

The Gospel Witness

PUBLISHED WEEKLY

IN THE INTEREST OF JARVIS STREET BAPTIST
CHURCH, TORONTO, AND OF EVANGELICAL TRUTH.

REV. T. T. SHIELDS, D.D.
PASTOR AND EDITOR

"I am not ashamed of the gospel of Christ."—Romans 1: 16.

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Vol. I.

No. 20

MORE ABOUT BAPTISTS AND EDUCATION.

In our article on this subject last week we ventured to enquire what Baptist increment was accruing from Baptist money invested in our Baptist educational institutions of the Baptist Convention of Ontario and Quebec. We would begin this week by pressing that enquiry a little further.

How the Money is Raised.

The total contributions from churches and Sunday schools for "Christian Education" for the Convention years 1919-20 and 1920-21 (see Year Books, pp 148 and 149, respectively) amounted to \$28,746.55. Last week we showed that the total deficit in Woodstock and Moulton Colleges for the same period amounted to \$19,842.92. How are these contributions obtained? While some churches arrange their own Missions' budget, many churches follow the suggestion of the Convention Plan-of-Finance Committee. By this Plan the Budget includes Foreign, Home, Western and Grande Ligne Missions; Christian Education; Ministerial Superannuation; Sunday School; Church Edifice; Social Service—nine objects in all. The percentage division (see Year Book 1921, p. 61) proposed by the Convention Committee for Christian Education was 11 per cent. of undesignated funds; the amount actually received by the University Treasurer was 9½ per cent. That is to say, 9½ cents of every dollar given by the members of our churches by the budget plan for missions went into the Christian Education Fund. In this way the total of \$28,746.55 was made up.

In the minds of many of our people "Christian Education" is synonymous with "Ministerial" education. Because many do not enquire, it is, we believe, widely assumed that by this means the churches are assisting to educate young men for the Gospel Ministry who, in turn, will serve the churches of the Denomination. We feel sure that such a work will always strongly appeal to our people; for our churches must have ministers; and we need educated ministers; and this need must be supplied, in the main, from Baptist colleges.

The Christian Education Fund and Ministerial Students.

But what proportion of the money given for Christian Education is actually used to assist ministerial students? We believe nothing is given to

students outright; and that is as it should be. The financial assistance given to students for the ministry is in the form of payment for service rendered. But what proportion of contributions to the Christian Education Fund is used to pay ministerial students for work done? Last week we said that 65 per cent. of the total is swallowed up to cover deficits of Woodstock and Moulton Colleges. We should have said a little over 69 per cent. What of the remaining 31 per cent.? We refer our readers to pp 148 and 149 of Year Books 1920 and 1921 respectively. There it appears that for the two years a total of \$3,597.80 was received specifically designated for "Ministerial Aid" apart from the "Christian Education" fund; while for the same period a total was paid out for "Ministerial and Special Aid to Students" (we do not know whether this includes aid to other than ministerial students or not) of \$5,814.62. Deducting from that the \$3,597.80 derived from other sources specially contributed for Ministerial Aid, there is a balance of only \$2,216.82 paid out of the Christian Education fund in two years for the aid of Ministerial Students; or \$1,108.11 per year, or about $7\frac{3}{4}$ per cent. of the amount contributed by the churches. To this must be added a fraction more of the amount spread over the general university expenses; but it is safe to say that of the \$28,746.55 contributed by the churches for "Christian Education," not more than 10 per cent. is used to assist young men to prepare for the Gospel ministry. The other 90 per cent. goes into the general fund of the University, and is used directly or indirectly, to defray the cost of educating young ladies at Moulton and McMaster, and boys and young men at Woodstock and McMaster for callings other than the ministry; not a few of whom are not even members of Baptist churches, and make no return to the Denomination for the help received.

Where Does the Money Come From?

