrs. Baeyertz would be greatly missed while absent from Victoria, but it was hoped that thousands of souls in other lands would be saved by her instrumentality, and that she herself (Mrs. Baeyertz) would return refreshed and invigorated by intercourse with Christians in other lands, after an absence, perhaps, of some years.

Mr. Dimant (of Beath, Schiess, and Co.) presented Mrs. Baeyertz with a purse of sovereigns from her friends, making some very appropriate and feeling remarks in doing so. This gift was subsequently supplemented by a gentleman in the audience giving five pounds as a thank-offering for blessing received through Mrs. Baeyertz's work.

The Rev. Mr. M'Neil, as an evangelist himself, bade farewell to Mrs. Baeyertz with feelings of deep regret. He bore ardent testimony to the great value and persistency of her work, and concluded by asking, "Will ye no come back again?"

The Rev. Mr. Ussher (Wesleyan) bore testimony to the effective evangelistic work of Mrs. Baeyertz for many years, and referred to her conversion from Judaism and her plain and fearless testimony. She had also done good work among ministers, many of whom had been cheered and helped by her labours and her bright testimony. The results of her work were permanent, and "the day would reveal them." He read an apology from the Rev. Mr. Edgar (Wesleyan), who was unable to be present, but who would fully endorse all that had been said about their devoted sister. The Rev. S. Knight was unfortunately also absent.

The **chairman** read a letter from the Rev. W. Lockhart Morton, of Malvern, late of Ballarat, expressing his deep regret at being confined to his house by an attack of ophthalmia, and offered to join in any testimonial to Mrs. Baeyertz. He (Mr. Morton) also referred to Mrs. Baeyertz's very successful missions held at Ballarat.

The Rev. Mr. Swift (Presbyterian), who had come all the way from Alexandra (over 100 miles) especially to be present at that meeting, bore full and earnest testimony to the remarkable conversions and awakening of spiritual life at Alexandra, as the result of two "missions" undertaken there by Mrs. Baeyertz. The immense power of believing and persistent prayer was dwelt upon and illustrated. Many most interesting details were given. There had been 230 persons converted in and around Alexandra as the result as the result of Mrs. Baeyertz's two "missions." (Applause.) The cottage prayer meetings had been of great value.

The Rev. **Mr. Bunning** (now of West Melbourne Baptist Church, formerly of Geelong) had always felt great interest in Mrs. Baeyertz and her labours. He gave some interesting facts, and expressed deep sympathy and the best wishes for her future success in her new fields of evangelistic labour. In South Australia alone Mrs. Baeyertz had been the means of the salvation of over 1,000 souls. He referred also to her great successes in Ballarat and elsewhere.

The Rev. **Mr. Ross** (Methodist), of Brunswick (formerly of Ballarat) bore his testimony to Mrs. Baeyertz's great usefulness and faithfulness, and wished her Godspeed.

The Rev. **Alan Webb**, of Albert street Baptist Church, offered up a very impressive prayer, invoking the Divine blessing and constant protection on their dear sister, and commended her to the Triune God as an ambassador who went forth to proclaim salvation.

The very enthusiastic proceedings concluded by the Rev. D. Campbell pronouncing the benediction.

A very large number of friends crowded around Mrs. Baeyertz to shake hands and say (?) "good-bye." She sails for Launceston by the, and from thence to Dunedin. (document damaged.)

No source. No date.

DUNEDIN

Mrs. Baeyertz, known as the converted Jewess, has made a beginning with an evangelistic mission in New Zealand. For several years she as laboured as an evangelist in Victoria and South Australia, and she comes to this colony bearing testimonials of the highest character from representative ministers of nearly all denominations. Some recent experiences, we have had in New Zealand, very naturally suggest the propriety of extreme care with regard to the credentials of travelling evangelists. It is only just to Mrs. Baeyertz to say that the testimonials referred to her private character and her usefulness in her chosen sphere as an evangelist. We understand she is a member of the Baptist

Church at Kew, Victoria, but she works freely with all denominations. On Sunday morning last, she occupied the pulpit of Trinity Wesleyan Church, Dunedin, when she delivered an earnest address on the epistle to the church at Laodicea. In the evening she commenced her Mission proper by delivering an evangelistic address in the Garrison Hall. This, the largest public building in the city, was filled to its utmost capacity, the service being held at the close of the ordinary church services. Her address was based on the words, "Ye must be born again." Mrs. Baeyertz speaks clearly and fluently, and with an evident desire to secure immediate results in the way of decisions for Christ. There was perhaps a feeling of disappointment that more was not said concerning her experience as a Jewess, who had been converted to Christ and Christianity. Something is expected from the title **role** even in professional evangelists. It may be that the story of her conversion forms a subsequent feature of her mission. Out of the vast numbers who listened to her opening address there are some doubtless to whom even the most familiar Gospel truths would strike home with the most beneficial results. In Dunedin she has commenced her labours under the auspices of the Young Women's Christian Association, and there, and elsewhere throughout the colony, we expect to hear that her work has been made a blessing.

New Zealand Methodist. February 22, 1890. page 5.

[This was the only report to appear in the Wesleyan Methodist paper about her New Zealand meetings. The Dunedin Y.W.C.A. was the only Y.W.C.A. which then existed in New Zealand.]

MRS. BAEYERTZ'S MISSION IN ASHBURTON.

The mission conducted by the above lady in Ashburton during the past week will be brought to a close to-night by a holiness meeting in the Wesleyan Church, kindly lent for the occasion, as the Oddfellows' Hall is not available.

Merely to say that this mission has been a success, and that there has never been a more powerful or eloquent witness for God and His truth in our midst, would give but a very inadequate idea of the work she has done. The occasion is one that can never be forgotten either by professing christians (sic) of all denominations or by scores of seekers who have flocked into her enquiry room, and the influence she has exerted on the former to a higher and more real christian life, and in gathering in the latter cannot but be very permanent and far reaching in its effects.

Of Mrs. Baeyertz herself it is not necessary to say more than a few words. Richly endowed with gifts, which fit her for the work to which she has been called, she stands forth as one of the finest platform speakers it has been our privilege to listen to, and as in simple and unostentatious style she lays before her hearers the treasures of her Scriptural knowledge, she not only receives rapt attention, but a thrill of deep interest invariably pervades the meeting. From the foregoing it will appear that her work is twofold. She does not, like many other evangelists, confine herself to preaching the gospel to the unconverted, but devotes a large portion of her time to instructing christians in the Word of All the afternoon meetings have been for this purpose, and on other occasions when she has based a gospel appeal on such subjects as "Cain and Able" (sic) or the "Jewish Passover," her addresses have been full of most profitable instruction for the christian. The afternoon addresses on personal holiness have revealed the secret of the wondrous power which has been manifestly felt throughout the mission. Mrs. Baeyertz has learned the secret of powerful and effectual service, and on these occasions, as with heart-searching words she has urged on her hearers what God's Word says about the christian's calling, standing, privileges and responsibilities, her own experience has been largely told out. Put briefly the secret of all power is entire subjection to the will and guidance of God. With all her great natural gifts and thorough knowledge of Christian truth, based on her early Jewish training and education, she is, as regards her work, evidently emptied of self, and a plastic instrument in the hands of God. To her the Bible is a living organism, and through her teaching during one short week, many have felt it become to them almost a new book.

The Gospel addresses to the unconverted have been marked by deep pathos. Especially was this the case on Sunday and Monday evenings, when in passionately eloquent, incisive, and at times thrilling language, she led her hearers on through the march of events to the time of final judgment, when the "Great White Throne" shall be set up on this earth. A solemn awe pervaded the crowded meetings, which none present can ever forget and though such pathos appeals strongly.....

(conclusion not available.)

No source. No date.

HER MISSION TO CHRISTCHURCH. (see the Southern Cross article.)

[This incomplete article is about 80% the same as, or very similar to, the article about Christchurch which was published in "The Southern Cross." The Southern Cross article is entirely included in this longer article, and apparently depends upon it.]

NELSON.

The Bible reading held by Mrs. Baeyertz yesterday afternoon was not the least interesting of the whole series.

Psalm xxxii, "Blessed is he whose transgression is forgiven whose sin is covered," was the starting point, and for about three quarters of an hour she dealt with this Psalm in an expository way, and so excellently that many a clergyman might have gathered food for thought if sitting at her feet. At the evening meeting about 150 men and boys were present. The subject for the address was taken from Luke xvi, the parable of the rich man and Lazarus. The missioner spoke for quite an hour continuously, eloquently, and very faithfully, and so still were the audience that a pin dropped might have been heard. At the close several went into the enquiry room. Mrs. Baeyertz excels all whom we have heard in Nelson in fluency of speech, and in plain speaking upon the truths taught in the old evangel. She holds another meeting this evening at 7.30 at the Theatre. It will be open to all, and the subject will be "The Second Coming of Christ, and how to prepare for it." There will be no meeting to morrow afternoon.

No source. No Date.

WELLINGTON.

Mrs. Baeyertz, the converted Jewess, began her evangelistic mission in the Opera House last night. Considering the unpropitiousness of the weather there was a large attendance, the stalls and dress circle being well filled. Mrs. Baeyertz took for her subject, "The Unpardonable Sin." She defined the nature of "sin unto death" as being wilful and persistent rejection of Christ as the Saviour. The evidence of its committal was twofold, an utter callousness of conscience and an impious malignity towards God and goodness. The impossibility of pardon lay in the offender's inability to receive the grace he had so long resisted. Mrs. Baeyertz speaks with much pathos and power, and was listened to with close and continued attention. She plies the mind with arguments, as well as excites the emotions by her persuasive appeals. This evening she will give an account of her conversion from Judaism to Christianity. This, and all her meetings during the week, will be held in Central Hall, Manners-street. A daily midday meeting (12 to 12.45) being specially for Christians. No doubt a large number will meet to-night to hear the story of this gifted lady's life.

No source. No date.

WELLINGTON.

The services by Mrs. Baeyertz continue to be well patronised, and prove very acceptable. At the noonday meeting on Friday she commented on "the Saviour's Apocalyptic Epistle to the Church of Laodicea." The Central Hall was densely crowded in the evening by an audience of men of all sorts and conditions. The address was based on the parable of Dives and Lazarus, from which the three questions were raised.- Is there a Hell? Is there repentance after death? Is the punishment for sin unending? The lady reasoned her subject out with much cogency of logic, and enforced the solemn truths taught by the Saviour's story with much earnestness and eloquence. She thrilled her hearers by several vivid incidents, and sustained their attention to the end. It is needless to say that there was not the least indelicacy in the whole address. Mrs. Baeyertz is of refined and cultured intellect, and speaks with marked accuracy and caution. If any went from unworthy curiosity they must have been disappointed. About a score remained as inquirers at the close of the meeting. Mrs. Baeyertz held two services at the Opera House yesterday. At the afternoon service the subject of her address was the third chapter of Genesis. At the evening service the building was filled in every part before the hour announced for commencing the proceedings, and many were unable to gain admittance. "Cain and Abel" formed the subject of a most impressive address. Mrs, Baeyertz will continue her mission in the Central Hall at 7.30 this evening. At the termination of the present mission she proceeds to Wanganui, and purposes leaving Auckland for San Francisco on the 11th October.

No source. No date.

WELLINGTON.

(The first part of the other report from Wellington was missing. The available section began in the middle of a description of the Passover events.)

..... The angel unsheaths his sword and the firstborn dies.

He passes through Egypt, and now he comes to the land of Goshen. Here is a humble dwelling, but God sees the blood on the doorpost. The lamb has been slain. The firstborn has already died in the person of the lamb, and the child is safe. *The best way to keep out death is by dying*. "I have died upon the cross, but not in my own person, but in the person of Christ."

The Israelites had only to keep within the houses and they were safe. "Trusting" and "taking shelter" mean the same thing. But where is the blood that we may take shelter behind it? Do we not read in the epistle to the Hebrews that Christ has gone into heaven with his own blood? God sees the blood. I do not see it. I only *trust* it, and thus I am taking shelter, and am safe.

The blood was on the two sideposts and overhead on the lintel. On one place there was no blood. There was none on the ground. It was not to be trampled on. It was not to be counted an unholy thing. To trample on and despise the blood of Christ is the sin alluded to in Heb. x., 2-9. This is "the unpardonable sin." God save you from rejecting the atonement of Jesus Christ! There is no other way of salvation but by the blood of Jesus.

On Tuesday evening the Barracks was again filled, when Mrs. Baeyertz gave a deeply interesting address on the Lord's second coming, the return of the Jews, and the millennium. She expressed her belief that ere long her people would be in possession of their own land. Rothschild virtually holds it in security for an immense loan advanced to the Sublime Porte. The tide of Jewish influence is rising, and a bright future is before them. They will return to their own land unconverted, but afterwards Christ will appear on Mount Olivet (Zech. 14), and they will look on Him whom they have pierced, and mourn." They will then become the great missionaries to the Gentile world. Even to-day they hold a leading place, the first financiers and musicians being Jews, who also hold as many as 70 professional chairs in the German universities.

The mission closed by a holiness meeting on Wednesday. All the available space in the Barracks was occupied, and the audience was one of the most select that ever assembled in the city. It was grand to see such a throng of the best workers and witnesses for Christ in the various churches gathered together to dedicate themselves afresh to Him. The sight was inspiring and gladdening. It was an index of the number of Immanuel's loyal followers, and of the power they might exert against common foes. Mrs. Baeyertz first gave a few words of counsel to the young converts. She urged them to read a portion of Scripture daily, to begin every day's duties with prayer, to regard Christ as an everpresent Friend to whom they might always freely speak, and to attach themselves to some company of believers. Her address to Christians was based on Romans vi. 11:- "Reckon ye yourselves to be dead indeed unto sin, but alive unto God in Jesus Christ our Lord." The rightful claim of Christ to the absolute self-surrender of His people to His sway, and the necessity for their unreluctant relinquishment of all that was sinful or doubtful were eloquently urged. Perhaps undue stress was laid upon the negative aspect of holiness, but the address all through was most faithful and searching. Nearly all remained to the prayer meeting, which was full of holy fire. Most of the vast audience were kneeling before the Throne of Grace, and the audible petitions were all requests for higher and holier life. We have never known in Wellington a meeting fuller of spiritual power, and trust the benefit of it will long remain in the hearts of all who were present. At the close of the meeting, the Rev. H. H. Driver commended the evangelist and her daughter to the care of the God of Israel, and the audience endorsed the prayer by a loud Amen.

Mrs. Baeyertz held an "At Home" on Thursday, when a large number of friends bade her good-bye. She left for Wanganui on Friday, and began here mission there on Sunday.

We understand that the collections covered all the expenses of the mission, and enabled the Committee to hand a substantial sum to the evangelist. The Committee intend to hold a meeting (with refreshments) for the inquirers and converts on Tuesday evening next.

No source. No date.

WANGANUI.

This evening Mrs. Baeyertz will speak on the subject which has always drawn large audiences, a subject on which she is specially qualified to speak, namely, the Jewish Passover, as she must necessarily have been familiar with it from her earliest years. She will show the striking typical teaching of the Passover, pointing as it so clearly does, to the atoning work of the Lord Jesus Christ coming too from the lips of a Jewish lady it is not to be wondered at that large audiences have always been present to hear this address. Speaking of this the Wellington correspondent of the Lyttleton Times says:- "Mrs. Baeyertz, the lady missionary, is very well spoken of as an elocutionist of the first order, remarkable for simplicity of diction, impassioned earnestness of style, and great clearness of voice. Her account of the Jewish and Christian Passovers is said to be the most masterly description ever heard here upon a lecturer's platform."

Wanganui Chronicle. Local and General. 23rd August, 1890. page 2.

Mrs. Baeyertz, the Jewish lady evangelist, was favoured with very large attendances yesterday. In the afternoon the theatre was well filled, but in the evening the attendance largely overflowed all the seating accommodation, and many, both of men and women, had to stand throughout the service in the aisles, side rooms, and on the stage. In the afternoon, Mrs. Baeyertz discoursed from Mark vii upon the story of the rich young man, who lacked but the one thing needful, and contrasted his cure with that of the kind beggar in the same chapter, whose claim upon the mercy of Jesus was his great need, and who recovered his sight as the complement of his faith. Passing on from the marvellous opening of his eyes of the blind man, the lady told the tale of her own conversion, and of the letting in of light to her previously darkened eyes. In the evening Mrs. Baeyertz took for her subject the unpardonable sin, which she said was clearly no utterance of the lips, but simply the persistent and final rejection of God. No man could put his own sins away, and he who went into eternity with his sins unpardoned remained under their dominion for ever. The speaker brought her discourse to a close with a most earnest appeal to all who had not up to that time closed with the offers of God's mercy to do so at once. At the close of the meeting a number of persons remained behind for further counsel and instruction. Mrs. Baeyertz's meeting to-day will be at half-past 3 o'clock.

Wanganui Chronicle. Local and General. 25th August, 1890. page 2.

Mrs. Baeyertz's Mission - Mrs. Baeyertz's talk was on the history of Cain and Abel. (probably a summary)

Wanganui Chronicle. 27th August, 1890. page 2.

Another series of meetings and her concluding address. She was asked to extent her visit, but the gifted evangelist urgently needed two or so days rest and she was to leave for Auckland on the next day where she was to commence another mission..

Wanganui Chronicle. 28th August, 1890. page 2.

AUCKLAND.

Interview with Mrs. Baeyertz.

A pleasant-looking woman about middle-age, with a kindly face, bearing the hallmark of gentlewoman. Such is Mrs. Baeyertz, the Jewess and present evangelist now lecturing in Auckland. Her eyes are brown and very expressive they lighten and soften, or get wide with indignation, and sparkle with enthusiasm as she talks, according to her mood. There is singularly little to betray her Semitic origin in her looks, except that she is dark and short, as the chosen people generally are. Our reporter was granted an interview with her yesterday afternoon at the house of Mrs. Stone, where she is at present staying. There is nothing about Mrs. Baeyertz to indicate her vocation. Unlike many of her brother and sister workers, she does not adopt any badge or costume. A simple black dress made in a manner neither ultra-fashionable nor ante-diluvian, she looks what she undoubtedly is, a highly cultured English lady, with strong emotions and impassioned feelings. Both these characteristics have been merged into a religious fervour, which even the most superficial observer cannot fail to notice immediately she begins to speak.

"You want to interview me?" she began. "I think you had better let me get my scrap-book. It has all my previous interviews in it, and you will see at once what to ask, and we will get on quickly."

The book being produced, with its help the interview was prosecuted with great dispatch.

"About your birthplace?"

"I was born in North Wales, and spent my childhood there. My parents were strict Jews, and I was brought up most carefully in the Judaic faith. My girlhood I spent at home. I was a delicate child, and my mother kept me by her instead of sending me on the continent for my training, as had been the case with my sisters. So things went on till twenty-four years ago, when I came out here to join a married sister in Victoria. Then followed a gay time. I went out to theatres, balls and operas almost every night. In fact, I lived the life of a careless society girl, fond of gaiety. It was during this time I first met Mr. Baeyertz, who was a bank-manager at Colac. There was reciprocated affection, but I could not entertain a thought of marriage, for at that time, you must remember, I was heart and soul a Jewess and such a thing seemed quite impossible. It was a long time before I consented, but at last I did. I made him promise, however, he would never try and change my view. Then after a time came a dreadful blow. He died and all the world seemed dead to me."

"Had you any children?"

"Yes, two. It was the first great trouble when I realised I must bring them up to a faith I did not believe in. For I loved my husband, so that I determined they should be brought up in his faith."

"Had this anything to do with your becoming a Christian, do you think?"

"Yes it was after the birth of my second child that I first wanted to become a believer. It was very hard. I could not believe that honouring the Son was honouring the Father, though I really wanted to do so. But it was not till after my husband died that the struggle really began."

"And then?"

"Well, then I really wished it with all my heart and soul, and one day it came to me in a flash."

"But the old religion is a very beautiful one too, is it not - I mean the Jewish faith?"

"Yes, it is something like the Unitarian faith, only there is no inner life: the soul is not alive. When a man or woman is converted then the soul begins to live and work just as the body lives and works."

"You do not, then, regard Unitarians as Christians?"

"Most certainly not."

"Your sympathies must be very strongly with the Jews still in many ways, I suppose?"

"Indeed, yes. When I begin talking of them I really don't know where to leave off. There is so much to admire in them. They are so good, wonderfully good, in their domestic life. The Jews make splendid fathers and husbands. They are so thoroughly fond always of their wives and children. It is a veritable lesson to compare them with some so-called Christian husbands."

The little lady's eyes sparkled with indignation, and she spoke with a tinge of contempt in her tones.

"Anent the reception and subsequent crucifixion of Christ, do you not think this one mistake lies heavy on them - I mean if you regard it as a mistake, not wilful malice?"

"Of course it was a mistake it was a terrible case of too much religious zeal."

"Then what do you regard as the future of the Jews?"

"That is a question I am going to lecture on. It would be impossible for me in one short interview to tell you half what I want to say."

From one of the scraps in the book our reporter gathered that Mrs. Baeyertz believes the accumulation of wealth by the Israelites to be the first step to that ultimate restoration to power and the Holy Land which is such a strong tenet of the Jewish faith. She herself declares herself to do more than believe in it. She feels sure.

"You have stated elsewhere, Mrs. Baeyertz, that some time elapsed between your conversion and your adoption of mission work. What was the cause, if one may put it so, of your starting evangelising?"

"A very dear friend of mine was really the outside cause, a lady of the Y. W. C. A., who asked me to address some of the girls. But of course it was the Spirit."

"Did the gift of eloquence come to you at once, or was it a matter of training?"

The converted Jewess is extremely modest, and scarcely allows that she is eloquent, but attributes her power of diction and beauty of expression to the early home training she was fortunate enough to have. Her mother was a splendid reader, and used to read Macaulay's essays and Shakespere (sic) to the little delicate daughter every day.

"Mr. Varley, an evangelist whom we had lately among us, told us that the millennium is at hand. Do you hold the same views?"

"Most undoubtedly I do. All the troubles that are now disturbing the whole world I regard as the beginning of the end. There will, I fear be civil war and all sorts of troubles, for I certainly do think this is the end."

With regard to the meetings for men and boys only, Mrs. Baeyertz says that she adopted the idea of advertising in that way in order to get the men and boys to come, as she had noticed how few came to the general meetings as a rule. "And," she added, "it has always been a very good success."

"How do you find Auckland compares with other New Zealand towns?"

"In what way? In the matter of religious life it is the best city I have yet visited. I have had the largest women's meetings here I have had in all the 14 years of my mission life. The men and boys too gave me the finest meeting I have ever had anywhere in the colony."

"And in other ways?"

"Well, you can't say too much on how I admired its beauties. I am in raptures with it."

It was quite pleasant to see how enthusiastic the little woman got over her praises of the Harbour and the various beautiful views.

"How do you think the working man is off here? Do you think his position really good?"

"Good? Why, who can doubt it? It seems dreadful to me to see these strikes, and to think of the poor, starving creatures at Home striving to pay their coppers a week to *relieve the distress here*. It really seems quite wicked."

"With regard to your expenses, Mrs. Baeyertz, how do you manage?"

"I trust in the Lord entirely. I have no guarantee, and make no charges. I have never failed yet. If it doesn't turn up one way, it does in another. I get sums of money, I often don't know who from."

"Does your daughter travel with you?"

"Yes but takes no active part in the mission. She is my private secretary. My correspondence is a very large one."

The sympathies of the evangelist are very strong with men, for she realises how many temptations they have to overcome.

It was with regret on the reporter's side that the interview closed, for the evangel of this lady is cultured and refined, and religion from a true gentlewoman, as she is, seems doubly worthy of respect.

No Source. No date.

AUCKLAND.

There was a very good attendance and a highly appreciative audience yesterday afternoon at this lady's Bible-reading. The interest was well sustained from the beginning to the close of the address the naturalness of style and clear Scriptural exposition helping largely to secure this, as well as the importance of the subject dealt with. The theme was "Rest of Heart." Mrs. Baeyertz said the Scriptures spoke of two rests, the rest of conscience from the punishment of sin, which was unconditional, and the rest of heart when Jesus was known as a person, and which He spoke of as "My rest," the condition being that His yoke be taken. This yoke was the will of God, and that life was the most restful which could most fully say, "I delight in the will of God." Such an one need never be afraid of circumstances, for God was in them. People often made the mistake of forming their own plans, and asking God to bless them, instead of letting God arrange their lives. Mrs. Baeyertz referred to a number of passages of Scripture dealing with the subject, commenting at some length on Psalm xxxvii., and pointing out seven things in it which had relation to this rest of heart these were - trust, do good, delight thyself in the Lord, committing the way, resting in the Lord, waiting patiently, ceasing from anger and forsaking wrath.

No source. No date.

MRS. BAEYERTZ'S MISSION.

This lady's Bible reading, yesterday afternoon, drew a large audience, and the subject she discoursed on was a very practical one, and dealt with in a clear and instructive manner. She pointed out how many lives were rendered unhappy by giving way to anxious care, and how much there was in the Bible dealing with its sinfulness. Many passages were quoted from Scripture and illustrations given from the Old and New Testaments showing God's great care and the interest He took in the minutest details of His Children's lives. It was as great an act of disobedience to doubt His promises in this respect as to give way to anger. Very few people appeared to realize what sin was. They had a perfect right to take their temporal affairs to God as well as their spiritual, and if they would go to Him with their business troubles, they would soon realize that the day of miracles was not over. There must, however, be a complete surrender of the life before it could be freed from these worries and anxieties.

Last evening Mrs. Baeyertz delivered an address to men and boys only. It was based on the passage in the lesson where Jesus cast the devils out of the two men who were possessed, and sent them into the herd of swine. There was a large attendance of men and youths. The address was one of the most eloquent and impassioned that Mrs. Baeyertz has yet given. She exhorted her hearers to cast out, by God's help, the devils of evil habit and passion, to stand for the right and true, wherever and however situate. Some of her illustrations were superbly given, and elicited involuntary cheers from her audience. The service was closed by the Rev. Mr. Will engaging in prayer. A goodly number went into the inquiry room.

No source. No date.

AUCKLAND.

Mrs. Baeyertz continued her Mission services yesterday at the City Hall. In the afternoon, at three o'clock, she addressed a crowded audience on "Lazarus," after reading those portions of the Gospels which bore on the life of Lazarus, and his sisters, Mary and Martha. She depicted the home life of that family at Bethany, and the Saviour's loving relationship to them. The contrast between the two sisters, in character and disposition, was well drawn the one found always at the feet of Jesus, and the other cumbered with domestic cares. The address concluded with a forcible appeal to the audience to be dead to sin and alive unto righteousness. To find duty ready to hand, and to do it with all the heart and soul in the sight of the Master. In the evening the building was again crowded to excess, and Mrs. Baeyertz gave an address on "Mary," from the passage John xi. 28, "And called Mary her sister secretly, saying, the Master is come and calleth for thee." The text gave further opportunity for showing the sympathy of the Incarnate with human sorrow and suffering, and of his tenderness in all the relationships of domestic life. The address was of a most masterly character, and Mrs. Baeyertz illustrated it by thrilling incidents in her own domestic life. Mrs. Baeyertz gives a Bible reading this afternoon in the Tabernacle.

No Source. No date.

THE GREAT WHITE THRONE.

This evening Mrs. Baeyertz will begin a series of services at the Baptist Tabernacle. Her subject this evening will be "The Great White Throne." Those who are desirous of hearing this address are urged to be in good time. So great is the interest felt in connection with this special lecture that it has had to be repeated in some places and so great was the number of those who attended on one occasion in Australia that it had to be repeated on the same evening, the people waiting patiently outside till the first meeting was over. Referring to this address at Wellington, an exchange says:- "The hall was literally filled from floor to ceiling. Mrs. Baeyertz's vivid word-pictures of "The Great White Throne" were realistic to a degree, and the impassioned address was, without doubt, one of the best of the series the lady has delivered here.

No Source. No date.

A LARGE AUDIENCE.

"Where on earth do all the people come from?" was a remark overheard at the Tabernacle last evening, during Mrs. Baeyertz's lecture on "The Great White Throne." Certainly there was reason for the observation. The building was packed. People were wedged together standing up, and the stairs and lobbies, where it was really impossible to hear a word, were full of disappointed-looking people. All this notwithstanding the fact that there were 3,000 people at the Wild West. After the singing of some hymns, etc., with great spirit, Mrs. Baeyertz read the 6th chapter of Isaiah, in which the prophet describes the vision he saw in the year King Uzziah died, and also the 22nd (sic) of Revelation, in which the great white throne is described by the Saint of Patmos. Taking this as the basis of her discourse, Mrs. Baeyertz drew a series of graphic and soul-stirring pictures of the throne and last judgment. Her powers of describing the unseen world from her own imagination have perhaps never been equalled except by Mrs. Oliphant in the "Land of

Darkness." Her language is simple, but very expressive, and without being lurid she infuses plenty of colour into her descriptions. Without unduly pressing on the horrors of hell, the convert still strongly maintained that there was such a place, and quoted from Scripture to prove her point. She closed with a fervid and passionate appeal to the vast audience to see that their names were written in the Book of Life. It having been mentioned that many people could not get seats to hear the famous Passover discourse, Mrs. Baeyertz asked for a show of hands as to whether it should be repeated. An almost unanimous answer in its favour having been given it was announced that the lecture will be repeated one evening this week.

No source. No date.

AUCKLAND.

The Bible-reading yesterday afternoon was the best attended of the series, the body of the Tabernacle being well filled. The subject was "Waiting on God for the Enduement of Power." Mrs. Baeyertz dwelt at considerable length on the absolute need of "Waiting," referring to a number of texts urging its importance. The Holy Spirit was a Person, not a mere influence, and their bodies were His temples. All believers had the Spirit and it might be asked, what more was required? But the secret of the weakness of the Church and of individuals was that He was resisted, and had not full possession of the life. Many were anxious to have the power of the Spirit who did not see in the first case that there had to be an emptying of self, and the waiting, in many cases, had to be prolonged before this hindrance was seen. The Holy Spirit wanted to use the believer, not to be used by the believer for his own glorification. The power did not mean noise or excitement, but on the contrary meant great quietness and a deep consciousness of nothingness. Those who got this baptism, so far from feeling strong and self-sufficient had an abiding conviction of their own weakness. There was only one object to be kept in view in seeking this blessing, it was that the Lord Jesus Christ may be glorified in their lives the work of the Holy Spirit was to testify to Him. This completed the series of Bible-readings. The attendance at these was constantly increasing in numbers, and the last drew the largest congregation of any, which of itself was a strong testimony of their being thoroughly appreciated.

Mrs. Baeyertz repeated last evening (by request) her address on "The Passover," to a crowded audience. She gave an exhaustive description of the Passover as celebrated by the Jews of to-day, and then back to that memorable night in Egypt when Jehovah passed over the dwellings of the Israelites and kept them in safety, because of the sprinkled blood, while in those of the Egyptians there was lamentations and woe. The address was of a most interesting character, and impressively delivered.

To-night is the farewell meeting - the closing night of the mission - and being a "Holiness" meeting, admission will be by ticket only.

No source. No date.

AUCKLAND.

Yesterday afternoon Mrs. Baeyertz delivered an address on "The Healing of Naaman," in the City Hall. There was a crowded attendance, a goodly number being country visitors. The address was illustrated by striking incidents, and was forcible and eloquent. In the evening Mrs. Baeyertz repeated her lecture on "The Great White Throne." The hall was crowded to excess, and the police at last interposed, and insisted on turning hundreds away. As many persons who have attended this lady's addresses have not had an opportunity of expressing their sense of gratitude to her, arrangements are completed, we understand, to prepare a general public address to be signed by all who wish to pay her a mark of respect, which is proposed to be forwarded to her next San Francisco mail. Mrs. Baeyertz, accompanied by her daughter, leaves for the United States by the outgoing mail steamer.

No Source. No date.

AUCKLAND.

The mission advent of Mrs. Baeyertz to Auckland was most opportune. She arrived just at a moment when the spirits of men and women were depressed with labour turmoil and conflict when individuals were being brought face to face with themselves and their surroundings, and to reach the masses no more fitting opportunity could have presented itself. There are seasons in the history of most of us when we are more susceptible to religious impressions than others when it becomes more than probable that we may listen to faithful warnings and pleadings, and we are persuaded that this visit of Mrs. BAEYERTZ has been one of those which God in His goodness has specially used to enable men to deal directly with themselves, and to ascertain their true spiritual standing ground.

Her arrival amongst us was not marked by any special enthusiasm; no ministerial retinue of welcome awaited her as she set foot upon our shores. It may have been said that she was only a woman, and one of those everlasting travelling evangelists besides but yet she had a small committee who believed in her, and banded themselves to supplicate that her work should prosper.

How this has been fulfilled, and how far-reaching the results of her work, it is difficult to fully tabulate but we

are safe in saying that 300 have found Christ through her instrumentality.

There has been no undue pressure to urge to go into the "inquiry-room." Men and women voluntarily went out as "seekers," and their evidence must be accepted as true.

We were pleased in one phase of Mrs. BAEYERTZ'S work - that converts were permitted to make their own choice as to what particular church they would join. There is such a tendency nowadays in "missioning" to give the "newly saved" some private suggestions, inducing them to throw in their lot with a particular sect, which sect may have done nothing at all in the spiritual seed sowing. These always believe in the joys of harvest.

We cannot say, except at the very close, that the ministers of Auckland as a whole have rallied around the lady. Her credentials perhaps were not in the proper form submitted to them for approval, and it required time to learn who she was. This apparent "retirement" does not tend to attract the world to a religious life and indeed they often wonder, is there any reality in it at all? It is just possible the "Ministers Association" requires excessive evidence before they will set their seal of approval upon any given work. Some excuse for this may be put in, such as the Clampett-Sullivan scandal, and others we could mention but as a rule, women evangelists are not often found swelling the ranks of the evangelistic fraud this *role* generally falls to one of the sterner sex. The ministers will excuse this reference to them.

Another thing we noticed, that there was a sweet modesty with Mrs. Baeyertz's addresses, which everyone must have admired. Her capacity to place truth with advantage was very marked, even in those nicer and higher experiences which we believe she herself possesses. There was nothing savouring of the "superior" or unctuous about her. Her teaching on Holiness (that tabooed doctrine) was so beautifully put, and so little of self in it, that Christians longed to climb up to the higher plane, where purer air and serener skies are found as the accompaniments to the life.

We commend her wherever she goes, and the prayer of thousands is, that her work may abound more and more. We would apply to her those words which were spoken of Another: "Did not our hearts burn within us as she talked to us by the way, and whilst she opened to us the Scriptures?"

No Source. No date.

LOS ANGELES, CALIFORNIA.

Mrs. Baeyertz. The Career of a Converted Jewess as an Evangelist.

She married an Australian and Became a Christian Out of Her Desire to be Re-united to her Deceased Husband

A series of Bible readings and evangelistic meetings has just been held in Los Angeles by Mrs. Baeyertz, a converted Jewess. This eminent lady preacher began her work in Australia nearly sixteen years ago. She brings with her the most hearty enconiums from leading ministers in the colonies, where she has been the means of much good. Her original home was in North Wales, where her parents were both devout Jews. Their family was reared in the strictest adhesion to the Mosaic ritual. The evangelist therefore unites a thorough grounding in the Old Testament with the most fervid and practical acceptance of the New.

Absolutely devoid of any peculiarity in dress, manner or language, she aims at nothing so much as a clear, simple statement of the Gospel. Her whole life is almost unconsciously absorbed in a realization of the personal love and presence of Christ. In listening to her addresses it is impossible not to realize, to an unusual degree, that her entire being is animated by an unseen reality.

She began her mission in Los Angeles in the Y.M.C.A. building, but its incapacity to accommodate the crowds who thronged to hear was soon evident. The First Presbyterian church, Dr. Russell's, was then thrown open. Her evangelistic work is conducted upon a regular system, Wednesday night being devoted exclusively to a meeting for women and girls Thursday night for men and boys only. Her familiarity with the scriptures is of the most comprehensive nature.

Her personal history has a special attractiveness all its own. Married in Australia to a Christian husband, to whom she was devotedly attached, her five short years of wedded life were full to the very brim of domestic happiness. An accident left her a widow with two little children. The one desire of her life was re-union with her loved husband.

An earnest believer in the second coming of Christ, she holds that the world is on the very Saturday eve of His return.

She speaks this evening in the Presbyterian church at 7.30. This afternoon at 4 will be the men's meeting at the Y.M.C.A. Her mission in this city will close with Wednesday evening next.

No source. No date.

LOS ANGELES.

A month ago it would hardly have seemed possible for a lone woman, a converted Jewess, to have come into this city, unknown and almost unheralded, and begin a series of Bible Readings and doctrinal sermons to a few score people in the unfinished Y.M.C.A. Hall, and in two weeks' time pack to the doors the largest church in town with over 4,000 people present. Yet such is the case and Mrs. Baeyertz is the woman. Nor was it newspaper notoriety. Almost

nothing appeared in the papers the growth came from the interest excited by the merits of the woman herself, and in her methods and ways there was much that many freely criticised but her profound knowledge of Scripture, her spiritual perception of its truths, her soundness in the faith of Christ, her aptness, grasp, pathos, boldness, hard common sense, freedom from cant, and magnificent devotion to her race and nation through the humiliation and the coming glory of the Jews' Messiah, made one feel that they were listening to a Jewish prophetess. The Scriptures are a new book to many through her teachings and the unity of the old and New Testaments in testifying to the Lord Jesus as the Messiah who is to restore all things, is fully established in their minds.

The following testimonial of the Rev. Dr. Frost we can fully endorse: "Mrs. Baeyertz, 'the converted Jewess,' who has recently come to our shores from Australia and is now making an evangelistic tour of the United States and Europe, deserves a hearty reception by all the denominations and a free *entree* to all our churches. Her conversion from Judaism to Christianity was radical, genuine and sincere. No greater moral revolution was wrought in the heart and life of Saul of Tarsus than is manifest in this descendent of the tribe of Judah.

Mrs. Baeyertz, though a sincere Christian, is nevertheless a Jewess and most loyal to her people. She believes in the near advent of our Lord and the return of the twelve tribes to the promised land, the conversion of all Israel and their mission to the Gentiles, and the reign of universal righteousness in the millennial age. Her sermons on the great cardinal doctrines of sin The Atonement, Justification by Faith, Heaven and Hell, are orthodox and wonderfully impressive. Who can forget her discourse on 'Cain and Abel,' 'The Passover,' 'The Great White Throne,' 'The Second Coming of our Lord,' 'The Rich Man and Lazarus' and 'The Demoniac of Gadara?' And her Bible Readings on 'The Blessed Life' are more remarkable still.

With a profound spiritual insight into the Word of God and the experimental knowledge of all that her intellect has apprehended of the sacred Scriptures she pours forth from the abundance of her heart a torrent of spiritual eloquence overwhelming in its effect upon her hearers. Her exegesis of the Word of God is masterful.

Her Bible Readings on 'The Holy Spirit,' 'Fruit Bearing,' 'The Clean Heart,' 'The Perfect Heart,' 'How to Overcome,' we have never heard equalled. Her converts are numbered by thousands in Australia and New Zealand. There is scarcely a city or town in those dominions where they are not to be found.

It is especially gratifying to notice how the Jews flock to hear her and how faithfully she proclaims the message that Christ is the true Messiah, the King of the Jews. How touching her appeals to her own people. 'Who are Israelites to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Whose are the fathers and of whom, as concerning the flesh, Christ came who is over all, God blessed forever!' O thou blessed among women! What an honored lot is thine! Descendent of the royal tribe of Judah and the child of a King! What an ancestry, with Abraham, Isaac, Jacob, Moses and Aaron, David and Isaiah, Ezekiel and Daniel, Peter and Paul and James and John and Jesus Lord of all."

A Side Light.

The morning after Mrs. Baeyertz's closing meeting at the Simpson Tabernacle, where she addressed over 4,000 people on the Easter subject of "Dead unto Sin" and "Alive unto God," (Romans vi) we took up a morning paper to see what comment it made upon her phenomenal success here, or on the marvellous escape from a panic in the crowded assembly by the repeated cry of "fire,"

No source. No date.

CANADA

Evangelistic and Miscellaneous.

Mrs. Baeyertz writes from Canada: "The mission at Ottawa, the capital of the Dominion, was good nearly two hundred professed in the fortnight and such surrender amongst the Christians. I have been down in the depths, and have had to pray to my Father with 'strong crying and tears.' I have got great light on that passage, Matt. xxvi. 38-42, and last night the whole meeting was melted while I tried to bring it out. It seems to me that this awful conflict that made Him 'in an agony' exceeding sorrowful, &c., was the temptation to avoid, *not death, but being made sin.* You know that on the day of Atonement the bullock and goat had to be burned, and the man that burned them was looked upon as so unclean that he was not admitted into camp until he had bathed, &c. Jesus Christ had to be made this vile thing *sin*, and His pure, holy soul shrank from this and all that meant. God help us to hate sin more than ever! The Lord is sifting us all, but He is more lovely in my eyes than ever. My programme is as follows: Kingston, Ontario, January 10 to 24 Brockville, January 31 to February 14. Always address me care of Y.M.C.A., Toronto, Canada. Ask Christian friends to pray much for me. This is the only chance I shall have in Canada, and I depend upon the prayers of God's people.

No source. No date.

MISSIONS IN THE U.K. BY MRS. BAEYERTZ.

REPORTS MAINLY PUBLISHED IN "THE CHRISTIAN."

1892.

MRS. BAEYERTZ IN CORK.

This lady is a convert from Judaism. For some twelve or thirteen years she has been widely known in Australia as a gifted and successful evangelist. She has recently laboured in Canada, and has now come over for a short visit to Ireland and England. Her mission in Cork began on the 25th ult.; in about a week she goes to Belfast, then to Dublin, and subsequently to England.

She is warmly commended to the Christian Church by John G. Paton, missionary to the New Hebrides; Joseph Cook of Boston; Dr. Gordon of Boston; N. B. Macartney (sic), vicar of Caulfield, Melbourne; and other ministers of all denominations. These brethren speak warmly of her faithful and instructive unfolding of the Scriptures, her close and comprehensive grasp of the law and the Gospel, and her power to attract large audiences.

On her arrival in Ireland she spent her first Sunday in Queenstown. In the afternoon she delivered her first Gospel address in Ireland in the Parochial School House, to a large audience, from Genesis iii, and in the evening spoke in the Methodist Church, which was crowded, on "The Unpardonable Sin." The address was solemn and searching, and at the after-meeting, a number professed to decide for Christ.

The mission began in Cork on Monday night, in the large hall of the Assembly Rooms, when a large gathering were (sic) present, who listened with wonderful interest as Mrs. Baeyertz told of her "conversion from Judaism to Christianity." On Tuesday "The Two Offerings of Cain and Abel" was the theme through which she showed the difference between a "religious man" and a "spirit-born" man. Te meeting on Wednesday was for women and girls only, and was, we understand, a time of much blessing. On Thursday night Mrs. Baeyertz delivered a remarkable address on "The Passover," in which she set forth the atonement of the Lord Jesus Christ and the absolute necessity of substitution and appropriation.

Probably no address given during the ten days of the Mission was followed by more blessed results than that on the unpardonable sin, delivered to a crowded gathering on Sunday night. The number of young men who then decided was a most cheering sight. On Monday night "The Great White Throne" was the subject of a deeply solemn and powerful address. Two addresses were delivered on "The Lord's Second Coming."

On Wednesday night the Hall was engaged, so the Pastor and trustees of the large Methodist Church in Patrick-street kindly gave the use of the fine building for the closing meeting, which was a holiness one, and to which admission was by ticket. The church was full long before the hour for beginning the service. This was a solemn and most delightful meeting. The power of the Lord was present to heal. Mrs. Baeyertz spoke on Romans vi. 10, 11, 12, 14. For the prayer-meeting which followed about seven hundred remained. It was truly a refreshing time.

Almost every afternoon during the Mission Mrs. Baeyertz gave "Bible Readings" on Holiness. These were particularly helpful, clear and stimulating, and were largely attended. Some of the subjects treated at these meetings were, "Fruit-bearing," "A Clean Heart," "Worry," "Seven Steps in the Blessed Life," "Deliverance from Worry – Rest."

For the visit of this deeply-taught student of God's Word, the churches in Cork are indebted to Mrs. Tottenham of Wimbledon, Mrs. Daunt of Queenstown; and Mr. T. A. Bailey, and Miss J. Babbington, of Cork, secretaries respectively of the Y. M. C. A. and the Y. W. C. A., under whose auspices this united Mission was held. We trust the Christians of England will warmly welcome and "entertain the stranger," and support by earnest believing prayer this much-honoured handmaiden of the Lord.

