

# SHAFTESBURY HALL

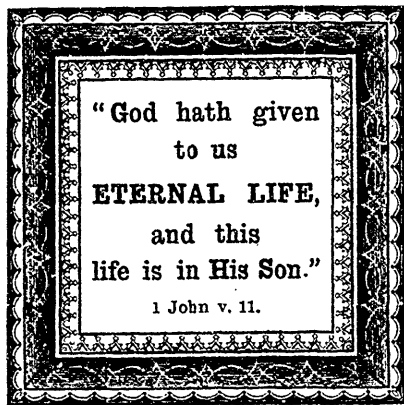
## WEEKLY BULLETIN.

PUBLISHED BY THE  
TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

Vol. IV.

TORONTO, OCTOBER 20, 1883.

No. 43.



### BULLETIN FUND.

Miss H. .... \$1.00  
J. W. W. .... 50

### SERVICES FOR YOUNG MEN.

**W**e shall, as usual, unite with our brethren throughout the world in the observance of the second week of November as a week of prayer for young men. Sermons will be preached in our city churches, on Sabbath 11th, and Sabbath 18th Nov., of which we will publish a full list in due time. We also purpose holding meetings for prayer every night during the week, and (D.V.) will then commence two weeks special evangelistic services, for young men only. We ask our christian friends in Toronto, and our brethren in Associations elsewhere, to remember us in their prayers.

### CALLS FOR GRATITUDE.

**S**TILL the Lord continues to graciously visit us and show His loving kindness in blessing young men who are led among us. This week two have been brought by God's Spirit into the liberty of "Children of God."

### YOUNG MEN'S BIBLE CLASS.

**T**HE attendance at this class still keeps up and there are evidences that the "Word of God" is being carried home to the hearts of some who attend.

### GOSPEL MEETINGS.

**L**AST Sunday evening, our hall was well filled and a large majority of those present were young men. The attention given, is very encouraging, and there has been for some time "tokens of coming showers."

## ETERNITY.

Eternity! Eternity!  
How long thou art, Eternity!  
Came there a bird each thousandth year  
One sand-grain from the hills to bear  
When all had vanished grain by grain,  
Eternity would still remain:  
Mark well, O man, Eternity!

"The good Shepherd giveth his life for the sheep."

John x. 11.

## "Cast thy burden upon the Lord."

Psalm lv. 22.



THE NOBLEMAN'S OFFER.

### NOTICE.

The Lord of the Manor will be present, with his steward, between the hours of nine and twelve on Tuesday, the 14th inst., and will then and there pay freely all accounts and debts, to whomsoever due, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their accounts in the form of separate bills, containing the exact statement of the amount and nature of the debts owing to each creditor; and they must also give a statement of their own means and whatsoever property they have.

THE foregoing notice was, by order of a christian nobleman, posted in prominent places over his estate. His object in doing so was to impress upon his tenants the fact that God is ready and willing to pardon sin.

Very soon crowds began to gather round the various placards through the village, and at the office, and curiosity and astonishment possessed them all. Every one was asking, "What does this mean?" But to one and all the steward had but one and the same answer to give: "That is his lordship's signature, and the notice speaks for itself. That is all I know about it."

The day appointed by the notice rapidly drew on, and the excitement of the tenants increased. Some, as they read the last clause of the notice, seemed to think that it meant that they must give up all that they had if they would claim the offered benefit. And as they were not insolvent, they concluded *they* would not apply. Some gathered up their accounts and made out the required statements, but concluded to wait and see how others might fare, intending, if they succeeded, to present their list of hopeless debts. Some again planned to keep back part of their assets; while others deterred by argument or ridicule, gave up all thought of the matter; and still others thought the idea so strange that they said it was only some unaccountable whim of his lordship's, and not worth a moment's thought or notice. "But there's his own signature; he'll never dishonour *that*," said a neighbour; and so the discussion went on to the end.

At last the day came. A little before the appointed hour the nobleman's carriage drove up, and from it he stepped into the office, and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back, so that any one could enter. Men looked at each other and waited, none being willing to go in first, fearing either to confess their poverty or indebtedness, or to meet the ridicule that might follow an unsuccessful application.

