

# The Gospel Witness

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PASTOR AND EDITOR

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

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## The Jarvis Street Pulpit

THE MOTIVE AND METHOD OF APOSTOLIC PREACHING.

A Sermon by the Pastor.

Preached in Jarvis Street Church, Toronto, Sunday Evening, Sept. 23, 1923.

(Stenographically reported)

"Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."  
—II Corinthians 5: 11.

THIS chapter opens with a triumphant declaration of the certainty of faith. The Apostle Paul was not a purveyor of doubt. There were some things he did not know; he acknowledged that he knew some things only "in part." But there were some things of which he was absolutely sure, because they had been revealed to him by God, as he declares in the opening verse of this chapter: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." The Apostle Paul was not in any sense a pessimist. Never did he sound a gloomy note in his ministry. He did, however, always face the facts of life, and bring them into the light of divine revelation. And here he throws wide the windows of the soul, and gives us a view of the glowing prospect of faith. If the worst happens—or what we call the worst, and "our earthly house of this tabernacle is dissolved, we have a building of God, an house not made with hands, eternal in the heavens." He views all the elements of human life, and recognizes that life is sometimes difficult and hard. Yet he declares that he has had such a view of God that he has learned that, so far as the believer is concerned, "all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." He then speaks of that with which we are all familiar, if not by actual experience, by observation—the afflictions of life. What are we to say in the face of these things? Many a time I have been called to a home where some deadly disease has fastened its fangs and where the shadow of death already threatened an eclipse. And

someone has enquired: "What is your explanation of this? Why should these things come?" We cannot answer it of ourselves; but Paul says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Was that a bit of social service? Was that a useful message to an afflicted soul? I think it was. It is "but for a moment"—it will soon pass; and it "worketh for us a far more exceeding and eternal weight of glory," upon what condition? He does not say that such afflictions work a weight of glory always and for everybody; but he says they may, and they will if "we look not at things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Then follows the chapter of our text: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked." He then proceeds to say, when the window has been opened and he has caught a glimpse of the Eternal City and the glory that is awaiting the saved and redeemed soul, that as for himself, he would choose "rather to be absent from the body, and to be present with the Lord." He considers the possibility of the dissolution of this tabernacle and the separation of the soul from the body; and he says that from the point of view of faith when what men call the very worst takes place that moment the very best comes to the believer! Thus faith converts the darkness into light, for "to be absent from the body, is to be present with the Lord." And when he has taken that view, he says, "Now, I am going to give you the motive of my ministry. Wherefore we labour—we make it our aim; we are always ambitious; we esteem it the highest possible honour—that, whether present or absent—whether here or there—to be well-pleasing unto him. That is my business," he says. And then he tells us why he is so anxious "to be well-pleasing unto him." "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And so this preacher had the judgment seat of Christ in full view, and because of that he said he was supremely ambitious to be well-pleasing to his Lord. And then he continues in the words of our text: "Knowing therefore the terror of the Lord,—because the veil has been drawn, because God has given us a view of the future,—we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

I. Thus I come to this observation, that this Apostolic ministry WAS INSPIRED BY A CLEAR KNOWLEDGE OF "THE TERROR OF THE LORD," whatever that was. No one will dispute the intellectual pre-eminence of this man Paul. No one will question that he was the peer of the greatest of his day. And yet he said that he was so conscious of "the terror of the Lord," the fear of the Lord, the presence, the tremendous reality of God, and a sense of his own and every man's responsibility to God, that it carried him forward and inspired his every utterance. He said, "With that before me, I persuade men." Now let us look at that and see just what Paul meant by "the terror of the Lord." You have it in the context. He meant "*the judgment seat of Christ*" for himself. He lived with "the judgment seat of Christ" in view for himself. For every believer will stand before "the judgment seat of Christ." Our sin has been judged already; our sin has been laid upon the great Sin-Bearer, "in whom we have redemption through his blood, the forgiveness of sins." Notwithstanding there will be a judgment seat before which all believers will appear to receive at the hand of the Lord the reward