Queenstown. J. T. Judd.

The Christian. May 12, 1892. page 15.

DUBLIN.

A week's Mission by this lady evangelist, in connection with the Y. W. C. A. has been concluded.

Two meetings were held daily in the Christian Union Buildings at which Bible Readings and Gospel addresses were given. The meetings throughout were largely attended. Inquiry meetings were held at the close of each Gospel address. The Bible Readings were particularly clear. Many have received blessing.

Mrs. Baevertz has consented to stay for another week.

The Christian. June 9, 1892. page 18.

MRS. BAEYERTZ IN LONDON.

At the Noon Prayer Meeting at the Y.M.C.A., 186 Aldersgate-street on Monday, Mrs. Baeyertz gave an animated account of how God called her to Himself and gave her a work to do for him. In the course of her address she said: As a Jewess I went to Australia at the age of twenty. There I married a Christian gentleman, and still a thorough Jew at heart attended with him the Church of England. I looked upon Jesus as an imposter, but as I saw the peace of true Christians I began to wish I were like them. So I resolved to become a Christian, and knowing no better, tried the way of sacraments and forms, but none of these brought peace. At length, my husband died, and I longed more than ever to know his Saviour that I might follow him. I had never read the New Testament, looking upon it as mythology, but I set to reading the Gospel of John; and as I read, I had no vision, no trance, but the Word opened up to me and I saw God, Jesus as God, and as my Saviour who died for me.

The speaker told of persecution and prejudice she had to endure for Christ's sake, but on this we do not stay. Proceeding, she said:-

Then I felt I must work for Him, and God gave great blessing and brought many to listen.

Three years ago I was led to visit Queensland and New Zealand, then in the most marvellous way He led me to America, where I knew no one. The Y.M.C.A. secretary at San Francisco asked me to take a mission at Los Angeles. Thousands came to the meetings, and deep interest was awakened.

In Boston I had an interesting Mission in Dr. A. J. Gordon's Church. Then in Chicago, Toronto, Quebec, Montreal, Kingston, Ottawa, London, great numbers attended the meetings, and much blessing was granted.

Now I have been led to come to England, not knowing where He may lead and what work He may have for me. At present the only arrangement, made by my friend Mr. Henry Varley, is for a week's mission, to commence next Sunday in the West London Tabernacle. The services on the Sunday begin at 11am and 6.30pm. Monday to Friday inclusive, Bible Readings will be given each afternoon at 3.30pm. Evening meetings at 8. Sankey's hymns will be used. Christian workers needed for special prayer and service in the inquiry rooms.

The Christian. July 28, 1892. page 22.

MRS. BAEYERTZ AT NOTTING HILL.

The special message which Mrs. Baeyertz seems, in coming to this land, to have laid upon her heart is twofold – holiness of life and the return of the Lord Jesus Christ.

At all events these have been the points which have impressed themselves most deeply on the minds of some who, day by day, have listened to our sister's Bible Readings and Gospel addresses in the West London Tabernacle, Notting-hill, where she has been holding a ten days' mission.

Each afternoon from Monday to Friday in last week, and of Monday to Wednesday in this, a Bible-reading has been given. These have been much enjoyed, and many have felt that on the subjects treated the Word of God has been opened up in a very fresh and practical manner.

The themes have included The Blessed Life, The Clean Heart, The Second Coming of the Lord, and the Great White Throne.

The following brief summary of one afternoon's talk will interest many as illustrating Mrs. Baeyertz's style of teaching.

"Create in me a clean heart, O God, and renew a right (or constant) spirit within me." (Psa. li. 10.). This prayer of the Psalmist contains our subject for this afternoon. Notice that the word "clean" as used in the Old Testament, has in the New Testament its equivalent in the word "pure," so that our prayer in New Testament language ought to be "Create in me a pure heart," and remember Jesus Christ says "Blessed are the pure in heart." How are our hearts to be pure? Only by constant cleansing. "The blood of Jesus Christ cleanseth from all sin." So long as we are in the flesh sin in some form will be found in us, and we will be subject to temptation. I am not claiming perfection or sinlessness. But I do say that Scripture teaches that it is the right and privilege of every child of God to have a new heart, a pure heart, a clean heart, to have the motives from which actions spring purified; to be so yielded up, given over to Christ as King that He may reign in us, and work in us and by us His good pleasure. We must seek to let God have his own way in us; where He comes, He reigns; where He reigns there is power over sin and for service.

Now turn to that wonderful saying of Zacharias in Luke i. 68-79. The coming of Jesus Christ was in order that "we should be saved from our enemies," "That we being delivered out of the hands of our enemies might serve Him without fear in holiness and righteousness before Him all the days of our life." These enemies are bad temper, pride, worldliness, want of love, and similar hindrances to a life of communion. From such the Lord Jesus gives deliverance, if we but trust Him. And this deliverance is in order that we may serve before Him (not before men merely) in holiness and righteousness. Holiness is the beautiful life which Jesus Christ puts before us, lived out by the energy of the Holy Spirit.

Now, turning to the Old Testament we find in Ezekiel xxxvi. 25 – 26, the promise "I will cleanse you; a new heart also will I give you." This is a Millennial passage, I know; but its blessings are for us now. What, then, are the conditions? First, we must ask that we may receive. "For this I will be inquired of." Then we must make full surrender of our will, yielding up every doubtful thing, remembering that "Whatsoever is not of faith is sin."

And, moreover, we must trust Him fully and wholly, that our life may be one of absolute confidence in Him who is "able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy."

The Bible-reading was followed by a season of heart-searching before God.

The evening addresses have been of a thoroughly evangelistic character, the Gospel being set forth in a clear and persuasive style. The most marked feature in the speaker is undoubtedly her simple and child-like confidence in God; that He has sent her on His business; that He is with her; that He hears prayer; that He is ready to bless his own word, and receive and pardon all who come to Him as sinners seeking mercy. Open-air work has been carried on at convenient points before each service, and this has been the means of attracting not a few who seldom enter a place of worship.

Much solemnity has marked these meetings – very specially that of Sunday evening – and the inquiry room has seen many anxious souls. It is not for man to number, that is known only to the searcher of hearts; but we may note that close upon a hundred have given in their names as professing to have found peace in believing.

The Christian. August 11, 1892. page 21.

MRS. BAEYERTZ AT BAYSWATER.

Mrs. Baeyertz has conducted a ten days' mission in Westbourne Grove Chapel, Rev. John Tuckwell, pastor.

A Correspondent writes:- "On Thursday night, at a meeting for men only, when the invitation was given for instant decision for Christ during the singing of the last hymn, the sight of men rising all over the meeting and entering the inquiry room will never be forgotten. Inside it was inspiring and gladdening – men of all classes and ages, first one and another, and another testified to receiving Christ as their Saviour.

On Friday night the address was to professing Christians, and as the meeting went on a solemn awe pervaded the audience, and so crowded were both the inquiry rooms with broken-hearted penitents that they had to be brought back into the body of the chapel to be conversed with. Mrs. Baeyertz preached three times on Sunday, with manifest blessing, the large church (with seating capacity for two thousand) being packed to the doors. Mrs. Baeyertz expressed herself as being very much pleased with the hearty way in which the workers assisted, both in open-air work, and also amongst the inquirers.

The Christian. September 15, 1892. page 20.

MRS. BAEYERTZ IN DUNDEE.

A very successful evangelistic mission is being held at present in Dundee by Mrs. Baeyertz. The subjects chosen by her are ever of a practical character, and in treating them she speaks most fluently and with an eloquence born of an earnest and undivided heart. She seeks to woo and win her hearers to the side of Christ and His Gospel; but, gentle and persuasive as is her tongue, at times she can utter words of dread import calculated to awaken dormant spiritual powers and stir sleeping energies. With many a quaint and quiet touch she brings home the truth she wishes to enforce to the hearts of her hearers, and uses, too, experiences in her own life to point a remark or illustrate an allusion.

The mission, which was to be for a fortnight, is still being conducted, and it is hoped that many of those who have listened to Mrs. Baeyertz and heard her earnest appeals will soon be won, ere its close, to join the ranks of the great Captain of Salvation, and to march henceforth under His banner.

The Christian. October 13th, 1892. page 13.

DUNDEE.

Mrs. Baeyertz came to Dundee an entire stranger but she soon began to get hold of the people. As the work went on, the interest deepened, until towards the close of the mission, Free St. Andrew's Church, one of the largest in the city, was crowded to excess.

In the afternoons she held Bible readings in the Y.M.C.A. Hall. They were chiefly for Christians, and were intended for the deepening of the spiritual life, and for leading them into a full knowledge of the Lord's ability and willingness to deliver from sin.

In the evening she gave Gospel addresses and also spoke on the Lord's Second Coming. Her subject one evening was the Jewish Passover, when the crowd was so large that many were unable to obtain admission, and it had to be repeated another night. The interest was still so great that numbers were again disappointed. Her addresses were remarkable for their clearness and vigour, and she never leaves her hearers in doubt as to her meaning. The evangelist deals with the anxious herself. She gathers them into a room, and by bringing suitable portions of Scripture before them, seeks to lead them step by step to decision. A considerable number have professed conversion. Her success will appear all the more remarkable when we state that there were over six evangelists working in the city at the same time.

J. H. S.

EDINBURGH CASTLE MISSION CHURCH, LIMEHOUSE.

Mrs. Baeyertz has commenced a month of service at Dr. Barnardo's Edinburgh Castle Mission Church, Limehouse. On Sunday last the large hall was densely packed. The lady preacher held her huge audience from first to last, her theme being The Atonement. At the after meeting quite a number of anxious souls were dealt with. During November, Mrs. Baeyertz will preach at the Edinburgh Castle, on Sundays at 11 and 7, on Mondays and Thursdays at 8, and on Saturdays at 7.30.

The Christian. November 10th, 1892. page 21.

LIMEHOUSE.

Mrs. Baeyertz continues to draw great audiences at Dr. Barnardo's Edinburgh Castle Mission Church, where she is the preacher for November. Her last meeting will be held on November 28th inst., at 8pm.

After the evening service, Sunday last, when the great hall was again packed, nearly a hundred professed anxiety, and were dealt with in the Inquiry Room.

W. R. N.

The Christian. November 24th, 1892. page 23.

1893

EVANGELISTIC NOTES

Mrs. Baeyertz is now holding a mission at Cardiff.

The Christian. January 26th, 1893. page 26.

MRS. BAEYERTZ AT CARDIFF

The fortnight's mission held in Cardiff by this estimable lady has come and gone, and we hear regrets on all sides and from all classes that it is over. The first day, being Sunday, Mrs. Baeyertz in the afternoon gave an address at the Park Hall, when two thousand persons must have been present, notwithstanding that the ground was covered with snow. In the evening she conducted the entire service at the same place, which was well attended, her subject being "The unpardonable sin."

Day after day at the Bible readings, and at night, the interest deepened, until the buildings were not large enough to hold the numbers wishing to attend. The afternoon Bible readings were held in the crush room of the Park Hall. The subjects treated were "The secret of failure in the Christian life," "Clean hearts," "Worries," "Rest," Fruit bearing," etc., ending with "The secret of victory." It is a question among some of us, who have taken part in this delightful mission, whether our sister has been more used in the conversion and bringing to decision of the unsaved and wavering, or in the reviving, refreshing, and establishing the souls of believers. Mrs. Baeyertz has shown us the value of the Old Testament; she has linked truth with truth, from Genesis to revelation; and many things which the ordinary Bible reader overlooks she puts in such a way that a flood of light is shed over the Christian life, as well as on the Scriptures. It was in these afternoon meetings, attended almost exclusively by Christians, that there was so specially to be felt the power of the Holy Ghost, producing deep searching of heart, under the application of Scripture truths. She considers the secret of all power is entire subjection to the will and guidance of God; only the surrender must be genuine and complete.

In speaking of the evening addresses, "The Great White Throne," "The Atonement," "Cain and Abel," "The Coming of the Lord," etc., we find it difficult to specialise, but the one perhaps which seemed most deeply to affect us all was that on Friday night, when, by special request, "The Passover" was given for the second time. In simple but beautiful language,, with an utterance refined and sweet, yet so distinct as to be heard all over the chapel,, Mrs. Baeyertz addressed three thousand men and women. We felt as we visited with her the different places referred to that we had really been there. We saw the first-born son leading the spotless white lamb into his father's courtyard, slaying it, dipping the hyssop into the blood, and sprinkling it on the door-posts and lintel. Then she took us into the Jewish homes,, where the families stand waiting for the destroying angel to pass over at midnight to kill the first-born. In the first home we saw the mother with weak faith, hoping God would see the blood, and save her first-born; in the next we saw them all looking happy, and the mother is sure God will save her first-born, as they have followed his directions and sprinkled the blood. Then she took us to Jerusalem, to see the Paschal Lamb upon the cross. While this picture was brought before us, the silence was intense, but at the concluding words, spoken in a most touching voice, such a wave of sound came from the audience as will never be forgotten by those present. A chord had been touched that vibrated through the heart of every believer, and when with her pleading voice she begged the undecided to come to the inquiry room, we were not surprised to see many rise and go in. There has been a large number brought to decision during these meetings, and it has been most touching to see men sobbing and crying aloud for salvation. Many Jews and Jewesses have attended the meetings, and some of them are anxious to know more about the Saviour whom their sister has found.

On Thursday afternoon, January 22, Mrs. Baeyertz addressed over a thousand persons in Wood-street Chapel upon the "Day of Atonement." In the evening she conducted the service at Tredegarville Chapel. A great blessing was felt here, and a number went into the inquiry room. On Monday afternoon an address on the "Enduement of the Holy Spirit" was given. In the evening a holiness meeting was held in the same chapel. Some three thousand were present, each one admitted by ticket. It had never been our lot to attend such a meeting before. We are all very sorry that our sister's labours amongst us are ended. She came at the invitation of the Young Women's Christian Association. When that we heard that her first attempt to speak for the Master was tremblingly done to a class of six girls at the Y. W. C. A. in Melbourne, it helped many of us who felt weak to see what may be accomplished if we yield ourselves to God's guidance and training.

E. S. Lipscomb. Sec. Y. W. C. A.

Cardiff, January 24.

The Christian. February 2nd, 1893. page 20

MRS. BAEYERTZ AT WINCHESTER.

God is visiting Winchester with a very remarkable outpouring of his Spirit in connection with the mission of Mrs. Baeyertz at the Soldiers' Home, Hyde-street. The mission is only about half through, and though we are conscious that there never existed greater need of care in reporting mission work than today, yet I venture to write with a very joyful confidence as to the results of this effort to reach saint and sinner. After many years' service as an evangelist myself, and, therefore, regarding such missions from a critical standpoint, I cannot but cry, "Truly, God is in our midst of a truth."

From the very first meeting there have been souls every night, and while experience has taught the workers not to unwisely tabulate results, yet all hearts are gladdened by the apparent deep work of grace which the professing converts exhibit. Most of these are men and women in the full sense of the word, and not easily excited juveniles; and to see a dozen staid men, or twenty or thirty women at a time, broken down in soul, and bowed before God, seeking and accepting forgiveness of sin, is rare enough in these superficial days to cause our hearts to exclaim, "Tis of the Lord."

A deep, quiet solemnity, and a sense of the Divine power and presence have rested upon all the meetings. There has been no working upon the emotional side of the nature only, but a fearless denunciation of sin, of faithful declaration, of God's wrath upon the persistent rejecter of the Gospel. The Word of God has been closely adhered to, and carefully expounded. The atonement, the Blood of Christ, its efficacy, its freeness, has been the only salvation preached. Every modern refuge of lies has been exposed, Christ Jesus the sinner's only Saviour has been nightly uplifted, and Calvary has been shown to be the trysting place "where heaven's love and heaven's justice meets."

Members from every section of the Christian Church have gathered every afternoon [in] constantly increasing numbers to listen to holiness teachings on Bible lines. God's Word has been the only text book.

Sydney Watson.

13, Highcliffe-road, Winchester.

The Christian. February, 23rd, 1893. page 22.

MRS. BAEYERTZ IN WINCHESTER.

The second week of this lady's mission at the Soldiers' Home, Winchester, has given great encouragement, in spite of specially unfavourable weather. The spacious hall has been filled to overflowing, the numbers unable to gain admission to the chief meeting – some having walked many miles to be present – thronged into the after-meeting, where Mrs. Baevertz gave a second address.

The mission closed last Thursday evening with a solemn meeting of prayer and consecration, at which nearly four hundred Christians were present.

The Christian. March 2nd, 1893. page 23.

MRS. BAEYERTZ IN BIRMINGHAM

Remarkable success has in this city attended the labours of this lady evangelist. She ahs concluded a fifteen days' mission in the Baptist Tabernacle, Longmore-street, and though there has not been that thronging and overflow in the attendances which in other places have characterised her missions, the results have been great. At her first and last meetings as many as one in twelve of those present were apparently led to decision, while over three hundred in the fortnight have given in their names as having received Christ. Many of these are joining the church at the Tabernacle, and others will be recommended to the care of the churches they have previously attended.

Mrs. Baeyertz's addresses have been simple, clear, and pointed expositions of the way of salvation, and in their delivery she has indeed been endued with "Power from on High." The afternoon Bible readings, notably those on the "Clean Heart," the "Perfect Heart," and the "Secret of Victory," have been greatly helpful to Christians.

She begins a mission in Edinburgh on April 9, where the prayers of God's people will follow her. Charles S. P. Wood, Pastor.

The Christian. March 23rd, 1893. page 19.

MRS. BAEYERTZ IN EDINBURGH.

Mrs. Baeyertz has been holding a Gospel mission in Edinburgh, amid many tokens of large and fruitful interest. The meetings continue throughout this week.

The Christian. April 20th, 1893. page 24.

MRS. BAEYERTZ IN EDINBURGH.

This lady evangelist has concluded a very interesting and fruitful mission in Edinburgh, extending over sixteen days. She came to the city almost an entire stranger, but leaves it with the warm regard and hearty good wishes of a large number of Christians in it.

Mrs. Baeyertz conducted a daily afternoon Bible-reading for Christians in the hall of the Young Men's Christian Association. The attendance at these meetings steadily grew, until on the last four days the hall was filled to its utmost capacity. Many Christians acknowledge having received help and stimulus at these Bible-readings, especially in regard to a fuller understanding of the nature of the overcoming life, and quickened desire to enter into experimental knowledge of it.

The evening meetings were held on Sundays in the Free Assembly Hall, and on week-nights in the large hall of the Carrubbers Close Mission. The attendance on week nights increased daily, until it became very large, whilst on the last two Sunday evenings the Assembly Hall was crowded in every part. Special interest was awakened by Mrs. Baeyertz's address on the Passover, illustrated by a table furnished in the modern Jewish fashion. By request this address was repeated during the mission, and again after its close Mrs. Baeyertz re-delivered it in connection with one of the churches. A more instructive and impressive address it would be difficult to imagine.

There were many inquirers every night, who were dealt with by Mrs. Baeyertz in a way peculiarly her own. A number of interesting cases of decision are known to the workers, and it is believed that they are but a part of those which have decided.

Mrs. Baeyertz's closing meeting on April 25 was a time of rich blessing. The hall was crowded to overflowing, very many having to stand throughout the proceedings; nevertheless, the stillness and earnest attention were very striking. A noteworthy feature of the gathering was the large proportion of men present. Mrs. Baeyertz gave a very telling and helpful address on Holiness, and when she invited those who wished to pray to remain to the second meeting, four-fifths of the great audience kept their seats. Several earnest and pointed prayers followed, while those present were on their knees – an unusual occurrence in Scotland. It was a thrilling sight to see, after prayer, hundreds of Christians holding up their hands while they sang with fervour:

I will follow Jesus:

Everywhere He leads me, I will follow on.

It cannot be doubted that the effect of this meeting will be blessedly felt in many a branch of Christian service.

 $C.\ M.$

The Christian. May 4th, 1893. page 24.

BROUGHTY FERRY.

Mrs. Baeyertz has finished a fortnight's mission at Broughty Ferry. The afternoon Bible readings proved helpful to many. The evening evangelistic addresses were very earnest and powerful. Many professed to decide for Christ, but we believe that the results of the mission cannot be fully estimated. Unexpected testimonies are always meeting one from those who have been established in the faith.

 $Mr.\ D.\ M.$

The Christian. June 8, 1893. page 26.

MRS. BAEYERTZ IN DUNDEE.

During the last fortnight Dundee has been favoured with a second visit from Mrs. Baeyertz, the meetings having been held in the Y. M. C. A. Hall. How much of this result is due to the united prayer that has been offered may not be known now; but night after night anxious ones have been brought under conviction of sin, and found peace in the Crucified One. Upwards of 120 have been dealt with, and in the majority of cases have come out on the Lord's side.

The addresses were all new, with the exception of one or two, which were given again by special request, and

which could well bear repetition. One under the title of "The Doors" seemed especially powerful, and was blessed to many. The afternoon Bible readings also were greatly appreciated, and, in spite of the counter-attractions incident to the holiday time, a goodly number attended day by day. After a short rest, Mrs. Baeyertz goes to Glasgow, where she is to conduct a mission for Rev. Wm. Ross, Cowcaddens.

The Christian. July 6th, 1893. page 24.

COWCADDENS, GLASGOW.

It is now rather more than six weeks since we felt first indications of coming blessing. To the readers of *The Christian* the work, which has been carried on nightly without a break for nearly ten years, is by no means new. You have once and again chronicled the Lord's goodness to us. But our experience has been at times like that of miners, who seem to have exhausted all workable materials, and, coming right up against a thick stratum of hard rock, find that this must be got through at any cost, that they may reach the treasure lying beyond. So we set ourselves to prayer, to lay hold on God for the blessing.

In the month of May our district always undergoes great change in our dwellers - many old friends go and others, unknown to us, take their places. Quite recently we found 144 families in narrow compass without any visible church connection. These became our special care. By two pioneer missions and other agencies certain localities were reached, and outcasts were won, but the district needed, and we desired, larger blessing. Our first help of a special kind came from the London Evangelisation Society (Scottish Branch); and their agent, Mr. Robert Maclean had but entered on his work when the indications of blessing became manifest. His health failed for a little, and he had to leave us for a time, only to reap large blessing since at Helensburgh. The curse of our district is strong drink and its consequent evils. The Free Church of Scotland Temperance Society came to our aid, and their special deputy, Mr. John MacDonald, laboured for a week with good success, several interesting and hopeful cases of conversion appearing as the fruit of his labours. "Glasgow Fair" time was coming on. Some 250,000 persons are said to have left the city, most of them being away for ten days, and some for a fortnight or more. Such a time is usually thought to be unfavourable to the success of a mission, as the attendance is necessarily small. Still, the faithfulness of God and former experience taught us to go forward. Having obtained the promise of help some time previously, for a fortnight's mission, from Mrs. Baeyertz, we resolved to proceed. She began on Glasgow Fair Sabbath, and the attendance from the outset was surprising to ourselves, there being present that night between 800 and 900 persons, and at the close a large number of inquirers. The address was on "The Unpardonable Sin." The subject was wisely and ably handled, and the truth told on many of The attendance at the nightly meetings increased, until, by the following Sabbath, the large church, which is seated for close on 1200, was well filled in the afternoon, and in the evening was quite full. A series of Bible readings given daily at three o'clock in the Christian Institute was so largely attended, and with such manifest blessing to believers, that the small hall was crowded out by Friday, and removal to the large hall became necessary.

The services of the second Sabbath made a deep impression on Cowcaddens, and people began coming during the week from the remoter parts of the city and from the country, and the names were found on the cards used in the Memorial Hall, which we found very convenient for an enquiry room. The addresses on the "Atonement in Genesis iv.," "The Day of Atonement," and "The Great White Throne" appeared to be specially fruitful in results; while the Bible readings on "The Secret of Failure" and that on "The Clean Heart" proved most helpful to many to many earnest but struggling believers.

During the second week the attendance increased more largely still, until by Friday every inch of room was occupied, and people were standing in the passages. We were very anxious that if possible she should prolong her mission, and this she generously agreed to do, extending it to the following Wednesday. We also requested her to redeliver the address on "The Atonement in Genesis iv.," as marked blessing attended its first delivery. We were not disappointed, for on Sabbath evening not only was the church crowded, and an overflow filled the Pillar Hall, but hundreds had to leave without entrance.

The scene in the Memorial Hall at the close was memorable, where workers and inquirers were busy till nearly eleven o'clock. In the Pillar Hall the interest was about equally intense, and many stood up to own their desire to be found on the Lord's side. Altogether it was such a Sabbath as we had not experienced before for the manifested power of the Holy Ghost in deep conviction of sin, and the sinner's conscious need of a Saviour. The Bible readings during the week were also largely attended, and greatly blessed to many, specially those on "Rest" and The Secret of Victory."

The third week began with such indications of large blessing that all our workers greatly regretted the mission could not be prolonged, and on the Tuesday night about as many entered the inquiry room as on the Sabbath evening. Wednesday was an "all-day meeting," beginning at ten o'clock with prayer; at eleven o'clock Mrs. Baeyertz gave a Bible reading on "The Talents," which proved most helpful, specially to timid Christians and workers. At three o'clock the subject was "The Baptism of the Holy Ghost," and in the evening the address was on "Holiness," while admission was only by ticket. Still, before 7.30 the church was crowded, and the overflow more than filled the Pillar Hall. This necessitated her speaking twice, but the remarkable thing was that those in the Pillar Hall waited till the first meeting in the church was ended, and the second, or consecration, meeting was begun, when they could get in and take their place in the meeting. When the united meeting was called to order, there were fully 1000 persons ready to take part in a service which will be for ever memorable to all who were privileged to be present. As one of our workers put it tonight, "We have heard with our ears of the Lord's doings, and we have read of the Spirit's gracious working; but now

we have seen it with our own eyes, and we praise the Lord for His loving-kindness."

We have not yet been able to test the results which are in our hands, but we do know that the harvest is great and blessed. We also know that many believers have received a wonderful reviving and refreshing, and we are now walking in "the comfort of the Holy Ghost." Mrs. Baeyertz is an evangelist of exceptional power. Her knowledge of the Word and of the human heart, as well as her experience of seventeen years in the work qualify her to deal with souls, and the Spirit of God uses her wonderfully to win them for the Saviour. All our workers have had such blessing and comfort in the work and in co-operating with Mrs. Baeyertz, that they advise all Christian workers, and specially soul-winners, not to lose any of the services conducted by her.

William Ross.

The Christian. August 10, 1893. page 12.

MRS. BAEYERTZ IN LONDON.

This gifted lady has recently concluded at Westbourne Grove Baptist Church a most remarkable series of services. The mission extended over fifteen days. The afternoon meetings, intended especially for Christians, drew together some 400 to 500 persons, and the teaching given was characterised by an uncompromising demand for thorough consecration to Christ, an out-and-out loyalty to Scripture, and the strenuous maintenance of the old paths of Christian doctrine, great plainness of speech being employed towards those who question the full inspiration of the sacred volume. "Our Relationship to Christ," "The Personal Presence of God," "The Secret of Victory," and "The Personality of the Holy Spirit," were amongst the subjects dealt with.

At the evening meetings, intended mainly for the unsaved, the building which seats nearly 1500 persons, was crowded. The addresses were brief, pointed, practical, and intensely Scriptural. But few anecdotes were used, and those few were almost entirely matters of personal experience or observation. Mrs. Baeyertz's Jewish training has undoubtedly helped her to a clear perception of the significance of many passages of Old Testament Scripture, and her address on "The Passover" was illustrated by means of a table spread in the modern Jewish fashion, as she had often seen it spread in her father's house, with its piece of burnt bone as the miserable relic and memento of the Paschal Lamb.

The meetings closed with an immense gathering of Christians being by ticket only, to hear an address on "Holiness." Mrs. Baeyertz's teaching on this subject is wholesome, robust, and eminently Scriptural; free on the one hand from "perfectionism," and that weak sentimentality which has so often characterised the utterances of some of its foremost advocates, and on the other hand from the least encouragement to those culpable inconsistencies in which so many professed Christians permit themselves to indulge upon the grown that absolute freedom from all sin is impossible. At the close of the meeting upwards of a thousand persons remained and engaged in the glad and solemn act of entire personal consecration to God.

During the mission the names of upwards of three hundred and fifty persons who profess to rest on Christ alone as their Saviour were received in the inquiry rooms. The quiet earnestness of the whole of the proceedings affords ground for the strongest hope that the vast majority of these professed decisions will be found to be lasting and genuine. The pastor, deacons, and members generally of the church are filled with thankfulness and praise to God for what He hath wrought.

John Tuckwell. Pastor.

The Christian. October 26, 1893. page 16.

BAYSWATER Y. M. C. A. [followed by Winchester.]

Mrs. Baeyertz gave an address at the Bayswater Y.M.C.A., on Tuesday week, on the Unpardonable Sin. The hall was crowded to the doors. It was a most solemn and heart-searching time. Nearly the whole of the young men remained behind to the after meeting, and the workers were busy dealing with the anxious, up till nearly eleven o'clock. We had the joy of pointing many to the Lamb of God. Mrs. Baeyertz is just leaving London for a mission at Winchester. We hope, "if the Lord will," to be able to arrange for a mission for young men in Bayswater at the beginning of next year.

Walter Wild, Sec.

The Christian. November 9th., 1893. page 24.

1894.

MRS. BAEYERTZ AT ABERGAVENNY. [Y.M.C.A.]

Very gracious have been the missions held in the past in this town, but none has excited such interest or awakened such concern as the mission just held by this Jewish lady. The interest has increased day by day, and the buildings have been taxed to the utmost, very many at times being unable to gain admission.

The Sunday services were held in the Town Hall, the meetings during the week being held in the various chapels, kindly placed at the disposal of the Y.M.C.A. for the purposes of the mission. The men's services were greatly appreciated, and attracted large numbers, particularly on Sundays, and resulted in several men confessing Christ.

The first week-night service was held in the Wesleyan Chapel, which was crowded out, and as the interest deepened the attendance increased so much as to necessitate an earlier migration to Frogmore-street Chapel (the largest chapel in the town) than was originally intended. The first night, when Mrs. Baeyertz gave her address on the Passover, this was overcrowded. The afternoon Bible readings have been a rich treat. They were well attended by the ministers and Christians of the town, and were much appreciated for their invigorating, strengthening, and helpful spiritual influences.

The last Sunday's services will be long remembered, both for the numbers who crowded the Town Hall, and by the exceedingly powerful and solemn address on "The Master is come and calleth for thee." Many were convicted. The following meeting being the last, such great numbers attended that Frogmore-street Chapel was too small, and an overflow meeting was held at the Presbyterian Church. Many were moved to tears in the after meeting, and during her address on Romans vi. The Christians felt it was a time to reckon themselves "dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." The holiness meeting afterwards was a rich experience to all present.

The Y.M.C.A. has had the privilege of sending to the various ministers the names of over 200 individuals who passed through the inquiry room, and also the names of about seventy children, who desired to follow Jesus, to the Sunday-school superintendents.

Thos. Tom King, President, Winfred Rose, Vice-President, Abergavenny Y.M.C.A.

The Christian. March 1st, 1894. page 23.

MRS. BAEYERTZ IN CARDIFF.

Many people of Cardiff have been blessed by another visit of Mrs. Baeyertz, the Christian Jewess, who has conducted a ten days' mission here. The power of her addresses has been even more felt this time than when she was here for a fortnight, twelve months since. More souls have been saved, and the influence of the Holy Spirit more felt. Each afternoon Bible-readings have been given in the new hall of the Y.W.C.A., and though sometimes the rain was pouring down there were full meetings.

On the evening of the first week Mrs. Baeyertz preached in Tredegarville Baptist Chapel, and the last three evenings in Bethany Baptist Chapel. On the second Sunday services were held, afternoon and evening, at the East Moors Mission Hall, where many were induced to give themselves to the Lord. On the last day Bible-readings were given, at noon, in the Y.W.C.A. Hall, in the afternoon at Bethany, a holiness meeting being held in the same chapel in the evening, when almost the whole congregation remained to the prayer-meeting.

On Thursday evening one hundred and twenty-five persons who had professed conversion were invited to meet Mrs. Baeyertz and the workers who had helped in the mission, and the testimonies were most encouraging, nearly all who spoke pointed definitely to the words that had drawn them to seek heir Saviour; the sermons upon "The Unpardonable Sin" and "The Great White Throne" were mentioned more than any other, followed by the portions of Scripture always pointed pout to them in the inquiry-room.

Two women, brought in the night of the address to "women and girls only," persuaded their husbands to go the next night, when only for men and boys, and they also joined with their wives in praising God that their sins were forgiven. This night Mrs. Baeyertz gave a description of her own conversion. Two Israelites were converted where they were sitting, without going into the inquiry-room. There is no doubt that the many prayers sent up for a blessing on the mission have been richly answered, and those who joined in praying have has their own faith much strengthened.

Emily S. Lipscomb, Hon. Sec. Y.W.C.A.

The Christian. March 29th, 1894 page 25.

MRS. BAEYERTZ IN BIRMINGHAM.

Mrs. Baeyertz has just concluded a successful series of meetings at Birmingham, in connection with the Mount Zion Baptist Chapel. Large preparations were made by earnest workers, who, by personal solicitation, of distributed handbills, invited many thousands of the neighbouring inhabitants to attend the meetings. From the first service on Sunday afternoon, April 8, to that on Tuesday evening, April 24, increasing congregations gathered, till on the last Sunday evening, and at the holiness meeting on Tuesday, from 1800 to 200 persons were present. The subject of each address was announced beforehand, and the people listened with close attention to the unfolding of God's Word as declared by this honoured evangelist. After each service, excepting the last, anxious hearers flocked into the inquiry room, until more than 700 names were taken of those who had professed to receive Christ, or were seeking salvation.

Some very striking presentations of truth were given, especially that of the Jews' Passover, present, past, and applied to Christian life. In the inquiry room, Mrs. Baeyertz et forth, with clear and forcible emphasis, the actual

promises of God on which the seekers and converts could rest, and each one was furnished with a copy of the New Testament to verify the quotation from the printed page. The afternoon Bible readings for believers were held in the Y.M.C.A. Assembly Rooms, and here also the attendance increased till the room was full. Numbers spoke of the instruction and blessing they had received through these quiet afternoon gatherings. The holiness meeting on the last day of the Mission was a memorable occasion. Admission was by ticket, and, many representatives of other churches were found amongst the audience. About 350 of those who had attended the inquiry room responded to the pastor's personal invitation to meet Mrs. Baeyertz on Thursday, last, when a very interesting meeting was held, and many testified to the blessing they ad received at the services, and told of their confidence that their sins were forgiven.

Among the children of the members the Word was very effective, and it was pleasing and delightful to see them confessing Jesus. During the evening months and years this church and other churches in Birmingham will, no doubt, be considerably augmented by those who have been thus taught of God.

Walter Hackney, Pastor.

The Christian. May 10th, 1894. page 24.

MRS. BAEYERTZ IN SHREWSBURY. [followed by Carlisle.]

Our hearts are full of praise to God for the fruitful Mission held in our town by Mrs. Baeyertz, under the auspices of the Y.M.C.A., and with the sympathy and co-operation of many ministers of the Gospel, the use of several churches being granted. Much earnest prayer had gone up to God previously for spiritual power; and united petitions were made that the result of the Mission might be a great ingathering. God answered prayer so that from the very first meeting many seeking ones were dealt with personally, and at the close of the Mission it was found that 453 names had been taken of those who had remained for personal conversation, very many of whom, we have reason to believe, have definitely received the Lord Jesus Christ.

The evening Gospel meetings were largely attended, and the addresses were given with much power, the Divine authority of the Scriptures being appealed to as the supreme authority, and the power of the Holy Spirit was felt to be present, leading many to contrition for sins.

Three meetings for men only were held, two on the Sunday afternoons, when it was estimated there were 400 men present and over 530 the latter. The afternoon Bible readings were greatly appreciated, the subjects beginning with "the secret of failure," gradually led on to "the secret of victory." Many of God's children were much helped and blessed.

'On Wednesday, the 6th, a meeting was held for praise and testimony for forty-one years' work of the local Y.M.C.A., and for blessing received in the Mission. Mrs. Baeyertz was present, and gave an earnest parting address, and seemed much encouraged by the testimonies which were given. After a short rest she will visit Carlisle and other towns in the north.

Edwd. Randles.

The Christian. June 14th, 1894. page 24.

COWCADDENS FREE CHURCH.

Mrs. Baeyertz has been having crowded meetings during the past week in Cowcaddens Free Church, where this earnest and able evangelist has been delivering most impressive addresses. Many inquirers remained at the close of the services, and a great work of grace is being carried forward. No deeper or wider movement has been experienced in the history of the congregation.

The Christian. July 26th, 1894. page 26.

MRS. BAEYERTZ IN GLASGOW.

It is a not uncommon experience that a second mission, by even our foremost evangelists, is not so successful as the first; the novelty, the peculiar methods of handling the truth, and the methods of work, which attracted many, became familiar, and with the familiarity, there often appears to be more or less of loss of interest.

In the case of Mrs. Baeyertz at Cowcaddens Free Church it has been otherwise. The interest from the very beginning of her second mission was more intense than last year. Her subjects were almost entirely different, although they were not at first sight so striking. Glasgow as a whole takes holiday about the middle of July, and the people in thousands go to the coasts or to the Highlands, and on Glasgow Fair Sabbath a good many churches are closed. At Cowcaddens, however, a good congregation gathered in the afternoon, and at night there would be fully 900 present.

From the very first, impressions of a very definite kind were made. The Bible-readings of the first week were greatly blessed to a large number of believers, some of whom came all the way from Rothesay, Greenock, Kilmarnock, Coatbridge, Paisley, and other places. During the second week the numbers attending were trebled, the central area of Cowcaddens Free Church being almost quite filled. The exposition of Scripture day by day was remarkably fresh and powerful, and the teaching clear as daylight. The addresses on "The Holy Spirit" and on "The Clean Heart" were

almost overwhelming, the latter being specially helpful to Christians who were previously fighting an almost hopeless battle. The last of these Bible-readings, on "The Baptism of the Holy Ghost," was the most largely attended of all the day services. Several ministers from a distance came into town in order to be present. The impression was both deep and real. These day services were verily a time of refreshing from the presence of the Lord.

The evangelistic meetings were well-attended during the first week, and many remarkable cases came under the notice of the workers in the inquiry-room. One who was arrested by the truth the first Sabbath night had a hard struggle for a whole week to break loose from gambling companions, with whom during the last four years he had spent a large sum of money; but on the second Sabbath night he came clean out for Christ saying with Ephraim, "What have I to do any more with idols?" Similar cases occurred during the following week. The second Sabbath witnessed the climax of the mission, when nearly forty souls in deep earnest entered the inquiry-room.

By the second Wednesday, the church became crowded, and so continued till the close of the mission on Tuesday evening, when the passages had to filled with chairs and still numbers had to stand. It was a night ever to be remembered by many. After an address of remarkable strength, clearness, and spiritual power, from Romans vi., a second meeting was held, to which over 900 persons waited. In the consecration service that followed, Mr. W. Campbell, Mr. P. M. Bryde Stewart, Mrs. Baeyertz and myself took part. During the mission about 240 persons were dealt with; a much larger number than last year being persons who previously had no church connections, although many connected with other churches, far and near, were partakers of the blessing.

Our office-bearers have been so impressed with the blessing connected with Mrs. Baeyertz's visit that they have adopted a resolution, in which they gratefully acknowledge the goodness of God at this time, their appreciation of the services rendered to the cause by the labours of his servant, and their desire for her return, at the first providential opening, for a third mission in their midst. She begins in Trinity Free Church (D.V.) on the first Sabbath of September. William Ross.

The Christian. August 23rd, 1894. page 12.

[The two reports about the second mission at Cowcaddens Free Church have been inserted together, although the following general article about Mrs. Baeyertz, with an engraved portrait, was published between the two reports, on August 16th.]

MRS. BAEYERTZ, THE JEWISH LADY EVANGELIST.

From time to time we have recorded the blessing attending the evangelistic labours of this lady, whose work among factory girls in Melbourne was first noticed in these pages in January, 1878. Then, her very name was unknown in this land; now, in many Christian centres it has become a household word. Wherever she has gone, alike in the Colonies, the States and Canada, and in this country, there are numbers who confess that under God she has been the means of their conversion or of leading them to fuller Christian experience. From the outset it has been noted that her testimony has been peculiarly owned of God among professing Christians to whom the Bible has been almost a sealed book.

Mrs. Baeyertz, as all who know her are aware, is a Jewess born and reared in an English town. Her parents brought her up "with all the loyal strictness of pious Jews, to fear the God of Abraham, Isaac, and Jacob, and to regard the Jewish religion, with all its rites and ceremonies, as the one and only religion for all time."

Emilia was a very delicate child, but on "coming out" she plunged into the gaieties of a fashionable life. Then came a bitter disappointment which entailed mental anguish and physical prostration. This led to her being sent out for a change to a married sister in Australia. Arrived there, she became a leader in a fashionable set: yet in a strange way (through which the overruling hand of God may be clearly seen), this giddy girl was ere long married to a true Christian. Cast off by her friends on account of this marriage, she became formally a Church-woman, although ignorant of vital Christianity. After six happy years of wedded life, her beloved husband, who had prayed much for her, was cut off suddenly, leaving her with two children. The wail of her sorrowing heart was: - "I have no God! No Christ to comfort me!"

The one dominant idea in her mind became: "How shall I find God? How find my dear dead one's Christ? For unless I do this I can never go to him: I can never see him again." Thus she began to read, for the first time in her life, the New Testament; and God stood waiting to lead her.

"Many a day amid this time of awful sorrow," she writes, "have I lain in the damp upon the grave of my husband, and prayed that God would take me. Very bitter and hard, too, were my thoughts of God, whom I accused of dealing cruelly with me."

One day she was alone, reading the old old story in the Gospel of John, when the truth she searched for, the Person she sought, burst suddenly upon her astonished and delighted gaze. God's Holy Spirit showed her Jesus as her Saviour. "Christ is God," she cried, "and He died for me. I HAVE FOUND HIM, and He is my Saviour." Never from the first moment of joy had she one shadow of doubt as to her acceptance with God.

Some time after she was led to leave her home in "Sweet Colac," and go to live at Geelong, where she was constrained to visit the prisoners in the gaol, and the sick and suffering ones languishing in the hospital wards. This humble effort led to further service in various quiet ways, and "from the start God crowned her labours with success."

About that time Mrs. Baeyertz received a letter from Rev. H. B. Macartney, asking her to come to Melbourne

as a missionary to the Jews. She consented, though after-events proved that God had other purposes for her. She went to Melbourne, where she passed through deep waters in the critical illness of her little girl, who was spared, in direct answer, she believed, to prayer. Her own spiritual life was deepened by this experience. The work among the Jews – who looked on her as an apostate – prover very uphill; but amongst the girls in the factories she speedily found remarkable acceptance, and many of them were converted.

The news of God's glorious putting-forth of his power spread far and wide. Scores of ministers heard of the work, and invitations to their churches poured in upon the young evangelist. These she declined, feeling doubtful "as to her right to address mixed meetings." Eventually, after much inward conflict, "Our Coffee Room" by Miss Cotton (now Lady Hope) was the means of leading her to do what she believed to be God's will, regardless of how she might be misunderstood. Accordingly, she accepted an invitation to address a Sunday-school, but on going "found the church packed," and among the audience three ministers, who, as she quaintly says, "with their long black coats, their solemn faces, and their huge starched white ties, appeared like sons of Anak in my path." God, however, gave great power, and at the close two vestries were filled with seekers after salvation. So, as Mr. Sydney Watson remarks, "was she fairly launched on the world as an evangelist for God." Soon after came a call from Sandhurst, and in that city Mrs. Baeyertz held her "FIRST BIG MISSION."

This led to a mission at Ballarat, described as "Even more wonderful than at Sandhurst. Over a thousand persons gathered every afternoon at the Bible readings, and many Christians were quickened and refreshed by these meetings. The theatre was crowded night after night... The municipal authorities prohibited vehicular traffic down the street in which the theatre was, as the crowds were so dense that the traffic became dangerous. Here more than ever did Mrs. Baeyertz realise what God could do. The anxious inquirers were so numerous that it was impossible for the workers to deal with all."