From the foregoing it would appear that the 90 per cent. of the Christian Education fund is used to produce teachers, lawyers, doctors, chemists, engineers, journalists, with here and there, perhaps, a farmer who lightens his labour by learning. And it is well that learning should increase: a country is enriched and strengthened by an educated citizenship. But who provides the money for the Christian Education fund? Our church members of all ranks, rich and poor alike; among them, business girls and women who work in factory and store, and some we know, God bless them! who earn their living by washing clothes and scrubbing floors. The men? A few, who of their abundance cast in to the offerings of God; and some who, in what are called "the learned professions," acquire at least a comfortable competence; but the many give of that which has been earned by sheer hard work—often by some form of manual labour.

Is Our Educational Policy Ethically Sound?

We have no intention of setting one class in the balance against another. But we are discussing "Christian" education. And that which is "Christian" is based on principles of righteousness and equity. On what "Christian" principle, for example, can we justify an appeal to a young girl who works in a factory to give of her earnings to assist in educating a young man who would qualify for the practice of law? Can it be quite "Christian" to devote the offerings of a faithful Christian washerwoman to meet the deficit of a

college incurred in the process of educating, under cost, the daughter of the well-to-do lady for whom, perhaps, that washerwoman works? Is it clearly "Christian" to lay upon the Pastor of a little church the obligation to give and collect money to support educational institutions of which he knows he is too poor to give his own dear children the advantage? and which institutions are training men and women for professions which make no direct contribution to the church's life.

The Church's Supreme Task.

But there is a still more serious aspect to this matter. The supreme obligation of the Christian Church is to make Christ known, to preach "Christ crucified" as the sinner's only hope, at home, and abroad, and even to the uttermost parts of the earth. To do this the Church must have ministers and missionaries, and these she must train for her service herself. Let us look frankly at the facts. Of the total of our Mission budget 11 per cent. is to be devoted to Christian Education. That means that the funds of our Mission Boards must receive less. Now if the 11 per cent. is to be used to train ministers and missionaries for the Church's service, beyond doubt it is her best investment; because it will tend to increase the effectiveness of the remaining percentage directly applied to missionary endeavour. But if not more than one tenth of the 11 per cent. diverted from missionary channels is so applied, is the policy called "Christian Education" economically, not to say, ethically, sound?

Why Not Produce Ministers?

Again, "The labourers are few." The church needs ministers, and missionaries. "The poor have the gospel preached to them"; and, as a rule, it is the poor who preach the gospel. Ministerial students are proverbially poor, Some enter college later than they would or should because they must make and save money before they begin. Others must turn aside in the midst of their college course, and prolong their apprenticeship because they must earn the money to go on. And these young men dare not involve themselves too heavily in debt, because, if they do, the small salaries in prospect forbid the hope of their ever freeing themselves. And the spirits of many are fearfully tried, their working capacity is reduced, and their whole outlook in life darkened, because the help afforded them by the churches they are preparing to serve is so small. And yet 90 per cent. of what our Baptist churches give to Christian Education, is used for something else than producing ministers! Again we ask, Is such a policy economically or ethically sound?

Is not our Baptist policy of duplicating the state system of secondary and higher education impoverishing our ministry; and turning money from missionary channels to purely educational purposes?

What Is Our Endowment For?

Nor is this all. We cannot afford space for many more figures. Let the reader turn to page 149 of the 1921 Year Book, and there he will find the McMaster University Treasurer's report. The total McMaster revenue from all sources was \$104,359.30, including the \$28,746.55 received from churches and Sunday schools. The Endowment Fund, equally with the yearly gifts

from the churches, was dedicated to the propagation of the Baptist interpretation of the Gospel of Christ.

The Rule of the Crucified not the "The Rule of the Dead Hand."