of their service. Elsewhere this same Apostle declared there was but one foundation upon which any man might build, but he would be wise to be careful how he built even upon that sure foundation: "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." The Apostle Paul did not work for salvation: that was God's free gift. But over and above that, he would be a faithful steward of the manifold grace of God. And he said, "With that judgment seat before me, with the fear of the Lord—(not the fear that he would be utterly and finally ashamed, but the fear lest he should miss his high calling, lest he should fail in the realization of that for which he was apprehended of Christ, lest he should miss the goal and the race, and fail to receive the crown of righteousness, which the Lord, the righteous judge, shall give at that day to all who love his appearing) —I live for the future; I live for the day when the Lord will open His books; I live for the day when I shall stand before the judgment seat of Christ." And he said, "With that always in view, I preach, I write, I persuade men; that is my business." O my brethren, and you Christian workers! It seems to me we need to get back to that great truth. Blessed be God! We are washed in the blood; we are saved by His grace; but let us for ever put beneath our feet every consideration of worldly preferment, and let us say, "It is a very small thing that I should be judged of you, or of man's judgment." Let us live, as this preacher did, for that great day when the heavens shall be rolled aside as a scroll, and when He the Judge of all shall appear to reward His servants.

But more than that, he had in view "the terror of the Lord" *in respect to his hearers*. He knew that he was preaching to men and to women who had no hiding place in Christ, whose sins were not washed by the blood, who had no part or lot in this great gift of redemption. And knowing the future that awaited them, knowing the reality of the judgment seat not only for believers but a judgment seat and a judgment day "when God shall judge the secrets of men by Jesus Christ according to my gospel," Paul said, "We persuade men." Let me remind you, my friends, that there is a day coming when "God shall judge the secrets of men." There is a day coming when we shall all have to give an account of the deeds done in the body, when we shall have to stand before God and be judged for what we really are. Surely, anyone who looks abroad upon the world to-day, anyone who reads his newspaper, must feel that there is a deep, there is a profound necessity, based on the very nature of things, that there should be a day when God will judge the secrets of men. It seems to me, at least, one could not believe in the moral government of the universe if it were not revealed in this Book that there will be a day when God shall summon the great and the small, the rich and the poor, the learned and the unlearned—all men, to stand before His judgment seat. Yes: that is the revelation of God.

What was involved in that judgment seat? He knew it would be *a judgment according to knowledge*. It would be a day of judgment when no man could hide the truth. It would be a judgment when He, Whose eyes are as a flaming fire, and from Whom no secrets are hid, would sit upon the judgment seat and discern the thoughts and intents of the heart, and bring every man to account. "Our God is a consuming fire"; and that truth needs to be proclaimed again

and again. A certain lawyer in this city, not a member of this church or of any Baptist church, wrote me recently a little article which I think I will print in the *Witness* one of these days, an article on the necessity of laying emphasis upon this great truth, in view of the fact that God's judgments are abroad. We have had war; we have had pestilence; we have had earthquake; we have had every kind of horror multiplied during these last few years; but "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." How strangely calloused men become! A few years ago when the Titanic went down, it seemed as though the whole world shuddered, everybody talked about it. A few months later the Empress of Ireland went down in the St. Lawrence Gulf—and that was another horror. Since that day we have grown accustomed—during the war—to read of the death of tens of thousands, hundreds of thousands, and even of millions of men. Following upon that came the great pestilence, and in six months the Flu swept off the face of the earth more human lives than were taken by the great war in four and a half years. And yet men will not listen to the judgments of God. But the day will come, my friend, when God will judge according to knowledge. He is a God of knowledge, by Whom actions will be weighed. There will be witnesses; there will be evidence submitted; "every mouth will be stopped, and all the world will become guilty before God." But whatever the witnesses may say, whatever evidence is submitted, the Judge Himself will be the supreme Witness; for He knows your life and mine. Ah, yes! that day is coming, and Paul knew it was coming, therefore he said, "Knowing therefore the terror of the Lord, we persuade men." Yes, according to knowledge, and *according to truth*—according to the facts of the case, God will judge; and He will judge without respect of persons. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man . . . shall say to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb." Ah, my dear friend, God will judge according to truth, and He will judge us for what we are, irrespective of our pedigree, irrespective of our social position, irrespective of whatever wealth we may have acquired: "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious, and it ceaseth forever."