From Ballarat she went to Adelaide for three months' service, but God "kept her there, full of constant labour, for three years" – that is in the district; not all the time in the city itself. There she felt herself compelled to begin those "meetings for men" which have ever since been a feature of her missions.

But further service awaited her. At a convention in Melbourne she seemed to hear a voice, "Will you go to New Zealand and America for Me?" She felt she dare not parley, and cried – "I'll go, Lord: I'll go Lord; I'll go where you want me to go."

Soon she was led to Queensland, then to Tasmania, where Mrs. Henry Reed was of much help to her; and so on to New Zealand, where in many of the towns she had remarkable missions. After nine months labour in New Zealand, she felt impressed that God would have her go to America, where, however, she knew no one. Landing at San Francisco, she wrote to Mr. McCoy, secretary of the Y.M.C.A. He came in person to see her, and kindly, but candidly, said that "there was no opening for a lady in connection with the Association." A letter from the secretary of the Melbourne Y.M.C.A. led him to reconsideration, and he asked Mrs. Baeyertz to speak to the young men. A week's mission was held, the result being fifty souls. This led to various missions in California, and brought an invitation from Canada. Blessing was granted in Toronto on the first visit, but the showers of refreshing came at the second visit. Meanwhile, Mrs. Baeyertz had been in Boston, and Dr. Gordon gave in *The Watchman*, "A HEBREW PROPHETESS," a very remarkable account of her mission. The view taken by Dr. Gordon of the exceptional character of her work was confirmed by a letter from the Bishop of Nelson, N.Z., in which he confessed that "notwithstanding all that is said upon the opposite side, I could not, if I had the power, dissuade her from what cordially receives the Divine blessing."

On her return to Canada from Boston remarkable missions were held in Quebec Ottawa, Toronto, London, Montreal, and other cities in the Dominion.

Still believing herself led by God, she sailed in April, 1892, for this land, knowing no one, but realising that the Lord would go before her. The way opened as she went forward, and in Queenstown, Cork, Belfast and Dublin, great interest was stirred. Then came her mission in West London, which we noticed at the time, and subsequent labours having been reported from time to time in our pages need not now be recapitulated. Suffice it that God seems to be wonderfully owning this lady evangelist in leading souls to Christ – and yet more in reviving Christians.

Mrs. Baeyertz has no new doctrine to declare; she enunciates simply the familiar Gospel truths of redemption through the life, death and resurrection of the Lord Jesus Christ. Speaking to believers, she insists on full surrender, the abandonment of all known sin, and practical obedience. "Consecrated hands," we have heard her say, "must not touch questionable things; after playing a game of cards once, I was in darkness six weeks." "We get to be like Christ by living with Him." The hope of the church in the personal return of the Lord is made prominent in her teaching. In some of her addresses, as for example that on "The Passover," she makes very profitable use of her familiarity with Jewish ideas and customs. A sentence from the late Dr. Gordon's pen must close our sketch:-

"Her presentation of the Gospel made a deep impression upon the unconverted; clear, uncompromising, and most tender in her setting forth of the way of life, she could fail to rouse to rouse the careless and win the unsaved."

These details are largely gleaned from Mr. Sydney Watson's book, *From Darkness to Light:* The Life and Work of Mrs. Baeyertz, price 1s. 6d., to be had by writing to her to 26, Fore-street, London, E.C.

The Christian. August 16, 1894. page 17.

TRINITY FREE CHURCH, GLASGOW.

Mrs. Baeyertz continues her fruitful mission in Glasgow. The Daily Mail of Monday says:- "A wonderful

work of grace is going on in Trinity Free Church in connection with a special mission being conducted by Mrs. E. L. Baeyertz In Cowcaddens Free Church God wonderfully used her some few weeks ago, and now Trinity Church has become the centre of blessing. Commencing on Sabbath, the 2nd inst., the services were marked by deep solemnity. Night after night immense audiences filled the large building to hear the simple story of the Gospel. On Wednesday the meeting was composed entirely of women, on Thursday of men, and on Friday, when the audience was mixed, the crowd was so immense that many had to be turned away. On Sunday afternoon and in the evening the church was again packed to its utmost capacity. There is good reason to believe that real work for God is being done.

The Christian. September 12th, 1894. page 27.

WORK OF GRACE IN GLASGOW.

Trinity Free Church is now recognised as one of the great centres in Glasgow for furthering home mission enterprise. Her existence is traceable altogether to aggressive effort, and her prosperity is due to the way in which she has prosecuted purely territorial work. The work to which we are about to refer is not, therefore, new to the congregation. A continuous ingathering from the lapsed has marked the history of this people, but there have been special seasons of blessing, when souls came flocking to Christ as doves to their windows.

Mrs. Baeyertz commenced a special Mission on Sabbath, the 2nd September, and closed it on Monday, 17th. The interest from the commencement was very deep and widespread, and this is the more remarkable from the fact that Mrs. Baeyertz is a practical stranger in Glasgow. The meetings on the opening day of the Mission taxed the large church to its utmost capacity. During the week a Bible reading was arranged each day at 3 o'clock in the afternoon. At these meetings the numbers increased until they reached 800. The crowds of people who came out each evening were such as to literally pack the edifice, which holds about 1500. Many, indeed, had to be turned away, so great was the interest manifested. The closing day of the Mission was the most remarkable of all the course. Meetings were held at 12 noon, 3 afternoon, and at 8 evening. The two meetings in the earlier part of the day were well attended; the evening one, however, was the most wonderful ever witnessed in this church. Admission to the evening meeting was by ticket *only*, and though another church on the opposite side of the street – nearly as large as Trinity – had been secured, both placed were again packed about an hour before the time for commencing, and hundreds left outside unable to gain admission.

Some aspects of this special Mission are worthy of note. Mrs. Baeyertz is a highly-cultured lady of exceptional gifts in expounding Scripture, and draws largely, as might be expected, from the Old Testament. Her messages are pregnant with Gospel truth, and altogether void of sensationalism.

A very remarkable feature of the work has been the voluntary way in which many persons left the large gatherings to meet in an adjoining hall to inquire the way of salvation and life. As many as fifty anxious persons in one night have met along with Christians in order to be helped. Hundreds, we believe, have been savingly blessed during the Mission.

The closing meeting of the mission was undoubtedly the most impressive of all. The meeting was principally for Christians, and nearly 3000 persons must have been present in the two churches.

A "holiness" meeting was held at nine o'clock, which lasted about an hour. About a thousand persons waited for the ostensible purpose of surrendering all to the Lord Jesus. It was a time of wonderful power and of spiritual nearness to the Master Himself.

All the workers in the congregation are in good heart, and are praying God that soon a man may be sent as pastor over the flock. The church was rendered vacant a few months ago by the translation of Rev. J. J. Mackay to Hull.

The Christian. October 4, 1894. page 21.

MRS. BAEYERTZ IN AYR. [followed by Springburn.]

This lady evangelist has concluded a fifteen days' Mission in the town of Ayr, in connection with which the manifestation of the Divine presence and power has been very remarkable. A deep and widespread interest in spiritual things has been awakened in the town and district, and the influence of the work has been felt by all sections of the community. Even by those who did not attend the meetings they were the subject of interested conversation.

The three Sunday evening meetings were in the Town Hall, which was crammed each night half an hour before the time of meeting, and many had to leave, unable to get in. The week-evening meetings, which were in Newton Free Church, one of the largest in the town, were crowded every night, and on several occasions the passages and pulpit stairs were filled. The numbers which every night found their way to the inquiry-room were such as to call for the most heartfelt thanksgiving. Many of these left glad in the assurance of salvation.

Mrs. Baeyertz holds by the old-fashioned Gospel, many of the truths of which she is enabled, through her early training and her marked evangelistic gift, to set forth in a very striking light. Her addresses on the "Passover" and "Day of Atonement" are specially powerful in this respect. If there is any class for whom Mrs. Baeyertz has a special message, it is for those who are simply professors of religion. From such she sweeps away every "refuge of lies" with convincing power. At one of the evening meetings, which was crowded by a great audience, when she spoke on "The Lord's Coming," a special request was made that she should conduct the inquiry room in the church, instead of in the

adjoining room, as usual. This was done, and a most solemn meeting, to which about 1200 remained, was conducted. The truth was so presented that much blessing resulted. On the day preceding the close of the Mission, three meetings for Christians were held, which were notable for the searching power and influence of the Holy Spirit. The evening address on "Holiness" was followed by a prayer-meeting for consecration, in which a number took part, the whole audience remained in solemn stillness and definite dealing with God.

In addition to the Gospel meetings a very important feature of the work was the Bible-reading for Christians conducted each afternoon. Hitherto such meetings in Ayr have, as a rule, been very meagrely attended; during this Mission numbers came from the beginning and steadily increased till the whole area of the church was filled. Many are full of thankfulness that Mrs. Baeyertz has been sent to Ayr, and we doubt not that the influence of her work will abide for many a day. Her next mission is at Springburn, Glasgow.

W. C. G.

The Christian. December 6th, 1894. page 20.

1895

LANGSIDE FREE CHURCH, GLASGOW.

A remarkable mission, conducted by Mrs. Baeyertz, in Langside Free Church, Glasgow, has been brought to a close. A work of grace has been going on steadily in this congregation for months, and much prayer was offered for this Mission, The meetings were from the first largely attended, but during the second week the church was crowded. On Sabbath morning hundreds were turned away who sought admission. The interest culminated in the farewell meeting, when the Established Church had to be secured to accommodate the numbers who made application for tickets of admission. After the church was crowded to excess, an overflow meeting of several hundreds was held in the Free Church.

Mrs. Baeyertz held two meetings daily – an afternoon Bible reading for Christians, and an evangelistic service in the evening. During the fortnight the mission lasted, over 400 persons were dealt with in the inquiry-room. Most of these professed to have decided for Christ. For a suburban district this is an encouraging result of a fortnight's mission. More important even than the numbers who professed conversion has been the deep impression produced on Christians by the Bible-readings. The subjects were of a most practical kind.

Many Christians who were hitherto content to live on a low level of spiritual life have had opened up to them unsuspected possibilities of attainment, and have entered on the blessed life of full consecration to God.

Mrs. Baeyertz begins her next mission in Kilmarnock, and great expectations are awakened.

D. F. M.

The Christian. January 31, 1895. page 12.

KILMARNOCK.

Mrs. Baeyertz concluded on Thursday a series of evangelistic meetings in Kilmarnock. Her visit excited extraordinary interest the Grange Free Church being quite filled each afternoon, notwithstanding the severity of the weather, and hundreds being unable to obtain admission to the evening meetings.

The Christian. February 21st, 1895. page 17.

SALTCOATS. Y. M. C. A.

The Saltcoats Y.M.C.A. finished a ten days' mission on Wednesday, March 6. The meetings were conducted and addressed by Mrs. Baeyertz. Afternoon Bible-readings were given in the Christian Institute; the eager listening audiences quite filled the hall, and many Christians received new strength and stimulus. The evangelistic meetings in the evening were held in the Town Hall, and on most of the nights it was filled to overflowing, numbers waited to the inquiry meeting each night; many more of whom no definite record was kept acknowledged being helped to a more decided stand for Christ.

The Christian. March 14th, 1895. page 25.

PAISLEY

The success of Mrs. Baeyertz as an evangelist in Paisley has been gratifying. The meetings have been crowded from the start, and although at the time of writing only one week of the mission has gone, already about 150 have professed decision for Christ, and large numbers of Christian people have confessed to spiritual quickening in the Divine life. The meetings have been held in the Free High Church, capable of seating about 1500. Some 2000 must have been in it on Friday evening, when Mrs. Baeyertz gave an address on "The Passover." She has been asked to re-

deliver this, as many that evening could not get into the church. One of her most effective addresses was that given to women only, fifty of whom at the close, in the inquiry-room, openly confessed Christ. The address to men only was very able and being based on the story of the rich man and Lazarus, dealt with many of the infidel views which hoodwink sinners. The Bible readings in the afternoon have been transferred from the hall, which is seated for 300, to the church, the area of which is likely to be filled this week.

The Christian. March 28th, 1895. page 19.

PAISLEY.

The second week of this lady's mission in Paisley has been remarkable in many ways. All the week through the Free High was crowded, particularly so when she re-delivered her address on "The Passion." The afternoon Bible readings have been largely attended, and much appreciated by Christians. The after-meetings have been largely taken advantage of.

The Christian. April 4th. 1895. page 25.

PAISLEY.

Before another issue of this paper is seen, the name of Mrs. Baeyertz will be on the lips of many in Paisley, as she begins a fortnight's mission in the Free High Church, on the afternoon of Sabbath first. As she is a remarkable woman, who is sure to create a great impression here, a few remarks regarding her will interest our readers. She is a Jewess, born and reared in an English town. Her parents brought her up "with all the loyal strictness of pious Jews" but as she was delicate she was sent out, whilst still young, to a married sister on Australia. There she was married to a Christian gentleman, who died six years after the marriage, leaving her with two children to watch over. It was in the sorrow of her young widowhood that she came to be a decided Christian, and after that she began work in the hospitals and jails. The successful labours drew attention to her, and soon she was asked to become a missionary to the Jews in Melbourne. Her work among them proved very uphill, as they looked upon her as an apostate, but she found remarkable acceptance among the girls in the factories. The consequence of this was that she was asked to address meetings by many ministers, and such was her success that her name became a household word throughout all the large towns of Australia. Leaving that country she visited in turn Tasmania, New Zealand, the United States, and Canada, being everywhere very successful in her evangelistic work, and reached Queenstown in 1892, when she at once began meetings, which were speedily attended by vast crowds. Since then she has visited Cork, Belfast, Dublin, London, and Glasgow, and proved herself a power in these large centres of population. Her latest work has been done in Ayr, Kilmarnock, and Saltcoats, in which places she has crowded the largest churches night after night, and made a profound impression. There is every reason to believe that her labours here will be equally successful, as Paisley has always flocked to hear able evangelists, such as Mr. Moody, Dr. Pentecost, and the Rev. John Macneil (sic). It is with such men that she must be classed, as her success like theirs have been quite phenomenal. She is in the prime of life, and speaks with great ease and selfpossession. Her style is subdued yet emphatic, with no sensational ranting, but with a tender point and power. She reasons clearly, and has a rich imagination, which never fails her in telling a thrilling story, or giving a happy illustration. She is sure of a hearty backing in Paisley, where so many are interested in evangelistic work.

Paisley Mirror. 12th March, 1895. (no page detail)

MRS. BAEYERTZ AT KIRKALDY

Mrs. E. L. Baeyertz recently concluded a ten days' mission, conducted under the auspices of the Dysart Parish Gospel Temperance Mission, Kirkaldy. All through the mission the power of God was most manifest, and night after night the numbers who flocked to the inquiry rooms proved that his spirit was striving with the people. The meeting for women and girls was very exceptional in this respect, the inquiry rooms being quite inadequate for the large number who waited to have *the* great question settled.

The afternoon meetings for Christians held in St. Brycedale's Free Church Hall, and latterly in the church, were followed by great blessing; many professing Christians testified to increased interest in the work of the Lord, and also to a new and vivid light thrown on many Scriptures through the instrumentality of Mrs. Baeyertz. Greta interest in religious matters has been awakened in all classes of the community.

The Christian. May 23rd. 1895. page 25.

MOTHERWELL.

Mrs. Baeyertz has just concluded a fortnight's mission at Motherwell, N.B. She came in answer to prayer, and God did not disappoint the faith of his people. Although the worst time of all the year for evangelistic work, yet it was

delightful to see how the people crowded to the meetings; on several evenings the churches were taxed to accommodate those who came. The evening Gospel addresses were very powerful, and about two hundred have been dealt with in the after-meetings. The afternoon Bible-readings on "Holiness" were a special feature of the mission. Seldom before have God's people been so deeply moved on this all-important subject. At the closing holiness meeting, hundreds of Christians waited to yield themselves up to God, and to let Christ live in them henceforth.

The Christian. June 13, 1895. page 26.

RUTHERGLEN.

Mrs. Baeyertz has concluded a short mission, which has been successful in every way. It had been intended that the meeting should be held in the Evangelistic Institute, but the large hall there is at present being extended. The meetings consequently were held in the Free church (Rev. J. Gall's), the Town Hall, and the parish church (Rev. W. F. Stephenson.) From the outset there was great interest in the meeting, and towards the close the buildings were filled to overflowing. On the closing night the Town Hall was crowded long before the advertised hour, and an overflow meeting had to be held in the parish church. It is long since there has been such deep and widespread interest in a mission, and the apparent fruit is very abundant. Quite a large number of those who were unsaved have professed conversion, and Christians have been stimulated into fuller light and blessing. Mrs. Baeyertz's afternoon Bible-readings were greatly appreciated by those privileged to attend them.

The Christian. September 26th, 1895. page 23.

INVERNESS.

We have closed a most wonderfully blessed mission of eleven days, conducted by Mrs. Baeyertz, the Jewish evangelist. She came here in face of prejudice and opposition, and, notwithstanding both, God has used her to be the instrument of leading many into the kingdom, and of arousing believers to see that there is a life higher, and more satisfying, than that they were living on the low, foggy plains of worldliness and backsliding.

Most evangelists have felt the work in the Highlands to be difficult, and Mrs. Baeyertz came prepared to find it so. Perhaps, being forewarned, she was led to place herself and the mission more utterly in God's hands, whose is the power. At any rate the power came, and she had the joy of dealing with over three hundred in the inquiry-meetings. This does not include those, both believers and unbelievers, who received blessing and did not give in their names.

The meetings opened on Sabbath, September 22, with a large meeting in the Free High Church at 3.30, and at 8.15 in the Market Hall, the largest meeting-place in the town, holding between three and four thousand people. It was filled in every part by an audience who gave the perfect attention to a startling and solemn address on "The Unpardonable Sin." At its close many remained to be spoken with, an unusual thing for the first night of a mission here.

The Bible readings for the first week were held in the hall of the Free East Church; the second week they were in Union-street U. P. Church. All the evening meetings, except on Sabbaths, were held in the Free High Church. Day by day, and evening by evening, the interest grew and deepened, and [t]he numbers increased, until on Sabbath, October 6th, at both afternoon and evening meetings, there was not standing room in the Market Hall.

It is impossible to convey in a notice like this any idea of the power that accompanied the preaching of the Word. Christians will not soon forget how they have been helped at the Bible readings. Yet they were quiet, clear, conversational addresses, without the least attempt at oratorical display or appeal to emotion.

The great gatherings in the Free High Church night after night testify to the fact that the old, old story has not lost its ancient power; that the lifting up of Christ crucified still draws men unto Him. One night is specially memorable, when the subject was "The Great White Throne." The hearts of the people were moved by the Spirit of God, and crowds flocked to the inquiry-room, broken down under a sense of sin, asking the old question, "What shall I do to be saved?"

The mission practically closed on the Thursday evening with a holiness meeting in the Free High Church. Admission was by ticket, yet every corner was packed. Here it was that many Christians were enabled to surrender wholly to Christ, to be filled with the Spirit, and went forth, we believe, to a life of victory by faith. As one of these said to the writer, "I have cause to bless God that Mrs. Baeyertz came to Inverness."

The outstanding feature of her method is the way she honours the Word, the Atonement, and the Holy Spirit. It is a curious fact that those most opposed to her are those who do not believe in the inspiration of the Scriptures, or in the blood of the Great Sin-offering. As we would expect from a daughter of Israel, there is no flippancy in her manner of dealing with holy things; on the contrary, there is the very greatest reverence. God has given her a beautiful voice and manner of speaking, and she is in all her actions a true Christian gentlewoman.

M. Black.

REVIVAL IN DALRY, EDINBURGH

A series of evangelistic meetings in Dalry Free Church has been brought to a close. They were conducted by Mrs. Baeyertz. Nigh after night the church was filled, while hundreds were unable to gain admittance.

The inquiry-room, capable of holding 100 people, was regularly crowded with the anxious and their Christian friends; more than once it overflowed into the church and the vestry. The young, the middle-aged, and the aged were all there. On one night, two people, aged seventy-three and seventy-six, made a profession of their faith; when they gave in their cards the meeting rose, and sang with great heartiness, "Praise God from whom all blessing flow."

We cannot calculate the amount of good that has been done, but, so far as can be put into figures, between four and five hundred people, exclusive of children, have given in their names. We have heard of others who have decided for the Lord who have not given in their names.

I witnessed scenes during the course of the mission which will never be effaced from my memory. In the inquiry-room there was a crowd of anxious faces, some of them suffused with tears, all fixed eagerly on the speaker as she delivered to them words of life and peace. Around were earnest Christians, young and old, engaged in silent prayer. In the church, on this side and that, were Christian men dealing with anxious ones. In the vestry there was a young Christian lady – once a pronounced infidel, but who some years ago had been converted through Mrs. Baeyertz – dealing with Jews and Jewesses anxiously seeking the truth; reasoning with them out of their own Scriptures that our Jesus is the promised Messiah they look for. One old missionary said to me more than once, "This is what my wife and I have prayed for years - a revival in Dalry, and I thank God that He has permitted us to see it."

Alexander Aitken Minister of Dalry Free Church,

36, Shandon-crescent, Edinburgh.

The Christian. December 5th, 1895. page 12.

1896.

HULL.

Last week Mrs. Baeyertz concluded a fortnight's mission at Prospect-street Presbyterian Church (Rev. J. J. Mackay, pastor). Tidings of her marked success in Scotland during the past two or three years had preceded her visit, so that there were great expectations and much prayer for blessing.

From the very beginning the attendances were very large. At the afternoon Bible-readings the attendance steadily rose from under 300 to over 600. These Bible-readings for Christians have been a very prominent feature in Mrs. Baeyertz's work. The addresses were singularly tender, faithful, and full of Holy Ghost power. The Word of God has been made more real than ever before to very many, and Christians have been led to a higher level of spiritual life.

At the evangelistic services in the evening the large church was crammed full in every available corner, and towards the close of the mission many could not get in. On Sunday evening every foot of standing room was packed, and the door shut long before the time for beginning the service then the large lecture-hall, with gallery, was filled with an overflow meeting, which was addressed by the pastor and even then hundreds turned away disappointed. The Gospel addresses were singularly clear, terse, and Scriptural. Mrs. Baeyertz preaches the old Evangelical Gospel, as one who believes it with her whole being, and who knows its power in her own life, and undoubtedly she "preached the Gospel with the Holy Ghost sent down from heaven."

Every service produced manifest results. There were large after meetings, in which she spoke to all together from God's Word, every inquirer having Bibles put into their hands, so as to get their own eyes fixed on God's own Word, as text after text was referred to thereafter workers spoke to individual inquirers, whose names and addresses were taken. During the fortnight a large number of names were handed in, and these are now being visited. The closing day of the mission was to have been very special three services were arranged. Unfortunately Mrs. Baeyertz took ill early in the morning of that day, and could not be present. Rev. J. J. Mackay, the pastor, took her place, addressing a large gathering at noon, a crammed one at three, and speaking in two churches at night. Prospect-street Church was packed in every corner where standing ground could be had, and an overflow of nearly 1,000 filling Albion Congregational Church. Rev. A. Allan assisted in the evening. Mrs. Baeyertz was sufficiently recovered to travel to St. Leonards-on-Sea two days later, where she is now recruiting.

It has been a time of great blessing in Hull "showers of blessing" have fallen. The Christians have been very markedly revived and led to a deeper and fuller life of faith, and all over the town many have been awakened and converted. No mission of recent years has stirred up so deep and widespread an interest in the town as this has.

The Christian. February 18, 1896. page 21.

HULL.

Newington Presbyterian Church, Hull, has had a visit from Mrs. Baeyertz, the evangelist. She began an eight days' mission on February 23. The church can hold 1200. Even at the week-day meetings many have had to stand. On Sundays the crowds have been extraordinary, large numbers being turned away.

But we have grander things to tell of than great crowds. The Spirit of God has been working in manifest power, and men, women, and young people have been "born from above." A goodly number have professed to receive definite blessing. Old sinners have been conquered by the love of Christ the spirit of evil has been driven out from souls "possessed," and Jesus has entered, and brought heaven with Him. Some who have been walking in darkness for many a day have seen glorious light. We are praising God for the conquests of the Risen One in the midst of us.

The Bible readings in the afternoon have been specially helpful. They have been used of God to bring certainty, deliverance, rest, and victory to large numbers. This honoured servant of God has the gift of making the truth clear almost beyond anything we have ever heard. The last day of the mission was the greatest, both in respect of numbers and of manifest power. God has indeed set His own seal upon this effort, and has used his servant both among Christians and the unsaved.

The Christian. March 12, 1896. page 21.

MRS. BAEYERTZ AT KINGS CROSS.

Prayer was recently asked in The Christian for blessing on a mission about to be held by this evangelist at Vernon Baptist Chapel. Your readers will now be glad to offer praise with us for the manifest answers we have to record.

Mrs. Baeyertz's first evening address to a full house was on the "Unpardonable sin." It was a searching time to saints and sinners and drew many to the inquiry room at the close of the meeting. The interest deepened from the commencement. All the addresses were listened to with the most deep and rapt attention, more especially those on "The Lord's Second Coming." and the "Great White Throne."

The address most looked forward to, however, was that on the "Passover." A number of Christians from other churches were present and were profoundly interested. Towards the close the addresses merged into the text "Christ our Passover is sacrificed for us." Tears were in many eyes as the speaker urged the claims of Christ upon all the unsaved present, and several, we have reason to believe, found peace in believing at the close. By a strange coincidence the address took place at the hour the Jews were celebrating the Passover, and the Paschal Moon streamed in all the windows during the service.

The afternoon meetings were much blessed to Christians as Mrs. Baeyertz shed new light on many passages of God's Word. On the last day of the mission there were meetings at twelve, three, and eight, all of which were seasons of much power. There were special meetings for men and also for women, and though the numbers attending were disappointing they were not without results. We have every reason to thank God for his servant's visit, and many prayers will follow her in her future work.

E. N. B.

The Christian. April 16, 1896. page 21.

KILBURN.

Mrs. Baeyertz commenced a fifteen days' mission at Kilburn Hall, Kilburn Gate, on Sunday last, when much interest was manifested both in the afternoon and evening meetings. The addresses were characterised by remarkable freshness and power, and secured rapt attention. The ante-room was filled with inquirers after the evening service, and others were being dealt with in the large hall. Several gave in their names as confessing to have received Christ. The meetings are to be held every afternoon at 3 and evenings at 8, Sundays at 3 and 7, up to October 26. Friends from a distance will be accommodated with tea at the close of the afternoon meetings

The Christian. October 15th. 1896. page 25.

MRS. BAEYERTZ AT KILBURN HALL.

The sixteen days' mission conducted by Mrs. Baeyertz, in connection with the Evangelistic Mission, was brought to a close by a series of three meetings on Monday last, October 26. It has throughout been a time of remarkable blessing, and overflow meetings have had to be held on some occasions. Large numbers of inquirers have been dealt with by the workers, and over 200 names have been handed in by those professing to receive Christ as their Saviour.

Mrs. Baeyertz's addresses have been characterised by manifest power from on high, and many believers testify to having received great spiritual blessing, resulting, it is trusted, in more consecrated lives.

A social gathering of converts is to be held at Kilburn Hall this evening (Thursday), and Dr. R. McKilliam is to follow up the mission with a special address on Sunday evening next, at Kilburn Hall.

1897.

HULL.

Mrs. Baeyertz has concluded a most successful fortnight's mission in Holderness-road Presbyterian Church, Hull. The evening services and afternoon Bible-readings were well attended from the first, but the numbers increased day by day, until at the close of the mission every available space in the large church was crowded. The power of the Holy Ghost was most manifest, while Mrs. Baeyertz with touching pathos pleaded with the unsaved to yield themselves to Christ. Her addresses on "Tears," "Doors," and "But," were especially powerful, and many confessed that their conversion resulted from hearing her speak on the "Unpardonable Sin." Three hundred were dealt with in the enquiry-room, many of whom were gathered in from Bible-classes and Sabbath-schools. Two cases were confirmed drunkards, whose change of heart is very evident. The blessing received by Christians at the Bible-readings was a marked feature of the work.

The Christian. March 11, 1897. page 22.

Down Hall Lodge, WANDSWORTH.

A sixteen days' mission has been conducted by Mrs. Baeyertz at Down Hall Lodge, Wandsworth. There were Bible-readings on the weekday afternoons, which were largely attended, and specially helpful. The evening audiences were large from the first, and latterly were greater than the hall could accommodate. That at which the account of the evangelist's conversion from Judaism was given, and that at which the Passover and its lessons were described, excited the deepest interest. The three Sunday evening services were crowded. On the last of them an overflow meeting had to be held outside the building.

The Christian. April 8, 1897. page 23.

CARDIFF.

This lady evangelist conducted a sixteen days' mission at Grangetown, Cardiff, from May 16 to 31. This was her third visit to Cardiff, but her first visit to Grangetown, one of the most neglected divisions of the town. All the meetings were held at the Grangetown Hall - belonging to the South Wales Forward Movement. The hall, which holds 1100, was crowded on the Lord's Day, and the floor was filled during the week. Nearly 200 professed to surrender themselves to Christ, and hundreds more were under deep conviction. The spirit of conviction was so strong in some instances that anxious ones could not sleep, and would get out of bed and call on some of the workers in the early hours of the morning, asking them to pray for them.

Our earnest prayer is that this work of God may spread, until there is a general awakening throughout this great district, which lies so near our great docks. We want our seafaring men to be good, and become a blessing to this and other lands. Scores of families will bless God for sending His handmaid to our midst, and many a weary pilgrim will praise God for this season of refreshing. The afternoon Bible readings proved invaluable to Christians while the clear way in which Mrs. Baeyertz set forth God's way of life in the evening meetings removed many a doubt, as well as led scores of poor sinners to trust in the finished work of Christ. All of us who have had the privilege of working in this place of difficulty thank God for the visit of our good sister.

John Pugh. General Superintendent.

The Christian. June 10, 1897. page 22.

BLACKHEATH.

Mrs. Baeyertz has concluded a sixteen days' united mission at Blackheath. Afternoon and evening meetings were held daily in the Rink Hall, and from the first were very full. At the afternoon Bible readings the numbers, beginning at two or three hundred, rapidly rose to 750 and upwards. At the evening meetings the large hall was packed to the doors and beyond the doors, the passages and outer porch being crowded with those who could not find seats, and who stood for an hour and a half listening with quiet and deep attention. Night after night, after the Gospel meetings, the room behind was filled with anxious inquirers, and large numbers have professed to receive Christ. The results of

Mrs. Baeyertz's mission here have been of a nature to reach far beyond anything seen on the surface.

The Christian. October 28, 1897. page 21.

LIVERPOOL.

A remarkable work of God has been going on at Edge Hill Congregational Church during the last fortnight, through a mission conducted by Mrs. E. L. Baeyertz, who night after night has been preaching the Gospel with power and blessing to very large and deeply interested congregations.

At times the power attending the Word has been simply overwhelming, and greater than anything that I have ever experienced in my life. During the mission about 400 have given in their names as having accepted Christ, many of my own congregation being amongst the number. The Bible-readings, conducted every afternoon by Mrs. Baeyertz, have been a most successful and blessed feature of the mission after listening to the intensely spiritual and lucid exposition of the Word in these afternoon gatherings the Bible has practically become a new book to many of the people, and they have entered into a deeper, fuller life of trust in God, and of personal holiness as the result. It is not too much to say that Mrs. Baeyertz is creating a marvellous impression in Liverpool, many people coming for miles to hear her at every service. We give God all the glory, and pray that our sister may be still more abundantly owned and blessed of God in her work in the future.

E. G. King.

The Christian. December 9, 1897. page 22.

GLOUCESTER.

Mrs. E. L. Baeyertz concluded a ten days' mission in the Presbyterian Church, Gloucester (Rev. G. M. Smith, pastor), on the 22nd inst. The meetings were largely attended and representative of all the churches in the city. On Sunday, the 19th, the church was crowded out, and a great many were turned away. The interest in the meetings both deepened and extended as they proceeded. Over one hundred inquirers were dealt with, and the meetings for men only was (sic) a distinct success many of the men being broken down under the power of the truth. The Bible readings were most helpful to Christians, and the addresses on the baptism of the Holy Ghost and holiness, the last of the series, were powerful in their appeals to a life of entire consecration to God. Mrs. Baeyertz's visit will long be remembered in Gloucester. It is a long time since there was such a widespread interest in a mission and so many tokens of blessing.

The Christian. December 30, 1897. page 25.

1898.

HUDDERSFIELD.

Mrs. Baeyertz last week concluded a sixteen days' mission at Ramsden-street Church, Huddersfield. Many missioners have before visited this town, but almost invariably with results disappointing to themselves and those with whom they worked. The people seem largely irresponsive to this form of Christian service. In the case of Mrs. Baeyertz, whether it was because she was a lady missioner, or whether it was because she was a converted Jewess, the attendance at the services from the first was remarkably good, and the interest deepened as the mission proceeded, until at the closing services the place was thronged. It is believed much good was done both in deepening the spiritual life of believers and in bringing to the faith of the Gospel many of the unsaved. Nearly 150 persons gave in their names in the inquiry room as having accepted Christ, and nearly every Evangelical church in the town was represented. We trust that a real work of grace has begun which will go on increasing in volume and power.

E. E.

The Christian. February 3, 1898. page 26.

BLACKBURN.

A fifteen days' mission has been conducted by Mrs. Baeyertz in St. George's Presbyterian Church, Blackburn. The interest in the town has been widespread. People of all denominations have crowded to the meetings. During the first week the church was filled, but in the second week it was packed every night to its utmost limit, even half an hour before the time of service. Persons were waiting for admission an hour and a half before the advertised time. Very manifestly the Lord has been working. Many times a deep solemnity and hush would steal over the meeting, and one felt that God was dealing with the hearts and consciences of the people. More than 700 persons passed through the

inquiry-room, and were dealt with over God's Word by Mrs. Baeyertz. Many meetings were held for prayer before the mission commenced, and it was felt by all that glorious answer has been given. On the closing days of the mission church and school were crowded, and hundreds turned away. It is regarded as a marvel in the history of the churches in Blackburn. At "Thanksgiving Services" held since the mission was closed many have openly declared the blessing they have received.

The pastor, Rev. E. Ritchie, writes in his local magazine:- "As minister of the church in which Mrs. Baeyertz is working here, I am glad to find in the prayer-meeting and inquiry-room that the separating walls of ecclesiastical partition have been broken down, and that from almost every place of worship in the town inquiring souls profess to have found salvation through Jesus Christ. God speed the day when we shall be 'all one in Christ Jesus.' It is impossible to say what the ultimate results will be but the town has been awakened and stirred, and we who are friends of God must give ourselves to prayer that the word may be accompanied 'with signs following."

The Christian. April 21, 1898. Page 22.

ABERDEEN.

Mrs. Baeyertz has closed a sixteen days' mission in connection with St. Clement's Free Church in this city. From the outset large audiences gathered nightly to hear the message of grace from her lips. The church, which seats about 800, was quite inadequate to accommodate the multitudes who flocked to hear the evangelist on the Sabbath day. Four of the Sabbath services were therefore held in the Music Hall, and it was filled to its utmost capacity. On week evenings the attendances were large. Two meetings were special in their character, one of them being for women and the other for men. The latter was a remarkable and deeply impressive meeting. The Bible-readings, held at the Y.M.C.A., Union-street, proved in a high degree instructive and helpful to believers.

The closing day, with its three services, will long live in the memory of those present. As an example of the interest awakened, it may be stated that one member of the congregation, a dressmaker, arranged to give her girls a holiday in order that she might with them spend the day in waiting on God. The evening meeting was held in the West Free Church, which is both larger and more central than our church. It was filled by a most sympathetic and devout congregation. The subject of address was "Holiness," and all must have felt that God was speaking to us by his servant. A prayer meeting closed the mission. Such was the feeling of the vast audience that comparatively few went at the close of the address. We should say that well on 1000 persons waited to pray and professedly to commit themselves to God in an act of surrender to his will.

The results are manifest in the enlargement of soul experienced by God's people in their deepened trust and joy, and in their closer fellowship. There have been, so far as human judgment can enable us to speak, not a few conversions. There was no night without some professions of decision. These converts must be our care. We trust and believe that further fruit shall be found even after many days.

And. D. Donaldson. Minister.

The Christian. May 19, 1898. page 24.

CLITHEROE.

Mrs. Baeyertz has just concluded a most successful mission in connection with St. James's Church, Clitheroe. From the commencement a keen interest was displayed in the services. Mrs. Baeyertz's faithfulness to the Word of God and to the people who gathered to hear her was conspicuous throughout, and resulted in much spiritual blessing to converted and unconverted alike. Some 270 passed through the inquiry room, and there have been many conversions. There is every reason to believe that her visit will be of permanent benefit to Clitheroe.

Mrs. Baeyertz is in the prime of life, and there are few women who have had the experiences she has had experiences most useful to her in her work as an evangelist. In speaking she is subdued yet emphatic, her utterances being most pointed and telling, carrying conviction to the most obstinate. In these days of insipid preaching and lax theology one is thankful for such a bold exponent of truth and fearless preacher of the Gospel, and I should have no hesitation in recommending Mrs. Baeyertz as a faithful and wise evangelist whose testimony God delights to honour.

Throughout the mission it was pleasing to notice the emphasis that was placed upon the atoning work of Christ. To this, doubtless, is attributable to a great extent the success and blessing which attended the mission. Mrs. Baeyertz, however, needs the prayers of God's children, as she is in very poor health. Twice during the past three months she has had influenza, being completely run down.

Robt. Railton, Rector.

St. James's, Clitheroe.

The Christian. June 30, 1898. page 27.

Dr. BARNARDO'S EDINBURGH CASTLE, LIMEHOUSE.

This richly gifted lady evangelist is now conducting a mission at Dr. Barnardo's Edinburgh Castle, Limehouse,

with distinct tokens of success. Although only just convalescent after influenza, and still far from well, she has not feared to address great meetings at 11, 3, and 7 on Sunday in the large hall, besides large gatherings on week-nights. The mission will conclude on Monday next with an illustrated address on "The Great Day of Atonement." Being herself a Jewess, Mrs. Baeyertz is eminently qualified to deal with that most interesting subject.

This evangelist makes much of the after-meeting, which she conducts after the fashion of a Bible-class, each inquirer after truth being supplied with a copy of the Book and directed to this passage and to that bearing directly on the way of salvation. Truly an excellent method. Under Mrs. Baeyertz's incisive appeals it is inspiring to see men and women full of years, and others, come boldly out from the crowd that they might find peace with God. The Lord's people have been greatly helped by the addresses specially meant for them, and the children have not been forgotten. Many who are members of the Edinburgh Castle Church to-day were brought in under Mrs. Baeyertz's influence during her last mission there some six years ago and great permanent results are also expected from the meetings now in progress. The Edinburgh Castle is close to Burdett-road Station on the G.E.R., from Fenchurch-street.

W. R. N.

The Christian. July 21, 1898. page 23.

GLASGOW. (Mrs. Baevertz in Scotland.)

A warm welcome was accorded to Mrs. E. L. Baeyertz on her return to Glasgow, after a considerable interval, to conduct a sixteen days' mission in Shamrock Street United Presbyterian Church. Although the congregation has not been accustomed to hold such services the attendance was large from the first, and rapidly increased till the spacious church was completely filled night after night. Of course the audiences were drawn from a wide area, but it is specially gratifying to record that among the members of the Church themselves the interest steadily deepened.

During the second week there were frequent expressions of regret by those who had neglected to take earlier advantage of the privilege. Many testify to the great blessing received through the Afternoon Bible Readings. "The Bible has been made a new book to me," said one not given to extravagant speech. The last day was specially memorable, and particularly the closing holiness meeting, which none who were present can ever forget.

The blessing attending Mrs. Baeyertz's work amongst us is itself an abundant apology for it, and has removed objections which no amount or quality of argument could ever shake. She has all the natural qualifications which go to make a successful evangelist. Her addresses are an intellectual treat, her theology is sound. She is mighty in the Scriptures, but, above all, she has the Divine "gift" which is most manifestly the secret of her great power.

Nearly three hundred professions of faith resulted from the mission while to God's people it was most strengthening and stimulating. Mrs. Baeyertz impresses me as an eminently wise worker in the field to which she has been so manifestly called of God.

John Pollock, Minister.

The Christian. September 29, 1898. page 24.

CHESTER.

A most encouraging 16-days' mission has been conducted at Queen-street Congregational Church, Chester, by this Jewish Christian lady evangelist. Queen-street is one of the oldest and most historic Nonconformist churches in the city. It claims to have had a noble number of distinguished ministers, and to have enjoyed at one time the ministry of the great Evangelical commentator Matthew Henry. Richard Krill laboured here half a century ago with remarkable success.

It is difficult to gauge the true magnitude and influence of this mission. All the addresses were characterised by calm, argumentative, deliberate and definite teaching. While the appeals were mainly to the intellect, to the conscience, to common sense, and to the will, they were so winged with tender, pathetic and striking illustrations, largely drawn from the treasury of personal experience, that they never failed to thrill the emotions and arouse all that is best in the human breast.

The appeal to God's own people was prominent throughout. This, backed by a marvellous marshalling of appropriate texts, lit up by a genuine Jewish genius, reproved, corrected, instructed and inspired all along the line. A passage from the Acts, in which Paul's preaching is described, suits well this mission: "And three Sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead and that this Jesus whom I preach unto you is Christ." - the result being much the same with Mrs. Baeyertz as with Paul, "And some of them believed, and consorted with Paul and Silas and of the devout Greeks a great multitude, and of the chief women not a few." (Acts xvii. 24.)

We had as many as 319 persons into the inquiry room, who after having been instructed with the open Bible in hand, filled up the converts' cards. Most of these came from forty-eight different places of worship of all denominations, and of no denomination, with which they will be identified. Almost every place within and around the city has been touched. About half the number of those who filled cards wished to be identified with Queen-street. Amongst these are many of our P.S.A. men and P.M.E. women, whom we have been praying for and expecting for some time.

A very gratifying feature of the mission is that a large proportion of the converts are men. Many more of the P.S.A. men are likely to come out for Christ in the coming weeks. "The Lord hath done great things for us, whereof we are glad."

D, Wynne Evans. Pastor.

Chester.

The Christian. December 8, 1898. page 22.

1899.

READING.

In response to an invitation of the Women's United Prayer Union, Mrs. Baeyertz conducted a ten days' mission in Reading. On the first Sunday the P.S.A.'s gave up their usual services that all might have an opportunity of being present. It was a privilege to hear the Gospel as it fell from the consecrated lips of a Hebrew Christian, and we felt from the first service God's power and presence. The afternoon Bible readings were a marked feature of the mission... They were largely attended, and we hear of Christians on all sides who have been quickened into fuller life.

It is impossible to tabulate God's work, but of those who passed through the inquiry room a large number professed to receive Christ. Mrs. Baeyertz's method is to bring the seekers into contact with God's Word.

S. Fewster.

The Christian. January 5, 1899. page 22.

DUMFRIES.

At the request of the Y. M. and Y. W. C. A., Mrs. Baeyertz conducted a sixteen days' mission here. The meetings were held in Free St. George's Church - one of the largest in the town. She was well supported by some of our leading ministers. From the first the attendance was large, and numbers each night professed to receive Christ. Each afternoon, Mrs. Baeyertz conducted Bible readings, which resulted in much quickening and refreshing to believers. Her clear and lucid exposition of Scripture shed fresh light on many passages with backsliders she dealt very faithfully - one man who had been a backslider for seventeen years was reclaimed by reading one of her addresses.

It is impossible to estimate results many who attended the meetings from country districts round about returned home with their spiritual life so quickened that they in turn became a blessing to others.

Agnes B. Johnstone, President, Y. W. C. A. John Thomson, President, Y. M. C. A.

The Christian. February 16, 1899. page 24.

SOUTHPORT.

This evangelist has conducted a sixteen days' mission in the Temperance Institute, Southport. The meetings throughout have been characterised by deep earnestness and solemnity, and an unusually large number of testimonies to having accepted Christ have been the result. Large numbers of Christians also have testified to receiving blessing. There have been many striking answers to prayer. The afternoon Bible readings for Christians were especially helpful. On several occasions the Spirit of God seemed to fall on the audiences with wonderful power.

The closing meetings were held in the Hoghton Street Baptist Church, which was lent for the day, and it was especially delightful to see clergymen and ministers of different churches on the platform, taking part in the service.

The mission was arranged by the conveners of the monthly meetings for the deepening of spiritual life. Evangelistic services will now be held every week in the Institute, and holiness meetings once a month.

E.G.