We sometimes hear objections to what is called "the rule of the dead hand." But our courts still recognize the force and binding authority of a man's last will and testament. When "David enquired of the Lord" concerning the three years' famine from which the land had suffered, "the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites." Centuries before, Joshua had made a solemn covenant with the Gibeonites, which now Saul had violated. That surely was "the rule of the dead hand." But God respected it, and punished the land with famine because of its violation. And if we do not fulfil our trust as a Denomination, how can we expect blessing? If we withhold our testimony; if we surrender our principles, and resort to compromise; or in any way fail in maintaining a witness to the truth for whose propagation these funds were solemnly committed to our trust as a Denomination, how dare we talk about "Christian" Education! Let us pray for a revival in all our churches, and in every department of our denominational life; and let us never rest content until our Educational institutions in all their affairs, in practice as well as in profession, do really make Jesus Christ, Lord. It is for this they exist. That is the foundation stone of the Baptist position. We care little for the name of "Baptist." To us it means a body of truth we find revealed in the word of God. We believe there is a place for Woodstock, Moulton, and McMaster as distinctly Baptist educational institutions; by which we mean as institutions which teach the truth for which Baptists stand. If they do, and while they do, let it be proved, and then let the Denomination take them to its heart, and give them a worthy support; but if they do not stand squarely and immovably for the Baptist position, let us solemnly resolve that at all costs they shall be conditioned so to do.

The Jarvis Street Pulpit

PRAYING FOR THE UNSAVED

A Sermon by the Pastor

Preached in Jarvis Street Baptist Church, Sunday morning, Sept. 17th, 1922.
(Stenographically reported.)

"But Abraham stood yet before the Lord."—Genesis 18: 22.

WE read in the Epistle of Jude, that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire." Incidentally, the New Testament again bears witness to the historicity of the Genesis record. The cities of Sodom and Gomorrah were real cities; the men of Sodom and Gomorrah were real men—they were sinners before the Lord; the destruction of Sodom and Gomorrah was a very real destruction; the salvation of Lot out of Sodom was a very real salvation, as Lot well knew. Everywhere the New Testament teaches us that these historical portions of Scripture are designed to teach us spiritual lessons. I have frequently reminded you of that great principle laid down in the New Testament, respecting the journeyings of the children

of Israel: that not only is the record of their experience written by inspiration; but that the events recorded were themselves providentially arranged, in order that they might teach spiritual truths. It is said of the life of our Lord Jesus: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His name." It could also be said, that many other things occurred in the life of God's people of ancient time, which are not written in the Old Testament; but the things which are written, are written for our learning, upon whom the ends of the ages have come.

Abraham is spoken of in the Word as "the father of all them that believe." Those who believe are described as "the children of Abraham;" and we are said to be "as Isaac was, the children of promise." We are accustomed to think of Abraham's faith as having special application to his appropriation of the promise respecting Isaac's birth. I endeavoured to expound to you a few Sunday mornings ago, the text, "Abraham believed God;" and I want to try to show you this morning that his faith in God led him to pray, and made him a mighty intercessor, calling down God's blessing upon others of lesser faith than his own.

I. The Lord appeared unto Abraham in the plains of Mamre. His faith was itself begotten of a divine revelation. Abraham became a believer because of the disclosure of Himself which God made to him. It was when he saw God, as He revealed Himself to his understanding, he believed: when he realized Who, and what God was, he was enabled to trust. And it is ever true that "faith cometh by hearing, and hearing by the word of God." And on this occasion the divine Visitor renews His promise to Abraham; and very explicitly pledges him the blessing his heart desires shall in due time come.

But I want to show you this morning that prayer—true prayer—is an expression of faith, and, like faith, is also always inspired by a divine revelation. We never talk to God until He has spoken to us. "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek." True prayer ever asks that which is in accord with the will of God; and the will of God may be known only as it is revealed to us by His Spirit.

Let us now look at this story, a part of which I have read to you this morning, for our instruction. Observe, first of all, that Abraham had known for a long time that Lot was dwelling in Sodom; and yet he had not prayed for him. There came a time when these two parted company; and Lot "pitched his tent toward Sodom," and at last found residence within the walls of the wicked city itself. And beyond question, Abraham knew where Lot was. He knew that he was dwelling in the midst of a wicked people; but there is nothing to show that Abraham felt any particular concern for Lot; or that he ever went into the presence of God, and prayed for his deliverance from the midst of the city.