And very especially He will judge us *according to the things done in the body*. That is to say, it will be a record of the life lived upon earth by which we shall be judged—not a life of the future, but a life that is lived here. The record of to-day, and of your yesterdays, and the record of to-morrow, that will be written down, and by that we shall be judged. We shall be judged for one sin—No! I must change the pronoun. Blessed be God! Some of us know we shall never be judged for that. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But those who have received not the Lord Jesus, will be judged primarily *for their rejection of Christ Himself*. That is the all-comprehending sin—the sin of unbelief. And the Judge will be the very One Whom we have rejected. There is a phrase, I quoted it a moment ago, that to me is unspeakably terrible: "Hide us from the face of him that sitteth on the throne, and FROM THE WRATH OF THE LAMB." When Divine Grace sits in judgment upon unbelief, when He in Whom "dwelleth all the fulness of the Godhead bodily," takes the judgment seat; when

He Who was and is the incarnation of all the powers of Deity harmoniously working for the redemption of lost men; when the Intercessor becomes the Accuser, and when men having rejected that last act of sovereign Mercy, Mercy combines with Justice to unsheath the sword and go forth to judgment,—O men and women, "THE WRATH OF THE LAMB" is the thing the impenitent sinner has to fear! The most terrible thing in all the universe was revealed to the Apostle Paul when he said, "Knowing therefore the terror of the Lord,—the wrath of the Lamb— . . . I pray you in Christ's stead, be ye reconciled to God." That was his message.

II. Thus inspired, HIS MINISTRY WAS A PERSUASIVE ONE. "We persuade men." How careful this apostle was; how patient; how persistent; how he disputed in the synagogues; how he listened to all their objections; how he reasoned with them concerning the things of God! In the full clear view of what God is in Christ, he said, "I will spend my life persuading men."

And in his persuasive speech there was *the urgency of conviction*. He had no doubt about it whatever. He was so sure that he came to his hearers, and to those who read his epistles as one speaking with authority. My brethren and sisters, I know that doubt and unbelief prevail; they always have done, they always will. "This vile world is not a friend to grace to help us on to God." Some things have been hidden from the wise and prudent and revealed unto babes. Some of us can humbly say that we are sure our sins have been judged at the cross. Your sins will be judged in yourself if you turn away from Jesus Christ the Lord. And I beg humbly to come to you this evening with that urgency of conviction. I am surer of it than I am of anything that I could touch, or taste, or handle. I am sure of the truth of this Book: it is the Word of God Who cannot lie. At the peril of your soul you disregard its warning, and I come to persuade you to be reconciled to God.

There was in it, too, *the urgency of a great compassion*. Those who have been at the Cross can never be untender with sinful men. We have been forgiven so much; and if we are saved at all, only grace has made us to differ. Paul never forgot that. He never ceased to wonder that God in His infinite mercy should have arrested him on the Damascus road and turned his face to the Lamb of God. Oh, the wonder of it! How compassionate we ought to be! I am glad a great army of you have been out this afternoon on this one business, to prepare the way, to find access to the hearts of men and women, in order to persuade them, with a great compassion for their souls, to be reconciled to God.

Then there was *the urgency that was born of a knowledge of man's determined opposition to God*. There is nothing so hard as to persuade men to be reconciled to God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." And as I come to you this evening, with a message of the gospel, I know that human nature is biased against it. Therefore we need to persuade men to come to Christ.

