

SHAFTESBURY HALL

WEEKLY BULLETIN.

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TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

VOL. II.

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No. 29.

For the Scripture saith,
Whosoever believeth on
Him shall not be ashamed.

For there is no differ-
ence between the Jew and
Greek; for the same Lord
over all is rich unto all
that call upon Him.

For whosoever shall call
upon the name of the Lord
shall be saved.—Rom x. 11-13.

LET THEM GO DOWN.



GOAXING the devil to support the Gospel is a modern devise. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, "mum sociables," kissing games, or other sacrilegious snares, to accomplish his object. The Christians paid their own bills, and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church (or an association,) he does so in his own interest. He carries on his operations with a full knowledge of the fact that "a kingdom divided against itself cannot stand." For every dollar paid out of his coffers to such institutes, he receives full value. Church partnership with the evil one never benefits the former, but always the latter. Hands off!

Untold harm comes by the use of even questionable measures to raise money for the support of God's work. It creates the impression on the minds of the world that the church is a kind of pauper, dependent for its existence on the community, that it is a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity and contempt, which is grateful for the tolerance of the people that let it live. The ungodly regard such as engaged in seeking money rather than souls. To stand before the world in this light is humiliating and degrading beyond expression.

Churches (or associations) that are doing the Lord's work, and are worth supporting can be supported without the use of questionable means. Others deserve no support. Let them go down.—*Banner of Holiness.*



MR. S. Briggs, of the Willard Tract Depository, has reprinted in leaflet form, the article which appeared in our last bulletin, entitled "Take a drink and welcome." These he will furnish at the low price of 20c. per hundred.



WHO will be the next to help liquidate the debt incurred in carrying on our camp work?



THE Teachers' Bible Class, conducted by our President, Mr. S. H. Blake, has been discontinued until his return to the city, in August.



MR. F. H. Fatt, one of our active workers, has left for London, Ont., with a view to entering the work as Secretary, in place of Mr. Ware, who has resigned his position.

LESSONS BY THE WAY.

By the Secretary.

No. 999. Montreal, July 6th, 1879.

Bank of Montreal.

Pay to William Jones, or Bearer,
One Hundred and Seventy Dollars.

\$170.

“ONLY A LINE LEFT OUT.”

SUCH were the words overheard while walking down town one evening. The speaker was a young man, who was conversing with a friend while passing along the street. The words started a train of thought.

“It was not much,” yet whatever it was, it was evidently something which had caused annoyance or inconvenience, else, why should the young man now make it a subject of conversation with his companion? It was evident that while he was inclined to think it a trifle, others took a different view of the matter.

Again, he said “It was *only* a line left out.” Only—not much to talk about—only one line. My memory went back to a scene at a polling place during a municipal election in the City of Montreal. The contest was a close one. Every voter was urged to exercise his franchise. A keen party man came up to the poll and asked for his ticket. “What is your name?” “John Blank.” “Where do you reside?” “No. 9 John Street.” A pause,—while the clerks looked down the list of voters. “No such name here.” “Oh, it must be, I have resided here for years, and have voted in this ward every election.” “Can’t help it, we have no such name.”

It was no use arguing. There were the books, and the name of John Blank was not there. “It was not much, only a line left out,” but that man could not vote.

Again, another illustration. A friend of mine received a check in payment of an account. He was much in need of the money, and the receipt of the check was hailed with pleasure. He laid it on his desk, and proceeded to make up his deposit form, when, lo! a glance at the check revealed the fact that there was no signature. He called a lad, and bid him haste to the merchant’s office and secure the signature. In a few minutes the lad returned, saying, “Mr. ——— has gone out of town, and will not return for eight days.” It was not very much, *only a line left out*, yet it resulted in a protested note, additional expense, and much annoyance.

But these were only temporary inconveniences. The citizen could see that his name was properly enrolled before the next election should take place. The merchant could make explanation which would free him from permanent difficulty at the bank. In other words, the wrong might be put right.

But, dear reader, remember there is a time coming when the omission of a

name will result in irretrievable loss. Look at what the Word of God says:—

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. xx. 15.

Only a line left out. Is it much? Why it means a soul shut out from God—forever shut out. No remedy. A blank line for ever blank. A lost soul for ever lost. There is no appeal which can secure the entry of a name in *that* day. But hark to the Gospel news.

To-day is the day of Salvation. Now,—this moment—your name may be placed there. The line may be filled. The prize secured. Nay, God appeals to you to come and secure its registration. He says “Why will ye die.” Remember *it is your own fault if you do.*

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.**”—John iii. 16.

Bulletin for Week Commencing July 25th, 1881.

MONDAY	July 25	12.00 M.	THANKSGIVING AND PRAISE MEETING. Geo. Williams.
		8.00 P.M.	WORKERS' MEETING FOR PRAYER.
TUESDAY....	“ 26	12.00 M.	NOONDAY PRAYER. The Brevity of Life. Ps. xxxix. 4-6; xc. 9-12. Rev. J. Salmon, B. D.
		4.00 P.M.	MEETING FOR CONSECRATION & PRAYER.
WEDNESDAY. .	“ 27	12.00 M.	NOONDAY PRAYER. Driven to God by trouble. Judges x. 6-16; Deut. iv. 30-31. S. R. Briggs.
THURSDAY.....	“ 28	12.00 M.	NOONDAY PRAYER. The love of money and what came of it. 2 Kings v. 20-27; Prov. xxviii. 20. R. Kilgour.
		8.00 P.M.	YOUNG MEN'S BIBLE CLASS. Conducted by the Gen. Sec.
FRIDAY. ...	“ 29	12.00 M.	NOONDAY PRAYER. Fear of man bringeth a snare. Gen. xii. 10-20; Mark xiv. 65-72. Alf. Sandham.
		8.00 P.M.	BOYS' MEETING. Charles Edwards.
SATURDAY.....	“ 30	12.00 M.	NOONDAY PRAYER. A personal appropriation of Christ is necessary. John vi. 53-58. W. E. Burford.
		8.00 P.M.	YOUNG MEN'S MEETING. Sowing and reaping. Gal. v. 4-10; Job. iv. 7-9. W. P. Crombie.
SUNDAY... ..	“ 31	3.00 P.M.	EVANGELISTIC BIBLE CLASS.
		8.30 P.M.	GOSPEL AND SONG SERVICE. S. R. Briggs.

Requests for prayer may be addressed to the Secretary.

RAILROAD MEETINGS.

SUNDAY, July 31, 3.00 P.M.—At Union Station.—Hon. J. McMurrich and Rev. J. Salmon, B.D.

At Nipissing Station.—Messrs. Jos. Greene and Alex. Munro.

NOON PRAYER MEETING—Toronto, Grey and Bruce R. R. Workshops every WEDNESDAY at 12.30.

COTTAGE MEETING, THURSDAY 8 P.M.—18 Portland Street.

“ “ FRIDAY “ 61 Sackville “



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