

# SHAFTESBURY HALL

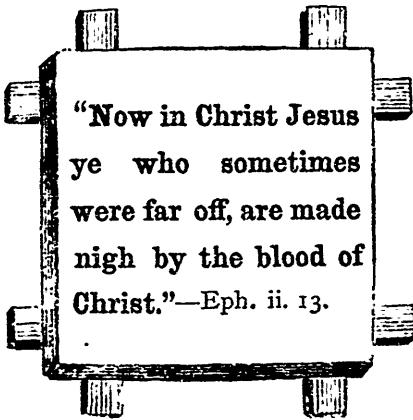
## WEEKLY BULLETIN.

PUBLISHED BY THE  
TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

VOL. II.

TORONTO, JUNE 11, 1881.

No. 23.



LOOKERS  
TO-DAY,  
BUYERS  
TO-MORROW.

**S**UCH were the words we read upon a sign hanging at the entrance to a large ready-made clothing store in Cleveland. The proprietor was sensible enough to know that until a person came into his store he could not expect to sell him anything. As we stood before that large building, and noticed the very attractive manner in which the windows were dressed—The Electric lights used to illuminate the Building—the doors flung widely open—the smiling shop-walkers ready to meet the visitor the moment he entered the store, it occurred to us that the Y. M. C. A. workers might learn a lesson here. Alas, how often the management of Associations is marked by a false economy. Dull, cheerless, unattractive rooms in some side street. Six out of every twelve gas burners turned down to save expenses etc. etc. and the Committee of Management wondering why young men dont come in. *It would be a wonder if they did.* Let us take a lesson from the children of this world. Remember, "Lookers to-day may be buyers to-morrow." A young man may be induced to visit our Cheerful Reading Parlor, or our Social Gathering to day and during a subsequent visit be led to Christ. That merchant did not keep those clerks, or that large building, or use that electric light simply to please people by letting them see what he had. He had one object before him, *to sell his goods.* So let us use every legitimate means, but let our aim be "to win souls for Christ."

## Members' Social

**MONDAY, JUNE 13,**

**8.00 P.M.,**

IN THE

## MEMBERS' PARLOUR,

*Reports of Cleveland Convention  
by the Delegates.*

ADDRESS BY

**REV. H. M. PARSONS,**

Music by the Y.M.C.A.  
Orchestra.

## REFRESHMENTS

DURING THE EVENING.

*Every Member should be present. No  
charge or collection.*



### YOU, ME OR ANYBODY ELSE.

**T**HE following is part of an experience related by a "countryman" at the close of a street preaching service in London, England.

"I was ploughing in a field beside the road, and just sat down agin the fence nearest to it, to have a bit of bread and cheese, when I sees a gentleman leaning over the gate. Presently he comes across to where I was sitting. He said it was a fine day, and I said it was so, with the blessing of God, as we always says down in them parts, not thinking nothing about God all the time. Howsomever, he pulls me up sharp, though in a kindly voice, says he:—

"Do you know the blessing of God in saving *your* soul?" It quite took me aback, and I says,

"Of course we all wants to be saved, and hopes we shall afore we comes to die." Then he spoke a great deal to me, as I never heard the likes in my life; about being born again and all to that away. Before he goes, he takes out a book and says:—

"I should like to give you this, and will you read this chapter where I turn the leaf down?" I thanked him with all my heart; but told him I was no scholard, never having had no book larning.

"Well," says he 'never mind that, you get the first person you see that can read, to read this chapter to you.' So he left the book, and I never seen him from that time.

"After a bit I hears a boy coming lumping along home from school, so I calls, 'Hey, boy! Come here! Can you read?'"

"Aye, can I."

"So he reads away, and I sits listening with all my might. He reads about a man who came to Jesus by night, and I never knew anything take such hold on me as them words did. 'Except a man be born again, he cannot see the kingdom of heaven.' Now I wanted to go to heaven, and I always thought if a man did the best he could, and paid his way, and loved his neighbor, what more could he do, and would surely go to heaven at the end; but this floored me—this being born again—when I again caught up the boy reading, and the words he read so made my heart jump with the strange feeling that I had got it at last, and was frightened of losing it. I called out to him to stop, and read that last verse over again. As he read, what he told me was the sixteenth verse, the light began to shine in on my heart, and I thought this is what being born again means, this explains it. I know now, it was the Holy Spirit of God through them words:— 'For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

"Cant you tell me what that there word whosoever means?"

