

Shaffesbury Mail.

WEEKLY
BULLETIN

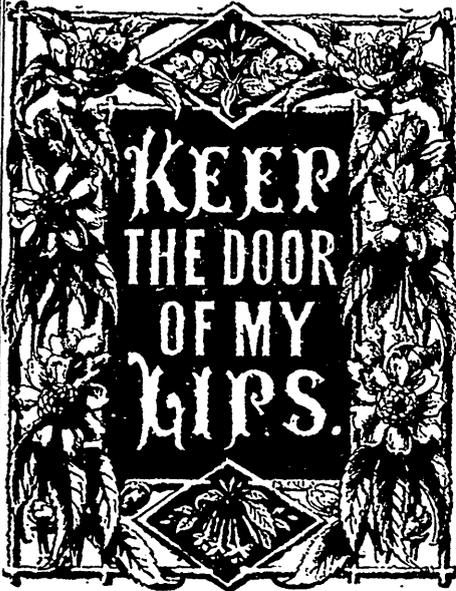
PUBLISHED BY THE
TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.



VOL. V.

TORONTO, OCTOBER 11, 1884.

No. 42.



KEEP
THE DOOR
OF MY
LIPS.

BULLETIN FUND.

G. S.....	\$ 25
Workers.....	2 00
H. B. G.....	1 00
W. G. C.....	1 00

THE ANNUAL SOCIAL And Adjourned Annual Meeting OF THE ASSOCIATION

Will (D.V.) be held

In the Member's Parlor,

On the evening of

TUESDAY, OCTOBER 14,

AT 8 O'CLOCK.

The Annual Reports of Sub-Committees will be presented, and officers for the ensuing year elected.

A full attendance of Young Men is desired.

ALF. SANDHAM, S. H. BLAKE,
Gen. Secretary. *President.*

I am the Good Shepherd: the good Shepherd giveth His life for the sheep.—John x. 11.

I lay down my life for the sheep.

John x. 15.

OUR ANNUAL MEETING.



OUR Annual Meeting, held last Tuesday evening, 7th inst., was one of the most pleasant gatherings of a similar nature held for some years. There was a larger attendance than usual, and a *good feeling* pervaded the whole proceedings. Our beloved President, Mr. S. H. Blake, occupied the chair. The meeting was opened with prayer by Mr. Caldecott. After a short address by the President, the first business was the consideration of the Revised Constitution and By-laws. The Constitution, as submitted, was adopted, with some trifling amendments; and the By-laws were referred to the Board of Managers, for adoption and publication.

The report of the Directors was presented as follows: "It is with unfeigned gratitude to God that the Board reviews the year now closed. It has been a year of ingathering of precious souls, and has been marked by increased interest on the part of the workers and by direct personal work for the Master. Through the committees, the young men of Toronto have been reached to a greater extent than during any previous year. We praise God for this, and rejoice in the fact that while watering others our workers have themselves been watered, and that now we have associated with us a band of zealous living witnesses for Christ, many of whom look to our building as their spiritual birth-place. In temporal affairs the Association has been somewhat affected by the general depression in business, and the faith and energy of our Finance Committee have been much tried. However, we are gratified to say that the debt on the building has been very materially reduced. The reports of the several committees tell the story of past labours and blessings."

The Boarding House Committee reported that during the year the follow-

ing work had been performed by them: Visits to boarding houses, 14,514; hotels, 1,220; fire halls, 390; police stations, 193; car and livery stables, 412; public library (west), 29; factories, 7; young men spoken to, 2,199; BULLETINS distributed, 77,298; tracts distributed, 68,400; New Year's packages, 1,696.

The Devotional Committee reported that during the year 703 meetings had been held, at which there was a total attendance of 49,286.

The Lecture Committee presented a favourable report.

Dr. Barnardo, of London, England, was then called on, and made a very earnest address, which was listened to with deep interest. He dwelt upon the benefit that was to be derived from engaging in such work as that undertaken by the Association, and counseled the young men that they had simply to sow the seed and look to God for results.

The meeting was then adjourned till next Tuesday evening, when our Annual Social will be held. At that gathering the balance of the committee reports will be presented and officers for the ensuing year elected.

We have given but a brief notice of the reports read, as we shall at an early date publish our Report in full, when our friends will see how the Lord has enabled us to labor for Him, and how the funds so liberally bestowed have been expended.

There was manifested at the meeting a feeling of gratitude to God for the abundant spiritual blessing vouchsafed, and also for the fact that our Building and floating debt had been reduced during the year by over \$14,000; and added to this is the almost absolute certainty that the balance of the debt will be liquidated during the coming winter. To God we give the praise. May our works testify our gratitude.

As ye would that men should do to you, do ye also to them likewise.—Luke vi. 31.

I am the Bread of Life: he that cometh to me shall never hunger.

John vi. 35.

I am the Living Bread which came down from heaven.

John vi. 51.

TRAINING CLASS

For Christian Workers,
EVERY THURSDAY, AT 8 P.M.

"I'M AFRAID I COULD NOT
KEEP IT."

"**W**OULD like to be saved sir, and I see quite clear by that there's nothing to do; but although I had this salvation you speak of, I'm afraid I could not keep it. So the young man said, and I believe he spoke the mind of many. He evidently thought that God's salvation was like a teetotal pledge, or a something that would be quite easily taken, but very difficult to keep after he had it. Now, this is an entirely false idea of salvation, yet I fear many entertain it, and it keeps them away from Christ. Instead of the sinner having to keep Christ as he would a pledge, Christ keeps him, and "He is able to keep us from falling." He saves the sinner that trusts Him, and "He is able to save to the uttermost." He sets the sinner's feet upon a rock, and then He keeps them there, for "He is able to make him stand." So you see it is Christ to begin and Christ all through. The moment you give up the attempt to save yourself, and put your whole case into His hands, it ceases to be "are you able?" and becomes "Is He able to save, and then to keep me?" Reader, have you committed your soul to Him? Has He saved and does He keep you?