Is it not still true that there are many, who are children of Abraham by faith; who are children of promise; who are really the children of God; but who yet do not intercede for the Lots of our day? There are Christian wives, for instance, who rejoice in their husbands' material prosperity. The wife knows very well that he is getting on; that he is amassing wealth; that he is prospering, according to the standards of the world. And she sees, more and more, that he is being caught in the worldly tide; that he is destitute of

religious interest; that he never prays; that he seldom attends the house of God; that in all his affairs he ignores God: that he has no concern for the spiritual welfare of his children, as long as they are respectable; as long as they are making progress in school, he has absolutely no anxiety about their spiritual state: he is careless himself; and equally careless respecting his children. And his wife, who is a Christian, is almost as careless as he is. She does not pray for him; she does not pray for her own children; she does not realize the peril in which they are found. Again and again, I have observed Christian parents who are proud of the progress their children are making in school; proud of the young man's ability in his new situation; and rejoice in his worldly prospects. As the friends and neighbours come in they are sure to talk about how the children are getting on; but never a word is spoken about their relationship to Christ—no concern whatever is felt about their eternal future.

That was the state in which Abraham was respecting Lot. There is nothing to indicate that Abraham felt any concern whatever about Lot's spiritual state until God came to the door of Abraham's tent, and told him directly, personally, that Lot was in dire peril; that the clouds of judgment were hanging low over the city where Lot dwelt; that before long vengeance would fall, and the city would be consumed. And when Abraham heard that word from the Lord, he began to pray! He stood before the Lord, and prayed as he had never prayed before.

And I remind you that we have in this Book that very revelation. This Book clearly makes a distinction between those who believe, and those who do not believe. This Book clearly tells us that there is salvation in Christ; and that apart from Christ there is no salvation. This Book clearly tells us there is a place, a condition, which we are accustomed to speak of as heaven: that there is a condition of life in which the soul may dwell in intimate fellowship with God. And there is another condition of life, in which the soul will be forever separated from God. This Book tells us of heaven and of hell most explicitly. The teaching of the Bible is that even of your friends and mine, husband, wife, children, parents, brother, sister, neighbours, business associates—every one of them who is out of Christ, is condemned already; is under the curse of God's law; is in danger of being "turned into hell, with all the nations that forget God." That is the warning revelation of God's word; and yet some of us, perhaps, pray but indifferently for the salvation of those we love; while others do not pray at all.

Now why was it that Abraham prayed when God told him these things? Let me give you the text of a few Sunday mornings ago in another setting. God came to Abraham's tent, and He said, "Shall I hide from Abraham that thing which I do?" And then He told him of the wickedness of Sodom and Gomorrah; and He said, "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." He told Abraham that He was going down to Sodom, and if He found it "according to the cry of it," His judgment would fall. What made Abraham pray? the revelation?—not only that, but this, "Abraham believed God." Let me ring it in your ears—"Abraham believed God!" "Abraham believed God!" How did he believe? Just a short time before, on this visit, He told him that Isaac should be born. And when Sarah heard it she laughed aloud: it was too good to be true. "And the Lord said unto Abraham,

Wherefore did Sarah laugh?" And she denied, because she was afraid. "And he said, Nay, but thou didst laugh when I gave thee My promise." She was afraid in the presence of God; yet grace abounded toward her as toward her husband; and together, when they received the promise of life, they "believed God."

But that same day God uttered also His promise of death; and again, "Abraham believed God." Do you see it? He believed God! He said, "If God is going down to Sodom; if He is going to inspect it; if He has said that judgment shall fall; then judgment will fall; and Lot will share in the overthrow of the city." And immediately he stood before the Lord, and began to pray.