The Christian. March 23, 1899. page 24.

SUNDERLAND.

Through the mission which Mrs. Baeyertz has been holding in Bethesda Free Chapel, Sunderland, the joy of faith has come to many hearts while there has also been gladness in the hearts of believers, as these seeking ones have found the Saviour and been found by Him. Close upon 500 persons have been in the inquiry-room as expressive of their desire to know the Lord. The varied character of the cases dealt with in the inquiry-room has been most marked. The burly miner and the little child have sat side by side the maid-of-all-work has been seeking Christ as earnestly as the lady with her jewelled hand and hardened sinners, as well as young manhood and young womanhood, have been found at the feet of Jesus.

The meetings have been crowded every night, and sometimes closely packed, even on several occasions when the rain poured. On the last Sunday evening hundreds could not obtain admission, although all standing room was occupied, and the adjacent vestries were filled.

The afternoon Bible readings have been exceptional in their attendance, the large chapel being nearly full on the last afternoon. Christians have been searched, helped, and stimulated by the truth ministered. The churches in Sunderland have every reason to praise God for the manifestation of his working. And those who read this report are asked to pray that all who have professed faith in Christ may be kept true and thorough in their allegiance to Him.

F. E. Marsh. *Sunderland*.

The Christian April 20, 1899. page 25.

NEWCASTLE.

Mrs. Baeyertz, the Christian Jewess, has conducted a sixteen days' mission in Newcastle-on-Tyne. In the afternoons, Bible readings were given in Blackett Street Presbyterian Church, and in the evenings Gospel addresses were delivered in Trinity, of which, Dr. N. A. Ross is pastor.

Notwithstanding inclement weather the meetings were well attended, especially during the second week. The spiritual results were most marked. No sensational methods were adopted, but God's Word was honoured, and there was an evidence all through of dependence on the presence and power of the Holy Ghost. Many of God's children received help and quickening. On the last Sunday evening the address was specially blessed to the unconverted. More than a hundred persons, in the after meeting, professed to have received the Lord Jesus Christ.

Many churches must have reaped spiritual blessing, and the effect of the work in the city was of the most real and abiding character. We join in rendering thanksgiving to God for having sent his servant amongst us, and pray that in other places she may be similarly used and blessed.

One of the Ministers.

The Christian. June 1, 1899. page 25.

ANNAN.

This evangelist has concluded a sixteen days mission in the little border town of Annan. From the commencement of the mission the interest ahs been intense the first night anxious ones were in the inquiry room where Mrs. Baeyertz deals with them in her own inimitable way. Over the word of God explained by his servant they were delivered from the bondage of sin and went away rejoicing in the assurance of sins forgiven.

The meetings grew night after night, and, notwithstanding the lovely summer weather, the largest hall in the town was crowded. The conviction of sin has been very marked. Two young men told a worker that they would not for anything again go through what they had endured for four and twenty hours. Next night they came in to the aftermeeting and took their stand on the Lord's side. One of the most pleasing features of the mission has been the number of young men who have decided for Christ.

The Bible Readings have been greatly blessed to God's children, and the result is that many of them realize, as never before, what it is to have God the Holy Spirit in their lives, and there is no doubt that this will tell in the churches with which they are associated. Mrs. Baeyertz Has a most wonderful knowledge of God's word, and her personal experiences of the joy and comfort of a full surrender to his will are most practical and stimulating. The prayers of all those who have received blessing will go with her wherever God calls her.

Wm. S. Peebles, Minister of the Free Church. George Hayton, Minister of Congregational Church.

The Christian. July 6, 1899. page 25.

GLASGOW.

Mrs. Baeyertz has just concluded a sixteen days' mission at Kinning Park Free Church, Glasgow, and the results have been such as to call for deep thankfulness. From the outset the meetings were largely attended, and as they proceeded the numbers increased, till, toward the close, the large church was insufficient to accommodate the crowds. The after meetings were taken advantage of by many inquirers. These meetings, also, were conducted by Mrs. Baeyertz, as is her wont and at the close of the mission it was ascertained that, apart from the effect of the truth proclaimed in their hearts, known only to God, some hundreds of persons had either for the first time come to decision as to their relation to Christ, or had had the haziness and uncertainty of their spiritual state removed. In addition, God's people have been stirred up and quickened in the Divine life, At Mrs. Baeyertz's farewell, numbers waited her going, and, surrounded the conveyance, sang together, "God be with you till we meet again." This mission, coming, as it has done, immediately before the Evangelistic Campaign, is a most encouraging and hopeful augury of the blessing that

God may be pleased to give to our great City.

Arch. Russell.

The Christian. October 12, 1899. page 26.

NORTH SHIELDS.

Mrs. Baeyertz, the Jewess evangelist, has just concluded a sixteen-days mission in North Shields, with most gratifying results in fact, we have experienced nothing like it here before. The Lord's people had been earnestly praying for a revival some time previously, and God has very graciously answered our prayers. The presence and power of God were felt from the very first, and as the days went by the interest deepened, both at the afternoon meetings for Christians and the evening meetings for the unsaved.

The culminating point was reached on the last Sunday evening, when the Howard Hall was crowded, fully 1,500 to 1,600 being present, and some had to turn away from want of room. So deep was the anxiety amongst the unsaved, that although Mrs. Baeyertz had begun the after meeting in the inquiry room, a request was sent to her to conduct it in the large hall, where many anxious lingered, and would not go away. This request was gladly acceded to, and, as the result, ninety-one persons gave in their names as having trusted. The total number of souls that entered the inquiry rooms during the whole mission was 372.

The Lord Jesus was preached with the power of the Holy Ghost sent down from heaven so to Him be all the praise.

F. J. Smith, Methodist New Connexion Minister.

C. Stanley, Baptist Minister.

A. McGill, Y. M. C. A.

J. W. Macdonald, Gen. Sec., Y. M. C. A.

The Christian. November 16, 1899. page 28.

1900.

KENDAL.

A fruitful mission has just been concluded in the above town by this well known Jewish evangelist.

The mission was held under the auspices of the Free Church Council of Kendal and district. The week before Mrs. Baeyertz arrived was spent in united prayer, the meetings being held each evening in the different Free Churches of the town. These preliminary meetings were made a great blessing in drawing together the members and workers from the various churches.

Mrs. Baeyertz began her mission on Sunday, February 11, with a Bible reading in the Y. M. C. A., and an evangelistic service in the evening in the Friends' Meeting House, which is one of the largest buildings in Kendal.

During the first week the attendance was somewhat interfered with by the very severe winter weather, but we had good companies notwithstanding.

The Bible Readings were a marked feature of the mission, and the attendance at these in the second week was so great that they were transferred from the Y. M. C. A. rooms to the meeting-house itself.

These afternoon meetings were most helpful to the members of the churches, and cannot but have lasting effects on all who were privileged to be present.

Mrs. Baeyertz has a wonderfully living knowledge of God's Word, and she explains its teaching on the many phases of the Christian life with clearness and power, and the influence of these gatherings will abide for many days.

The evening meetings were blessed to the conversion of many - a large proportion of those yielding to Christ being scholars in the Sunday-schools and Bible classes of the town. It is always difficult to tabulate results, and the spiritual influence of the meetings can never be expressed by mere figures.

Mrs. Baeyertz's exposition of Jewish customs, Passover, Day of Atonement, &c., were specially interesting. The last service of the mission was a most impressive one. The subject of the address was "Holiness," and it was set forth in clear, forceful language. May the results abide and fruit be seen after many days!

J. C. J.

The Christian. March 8, 1900. page 25.

HELENSBURGH.

Many hearts in Helensburgh are full of praise and gratitude to God for sending his servant, Mrs. BAEYERTZ, to have a fortnight's mission and now that we have come to the close, we can say, "To God be the glory, great things He hath done." Many souls have been saved, and God's children quickened and brought into a fuller and deeper life in Him. The meetings were held each afternoon and evening, for the first week in the U. P. Hall, and on Sabbath

afternoons in the Congregational Church but for the remaining time the Park Free Church was acquired for the evangelistic services, the interest and attendances increasing as the mission went on, until there were very large audiences. The Spirit of God was evidently present, to bless the clear preaching of His Word.

The appeals to Christians were very direct and heart-searching, urging to a full surrender, deliverance from sin, and an accepting of the Holy Spirit as an indwelling presence in all his fulness. Hence arises both rest from worry and anxious care, by habitually living in the centre of the Will of God, and deliverance from *our* ideas, *our* methods, *our* work, by "standing still" and letting God work in us his will unhindered. The appeals to the unsaved were most solemn and impressive, and many hearts were melted and brought to the feet of Jesus.

One could easily see Mrs. Baeyertz was deeply taught of God, and that the Holy Spirit had imparted to her a wondrous all-round vision of God's truth through his Word and her gift of telling it out so forcibly and powerfully to others made one thank God for his honoured servant, and pray that, as she has been much used of God in the past in so many lands, his presence and power may ever rest upon her in her blessed Holy Ghost work for the Master.

M. C. H. E.

The Christian. April 12, 1900. pages 28 - 29.

HEATON MOOR, near STOCKPORT.

Mrs. Baeyertz has just concluded a sixteen-days' mission here, and verily we can say, "What hath God wrought?" Night after night, in spite of the sweltering heat, the large Public Hall has been full sometimes on week nights the same as Sundays, crowded. The large attendance at the Bible readings was most marked, and day after day God spoke to his people through his Word, convicting, encouraging, leading on step by step, that we feel sure many will live the life of victory, prayer, and fellowship, set so plainly before them. Floods of light have been poured upon the Bible, and to many it has become a new book.

Close on 300 souls have been dealt with in the after-meetings, and it was most inspiring to see all sots amongst the inquirers, from grey-haired people to youths. One night, amidst sixty seekers, thirty were found to be men or young men - Jesus has, indeed, been exalted as God in our midst. One cannot hear Mrs. Baeyertz without feeling that it is not so much she who speaks as the Holy Ghost, who speaks through her. Her fearless denunciation of sin, her firm adherence to God's Word, her tender pathetic pleading for whole-hearted surrender to God, make her a valuable worker, whom we can commend as a wise and trusted evangelist.

The mission was steeped with prayer for months beforehand a band of Christian Endeavourers, with others, met together for a whole day of waiting on God, and this has been the result as many came from long distances the blessing will be very far-reaching.

The prayers of the people will follow our sister to her future spheres of service, and may God's richest blessing rest on his Word through her, his chosen instrument.

(Rev.) O. M. Jackson. Emily Jackson, C. M. S.

The Christian. August 2, 1900. page 26.

LANGHOLM.

"How great is *his* goodness, and how great is *his* beauty" are words which most appropriately express what many have felt during the mission carried on in the North U. P. Church, Langholm, by Mrs. BAEYERTZ, September 16 - October 1. The goodness of God and the beauty of Christ were proclaimed in the power of the Holy Spirit.

The presence of the Spirit was experienced night after night. The unsaved have felt "How dreadful is this place!" whilst God's children have been constrained to say, "Surely God is here!" The address on "The Judgment of the Great White Throne" will never be forgotten. It was Holy Ghost power and pleading. Amid deep silence several rose and walked into the inquiry room, and many of the audience were melted to tears.

The attendances every night were great. The interest grew in Intensity, and there were scores of seekers.

One very notable feature of the mission was the afternoon Bible readings. God's people were not omitted from thought and care. Here the goodness of God and the beauty of Christ were unfolded and unveiled. No one could listen to the addresses on "Fruit-Bearing," "Practical Holiness," and "What Christ is able to do," without realizing the power and presence of the Holy Spirit within. The Bible has become to many a new book full of treasure, a mine wherein gold is to be found, a sea wherein pearls lie concealed, awaiting the seeker. Light has been shed, glory unveiled, truth unfolded. Mrs. Baeyertz's addresses, full of a rich personal experience, were ever God glorifying. Many have been helped, stimulated, encouraged, and restored to fellowship, whilst spiritual life has been deepened.

The full result of this mission will never be known here, but eternity will shed a glorious light on this evangelistic effort and there, as here, we believe that many will rejoice that a gracious Hand led Mrs. Baeyertz to Langholm to declare in the Holy Spirit's power the goodness of God and the beauty of Christ.

The Christian. October 11, 1900. pages 28 - 29.

HAWICK.

It was through reading in *The Christian* the reports from time to time of Mrs. E. L. Baeyertz's work that the committee of the Hawick Home Mission were led to invite her to conduct a mission in our town. The engagement was notified nearly a year ago, and the waiting time has been, indeed, one of looking to the Lord for blessing in the work.

The sixteen days are now over, and God's working in our midst has been made manifest. Night after night the crowds have come until the largest hall in the town had to be taken, and even that was found to be too small for the large numbers desiring admission. The work has been God-honouring all through. God alone has been exalted in the preaching of his Word. Sin has been denounced with mighty power, and the awe of God's presence has compelled the sinner to see his life as never before. Scores have professed decision for Christ, after being carefully dealt with over the Word. We never saw deeper conviction, and it was an easy matter to lead the souls to rest in the Lord.

The work amongst Christians has been even greater than amongst the unsaved. So deep and so thorough has been the work of the Holy Ghost that some of God's children have been heard to say, "I can never live in the future as I have done in the past." It has been no more emotion, but deep heart-searching work. Nothing like it has been experienced in our midst for many years. The last Sunday's services will be especially memorable, the large Public Hall, accommodating over 2,000 persons, being packed, while, unfortunately, hundreds had to be turned away.

James Tait, President. George Telfer, Secretary.

The Christian. November 8, 1900. page 36.

ANCRUM N.B.

Mrs. Baeyertz's visit to Ancrum has awakened interest throughout the district. In spite of the very wet weather people have driven long distances in the rain to hear her. Others walked ten miles, and expressed themselves as more than repaid for their trouble. The afternoon Bible-readings were helpful and delightful, and the evening meetings solemn, heart-searching, and instructive. Christians were made to realize what a much higher level can be attained in the divine life, when they walk with God, and delight in Him, and when their consecration to Him is so thorough as to lead them to give up all doubtful things, and to abstain from the very appearance of evil. It may be mentioned that both the clergymen in the parish attended the meetings regularly, and gave their countenance and help.

Mrs. Baeyertz has a remarkable personality, and a wonderful way of opening up the Scriptures. She is most earnest and persuasive in her appeals both to the Christians and to the unconverted. Will her many friends pray that she may be strengthened during the ten days' rest at Helensburgh, for her Glasgow mission?

The Christian. November 22, 1900. page 32.

GLASGOW.

A correspondent writes: Mrs. E. L. Baeyertz has just completed a sixteen days' mission in Wellpark United Free Church, Glasgow. Notwithstanding the inclemency of the weather the meetings have been largely attended. The Lord has been doing great things for us whereof we are glad.

During the sixteen days, 299 cards professing the reception of blessing have been handed in, representing some seventy churches, some of them in districts outside Glasgow.

The work, we believe, has been thorough. For intellectual and spiritual force we have never heard finer addresses. Mrs. Baeyertz avoids all sensational methods, and rests alone upon the Spirit and the Word.

One of the blessed fruits of her work has been the great good done among Christians. Her teaching is wise, and while it is steeped in the idealism of Scripture, it is very practical. We have had the utmost pleasure in working with Mrs. Baeyertz, and hope to resume our fellowship in Christ's work.

The Christian. December 20, 1900. page 32.

1901.

LEITH.

Under the auspices of the Leith Christian Fellowship Union, this esteemed Jewish Christian lady evangelist has held a fortnight's special evangelistic services in Leith. Most of the meetings were held in the North Leith U. F. Church, Ferry Road, and the closing ones in Junction Road and Ebenezer U. F. Churches. There were two meetings each day, an afternoon Bible Reading, and a Gospel service in the evening. All the meetings have been largely attended, and an earnest spirit was manifested throughout, some of the subjects, such as "the Lord's Second Coming," bringing many from long distances.

A week of waiting upon God in prayer preceded the services, and an expectant spirit prevailed among the Lord's people, that He would send much blessing in our midst at this time, and refreshing from his presence. It has indeed been so. Mrs. Baeyertz has been wonderfully strengthened, and all her addresses have been characterized by clear exposition of the Gospel, by great spiritual power, and by pointed appeal to the hearts and minds of the unsaved. Christians have received quickening, backsliders have been restored, and sinners have been brought to a saving knowledge of the truth as it is in Jesus, 250 or more having been dealt with in the inquiry meetings, which were held each evening, when Mrs. Baeyertz showed the seekers after truth the way of salvation in a simple manner from the Word of God some of the more difficult cases being dealt with individually by willing workers.

The afternoon Bible readings have been much appreciated, and deep blessing was experienced by those who were privileged to attend.

On the last Sabbath evening an immense assembly gathered in Junction Road Church, when the closing Gospel address was given by Mrs. Baeyertz, from the words, "The Master is come, and calleth for thee." It is computed that about 1,400 persons were present, and a remarkably solemn service this was, a profound impression being produced upon all present by the heart-searching words spoken by the evangelist. So much interest has been aroused by these services that some of the local papers have written very favourable articles upon Mrs. Baeyertz's work. We feel confident that the good effected through her instrumentality will be permanent. Our hearts are full of praise to God for his abundant answer to prayer, and we will remember Mrs. Baeyertz at the throne of grace that fruit may more and more follow her labours for her Lord and Master in years to come, to the glory of his name.

Francis Clark, President.

Leith Christian Fellowship Union.

The Christian. March 14, 1901. page 24.

BRISTOL.

The sixteen days' mission, and the four added by special request, are drawing to a close, all too quickly for those who have had the privilege of being with, or hearing, the Jewess evangelist. The old, old story has been told out every day, as the Spirit of Truth Himself tells it in his own book and signs and wonders have followed.

Scores have been turned from darkness to light. Many who entered the meetings with heavy hearts and sad faces have left the church to take "light and joy and gladness" to their dwellings. Mrs. Baeyertz is a preacher and teacher. The anxious or doubting ones are led to Christ through his own Word. No other means are ever used. This explains why the results are so abiding.

In Mrs. Baeyertz's afternoon Bible readings the hand of God has been felt and seen, perhaps no less than in the evening meetings. Believers have been quickened and have entered into "life more abundantly."

Thirty-two churches have been represented by those who have been dealt with in the inquiry room. From all these the testimony is unanimous as to the reality of the work done throughout these twenty days in Bristol. "Them that honour Me, I will honour."

Jabez Percival. Methodist Free Church Minister.

The Christian. May 23, 1901. page 35.

GREAT WAKERING.

The sixteen days' mission, conducted by Mrs. Baeyertz, the Jewish evangelist, in the Congregational Church, Great Wakering, Essex, has been a season of great blessing. Large congregations assembled every night of the mission, and on several occasions the church was packed. But, best of all, there were decisions for Christ at every service, for from the commencement there was remarkable power attending the Word. More than a hundred persons passed through the inquiry room. Parents rejoiced that their prayers have been answered in their sons and daughters being found among the seekers. Family altars have been reared, while members of the Bible class, and young people of our Sunday School, have been led to Christ. The afternoon Bible readings were largely attended, and were a source of much blessing to God's children. Mrs. Baeyertz, with fulness of truth and felicity of expression, set forth the wealth of blessing that is the heritage of believers. Not a few were helped to enter the abundant life to their great blessedness and God's glory. A pleasing feature in these gatherings, both Bible readings and the Gospel meetings, was the forgetfulness of sectarian differences and the sweet fellowship of saints. "To God be the glory, great things He hath done."

William Robertson, Pastor.

The Christian. July 11, 1901. page 24.

BRYNN. (Mrs. Baeyertz in Lancashire.)

Mrs. Baeyertz conducted a sixteen days' mission (July 7 to 22) at the Baptist Church, Brynn, near Wigan. Many sinners, both old and young, professed conversion, believers being strengthened in the faith and the churches

stirred up to greater activity. The afternoon Bible readings were much blessed, and believers have had new and deep truths opened up to them day by day. Mrs. Baeyertz's addresses on the Old Testament subjects are specially good, and no unbiased person could hear her unfold God's plan of salvation from the "Passover" and "Atonement" and yet doubt that one Omniscient Mind dictated the whole book. We believe that lasting good will result from this mission as in these days of unsound doctrine a preacher who will fearlessly raise a voice against spiritual wickedness on high plans is sure to be owned of God, whose Word shall not return unto Him void. The power of the Holy Spirit has been present at every meeting, and the inquiry room has been full night after night of persons seeking after more light and the salvation of their souls. Mrs. Baeyertz leaves Brynn with the good wishes and blessing of hundreds who have greatly benefited by her ministrations and the prayers of the people for her future success and prosperity.

Sam Woods.

The Christian. August 1, 1901. page 25.

ARBROATH.

I dare say there may not be very many readers in the South who know much of Arbroath, the old grey town by the sea from which I now write. Although not one of our very largest provincial towns, it is in many respects a notable place. The grand old abbey which rises in the centre dates from the fourteenth century. Although now in ruins, it is still, as Dr. Samuel Johnson said, well worth coming to Scotland to see. All around it, rise huge chimney stacks, connected with the mills and factories, in which most of the canvas is made that supplies the sails of the Navy and the tents of the Army. The minds of the people are something like the staple product of the town, tough yet flexible, hard to win, yet, when attached to Christ, wearing well in all weathers.

It was to these good folks that Mrs. Baeyertz came for a mission on the 15th September. She was invited by the officials of the Christian Endeavour Union, and the special effort lasted sixteen days.

Mrs. Baeyertz has a clear and cultured style of speaking she has penetrated into the very core of the Gospel and above all, she has a large share of that deep and tender mother-love which makes her yearn for the salvation of souls.

Specially valuable was her testimony on the blood of Christ, as typified in "The Passover" and "The Day of Atonement." On such themes Mrs. Baeyertz, as a converted Jewess, is very much at home. We were delighted to hear her again and again ring out the truth that Jesus is indeed divine, and really, as in name, "Immanuel, God with us." On the subject of the Holy Spirit, and especially on the subject of sanctification and consecration, her teaching was clear and Scriptural.

It is perhaps too soon to speak of the results of the mission. The large church was crowded to the door on Sabbath evenings, and well filled every week-night. The impression has been widespread and deep. There has been no eagerness to count heads or make a show of statistics. But it may not be out of place to say that when all who had received quickening and blessing at the mission were invited to meet together for thanksgiving at a special gathering of the Christian Endeavour Union, considerably over 200 assembled. Interesting addresses were given by Revs J. P. Lilley (in whose church the mission was conducted), J. Moffatt Scott, George Menzies, Mr. John Moffatt, and others. Wise counsels were urged on the young converts to cleave to the Lord with purpose of heart, to abound in prayer and study of the Scriptures, and enter into the fellowship of love and service.

Many friends say that Arbroath has had no such stirring time since 1874. Mrs. Baeyertz has left the sunniest memories behind her.

A Christian Endeavourer.

The Christian. October 10, 1901. page 24.

PAISLEY.

Much good Christian work is done in Paisley, and yet in some senses it is a hard town for an evangelist to work. One reason may be, that there are so many claims on the public for their support and presence. However, some years since, Mrs. Baeyertz "came, and saw, and conquered." Her meetings at that time were held in the Free High Church and were largely attended, great blessing being the result. For that reason her second visit made at this time, was eagerly looked forward to by many, when the Christian Endeavour Union, for their third United Evangelistic Mission, invited her to be the evangelist. Accordingly, Mrs. Baeyertz began a sixteen days' mission on October 13. The Endeavourers had made good preparations, holding weekly united prayer meetings for some weeks previous, and had done what they could to prepare the way.

Mrs. Baeyertz has a convincing, winning manner, and her experiences as a Jewess peculiarly equip her for dealing with many Biblical subjects, especially those of the Old Testament. She uses her wide knowledge of the Scripture with power, and by homely illustrations drives home the truth. One felt that the Holy Ghost was working mightily through the speaker.

The meetings were held in the Primitive Methodist Church during the week, and in the Good Templar Hall on the Sabbath evenings. The attendances increased every evening, until at the closing meeting in the Hall there would be an attendance of 1,200. In addition to these meetings, Mrs. Baeyertz conducted a series of afternoon Bible Readings in the Victoria Hall Baptist Church, and Christians profited much by them.

Large numbers of the unconverted waited to the after meetings and sought the Saviour. Over thirty churches were represented amongst the professed conversions. Many persons, too, who did not come out at the meetings, went home, and there gave their hearts and lives to the Lord Jesus. We are delighted, as Endeavourers, at the fruitfulness of the mission, and rejoice at the rich blessing which Christians themselves received.

A LOCAL C.E.

The Christian. November 14, 1901. page 21.

NOTTINGHAM.

A sixteen days' mission has been completed at Nottingham in connection with St. Andrew's Presbyterian Church, and its offshoot at Noel Street. The first week was taken at Noel Street Church and on the opening night (Sunday) some twenty-five professed conversion. The ensuing evenings were tempestuous or foggy, and the work was affected considerably thereby still, good fruits appeared. Mrs. Baeyertz transferred her work the second week to Belgrave Square, and had good attendances to the last, although the weather was most unpropitious. Signs followed, however, and good was done. The afternoon Bible readings were useful and well appreciated. Mrs. Baeyertz had not previously visited Nottingham, and has made many friends on this occasion.

The Christian. December 5, 1901. page 23.

1902.

PORTSMOUTH.

A worker at Miss Robinson's Soldiers' Home, Portsmouth, writes of the mission conducted there by Mrs. Baeyertz:- "The sixteen days' mission so long looked forward to and made the subject of our prayers is over. We shall always thank God for Mrs. Baeyertz's visit and the times of refreshing we enjoyed. Each afternoon and evening numbers gathered, listened with the deepest attention to the Bible readings and Gospel addresses. It was most encouraging to hear the atonement so clearly, forcibly, and simply proclaimed. The interest shown by the soldiers was very marked over sixty were personally dealt with, besides a larger number of civilians. Mrs. Baeyertz gives us solid food the truth is so deeply impressed upon her own mind that she gives it out of a full heart thus it cannot fail to carry weight and conviction. It is indeed no wonder that many say the Bible is a new book to them, and expressions of regret that the mission is over are heard on all sides."

The Christian. January 2, 1902. page 23.

CHURCH STREET BAPTIST CHAPEL, N.W.

In what has so often been designated "a difficult neighbourhood" Mrs. Baeyertz has held an inspiring sixteen days' mission. What every other means has failed to do, the faithful and earnest preaching of the Gospel of the Cross by a simple converted Jewess has gloriously accomplished. The church was crowded more than once - a thing unknown for many years - while upwards of 150 souls sought the Saviour. The absence of anything like clap-trap or sensationalism with Mrs. Baeyertz is most marked. Our church has been set on fire of the Holy Ghost, we are feeling the gracious influence, and shall do, we trust, for years to come.

Something like twenty-two churches are represented by the converts, besides mission halls, so that the tide of blessing has reached to almost all the churches in the neighbourhood. Not the least gratifying and important feature of the mission has been the reviving and strengthening of the spiritual life of God's children by the heart-searching and helpful Bible readings in the afternoons. These were well attended from the first, the gallery of the church being in use towards the close. Mrs. Baeyertz, we feel, is a gift of God to the churches, and we are deeply grateful to Him for sending this much-used servant amongst us. We shall not soon forget her loving ministry and sweet fellowship.

F. J. Dawson, Pastor.

The Christian. February 6, 1902. page 24.

SEVENOAKS.

The most remarkable evangelistic mission that has been held at Sevenoaks within the memory of the oldest residents was conducted by the converted Jewess at the Baptist Chapel (Rev. C. Rudge, pastor), from February 9 to 24. The people of this town knew little or nothing of this remarkable lady, but her mission has left an abiding influence for good upon all denominations.

The visit of Mrs. Baeyertz has been preceded by united prayer, and from first to last her afternoon Bible readings and evening evangelistic addresses attracted the people in an unprecedented manner. She opened with the

motto: "Jesus said unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" (John xi. 40) and from beginning to end this vision was realized. Prayers have been answered in the salvation of souls, and in the revival of hundreds of believers. God who is so gracious, even to the "Little Faiths" among his children, has done for them exceeding abundantly above all that they asked or thought.

Although associated with the church life of this town for thirty-five years, the writer has never before witnessed such manifest power of the Holy Spirit. How truly did our Lord fulfil his words, "I, if I be lifted up, will draw all men unto me," Full of faith, confidence, and joy in the Lord, our sister always held up Christ in all her meetings, and it was delightful to see how the attendance increased daily, till at length the chapel was full at an afternoon reading, and more than crowded of an evening. All was accomplished with much calmness, without excitement or confusion, but she gatherings (sic) were all pervaded by a spirit of awe and delight in the Holy Ghost.

The mission is over. What can we do more but pray that the Lord who has shown us so much loving-kindness will open doors for like missions in many other places, so that this honoured daughter of Judah may go through the length and breadth of the land proclaiming to sinners salvation through Jesus Christ and the coming of the Lord for His people. God bless Mrs. Baeyertz, and make her continually useful!

John Jackson (Baptist Minister).

The Christian. March 6, 1902. page 24.

COATBRIDGE CHRISTIAN UNION.

Under the auspices of this Union, a sixteen days' mission has just been completed by Mrs. E. L. Baeyertz, the Jewish lady evangelist. From the very commencement there was a time of great blessing. Night after night the interest deepened. The subjects taken up were spread before the audience in such an attractive form, that great numbers each night eagerly took advantage of the invitation to come to the inquiry-room, where Mrs. Baeyertz dealt with them, and made the way clear for them from Scripture. It was evident that any who could go from such meetings undecided went sinning against light.

Three hundred and fifty passed through the inquiry-room, and many who would not go in went away under deep conviction. The general opinion is that there never has been such a mission in Coatbridge before.

It was most impressive to see parents waiting for their children coming out of the inquiry-room, and children waiting for parents. Whole families have been brought to Christ at the mission.

The afternoon Bible readings proved a great blessing to Christians, upon whom the high standard of holiness teaching made deep impression, and many sought fresh consecration. The only disappointed ones were those who were turned from the door, there being no accommodation. In the last nights of the mission hundreds were denied admission. This the members of the Union deplore very much, but were helpless in the matter. It was with delight that the workers looked upon Sir David and Lady Buchanan sitting on the platform every day, and their grateful thanks go out to them for all they did at Drumpellier House to make Mrs. Baeyertz at home.

Jas. Johnston, Sec.

The Christian. April 10, 1902. pages 25 - 26.

NEWPORT.

For the second time it has been my joy to have the help of Mrs. Baeyertz, in the work of winning souls for the Master. The sixteen days' mission just ended at the Malpas Hall, Newport, Mon., will not soon be forgotten. The addresses delivered were instructive, powerful, and full of pathos.

Everyone who knows Mrs. Baeyertz knows well how she dreads mere excitement in her missions. The spirit of God, in answer to the pleadings of his people, accompanied the efforts of the evangelist with Almighty power, so that not only were sinners and backsliders enlightened, but they felt also the powers of the age to come. Many were broken down under intense conviction of sin, while others were melted into pliability by the Spirit's love.

If seemed as if the speaker had experienced of late so many of the trials and troubles of life, and had been through not a few of the fiery provings of Jehovah, that her soul had been mellowed thereby, and was now able to give vent to its feelings of sympathy with, and compassion for, lost mankind, in sentences of such pathetic sweetness as to be quite irresistible.

At the commencement of the mission, a number of merely professing Christians, realizing for the first time their condition in the sight of God, simply wept for joy, when, in the after-meeting, they realized that Jesus had borne all their sins upon the cross. One man saw that Jesus was not only the Saviour of the soul from future punishment, but also that He is the Saviour from sin now. The poor fellow was so overcome by the thought that he fell weeping upon his knees, but that he would trust Jesus to save him from his besetting sin of drinking there and then. The subsequent life of this man has shown that the Lord has honoured his faith.

Many of the conversions during this mission were direct answers to prayer. One of the workers, a town councillor, had, in answer to prayer, the joy of seeing all the members of his family in age, and all the unsaved in his employ on the estate, confess Christ while several who had attended the preliminary prayer meetings were honoured by the Lord in the salvation of those for whom they had prayed.

Certainly the visit of Mrs. Baeyertz was of God, and to Him be all the praise for the blessing bestowed. W. T. Griffiths.

The Christian. May 15, 1902. page 34.

ECCLESTON STREET. VICTORIA. S.W.

A sixteen days' mission, conducted in the Conference Hall, Eccleston Street, Victoria, S.W., by Mrs. Baeyertz, has just been concluded. Notwithstanding Mildmay week, the attendances have been most encouraging, many Christians and their friends coming regularly to the services. In the afternoons the addresses were mainly for Christians, and the evening services evangelistic. From the beginning, and right throughout the mission, the presence of God was very manifest, and at each service the Word was with power. In the "after meetings" a good number of persons (over 100 in all) have gone into the inquiry-room, and after instruction in the Word of God, have professed trust in Christ for salvation. Altogether it has been a time of refreshing from the presence of the Lord, believers being edified and built up, and souls saved. Mrs. Baeyertz has kindly consented to repeat her addresses on "The Passover" (with table spread in modern Jewish fashion) and "The Great White Throne" on Sunday next, at 3.30 and 7 p.m., at the same hall, offerings being taken in aid of the Bayswater Y.M.C.A.

Alfred J. Hale.

The Christian. June 5, 1902. page 28.

CARDIFF.

It does not appear that the Cardiff Christians and others are tired of hearing the Gospel from Jewish lips. This was Mrs. Baeyertz's fourth visit to the town, and the mission was certainly the most remarkable in many respects. The hand of God has been very visible through the meetings, in conversions, in the fruit of consecrated lives, and in the uplift of weakened souls.

It has been both interesting and pleasant to meet with so many who testified to blessing received in former meetings conducted by our sister. One Christian lady witnessed to having received blessing some years ago in one of Mrs. Baeyertz's meetings, and rejoiced to add that the blessed life of absolute surrender was now the experience of all the members of her church. Surely this is abiding fruit.

On the first night of the mission there were many seekers, and this was maintained throughout the whole series of services. The flesh, with its manifold activities, was out of sight. The hush, the solemn awe, and the silence in the meetings were unmistakable signs that the great moving power was the Divine presence.

The closing meetings were memorable times. On the Friday night (July11) it was estimated that one thousand people were present, and very many found their way into the after-meeting. On Sunday the large building was packed, and from the opening prayer to the close of the meeting one could feel that God was indeed working mightily, and hard hearts were melted to tears.

Mrs. Baeyertz told the people that after much prayer she had been led that day to ask the Lord very definitely in faith for fifty souls for Christ from that meeting. Ultimately forty-nine only professed to trust, but on leaving the Hall a young man stopped us to say that he had decided for Christ, after a tremendous struggle, that night. What a Saviour!

Many things have touched us deeply in the mission one instance shall be given. A man had been converted one night, and the following evening when the invitation was given for anxious ones to go into the after-meeting, he rose from the back of the Hall and came down to where his wife was sitting. Taking the little baby out of her arms, he took her place while she went into the after-meeting.

For Monday night, the last meeting of the mission had been announced under the heading of "Holiness." It was a never-to-be-forgotten time. Mrs. Baeyertz, with burning words and tender pathos, pleaded for absolute surrender to her Lord and Master, and in the silence when every head was bowed in prayer we felt God was moving the vast audience, and that from that night scores would go out to live the blessed life in the power that would be felt in the home, in the church, and in the town.

From hundreds of hearts in Cardiff the prayer will go up, "God bless Mrs. Baeyertz!" SETH JOSHUA, Pastor.

The Christian. July 24. 1902. page 26.

FELIXSTOWE.

An esteemed correspondent writes:- "Praise God for the deep spiritual blessing received at Mrs. Baeyertz's recent mission at Felixstowe!

Many of God's people are rejoicing in a clearer knowledge of God's purposes for His Church. A good many visitors prolonged their stay in order not to miss any of the deeply instructive expositions of God's Word, and testimonies have been received of many hearers being filled with new power and new joy.

Mrs. Baeyertz's insistence upon absolute surrender, and her clear teaching on the work of the Holy Spirit, were

most helpful and she contended with much force and conviction for the fundamental truths of the faith. The evangelist has a remarkably close knowledge of the Word of God, and the deep personal experience of its power on heart and life was evidenced in her telling addresses. Many are grateful to THE CHRISTIAN for its notification of the mission. One hears of families led to come to Felixstowe to be present at the meetings, and to realize that they received Divine power to follow and serve their Lord with whole-heartedness."

The Christian. October 9, 1902. page 25.

BATTERSEA PARK TABERNACLE, S.W.

Mrs. E. L. Baeyertz, the converted Jewess, has just concluded a mission in the above place, upon which the blessing of God has rested in a marvellous manner. It is long since the district has been so moved by Gospel services.

The Bible readings in the afternoon were well attended, and day after day believers, as they left, testified to much blessing received. In these addresses Mrs. Baeyertz showed the possibilities and privileges of the Christian life.

The evening congregations have been large, and full of Holy Ghost power sometimes the hush upon the meeting was intense, and as soon as the invitation was given there were responses. There was no fleshly excitement, and no undue pressure but on the last night it was found that during the mission 300 had professed to yield to Christ.

Mrs. Baeyertz's methods in the inquiry-room are excellent. She really gives a Bible reading upon the way of salvation. Each seeker is provided with a Testament, and, step by step, the anxious ones are led into the light. The workers who went in were so much helped that, night after night, other workers came begging permission to be present, and many earnest Christians have learnt the lesson, How to deal with anxious souls. Thus Mrs. Baeyertz really conducts three meetings daily. She has been wonderfully strengthened and sustained in her many labours. Among the inquirers have been those of all ages, from girls and boys to grey-headed men and women. On the last Sunday evening, while the inquiry meeting was being held in one hall, the boys and girls who had trusted Christ during the mission were, at the suggestion of Mrs. Baeyertz, gathered together in another room, and, led by the Sunday School superintendent and junior C.E. leader, had a very helpful meeting. One little girl thanked God for saving her, her brother, and her mother, adding, in a broken voice, "Mother had been seeking for some years."

The closing meeting on the Monday night will not easily be forgotten. The large Tabernacle was nearly full. Believers were led into full surrender to God, and sinners were pointed to Christ. During the mission there were many glorious answers to prayer, and our hearts are full of praise.

Edward Last, Pastor.

The Christian. October 30, 1902. page 25.

ANSTRUTHER.

In response to an invitation signed by six ministers, Mrs. Baeyertz began her mission here on Sunday, November 2, in the Town Hall. During the week, when the evangelist continued her meetings in Cellardyke Parish Church, the same power was manifest, and each night anxious seekers remained behind to have the Word of God explained to them.

The meetings of the second week were conducted in the Chalmers Memorial U. F. Church. The attendance was excellent, and on the last week night, people began to gather outside the church an hour and a half before the stated time of service, and when the church gates were opened, so great was the crush that many were actually lifted off their feet, while others were hurt in their attempts to get inside the church.

As the mission continued, the interest deepened and spread in all directions, and before the mission closed 325 seekers had been dealt with, and led to rest in the Word of God.

Not since the revival of 1860 has Anstruther been so moved, nor have so many non-church-goers and unconverted been seen eagerly assembling to hear the Gospel preached. Nor will those wayward ones easily forget the power with which the Word of God penetrated to the heart of saved and unsaved alike, and stirred within the soul a longing for a deeper knowledge of God.

One woman who had never been to the meetings was so deeply convicted through reading one of Mrs. Baeyertz's addresses that she came to the house where the evangelist was staying early in the morning and absolutely refused to leave without seeing her, and was led to rest in God's word. Whole families were converted.

The blessing was not confined to this district alone. The fishermen, although absent at Lowestoft, Yarmouth, and at sea, have been partakers with us, for their letters from wives and daughters were so full of their new-found joy in Christ that it led them to wish for the same Saviour, and we hear of one unconverted fisherman, who was so aroused that he got one of Mrs. Baeyertz's books, and through the reading of the addresses he too found the Saviour. Sixteen of the fishing boats returned on the last day of the mission, and the men sent a message through one of the ministers, asking Mrs. Baeyertz to prolong her visit, but having other engagements she was unable to do this.

And. Anderson.

WREXHAM.

We have just concluded a most encouraging sixteen days' mission, held by Mrs. Baeyertz. For some time previous prayerful expectation had stirred us up to hope and believe for great things, and we were not disappointed.

Mrs. Baeyertz came full of faith and prayer, and from the start to the finish of the mission God gave blessing in abundance. The large hall, seating some 1,200, was well filled with eager souls anxious to hear the Gospel. During the mission some 230 inquirers were led to Christ, and we have every reason to believe - having since visited them - that they really found peace in believing. Scores of Christians were also blessed, and day after day God spoke to His people through His Word, convicting, encouraging, and leading on step by step, and we feel sure very many will live the life of victory, prayer and fellowship, set so plainly before them. Floods of light have been poured upon the Bible, and to many it has become a new book.

Such a blessing, such a revival, has not been known in this town fro very many years, and the result has been to stir ua all up to greater zeal and love for precious souls.

My own personal testimony to the mission is, that though for twenty years I have been engaged in the Master's vineyard, I have never yet seen a mission like this. Surely God does speak through His servant. I shall ever be grateful for my own soul's sake to Mrs. Baeyertz, and hundreds of others will praise God also for sending her into our midst. The secret of this successful work for the Master is prayer. That God may richly bless Mrs. Baeyertz in all her work is the united prayer of hundreds of souls here in Wrexham.

J. C. Ray, Pastor. Presbyterian Forward Movement.

The Christian. January 15, 1903. page 24.

WANDSWORTH, S.W.

A sixteen days' mission conducted by Mrs. Baeyertz has just been concluded at the Earlsfield Congregational Church with very blessed results. The neighbourhood is exceedingly cold and apathetic, and consequently one of the most difficult of London districts to move but without noise or outward show a grand work has been done, and such an awakening as has not before been experienced in this suburb.

The chief characteristic was not the singing, for there was little of it, nor the crowds but the unmistakable unseen Presence, and at times the consciousness of the Divine Presence, as the solemn hush fell upon the meeting, was so real that we knew that He was making His power felt in a never-to-be-forgotten way, revealing to many their formalism, their worldliness, their neglect of secret prayer and study of the Word. Such deep heart-searching led to tears of genuine repentance for the past lukewarm life, and to definite entrance into the life lived with Jesus as Lord and King.

Several times we conversed with people who had come half across London to be present at these Bible-readings. Whole families have been converted, and despite the weather, which was very uncongenial, the meetings were well attended on the Sunday evening, although a dense fog prevailed, the church was filled, and nearly forty inquirers were helped in the after-meeting. God's wonderful working has been as manifest amongst believers as unbelievers, and many are profoundly thankful that Mrs. Baeyertz "contends earnestly for the faith which was once for all delivered to the saints," and for the messages of God through His servant upon the subjects of prayer, holiness, the Atonement, and the deity of Christ, &c.

A. E. Rowlinson, Pastor.

The Christian. February 5, 1903. page 24.

BATH.

The Lord has done great things for us, whereof we are glad. When we invited Mrs. Baeyertz she was but a name to us, and few only knew her from her written life, and from the reports we had led of her work in THE CHRISTIAN. Now she is one whom we esteem most highly for her work's sake, and whom we hope to follow with our prayers wherever she goes.

The spirit of prayer was very manifest both before and during the mission, which began on the 8th inst. in Manvers Street Baptist Chapel. Inquirers went into the inquiry room from the very commencement, which continued daily. From the first the meetings were crowded, occupying in succession the Y.M.C.A. Hall, the Countess of Huntingdon's Chapel, King Street Wesleyan Chapel, and during last week Argyle Street Chapel, the largest in the city, holding 1,500 people, each in turn being crowded out. The readiness of the ministers to lend their chapels has been one of the leading factors of success. No less than 500 names (connected with more than sixty places of worship) have been taken as those seeking Christ as their Saviour, while the blessings that the Bible readings have been to God's

people eternity alone will reveal, 700 to 800 being present at some of them.

Mrs. Baeyertz emphasised that Christ is the Indweller of the heart, that His life we are now daily to live, and that to recognize the Lordship of the Holy Ghost gives new power to the oft-repeated creed, "I believe in the Holy Ghost, the Lord and Giver of life." The Lord's second and near advent, and not death, as the hope of the believer, was strongly maintained.

Among many interesting cases in the inquiry room may be mentioned those of two drunkards, both known to be bad men. One had sold up two homes and was now separated from his wife. When asked to go into the inquiry room he strongly refused, saying he would "go out and fight any two men!" Several knelt round him and urged him to kneel too, but he still refused. At last he was persuaded to read some passages out of a marked Testament, and then he broke down entirely, and the next night he went into the inquiry room, is now rejoicing in the Saviour's forgiveness, and has already brought others.