EVANGELISTIC BIBLE CLASS

HELD

EVERY SUNDAY AFTERNOON

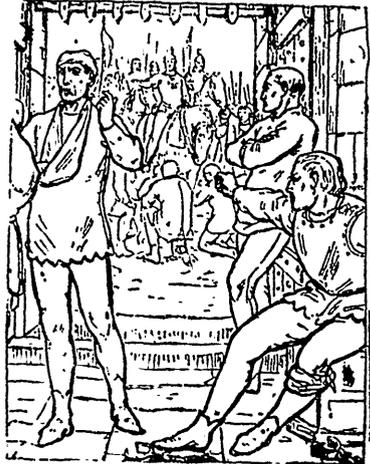
AT 3 O'CLOCK.

All Welcome.

CAN NOT, AND WILL NOT.

"No man can come to Me, except the Father which hath sent Me draw him."—John vi, 44.

"Ye will not come to Me that ye might have life."—John v, 40'



SOME people puzzle themselves with the seeming difficulty of reconciling these two utterances of the Saviour. An old writer has a parable which helps to solve the question.

"A king," says he, "who ruled various nations and tribes, was troubled because of a rebellion in one corner of his dominions. Assembling an army of trusty followers, he soon met his foes in the field, and utterly routed them. Many were caught alive, and shut up in prison. In due time they were convicted of high treason, and doomed to death.

Ere yet the day of execution arrived, the king sent his only son, with an unheard-of message of clemency. Without the walls of the Prison the prince set up the royal standard. He ordered every gate of the jail to be thrown wide open. Then he caused the heralds

I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by Me.—John xiv. 6.

to sound their trumpets, and to announce, in words that might be heard in every cell of the condemned, the proclamation of the king. It was a declaration of free forgiveness, on the simple conditions that every rebel should come out from the prison, and on his knees, before the prince, confess his crime, and ask pardon for his offence.

The good tidings were music in the ears of some. They hastened, with tears in their eyes, to the prince's feet; they acknowledged their transgression; and were pardoned.

There were others within the prison, however, who would not thus humble themselves. They would rather die than confess they had done wrong. Submit to ask his pardon! Never! There was nothing to hinder them. No material obstacle lay between them and the prince. The way was clear. The impossibility was in their own hearts. They *could not*, because they *would not*. They each died rather than yield to receive pardon from their king."

It was just dislike of God and hatred of His Son to which Jesus referred in the texts quoted above, and which this old parable illustrates. The same inability, because of unwillingness, exists still. Pardon to the guilty is proclaimed by the Gospel, and *whosoever will* may come and get forgiveness and eternal life, "without money and without price."

If we come not to Christ's feet, and thus secure the free gift of eternal life, the fault will be our own. The "*cannot*" will, in our case, be truly a "*will not*;" and we shall have to lament for ever, because of our wickedness in refusing to embrace the opportunity of salvation.

YOUNG MEN'S MEETING

Every Saturday Evening,

AT 8 O'CLOCK, FOR ONE HOUR.

COME

BULLETIN FOR THE WEEK.

SUNDAY, OCTOBER 12.

Bible Class at 3 p.m., and Gospel and Song Service at 8.30, followed by an Enquiry Meeting at 9.15. All invited.

MONDAY, OCTOBER 13.

12 noon.—Thanksgiving and Praise Meeting. The Secretary.
8 p.m.—YOUNG MEN'S BIBLE CLASS. Conducted by the Secretary
9 p.m.—Young Men's Prayer and Testimony Meeting.

TUESDAY, OCTOBER 14.

12 to 12.45 noon.—Indifference to Our Fellow-Men Condemned. Ezek. xxxiv. 1-15. Rev. J. Salmon.

WEDNESDAY, OCTOBER 15.

12 to 12.45 noon.—The Great Peril in Man's Future Distinctly Set Forth. Matt. xiii. 47-50. J. J. Gartshore.

THURSDAY, OCTOBER 16.

12 to 12.45 noon—A Christian Teacher Taught. 2 Tim. ii. 15, 24-26; iii. 14-17. S. R. Briggs.
8 p.m.—WORKER'S TRAINING CLASS. The Secretary.

FRIDAY, OCTOBER 17.

12 to 12.45 noon.—Forgive "Even as God Hath Forgiven You." Matt. xviii. 23-35. R. Merryfield.
7.30 p.m.—BOYS MEETING.

SATURDAY, OCTOBER 18.

12 to 12.45 noon.—Some Reasons Why Prayers are Not Answered. Ps. lxxvi. 18; Prov. xxviii. 9. Assistant Secretary.
7.15 p.m.—Invitation Committee Meets for Prayer.
8 p.m.—YOUNG MEN'S MEETING. J. W. Walker.

SUNDAY, OCTOBER 19.

3.00 p.m.—Evangelistic Bible Class H. B. Gordon.
" Deaf Mute Class. F. S. Brigden.
" Chinese Class. W. M. Morse.
" Italian Class.

8.30 p.m.—Gospel and Song Service G. T. Fergusson. Followed by an Enquiry Meeting at 9.15. Requests for prayer may be addressed to the Sec'y.

Railway Men's Meeting.

SUNDAY, OCTOBER 12.

3 p.m.—Union Station. R. Connors and R. Johnston.

YOUNG MEN'S BIBLE CLASS
EVERY MONDAY EVENING,

AT 8 O'CLOCK.

ALL INVITED.