Now my brethren and sisters, what we need above all things is to believe God—not only the word which promises life; but the word which solemnly warns us that "the wages of sin is death;" that "these shall go away into everlasting punishment;" that there is a place "where their worm dieth not, and the fire is not quenched;" that it is true which God hath spoken: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved;" that if men are not saved through faith in the Lord Jesus; if they are not "born again;" then they are lost—that is all—they are lost!

We have no more ground for believing in our own salvation through faith in Christ, than we have for believing in the utter and eternal destruction of every soul that rejects Him. The Word of the Lord promises both, and if we believe God, we must believe both.

And that is the weakness of the modern church. Russelism and many other kindred heresies, have served to lessen the conviction of Christian people respecting these matters. I recall some years ago being in a ministers' meeting, when a minister—I remember the shock of it at this moment—when a minister, I suppose of nearly sixty years of age, told the brethren how that once in his early ministry, he had preached from the text: "The wicked shall be turned into hell, with all the nations that forget God;" and amid great merriment he told his fellow-ministers that long ago he had put away such texts as that, and had promised the Lord that if He would forgive him for that one indiscretion, he would never commit it again!

My brethren, the truth is, that people may go to-day into scores of churches in this city, and other cities, and hear no word that will disturb their consciences; no word that will arouse them to a sense of the peril of the wicked. And yet, if we believe this Word at all, we must believe both sides of the revelation—that He Who promises life in Christ, promises only destruction out of Christ.

What then? Shall we believe God? I cannot persuade you of it; I cannot persuade myself of it. I am called frequently to conduct funeral services. A man has died without Christ; without showing the slightest interest in Christ. What am I to say? I wish I could speak words of comfort! I tell you what I do always—I preach the gospel; and tell people that there is only one way to be saved, and that is through Christ. It is not easy to be faithful in these matters, but we must be true even when and where tears are falling and hearts are bleeding. There are many people within the circle of your acquaintance—people in your own homes; of whom your heart would dispose you to say: "I find it difficult to persuade myself that the Bible doctrine of final rewards

can be true with respect to this and that one." There is only one way by which you can be persuaded of the truth: When God came to Abraham, and spoke to him directly, calling him by name, He said, in effect, "Abraham, there are the clouds of vengeance; there is the judgment coming—do you believe God?" And "Abraham believed God;" and believing, he began to pray.

It is not enough that we intellectually agree with the truth of Scripture. It is only as the Spirit of God takes His own word, and lays it upon our own hearts; when He comes by a personal visitation, and makes us realize the peril of the lost, that we shall begin to pray. And it is in my heart this morning, my dear friends, to suggest to you that we should pray together these coming weeks that God in the greatness of His grace will do for us what He did for Abraham—that He will come to us, that He will visit us each personally, and tell us unmistakably the peril in which men and women are found who are out of Christ. We read of men in times past who spent whole nights of agony, pleading for the salvation of the lost; of men who wept tears of grief, because they believed somebody was in danger of eternal damnation. But it is only as God the Spirit withdraws the veil from our eyes, as He makes the things of the spiritual realm real to us, and enables us to anticipate the future, that we shall be able to realize these tremendous truths of the Scripture, and be able to pray.

Shall we pray then for ourselves; that we may be awakened as we have never been awakened before; that we may realize as we have never realized before, the peril in which men are placed who know not Christ? "Abraham stood yet before the Lord;" and there is not a Christian wife here whose husband is unsaved; nor a husband whose wife is unsaved; nor a father or mother who have children unsaved; nor one who has brothers, or sisters pending, hanging low over those we love,—I say if we believed that, there is not a Christian here who would not stand before the Lord and pray! It would become the passion of our lives to bring them to Christ,—everything in life would be subordinated to that one business.