Another was a destitute man, whom Mrs. Baeyertz saw near the door of the chapel, and invited him in. He said that as he was very tired he might as well, as it would be a rest. Seeing that he was destitute, Mrs. Baeyertz slipped some silver into his hand, and on meeting him next day asked hi if he had a praying mother. His eyes filled with tears at the remembrance of his mother's prayers, for she had prayed much for him. He said that he was by birth a gentleman, and had once been a Christian and a Sunday-school teacher, but had come to his present sad condition through sin. That evening at the meeting he was brought back to the Saviour who had so loved and followed His wandering sheep.

For the last night, was announced a "Holiness" meeting with admission by ticket, the eagerness to secure which showed how deep an impression had been made 1,800 tickets were issued the church was packed early, and a large overflow meeting was held in the hall at the rear of the church. Both meetings were full of power, and in the calm quiet the Holy Spirit worked so powerfully that many of those present were led to long, as never before, for the life of victory and power. What passed between the Lord and His children in this heart-searching time only He can know. The mission was brought to a close with the usual Bible reading for the unconverted, when thirty more precious souls decided for Christ for the first time. We trust and believe that Bath will for years feel the effects of this work of God in surrendered lives, and men and women possessed by the Holy Spirit and sent forth to let Him work through them in bringing others into like blessing. To God alone be the praise.

G. E. Thomas, President Y.M.C.A.

The Christian. February 26, 1903. page 25.

TUNBRIDGE WELLS.

Mrs. Baeyertz has just completed a sixteen days' mission at Tunbridge Wells, held in the Crabb Memorial Institute in connection with Holy Trinity Church. Much prayer had been going up to God for many weeks previously from those who gathered for the purpose both in private houses and public meeting. God has richly blessed His servant in the preaching of the Word, and many have been brought to Christ. From the very first the meetings have been largely attended, and both the Bible readings in the afternoon and the evangelistic meetings in the evening were packed to the utmost extent indeed, on several occasions many were turned away. Mrs. Baeyertz excels in the simplicity and Scriptural character of her preaching, and insists on the Word of God being the sword which the Spirit uses. Over 400 signed cards in the inquiry-room testify to blessing received, and numbers of God's children have been quickened and uplifted. Our hearts are full of thankfulness for this new proof of the power of the Gospel. In more than one case whole families have professed to receive blessing, and many more are going forth in new courage to walk in newness of life. To Him be the glory!

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The Christian. March 26, 1903. page 21.

ST. JOHN'S WOOD.

Mrs. Baeyertz has just concluded a short mission in connection with the St. John's Wood Y. W. C. A. Institute. To the many young women who went into the enquiry room Mrs. Baeyertz explained the way of salvation by means of a simple Bible reading, thus leading them to rest in God's Word for their soul's salvation.

Many precious testimonies have been received on all hands, such as "*The Bible has become a new Book* we want to read it all over again" - "We see as never before the Personality of the Holy Spirit for power in life and service." - "Prayer has become a greater and more intense reality." Mrs. Baeyertz is not very well, and as she begins a large mission at Norwich on the 25th, she requests the prayers of God's people.

The Christian. May 14, 1903. page 29.

NORWICH.

Mrs. Baeyertz came to Norwich a perfect stranger, except to a few of us. She was invited by Miss Octavia

Jary (sic), who had attended her meetings at Felixstowe, and had received such blessing herself that she was anxious for the friends here to receive the same.

The Bible readings were largely attended from the first, but the night meetings kept increasing, and the mission grew, until at last the large Assembly Room in the Agricultural hall was not large enough to hold the crowds. One cannot hear Mrs. Baeyertz without feeling that it is not so much she that speaks, but that God is speaking through her. All through, it has been a marvellous opening-up of God's Word much light has been poured upon the Bible, and we hear all around "it has become a new book, I want to read it all over again." We shall never forget her addresses on Prayer, Temptation, and The Atonement.

Every night anxious souls were dealt with in those crisp "Bible readings for the unconverted." We do not give numbers they are recorded above but the last night nearly forty professed to trust the Saviour.

The mission closed on Monday last with three services, to which the people came from long distances. The night meeting was most remarkable. The advertised time was 8 p.m., but at 7 o'clock a great crowd had gathered outside. They streamed in, and quickly filled the hall. The people sat on the window sills, or stood in the aisles, and even then crowds had to be turned away. Few will forget the solemnity of that meeting, and the close, heart-searchings as sin after sin in the Christian's life was dealt with so faithfully. One felt that God was moving over the meeting, and one could see by the chastened look of the people as they moved out that they had come into contact themselves with God, Who had made them conscious of a need of being more absolutely possessed by Himself. Canon Hay Aitken and Rev. R. Middleton rendered much help during the mission. Canon Hay Aitken also came in on Sunday night after his three services, and closed with prayer. Many other clergymen and ministers were present at different services, some coming a long distance, so we are encouraged to trust that the blessing will be carried far and wide.

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The Christian. June 18, 1903. page 25.

BLOFIELD.

Mrs. Baeyertz began her ten days' mission at Blofield, near Norwich, on June 14. It was a real time of revival, the same power being manifested as at Norwich, only in a deeper degree. Twenty-six seekers were dealt with the very first night, and we have never seen such a move here before. People came from long distances, many over twenty miles. It was most cheering to see all classes flock down the lanes and across the fields to be in time to get a seat while on the high road carts, bicycles, and even motor-cars were used to bring the people to the hall. Large numbers came over from Norwich in vans, &c., and when one well-known servant of Christ was asked what brought the people day after day in the busiest month of the year. "Oh," she said, with a bright smile, "The Presence."

Over a hundred precious souls were dealt with in ten days whole families were brought to Christ, some for whom we had prayed for years, and they were testifying by their bright faces to the reality of the work. Verily, the reaping time has come after years of sowing.

We desire most heartily to thank God for the definite blessing received, the oldest and the most deeply taught Christians as well as the young, and we thank God for the faithfulness that in this wicked generation denounces sin, both in saved and unsaved. Many times such a solemn awe fell upon the people that one felt that they were brought under the power of the world to come, and it was just the same in the Bible-readings. We love Mrs. Baeyertz and wish her God-speed "until the day breaks and the shadows flee away."

O. Jarey. A. Cameron.

The Christian. July 9, 1903. page 26.

NEWPORT.

For the third time I have had the joy of Mrs. Baeyertz's help in the work of preaching the Saviour to the lapsed masses of South Wales. Her mission, which closed last week, was (notwithstanding several local drawbacks) well attended., especially towards its close and the petitions often offered during the fortnight of special preparation, were amply answered during the sixteen days Mrs. Baeyertz was with us. The logical way in which she dealt with some of the subjects was more convincing than ever. This was especially so in the addresses on the Atonement and the Passover while the teaching concerning the baptism of the Holy Ghost, prayer, and fruit-bearing, was so conveyed that few could fail to understand.

During the mission there were many pleasing incidents. After the address on prayer three men out of work were prayed for, one each evening, at three successive meetings, and each man the next day had his desire.

The scene on the last Sabbath evening was one which will not easily be forgotten. Not only was the large Malpas Hall full, but over thirty of the hearers marched out into the after-meeting held in the smaller Hall, and rejoiced in the possession of eternal life ere they left.

Two great lessons were driven home by the Holy Spirit to the hearts of the Christians present during the mission, viz., the necessity of being silent before God to know His will, and the necessity of the complete surrender of the human will to the will of God before man can be fully used by the Holy Spirit.

The Christian. August 6, 1903. page 26.

CARDIFF.

Mrs. Baeyertz has just concluded an encouraging mission at my church in Mount Stuart Square, Cardiff. Her visit to our district has been greatly blessed. The mission was not held in a central place, nor was it sustained by a group of churches, and yet the results have been highly gratifying. The Bible readings were full of power and most instructive in the blessed life of victory. The attendance increased and the interest deepened from day to day. The evening services were well attended. The Gospel was delivered with Holy Ghost power, and many souls were converted.

At the holiness meeting on the last night many Christians had an awakening such as they had never had before. A solemn hush pervaded the place, and one felt that this was none other than the house of God. Many wept as the Holy Spirit showed them their past want of loyalty and devotion to Christ. Some said, with tears, "I can never live again as I have done in the past," and others, "I must begin a new life from this night." Another said, "I have done nothing for my dear Lord, but I will, God helping me, from now." Another said, "The Bible has been opened and made a new book to me."

One remarkable feature of the mission was the ingathering of the children.

The attractive way in which the gospel was presented for young life was so great that one mother remarked, "We could not keep the children away." I am personally thankful for the meetings. I have received a great spiritual impulse from them. I can specially recommend Mrs. Baeyertz to all the churches. I wish her God speed in her noble work.

Thos. Davies, pastor.

The Christian. October 8, 1903. page 31.

TAUNTON.

A remarkable mission has just been closed by Mrs. Baeyertz in our town. Taunton has seen many missions at various times, but this one has been unique by its peculiar circumstances. Mrs. Baeyertz came to Taunton unheralded and unknown (invited by a lady, who, reading of her from time to time in THE CHRISTIAN, attended her mission in Norwich to hear and see for herself). Yet from the very first the presence and power of God were so powerfully felt in the meetings that it was soon found that the Temperance Hall was far too small for the crowds who flocked to hear the messages of God from her lips. The Temple Chapel, estimated to hold 2,000, was, therefore, lent for the remaining meetings.

The Bible readings were, to some, a source of strength and encouragement, while to others, the power of the Word in their hearts and consciences revealed to them their low spiritual condition. The week-night meetings were crowded. The advertised time for the last meeting, Monday night, was 8 p.m., but by 6.30 people had begun to gather, and long before the time to begin the meeting, the hall was packed, large numbers standing throughout the whole service, and scores being turned away from the doors. It is sufficient to say that God Himself was dealing with His own people, and when the closing sentence was asked, "Lovest thou Me more than these?" the heart of that vast audience was bowed as one, and many went away, as we have since heard, to take up the work for God on a new plane of living altogether.

The after-meetings were a feature of the mission, being conducted on (to us) new lines. Anxious ones were invited into a separate room, but there was no personal dealing unless specially requested. Each person was provided with a "marked" Testament, and after verses bearing on salvation had been read aloud by Mrs. Baeyertz, and brought forcibly to the minds of the inquirers, they were asked to speak silently to God on the matter, thus bringing the soul into direct contact with God, and leaving Him to do His own work with His own Word. The result more than satisfied those who were inclined to doubt this new method of dealing with souls. Scores who came into the room, looking sad and sorrowful, left with bright, rejoicing faces, only to return the following evening to lead some friend into similar blessing.

M. P. Lloyd.

The Christian. November 5, 1903. page 28.

MAIDSTONE.

An interesting, powerful and fruitful mission of sixteen days has now been concluded. Maidstone people are proverbially hard to move they furnish the best examples of Kentish stolidness. Yet they have been greatly moved throughout the whole course of the mission. In the opening meetings we said one to another, "This much exceeds our best expectations."

Mrs. Baeyertz's gifts as an evangelist are favoured by her early Jewish life and her later training. Zealous as a

Jewess, upon her conversion she made the Bible her own book. We were sensible of a freshness, originality, and a practical utility which have helped thousands attending the meetings. Her voice, rich in tone and compass, expressing not only thoughts, but what is of more importance, the deep feelings which belong to the language of the heart, and gave life, fire, and reality to messages which were listened to with breathless attention by crowds attending the meetings. An early call to the inquiry room, viz., on the first Sunday evening, was responded to by numbers, and the work went on increasing in the power and sensible presence of God's Holy Spirit.

Personally, we have never heard the Gospel more impressively presented to the minds and the hearts of the people, and we were also impressed with the great practical utility of Mrs. Baeyertz's ministry as tending strongly not only to the conversion of the unsaved, but what is of first importance to righteousness of life.

Wm. Woods Smyth.

The Christian. December 10, 1903. page 46.

MATERIALS ON MRS. BAEYERTZ IN 1904

from "The Christian." (microfilm.)

Summary of the English Missions in 1904.

Mrs. Baeyertz was involved in FOUR missions in England before mid-May. These were at:-

Bristol. January 10 to January 25. Edinburgh. February 14 to February 29. Bayswater, Paddington Baths Hall. March 20 to April 4. Southborough, Tunbridge Wells. April 24 to May 9.

Published Reports and Information.

The London (Bayswater) Convention Choir will lead the singing throughout, at Mrs. Baeyertz's mission at Paddington Baths Hall (March 20 to April 4). The choir resumes rehearsals on Saturday, Feb. 27, at 4 p.m., at the Y.M.C.A., 172 Queen's-rd., Bayswater. Ladies and gentlemen (especially tenors and basses) with knowledge of music are required for this permanent choir. Apply to Mr. J. A. Wakefield Blenkhorn, Semi-Teetotal Pledge Association, 76, Regent-st., W.

The Christian. February 25, 1904. page 22.

Mrs. E. L. Baeyertz in Edinburgh.

About nine or ten years ago I heard for the first time the name of Mrs. BAEYERTZ. It was in the hall of the Y.M.C.A. here in connection with a Conference on Christian work. Of the addresses delivered on that occasion that by Mrs. Baeyertz was the one that impressed me most. Her subject was "The Enduement with Power," and the address at once marked her out as a person of outstanding spiritual power and impressiveness as a speaker. From that time I followed her in her work, as recorded in THE CHRISTIAN, and long ago formed the desire to secure her services for a mission on a suitable opportunity. That time - eagerly looked for - has, in the good providence of God, happily arrived. Mrs. Baeyertz has just concluded a sixteen days' mission with us, which has been a time of great blessing. The meetings have been largely attended throughout. Towards the close of the mission the church was filled to its utmost capacity, while overflow meetings were held in the church hall, and were suitably addressed by Miss Huxtable. Not a night passed without anxious inquirers coming to the short "after Bible-reading," there to receive further light and guidance as to the way of salvation.

The afternoon Bible-readings were also well attended, and have proved seasons of great refreshing to many Christian people. And now that the good time is over, one cannot help reflecting and feeling God's hand in the whole matter. After waiting and earnestly looking forward all these years for a mission by Mrs. Baeyertz, it is remarkable that her services should have been secured at the latest date possible. The mission held in the Kirk Memorial Congregational Church, Edinburgh, becomes her last mission in Scotland. May I say that if it had not been the largest in respect of numbers it will stand out as one of her best and most fruitful in glory to God and good to men. Mrs. Baeyertz has made for herself a warm place in the hearts of many in our midst, to whom she came an entire stranger.

John Adam, M.A., Minister.

Mrs. Baeyertz.

The many readers of THE CHRISTIAN who have watched with such interest the movements of Mrs. Baeyertz will have noted that she is leaving England for Australia in May next.

Her departure will certainly be a loss to Evangelistic preaching in Great Britain. Both in delivering the Gospel message and in dealing with the prevailing evil tendencies of the age, she has spoken with great power and effect. Three times the writer had the joy of being helped by Mrs. Baeyertz in his work of winning souls for the Master, the help was invaluable, for sinners whom many of God's servants had failed to influence have been thoroughly converted through her instrumentality. Where a church and neighbourhood in which Mrs. Baeyertz holds her mission has been thoroughly prepared by prayer, canvassing, &c., and the converts have been well cared for after the mission, the results have invariably proved most satisfactory.

Mrs. Baeyertz possesses one advantage which adds greatly to her success, namely, a cultured mind so that all her addresses can be listened to without scholastic prejudice by the most educated hearer, while her Bible readings are among the best one can ever hope to hear so that every congregation, rich or poor, educated or unlearned, is sure of blessing.

God's honoured handmaid, though now commencing the autumn of her life, does not mean to sit still, merely viewing the beauties of the setting sun of life's evening hour, but her wish is to lift up her voice on behalf of righteousness in Australia as she has so effectively done in the home land. Our prayers are that she may be even more abundantly blessed in the land of her adoption than ever here, in the land of her birth. After years of toil and anxiety, the frail body containing that precious spirit-filled soul will need much rest and renovation, and all loved ones left behind trust this will be accomplished during the voyage out and before the first Australian mission takes place.

Mrs. Baeyertz's last London mission will be held at Paddington Baths, W., March 20 to April 3. Communications regarding Australian missions may be addressed to her at the Post Office, Perth, Western Australia.

(Rev.) W. T. Griffiths.

Malpas-rd. Presbyterian Church, Newport, Mon.

The Christian. March 10, 1904. page 26.

MRS. BAEYERTZ'S TESTIMONIAL.

Dear Sir,- This well-known servant of God, Mrs. E. L. Baeyertz, will (D.V.), be leaving England for a permanent residence in Australia, on May 12. It has been suggested that some practical appreciation of her valuable services as an evangelist in this country during the past twelve years should be shown in the form of a testimonial.

Among the thousands who have received blessing through her ministry, no doubt there are many who would like to contribute. All contributions to be sent before April 30 to the hon. treasurer (an official receipt would be forwarded by an early post), Mr. Walter Wild, Y.M.C.A., 172 Queen's-rd., Bayswater, W.-

Yours faithfully, Julia Norton Bell.

3, Campden Hill-sq., W.

Mrs. Baeyertz will give her farewell addresses at the Paddington Baths Hall, Queen's Road, Bayswater, next Monday (Bank Holiday). The meetings will be at 12, 3, and 8 p.m. [editor]

The Christian. March 31. 1904. page 22.

Mrs. Baevertz at Paddington Baths Hall.

A sixteen days' mission, conducted by Mrs. E. L. Baeyertz, under the auspices of the Bayswater Y.M.C.A. (of which Mr. Walter Wild is the indefatigable secretary), has just been concluded at Paddington Baths Hall, W. Towards the close of the mission even the large hall at the Baths could not contain those desiring to hear the evangelist. There were three meetings on Bank Holiday, at twelve, three, and eight, and people were waiting outside as early as ten o'clock, while the hall was still crammed for the eight o'clock meeting, and people were standing four deep even in the gallery. This extraordinary series of meetings closed with the singing of the hymn, "God be with you till we meet again." Pastor Wright Hay, Rev. H. B. Macartney, and Rev. F. S. Webster took part. Mrs. Baeyertz, it will be remembered, is about to return to Australia, so that this was her last mission in London.

As the result of the mission, the whole neighbourhood has been awakened to a state of religious activity. Upwards of three hundred persons passed through the inquiry-room, and were personally dealt with by Mrs. Baeyertz. A number of letters were also received, and these continue to pour in at the offices of the Y.M.C.A. The wife of a curate wrote to say that the whole of her life has completely changed, and that she would attend no more dances or theatres. Numbers of young people in business have also borne testimony to the change effected in their lives since

The Christian. April 14, 1904. page 25.

[MAJOR ARTICLE and Engraved Picture.]

Mrs. E. L. Baeyertz. The Jewish Lady Evangelist.

We are quite aware that different opinions exist as to the propriety or Scripturalness of the public preaching of the Gospel to a mixed audience by a lady yet we are sure that all interested in the triumphs of the Gospel must rejoice to know that as a result of Mrs. Baeyertz's ministry goodly numbers of precious souls have been won for the Saviour. It may be that there are so few (in comparison to the need) doing "the work of an evangelist," that God is giving special blessing to a weak instrument or perhaps that portion of the parable is now being fulfilled where God is represented as using *extraordinary* means to "compel them to come in" before the final closing of the door. But be this as it may, there can be no doubt in the minds of any of the genuineness of the work. - Colonel Shelton.

'It pleased God who... called me by His grace to reveal His Son in me that *I might preach* Him!' No words could more aptly be applied than these to the experience of Mrs. Baeyertz, now well-known both sides of the world as the "Jewish Lady Evangelist," When Paul gave his life to "preach the faith" which he "once destroyed," and the churches heard of it, it is written that "they *glorified God* in me." We earnestly pray that this brief epitome of the Lord's dealings with, and work through, His honoured servant of to-day, may lead to the same result. She came to this land as a "messenger" to "the churches" to "the glory of Christ" she leaves us now at His call (after twelve fruitful years in our midst), to be the same, we trust, to Western Australia, and any other place whither He shall call.

Mrs. Baeyertz was converted by the revelation of Christ to her soul, as she prayerfully read St. John's Gospel. This was soon after the sudden bereavement which left her widowed indeed. Of her previous life, in a strictly religious Jewish home in England of the strange ending of that home life, and the way in which, in the land of her adoption, she found a new home amid worldliness of every kind of her marriage to a Christian, which severed her connection with many of her own family and race - we cannot now write. (For these, as for fuller details of the work in Australia and America, we refer our readers to her biography.) By strange paths the Lord was preparing her for the reception of the once despised Jesus as Saviour, and for service.

From the time of her conversion, her heart was filled with a longing to publish the good tidings. There was, therefore, a speedy entrance into all sorts of Christian work but Mrs. Baeyertz soon became conscious that the results were small and conversions unknown. What was lacking? God had led her to Calvary now she needed to know Pentecost's enduement. There came a week of waiting upon God for this, in company with a few like-minded. On the first of these days such an overwhelming revelation of the sinfulness of sin and His holy Presence was given that she feared to continue her search. But a friend encouraged her "for Christ's sake" to "follow on to know the Lord," and "for Christ's sake" she consented, whatever humbling or soul-travail it might bring. At the end of the gatherings for prayer, she rose from her knees, "feeling" no experience of Power within. Brought face to face with the promises of the Word, she dared to "receive by faith," and went forth to find the Promiser faithful. At once souls were saved in class and district, and very soon a new sphere of work opened before her in Melbourne. There Dr. Singleton described her as "a flame of fire," and souls were converted in all her different meetings.

Just at this crisis, her "reputation" had to be yielded up to the Lord with regard to addressing mixed meetings. It was evident He had chosen her to be one of His "daughters" who should "prophesy." The first mission, held in a large theatre in Sandhurst, was followed by one in Ballarat. Here vehicular traffic was forbidden in the street where the theatre stood, on account of the crowds assembling for the services! At Adelaide, after a fresh test of her surrender of reputation, the new departure of a meeting for "men only," in the course of the mission, was started. This plan has been so abundantly owned of God, we do not wonder the enemy of souls sought to hinder its beginning. Six months' work on Sunday evenings in the Theatre Royal in Melbourne followed, and then the Lord began to indicate a new door of service.

For two years invitations had come from a former co-worker to visit New Zealand. Every natural desire rose against the suggestion, which was regarded as "too painful and far-fetched to entertain." The dread of the sea voyage, the loneliness of the new pathway, the separation from loved friends (including her only son), and apparently insurmountable difficulties, seemed to make refusal reasonable. But there came a day when, at a meeting for Christians taken by Rev. H. B. Macartney, God met with Mrs. Baeyertz again in a special manner this time the question was: "will you go to New Zealand and *America* for Me?" The first place was no surprise - but America! She knew *no one* in that land, and of no openings for evangelistic work which she could enter. But the voice was clear, and response was prompt.

Thus, in simple faith that the Lord would "go before," provide open doors, and *work*, His servant left Australia for New Zealand at the close of 1889. She carried with her a letter signed by Dr. John G. Paton, of the New Hebrides, and thirteen ministers, recommending her to "the churches of Christ wherever... she may be led, as a sister worthy in every way of their confidence and esteem, and as one eminently qualified by the Great Head of the Church to be their helper in the work of the Lord." The letter contained this testimony:-

"There is not a city, and scarcely a town or hamlet, in Victoria, where men and women won to Christ through her instrumentality, are not to be found."

In her own spiritual life the Lord was leading into deeper experience of the need of "a clean heart." Hours of agonising prayer for deliverance from sin's power marked this period of her history. At last, in a meeting, she knelt with her audience to seek the cleansing of life and deliverance from the bondage of sin which, in spite of Holy Ghost power in service, had not yet been received. Soon His voice was heard again, in the assurance: "A new heart will *I* give you, and a new spirit will *I* put within you" and once more Mrs. Baeyertz took the Lord at His Word, and praised Him for His gift. Dunedin, Christchurch, and other towns were visited in New Zealand. At Auckland, the afternoon Bible-readings often had an attendance of 1,000 to 1,500.

In spite of many requests that she should return to Melbourne, Mrs. Baeyertz pressed on along the line the Lord indicated. This led her to San Francisco, but her reception here was far from cheering. Nevertheless, the next week after landing saw her engaged in a week's meetings among the members of the Y.M.C.A. these were followed by a mission in the First Baptist Church, and a time of great blessing. From California she passed to Hamilton and Toronto, and thence to Boston, where Dr. Gordon wrote very highly of the work. Practically the whole of Canada was now opened to her. Quebec had its wonderful gatherings, and Ottawa rejoiced in "one long series of victories of the mighty conquering Jesus." Everywhere in that great land God honoured His servant by making her the instrument of winning hundreds of precious souls to Himself and speaking of the great crowds that gathered a Montreal paper writes:-

"Where is the sober believer in the New Testament who will venture to ascribe this attracting power to other causes than that which drew the crowds to hear the Apostle on the day of Pentecost?"

Taking ship from New York on April 13, 1892, Mrs. Baeyertz left America for the British Isles, uninvited by human call, but "sent forth by the Holy Ghost," as the sequel proves. Instead of welcome, suspicion and misunderstanding met her in some quarters. The first "door" opened after arrival in Ireland, when she preached in Canon Daunt's schoolhouse in the afternoon and in the Methodist Chapel at night. Of several Irish Missions, the one in Dublin was especially blessed. A correspondent to THE CHRISTIAN of that date reported as follows:-

"From the first address given... it was evident that no ordinary teacher was amongst us. The meetings steadily increased in interest and numbers until the close, when the audiences began to assemble an hour and upwards before the time of commencing."

The Scotch Missions were very much enjoyed as a rule by the evangelist, and must have brought great joy to the heart of the Lord who welcomed lost sheep of all ages and conditions of life to His fold from these. Of one of these Scotch missions we received 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 own experience necessarily leads her to use it largely, and to emphasise 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 "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 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 labours and the birthplace of souls in the great city. 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 toward 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. At Wrexham, where much prayer was sought at the beginning of the mission, the fortnight closed with a great move among the people.

And now the last messages in London have been delivered in an encouraging mission in Paddington Baths and the Lord sends Mrs. Baeyertz to Southborough to tell out His love for the last time before sailing from our shores. This months (sic), like Abram of old, who obeyed and went out *not knowing whither he went*, the Lord's messenger is returning 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. What doors of opportunity await her in Perth, with its week's journey from Melbourne, she knows not. 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. A few friends have contributed a sum of twenty-five guineas as a parting gift, in recognition of the many marks of the favour of God received through His servant. Any in the Southern Commonwealth who wish to communicate with Mrs. Baeyertz respecting missions there, may reach her through letters addressed, "Post Office, Perth, Western Australia."

H. C. N. 43, Huntingdon-st., Barnsbury, N.

The Christian. May 5, 1904. pages 17 - 18.

Mrs. Baevertz's Farewell Mission.

The sixteen days' mission held by Mrs. Baeyertz in the Victoria Hall, Southborough, Tunbridge Wells, and which came to a close on Monday evening, May 9, has been wonderfully blessed of God. The meetings were packed night after night, and many had to go away for want of room. The afternoon Bible-readings were always crowded.

The results, indeed, were beyond everyone's expectation. All denominations were united in the mission, the various clergy and ministers in Southborough working harmoniously together. Everyone testifies that the power of God was felt. There was no excitement everything was conducted calmly and quietly but the solemn hush and stillness showed that the Holy Spirit of God was working on the hearts of the people, and driving home the message of the Word. Hundreds have professed to receive blessing in the Bible-readings held after the meetings in the ante-room, while others decided for Christ in their seats as they heard the Gospel message.

Many were the touching scenes I witnessed in the inquiry-room. Numbers of those who have received blessing were utterly careless and indifferent to religion, never attending any place of worship. If any who think that the Bible has lost its power could only be got to attend a mission like Mrs. Baeyertz's, they would soon see for themselves that God's promises are true, and that the Gospel message has still its power on the careless and ungodly. Why are many of the churches not well attended? because Christ is not lifted up, and because prayer does not ascend to heaven on behalf of the people. This is the secret of Mrs. Baeyertz's power - the spending of hours in prayer with God pleading for souls. Both Mrs. Baeyertz and her friend, Miss Huxtable, pleaded at home daily for hours with God for blessing on the meetings, and the blessing came.

Those who were present can never forget the closing Gospel address on the Sunday evening, "The Master is come, and calleth for thee." While the message was being calmly delivered, one could see here and there through the vast audience, one after another whose hearts were being touched, and tears streaming down their faces. Hardened, indeed, must have been those who left the hall that night without being stirred.

The Holiness Meetings on the Monday were times of great rejoicing to many showers of blessing came down, and many whose hearts were cold and dead were renewed by the power of the Holy Ghost.

The full results of this mission may never be known, for hundreds of people came from the country districts around, even as far as Maidstone. There is great cause for rejoicing and praising God for the wonderful way He has blessed His servant. All regret that Mrs. Baeyertz is leaving England, but we are glad to know that her friend, Miss Huxtable, who has a gift of pleading with God, is staying in England, and hopes to conduct missions in various places. We have had a thanksgiving meeting to praise and bless Him for the "showers" He has given us here.

Frank W. Quinn.

The Christian. May 19, 1904. page 25.

AUSTRALIA.

Mrs. Baeyertz in Australia.

Friends who have been following Mrs. Baeyertz with their prayers will be interested in an extract from a letter

dated August 27:- "My first mission to Perth is nearly over. This is a notably hard, dead place, and the work was preceded by very little prayer or preparation, and for the first week it was trying, although we had souls every night. But the real deep work began on Thursday, and it has been splendid, thorough, and widespread.

"Last night we were packed out the demand for tickets for the holiness meeting is so great that we shall have to take Queen's Hall for Monday, seating 1,500. The Jews have come wonderfully. I go to Freemantle (sic) the second week in September, then to Calgoorlie (sic) in October, and to Geraldton in November." Mrs. Baeyertz speaks of the joy of meeting constantly now with those who were converted through her preaching twenty years ago in Australia, and asks prayer for her present ministry.

The Christian. September 29, 1904. page 27.

Personalia.

Mrs. Baeyertz has received invitations to undertake Gospel work on the Australian goldfields. She will be glad of the prayers of friends that God will sustain and bless her in this difficult sphere.

The Christian. October 20, 1904. page 26.

From Mrs. Baeyertz.

Addressing "my friends who have written in answer to my letter in THE CHRISTIAN," Mrs. Baeyertz writes from Perth, West Australia:- "So many letters have reached me by these last three mails that it is quite impossible to reply separately. I thank you all for that love and faithful prayers that have followed me to this land. Your letters have also been a comfort and cheer. Although I am glad to be here, I hope, if God spare me, to return in a few years. This lovely climate, with its perpetual sunshine, has already done wonders for me, and I feel stronger and better able to work for my beloved Master than ever. Two missions have been held already, and whole families were converted in Freemantle (sic). God's children have had a glimpse of a better life than before experienced, and many we know have entered in.

I go to Kalgoorlie next week, and invitations are coming in from all parts. The need is appalling. Do pray for me to be 'sent forth by the Holy Ghost as a flame of fire.' Oh for a mighty revival!

I am constantly meeting those who were converted when I was in Australia twenty years ago. Many are ministers, and it is a great joy to have my spiritual children scattered all over the land, preaching Christ. It is a joy, but the joy in *Himself* is greater it is this that makes life worth living."

The Christian. November 17, 1904. page 37.

1905

Mrs. Baeyertz in Western Australia.

A letter received recently from Mrs. Baeyertz tells of a great outpouring of the Spirit of God upon a town in Western Australia, where she had just concluded a fortnight's mission.

On arrival she found many professing Christians given up to worldliness, and her whole being was stirred at the dishonour done to her Lord. On the second Saturday of the mission she spent a wakeful night praying with tears for these. The next afternoon, as she pleaded for absolute surrender and loyalty to Christ, the whole meeting was melted, and many pledged themselves henceforth to serve Jesus only. Mrs. Baeyertz says, "I never held a meeting like that of Sunday afternoon, it was God himself working." On the Monday afternoon, when the subject was "The Baptism of the Holy Ghost," the same Presence and Power were manifested, and the meeting, turned after the address into a prayer-meeting, was lengthened from one hour to two. Again in the evening the same solemn hush pervaded the hall there was great heart-searching, and many were the cries for deliverance. Mrs. Baeyertz adds, "It has been a wonderful manifestation of God's power and there has been a deep and real Revival." Whole families have been brought to Christ. She pleads that the Christians in England will continue to help by heartfelt believing prayer, as she stands comparatively alone. Physical strength, too, must be "asked" for His messenger, for many are the hardships to be endured and "journeyings oft" call for His protection and keeping. Let all who join in the prayer for world-wide Revival pray constantly for Australia, and that the Lord will use His servant there more mightily than ever.

E. S. H. and H. C. N.

The Christian. January 19, 1905. page 23.

From Mrs. Baeyertz.

Through The Christian I am once more able to reach the many friends who so continually write to me from the

home-land. It is quite impossible to write to each separately I thank you for your love and sympathy and continual prayers.

I am leaving Perth for Melbourne on March 30 it is a week by sea from here, and I go at the invitation of old friends for missions. The first one is to be in Geelong, commencing on April 9 to 21, and the next is in Melbourne, from May 7 to 22.

Mr. Henry Varley and other friends write to say that Melbourne is in a very dead state spiritually, so may I beg you to pray that the Holy Ghost may move mightily over the city, and that there may be a deep, permanent, and wide-spread Revival of true religion, for the honour and glory of the precious Lord Jesus. Five minutes every day in prayer would mean much. Who will give this?

E. L. Baeyertz.

Perth, W. Australia, March 24, 1905.

The Christian. April 27, 1905. page 23.

Mrs. Baeyertz in Australia.

We have had the joy of welcoming Mrs. Baeyertz once more into our midst. A reception meeting was crowded, many coming long distances to see her again. "Father" Watsford, a veteran of the Methodist Church, was in the chair many ministers were on the platform, and all testified to the permanence of the work the Lord did through her in the old days. One minister said, "The brightest Christians in my congregation are those converted through Mrs. Baeyertz twenty years ago.

Dr. Warren and Mr. Kitchen were among those on the platform, and they spoke in glowing terms of what they had seen of Mrs. Baeyertz's work. Her first mission is just closed in Geelong. From a report by the Baptist minister in whose church the mission was held the following is taken:- "God has been working in our midst. Every night souls were dealt with in the after-meetings, but the most remarkable meetings were those held for Christians on Easter Sunday afternoon and Easter Monday. Despite the fact that it was the holiday season, they proved so attractive that great crowds assembled. Many Christians who had been attending conventions for the deepening of the spiritual life said they had received "the blessing of their lives," and the glow of their faces told of the quickening of the life within. Doubtless the best work accomplished by Mrs. Baeyertz's clear expositions and searching appeals is to be seen in the increasing earnestness and longing with which many are joining in the concert of prayer for a great Revival throughout the district. Through the mission we believe a fire has been kindled that will never be put out. Mrs. Baeyertz desires earnest and continual prayer.

E. and H. Booth.

Y. W. C. A., Melbourne.

Supplement to The Christian. Thursday, June 8, 1905. page vii.

Geelong

Aberdeen Street Baptist Church, Geelong, has been favoured in being the scene of Mrs. Baeyertz's first mission since her return to Victoria. Mrs. Baeyertz resided for about five years in Geelong, soon after her conversion from Judaism. Many old friends and converts of former years welcomed her with great cordiality, and much interest was taken in the mission, which was held from April 9 to 24. The attendances were large, especially at the concluding meetings, and as these were in Easter week, the fact of such splendid gatherings was all the more noteworthy. Mrs. Baeyertz can still attract, interest, and benefit her audiences, as in former years. The afternoon Bible-readings were much appreciated by large attendances of Christians, who came day after day, and were not slow or lukewarm in testifying to the blessing they had received. The evangelistic meetings in the evening were marked by clear, sound teaching, enforced with pathos, point and power. Many remained as inquirers at the close, and confessed Christ as their Saviour. One of the best results of the mission is the increased prayerfulness and earnestness manifested among Christians, a result which promises greatly to accelerate that general revival of God's work in the district, which is being so earnestly prayed for.

The Southern Cross. Friday, May 12, 1905. page 441.

Collins Street Baptist Church, Melbourne.

Mrs. Baeyertz has continued her earnest labours during the current week and there have been many proofs that these labours have not been in vain. The afternoon Bible readings have been well attended, and the evangelistic meetings in the evening - mostly in Collins Street Baptist Church - have been crowded. They have been pervaded throughout by a sense of the Divine presence and power, and there can be no doubt that the evangelist's "expectation of great things" is being abundantly realised.

The Southern Cross. Friday, May 19, 1905. page 480.

Mrs. Baeyertz in Melbourne.

The mission which Mrs. Baeyertz has been conducting in the Central Baptist and Independent churches of Melbourne is drawing very near its close. There are hundreds of us glad she came. The weather, during the larger part of last week, though just what our land was desiring, made things difficult for the mission. But for all that both at the Bible-readings and in the evenings we had excellent attendances. As soon as the rain ceased the numbers largely grew. We have all had a lift up, especially perhaps at the Bible-readings, where every day the message has been so cheery and so strong.

I rejoice in the after-meetings of the evangelistic services. It has been a pastoral education to watch the way in which night after night she has planted the feet of the inquiring on the simple Word of God. In the quietest fashion, with no faintest appeal to the feelings, she as set the anxious on the granite of the Book. Again and again I have heard these "seekers" answer of their own spontaneous accord, "Why, I see that. How simple that is," and the new light that has shone in their faces has been the sign of that new vision in their hearts. After such experiences as these I do not wonder that the converts *stand*. It has been one of the outstanding features of the mission that at service after service Christian folk have spoken to me who have dated their conversion from the missions which Mrs. Baeyertz conducted in Melbourne some twenty years ago. May God use and bless her more and more!

S. Pearce Carey.

Collins-st. Baptist Church.

The Christian. July 6, 1905. page 17.

Mrs. Baeyertz in Melbourne.

To the older generations of Christian people in Melbourne, and to those who read *The Christian*, the name of Her return to Victoria after an absence of sixteen years gives much cause for Mrs. Baeyertz will be familiar. thankfulness to those who knew her in years gone by. The mission at Collins-st. Baptist and Independent churches, which has just closed, was an eloquent testimony to her equipment as an evangelist. Mrs. Baeyertz is a cultured, forceful speaker, and an intense believer in the truths she preaches, which are as old and orthodox as the old Book itself. She makes her points well, driving them home with apt illustration and incidents gathered from her own work. One of the pleasing features of the mission was that a number of men and women sought the evangelist after the close of each service, with the constantly repeated testimony - "I was brought to the Lord through you twenty, twenty-five, or even thirty years ago." Here is the answer to the frequent inquiry, "Do the converts stand?" Many in this land, who are now ministers, missionaries, and faithful church members, are among the thousands led to Christ through her and the reason for these good results is apparent to anyone who has had the privilege (as I have) to attend, night after night, the aftermeetings for inquirers. This meeting takes the form of a simple Bible-reading, where anxious ones are brought into contact with the Lord Himself, through the Word. Foundation truths are simply and forcefully taught there is nothing superficial here, but solid work, that will surely stand the test of time and eternity. The large Independent church was packed out many times, and the Bible-readings often brought an audience which completely filled the body of the building. On the last Sunday the place was crowded by an immense audience which began to crowd in before six o'clock. The mission closed on the Monday night with the two churches - Baptist and Independent - in use. The work among God's children is as deep and real as among the unsaved. It has been a God-glorying mission.

Frank Varley.

Melbourne, June 1, 1905.

The Christian. July 13th, 1905. page 17.

Ballarat.

Mrs. Baeyertz' mission in the Dawson Street Baptist Church, Ballarat, is greatly impressing large congregations at every service. The gatherings on Sunday were not only numerous they were solemn and most impressive. In the afternoon, Mrs. Baeyertz dealt on the Personality and Divinity of the Holy Spirit. In the evening she told, with great force and pathos, the story of her conversion from Judaism, and at the close made a powerful appeal to her hearers to decide for Christ then and there, and take Him for their Saviour and King. There were several responses. "The power of the Lord was present to heal."

The Southern Cross. Friday, June 9, 1905. page 545.

Mrs. Baeyertz' mission services are being continued with marked results of blessing in the Dawson Street Baptist Church, Ballarat. Large gatherings are evidence daily at the Bible readings, and at the evening meetings. On Sunday evening a crowded audience was thrilled with a very solemn address on "Excuses," the missioner pointing out with much force how it was possible for God at any time to accept man's excuses for not entering His Kingdom, and to

renew the call no more. Mrs. Baeyertz is making a great impression, and her work is of a character likely to stand.

The Southern Cross. Friday, June 16, 1905. page 571.

Mrs. Baeyertz' mission in the Dawson Street Baptist Church, Ballarat, is prospering greatly. Increased crowds are attending, the evening meetings being closely packed. Much good is being done, both in the conversion of "those that are without," and in the strengthening of Christians. On Sunday afternoon Mrs. Baeyertz gave an interesting and most helpful Bible reading on "The Perfect Heart." At night the church was densely thronged, and hundreds could not obtain even standing room. Mrs. Baeyertz' subject was: "The Master's Coming and Call." Monday was the last day of the mission. Mrs. Baeyertz spoke at noon on "My Authority as a Woman for Preaching the Gospel." At three p.m. she gave an earnest address on "The Enduement of Power," and at night in Lydiard Street Methodist Church, she addressed an immense crowd on "Holiness."

The Southern Cross. Friday, June 23, 1905. page 595.

Mrs. E. L. Baeyertz at Ballarat, Australia.

It was my privilege to work with Mrs. Baeyertz in her phenomenal mission services, held in the Academy of Music, Ballarat, twenty-five years ago, when it was a common thing for the overflow of the meetings to extend half way across the road, and when many who secured seats in the afternoon would keep them till the evening, rather than run the risk of not getting them again.

The services during that memorable preaching period produced a wonderful amount of lasting good for many who are now ministers, missionaries, or workers in other ways. Indeed there is hardly a city or town in the State where some are not to be found to-day, who, through her agency, owe their conversion to God and, it may be said, similar success followed her second visit, sixteen years ago.

After this long absence, the people have been a third time privileged in hearing this lady's voice, in connection with a fourteen days' mission just ended, at the Baptist Church (of which Rev. F. E. Harry is the earnest and successful minister). As on former occasions, the building has been crowded out, and many have been turned away from the doors, so that her farewell holiness meeting, to which admission was by ticket, had to be transferred to our largest Methodist church in the city, and that, too, was thronged.

The blessing that always attends this Jewish lady, when appearing on a Christian platform, used to puzzle me, until I understood the source of her strength - it was her utter dependence on the Holy Ghost and His Word for help and guidance in every detail, great and small, connected with her life's work.

At her week-day services, crowds were deeply impressed by her very simplicity of utterance, God's power and presence being realized. There was not, on this visit, even the usual aid of a choir, to rouse, by flights of song, the crowded audience waiting for the service to begin. The only help of the kind has been an harmonium, and sometimes a lady to lead the worshippers. There is clearly no attraction to be found in the music! No, the attractive power is to be found in the Word.

It is admitted that Mrs. Baeyertz has the advantage of being a richly matured evangelist, possessing the experience gained during her labours in other lands, and which, in my opinion, makes her better worth hearing now, than at any previous period of her useful life.

On all sides we hear, "the Bible is a new book," and so great has been the blessing attending the mission, that we learn efforts are being made to bring Mrs. Baeyertz back to Ballarat before her return to the West. Many of her friends trust she will be able to see her way to stay in Australia, and work here as long as God spares her. But her whole desire is in God's good time, to return to "dear old England," so we suppose that soon she will be in the homeland again.

Ex - Mayor, Ballarat.

Supplement to The Christian. Thursday, August 3, 1905. page vi.

Footscray.

An exceptional time of spiritual blessing has been experienced at Footscray, where Mrs. Baeyertz has been holding a mission at the Baptist Church. From July 2 to July 17 (with the exception of Saturdays), Bible-readings have been given each afternoon, and meetings held at night. The inaugural addresses were productive of gathering overflowing congregations, and though the unique position of hearing a lady - and a Jewess - in a Christian pulpit, somewhat accounted for this, it was evident from the start that she had established herself in the hearts of the people. The lucid and able manner in which she presented Gospel truths induced overflowing attendances, and it was proved beyond question that the church was too small to meet the demand for accommodation. Eventually, the Federal Hall, the largest in Footscray, was hired, and the meetings held there were also overcrowded. The crush was similar to that of the Simultaneous Mission, held some time ago. The spiritual tone of the meetings has been most marked, and the solemn hush spoke volumes for the power of the missioner. Throughout, there has been an entire absence of anything

approaching excitement. Mrs. Baeyertz' knowledge of the word of God is extensive her interpretation of Old Testament writings being admirable, especially on the Atonement and Passover. The number of those who openly acknowledged the Saviour and passed through the inquiry-room totalled 470, and though it is impossible to tabulate the work of the Holy Spirit, it is cheering to know that the number includes the answers to many prayers.