"No," he says, I don't know what it means, unless it means *you, me; or anybody else.*'

"Well," says I, why didn't you say that at first. I can understand that easy enough. Now, read that verse over again, if you please, and put them words in instead of the long one.' So he read them over again.

"For God so loved the world, that He gave His only begotten Son, that *you, me; or anybody* else believing in Him should not perish, but have everlasting life.'

"I lifted up my heart, and thanked God there and then, for such mercy to a sinner like me. His love was so wonderful, and those words made it all plain that it was *for me.*

"I got the boy to say the verse over and over again, walking by me as I went on with my ploughing, until I knew them myself as well. The rest of that afternoon my heart was singing for joy, and as I followed the plough up and down in the furrow, I kept repeating the words over to myself, getting fresh understanding of them every time.

\* \* \* \* \*

"Now if you go down to my country and want to find me, all you'll have to do is to ask where 'WHOSOEVER' lives, for that's the nick-name they gave me then, and the little children cry out when I pass them, 'There's Whosoever!' There goes old Whosoever!' But I

don't mind; indeed I rejoice. for I'm on the winning side, and I would that all ye who hear me now, took your place as one of these 'whosoever's.' If not, ye *must* be among the other 'whosoever's' in Rev. xx. 15. "And whosoever—*you, me:* or *anybody* else—was not *found* written in the book of life was cast into the lake of fire!"

## REV. R. MACKAY.

*Of Kingston,*

Will speak at the GOSPEL MEETING,

*On Sunday Evening, June 12th, at 8.30.*

**COME!**

## Bulletin for Week Commencing June 12th, 1881.

SUNDAY . . . . .	June 12 . . . . .	9.30 A.M.	WORKER'S MEETING FOR PRAYER AND BIBLE STUDY.
		3.00 P.M.	EVANGELISTIC BIBLE CLASS. S. R. Briggs
		8.30 P.M.	GOSPEL & SONG SERVICE. Alf. Sandham and Rev. R. Mackay, (Evangelist,) Kingston.
MONDAY . . . . .	" 13 . . . . .	12.00 M.	THANKSGIVING AND PRAISE MEETING. Rev. J. Doel.
		8.00 P.M.	WORKERS' MEETING FOR PRAYER.
TUESDAY . . . . .	" 14 . . . . .	12.00 M.	NOONDAY PRAYER. The Rock of Ages. Isa. xxvi. 1-4; Deut. xxxii. 31. Rev. W. H. Warriner, B.A.
WEDNESDAY . . . . .	" 15 . . . . .	12.00 M.	NOONDAY PRAYER. Happiness or Misery—on the Godly and the wicked. Psalm 1. Rev. Dr. Hamilton,
THURSDAY . . . . .	" 16 . . . . .	12.00 M.	NOONDAY PRAYER. Restitution. Lev. vi. 2-7; Luke xix. 8. Rev. R. A. Bilkey
		8.00 P.M.	WORKER'S BIBLE CLASS. Conducted by the Secretary.
FRIDAY . . . . .	" 17 . . . . .	12.00 M.	NOONDAY PRAYER. In the way of Sinners. Luke xxii. 54-62. Rev. H. Melville
		8.00 P.M.	BOYS' MEETING. Charles Edwards.
SATURDAY . . . . .	" 18 . . . . .	12.00 M.	NOONDAY PRAYER. For blessing upon the preaching of the Word. W. E. Burford.
		4.50 P.M.	TEACHERS' BIBLE CLASS. Hon. S. H. Blake
		8.00 P.M.	YOUNG MEN'S MEETING. S. Caldecott.

Requests for prayer may be addressed to the Secretary.

## RAILROAD MEETINGS.

- SUNDAY, June 12, 3.00 P.M.—At Union Station.—Song Service.  
At Nipissing Station.—Messrs. JOHN MAC-GREGOR and W. GARSIDE.
- NOON PRAYER MEETING—Toronto, Grey and Bruce R. R. Workshops every WEDNESDAY at 12.30.
- COTTAGE MEETING, THURSDAY 8 P.M.—11 High Street.

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**Vincent's Notes.** " ..... 1 25

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