Have you not seen it when sickness has come into a home? The wife, or child, or some other member of the family is ill. But it is only a slight indisposition; and the work of the house goes on just the same. The father goes to business; and the rest of the family go about their work, for there is just one member slightly indisposed. But he or she does not get up again quickly. The doctor comes again and again; and he says, "The fever is rising, and rising;"—until at length he takes the family into his confidence. He says, "It is a battle now for life: there is only one chance in many hundreds that we shall be able to baffle death!" And then what happens? When death draws near, business and everything else must go, in order that everybody may concentrate on this one task of saving a precious life from the grave.

And if God would but open our eyes, and enable us to see hell itself yawning before those we love; we too should stand before the Lord and pray!

II. How did Abraham pray? By a kind of divine instinct, he pleaded the vicarious principle. I pity the man who does not believe in the divine inspiration of Scripture; he must be very blind. If God did not put the cross in the Old Testament, I wonder who did? One thing is certain: Somebody who knew all that was to be revealed in the New Testament wrote the first pages of this Book—and every page throughout the whole Book; because the vicarious principle runs all through the Bible.

Abraham did not plead that sin should be condoned; he did not ask that God should ignore the wickedness of the city. No. But he said, "Let the righteousness of the righteous avail for the salvation of the wicked. Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?" "And the Lord said, if I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes." And then Abraham said, "Peradventure there shall lack five of the fifty righteous? and he received the promise that the city should be spared for their sakes. Then he dropped to forty; "And He said, I will not do it for forty's sake" "Peradventure there shall thirty be found there." "I will not do it if I find thirty there." "Peradventure there shall be twenty found there." "I will not destroy it for twenty's sake." "And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there." And the Lord answered, "I will not destroy it for ten's sake." But Abraham's faith could go no farther. He could only plead the righteousness of ten. For less than ten he did not dare to ask a stay of judgment.

How much more highly privileged are we! We have not to plead the righteousness of fifty, nor of ten; but we can plead the righteousness of One Whose righteousness avails for the salvation of a whole world! Blessed be God! And we are encouraged to pray that though the wicked deserve the judgment that is threatened, God will for the sake of Jesus, have mercy upon them. Surely a solemn obligation rests upon all of us who are thus privileged to pray, to stand before the Lord.

III. But I must show you **How Abraham's prayer was answered.** Lot was dwelling in Sodom; and was as indifferent to the impending doom as Abraham had been. And when the angels came to Sodom, and told Lot of his danger, he seemed to but half believe their warning, and to be in no hurry to quit the place. But the angels took Lot in hand: "And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him; and set him without the city." He was reluctant to leave; and yet by God's grace he was saved out of the wicked city.

Well do I know that it is a tremendous task to awaken the unconverted to their need of a Saviour; but it is almost as great a task to awaken you and me to an appreciation of their peril. But mark this: **When God awakens Abraham, He always awakens Lot.** When He puts in Abraham's heart a deep concern for Lot. He will not leave Lot until he becomes concerned for himself. Agonizing saints will soon be surrounded by repentant sinners. An interceding church will soon echo with the cry of the new-born.

And I say this for the greater encouragement of anxious parents, or wives, or relatives, here this morning. You say, "Sir, I am disheartened; I am discouraged because I see no religious interest at-all on the part of those of whom I am thinking this morning, and for whom I long have prayed." No, perhaps not, as yet; but when you and I become really desperately in earnest, as Abraham was; when this matter becomes real and imperative to us, it will become real to those for whom we pray.

Lot had some difficulty, too. He spoke to his sons-in-law, conveying to them the angels' warning. But it is certain that Lot had been long indifferent to his own and his family's danger, because when he spoke to his sons-in-law,

and said, "Up, get you out of this place, for the Lord will destroy this city," he seemed to his sons-in-law as one who mocked.

And there is always that difficulty of overcoming the influence of an indifferent past. Perhaps someone here this morning says, "I do not know how to begin; I have been indifferent so long; I have neglected my family so long in spiritual matters; I am ashamed now to show an interest. They will not believe me if I warn them of the wrath to come." That is true. No one will believe you unless the power of the Spirit of God awakens him.