Furthermore, there was in that persuasive speech of his *a knowledge of the awful consequences of the rejection of Christ, and of the infinite wealth to come from His acceptance*. Let me say this to you men and women who are Christians. I think we need to pray more and more that God would soften our hearts, and that He would impress us with the reality, with the absolute truthfulness of His Word. If you and I believed what is written here; if we could know in the sense in which the Apostle Paul knew; if we could know "the terror of the Lord," we should not be idle. O father and mother, if you believed your Bible

as you say you do; if you really believed it; if it were the deepest conviction of your soul that the Word is true, and that God is no respecter of persons, and that even your children are subject to "the terror of the Lord"—if you knew that, if it could lay hold upon you, it would become the chief business of life to get those people you love to come to Christ. Paul realized it to such an extent that he said: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." And surely, to put it on the lowest plane, there is enough to lend probability to this truth of Scripture. Who is managing this world do you think? Who sits upon the Throne? I hope you are not an evolutionist. I hope you do not believe that behind it all there is but a blind impersonal force. No! Behind it all is God! Why does He permit what comes to pass? "Jesus spake unto the multitude in parables; and without a parable spake he not unto them." I am not sure that that found its one and only fulfilment in the earthly ministry of our Lord. May it not be that in the great convulsions of nature, in the great acts of divine providence, that God is speaking to us in parables to-day, and telling us something of the terror of the Lord. But I love to remember that the Bible closes with a picture of the City; and it was that which inspired Paul to say so much about the golden City; "a city which hath foundations"; "an house not made with hands, eternal in the heavens." He seemed to say always to his hearers, "I do not want you to miss it. When the tabernacle is dissolved, and the shadows fall, and the long night drops down, you must cross the river and go out whether you will or no. I want you to know that you have an house not made with hands, eternal in the heavens; and because of that, I persuade you." I wish I could make you rich. I know you would like to have somebody tell you that somebody had left you a million dollars or so, wouldn't you? Yes. Well, what else would you like? Wouldn't you like to tell somebody else the same story? If such a message were committed to your hands to-night, and you knew that across the city somebody had fallen heir to a great fortune, and you were made trustee of that piece of good news, if you were entrusted to tell that message, would you go home and say, "O well, to-morrow will be time enough"? I know perfectly well you could not sleep until you had told it. You would hasten to the door, and you would knock, and you would wait, and then you would eagerly tell your story for the sheer joy of seeing somebody receive a fortune, wouldn't you? Of course you would. And some of you have been out this afternoon and have had a little of that joy. You had real joy in telling to all around what a dear Saviour you have found. And Paul never ceased to glory in the message of salvation which brought such joy to him.

*"But we are made manifest unto God":* He said, "In the exercise of this ministry, my Master sees my heart; and as I preach, and as I write, the thoughts and intents of my heart are all manifest to Him. I am living and witnessing as under the very eye of God; and I am happy to know that my Master knows all there is to know about me."

"And I trust also are made manifest in your consciences." "You may not like our speech; you may say that you would rather not hear about 'the terror of the Lord'; we may not be very popular with you; but in your heart of hearts, and down in the depths of your moral nature where conscience speaks for God, you know that this preacher is telling you the truth." That is what Paul meant. Don't you know it? You prefer to go where you won't hear the truth. You prefer to go where men will tell you that there is nothing the matter with your heart, and that you don't need a new one. You would choose

