

SHAFTESBURY HALL

WEEKLY BULLETIN.

PUBLISHED BY THE

TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

VOL. I.

TORONTO, AUGUST 7, 1880.

No. 7.

JESUS.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Is. liii. 4-6.

Editorial.

A large audience assembled in Shaftesbury Hall on Monday evening, 2nd inst., to listen to Mr. Long's lecture on the "Life of Samson." The lecture was one of interest, and many points of importance were noticed wherein the student of Scripture might trace foreshadowings of the life and death of Christ. At the close of the lecture Mr. Long referred to the work among the working men of Glasgow, in which he has been for so many years deeply interested, and in the interests of which he now visits America. The erection of a Protestant Hall in that city was contemplated, and he requested the co-operation of those present at the lecture, either by a subscription from themselves, or by consenting to act as collector. Those who chose the latter course were furnished with cards while

leaving the Hall. Mr. Long remains in the city for a week or two, and will be pleased to address any meeting where-in his services may be desired. His address is Shaftesbury Hall.

At the monthly meeting of the Board held on Friday, July 30th., it was reported that during the month among other work accomplished, there had been eleven situations obtained, three young men introduced to pastors, twelve boarding places obtained, eight visits made in search of strangers. In a future number we purpose giving a brief note of one day's experience of a Y.M.C.A. secretary, and we feel assured that friends outside of Association work will be astonished to learn of the number and variety of cases presented. The Board adopted the following resolution at the meeting:—

"Whereas, the board of this association has been informed by its tract committee that the hands employed on the ferry boats complain of being compelled to work on the Lord's day, we desire to enter a strong protest against Sunday traffic, and against all that in any way, directly or indirectly, leads to the violation of God's law, or aids and abets a course whereby our fellow-men are deprived of needed physical rest, or attendance on the more needed means of grace."

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Rom. x, 9-10.

Gospel and Song Service,

SABBATH EVENING, 8.30.

YOU

ARE CORDIALLY INVITED.

OUR meetings are very well sustained, and a feeling of interest is manifested on the part of those who attend. The noon meeting has a good average attendance. Many requests for prayer have been presented, and answers acknowledged. We miss the faces of some who are away on their summer rest. None more missed than our lady friends who have so long been the main-spring of the musical part of our exercise. During their absence, their part of the work is being well sustained by another regular and faithful lady attendant. There is a charm and power in music which ever tends to make a meeting attractive, and our Association has cause for gratitude that in this respect kind friends have ever come up to our help, nay more, it has been to the help of the Lord. Last Saturday evening our Young Men's Meeting was the largest held for some weeks. The Gospel Meeting on Sabbath evening was also largely attended.

Selections.

NIGHT LIFE OF YOUNG MEN.

More sin and crime are committed in one night than in all the days of the week. This is more emphatically true of the city than of the country. The city under the gas light is not the same as under God's sunlight. The allurements and perils and pitfalls of night are a hundredfold deeper and darker and more destructive.

Young men tell me how and where you spend your evenings, and I will write out the chart of your character and future destiny, with blanks to insert your names. It seems to me an appropriate text would be, "Watchman, what of the night?" Policeman pacing thy beat, what of the night? What are the young men of the city doing at night? Policemen, would the night life of young men commend them to the confidence of their employer? Would it be to their credit?

Make a record of the nights of one week. Put in the morning paper the

names of all the young men, their habits and haunts, that are on the street for sinful pleasure. Would there not be shame and confusion? Some would not dare go to their places of business; some would leave the city; some would commit suicide.

A NIGHT SCENE IN TORONTO,

FORETOLD 3,000 YEARS AGO.

"For at the window of my house I looked through my casement,

And beheld among the simple ones, I discerned among the youths, a young man void of understanding;

Passing through the street near the corner; and he went the way to the house of the strange woman,

In the twilight, in the evening, in the black and dark night:

And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

* * * * *

With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks;

Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life.

Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her.

Her house is the way to HELL, going down to the CHAMBERS OF DEATH."

—Prov. vii, 6-10; 21-27.