The Southern Cross. Friday, July 28, 1905. page 717.

Mrs. Baeyertz at Footscray, Melbourne.

A most effective evangelistic mission in this city has just terminated with great spiritual blessing. From the very first night we felt the presence of the Holy Spirit, and knew that Go was answering the many prayers that had gone up to Him for a mighty outpouring. At the close of the first meeting, on the invitation of Mrs. Baeyertz (after a most solemn and heart-searching address), a large number adjourned to the vestry and fifty-four professed to yield to Christ.

The men's meeting was a never-to-be-forgotten sight the church was crowded, and as the Spirit of God carried home the conviction of sin, one could feel the truth was burning into the conscience. In answer to an earnest appeal of the missioner, during the singing of the concluding hymn, men rose from all parts and sought to receive Christ.

It was evidenced that the Baptist Church would not hold the crowds, though every inch of room was utilized. On one occasion some lads were standing by the side of Mrs. Baeyertz while she was delivering hew address. The largest hall in the city - the Federal Hall - was then hired, but this in turn proved inadequate, and towards the end of the mission Mrs. Baeyertz had to commence fully half an hour before the advertised time, as the doors had been closed and hundreds turned away.

It has been a time of great spiritual blessing whole families have been awakened, and no fewer than 470, after being thoroughly dealt with over God's Word, have openly acknowledged the Saviour. It has been no superficial work, but deep and abiding.

The personality of the missioner is unique and seems to possess many advantages (she being a Jewish lady) in the presentation of Gospel truths. Since, as Augustine said, "The Old Testament is the New Testament concealed the New Testament is the Old Testament revealed," we have in Mrs. Baeyertz an expositor of Old Testament truths in the light of New Testament experiences well worth hearing. Her addresses are calculated to throw a strong light on the Atonement, strengthening the faith of the orthodox, and explaining simply and beautifully passages of Scripture relating to the Passion of our Lord. Our friend is a remarkable woman. More than three score years old, she is still capable of preaching with splendid physical and with rare spiritual power to large audiences twice a day during a fourteen days' mission.

(Rev.) J. H. Goble.

The Christian. October 12, 1905. page 28.

Mrs. Baeyertz at West Melbourne.

Mrs. Baeyertz has just concluded a blessed mission at the Baptist Church, and, like her previous visit, twenty-five years ago (the fruit of which is seen on all hands), it will be gratefully remembered for many years to come. Notwithstanding the fact that the district is known as a very hard one (about half the population being poor, and mostly Roman Catholic), there have been over 240 dealt with in the after-meetings. A little boy came out boldly for Christ, and two evenings later his father came forward to give himself fully to God - as he said, the result of the example and influence of the little son. One evening there came into the inquiry-room together a grand-mother, her daughter, her grand-daughter, and a niece of the old lady's daughter, all of whom gave themselves to Christ.

Henry Clark, Pastor.

The Christian. October 19, 1905. page 24.

Boxhill.

Mrs. Baeyertz, the Christian Jewess, has just concluded a mission of remarkable power in the district of Boxhill, Melbourne. Large numbers have been won for Jesus Christ.

A mission, as conducted by Mrs. Baeyertz, has marked characteristics. Previous missions in our midst have progressed over a wave of song - this has penetrated into the silent depths of heart-searching. The atmosphere was never heavy, but always serious; everything seemed to say, "This is real." Those with experience of after-revival seasons will recognise how this minimized the tendency to evanescent results - when the admiration fades, the facts remain.

Any one of the missions of Mrs. Baeyertz is a circle with a centre - that centre is the "Deity of Jesus Christ." This is so clear, so certain, so prominent that one comes from the mission glowing with a new enthusiasm for the Christ. He has begotten a new loyalty to His glorious person. This strong note is very refreshing in this era of reservation upon this point.

Another striking characteristic is the special grounding in the Word of God which each inquirer receives direct

from the missioner their feet are set upon the rock at once: they stand upon "Thus saith the Lord" they see and handle for themselves, therefore the new song springs readily to their lips.

Every meeting arouses a new interest the attendances are progressive, even the "runner" can "read" this sign.

The evangelist's extensive experience provides the most striking incidents, which glow with actuality, and to my knowledge, both Christians and sinners tremble in their seats, as they are simply and effectively re-told. This mission concluded with meetings for Christians. We also had our portion in stimulating Bible-readings each afternoon. These wonderfully affect the results.

The Holy Spirit is given His rightful place. Her address on "The Enduement of Power" is the embodiment of exposition, accuracy, and direct, searching application.

Mrs. Baeyertz is an evangelist with a remarkable "grip," and part of the secret lies in her tenacious hold of the verities, comprehensive understanding of the Book, certain sound in utterance, and conscious fellowship with the Holy Spirit.

M. L. Murphy.

Baptist Church, Box Hill, Melbourne.

The Christian. November 2, 1905. page 23.

Clifton Hill.

The last mission held by Mrs. Baeyertz in Melbourne was at Clifton Hill, one of the northern suburbs. Much prayer was offered in all the churches and in many homes, that the spirit of indifference which has always been very evident in previous missions held, would be removed the Hill is acknowledged to be one of the hardest places in and around Melbourne to move, but the blessing that attended Mrs. Baeyertz's labours in other places was manifested here.

The oldest workers say they have never seen the place so moved. Night after night there were such crowds that the largest building procurable was not capacious enough, and although the stewards filled every available space the pulpit steps on both sides being packed - scores of disappointed people were turned away. And what shall we say of the after-meetings such deep conviction of sin, such definite reception of Christ! It has been soul-inspiring. Among the numbers who turned to God were men and women who up to this had no thought about their souls, and who for years had never entered a church. Many times we had to adjourn to the church, as the inquiry-room was too small for the number of seekers.

A most encouraging feature of the meetings was the number of young men who came out for Christ. At one meeting alone there were thirty and we were stopped again and again in the streets by those who had found the Saviour, and who told us they were trying to get their friends and companions to come to the mission.

About twenty-five years ago Mrs. Baeyertz was mightily used of God in a district not very far from here, and it was most delightful to see those who were converted then seeing their children, and in some instances their grandchildren, brought to Christ through the same honoured instrument. One minister was heard to say, as an envelope with fifty names was handed to him: "Ah! these cards mean something, as we minister know what is lasting. We are always coming across those who were converted through Mrs. Baeyertz in the old days and these will be the same, we are sure."

Over 300 persons were dealt with and professed to trust the Saviour, and ministers and workers are organizing meetings to help these babes in Christ. We are devoutly thankful to the Lord for sending Mrs. Baeyertz to us, and unceasing prayer will go up for her life to be spared for many years to witness for her Master.

John Carson, Minister.

Baptist Church, Clifton-hill, Melbourne.

The Christian. December 7, 1905. page 28.

Launceston

Mrs. Baeyertz has just concluded a fifteen days' mission at the Memorial Church, Launceston, of which the Rev. E. Isaac is minister. Over 200 persons passed into the inquiry room, including all sections from "Brethren" to Roman Catholic. Mrs. Baeyertz' clear, forceful expositions at the daily Bible readings were greatly enjoyed, and night after night the solemn warning and the thrilling appeal brought the power of God to bear upon hundreds of hearts and consciences.

The Southern Cross. Friday, November 24, 1905. page 1123.

Hobart.

Mrs. Baeyertz will commence a mission in the Hobart Baptist Tabernacle on Sunday.

The Southern Cross. Friday, November 24, 1905. page 1123.

Mrs. Baeyertz brought her successful mission in the Hobart Baptist Tabernacle to a close on Tuesday evening, 12th inst. Her last address was on "The Enduement of Power, or the Baptism of the Holy Spirit." The attention of the crowded audience was rivetted, as the missioner brought her own experience to bear, with thrilling effect, on her theme. The solemn hour will long remain on the memory of all who heard her. All the Hobart churches have received benefit from Mrs. Baeyertz' faithful, earnest, and affectionate Gospel message.

The Southern Cross. Friday, December 22, 1905. page 1219.

[Possibly due to a slight change in format, and in editorial policy, *The Southern Cross* omitted reports of some evangelistic work in 1906, including any reference to Mrs. Baeyertz's work, and probably after that date also.]

Copies of *The Christian* for 1904 and 1905 are available on microfilm. The copies before 1904, and after 1905, have not yet been copied on to microfilm. There has not yet been an opportunity for the hard copies of this paper later than 1905, in the British Library, London, to be examined for this research project.

Reports on Missions by Mrs. Baeyertz 1906 and After.

From The Christian.

Mrs. Baeyertz in Launceston, Tasmania.

The Launceston churches, and the Henry Reed Memorial Church in particular, have lately rejoiced in a visit from Mrs. Baeyertz. A series of weekly home prayer-meetings prepared the way for the fifteen days of glad reaping at the Memorial Church, where the mission was held. Night after night, hundreds eagerly drank in the solemn and yet loving messages which were delivered in the demonstration of the Holy Spirit.

Whilst there was cogent argument, apt illustration, winning appeal, and powerful anecdote drawn from a varied personal experience, there was also much more than these – the awe-inspiring, irresistible, sin-convicting energy of the third Person of the ever-blessed Trinity mightily at work.

At the daily Bible-readings, Christians were searched and humbled, emptied and filled, and forced by the all-constraining love of Christ to cross the Jordan and enter the Canaan life of victory through an enthroned saviour. The blessing has touched many in the Anglican communion, indeed names were handed in representing such wide extremes as "Brethren" and Roman Catholics.

I am now with my fellow-helpers gathering up the fragments that remain that nothing be lost, and it is a great delight to behold the Lord still powerfully working. EDWARD ISAAC, Pastor.

Memorial Church, Launceston.

The Christian. January 4, 1906. page 25.

Mrs. Baeyertz at Hobart, Tasmania.

When I heard that Mrs. Baeyertz was again in Australia, and conducting missions in the principal Baptist churches in Victoria, I felt glad. From time to time news came of the blessing attending her, and that the old time power rested on the work. I was led, in a singularly providential way, to invite her to hold a mission in the Baptist Tabernacle. Signs of Revival appeared. From the first God set His seal to the preaching by conversions following, and this went on, without a break, to the end. The evangelist's hold on her hearers soon grew, and the church was crowded. The new pulpit scepticism is put to shame as she speaks, and a bold faith steps to the front; the certainty, and boundless and burning zeal produces a profound impression, and one goes away from the meetings with renewed love to the Christ. Mrs. Baeyertz is singularly gifted and gloriously endued by the Head of the Church for the work to which He has separated her. Scores have been awakened; it has been no superficial work, for the seekers are grounded from the Word itself night after night. No weariness deters her from this grand work in the after-meetings. We thank God for the results among the unsaved, and also that so many of God's children have a new enthusiasm and loyalty to the Lord Jesus.

JAS. BLAKIE, Baptist Minister.

The Christian. January 25, 1906. page 25.

Personalia

Mrs. E. L. Baeyertz is expected in this country at the end of the present week. She intends resuming her work

here about September, and in the meantime communications for her may be addressed to our care.

The Christian. June 21, 1906. page 30.

Mrs. Baeyertz. [Taunton.]

Mrs. Baeyertz has been staying at Hatch Court, Taunton, but although this is her resting time she has not been idle in the Master's work. She has held several meetings at the Gloucester Hall, Taunton, while the pastor was away on his holiday. Her travels in Australia have given her a wider experience and a still deeper knowledge of God. On the first Sunday evening, ten precious souls professed decision for Christ, and the following Sunday the hall was quite full for the afternoon and evening, although the bright days prove such an attraction to keep people away from meetings. Her first mission begins on September 16, and she is now open for engagements for the coming autumn and winter. Any letters for Mrs. Baeyertz may be sent, care of the offices of *THE CHRISTIAN*.

The Christian. August 2, 1906. page 26.

Return of Mrs. Baevertz. [Norbury.]

Norbury has been favoured with a visit from Mrs. E. L. Baeyertz, the well-known evangelist. I had formerly an experience of her evangelistic methods and her ministry when pastor of Vernon Chapel, King's Cross. W.C., and so was prepared for the rapt attention and the spellbound interest awakened by her Gospel preaching.

Although Norbury is a comparatively unknown suburb, and sparsely populated, we were right in our surmise that the gatherings would grow and the interest deepen. The closing meetings were the largest and most impressive. They were full of Holy Ghost power, as were indeed all the meetings without exception, afternoon and evening. Sometimes the consciousness of God's presence was remarkable. I have never known an evangelist open up the Word of God as did this consecrated Jewess. It was lighted up with new meaning in such grand topics as "The Perfect Heart," "The Abiding Life," "The Passover," "The Great White Throne," and "The Second Coming of our Lord." Altogether the mission was a memorable one.

Those who crave for a mission by a cultured and tactful evangelist and wish their church members lifted to a higher spiritual plane, as well as the conversion of sinners, will do well to invite this gifted lady to their churches. If the tribe of Judah can supply one such evangelist in these days, what will it do when all Israel becomes the Evangeliser of the world? This was Mrs. Baeyertz's first mission since her return from Australia, and was held at King Edward's Hall; it commenced on September 16, and closed on October 1.

JOHN T. MATEER (Pastor.)

The Christian. October 4, 1906. page 26.

Mrs. Baeyertz at Bath

Many of the Lord's children in Bath have followed, through *The Christian*, Mrs. Baeyertz's missions in Australia, and as soon as it was known that she had returned, a hearty invitation was sent her from the Hay Hill Baptist Church.

No one who attended the meetings could fail to be impressed by their deep spiritual power. The clear and emphatic statement of truth, her passionate love for the Word of God, and magnificent devotion to the Person of Christ moved the people in a marvellous way, and it was quite an ordinary thing to see them weeping at her Bible readings, which were crowded – the keynote of each one being holiness, not an attainment but an obtainment, not an experience to be got and lost, but a life to be lived. Many are saying, "We want to read our Bibles all over again"; a very real deep work has been done by the Holy Spirit in the lives of God's children, and we believe there will be more earnestness in prayer, a closer study of God's Word, and a fuller abandonment to God, to be possessed by Him, than ever before.

The Gospel preached proved, indeed, "the power of God unto salvation," as every night souls found their way into the after-meeting, sad and sorrowful, but came out with bright faces, showing their new found joy in pardon through Christ. The church at Hay Hill has much cause to bless God for Mrs. Baeyertz's visit, for it is at present without a pastor, and undertook the mission in faith that it would prove a blessing in a critical period. These hopes have been abundantly realized, and we record gratefully the goodness of God in sending one to us who not only see the glorious truth of a full salvation in Christ, but is enabled by the power of the Holy Spirit to set it forth that it may be received by others. Her next mission, beginning on Nov. 11, is at Barry Dock, for which she earnestly desires the prayers of God's people.

G. E. Thomas, Vineyards Chapel; Edward H. Brice, Hay Hill Baptist Chapel.

The Christian. November 1, 1906. page 26.

Personalia

Mrs. Baeyertz, the well-known evangelist, will be glad if her friends will please address letters to her permanent address, 42 Leigham Court-rd., Streatham-hill, S. W.

The Christian. November 8, 1906. page 24.

Mrs. Baevertz at Barry Dock.

In connection with the Presbyterian Forward Movement, Mrs. Baeyertz has conducted a sixteen days' mission, which God blessed from the very first meeting. Over and over again we felt the solemn awe and hush that made us know the Holy Spirit Himself had taken the work in hand and was dealing with souls, using the evangelist as an instrument through whom His power was manifest.

The Bible-readings were so heart-searching, and yet so helpful, that people could not keep away; many walked long distances to attend, and most encouraging testimonies reached Mrs. Baeyertz by letter of the real work done in the lives of God's children. At the Gospel meetings men and women trembled under conviction of sin, and night by night the sailors were dealt with from God's own word. Several interesting cases were under our notice: one was that of a man who found Christ, and told us his father had been a local preacher, and his mother a true, devoted Christian lady; that he had been the "black sheep" of the family, and in spite of all the prayers for his salvation, had never yielded to Christ till that night. He begged for a letter to be written to his sister, an earnest Christian worker, telling her that at last their prayers for him were answered, and he was starting with his ship, the following day, a truly converted man.

The thrilling story of Mrs. Baeyertz's conversion was given with power, and moved the people mightily. We felt we were in the very presence of God and that sinners were indeed without excuse. The words on the coming of the Lord and the return of the Jews to Jerusalem, produced a never-to-be-forgotten impression on the saved and unsaved. Among the cards given were found the names of strangers, from other towns.

J. Harris. Minister.

The Christian. December 6, 1906. page 30.

Mrs. Baeyertz at Charlton. S. E.

Mrs. Baeyertz has just closed her last mission of the year, and although this one was only held in a room holding 150 people, she felt Divinely led to go.

The first Sunday night, while the last hymn was being sung, she asked those who had unsaved friends there to go and speak to them and get them to come to the after-meeting. A soldier got up and crossed over to a companion, also a soldier, and they both went out to the inquiry room; then from all parts of the room seekers rose without any persuasion, and it was found at the close that twenty had been led to decision for the Saviour. The Christians in the meantime held a prayer-meeting, and the Spirit of God came upon them in power, some weeping in prayer and confessing their sins.

Anxious souls came out every night, and, spite of inclement weather, people walked over from Greenwich, Blackheath, and Woolwich to be present at the Bible-readings. The teaching was full of Holy Ghost power, and took such a firm grip of the people that some who came to the first one never missed a meeting. In the after-meetings all types were represented, from the bright school boys, whom Mrs. Baeyertz loves to get hold of wherever she goes, to the grey-headed old men, who after nearly seventy years of sin, accepted the Saviour with tears of joy. Mrs. Baeyertz's next mission will be at Swansea.

The Christian. December 20, 1906. page 32.

Mrs. Baeyertz at the Central Hall, Swansea.

Monday, January 21, witnessed the close of a most inspiring and helpful mission, which had been inaugurated by the Central Hall Forward Movement Church, and was conducted throughout by Mrs. Baeyertz.

After the first few days the large hall, with a seating accommodation of 1,400, was well filled each night, and during the last week of the mission it was crowded, and many had to be turned away. Day by day the great congregations have been thrilled with the loving, burning, and Spirit-illuminated Bible messages that have been proclaimed by God's honoured servant. Remarkable scenes have been witnessed in the after-meetings; the inquiry-room being filled each night with anxious men, women, boys, and girls, some seeking a fuller life in Christ; others, whose Christian lives have been clouded with doubts, have, by faith, claimed the "blessed assurance." Backsliders have been restored and sinners converted. The awakened ones have been led step by step through the Word to the experience of knowing their sins forgiven for "His name sake." The scores that passed through the inquiry-room, of course, did not represent all the spiritual results, for one could not look upon the eager and thoughtful faces of the great congregations without seeing signs of deeply touched hearts and of new resolve to be Christ's.

The afternoon Bible-readings were daily attended by very large, representative, and reverent congregations, to prayerfully study the Divine Word. God came very near in these meetings, and made them seasons of light, power, and

life. Truly it was a feast of fat things. It was clearly felt and seen that the evangelist had received from the Holy Spirit the gift of unfolding God's own Word. Her skilful, earnest, and convincing way of presenting truth won the assent of judgment, and that meant the yielding of the will. Sin was denounced in scathing terms, and whole-hearted surrender was claimed, with boldness, from God. The sweet reasonableness of the Bible was made irresistible, resulting in scores at these gatherings getting right with God.

The closing services were memorable times. The capacious floor of the great hall was full with an earnest congregation comprising all classes of the town. Expectation beamed upon every face. They had evidently been stirred in heart to be present and to seek a fuller knowledge of Divine things. Mrs. Baeyertz's message was the "Enduement of Power." God was wonderfully present in the Word, and when the calm pleading invitation was given to surrender, the whole congregation thoughtfully and devoutly rose to their feet and promised to follow the Lord fully. At the night meeting the hall was crowded, and many had to be turned away. The missioner was very much helped of God in delivering a heart-searching message on "Holiness." The great meeting concluded by the singing of a loving God-speed to the woman who had been used of God as a channel of untold blessing.

Mrs. Baeyertz came to Swansea practically a stranger to the town, but she has left an impression on the life of hundreds on such great assertions as – "That prayer will be answered," "That the death of Christ is vicarious," "That Jesus is the God-Man," "That the dear old Book is the only safe guide and rule of life," and "That the coming of the Lord is at hand."

Seth Joshua,

Geo. Howe, Ministers in Charge.

The Christian. January 31, 1907. page 25.

Mrs. Baeyertz at Wrexham.

Mrs. Baeyertz concluded a sixteen-days' mission at the Victoria Hall, Wrexham, on Monday last. Bible-readings were held every afternoon, the first of which dealt with the "Personality and Divinity of the Holy Spirit," and the last with the "Enduement of Power." The testimony of many who attended these Bible-readings was that they touched the springs of the practical Christian life., and were therefore most helpful to enable them to live amidst the "daily round and common tasks." We would earnestly recommend that wherever Mrs. Baeyertz holds meetings that Christians should on no account miss the Bible-readings.

The Holy Spirit proved unto us that the Gospel is today "the power of God unto salvation," for many souls were brought into a saving knowledge of the Lord Jesus Christ. Many also came forward to find assurance. Among many instances one especially may be cited. An old man of seventy years, who had been a professing Christian (sic.). With New Testament in hand, the word was lit up to him by the Holy Spirit, and with tears trickling down his cheeks, exclaimed, "I see it!" Mrs. Baeyertz desired the minister to reiterate it in Welsh. Then they prayed in Welsh, and Mrs. Baeyertz's heart was filled with joy when he said from his heart, "Diolch Iddo!" (Praise Him.)

J. C. Rowland.

The Christian. February 21, 1907. page 26.

Mrs. Baeyertz at Sevenoaks.

The second visit of Mrs. Baeyertz to the Baptist Church, Sevenoaks, has resulted in manifold blessing, that has extended beyond the borders of the town to the outlying villages. From Otford, a dozen young people, attending the meetings, were led to Christ, and these will be cared for by our Wesleyan friends working in that village. Others, in the surrounding district, have been similarly awakened. During the fortnight the meetings grew in interest and power; and while we are not very keen on tabulating results, we believe that many have been led to make an irrevocable decision for Christ.

Mrs. Baeyertz is an evangelist of exceptionable ability and power. She has a masterly grip of the fundamental truths of the Gospel. Her quiet, lucid, and forcible addresses are full of strength and beauty, which cannot fail to impress an audience and leave a permanent influence for God.

The afternoon Bible-readings have been the means of bringing consolation and encouragement to scores of weary hearts, and we have every reason to believe the results will abide in the consecrated lives of those who were brought under the influence of these practical unfoldings of the Word of Truth.

C. Rudge. Pastor.

Sevenoaks Baptist Church.

The Christian. March 21, 1907. page 25.

Mrs. Baeyertz at Morriston.

This Jewish Christian lady evangelist has just concluded a fourteen days' mission at our Forward Movement

church here. Her advent to our town will be long remembered, for not only have the churches been blessed, but many new names have been written in heaven. The late Dr. Pugh, that wonderful seer of God, must have realized that Morriston would be blessed of the Lord through this earnest lady, for he wrote three times to her, on his deathbed, begging her to go to Morriston to hold a mission there. The Lord's chosen few here had been praying for some time, and the Master had given the secret evidence that He would come with His handmaid. Still, at the commencement of the mission, the circumstances were very trying indeed, and the devil used every means to upset the mission. Sometimes he used an enemy, sometimes a friend; but, to God be the glory, Jesus reigned supreme.

On Thursday, June 6, the Forward Movement superintendent sent Evangelist William Jones to assist Mrs. Baeyertz. Directly he entered Morriston the burden of the place lay upon his soul. This brought the spirit of prayer and of supplication and work upon the people; the Holy Spirit was present in power, souls were saved, and the old Welsh hymn of praise was heard again:- "Diolch Iddo, Diolch Iddo!" Up to this time the hall was half empty, but we set at it to have the meetings well announced. Evangelist Jones and some friends borrowed the town hall; they went about the streets calling the people's attention to the mission, and dropping words of Scripture on the way. The result was that the people flocked in hundreds, the galleries were opened, the hall filling more and more each day. People came ten miles, returning home with their souls ringing with Hallelujahs. The desire of the Churches to hear the messages now became more enthusiastic. On Sunday evening, June 9, the service proved to be the most marvellous I ever attended. It seemed as if hell was to have the victory, but the Mighty One of Israel prevailed. It was the power of the Holy Spirit that did the work.

W. J.

The Christian. June 20, 1907. page 26.

Mrs. Baeyertz at Worle.

Mrs. Baeyertz has just concluded a fourteen days' mission at Worle, near Weston-super-Mare. The presence of God was deeply felt in the meetings from the commencement, and many answers to prayer were received. The afternoons were truly "seasons of grace and sweet delight" to the people of God. The numbers attending steadily increased as the days went on. Through all the evening addresses, the pure Gospel of Christ was preached in the wisdom and energy and persuasiveness of the Holy Spirit.

As the evangelist gave her faithful and Scriptural testimony, concerning the speedy return of our blessed Lord, many eyes were opened, and many hearts were made glad. Surely the people of God in the little village of Worle, will henceforth be more ready for His glorious appearing. But the crowning blessing of these evening meetings was given when, night after night, young men and maidens, older people and children went into the after-meeting, where they were led individually into the Word of God, their bright faces presently testifying to the "peace and joy" found in Christ through believing.

In the last meetings the power of the Spirit rested upon the assembly. As Mrs. Baeyertz spoke upon the "Baptism of the Holy Ghost," a solemn hush fell upon every soul, and scores were moved to a deep longing for God. In the evening meeting, in response to the appeal, "Who will come out from among the ungodly, and walk in holiness of life, from this sacred hour?" nearly the whole assembly rose.

We desire earnestly to thank God for definite blessing received through this mission – the oldest and most deeply taught Christians as well as the young ones. We bless God for the faithfulness that in this wicked generation denounces sin. The work amongst God's children is as deep and real as amongst the unsaved. To God be all the praise and glory!

S. S. Davies.

The Christian. October 17, 1907. page 27.

Mrs. Baeyertz at Harlesden.

Mrs. Baeyertz began her mission with us under most trying circumstances. The district is such that evening meetings are most difficult to get, the men only getting back from the City about meeting time. The weather was very stormy; nevertheless the hall was full twice on the first Sunday.

We had large gatherings at the afternoon Bible-readings, which were most searching. During the second week there was a marked difference in the spirit of the meetings. On the Monday afternoon the Holy Spirit came upon the people, and the deep, awful stillness was for many a time of heart searching and consecration.

The blessing received had its reflex influence on the evening meetings, when night by night the hall was filled with hearers, who listened with breathless attention to the messages of the Gospel. Sin was denounced in no uncertain way, and the atoning blood proclaimed as sin's only remedy. Many times the Holy Spirit came upon the meetings, and many accepted the invitation under deep conviction, which was soul inspiring.

I have over 100 names of those who professed to receive blessing; but that gives no indication of the work done. Many are now rejoicing in the assurance of salvation, who in the past were in doubt. Members of my Bible class have decided; Sunday-school scholars and people from nearly every church and mission in the district have received blessing. So great was the interest that some people came an hour before time; one business gentleman came direct

from his office each evening, without his dinner, for the fortnight. We praise God for the mission in many ways that cannot be mentioned in a report, but is quite understood by ministers who are trying to do spiritual work and seeking to have a true spiritual church. So deep and real is the interest awakened that the services are still being held in the church. God is still giving the blessing, and we cannot stop. May this only be the beginning of days for Harlesden!

R. McLean. Christ Church.

The Christian. November 9, 1907. page 24.

Mrs. Baeyertz's Mission at Brecon.

Mrs. Baeyertz was invited by the Brecon Free Church Council to conduct services in the town of Brecon, and it has been one of the most remarkable and successful ever held. Night after night notwithstanding other attractions and engagements large crowds have been drawn to the Plough Congregational Chapel to listen to the eloquent and impressive messages of this talented lady. The interest in the lady and her mission, far from showing any sign of falling off, perceptively deepened. On the Sunday evening the capacious chapel was filled to overflowing with a congregation which listened with rapt attention to a very lucid and earnest evangelistic appeal, setting forth the power of Christ.

No one could listen to Mrs. Baeyertz without feeling that her whole heart consented to the teaching she imparted. The town has been highly favoured by her visit. Her exposition of Holy Scripture is clear and striking, and her appeals both to believers and unbelievers most potent and searching. Her Bible-readings are characterized by unusual spiritual insight, and illustrated by incidents of extraordinary interest. She speaks with fearless fidelity, and her addresses are accompanied by an influence from on High that is sometimes well-nigh overwhelming in its tenderness and awe.

When she is speaking on Old Testament customs or prophecy, as well as on the Book of Revelation, her knowledge and experience as a Jewess lend special interest and authority to her interpretations and appeals – the voices of the prophets and apostles are heard afresh, as though they spoke to us from the dead. We never remember listening to one who spoke from a fully knowledge of God's written Word, or to one whose utterances were more touching and impressive.

Most remarkable have been these meetings. Converts have sought the inquiry-room every night. There has been no undue pressure, and the missioner does not deal with the converts individually. She puts the Word of God into their hands, and waits for the Spirit to burn it into their souls, believing that the Spirit and the Word are the two great agents in the regeneration of a soul.

The mission has assuredly been an unqualified success. There can be no doubt that an indelible impression has been made on the minds of hundreds who have been privileged to attend the ministrations of this lady.

The afternoon gatherings at Bethel Hall were devoted to Bible-readings and were largely attended. services and addresses at the Plough Chapel continue to attract crowds nightly, and the last Sunday evening meeting especially almost reached the level of some of the gatherings held in so many parts of Wales during the great Revival. The final meeting held in the Plough Chapel on the Tuesday evening was a remarkable gathering and is likely to be long remembered by those who are anxiously and expectantly waiting for a manifestation of a revival of religious life and work in Brecon.

There was a very large congregation of a thoroughly representative character, and the proceedings throughout were marked by an amount of enthusiasm which was quite exceptional for the town and people, who are regarded as proverbially "reserved." Mrs. Baeyertz, in the course of an able address on the Baptism of the Holy Ghost, dwelt very clearly not only upon the absolute need of such a baptism to equip persons for successful soul-winning, but upon the peculiar need of seeking that baptism in order to bring about the awakening which they so sincerely longed for in the town. At the close of her address, she invited all who wished for the baptism of the Spirit to remain during a short period of brief and direct prayer for that blessing. A considerable portion of the congregation – including practically all the leaders, ministerial and lay – of the free Churches of the town remained. Earnest prayers were offered up by, amongst others, some of the converts of the mission,, and, broken only by occasional subdued outbursts of "Songs of Praises" in Welsh and English, a remarkable hour was spent, which, as we have stated, seemed likely to mark quite a new era in the life and work of the churches and workers of the town and neighbourhood.

D. Owen Griffiths, Hon. Sec. Brecon Free Church Council.

E. F. Chesters. Wesleyan Minister.

The Christian. December 12, 1907. page 54.

Mrs. Baevertz at Hastings.

In spite of the stormy weather, the Railway Mission Hall has been a centre of spiritual attraction. The teaching on the Holy Spirit, in the Bible-readings, caused intense interest, numbers of Christians testifying to being lifted onto a higher plane of spiritual life.

The evening addresses were marked by a soul-moving description of "the sufferings of Christ, and the glory that should follow." On more than one occasion the hush and awe of the presence of God was so felt Mrs. Baeyertz could scarcely close the meeting. One was struck by the utter absence of all emotional excitement. Mention should be made of the addresses on Cain and Abel, bringing out the Atonement in all its majestic simplicity, and the prophetical address, with its glorious expectation of the early return of the Lord Jesus, showing the place of the Jewish nation in God's programme, leading up to millennial days. Night after night souls were dealt with in the inquiry-room. One dear man told us that as soon as he entered the hall, "he just felt smashed to pieces"; the Spirit laid hold of him, and he left the meeting rejoicing in God.

Another night, amongst the seekers was a railway man who found the Lord, and he brought his wife the following night, and she too surrendered. Another railway man who had just come into the town to work came to the meeting the first night. The Holy Spirit showed him he was lost, and needed a Saviour; he was gradually converted, and went away rejoicing in his newly-found Saviour. We cannot close without a word about the last meeting, the subject being, "The Baptism of the Holy Ghost." This was Scripturally explained, then an invitation was given to those who would "yield all" to receive the enduement, to remain. Mrs. Baeyertz rather urged the people to go, as she only wished those to remain who were prepared to surrender all. About 100 remained, and for over an hour one continuous stream of prayer went up to God. One felt very soon that He was dealing with His dear children, as many were broken down before Him. Many testified to having received a new power into their lives, and have gone forth, we believe, to win souls for Christ.

M. L. Clarke. Hon. Supt., Hastings Railway Mission.

The Christian. January 9, 1908. page 25.

Mrs. Baeyertz at Newport, Mon.

Mrs. Baeyertz has just concluded a fourteen days' mission under the auspices of the Y. M. C. A. Having previously worked with her, I got my committee to invite her here. I was prepared for blessing; but it has been beyond our expectations. I found her meetings more powerful than in the past; at each gathering all was so quiet, and the awe of God's presence has over and over again been indescribable both in the Bible-readings and in the evening meetings. Scores of the unsaved have been converted. At one hall fifty-seven have been received, and no fewer than nineteen churches and halls are receiving converts as a result of the mission. We have never heard a more magnificent defence of the "Old-time Religion." At one meeting over two thousand people were present, and nearly all of them were moved to tears, at the sound of the Gospel of God, by the power of the Hoy Spirit.

On every hand Christians have expressed their thanks to Almighty God for His goodness in sending so honoured a servant in their midst, and are testifying of blessing secured, starting, I believe, on a higher plane of living. Many tell us that they have never heard the Word of God opened up in such a way before. One Christian gentleman, after hearing one of the addresses, expressed the wish that it could be delivered in every place of worship on the following Sunday. Another said that he would not have missed the "Passover" address even if it had involved walking back to Cardiff. Mrs. Baeyertz's visit to Newport will long be remembered.

Newport. Daniel Guy. President of the Y. M. C. A.

The Christian. February 6, 1908. page 24.

Mrs. Baeyertz at Thornton Heath.

For several months the members of the Thornton Heath Mission have been crying to God for a manifestation of His Spirit's power in the mission arranged to be conducted by Mrs. Baeyertz. The Lord has graciously given answer in copious showers of blessing both upon His own people and the unconverted.

The afternoon Bible-readings have attracted large numbers of Christians, whose hearts have been searched and purified as they listened to the clear and forceful expositions of Scripture, showing, on the one hand, the deceitfulness and power of sin, and, on the other, the all-sufficient grace of Christ to save, sanctify, and keep those who trust and obey Him.

The evening Gospel services were, from the first, marked by the manifest presence and power of God; not only were sinners solemnly warned of coming judgment, and earnestly invited to seek salvation at the cross of Christ, but the perfection of His redemptive work, the beauty of His person, the immanence of His second coming, and the glories of His kingdom were so clearly set forth that we feel every hearer must have been enlightened and enriched. Considerably over a hundred persons passed through the inquiry-room; many received Christ as their saviour, backsliders were restored, and some who were in doubt as to their true spiritual condition were helped to the assurance of pardon and eternal life. We thank God for Mrs. Baeyertz's visit. Her work is doubtless for eternity, and again we have been powerfully reminded that "the weapons of our warfare are... mighty through God to the pulling down of strongholds."

R. W. Cowdery, Hon. Secretary.

Mrs. Baeyertz has a few dates vacant for missions. Her address is 42, Leigham Court-rd., Streatham Hill. S.W.

The Christian. March 5, 1908. page 25.

Mrs. Baeyertz at Berkhamsted.

Mrs. Baeyertz, the Jewish lady evangelist, has just concluded a fifteen days' mission in this town. There were very many difficulties in the way of the mission; amongst others, advanced Ritualism in the Church and Higher Criticism gaining ground among the upper classes; then the mission had to be conducted in the Town Hall without the usual advantage of a fair-sized congregation and choir to form a nucleus for the meetings; finally, Mrs. Baeyertz was not known here. But, in spite of all, the attendance steadily increased, until, on the twelfth night, the hall was packed for the address on the Passover, when the evangelist spread a table according to the modern Jewish fashion of keeping the feast.

We read in Psa. 68. 11 (R.V.): "The Lord giveth the word; the women that publish the tidings are a great host," and that is truer to-day than ever it was, but Mrs. Baeyertz is unique. And for this reason: that in her speaking she combines the pleading love and tenderness that one expects of a woman with sound reasoning and doctrinal truth, so that no ignorant person who attended the complete course of her meetings could come away otherwise than fully instructed in the great work of redemption – past, present, and future.

Every point she advances, whether in the large gatherings, or in the smaller inquiry-room meetings, she supports by chapter and verse from Scripture. Sentimentality and vagueness are conspicuous by their absence. It is the loving God, the personal Saviour, the Almighty Holy Spirit, an actual Atonement, and an Inspired Word that she preaches.

Nobody could be more suitable than Mrs. Baeyertz to conduct missions in the present unsettled times, because her Jewish up-bringing makes her a convincing speaker on the authority and accuracy of the Old Testament, and her long Christian experience of thirty-four years enables her to encourage God's children in every sort of trial and difficulty.

She makes a great point of not closing any of her missions without an address on Holiness; but she is beautifully free from the fault of "preaching down" to her audience, as though she had reached some height of spiritual attainment that none of them were even trying to reach; on the contrary, in all she says to Christians she reminds one strikingly of a competent Swiss guide taking the timid tourist by the hand and leading him to height after height, so that the view opens out more and more to his astonished gaze. It is her intense love for sinners and her heart-to-heart sympathy with God's people that draw the crowds to her meetings. It is impossible to over-estimate the benefit we have received from her Bible-readings. She has also left us rejoicing over about ninety souls who have professed conversion – many of them children from the various Sunday-schools and belonging to Christian parents, whose hearts have been filled to overflowing. Truly "the Lord hath done great things for us, whereof we are glad."

H. A. and S. C. Mandeville.

The Christian. April 2. 1908. page 24.

Mrs. Baeyertz at Newport, Mon.

This well-known evangelist has just concluded a ten days' mission at the United Methodist Church, Maindee, Newport. It was her fourth visit to the town.

At the opening services it was manifest that God was speaking through His servant; in the evening meeting fourteen professed conversion. The first to accept the invitation was a lad, who walked, weeping, into the inquiry-room; at the close of the after-meeting, on rejoining his mother (who is an earnest Christian) in the church, he exclaimed: "Oh mother, I am glad it's settled!" and they wept together, for he was the child of many prayers. On the first Tuesday night a man came into the inquiry-room, under deep conviction of sin, so broken down that he could do nothing but weep. He remained in anguish of soul for three days. On the evening of the third day he found the Saviour, and he and his wife kneeled together in the after-meeting, thanking God for saving him. The conviction of sin in many cases has been greater than we have seen for a long time, resulting, we trust, in true conversion.

The Bible-readings, as is usual in this lady's missions, were well attended, people coming long distances, and many who attended the first meetings have not failed to be present throughout. They are helpful beyond words; to many attending the Bible becomes a new book, and the life of power, and victory, in Christ a glorious possibility; there is a Divine enthusiasm and heavenly glow, or, as one has said: "There was a breeze from heaven, in the afternoon meetings, that sent Christian men and women away with a determination to live more decidedly for God."

Never have we heard the Gospel more powerfully proclaimed as, night after night, Calvary, the Atonement, and the substitutionary work of the Lord Jesus, were set forth as the only remedy for sin. Hearts were melted at one service when Mrs. Baeyertz said with tears and great pathos: "If my dear Saviour were on the Cross to-night, I could not speak of His sufferings as I do." We are grateful for her visit to us. We thank God, and take courage.

T. Langdon Rogers. Minister.

The Christian. April 23, 1908. page 25.

Mrs. Baevertz at Lowestoft.

A very helpful sixteen days' mission, conducted by Mrs. Baeyertz, has just been concluded at Lowestoft. The Y. M. C. A. Hall had been secured, and without anything in the way of organization as regards committee, workers, &c., large numbers of people were reached. The mission opened on Sunday, 26th ult., when Mrs. Baeyertz addressed the men's meeting in the afternoon and gave a Gospel address at night.

Bible-readings were given each afternoon. Abundant evidence has been forthcoming as to Christians being greatly helped and blessed during the mission, and especially at the Bible-readings.

On Sunday afternoon, May 10, Mrs. Baeyertz's address on "The Perfect Heart" made a great impression. The hall was crowded, and in response to the appeal for all Christians to stand up who were determined to "advance a pace" in the Christian life a large number responded. The presence of the Lord was manifest indeed. During the last ten days of the mission the hall (which seats about 350) proved all too small for the accommodation of those anxious to share in the blessing attending the message of God's servant. Almost every night there were definite cases of conversion; and the last night of the mission will be long remembered by all who were privileged to be present. On all hands Christians testify to blessings received.

To God be the glory.

Great things He hath done!

G. H. A. Northcott.

The Christian. May 21. 1908. page 29.

Mrs. Baeyertz in Manchester.

Mrs. Baeyertz's visit to Manchester, at Chapman-st. Hall, **Hulme**, will long be remembered by all those who heard her as one of great blessing and enlightenment to their spiritual life. Of the Bible-readings, given every afternoon, we cannot speak too highly, and can only repeat with many others: "they are really beautiful – so deep and yet so practical."

The addresses to the unconverted are also exceptionally good, and the power of God was manifest every night, God using His servant in preaching the "Old, old Story," to the salvation of souls and the restoration of backsliders.

Mrs. Baeyertz personally deals with inquirers, teaching them the way of salvation from the Word of God; each is exhorted to stand upon the promises of God.

We have carefully read the reports of Mrs. Baeyertz's missions in other places, as given in *The Christian*, but, after listening to the Bible-readings and addresses, for two weeks, we feel that not half enough has been said. The illustrations from her own life are a wonderful power.

A. E. Gamble.

The Christian. June 18, 1908. page 25.

Mrs. Baeyertz at Nayland, Suffolk.

It is not easy to adequately present in writing all that transpires during a mission, but it is safe to assert that never in late years has the whole district been so powerfully influenced for righteousness as during the sixteen days' mission held recently by this Jewish lady evangelist. It requires something very attractive to induce some village-dwellers to come under the sound of the Gospel, but here was a distinct novelty in the shape of a lady speaker, and she a Jewess; curiosity was greatly excited, so the people came to the services in considerable numbers; many came night after night, from ten, even twenty miles distance, till the tent was packed. Again and again the same people made these long journeys, so highly esteemed were the addresses of Mrs. Baeyertz; nothing like them had been heard before. There was a power behind it all, the power of the Holy Spirit at work among the people; souls came to Christ, backsliders were won back, Christians refreshed and strengthened, and the whole valley quickened and renewed by the Spirit's power.

J. F.

The Christian. August, 18, 1908. page 26.

Mrs. Baeyertz at Hadleigh.

The little town of Hadleigh, Suffolk,, has been deeply stirred by a series of mission services held in the Town Hall. Mrs. Baeyertz, the Jewish evangelist, conducted them, and they have attracted hundreds every night. Before they commenced it was regarded by many as almost a hopeless venture to hold a mission in the harvest month, but there was no flagging of interest as the series pursued its course. Even on the stormy and wet nights of the closing week of August the crowds still came. We grieved for our agricultural friends, who were labouring day by day under such depressing weather conditions in gathering the harvest of the fields, but there was great rejoicing night by night over the spiritual harvest.

The method adopted in the inquiry-room by Mrs. Baeyertz deserves to be more widely known and adopted, as

it is one which might be followed with great advantage by many a pastor. There is no excitement and no more individual dealing than is necessary, but the seekers are provided with Bibles, and are guided by the leader to the most essential and illuminating passages, and from these passages themselves arise the questions which in so many cases have resulted in decision and change of life. That this change is genuine and manifest has been shown in a delightful way by many. They have brought their friends and parents, and in several homes there are now little companies doubly related to one another – by earthly bonds and by new-found fellowship in Christ.