to go where men will tell you that your mind is not enmity against God, but that it is a great improvement on the mind of earlier generations, that you are just climbing the stairs, and that you will get to God by your own efforts by and by. Do you want me to tell you that if you stand up on your feet and play the man, you will march triumphantly through the gates into the City? But you know it is not true. You are a beaten man; you are bound hand and foot by the enemy of souls; and you need a mighty Saviour, and you know it. "And I trust also are made manifest in your consciences." Go home and think about it. Remember that every true preacher lives for that judgment day, that every true preacher is content to wait the judgment of that day, cost what it will. The sincerity of his ministry will be attested by every awakened conscience. You may go away from this place to-night and say, "I do not like that preacher. He makes me uncomfortable all the week. After I have been there life is different somehow or another." You may go away and say—I hope you won't, but you may—you may go away and say, "I am never going to hear him again." I hope you won't. I hope you will come again. But even if I knew you would never come again, I would not change my message by one syllable. I will tell you why. I will meet you, my hearer, at the judgment seat of Christ; and I will witness that by my lips you heard the truth once in your life if you never hear it again. Say what you will, if God by the Spirit will speak to-night, we shall be manifest in your consciences; and ere you sleep you will be compelled to say, "I do not like his tone. He was not as tender as he might have been"—he does not seem to be as tender as he desires to be, God is his witness; but you shall not dare to say that in God's Name this preacher did not tell you the truth.

Now what are you going to do about it? What are you going to do with the message of the gospel? Remember, if this is not true, then the whole world is in darkness; we know nothing about the future. If we know anything about the future, we know only what this Bible has revealed. Thanks be to God, many of us know it to be true! You have heard the gospel again and again, but shall this be the night to decide?

Then in the same chapter Paul says, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." "Beseech you": I was looking into that word, and do you know what it means? It is cognate with the word that describes the second Person of the Trinity as a Comforter. "We pray you in Christ's stead, be ye reconciled to God." He is reconciled to you. Christ died for you. Now He begs you to be reconciled to Him, and by human lips He calls you to His side: "Come and stand with me, and take sides with God against the devil, against all the powers of darkness." Will you do it? How many will who have never done so until to-night? What man or woman here to-night who hitherto has closed his or her heart against Christ will say this night, "I yield to Him."

"Nay, but I yield, I yield;  
I can hold out no more:  
I sink by dying love compelled  
To own Thee Conqueror."

NOTE:—Twenty-one came forward in response to the Pastor's invitation, some of them for baptism and church membership, and others seeking salvation. Many appeared to be soundly converted.

THE publication of this paper as a missionary enterprise is made possible by the gifts of members of Jarvis Street Church and others, and is sent to subscribers by mail for \$2.00 (under cost) per year. If any of the Lord's stewards who read this have received blessing, we shall be grateful for any thank-offering you may be able to send to The Witness Fund at any time; and especially for your prayers that the message of The Witness may be used by the Holy Spirit for the defence of the Faith, the salvation of souls, and the exaltation of Christ. As our funds make it possible, we hope to add to our free list, from time to time, the names of ministers at home and missionaries abroad.

## EDITORIAL

### CHURCH PRAYER-MEETINGS.

A great many people have testified to blessings received at the prayer-meetings held in the church by which this paper is published; and not a few have inquired how it is possible to maintain five prayer-meetings a week—two on Sunday and three on week evenings—for a period of nearly three years. We write on this subject with some hesitation, lest any should suppose we speak as those who have attained. We would assure our readers that we write in no such spirit, but simply with an earnest desire to share with others such blessings as we have received.

We added to the regular weekly prayer-meeting two other meetings nearly three years ago. During that time we have passed through strange experiences, some of them being the Lord's strange ways of answering our prayers.

But we write now to answer the inquiry as to how it is done. In the first place, it must be recognized that a prayer-meeting is for prayer. When people come together to pray they should be allowed to pray. If for a while silence should reign, let it be remembered that God can hear the unuttered prayer and let it be assumed that the people assembled are praying. Many a prayer-meeting is spoiled by the leader's impatience; and if there is a pause after somebody's prayer, it is too often assumed that something else must be done, and a hymn is announced or an address is given. Somewhere we have read that when anthracite coal was first discovered, the discoverers were long in learning how to use it. They put it in the fire-grate and poked it incessantly, and it refused to burn. And when at last in despair they left the coal alone, they discovered in a little while an intensely hot fire. Thus some leaders put out the fire at prayer-meeting by too much poking. Why not be quiet until the wind of the Spirit fans the embers into a blaze? Silence should never be awkward where people have gathered together in the name of the Lord to pray.