And while Lot lingered, the men laid hold upon him and brought him out of the city. **Whether he would or no, they compelled him to come.** Do you believe that doctrine? I heard a brother pray in one of our meetings lately: "O Lord, we are tired of coaxing sinners to be saved. Give us the power that will break their wills, and compel them to come." And God, the Holy Spirit, will give us that power. Abraham never could have brought Lot out of Sodom, even if he had gone down into that city to speak for himself. He probably would also have seemed as one who mocked, both to Lot and his family. He might have said, "Uncle, what is all this about? I have been here a long time; but you have said nothing to me until now. I am glad to have a visit from you; glad you are interested in me; but you have left me alone for a long time. Why this sudden concern?". And the only way by which Abraham could bring power to bear upon Lot was over the Mercy-Seat! And he accomplished by standing before the Lord what he never could have done by going down to Sodom. And so can we.

"And while he lingered, the men laid hold upon his hand . . . and they brought him forth, and set him without the city." I have seen God force men to be saved. I have known Him to rob them of their sleep; and make it impossible for them to attend to their business; and make the things of the spiritual world so real to them that they were constrained to yield to God. The record says, "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt." Lot was saved in direct answer to Abraham's prayer. And God will remember our prayers. Still the effectual, fervent prayer of a righteous man availeth much. Shall we address ourselves with increased devotion to the ministry of prayer?

Shall this be a day of intercession with us? Shall we pray for our Lots? Shall we pray that God will give His angels charge concerning them; that somehow or another, by the power of the Holy Spirit, reluctant hearts may be drawn to Him, Whom we love?

"When Jesus has found you tell others the story,
That my loving Saviour is your Saviour too;
Then pray that your Saviour may bring them to glory,
And prayer shall be answered, 'twas answered for you."

DOES GOD ANSWER PRAYER?

Every Christian knows He does, because conversion is the proof of it. "Whosoever calleth upon the name of the Lord shall be saved." But the cry of the newborn is only the beginning of prayer. What wonders we have seen God do in this place! And more and more He is leading us to be concerned for the interests of His kingdom everywhere. Members of this church have come into our fellowship because they believe the things to which this church

bears witness. And we are only a small unit in a great army. We believe the world has need of the Baptist witness. Therefore we ought to pray for the Denomination to which we belong. At present two of the most important positions in the Convention are vacant, the Chancellorship of the University, and the Editorship of *The Canadian Baptist*. If we believe Christ to be the Head of the Church, and these positions a part of the Church's ministry, we must believe that He has men to fill these vacancies. Let us therefore pray that He may appoint both the Chancellor and the Editor. If He makes these appointments they will be men of His own choosing fitted to do His work. Let us ceaselessly pray for this.

FRIENDSHIP AND RIGHT.

Many a sin is committed that friendship is expected to justify. It is not exactly what we would have done if we had been left to ourselves to decide, but, under the circumstances, we could not see what else to do. Rather than to be disobliging, rather than to be thought puritanical or "righteous over much," we yield, waive the obligation to conscience in favor of the desire to oblige a friend, and charge the debt of conscience to the score of kind feeling. But it is at bottom a question of allegiance. The Master asks an undivided heart, and we have no right to betray Him in the home of our friends. To hate father and mother and friends for His sake is ethical, not emotional. It is a question of loyalty. To please them would we displease Him? If so, we are not His followers, but theirs. No man can obey two masters. Solomon's building a heathen shrine to oblige a heathen wife was heathenism pure and simple; idolatry, root and branch. To neglect a duty, to compromise a principle, to pull down colors, to do a little wrong rather than to be thought a religious prig, bigoted, or, at least, peculiar, is a great temptation; but then is the time for the uncompromising, "the everlasting No!" to ring from us, and firm loyalty to God to be seen without. Friendship that calls for disloyalty to God needs destruction or reconstruction.—Maltbie D. Babcock, in *The Watchman-Examiner*...