The three o'clock Bible-readings were most searching and increased in numbers until the town hall was nearly full. Sin in many a form was dealt with, and God's children saw new light on old passages of Scripture. The vision of strength and triumph was held out to each believer who would surrender and claim, by identification with Christ in His death, the victory of Calvary. We believe the work amongst Christians was as deep and real as amongst the unsaved, for testimonies came from all parts.

In different aspects, from the Old and New Testaments, the absolute need of the Atonement was brought out as God's only remedy for sin-stricken men and women, and at every meeting men, women, lads, and lasses, have gone into the inquiry-room weeping, broken down under the conviction of sin. Again and again one heard the cry: "Oh, I'm so wicked" – "Oh, my sins."

One case was that of a young man visiting the town who had to return to business the first week of the mission, but said, "Thank God for the messages from Himself. I am going away on a different plane of living altogether." A servant girl who was home for her holiday wrote, on her return to her situation, giving evidence of such a change that after the deepest conviction of sin, she was led to rest in God's Word, in the after-meeting, and is now soundly converted

One night the after-meeting witnessed seven young men, most of them harvesters, sitting round the large table with their hands up to their eyes, and the tears of contrition dropping on the open Testament as they were led from passage to passage. We desire to give God all the glory!

Hadleigh.

The Christian. September 17, 1908. page 26.

Mrs. Baeyertz at Dowlais.

Not since the Revival has there been such a spiritual move as during the last sixteen days. For months past God's children have been praying that there might be Revival blessing, and the mission, with its encouraging results, is the answer

Mrs. Baeyertz came here a stranger, but from the first service she kept the people deeply interested, so that some have not missed a single service. The afternoon Bible-readings have been exceptional not only in the numbers attending, but in a real work of the Spirit in the lives of God's children. It was at the night meetings that the greatest manifestations of power were felt. The people listened in breathless silence as her clear, incisive voice rang out the messages in "words which the Holy Ghost teacheth." Time after time there would come over the meeting a stillness and calm that were overwhelming. Every night seekers were led by Mrs. Baeyertz, through the Word, to the acceptance of Christ. So powerfully did God's Holy Spirit deepen the conviction of sin that a man who was at the Sunday evening service, whose wife was brought to the Lord at the beginning of the mission, woke her up at 1 a.m. in such agony about his soul that she had to rise and go with him to the pastor of the mission, who prayed with him, and in the early hours of the morning he returned home a saved man.

The crowning blessing was reached the last two nights, when in spite of other attractions, the people crowded in full of expectation. The Christians had been stirred in heart to be wholly the Lord's. Many were in tears, and in silent prayer sought from God Himself the "enduement of power." Then, two prayers were offered in Welsh. No words can describe the thrilling influence. "Diolch!" and "Bendigedig!" were heard softly here and there, and we believe that many lives were laid as never before at the Master's feet.

C. Clarke, Pastor. John P. George. Sec.

The Christian. October 15, 1908. page 28.

Mrs. Baeyertz at Abergavenny.

With great joy we welcomed Mrs. Baeyertz back again to our town, for none of us will forget the remarkable mission held by her in 1904, the fruit from which is to be seen to-day. She uses no sensational methods to attract the people, but presents the truth clearly and with great pathos and attractiveness. It is really refreshing, amidst the uncertain sound which proceeds from many pulpits in the land, to hear Christian verities so pointedly asserted. We have been amazed that the people could listen as they did to the fearless, unsparing exposures of sin. Yet they came again and again in crowds, and from long distances. Night after night did the evangelist declare the Atonement as God's provision for and remedy for sin. As she drew the people to Calvary the power of the Spirit deeply impressed the audience, and attracted saints and sinners to the Saviour. Many seekers have been carefully dealt with in the aftermeetings, and their feet set upon the rock; but the work amongst God's children has been deeper than anything we have

known. The Bible-readings proved powerful indeed. All round we hear: "Never can I go back to the old life; the Bible is a new book to me."

The mission closed with an address on the Baptism of the Holy Ghost. At the end, Mrs. Baeyertz announced a prayer meeting for those desirous of receiving His power for service, and urged all others to go. The greater portion of the large audience remained, and for an hour and a half unceasing prayer went up to God, with confession of failure and need. Many were weeping; there was the same ring all through the meeting, and we are sure that the mission will be the beginning of a deeper spiritual life, and of greater loyalty to the Lord Jesus than ever.

George Davies, President of Y. M. C. A.

The Christian. November 19, 1908. page 28.

Mrs. Baeyertz at Rhayader.

Many are saying that the Gospel has lost its power, and we must devise some new attraction to reach the people; but those who have attended the mission just closed have seen such audiences as have never been witnessed here before in any religious services of a local character. Men and women have come eight and ten miles through storm and wind and rain. The interest in the mission perceptively deepened, as on the last Friday and Sunday night the hall was crowded.

At first there was a reserve noticeable among the people. Gradually, but surely, this has been broken down as the speaker presented the old Gospel in so many beautiful ways. Being a Jewess, her knowledge of the Old Testament is great, and naturally her explanation of them is lucid and clear. Her Jewish training makes her an authority on the accuracy of the Old Testament. Many have said that the truths regarding Atonement, from Genesis and Leviticus, have been a revelation to them, and the Bible is indeed a new book.

The afternoon Bible-readings have been well attended. Christians of many years' standing have sat together over the Word of God and wondered and rejoiced as they had the various passages "opened" unto them.

Sinners have been awakened and confessed Christ as their saviour; the truth of God has gripped His children, and strong faith has taken the place of fickle feelings. Christ is glorified and God glorified. The closing meetings were very searching. Humble confession of previous failures were made in broken utterances and yearning desires were expressed for the fullness of the Holy Spirit.

Never has a mission had such a mighty effect in this place, and we trust that a new and powerful influence has come to the life and work of the churches in the town and neighbourhood.

(Rev.) Owen Thomas, President. Rhayader and District F. C. Council.

The Christian. December 10, 1908. page 21.

1909

Mrs. Baeyertz at Merthyr Tydvil.

The lady evangelist has concluded a very successful series of special services at the Merthyr Central Mission, a centre of the Welsh Presbyterian Forward Movement. Our church has been greatly blessed, and we are rejoicing over the fact that during Mrs. Baeyertz's services nearly a hundred seekers have passed through the inquiry-room; and there are many more to come.

The hall was well filled during the week night meetings, but on the Sundays was literally packed to the doors. Many homes have been richly blessed, and in one case a whole family consisting of father, mother, son, daughter, and son-in-law decided for Christ.

Friends from Dowlais came over to most of the meetings, and amongst them were many of the converts brought to the Lord when Mrs. Baeyertz was there three months ago, and we hear on all sides of the permanence of the work, for Mrs. Baeyertz leads the seekers to trust the Word, to rest in that, and not in mere emotion.

A mother, speaking to me at the close of one of the services, said that "her house had been like heaven since Nellie had been converted." Another mother informed Sister Alison Jones that she scarcely knew her two daughters since their conversion, so great is the change wrought in them.

I desire to express my own personal gratitude for the privilege of having this lady in my pulpit, as she is essentially a soul-winner. Her addresses on the "Atonement" were indeed "the power of God unto salvation."

(Rev.) B. G. Barker. (late Sergt. 6th Regt.), Minister.

The Christian. January 28, 1909. page 25.

Mrs. Baeyertz at Felixstowe.

It is with praise to our covenant-keeping God that we record a very successful and God-glorifying mission held by Mrs. Baeyertz in this town. The Bible-readings in the Oddfellows' Hall were a means of great spiritual inspiration to those who attended (the hall being on several occasions quite full), and the practical lessons taught from God's Word must bear fruit in the lives of those privileges to be present.

The Gospel meetings in the evening, held in the large Hamilton Hall, were well supported, large numbers attending and listening with rapt attention to the story of the Redeemer's love to a lost world, and the way of salvation faithfully proclaimed. Mrs. Baeyertz believes that preaching the Cross is the best method of exposing modern error, and the vigorous manner in which she maintained the absolute authority of the Word of God cannot fail to be remembered by her large congregations.

No fewer than fifty were brought to a saving knowledge of the truth as it is in Christ Jesus, and we have good reason to believe that many more who were impressed will be brought to decide for Him. Mrs. Baeyertz has lost none of her old vigour and spiritual power, and this, her second visit to Felixstowe, will be long remembered. It was most interesting to see the converts bringing their friends to the after-meetings, their own faces radiant with the joy of having found the Saviour. In these meetings several testimonies were given, showing the reality of the Spirit's working, and in some cases many in one home and others in one family were saved. At the last meeting Mrs. Baeyertz pleaded with the ministers and workers to preach Christ and the Cross as the only remedy for sin.

C R

The Christian. February, 25, 1909. page 23.

Mrs. Baeyertz at Coatbridge.

Under the auspices of the Christian Union, one of the most fruitful and encouraging missions held in this town for many years has been conducted by Mrs. Baeyertz. A special feature of the mission was the afternoon Biblereadings, held in the Lesser Hall. People came from far and near; sometimes every available space was utilized, extra forms and chairs were brought in, and even then some had to be content with a seat on the edge of the platform.

The Divine presence was the attractive power; the people came to meet God, and they were not disappointed. Personal testimonies of a definite work of the Spirit in searching and in delivering from sin, bringing about a real change in the life, have been heard on all sides; the Word of God has been opened up so that a new love for the Bible has been created. The addresses on "Prayer," "Victory through Death," "Holiness," and "The Baptism of the Holy Ghost," made a most profound impression, and many wept as the beauty of Christ was unfolded to them and the full victory of Calvary shown to be for all believers. The evening meetings were well attended, in spite of the worst weather experienced this winter, and there was not one single night without souls seeking the Saviour. Many most interesting cases were recorded, one being that of an old man of ninety-two, his granddaughter, mother of a family, being saved the same night. Another was a man of seventy. Then a mother, whose three daughters were converted, came herself to find the Lord, on account of the change in her girls. Then two mothers, with son and daughter respectively. One woman started for her home on a pouring wet night, but returned through all the rain, as she was too unhappy to go home without the Saviour. Conviction of sin has been deep and real; seekers are ld to rest absolutely on the Word of God.

Our hearts have been gladdened and cheered, and we desire to thank God for bringing Mrs. Baeyertz once more into our midst, after an absence of eight years, and for the good work He ahs done through His servant.

J. W. (Coatbridge.)

The Christian. March 18, 1909. page 24.

Mrs. Baeyertz in Glasgow.

The Highland and Open Air Mission, Glasgow, which is carried on by Mr. Duncan MacColl, and a hearty and devoted band of workers, has as its primary aim the conversion of Highlanders who have come to reside in the city. Splendid service is rendered all the year round, but feeling that a special campaign would, with the blessing of God, help in the ingathering of souls, the services of Mrs. Baeyertz, the well-known lady evangelist, were engaged, and a successful mission conducted by her has just been brought to a close.

The headquarters of the Mission are in a fine church building in Oswald-st., and there for fifteen days, twice each day, the meetings were held. The afternoon meetings were not large, but interesting. At nights the meetings were well attended and grew as the days went on. Every night precious souls came forward seeking the Lord, and in the course of the mission a large number professed faith in Christ. Many Christian people have been helped and strengthened in their faith. Each night the workers carried on open-air meetings, and in this way some heard the Word of Life who probably did not find it convenient to attend the meetings. The workers have felt the mission to be a season of grace, and are exceedingly thankful to the Lord for the results that have attended the helpful service rendered by Mrs. Baeyertz. Having the assurance that there was more blessing to follow, Revs. D. MacLeod, W. Mackintosh Mackay, John McLean, and Hector MacKinnon were arranged with to continue the campaign four nights longer.

Mrs. Baeyertz in Aberdeen.

Not unknown in Aberdeen, Mrs. Baeyertz was given a cordial welcome to the city for the fifteen days' mission in St. Clement's United Free Church which has just closed. Many remembered her visit and work eleven years ago. On that occasion she left a deep and abiding impression on the minds of numbers who heard her gladly, and of not a few who were blessed in the mission. On this occasion, unfortunately, the meetings were not nearly so largely attended. The main cause of this was no doubt the season of the year. The latter half of May, when people, after the long winter, are sensitive to outdoor attractions, and when many are so occupied with term business and with removal, is not a favourable time, humanly speaking, for evangelistic services.

In view of these circumstances, the meetings were really well attended. Those who came nightly and to the afternoon Bible-readings were greatly helped. The Bible-readings were begun in the Y.M.C.A. buildings, but later they were transferred to the hall of the West U. F, Church. Mrs. Baeyertz' clear, definite Scripture teaching, combined with earnest, practical presentation of the truth and directness of appeal, made the addresses at once helpful and stimulating. As a result of the mission many of God's people expressed their joy and gratitude for new light and impulse, and a considerable number (young people particularly, but not exclusively) sought counsel of Mrs. Baeyertz in the inquiry-room. Regarding these inquirers we cannot yet speak with any confidence as we have not seen them since the mission closed. One definite and pleasing circumstance to be noted is that several boys have arranged to hold a weekly meeting for prayer and mutual help. One such meeting has been held and the attendance was gratifying.

And. D. Donaldson. Minister.

The Christian. June 17, 1909. page 26.

Mrs. Baeyertz in Campbelltown.

After fourteen years absence, Mrs. Baeyertz has been with us again at Campbelltown, and has held a mission in the Albert Hall that has been valued by all the community. From the first the interest was apparent, and deepened as the days went by, evidenced by the close, silent attention and increasing audiences. The presence of God was realized, and each night many seekers, touched by the Holy Spirit, willingly waited to be further instructed from God's Word concerning the way of salvation.

The afternoon Bible-readings were well attended, and there were many expressions of their helpfulness and spiritual power. The love of God, the personality and power of the Holy Spirit, the complete authority and authenticity of the Bible were dwelt upon, and, above all, the person of the Redeemer. In His life, death, and resurrection, the Lord was lifted up as able to save. The Old Testament stories of Cain and Abel, Abraham, the Passover, the Jewish High Priest, the Day of Atonement, shone in the light of the glorious Gospel of Jesus Christ, while the themes of the Great White Throne, the Coming of the Lord, and the Millennium, thrilled the hearts of the hearers. On the last two Sundays it was necessary to remove to the large Victoria Hall where hundreds gathered to listen with rapt attention to the Gospel message.

The last evening of the mission, a solemnized company were deeply stirred by a powerful address on the Baptism of the Holy Spirit. Deep gratitude is felt, for God Himself has worked through His dear servant, so full of faith and vigour; and the confidence is that many changed lives will witness to the saving power of the Cross of our Lord Jesus Christ. To Him be all the glory!

J. M.

The Christian. July 8, 1909. page 23.

Mrs. Baevertz at Wishaw, N. B.

The greatest spiritual movement that has been seen here for many years has been going on during the past fortnight. There are not many living in Wishaw now who have seen anything like it, and we have great reason to praise the Lord for what they have seen, and heard, and felt of God's presence and power. Mrs. Baeyertz came here at the request of the B. W. T. A. and the Y. W. C. A. to conduct an evangelistic mission. The first meeting was held in the Parish Church on the Sunday evening, which was well filled, and at the close, after a very earnest appeal, several professed to accept Christ as their Saviour.

The week-night meetings were held in the C. U. Church, which was well filled from the beginning. The interest went on deepening and increasing night after night, till, on the last Friday night, the church was crowded to excess, seats having to be put in the passages.

Mrs. Baeyertz preached the Gospel as set forth in "Christ our Passover sacrificed for us," and such a gospel in all its fullness was brought night to every sinner. The appeal at the end was most solemn, every heart was melted, souls were hanging in the balance for eternity. The power of the Lord was present to save. A solemn hush fell on the meeting, and at the close a number came out and yielded to Christ as their Lord and Saviour. Many will never forget

that service.

The great subjects taken up night after night were clearly and Scripturally dealt with, and faithfully applied with earnest, tender pleading; and not a night passed without seeing souls waiting to be pointed to the Saviour.

The third and last Sunday of the mission was the greatest of all. Mrs. Baeyertz gave an address on Prayer to a crowded congregation at the forenoon service in the Baptist church. The message was very much enjoyed and helped God's people. For the third time she addressed the men's meeting in the afternoon. Women were also admitted, and the Pavilion where they met was packed. There was great attention and a deep impression. These afternoon meetings cannot pass without good results. The last Sunday night meeting was also held in the Pavilion, and it was crowded with earnest, attentive men and women giving heed to the earnest message on "Arise, He calleth thee." Over forty waited at the close desiring to be conversed with.

The two closing meetings on Monday and Tuesday nights were held in the C. U. Church. These were large gatherings of earnest Christian people, deeply anxious to know more of these great realities, and many were led into fuller blessing than ever before.

Margaret Whittet, President of B. W. S. A. (sic.) [B.W.T.A.] Georgina H. Stoddart, President Y. W. C. A.

The Christian. October 7, 1909. page 28.

Mrs. Baeyertz at Glasgow.

Mrs. Baeyertz, whose name is well known in the West of Scotland, has been holding a mission in Mount Florida Church, and in spite of the stormy weather, there have been increasing attendances, people coming day after day from long distances. Mrs. Baeyertz's cultured manner, her illustrations from a long and varied experience, her earnest and warm-hearted appeals, soon made a way into the hearts of the people. Her preaching is that of the old Gospel, spoken with burning words. The people listened in almost breathless silence to the messages. The addresses on the Atonement aroused extra-ordinary interest. Night after night the inquiry-room was filled, and experienced workers testify to the painstaking and tactful way in which Mrs. Baeyertz conducted this part of the work; such sound, deep, Scriptural teaching cannot fail to have an abiding value.

The Bible-readings were remarkable gatherings, and we hear on all sides of a new delight and interest created in the precious Word, many testifying to a new and more abundant life. Our hearts are full of praises.

James Kennedy.

The Christian. November 11, 1909. page 32.

Mrs. Baevertz at Forfar.

A mission at Forfar has just been concluded by Mrs. Baeyertz. To those who availed themselves of the opportunity of being present her addresses have been most refreshing. The teaching and preaching of the Word have been a new revelation, as the following testimonies will show. One writes; "We have been having a taste of heaven on earth during the past few days. The Gospel in all its fullness and the Lord Jesus in all His loveliness have been set before us, while the power of the Holy Spirit was felt in our midst, searching, convincing of sin, melting some even to tears." "The teaching on holiness has given us a revelation of God's power to deliver from sin," says another; and yet another testifies that she has been able to give up a sin which had hindered God's working through her for four years. It was most encouraging to hear the remarks made by the people as they left the meetings, expressing their delight to one another at the real help received. One woman who had invited a friend from a distance for the week-end said: "Ye ken, when we get a guid thing oorsels we like anither to get a wee bitty o' it, too."

A most encouraging feature of the work has been that a large number of bright boys and girls have given real evidence of yielding to Christ. A mother said: - "I can't keep my boys away from the meetings." Before this, they would neither of them kneel before going to bed, but one evening they went into the after-meeting and, on coming home, one knelt at father's knee and prayed, and the other at mine. The elder boy, fifteen years, lingered behind and said to me, 'You'll have no more trouble about the rolls for breakfast. I'll go every morning myself."

Mrs. Baeyertz's after-meetings are a feature in her work. It was delightful to see the pains she took in instructing the young people in the Word of God.

Wm Jarvis.

The Christian. December 2, 1909. page 22.

Mrs. Baevertz at Hamilton, B. C.

Mrs. Baeyertz has just concluded a mission in the Baptist Church in this town. From the very commencement God set His seal to the work in a remarkable manner. On the first night twenty-three entered the inquiry-room and made profession of faith in Christ. Not a night passed, all through the mission, without some seeking Christ.

Altogether over 200 were dealt with in the inquiry-room at the close of the services. A good many boys and

girls from twelve to fifteen years of age are among those who give evidence of a change being effected in their lives. Night after night they came to the meetings, bringing their companions. One night they went into a room with the pastor and held a prayer-meeting, while Mrs. Baeyertz was dealing with others in the inquiry-room. A number of them took part in prayer. The next night about thirty boys waited and asked if they might have another prayer-meeting. One night a boy came to the church and said to another lad: "Is this the way?" The other lad said: "What way?" "To the place where you get saved," replied the new comer.

Among the adults converted there have been fathers and mothers; also, in several cases, two or three members of one family. For three Sunday afternoons Mrs. Baeyertz addressed a large gathering of men in the Town Hall. The silence in the gatherings was intense, and many of the men were broken down and in tears; in the evening some came to the church and yielded to Christ.

The evening meetings in the church were characterized by great power in the ministry of the Word. The Bible-readings in the afternoon were much appreciated, and many of those who came testified to the benefit received. Many rejoiced in new light from "The Old Book."

On the last Sunday evening, Mrs. Baeyertz repeated, in the Town Hall, "The Passover" address which she had given in the church upon the previous Friday evening. The large hall was crowded and some turned away. God's presence was felt in a wonderful manner, and at the close over twenty yielded to Christ.

Edward Last.

The Christian. December 23, 1909. page 22.

1910.

Mrs. Baevertz at Brantham.

The united mission conducted in this country village from Jan. 2 to 18 inclusive, by Mrs. Baeyertz, has received signal marks of the Divine blessing. At a time much disturbed by the Parliamentary Elections, large congregations assembled in the Church Mission-Room, in numbers increasing toward the close of the mission, many people coming from neighbouring villages and considerable distances.

Mrs. Baeyertz came to us "in the fullness of the blessing of the Gospel of Christ," and the word of his salvation began at once to work in the hearts of those who heard it from her lips. The life of forgiveness, of rest, and of strength was so clearly shown that none could mistake. God Himself drew very near to many, and the power of His majesty and love was manifestly realised. Some sixty-five from this small village alleged their acceptance of the Lord Jesus Christ as their personal Saviour, and promised loyalty to Him, the majority of them being young. No doubt the Spirit of God has worked powerfully in the edification and inspiration of those already Christians, and in the awakening of those hitherto indifferent; and the Church of God has been lifted up. The memory of the mission will long remain in many grateful hearts.

The secret of Mrs. Baeyertz's power is continual prayer: and her life being truly given to God, is accepted and possessed by Him. She therefore "speaks as she does know, and testifies that she as seen," and, though many refuse, many also "receive her witness."

Herbert R. Cole. Rector of Brantham.

The Christian. January 27, 1910. page 26.

Mrs. Baeyertz at Swansea.

This was Mrs. Baeyertz's second visit to Swansea, and also the second time for me to have the joy of her assistance in my work. The first time I met and heard Mrs. Baeyertz was at Wrexham about three years ago. The results of that mission were remarkable; some of the converts are at present shining for God in far-off Canada. So effectual was that work that I was led to invite her to Swansea Central Hall.

The Bible-readings were precious; the minor hall was filled – and sometimes packed – with the children of God who were hungering and thirsting after righteousness; and the testimony of all who attended was that they were being filled. The clearness with which the practical Christian life was presented to us made these readings invaluable.

It would be one of the greatest means of deepening the Christian life of our land, if Mrs. Baeyertz were invited to every church to give these Bible-readings.

The evening addresses were to the unconverted; the plain, unadulterated truths were presented, and the loving, tender appeals for decisions brought over a hundred seekers into the inquiry-room.

The last night witnessed a glorious sight; an immense congregation listened with bated breath to the solemn words on "Holiness." Many hearts were searched, and the awful discovery of Achan-like sins was made. Many souls re-consecrated themselves to the service of Jesus our Lord and King.

We all bless and magnify the Lord that Mrs. Baeyertz was spared to come to Swansea. May He long spare her to keep the banner of the pure Gospel waving in the land.

J. C. Rowland. (Pastor.)

Mrs. Baeyertz at Uddingston.

Mrs. Baeyertz has just concluded a most successful fortnight's mission at Uddingston, Scotland. She attracted very large audiences, and, in spite of her powerful denunciations of sin and her strong appeals to the conscience, the same people returned again and again. Mrs. Baeyertz dealt with a line of truth which is of the utmost interest to many people – questions connected with death and judgment, the coming of the Lord for His people and again with them, the hope of the church, the hope of Israel, the great tribulation, and the coming of the kingdom – all subjects which have been the common property of the Evangelical school in this country for the past fifty years.

Apart altogether from evangelistic successes, the teaching of Mrs. Baeyertz on these important points has been greatly appreciated: it has practically revealed the Old Testament to many, and has given them a new and correct appreciation of the exact relations of the Church to the world.

It is many a year since Uddingston has been moved in similar fashion, and, in addition to the evangelistic results, there can be no doubt as to the confirmation of their faith which believers have received.

James Knight, M.A., D.Sc., F.R.S.E.

The Christian. March 17, 1910. page 23.

Mrs. Baeyertz at Stansfield, Suffolk.

A never-to-be-forgotten mission has been conducted in the Congregational Church, Stansfield, by Mrs. Baeyertz. The services began on Sunday, March 20, and concluded on Tuesday, April 5, with an exceptionally powerful address on "The Baptism of the Holy Spirit."

It is impossible to estimate the value of the services both to the converted and to the unconverted. To the latter the message of the Gospel has come with irresistible conviction, and many have decided for Christ; while to the body of believers, who assembled in large numbers both at the afternoon Bible-readings and the evening services, the Word of God has been so luminously and forcefully explained that the Bible has become an entirely new book to them, and has ld many to increased reverence for its blessed truths, and to a firmer trust in its infallible doctrines. The afternoon Bible studies were of a progressive order, and, under the Divine Spirit, Mrs. Baeyertz has been enabled, step by step and day by day, to lead God's own children into a larger experience of the saving and sanctifying power of the living Christ.

It was not until the second Sunday that a real breaking-down time for the unsaved came, and it was a blessed sight to see the seekers all sitting round the table, in the after-meeting, looking into God's word for the assurance of pardon. Two girls went part of the way home, but so great was their conviction of sin, that they came back weeping and quite broken down. It was long before they could rest in the Lord and His Word, for their conviction was deep and thorough. I observed their presence on the last night of the mission, and saw how their faces were literally transformed by the light Divine. At the service there was also present a gentleman who, with his daughter, had driven a distance of twelve miles in order to attend, and could not reach his home until midnight; he said it was worth all the long journey to listen to Mrs. Baevertz's wonderful address on the Holy Spirit.

There have been various missions conducted in this church during the past fourteen years, but the interest has never been so sustained as during the one just closed.

The secret of the great success of Mrs. Baeyertz's evangelistic services is undoubtedly her absolute loyalty to the Word of God, and her complete abandonment to, and dependence upon, the Holy Spirit.

Great would be the edification of believers – great would be the spiritual stimulus to aggressive Christian work, and great would be the ingathering of precious souls, if all the churches would invite this devoted and gifted woman into their midst to do the work for which she has been specially equipped by God.

Mrs. Baeyertz will permanently live in the affection and prayers of our people.

W. J. Chappell, Minister.

The Christian. April, 14. 1910. page 24.

Mrs. Baeyertz at Port Talbot and Aberavon.

An eight days' mission has just been held here by Mrs. Baeyertz. It was feared that the time of the year would make a longer mission impossible, and only with fear and much trembling was the grand hall, or theatre, secured for the services. But now, the general feeling of the organizers is that the mission was much too short. The personality of the evangelist is, under God, a great factor in such an enterprise. The spiritual power of the services is another. And these together, even more than the preparatory canvassing, make for popular interest in the work. And all these require time. Thus from a fair beginning on Sunday, May 22, this mission grew in numbers and influence, until the hall, which easily seats 1,500, was on the second Sunday evening quite full. And the church in which the final lecture was given, on the 30th ult., was also well filled with an assembly both reverent and eager, which listened enthralled to the description of

the Jewish Passover, and the searching application of it, to the Atonement which the Lord Jesus made for sinners.

Mrs. Baeyertz's addresses are marvels of clearness and cogency, and her understanding of the Gospel is so deep and thorough that fresh light is thrown on the commonest truths. Withal, there is felt to be a supply of spiritual power in her, and the faith of one who dwells in the secret place of the most High. Her concentration upon the work of the mission is complete. She gives herself literally to prayer and to the ministry of the Word.

The two subjects which stand out inn her ministry here are the Atonement and the Last Things. Young Christians have since been heard praising God for a fresh vision of the cross; and the power with which Mrs. Baeyertz preached on Thursday night upon the Great White Throne will never be forgotten. At the close of this address a minister was asked to pray, which he did in a voice choked with sobs, while weeping could be heard in many parts of the building. On several occasions, as the evangelist brought home to her hearers their responsibility for receiving the Gospel, and the possibility of unconverted people resisting too long for the mercy of God, they manifestly trembled. The after-meetings, which Mrs. Baeyertz conducts in an original and profitable way, were more and more frequented as the days wore on, and it was interesting to note the delight with which experienced believers followed the unfolding of the way. Over a hundred inquirers passed through during the week, and these include hopeful cases of restoration as well as conversion. But the unrecorded results are more numerous still.

The afternoon Bible-readings were found helpful by a good number. Very graciously did the Holy Spirit teach of the life of faith, its rest, its purity, and holiness, its victory, and then its climax in the enduement of power. Thus the evangelist was teacher also, and in both spheres was evidently used of God. "I have had an anointing in every meeting," said one since. "Thy power has been irresistible," confessed one of the ministers, in prayer, the last night. Friends came from distances to the meetings, some from Llanelly, which is over twenty miles away, while nearer places sent small companies of earnest souls, who were helped and cheered.

D. Pugh Bevan, President of F. C. Council.

E. R. Harries, Presbyterian Minister.

The Christian. June 9, 1910. page 28.

Mrs. Baeyertz at Oswaldtwistle.

Prayer has indeed been answered, and God has graciously blessed this effort to reach souls. Though the worst time of the year for indoor meetings, yet the people gathered, and some have never missed a meeting. There has been a deep work of the Spirit, as the rest, joy, and power to be found in Christ were unfolded day by day. The testimony of some reveals that fact. One said that, "the Bible has become a new book to her."; and another: "you have made everything so plain I can never rest till I am filled with the Spirit." And another, "I am from this going to live only for God." This has been no mere emotion, but a deep, searching work. There were eighty-eight inquirers dealt with over God's Word.

It was cheering to find backsliders restored, and many in our town who thank God for sending Mrs. Baeyertz. The mission has been a standing witness to the power of the old Gospel. To God be all the glory!

The Christian. July 7, 1910. page 26.

Mrs. Baeyertz at Godalming.

A visit paid to the Baptist church at Godalming by Mrs. Baeyertz has made a deep impression. This is the third time that Rev. J. T. Mateer has availed himself of the aid of this evangelist. Writing of the mission, Messrs A. Gridlery and J. Lazenby say:-

"The meetings throughout were characterized by deep solemnity. The attention with which the people listened to the heart-searching messages were sometimes so intense as to be almost painful. It seemed sometimes as if the veil separating the seen from the unseen was very thin, and the presence and power of the Holy Spirit was very manifest.

"Another striking feature was the light shed upon the Word of God. Some of us have studied the Word for many years, and we thought we knew our Bibles fairly well, but many things have been made clearer to us. Several have said the Bible is now a new book to them. In almost every address we have seen some new truth, or some familiar truth in new light – this was the case especially when Mrs. Baeyertz gave her address on "The Great Day of Atonement."

The first Sunday night, ten souls came into the inquiry-room and decided for God; but the last Sunday was the crowning night. While Mrs. Baeyertz was dealing with the anxious, one woman was crying bitterly. When asked the reason of her tears she replied: 'I am only crying for joy because so many of my relatives are now converted.' All went away happy except one woman, who was under the deepest conviction and stayed behind. She said, 'Oh, I'm not saved. What shall I do?'

"Mrs. Baeyertz took her to God's Word again, and, while on their knees in prayer, the seeker interrupted with a glad cry: 'I see it! I'm saved, my sins are all forgiven.' Tears of joy followed, and she kept repeating: 'I can't help it. I'm so happy.'

"The Town Hall was taken for the last day, and two good gatherings resulted. In the afternoon Mrs. Baeyertz spoke of her conversion, while the audience listened most attentively. In the evening the Hall was nearly filled, and the closing address, on The Passover was indeed a solemn time. The people seemed held in the hush of God's presence as the message of the Atonement was again told out."

The Christian. September 29, 1910. page 26.

Mrs. Baeyertz in Edinburgh.

Mrs. Baeyertz has just concluded a seventeen days' mission in Dalry U. F. Church. It has been a very helpful time, and the Christians have received refreshment and quickening, while night after night there have been anxious inquirers in the after-meeting, who, before they left, have made a definite decision for the Lord. Mrs. Baeyertz has distinct characteristics in her work. One is the powerful way in which she presents the Deity of Christ. This is so clear and convincing that one comes from her meetings with a quickened faith in His glorious Person, and a new enthusiasm and loyalty towards Himself. Equally pronounced is the prominence which she gives to the Cross. Night after night does she bring out from the Old and New Testaments the absolute need of the Atonement as God's only remedy for sin, and as she leads her hearers up to Calvary, the Holy Spirit witnesses to the power by drawing sinners to seek for pardon. Several of her addresses might receive particular mention, but the one on the "Baptism of the Holy Ghost" will be memorable to God's children. All of them have been marked by clear exposition and direct and searching application, while in every one of them rings the distinct note of authority, "Thus saith the Lord." It is worth noticing that on the last night of the meeting a Jew came forward and confessed that he left home with the intention of disturbing the meeting, but on his way the Lord said to him, "Touch not Mine anointed, and do My prophets no harm."

(Rev.) Alex. Aitken.

Dalry U. F. C. Manse.

The Christian. October 27, 1910. page 24.

Mrs. Baeyertz at Woodbridge.

The power of the old Gospel to quicken saints and save sinners has been gloriously demonstrated in a seventeen days' mission conducted by Mrs. Baeyertz at Woodbridge, Suffolk. The meetings have been marked by the presence and power of the Holy Spirit, and about 100 souls have professed to receive blessing, many deciding for Christ, in some instances whole families coming out for Him.

The Bible-readings have proved most helpful to God's people, and new stimulus and inspiration has come to many hearts. The Bible-reading on "Temptation" was much blessed, and many asked that it might be printed. The value of the work done by Mrs. Baeyertz is seen in its Scriptural character; nothing is advanced but what can be proved from the Word of God. The truths unfolded have been so evidently burnt into her inmost heart's experience that they come home to the hearts of her hearers wit convicting power. Such work is sure to stand, and will not pass away as the "early dew."

A pleasing feature of the mission was the manifest union of God's people. Friends from all the Evangelical Churches gathered night after night for united prayer. Truly it has been a time of refreshing from the presence of the Lord. One writes: "The power of God had been working outside the mission. Yesterday, on my way home, I saw a woman standing at the door of a house, and heard her ask of another woman if she knew the text Mrs. Baeyertz gave inquirers to read, as an old woman indoors, who was very ill, had heard someone say that they had found Christ and salvation through those texts. She beckoned me whilst I was passing, and asked me; and I went in and saw the poor old soul, and told her the texts as well as I could remember them; and now I believe she is happy in the consciousness of sins forgiven."

Our regret is that the mission has come to a close. In these "perilous times" it is a cause for great thankfulness that such fearless testimony to the Person and work of the Lord Jesus is borne by His servant; and our prayer is that she may long be spared to continue her good work.

C. B. Ratcliffe. Vicar of St. John's.

"The Christian." November 24, 1910. page 23.

Mrs. Baeyertz at Wattisfield.

At the Congregational Church, in the picturesque village of Wattisfield, Suffolk, Mrs. Baeyertz has just concluded a seventeen days' mission, which has brought much blessing to those who attended the meetings. Unfortunately the rough weather which prevailed most of the time prevented many of the members, who lived at a distance, from joining in the services. The election, too, somewhat interfered with the attendances. In spite of these drawbacks, however, the church has been greatly enriched. Several young people have openly confessed Christ; but the

great work, we believe, has been amongst Christians, whose faith in their Divine Lord has become stronger. Mrs. Baeyertz has great power in unfolding the Scriptures, and the afternoon Bible-readings proved very inspiring to those who shared in them. The many wonderful instances of answers to prayer related cannot but encourage Christ's followers to more earnest and definite pleadings. All the subjects dealt with proved helpful and inspiring, amongst them might be mentioned: "The Lord's Coming to the Earth," "The Great White Throne," "The Two Offerings, of Cain and Abel," and "The Baptism of the Holy Spirit." We feel sure that the church at Wattisfield will, for some time to come, continue to reap as the result of Mrs. Baeyertz's sowing during her visit here.

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"The Christian." December 29, 1910. page 16.

1911.

Mrs. Baeyertz at Blackpool.

Mrs. Baeyertz has just concluded a fortnight's service at the Queenstown Mission Hall. The hall is buried away in one of the poorest parts of the town, and a very remarkable work has been done, much patient sowing and earnest prayer had preceded the effort, and the ground was well prepared. Those who had been expecting great things have not been disappointed; the oldest worker has never seen anything like it; no fewer than 170 seekers have been dealt with in the after-meetings.

It was very gratifying, and showed the reality of their profession to see how they sought others and brought them; a man would bring his wife the following night and vice versa, and sometimes both were led to the Saviour together. Again a whole family is brought in. What joy! Parents filled with gladness to see their children saved. Teachers praising God for numbers of their scholars. Truly our hearts are overflowing. The mission has drawn people together so wonderfully. The workers themselves have all been brought into such close touch with the Master that they have received new power. The Bible-readings were all for the deepening of the spiritual life, and the mission has been more like a convention than an ordinary mission.

Workers know of many backsliders who are rejoicing in restored communion with the Lord Jesus, and the prayer life of all has received an impetus that tells for good on their future service. It is most blessed to hear so many praising God and congratulating one another over blessing received. Some are speaking of inviting Mrs. Baeyertz back to Blackpool; if the Lord sends her, we know she will have a hearty welcome.

The Christian. February, 2, 1911. page 25.

Mrs. Baeyertz at Stirling.

A correspondent writes:- "Under the auspices of the British Women's Temperance Association, a successful mission has been held in Stirling by Mrs. Baeyertz. The Bible-readings were a spiritual feast, and as new light was thrown upon old, familiar truths, believers have been quickened and inspired to a more definite consecration of heart and life to the Lord Jesus. Her visit has been a convention and a mission in one – her persistent appeals to the will are a most valuable feature of her mission. The addresses have been used of God to awaken God's children and the unsaved, brought Heaven nearer, made the eternal verities more real, and placed a working plan in our hands for daily life. A number have professed conversion during the mission. We are grateful to God for sending His servant to Stirling.

The Christian. March 9, 1911. page 26.

Mrs. Baeyertz at Douglas. [Isle of Man]

Mrs. Baeyertz was invited to Douglas, Isle of Man, by the Y. W. C. A., and God ahs wonderfully owned and blessed the effort. The evangelist is a powerful speaker and her addresses are listened to with profound attention. Her manner of imparting to her audience the meaning of her theme is always clear and convincing. The subjects are interesting and instructive, the flood of light that is poured upon the most important questions that can engage the mind of men is amazing. The Bible as a new interest and the Lord Jesus is more precious than ever. Apart altogether from their intrinsic religious value, the addresses, in their clear logical presentation of truth, are an education in themselves. Nearly ninety were dealt with in the after-meetings, and were led to rest on God's Word solely; some were deeply interesting cases. One was that of a man who said he had been a Christian for twenty years and had never realised assurance of salvation until he went into the inquiry-room. We believe that all sections of the churches were represented in the names handed in to us. Mrs. Baeyertz came to the Isle of Man a perfect stranger except to a few of us who had read of her in The Christian, but she leaves it with the heartfelt gratitude and love of not a few, and our prayers will follow her.

E. Wilson.

The Christian. April 13. 1911. page 24.

Mrs. Baeyertz in Ipswich.

This lady has just been holding a week's mission at St. Nicholas Congregational Church, which has been well attended and productive of very great good. We feel sure that the influence of these gatherings will remain with us, and we are looking forward to greater blessings in the future as the outcome of this mission.

Doubts were expressed by some as to the wisdom of holding a mission just a week before the Coronation, but the large numbers who assembled twice a day for five days and more amply rewarded us for so doing. In addition to this, the spacious chapel was crowded on Sunday evening when Mrs. Baeyertz gave a forcible address; and so mightily did God work that nineteen souls came out seeking the Saviour.

The mission was held in prayer, and we are grateful to all those who upheld the services in this way; and as a result sixty-five souls have been dealt with in the after-meetings. "Showers of blessing" have come down upon us and eternity alone will reveal the good that has been done. The Bible-readings were all on practical holiness, and for the deepening of the spiritual life. Some splendid testimonies have been received of the good work. One writes of marvellous light on God's word; another, of new interest in the Bible, and a determination to read it more than ever, another writes she "has never felt the Spirit work so powerfully in her own soul, and He has led her to yield the only thing which held her back from God." Now she can sing, "I surrender all."; yet another writes of having received a fuller assurance and a deeper joy: others, of deeper peace; and nearly all write of the blessed light of the prayer life, and the determination to enter more deeply into the ministry of intercession than ever before. These are only a few of the testimonies received, but they show what God has been doing amongst His own children as well as among the unsaved. ... To Him alone be all the praise and the glory! We now ask that the many who have been pleading with God for this mission, will now praise Him for His gracious answer to our prayers.

W. H. Calver. Senior Deacon

The Christian. June 29, 1911. page 24.

Mrs. Baeyertz at Loose, Maidstone.

As one who has had thirteen years' practical experience in evangelistic enterprise in all parts of Britain, I feel I should be doing wrong if I did not write and testify to the remarkable way in which God has used His servant, Mrs. Baeyertz, at Loose, a suburb of Maidstone.

Mrs. Baeyertz did not come to us quite a stranger. Eight years ago she conducted a great and memorable mission in the large Corn Exchange; many, rich and poor, were on that visit led to exercise saving faith in Christ.

Mrs. Baeyertz has had the joy, after eight years, of meeting these converts again; strong and valiant in the faith, they are the salt of the Maidstone churches, and, during this second mission,, they, in their turn have led many to Christ; this speaks eloquently of the solid work of our sister.

Her methods are: absolute reliance on prayer and the Word of God. The meetings differ from some evangelistic services, in that there is little singing, no excitement, and very little advertisement.

To some it would seem such methods would never draw a crowd, and yet what has been our experience? Five shillings was the total outlay for our advertising, yet the place ahs been full day after day – sometimes crowded out. The meetings have been so full of power, of the majesty and glory of God, that it seemed at times as if it was more than human beings could withstand; strong men have been broken down, God's own people have seen as never before the majesty and power of the Gospel.

Mrs. Baeyertz has a profound knowledge of the Old and New Testaments; she is a teacher; the wonderful power that she has exercised here over keen-thinking business men lies in the fact that she knows what she is talking about, and deals with it in a logical and convincing way.

Meetings for Bible-study were held every afternoon, with splendid attendances, a thing never before known or thought possible in the thirty years of our church's history.

There are some missions which do harm, and ministers afterwards wish they had never been held, but as a Baptist minister let me say: if there is a brother minister who wants a mission on right lines, a mission that will leave the church stronger and purer, let him send for Mrs. Baeyertz.

W. T. Barling.

The Christian. November 23, 1911. page 27.

Mrs. Baeyertz at Brenchley.

A most blessed ten days' mission has been conducted by Mrs. Baeyertz in the Walnut Tree Hall. The afternoon Bible-readings have been a time of great searching of heart to God's children; something has been done in the lives of many; and, as Mrs. Baeyertz reiterated: "Refuse all suffering that rises from the devil; over everything say: What is of God I take, what is of the devil I refuse." There has opened up to Christians a view of deliverance from sin and a life of victory through the Cross of Christ. Thus, many have been constrained to "cross the Jordan" and enter the "Canaan life" of conquest.

The evening meetings were remarkable. Such light was thrown on the Word of God and the presence and

power of the Holy Ghost were so manifest that, again and again, a solemn hush fell upon the people. The vicar kindly lent the schoolroom for two nights, and in spite of the drenching rain and dense darkness, the people came from villages miles away and filled the place. The two thrilling addresses on "The Greta White Throne" and "The Lord's Coming" were a revelation beyond description. Mrs. Baeyertz's name was comparatively unknown except to a few readers of *The Christian*, but we thank God for sending her to our village; her preaching is so logical. She stands like a barrister pleading his case before the jury. The Bible has been opened up in a new light. Many homes have been brightened and Christians lifted to a different plane of living through her vigorous, soul-inspiring teaching. "To God be the glory, great things He has done."

G. Groves, Pastor.

The Christian. December 21, 1911. page 25.

1912.

Mrs. Baevertz at Macclesfield.

A most inspiring and helpful mission was concluded at Macclesfield on Feb. 28. Not for many years has such a revival been experienced in Macclesfield as during the past three weeks. The meetings were inaugurated by the City Mission Branch of the Manchester City Mission. Mrs. Baeyertz came to the town practically a stranger, being known to a few only, by repute, through *The Christian*.