It is well, further, that someone should recognize that God is present and talk to Him.

"We may not climb the heavenly steeps,  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For Him no depths can drown:  
But warm, sweet, tender, even yet  
A present help is He:  
And faith has still its Olive,  
And love its Galilee."

We have precisely the same reason for believing that God is present where two or three are gathered in His Name that we have for believing we are



Christ's, namely, God has promised. We should, therefore, quietly talk with Him, and His presence will manifest itself in the midst of the people.

We do well to bear in mind that there can be no true prayer apart from the ministry of the Holy Spirit. Prayer is the breath of God in the soul: it is, in fact, the utterance of the Holy Ghost. And as we depend upon the precious blood to wash away our sins, so should we deliberately depend upon the grace of the Holy Spirit to enable us to pray. Mere wires stretched from pole to pole do not make a telephone. Unless the electric current passes through the wire conveying our speech, we shall not be heard at the other end. And so prayer without the Holy Spirit is an absolute impossibility.

It may further be remarked that many a prayer-meeting is spoiled by a long and elaborate address. Surely there should be a time and a place in the church's life for prayer, as there is a place for preaching. The prayer-meeting is not a place for an extended address, however excellent it may be. We shall not build up the prayer-meeting by talking about it. It will grow just as we allow the prayer-meeting to be what it is intended to be—a meeting for prayer. Let people pray until they have finished, and then go home. If they have finished in twenty minutes, let the meeting be closed, and not stretch it out for an hour by substituting other things for prayer. As people learn, however, the luxury of prayer, it will be found invariably that the time is all too short, that one hour will be extended to two, and then the half will not have been told. It should also be said that in the place of prayer there should be no respect of persons. The chief attraction is the presence of the Lord; let Him be spoken to. The prayer-meeting is sometimes spoiled by the presence of some important person. Because he is there, it is assumed that he ought to be asked to speak, and that people may pray at another time when they have nothing else to do. Thus the Lord is dishonoured. His people have come together to talk with Him; and because of the presence in the assembly of some one of His creatures who is supposed to be rather important, the people are deprived of an opportunity to talk to the Lord of Glory. It is well to make it a rule that the prayer-meeting is devoted exclusively to prayer, and to permit nothing to interfere with that holy exercise.

The blessings which flow from such exercise are of inestimable value. What wonders might be accomplished in all our churches if we could all agree to subordinate everything else to the one business of waiting upon God in the spirit of the ancient wrestler: "I will not let thee go except thou bless me." Prayer is absolutely essential to the health of the body, and no amount of organization will avail as a substitute. In the church from which this simple message goes, we count not ourselves to have apprehended; but blessings innumerable and undeserved have been showered upon us. We can give but one explanation of it all, which is, that we have learned in some small measure to come empty-handed to the Throne of Grace and to recognize that what we need can be obtained from no other storehouse, and therefore to wait until our prayers are answered. If only we all would now resolve to shut ourselves up absolutely to God, to cry, "My soul wait thou only upon God, for my expectation is from him"; and if thus all the churches of the Denomination would put prayer before preaching, and before everything else, what miracles we should see, what wonders of redeeming grace we should witness! May we humbly suggest to the Pastors who read these words that the solution of all our church problems is to be found before the Mercy-Seat.