The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever.—Ps. cxi. 10.

Religion is the best armour that a man can have, but it is the worst cloak.

Young Men's Meeting,

SATURDAY EVENING, 8 O'CLOCK.

YOU

ARE CORDIALLY INVITED.

Bulletin for Week Commencing August 9th, 1880

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| MONDAY | Aug. 9 | 12.00 M. Praise Meeting.—W. E. Burford. 8.00 P.M. Young Men's Bible Class. H. A. Bruton. |
| TUESDAY | " 10 | 12.00 M. Noonday Prayer. A lesson in Godliness.—Mat. v. 43-48. Rev. H. Melville. |
| WEDNESDAY.. | " 11 | 12.00 M. Noonday Prayer. Liberty. Gal. v. 1. A. L. Thomas. |
| THURSDAY..... | " 12 | 12.00 M. Bible Reading, |
| FRIDAY | " 13 | 12.00 M. Noonday Prayer. A Firm Foundation. Matt. vii, 24-29. R. Kilgour. 8.00 P.M. Boys' Meeting. Charles Edwards. |
| SATURDAY | " 14 | 12.00 M. Noonday Prayer. True Manliness. 1 Kings, ii, 1-4; 2 Tim. ii, 1-18, Eph. 4.00 P.M. Teacher's Bible Class. Rev. H. M. Parsons. [iv, 13. R. McJannet, Jr. 8.00 P.M. Young Men's Meeting. W. McFarlane. |
| SUNDAY..... | " 15 | 9.30 A.M. Workers' Meeting for Prayer and Bible Study. 9.00 P.M. Evangelistic Bible Class. S. R. Briggs. 8.30 P.M. Gospel and Song Service. Alf. Sandham. |

OPEN TO ALL, with exception of the Monday and Saturday Evening Meetings, which are exclusively for young men. A cordial invitation is extended. Requests for prayers may be addressed to the Secretary.

Railroad Men's Meetings.

SABBATH, Aug. 15, 3.00 P.M.—At Union Station—J. GILLESPIE and P. H. BRANTON.
" " " " At Nipissing Station—REV. J. MATHESON and R. McJANNET, Jr.
COTTAGE MEETINGS are also held every MONDAY 8 P.M.—476 Adelaide St. W. Thursday 8 P.M. 61 Sackville Street.
Noon Meeting every Wednesday. 12.30 to 1—Toronto Grey & Bruce Reading Rooms.

PERSONAL EFFORT.

It is time that all Pastors and Evangelists and Sunday-school teachers were convinced that *one soul is a great audience* and that to lead a single sinner to life eternal is an indescribably blessed achievement for the glory of our Lord. This personal process costs time, and it costs patience, and it costs trouble, and some inconvenience to ourselves. It requires also strong faith, and in some cases a good degree of moral courage, to go and labor faithfully and lovingly with an unconverted person. Vastly easier and cheaper is it to rise and deliver a fluent exhortation in a crowded meeting; yet the exhortation which means everybody may move nobody into the pathway of endless life.

GOOD ADVICE.—"Some people have an idea that they comfort the afflicted in proportion as they groan over them. There are times when such a one would give a thousand dollars to see a cheerful face. Do not whine over an afflicted soul. Better tell the promise of God's grace to him in a firm voice, if you can muster a firm voice. Don't be ashamed to smile. When you bind up a broken bone of the soul, and you want splints, don't make them out of cast-iron."—*Talmage.*

HOW TO WIN SOULS.

A very distinguished theological Professor lately remarked: "If I should return to the pastoral charge of a church, there are two things which I should do. I would spend no time on the rhetoric of my sermon; I should saturate my mind with Bible truth, and then deliver that truth in the simplest idiomatic English words that I could find. The second thing would be direct *personal* effort for souls, and more personal conversation with the unconverted."

There was but one man to whom the Egyptians could go in time of famine, when they wanted food. They must go to Joseph. It was a waste of time to go to any one else. So also there is but one to whom hungering souls must go if they would not perish for ever. They must go to Christ.

BIBLE READING,

EVERY THURSDAY NOON,

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