ANNOUNCEMENTS.

Autumn Convocation at McMaster. The Autumn Convocation will be held in Castle Memorial Hall on Friday evening, October the sixth, at eight o'clock.

This should be an occasion of interest to all friends of the University. Prizes and scholarships won in the previous session or at the Matriculation Examination will be presented.

The address of the evening will be given by Professor New, of the Chair of History, on "The Development of Canadian Nationhood, with Special Reference to Canada's Future Participation in Foreign Policy."

The members of this church and the public generally are cordially invited to be present.

Mid-week Gospel Service in Picture and Story. Beginning Wednesday next, October 4th, at 7.15 p.m., the Junior Mid-week Service will be resumed for the winter. Our Sunday School Superintendent, Mr. W. J. Hutchinson, and his assistant, Mr. Fred Turney, will present the Gospel of Christ in picture, story and song; and we are sure that everyone who attended these services last winter will receive this announcement with great joy for many have asked

if these meetings were to be resumed, expressing the hope that they would soon begin. Commencing Friday, October 6th, at 7.15 p.m., a similar service will be conducted every week at the Parliament Street Branch, when the Gospel message in picture and story will be given by the same men. Let everybody know about these meetings, especially the young people, and let us all unite in prayer that God may set His seal on this work in the conversion of many. Let the opening sessions be attended by all who can possibly come and encourage the work with our presence.

Women's Meeting. Thursday evening, October 5th, is to be **Women's Night** in Jarvis Street. This does not mean that the men are to remain away. On the contrary, we want more men than usual at the meeting, but it does mean that the **Women's Mission Circle** and the **Young Women's Circle** are to be in charge that night; for it is the occasion of their **Annual Thank-offering** for Home and Foreign Missions. Rev. M. L. Orchard, one of the Secretaries of our Foreign Mission Board, and an exceptionally fine speaker, will address us on our work in India. It will be a rare treat; no one should miss it. Come at 8 o'clock and fill the Sunday School Hall to overflowing. Let us make it a great **Church Missionary Meeting**. We want every woman and young woman, every boy and girl in the church to be present, and all the men who can crowd in. Come praying that the Holy Spirit may lead our thoughts out into definite intercession for the whole world, and so make it a night of far-reaching blessing.

ATTENTION! Beginning October 3rd and thereafter throughout the season, our first two meetings will be held Tuesday and Thursday evening instead of on Monday and Wednesday. The Saturday evening meeting remains unchanged. Please remember—Prayer Meeting Tuesday and Wednesday and Saturday.

JARVIS STREET CHURCH DIRECTORY.

T. T. SHIELDS, Pastor, 72 Lowther Avenue. Tel., Hill. 563.
A. W. RECORD, Treasurer, 41 Victor Avenue. Tel., Ger. 5273.
VIOLET STOKLEY, Church Clerk and Office Secretary. Tel., M. 5670.
WILLIAM FRASER, Pastor's Secretary, 64 St. Alban's Street. Tel., N. 5714.
C. LEONARD PENNEY, Director of Music, 36 Earls court Ave. Tel., Ken. 7086W.
W. J. HUTCHINSON; S. S. Superintendent, 295 George Street. Tel., M: 3321.

The Church Calendar

For the week beginning Sunday, October 1st, 1922.

SUNDAY

10.00—Prayer Service in the Church Parlor, Mr. George Greenway.

11.00—Public Worship. The Pastor will preach.

12.15—Communion Service.

3.00—The Bible School will meet.

6.00—Prayer Meeting in Church Parlor.

7.00—Public Worship—The Pastor will preach.

TUESDAY, THURSDAY and SATURDAY—8.00—Prayer Service.

WEDNESDAY—Junion Mid-Week Service—7.15. See announcement above.

The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00;

Evangelistic Service, conducted by Mr. W. J. Hutchinson, 7.00;

Thursday, 8.00, Prayer Meeting. Friday, 7.15—Junion Service.