## **"A LITTLE MEMBER."**

It is commonly said that words are cheap; whereas the truth is that nothing in the world is more costly. "For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." The tongue is the most difficult of all our members to control; and we are told "the tongue is a fire, a world of iniquity . . . the tongue can no man tame; it is an unruly evil, full of deadly poison." There is not one of the readers of the *Witness* who has not proved these words to be true. Sometimes wrong is done by other members of the body; but the tongue is the guiltiest member of all. Made to be occupied with God's praises; designed to be engaged in a ministry of love; too often it is employed as a messenger of Satan. Christian churches suffer much from the inconsistencies of conduct on the part of their members; but the principal damage to the cause of Christ is done by unsanctified tongues. The writer has for many years been a member of the Home Mission Board, and many a church trouble has come within the circle of his knowledge; and in the majority of instances such trouble may be traced to an unruly tongue. It is extraordinary that many apparently good people, who would count it a crime to defraud another of a five-cent piece, or to inflict upon another the slightest bodily injury, yet seem to have no compunction whatever in robbing another of his reputation, or in inflicting upon the sensitive spirit wounds which years cannot heal.

But the worst of this habit is that it is usually done in the dark. Men privily slander their neighbour with their tongue. When the man whose character is besmirched is not present, or the woman whose motives are impugned knows nothing about it, an unkind word is spoken which sets on fire the whole course of nature. The command "Thou shalt not bear false witness against thy neighbour" is just as much a part of the decalogue as "Thou shalt not kill", or "Thou shalt not steal". The blessing of the Lord is prevented, and many a Christian life is stripped of its beauty and fruitfulness and power, by the pernicious habit of speaking evil of other people. There is perhaps no instrument which the devil uses with more deadly effect than the human tongue; and who of us dares to assume that we are safe in this particular? We need to pray constantly to be preserved from evil speaking; and this may be only as our conversation is always with grace, seasoned with salt.

## **ANNOUNCEMENTS.**

### **ALL TOGETHER!**

This article will be read by many Friday, October 5th, and we would with all earnestness exhort everyone who reads and who is within reach of Jarvis Street Church, to hear Rev. Louis Entzminger Friday and Saturday evenings; and especially to attend the prayer meetings these evenings, which will precede Mr. Entzminger's addresses.

Sunday will mark the beginning of our experiment with a morning Bible School. The Pastor desires once again to lay clearly before the membership of the church the ideal we have in view in planning this school.

The first effort will be to build every individual member of Jarvis Street Church into the school. 9.45 is not an early hour any other day of the week. It will be worth while to begin the day well by the study of God's Word. It will be of great value to the whole church for its membership thus to assemble in classes where every member of the church may thus be personally touched

every week; and we would urge every member to begin by coming to school Sunday morning at 9.45.

In the next place we desire to enroll in the school every member of every family represented in the school; thus it will be possible for us to bring the unconverted members of the families under the influence of the Gospel week by week. We would, therefore, urge every member to do his or her utmost to bring the entire family to school Sunday morning, October 7th.

Still further, we hope to enlist many hundreds of people who have expressed a preference for Jarvis Street Church, but who are not attending any Bible School. We are sure many of these will come; but we are anxious that in every class there should be present members of the church to form the class nucleus, and to welcome the strangers.

Beyond that, the census has given us the names of hundreds, indeed thousands, who have expressed no church preference at all. These, with the other classes named, will be visited again and again; and every effort will be made to bring them into the Bible School. For this work we shall hope to have the co-operation of the membership of the church.

Again: an army of church members will have been appointed as teachers by the time this article is printed. We hope everyone of these will take their responsibilities in this matter very seriously. Many people have failed to grow in the Christian life because no work has been assigned them; no burdens have been given them to bear. Our Bible School will afford an opportunity for every member of the church to work; and we hope all will respond to Mr. Entzminger's appeal; and that there will be no dearth of workers to carry out the plans which our brethren have formulated.