Large gatherings assembled night after night. The opening address, on Saturday, Feb. 10, was but the prelude to a series of earnest Gospel appeals, which were instrumental in leading large numbers from darkness to light. The meetings were especially remarkable for the presence and power of the Holy Spirit. There was no excitement, but a real deep sense of the presence of God in the meetings.

When arrangements were being made for the visit of Mrs. Baeyertz some doubt was expressed whether it would be possible to have Bible-readings each afternoon, as "the people would not come." However, they *did* – Christians from all the Churches, and much heart-searching was caused through the opening up of the Word. Christians have been strengthened, doubt has given place to assurance, and many have been led to a higher plane of experiences. It was clearly felt and seen that God's servant was well grounded in the faith and that the Holy Spirit was working through her. The teaching on "Holiness" was most clear and practical.

A word must be said about the Sunday evening meetings, which were held in the large Sunday-school, the mission-hall being too small. About 700 people gathered on the first night and about 1,000 on the last. The concluding meeting was also held in this place, when there were 1,250 people present to hear Mrs. Baeyertz give her address on the Passover.

Altogether about 130 anxious inquirers have been dealt with in the after-meetings. These were taken step by step through the Word of God, and shown from that inspired Book that their sins were forgiven "for His Name's sake." The visit of God's honoured servant will long be remembered here. She has indeed a message to God's people in these days of unrest. A fitting climax brought her visit to a conclusion, when about 500 friends assembled at the railway station to bed her farewell and God speed.

Nathan B. Storey. Missionary in Charge.

The Christian. March 7, 1912. page 24.

Mrs. Baeyertz at Whyteleafe Tabernacle.

This God-owned evangelist has just concluded a most fruitful and soul-stirring mission at the Whyteleafe Tabernacle. In many respects this was entirely out of the usual order of modern missions. There were no solos to attract. There was very little music in the services. The only attraction was the calm, dispassionate exposition of the Word of God. Indeed, we may safely say that the greatest testimony that the mission has given is the testimony to the power of the Word.

The interest was kindled at the first service and was maintained undivided until the last one. The attendances have constituted a record here. From every point of view the mission was far and away the most successful ever held in the Tabernacle. Over seventy inquirers were dealt with, which is nothing less than wonderful for a small village. The whole life of our church has received a great impetus.

The afternoon Bible-readings were times of much profit. Not a few testimonies were given as to the definiteness of blessing received;- "The Bible is a new book," "Have found treasures in the Bible," "I can never be the same again." Such are some of the extracts made from among the testimonies given. The afternoons were times of searching and sifting. We have had a new vision of the power of the Word alone to search, convert, and feed the soul. We are specially grateful for the work done among the senior scholars in our Sunday-school.

A word might be said as to Mrs. Baeyertz's method of instructing inquirers; this is quite her own. She prefers to deal with the converts herself; she does not "talk" to them; she points them to the Word of God and lets the Spirit of God Himself reveal the truth to them.

We desire to add as a personal testimony to Mrs. Baeyertz as an evangelist that she is Scriptural, wise, tactful, tender, and in every way qualified and fitted for the responsible work to which God has called her.

Thomas Geo. Black, Pastor.

The Christian. April 4, 1912. page 23.

Mrs. Baeyertz at West Norwood.

We are very grateful to God for sending Mrs. Baeyertz to hold a few days' mission here. The evening services were held in Bethel Chapel, a small hall where for many years there has been faithful preaching. The workers were getting quite discouraged, as the people seemed so accustomed to the messages that they were indifferent, and appeared to be Gospel hardened; but now we are full of praises for the blessing God has given, and are rejoicing in between seventy and eighty names of those who have been dealt with over God's Word, in the after-meetings. These represented fifteen different places of worship. Night after night people were seeking the Saviour. Many of these have been prayed for by relatives and class-teaches for years. The afternoon Bible-readings, at Lansdowne Hall, were attended by large and appreciative audiences, some coming from long distances. Towards the close the hall was quite full. The Word came with mighty power, and the Holy Spirit was searching and enlightening.

From testimonies received the plain Scriptural teaching has been invaluable to very many Christians, advanced as well as young. I have received many testimonies, but just give the following: "The Bible has become a living book to me." "The Bible-readings have been a season of prayer and revival in my heart, bringing back the memory of the early days of my conversion, for which I praise the Lord." "It has lifted me up, and been quite an inspiration, all I desire now is to be filled with the Spirit." "we have seen Christ in a glory and beauty that have been almost a revelation." WE are sure that much glory will be brought to the Master as the result of the mission. To God be the praise for ever!

L. M. Mackinlay.

The Christian. April 25, 1912. page. 28.

Mrs. Baeyertz at Croydon.

The mission conducted by Mrs. Baeyertz, at the Temperance Hall, April 28 – May 15, has been a most wonderful experience. Although we have had many missions, and much blessing in past years, we have never before had one of such long duration, with a succession of well-attended meetings, as on this occasion. Every evening, without exception, the people have flocked to the meetings, and many times every chair and seat has been put in requisition. The people have come from all parts of Croydon and the neighbourhood – so much so that it has been remarked that the crowds were quite "phenomenal."

But, best of all, the blessing of God has been there, and the power of the Holy Spirit made manifest. Seventy-one souls have professed conversion in the after-meetings, and Christians have expressed gratitude for spiritual help and encouragement.

One friend, who attended most of the meetings, writes from her home in the country: "The mission has been a great joy to me spiritually, it has strengthened my faith, made clear many passages of the Scriptures which puzzled me before, and deepened my love for that precious Saviour whom Mrs. Baeyertz never failed to lift up."

A dear girl who was converted said: "oh, how I have trembled every evening at the meeting! But now I do not tremble at all." And a working woman so appreciated the meetings that, in order not to miss any of them, she rose an hour earlier every morning and went to bed an hour later, to get her work done. It was marvellous to see how the interest in spiritual things increased and deepened with every meeting. I can truly say that the testimony given by Mrs. Baeyertz to the power of a life yielded entirely to the will of the Lord has brought much light to my own soul.

R. E. Reep.

The Christian. May 23, 1912. page 28.

Mrs. Baeyertz at South Norwood.

The mission conducted by Mrs. Baeyertz at South Norwood and for which the prayers of readers of *The Christian* were asked, closed on June 5, greatly to the regret of the very many whose spiritual life had received a remarkable quickening, and also of the many who during the mission had become possessors of the life that is life indeed

From long distances eager hearers came, passing as best they could the long interval between the afternoon Bible-reading and the evening meeting, and then lingering to the very last, as though reluctant to leave the place where God's presence was so manifest. One Christian man said: "The power and presence of God was almost overwhelming last night." Nearly all denominations of Christians were represented at the gatherings, and on one or two occasions the usual service was relinquished to give members an opportunity of attending the mission.

Seventy-six persons were dealt with in the after-meetings, and many are the testimonies to blessing received.

One who for nearly two years had been smarting under a sense of great injustice was able to tell of complete deliverance from all feeling of resentment. Another who had planned a petty revenge against a relative left the Bible-reading with a changed purpose and victory over self. The burden of another was lifted in being able to see that temptation is not sin, and in learning how to resist the devil. Two novel-readers declared their intention to at once give up the practice. "The price of the dinner," given as a thank offering by one out of work, was also a practical proof of blessing received.

A striking testimony was that of a backslider, who had been living for years in an awful state of rebellion against God. Her heart was flooded with resentment against Him, and at length she forsook her place of worship. Years of misery had been endured – when her husband told her of Mrs. Baeyertz being at South Norwood. It was a long distance to travel, but impelled to go, she heard the address on "Cain and Abel." Her eyes were opened; she saw, all in a moment, that the Lord receives all who come to Him. Filled with joy and peace, she prayed that God would use her to win others. The answer speedily came and in the way that she could most of all wish, that is, in her own family. Persuaded by her, one of her sons attended an evening meeting, stayed to the after-meeting, and yielded himself to the Lord; and it was with an overflowing heart that, a night or two later, as she was passing out, she joyfully exclaimed: "Another son saved to-night!" How natural that, at the close of her written testimony, she should exclaim: "Praise the Lord, O my soul, for all His goodness to me!"

The secret of the success which attended the mission seems to lie in the evangelist's devotion to the Lord Jesus, and her confidence in His Word. The Bible is her staff, her weapon, her court of appeal.

Avoiding sensationalism, her aim is to preach the Word in the power of the Holy Ghost, to make clear to her hearers what is the mind of the Spirit; to proclaim the efficacy of the blood of Jesus, and to exalt Him as the only Saviour and as God. To this end she laboured unweariedly, not sparing herself while there was a soul needing help. The Lord will honour such.

W. Schwind.

The Christian. June 13, 1912. page 25.

Mrs. Baeyertz at Taunton.

With heartfelt gratitude to God we send this report of a mission which Mrs. Baeyertz has been holding for the past two and a half weeks at the above town. From the first it has proved an increasing blessing, day by day. As we write, it seems that words cannot express what a blessing to many Christians the afternoon Bible-readings have proved, and will prove. We believe that, as an outcome of these alone, there will be in the lives of God's own children more earnestness in prayer, a closer study of God's Word, and a fuller desire to be possessed by the Holy Spirit, than ever before. One out of many bears testimony to this as follows: "Many passages have become clearer, and new light has dawned upon my soul, as to the deeper meaning of the truths in the Word of God."

The evening meetings, too, have been a revelation. We hear it said so much in these days that people will not listen to the Gospel; but any evening one could have "heard a pin drop," and it was a picture to see the earnestness of expression on every face. There was an absence of all emotionalism; but the people listened in breathless silence to the forceful and eloquent presentation of Gospel truths. The address on "The Jewish Day of Atonement" was most helpful, and such instruction could only be given by one like Mrs. Baeyertz; many have said: "I never saw it like that before."

The meetings were held in the Parade Assembly Rooms, and Mrs. Baeyertz came to Taunton by the invitation of Mrs. Lloyd, of Hatch Court, who was responsible for a previous visit some years since; so this visit was looked forward to with great anticipation by many who had thus heard Mrs. Baeyertz before, and who realised the deep need for such direct Bible teaching. Her love for the young is apparent in all her addresses; and one of the interesting episodes of this mission has been the presence on several occasions of about thirty pupils from a boarding school at Wellington, nine miles distant, the headmistress of which has brought them over by motor, and has had the joy of seeing some of them yield their lives to the Saviour.

K. M. and B. Sidney Hurman.

The Christian. October 31, 1912. page 28.

Mrs. Baeyertz at Bridlington.

Before the mission began many were saying: "Sixteen days! The interest will never be maintained: we believe in short missions." Now, on all sides, we hear: "Couldn't we have another week? I wish the mission was just beginning."

Mrs. Baeyertz's Gospel addresses are an education in themselves, and the quiet, solemn hush that always pervaded the meetings brought a real rest to ti[r]ed business men and women. On three different occasions the sense of the power and presence of God was so deep that it was only with difficulty that Mrs. Baeyertz could close. Her presentation of truth was always: "This saith the Lord," and it has inspired people with deeper desire to search the Bible. The evangelist's profound knowledge of Scripture, deep grasp of its truth, her faith in Christ, and God-given power, brought souls night after night under conviction of sin. The Holy Spirit worked mightily in the Bible-readings, too, producing great searchings of heart; and we send this short report from hearts overflowing with gratitude to God for sending such a revival of faith and love. Prayers have been answered; lives and homes have been brightened. Nearly

all the churches in the town will receive some who have professed conversion. Over sixty were dealt with, and many have since testified to the knowledge of sins forgiven. As one of the results of the mission, a lad's weekly meeting for prayer and Bible-study is to be started. We were struck with the pains Mrs. Baeyertz took, in the after-meetings, in instructing the anxious from God's own Word; we are sure that it has been a real work of the Spirit and will go on.

M. & C.

The Christian. November 28, 1912. page 28.

1913.

Mrs. Baeyertz at Blackpool.

Mrs. Baeyertz, who held such a successful mission here two years ago, has just closed her second mission, this time in connection with the Y. W. C. A. and the Queenstown Hall, and again God has worked most remarkably; sixty-five souls have professed to trust the Lord. One woman told one of the workers that she had not slept all night after she was converted, thinking of the years of her life which had been wasted. There were some things which will never be forgotten, and one is a mission conducted by Mrs. Baeyertz; the Word of God has been opened out and made like a new book to all of us, she knows her Bible and her God.

The Bible-readings have been so powerful, so inspiring, that, in spite of adverse weather, quite large audiences gathered day after day, and people said: "It is nearly Christmas, but work will have to stand, I cannot stay away." Such soul-inspiring expositions of the practical truths of daily living as her Bible-readings on "Temptation" and "How to be Saved from Sin," lifted God's people up, strengthening their faith. We feel sure a deep work has been done, which is a forerunner of greater things. We thank God and take courage. The last night the hall was packed out, and, in many deeply interesting cases, seekers were led to the Saviour. In conclusion, we cordially invite other churches who want a revival of spiritual life to invite Mrs. Baeyertz to help them, for we are certain that God is working through her in a very marked manner; she has the deepest sympathy with ministers, and works with the churches. May she long be spared to carry on the Lord's work, and be as great a blessing to others as she has been to us at Blackpool.

Two Members of the Y. W. C. A.

The Christian. January 2, 1913 page 23.

Mrs. Baeyertz at Winchester.

A most interesting and important mission has just been held in our Soldiers' Home. The weather has not been at all favourable for people to come out to meetings, yet large numbers have gathered day by day to hear the plain pointed and convincing truths of the Gospel.

Mrs. Baeyertz is intensely earnest. She believes in her mission as an evangelist. To her the certainties of the Gospel are real, and she speaks with pathos and power of the truth which she believes and presses home upon her hearers. She urges the need of an immediate acceptance of a personal Saviour, and many through the power of the Holy Spirit have been led to Christ.

Her Bible-readings were most inspiring and instructive and the attendance increased day by day. Her loyalty to the Word of God was most marked, and she told out with no uncertain sound truths which cannot fail to be helpful and encouraging to all who heard. Of the evening Gospel services words fail to give a correct description. There have been seasons of great blessing, large attendance, deep interest, and, best of all, there decisions for the Lord Jesus every evening.

Very many have been dealt with, and in one family no fewer than seven accepted Christ as their own Saviour.

The final meeting will long be remembered. The spacious hall was filled to its utmost capacity, and the speaker's description of the Jewish Passover was closely followed, the "Passover table" being spread in the sight of the people, as the Jews have it to-day at the beginning of Passover Week.

Truly the old Gospel is still God's power, and this Mrs. Baeyertz believes with her whole heart.

L. Perks.

The Christian. February 6, 1913. page 24.

Mrs. Baeyertz at Lewes.

Mrs. Baeyertz has just closed her mission here, and her Bible-readings in the Y. M. C. A. have been a great blessing. She is a unique teacher. Her explanations of Scripture, so simple yet so deep, throw floods of light upon the page, and her stories of answered prayer strengthen our faith in God as "a very present help in trouble," while her perfect trust in the Gospel of the precious atonement of Christ is in these days like a spring of pure water in a thirsty land.

The keynote of her messages seems to be communion with God. Then we praise the Lord for those young lives

which have been brought out of darkness into light, and we are determined by His grace to help them. A worker writes that she has received such an uplift in her spiritual life, that she can never go back again. We are quite sure that the work is only just beginning, and will continue and deepen in the lives of Christians and tell upon their work for God in Lewes.

A vicar has sent some of his parishioners, in motors, from a distance, to attend the meetings, and on one occasion three motors were filled: the result of these attendances was seen in several conversions; the people begged to be brought in, towards the close, saying they "could stay all night."

E Woods

The Christian. March 13, 1913. page 22.

Mrs. Baeyertz at Maidstone.

The week's mission conducted by Mrs. Baeyertz, originally intended for the Y. W. C. A. alone, overflowed its borders, and at the afternoon Bible-readings people were willing to stand in the passages or find a seat on the stairs. The evening meetings had to be held in St. Faith's Mission Hall. Each service was marked by the power which God alone can give; the meetings were crowded by people from all parts, listening in awed and rapt attention to the earnest, solemn addresses. Eighteen of the unsaved were dealt with in the few nights of the meetings, and all who had the privilege of attending the gatherings felt that they were listening to one who was taught of God and led by His Spirit.

The accounts in the most practical Bible-readings of the direct way in which the Lord had guided our friend in special and difficult cases, cheered and lifted up many a despondent child of God. During the week we were struck with the number of those who came up to tell her that she had been God's instrument to lead them to Christ eight years ago.; several of these were brought out from a worldly "set," and are now prominent workers in Maidstone. A doctor, who has since returned to Australia, witnesses faithfully there. These living testimonies in the reality of the work God as carried on through His servant, cannot be gainsayed (sic), and are an answer to the question so often asked; "Do converts stand?"

Walking down to the Bible-reading one afternoon Mrs. Baeyertz was suddenly startled by a voice at her side, from a young woman who overtook her, saying: "I must give you this bunch of violets; you were my spiritual mother eight years ago." Thus changed lives witness to the reality of the conversions, and very many in Maidstone to-day thank God that He brought them into contact with Mrs. Baeyertz.

E. A. Partridge. Vice-President, Y. W. C. A., Maidstone.

The Christian. March 27, 1913. page 24.

Mrs. Baeyertz at Uckfield.

Mrs. Baeyertz has concluded a fortnight's mission at Uckfield. We have had members of all the churches represented at the meetings. Mrs. Baeyertz won her way into the hearts of the people by her whole-hearted devotion and loyalty to the Lord Jesus, and her fidelity to His word. Her plain yet forceful and attractive way of dealing with vital truths from the Word of God has thrown rich light upon passages that we hear on all sides that "the Bible is a new book." The people came six and seven miles to the meetings, and those wonderful practical Bible-readings will, we feel sure, have a definite and abiding result upon many lives. The hall was crowded to hear her address on the "Lord's Coming and the ushering in of the Millennium," and more than one advanced Christian thanked her with tears, for the clear sequence of events brought out from the Word. The last night the hall was again packed, and the people listened with rapt silence to the story of the Passover; the Holy Spirit witnessed in mighty power to the Atonement, and at the close a solemn awe rested upon the meeting. We pray God's blessing to richly rest upon His devoted servant.

Pastor Solloway.

The Christian. May 8, 1913. page 24.

Mrs. Baevertz at South Norwood.

A ten days' mission has been held by Mrs. Baeyertz at South Norwood. This, her second visit, had long been prayed for, and was eagerly anticipated by those who on the former occasion had received blessing. It was heart-stirring to see how these brought their friends and relatives in order that they, in turn, might be brought under the power of the Word. The general impression seemed to be that there was even greater power on this occasion than at the first visit. That it was the Message, and not the messenger, which was the attractive power was manifest, for many offended, prejudiced, or opposed persons were irresistibly drawn, and would be found day after day hurrying through or setting aside domestic arrangements in order not to miss an opportunity of hearing it.

In all meetings conducted by Mrs. Baeyertz, there is a complete absence of the sensational; the Word of the Lord is her only confidence, and this is used freely, faithfully, and effectively. At all times there was a reverent quiet, but again and again the stillness would be thrilling. It was a stillness, not as of death, but as of souls held in

expectation. One seemed to realise that mighty events were happening, decisions were being made for eternity. One professing Christian, an energetic worker of years standing was deeply wrought upon. He has had a revelation of himself that was unexpected, surprising, and discomforting, and it was only by a great effort that an outburst of tears was restrained. The address on the Passover, which brought the mission to its close was helpful beyond telling. Illuminating and convincing, it brought light and peace to many, and Christians of many years standing, declared that it had enabled them to see the Truth as never before.

Pastor W. Schwind.

The Christian. May 22, 1913. page 24.

Mrs. Baeyertz at Boscombe.

The hall that Mrs. Baeyertz was invited to had been shut up for some time, so there was no congregation to start with, but the attendance grew, and on three occasions the Bible-readings reached over sixty people; at the close the hall was packed, including the platform. We were sensible of a freshness and a utility which had helped those attending the meetings. In simple style, she lays before her hearers the treasures of her Scriptural knowledge, and not only receives rapt attention, but a thrill of deep interest pervades the meeting. To her the Bible is God's Word in the highest and truest sense, and contains lessons for everyday life; and hearing her gives one a deeper interest in the Book – which in these days is of vast importance. The testimonies by the numerous letters prove that a real permanent work has been done in the lives of God's children, and thirty unsaved have been led, we trust, out of darkness into light, so we believe that the churches will gain, not only from the new life but from the deepened interest in spiritual things all round. Her addresses on "The Lord's second coming" were highly appreciated – as also were those on "Practical Holiness" and the "Baptism of the Holy Ghost." Mrs. Baeyertz has left many warm friends in Boscombe and Bournemouth who will be following her work with many prayers.

The Christian. June, 26, 1913. Page 24.

Personalia.

We regret to learn that Mrs. Baeyertz has been passing through times of trial, having to undergo an operation, and then having two of her loved ones ill – each having, singularly enough, to submit to an operation. Our friend will value the prayers of friends that as she takes up her much-loved evangelistic work again the blessing of God may be with her.

The Christian. September 11, 1913. page 27.

Mrs. Baeyertz at Doncaster.

Hundreds of Christians are grateful to God for the visit of Mrs. Baeyertz to Doncaster. Her mission has been a time of real blessing to the town, and has left a healthy influence. Mrs. Baeyertz has in a marked degree the gift of an evangelist. Her addresses are of the apostolic order, and the fundamentals of Christianity are set forth faithfully, yet with the wooing note. And they were fruitful. The bible-readings, given in a calm, attractive conversational way over open Bibles, were means of great blessing to very many as written testimonies evidence. Christians of all denominations gathered in growing numbers to the meetings, and with growing appreciation of their helpfulness.

The attendances were good, and steadily increased threefold during the fifteen week days. Inquirers were lovingly dealt with, twenty went into the inquiry-room. The professed converts were largely young people. Are they not the hope of the Church? Some of these brought friends or companions afterwards and led them into the aftermeeting. Those dealt with belonged to the Presbyterian Church (Rev. J. J. Mackay, M.A.), in which the mission was held, to all the churches in connection with the Church of England, to the Wesleyan, Primitive Methodist, and Baptist churches, and some had no church connection.

Altogether it has been the most helpful and fruitful mission that has been in Doncaster for many years, and many will follow with prayerful interest Mrs. Baeyertz's missions in other places. She has won a place in many hearts, and, in the power of the Holy Spirit speaking through her, a fuller place has been won for the Lord in many hearts and lives, and a place in other hearts for the first time. The mission has just closed, but the harvest of ingathering has only begun.

J. J. M.

The Christian. October 30, 1913. page 29.

Mrs. Baeyertz at Harrogate.

A wonderful sixteen days' Gospel mission has just concluded in the Town Mission-hall, Harrogate. Mrs. Baeyertz came to the town almost a complete stranger, but soon endeared herself to the many who came from far and

near to sit under her ministry; the audiences from the commencement were large, but increased in numbers and interest as the days went by, until at times the hall was so crowded that many had to be turned away.

The Bible-readings, in the afternoon of each day, were times of deep searching of heart and life for all God's children, and the themes chosen were of such a practical character they could not fail to produce much precious fruit. One sister, after hearing the address, "How to be saved from sin" writes, "I have been a worker for many years but never remember getting so much blessing as I did to-night."

The Gospel meetings were full of power; sensationalism is entirely absent, but the hush of God the Holy Spirit is felt as the missioner woos and warms her audience; the messages are clear and convincing, Jesus Christ and Him crucified are the basal fact of her message. Every night seekers passed into the inquiry-room, to be instructed in the plan of salvation, or to obtain further help from the Word of God.

Mrs. Baeyertz stands for the Bible; she proclaims fearlessly the whole truth, and God sets His seal upon her ministry; over one hundred persons were dealt with in the after-meetings, most of the churches being represented. We heartily recommend her for similar service everywhere.

W. H. Ruscoe, Missionary.

The Christian. November 27, 1913. page 28.

Personalia.

We hear of great blessing in connection with the last two evangelistic missions conducted by Mrs. Baeyertz, at Doncaster and Harrogate. Our friend delivers the message with clearness and power. Friends desiring to secure the services of this earnest preacher will like to have her address – 42 Leigham Court-rd, Streatham Hill. S. E.

The Christian. December 18, 1913. page 35.

1914.

Personalia.

It is so seldom that Londoners have an opportunity of hearing Mrs. Baeyertz, that it was a great joy to welcome her to the Daily noon prayer-meeting, at 186, Aldersgate-st., this week. Mrs. Baeyertz gave a deeply solemn and spiritual address upon the important subject of "Prayer," which will be long remembered and valued by the large audience which gathered.

C. H.

The Christian. January 22, 1914. page 29.

Mrs. Baeyertz in SouthWales. [Maesteg.]

For the fourth time I have had the privilege of the help of Mrs. Baeyertz in my work for the Lord. The present occasion is a mission extending over nearly three weeks, and ending on April 29.

As usual, Mrs. Baeyertz held afternoon meetings for Christians and the addresses were as helpful as ever.

The evangelistic services were well attended throughout the mission, the last being the best attended of all. Not since the great Revival of ten years ago has the district been so spiritually stirred. Scores professed conversion, and many a backslider returned to the Lord. Not a single night went by without some souls being dealt with in the inquiry-room by Mrs. Baeyertz.

The majority of those who professed conversion were under twenty-five years of age; although about a score above that age passed through the inquiry-room. The reason for this is the fact that all easy cases of conversion among adults took place during the Revival; and since then the work of winning men and women of mature age is much harder; notwithstanding the fact that the moral life of the community is several degrees higher than it was before the Revival.

Mrs. Baeyertz's evangelistic services were as powerful as ever – one or two being overwhelmingly so. On one occasion so great was the influence of the Spirit upon the congregation that the people went out of the meeting almost in dead silence.

It was a great joy to me to see that our beloved sister, after forty years service for the Lord, was still being used by Him, both for the edification of God's children and for the salvation of the lost.

It is the earnest prayer of all God's people here, that Mrs. Baeyertz may be spared for many years to preach the unsearchable riches of Christ.

W. T. Griffiths, Minister. Trinity Presbyterian Church, Maesteg.

The Christian. May 7, 1914. page 26.

Mrs. Baeyertz at Sydenham.

A memorable mission, conducted by our beloved sister, Mrs. Baeyertz, came to a close on Wednesday evening, Mat 27, at Well-rd., Upper Sydenham.

Twice a day for sixteen days the evangelist has held her congregation in rapt attention, many coming from lengthy distances night after night, obviously hungering for the truth.

The way and plan of salvation have been graphically explained, with tender pathos which brought tears to many eyes and awoke longings after God in many hearts. The evangelist's afternoon Bible-readings were much appreciated, and many, if not all, were spiritually stimulated and refreshed by the sweet messages they received from God through her. Her teachings from the Word of God were unique, especially as they were illustrated by incidents connected with her evangelistic experiences in different parts of the world. Several of the evening addresses were exceedingly solemn, God, through the Spirit, speaking with no uncertain sound.

The interpretation put upon the two offerings of Cain and Abel was exceedingly helpful and interesting, and was also given in reference to the Jewish day of Atonement, the latter address being illustrated by pictures of the High Priest and the Tabernacle in the Wilderness. Hearts were deeply touched and stirred.

The evening when Mrs. Baeyertz spoke on the Baptism of the Holy Spirit will long be remembered. As she gave her personal testimony of her own baptism some forty years ago, the congregation sat perfectly spellbound.

The last address, on the "Passover," was thrilling, as the evangelist described in detail its meaning to the Jew, and its beautiful type in connection with the Lord Jesus Christ as our Paschal Lamb. This address was made more effective on account of a table which she spread before her, as she used to spread the table in her father's house, in her girlhood days.

Mrs. Baeyertz has a unique way of dealing with souls in the inquiry-room, her method being to point the sinner to various marked passages in the Bible, firmly believing in the power of the truth itself, accompanied by the Holy Spirit, to lead souls into the light of salvation and results follow. To God be all the glory.

A. H. Badger.

The Christian. June 4, 1914. page 24.

Mrs. Baeyertz in Elgin.

Eighteen years ago, in Inverness, the writer came first into touch with the work of Mrs. Baeyertz. The deep and abiding nature of that work impressed him very much, personal contact with her in this mission has intensified the impression then produced.

Once again she has visit[ed] the North and has just concluded a sixteen days' mission. The afternoon Bible-readings have been seasons of deep searchings of heart as well as of uplift, help, and encouragement. The spontaneous testimony of a devoted Christian worker amongst others is: "Mrs. Baeyertz has come amongst us as a herald of the Lord, and He, through her, has done a work that will abide. He has taught us to praise as well as pray, and called God's children forth to an absolute surrender.["] Another characteristic of the mission all through has been the awe of God's presence and entire absence of all sensationalism; the meetings have been marked by unusual solemnity and deep spiritual power. As night after night the hush of God was upon the people, inquirers found their way into the aftermeeting. "I was born again in your after-meeting last night," said one person. "You look it," replied the missioner, noting her radiant countenance; three employees of one local firm have testified to their acceptance of Christ; an unique feature of the work has been the number of lads, mostly members of the Y.M.C.A., who have been brought to give themselves to the Lord; these are being formed into a boy's prayer-meeting, led by one of themselves. As the mission proceeded the power deepened, and one forgot the preacher and became gripped by the truth. On the night of the address on "The Baptism of the Holy Ghost," the presence of God was so overwhelming that Mrs. Baeyertz was unable to give out the last hymn, and glorious results will, we believe, follow.

Her teaching has been eminently practical and intensely spiritual; while "Thus saith the Lord," has been her authority. The secret of her power is not hidden: it lies in her absolute dependence upon the Holy Spirit.

W. E. Morgan. Baptist Minister.

Mrs. Baeyertz has arranged to visit Hawick in January, to hold a mission; she would be glad to hear of other openings in Scotland.

The Christian. November 19, 1914. page 20.

Mrs. Baeyertz at Worcester.

At Red Hill (Worcester) Baptist Mission-hall, Mrs. Baeyertz has completed a sixteen days' mission. The visit has been a marked event in the history of the Church, Mrs. Baeyertz's exposition of the Scriptures being a revelation to her congregations. Her intimate knowledge of the Jews and their customs cast a new light on many old truths, and brought vividly to the understanding many passages of God's Word. So, too, episodes in the lives of the earlier saints

of God, that may have been passed over as insignificant, blossomed forth with new, deep, and beautiful meaning under the searchlight of this evangelist's expository remarks. Mrs. Baeyertz has no doubt a very wide experience in dealing with inquiring souls, and that she as received the Baptism of the Holy Ghost was very manifest by the number of those who stayed to the after-meetings. The mission will live long in the memories of the friends, and will be a stimulus to go forward and fight the Battle of the Lord against sin and the devil. Truly, "the Lord hath done great things for us, whereof we are glad."

W. E. Williams.

The Christian. December 17, 1914. page 31.

1915.

Mrs. Baeyertz at Hawick.

Mrs. Baeyertz has just concluded a sixteen days' mission at Hawick. It is fourteen years since she was here before, and we are glad to find she is still as vigorous and fresh as ever. The same power of the Spirit was in her meetings, and we have had a most profitable time. Her Bible-readings were most searching, and yet at the same time full of comfort, uplift, and strengthening to God's people – the testimonies to definite blessing received are cheering beyond words, and some have told us they have not missed one meeting, although sometimes coming at great inconvenience to themselves.

Whether to the saved or unsaved, Mrs. Baeyertz always appeals to the Word of God; she lives and works in the atmosphere of prayer and very striking have been the answers she herself has had. Her addresses on "The Lord's Second Coming" drew large audiences. And great light was thrown on this most important subject. Many to whom it is new will now study this blessed truth for themselves. God has owned the mission all through.

James Gait, President.

Mrs. Baeyertz is now at Paisley, after which she will be free for service wherever she may be called.

The Christian. February 18, 1915. page 24.

Mrs. Baeyertz at Paisley.

A fruitful mission has just been concluded at Paisley by Mrs. Baeyertz. Although a number of years have passed since she conducted her last mission in Paisley, there were many who hailed her visit with joy and expectation, and there were splendid attendances, and deep interest. From the very beginning the seal of God was upon the delivery of the messages. Her winsome presentation of the truth, whether to saved or unsaved, is God honouring and Christ exalting. The Bible-readings in the afternoon were well attended, and striking testimonies have been given of new desires after greater conformity to the Lord and His Word. Every evening save one – and on that night the address was for the people of God – seekers, under deep conviction of sin, found their way into the after-meeting and were dealt with over the Word of God. Eighty have professed to find the Saviour, many of these being men and young men. The church has received a definite impetus as the result of the mission, and also an increased membership.

Thomas G. Black. (Pastor.)

The Christian. March 11, 1915. page 24.

Mrs. Baeyertz in Glasgow.

Under the auspices of the United Evangelical Association a special mission, conducted by Mrs. Baeyertz, was commenced in Tent Hall, on Sunday, March 14, and is still proceeding at date of writing. To carry on special meetings in Tent Hall is in one sense more easy and in another sense more difficult than in some other places. Those who frequent it are habituated to evangelical doctrine and evangelistic appeal, and respond to the exhortation of the evangelist more readily than where such doctrine backed with appeal is rarely heard. There is a special atmosphere that helps to make decision easier: on the other hand it is difficult for the evangelist to bring anything before the minds of the hearers that has not been already set before them, except when new hearers are brought in. The meetings are being well attended, and the fact that Mrs. Baeyertz is a converted Jewess is helping to draw many, probably through curiosity, who are hearing words whereby they may be saved. During the first week about sixty have been dealt with in the inquiry room, and larger results are looked for as the mission progresses and the interest increases.

J. C

The Christian. March 25, 1915. page 35.

Mrs. Baeyertz in Glasgow.

A three weeks' mission by Mrs. Baeyertz has just concluded in the Tent Hall, Glasgow. On the first Sunday evening over two thousand were present and many had to be turned away. On week-nights the Hall was well filled, while hundreds gathered to the afternoon daily Bible-readings, and many a weary soul was refreshed by the new light brought forth from the Word of God. In all her meetings there is a constant appeal to the Word of God, and the messages are given with no uncertain sound. The power of God was mightily present in all the meetings, but on Friday evening, when the subject was the near approach of the Lord's second Coming, the people were utterly broken down as the preacher spoke on the apostacy which had so evidently set in.

To see Mrs. Baeyertz standing before an audience of twenty-two hundred people, strong in the strength of God, telling out the wondrous story of redeeming love, was truly an inspiring sight.

A report of Mrs. Baeyertz's mission would not be complete without a word about the inquiry meeting which Mrs. Baeyertz conducts entirely herself. With the anxious sitting round her, Bible in hand, she points out to them passage after passage from God's Word; their faith is made to rest entirely on that Word; apart from feeling; their being thus firmly planted on the Rock, it is no wonder that the converts stand, and it is cheering to know time after time of many coming up to shake hands with the evangelist who had been brought to the Lord through her ministry, some as long as twenty years ago.

The closing night of the mission will long be remembered, when Mrs. Baeyertz gave an illustrated address on the Passover. Scene after scene was depicted, including the Passover table, leading up to the scene on Golgotha's hill, where Christ, our Passover, was sacrificed for us. Numbers passed out into the Inquiry Meeting, and so came to a close a Mission rich in blessing when nearly 200 were added to the Church of God.

H. C.

The Christian. April 8, 1915. page 26.

Mrs. Baeyertz in Glasgow.

Mrs. Baeyertz conducted a three weeks' Gospel campaign at Grove-st, Institute, Glasgow, in May. The attendances were increasingly large. On Sabbath evenings the large hall was severely taxed in its holding capacity, and on week nights the meetings were held in the same hall with encouraging numbers. Afternoon Bible-readings were also given each day at three o'clock.

In her preaching, Mrs. Baeyertz is clear, emphatic, and powerful. She is a strong believer in the inspiration, authority, and mission of the Bible. There are seven clarion notes in her preaching which are urgently needed in these days. (1) Absolute ruin by the Fall; (2) eternal punishment; (3) the validity of the Atonement; (4) the efficacy of the blood of Christ; (5) the regenerating and sanctifying operations of the Holy Ghost; (6) Divine fullness of provision for victory and fruitfulness in every Christian life; (7) the Second Coming of Christ in its prophetic aspect. On all the above points she spoke truly, fearlessly, and convincingly. We can thankfully say that saints have been quickened, backsliders restored, and sinners saved.

R. Logan.

The Christian. June 3, 1915. page 27.

Mrs. Baeyertz at Otley.

Special services of an unusual character were held at the Otley and Wharfedale Mission from Sept. 18 to 23, conducted by Mrs. Baeyertz. The services have been well attended, and the workers of the mission have been inspired and helped. All who hear Mrs. Baeyertz must be impressed with two things (1) Her assurance of the truths she deals with, and (2) the ring of authority about her messages. God's Word, the impregnable Rock of Scripture, is the foundation upon which she builds.

The messages have been interesting and instructive. It would be difficult to choose out which was the best. The "Day of Atonement" and "Cain and Abel" were certainly exceptionally fine. To hearts who believe in Salvation by Atonement, these two addresses cam with special delight. Mrs. Baeyertz never minimized sin and its effects, but magnified the Saviour. Great as Sin and Satan are, we have a greater Saviour, "Who was manifested to destroy the works of the devil."

The afternoon Bible-readings were seasons of refreshing, and many already have borne testimony to blessing received. Our prayers follow Mrs. Baeyertz in her great work that she may be used by the Holy Spirit to strengthen the faith of God's children, and snatch many a brand from the burning, until the Lord comes.

(Pastor) Sydney Greig.

The Christian. October 7, 1915. page 24.

Mrs. Baeyertz at High Brooms.

For sixteen days Mrs. Baeyertz has been conducting a mission in the parish of St. Matthew's, Southborough.

From the very first of the afternoon Bible readings, of the Personality and Divinity of the Holy Spirit, to the last of the evening addresses, the presence of the Holy Ghost has been abundantly evident; and, as always when this is the case, there was no trace of excitement.

The Lord's own people had their spiritual life deepened, as the secrets of practical Holiness were unfolded from the Word of God, while the evening meetings were most solemn and impressive. The Atonement was wonderfully brought out from the Old Testament; and the after meetings, with their quiet insistence on the way of salvation in the New Testament, resulted in conversions and left deep impressions.

Throughout the blessed hope of the Lord's second coming was made very real to everyone, while the solemn warnings went home to very many. Special mention must be made of the work done amongst the boys, and the formation of a boy's prayer meeting, at which sixteen presented themselves on the first Sunday after the mission.

Philip Orme, Vicar.

The Christian. November 4, 1915. page 26.

Mrs. Baeyertz at Leicester.

Mrs. Baeyertz has just concluded a 16 days' Mission at the Carley Street Baptist Church, Leicester. The services have been wonderfully blessed throughout. The outstanding feature of the meetings has been the Missioner's absolute dependence upon the Holy Spirit, and her deep loyalty to the Word of God. Time and again there has been that deep hush of awe which is only caused by the vivid consciousness of the presence of God.

It is impossible to single out individual addresses: it is sufficient to say that there was not one meeting which did not bring rich blessing with it. The Bible Readings were greatly appreciated by all. Friends have written to say how much they were helped, and what new light they received upon the Word of God.

There was hardly a night without response to the Gospel invitation, which was given with rare tenderness and power. About 80 inquirers made their way into the after-meeting; and considering the attendances at the meetings, this is a remarkable result.

Many of the young people of the Sunday-school have been brought in. A boy's prayer-meeting has been formed, conducted by one of themselves; also a girl's prayer-meeting, and much blessing is attending each of these meetings.

It has been a great privilege to have had Mrs. Baeyertz with us, and we trust that the Lord's richest blessing may still continue to follow her wherever she may go. From the quiet deepening and quickening that has been going on in the lives of God's children, we are sure there is even greater blessing in the future for us as the result of Mrs. Baeyertz's visit.

Edward Parker. Minister.

The Christian. December 2, 1915. page 32.

1916.

Mrs. Baevertz at Brixton.

A mission has just been conducted by Mrs. Baeyertz at the Y. W. C. A. Institute, Brixton. From the beginning Christians flocked in to the daily Bible-readings, which alone would have been worth the mission, for the definite work done by the Holy Spirit. Many spoke of their deepened love to the Lord, and of entering into a life of Victory that they had sought for years. Each evening the Gospel was preached and the awe of God's Presence was felt as the Holy Spirit fell on speaker and hearers. The mission was to have closed after ten days, but so many asked for a continuance that it went on for four further days, concluding on Sunday, December 3,. A Baptist minister, who had worked with Mrs. Baeyertz in Australia, testified to the marvellous work God did through her there; he had seen strong men again and again broken down under the power of the Word, and they were standing to-day.

The Christian." December 14, 1916. page 32.

1917.

Spurgeon's Tabernacle.

[An advertisement appeared on the front cover of The Christian, regarding a week of special Gospel meetings (except Friday), under the heading of "Glad Tidings and Good Cheer." These meetings were all planned for Spurgeon's Tabernacle, at Newington Butts, (near "Elephant"), London.

Dr. A. C. Dixon preached three times on Sunday, January 7, 1917, and also on Tuesday, 9th. Dr. G. Campbell Morgan preached on the Monday, 8th. Mrs. Baeyertz (Jewish evangelist) was to preach on Wednesday, January 10th. And Dr. J. W. Ewing on the Thursday, 11th. A young life rally was to be held on the Saturday, 13th, led by Wood Brothers.]

It was also advertised to support the soldiers at the front by winning their families and neighbours for Christ, as well as for their general evangelistic value.

The Christian. Thursday, January 4, 1917. Front cover.

Mrs. Baeyertz at Margate.

A few godly women, reading in *The Christian* of the work God was doing through Mrs. Baeyertz, began to pray that the Lord would send her to Margate, and in due time the answer came. Her mission has just been concluded, and as there is only One who can carry on God's work down here – the Holy Spirit – He did it in a most blessed way. The afternoon Bible-readings were well attended, people coming from long distances, as far as thirty-five miles, and sometimes, in spite of the heat, 129 were present, and the testimonies poured in of comfort, guidance, and a new start in the spiritual life, through the clear and simple exposition of God's Word. Many Christian soldiers attended.

The evening meetings, which were of a definitely evangelistic character, were well attended. The missioner's impressive declaration of God's infinite love and His great salvation, and her faithful and impassioned pleading with the unsaved to accept the Saviour, manifestly caused a striving of the blessed Spirit in many a heart. All who attended the mission were soon convinced they were in the presence of one who had been taught of God. Mrs. Baeyertz's profound knowledge of His Holy Word was such that her statements were always verified by chapter and verse from its sacred pages. The effect of the mission will, we believe, will be a lasting one; and in order that its spirit may be maintained, it is proposed to hold a Bible-reading monthly in future. As a result of Mrs. Baeyertz's earnest pleading for such, a weekly prayer-meeting has been arranged to plead for God's interposition with reference to the air-raid and submarine menaces.

Senior Deacon. Congregational Church.

The Christian. July 5, 1917. page 27.

Mrs. Baeyertz at Tilehurst.

Considering the difficulties of the present time, the mission at the village hall at Tilehurst by Mrs. Baeyertz has proved a great blessing to many, and the results will be far-reaching. Souls have been brought out of darkness into light, God's people greatly strengthened and refreshed, and the Bible has become a new book to many. The power and presence of the Holy Ghost on whom Mrs. Baeyertz solely depends was marvellously felt in every meeting.

Florence K. Cobb.

The Christian. December 6, 1917. page 57.

1918.

Mrs. Baeyertz at Anerley.

A short mission has been conducted by Mrs. Baeyertz in the parish hall. The meetings were well attended, and many people were helped and blessed. Mrs. Baeyertz spoke with power on the Second Advent and on Christ in the daily life of the believer. Many witnessed with great interest the "spreading of the Passover."

J. Worthington-Atkin. (Vicar.)

The Christian. April 25, 1918. page 30.

Mrs. Baeyertz at Newbury.

At the invitation of the Y. W. C. A., Mrs. Baeyertz recently conducted a mission at Newbury, where the power of God has been manifested in a wonderful way. From the first day the Bible-readings were well attended, and many testify to the fact that through the unfolding of God's Word and its searching application by the Holy Spirit, their lives had been lifted to a higher level. One said: "My Bible has become a new book to me."

People came from miles around. One woman, whose father had been to one of Mrs. Baeyertz's missions nineteen years ago, walked four miles with a friend. Both were converted and went home rejoicing.

The Christian. July 11, 1918. page 22.