Next Sunday, therefore, October 7th, we shall begin the great experiment. Many of the classes on that first Sunday will be small, but the smallest will have a great list of names representing material upon which that class must go to work. Other teachers appointed to classes may find that first Sunday morning that their class is almost altogether on paper, but they will have material before them upon which to work. Our appeal, therefore, is to the entire membership of the church and congregation and to every Christian who reads these words who is able to assemble with us, to rally in great force at 9.45, October 7th. The Pastor will hope to receive a night-letter reaching him Monday morning, which will describe Sunday, October 7th, as the day of greatest blessing ever experienced in the history of Jarvis Street Church. He will be all the happier if such a blessing comes during his absence.

But what will follow? Next week Rev. Louis Entzminger will preach every night. His preaching will consist of great Evangelistic addresses; and it is hoped that all the teachers having before them these thousands of names on Sunday, will make every effort to secure the attendance of the prospective scholars. Thus we should hope that the week beginning October 7th may result in hundreds of conversions to God, so that by the time the Bible School meets Sunday morning, October 14th, when the Pastor expects to be home, we shall have an attendance of a thousand at least. What a day that would be!

There is one thing, however, which we must not fail to keep clearly in view through it all, and that is that no real spiritual work can be done in the energy of the flesh; we must have the power of the Holy Ghost; and He will come and exercise His power in answer to the prayer of faith—or rather let us say in answer to the obedience of faith—for the Holy Ghost is given to them who obey Him. Let us therefore pray much, and obey implicitly the Spirit of the Lord.

## A FAITHFUL EVANGELIST.

It has been the pleasure and privilege of Jarvis Street Church to have at its services occasionally the Rev. Frank Schmuck, who is known as "the blind Evangelist." Brother Schmuck is a gifted man, and one who impresses all who hear him as being "full of faith and of the Holy Ghost."

Mr. Schmuck has spoken a number of times in Jarvist Street, and always with great acceptance. His addresses from the Jarvis Street platform in the open air were richly blessed of the Lord to a great many.

This word is written especially for the information of the Pastors of churches where THE WITNESS goes. If any are considering Evangelistic services, and are somewhat perplexed where to turn for an Evangelistic preacher, we can most heartily recommend our dear Brother Schmuck. He loves the Gospel and preaches it with power. He was greatly blessed of the Lord in Huntsville and in many other places. We should count the church fortunate who could secure his services. Brother Schmuck is a fine Christian gentleman; and God has used his physical blindness, apparently, to give him a depth of spiritual experience which few seem to have had.

Mrs. Schmuck, who always accompanies her husband, ably assists him in every way; and the influence of these two consecrated servants of God would be found abundantly fruitful in any church they might be called to serve.

The Pastor of Jarvis Street, with great heartiness, recommends these servants of God to all churches needing Evangelistic help. Brother Schmuck could be addressed:—c/o Jarvis St. Baptist Church, 130 Gerrard St. East, Toronto.

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## JARVIS STREET CHURCH DIRECTORY.

**T. T. Shields, Pastor, 96 Winchester Street. Tel. Randolph 0628.**

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**C. Leonard Penny, Director of Music, 1139 St. Clair Avenue W. Tel. Ken. 0557.**

**William Fraser, Pastor's Secretary, 40 Nanton Ave. Tel. Randolph 1268.**

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## The Church Calendar

**Sunday.** For the week beginning Sunday, Oct. 7th, 1923.

9.45—Bible School, including an Intercessory Class.

11.00—Public Worship. Rev. Louis Entzminger will preach.

6.00—Prayer Meeting in Church Parlor.

6.30—Communion Service.

7.00—Public Worship. Rev. Louis Entzminger.

Rev. Louis Entzminger will preach every evening at 8.15, preceded by half an hour prayer service.

**The Parliament St. Branch, 250 Parliament St. Sunday: Bible School, 3.00. Evangelistic Service, 7.00—Rev. W. L. McKay.**

**Wednesday—8 o'clock—Prayer Meeting.**

**Friday—7.15—Junior Meeting: Mr. W. J. Hutchinson and Mr. F. Turney.**