"Do you go and try, Pat," said one to his neighbor. "I'm not as poor as you think for," was the answer. "Do you go," was said to another. "I think I'll wait and see what others do," was the

"The Lord will go before you."

Isaiah lii. 12.

"Arise, call upon thy God."

Jonah i. 6.

reply. "Why don't you try it?" said a fourth. "Well," said the one spoken to, "there's plenty of time yet." And thus the time passed on.

It was nearly eleven o'clock, when an old couple from the poorhouse came up to the office. The notice on the office-door caught the old man's eyes. "Why, wife," said the old man, "that's his lordship's signature. Thank God we can die free from debt." And they both started for the door of the office.

Within the office they found the Lord of the Manor and his steward. The old man laid his statement on the table, saying, "There, my lord, are my debts. I have no property, but live in the poorhouse. But it matters little if I can but die free from debt."

"Why should I pay your debts?" asked his lordship.

"I do not know, except that you say you will; and I know your signature, and believe your promise."

"That is enough," said his lordship. And by his direction the steward made up the account of all the old man's debts, and drew a cheque for the amount, which he handed to his lordship, and he signed it and passed it to the old man, who warmly thanked his benefactor, and then started for the door, saying, "I must go and tell my neighbors."

"No," said his lordship, "you must not tell them; they must trust my word for themselves, as you have done."

And so the old couple were shown into another room, to wait till twelve, while his lordship, being satisfied that their poverty was their misfortune and not their fault, ordered the lease of a nice little place to be made out to them for life, and added this to the cheque he had given them.

The hour of twelve drew near. Men looked at each other, but did not go in. At last the hour rang out from the church clock; and with the last stroke from the bell the door opened, and the old man and his wife came out.

"How is it, how is it?" cried the people; "have you got the money?"

The old man showed them his cheque. "Good," they said, "as the solid gold."

At the same moment his lordship came out, and as he entered his carriage there was a rush of the crowd to it, each one pressing forward with his statement, and crying, "My lord, will you not pay my debts?" "Here is my account." "Will you examine my statement?"

"Friends," was the reply, "it is after twelve o'clock. *The hour is past. It is too late!*" And the nobleman drove away.

You wonder at the hesitation of the people in availing themselves of the nobleman's proffered kindness. But are you clear that with like opportunity you would have acted differently? Are you yourself not debtor beyond any sum owing by the most impoverished of these tenants? And has there been no offer made that another should undertake to discharge your greater debt?

Delay not beyond the appointed hour. "Now is the accepted time," and "now is the day of salvation!" "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able, when once the master of the house is risen up, and hath shut to the door!" "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

## YOUNG MEN'S BIBLE CLASS

Every Monday Evening,

AT 8 O'CLOCK.

ALL INVITED.

Buy the truth and sell it not.

Prov. xxiii. 23.

**GOSPEL AND SONG SERVICE,**  
*Every Sunday Evening,*  
 AT 8.30.  
**GOOD SINGING.**  
**SHORT GOSPEL ADDRESSES**  


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**COME.**

**REMEMBER**  
 —THE—  
**YOUNG MEN'S MEETING**  
 HELD  
**Every Saturday Evening,**  
 AT 8 O'CLOCK, FOR ONE HOUR.  


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**COME.**

**Bulletin for Week Commencing October 22, 1883.**

MONDAY.....	Oct. 22.....	12.00 M.	PRAISE & THANKSGIVING. The Secretary.
		7.30 P.M.	MEETING FOR ENQUIRERS in Parlour "C."
		7.30 P.M.	INVITATION COMMITTEE MEETS FOR PRAYER.
		8.00 P.M.	YOUNG MEN'S BIBLE CLASS, in Parlor "B." Conducted by the Secretary.
TUESDAY.....	" 23.....	12.00 M.	NOONDAY PRAYER. F. Aston.
WEDNESDAY.	" 24 ....	12.00 M.	NOONDAY PRAYER. Rev. J. Salmon.
THURSDAY...	" 25.....	12.00 M.	NOONDAY PRAYER. J. Sims.
		8.00 P.M.	WORKERS' SOCIAL MEETING.
FRIDAY .....	" 26 ....	12.00 M.	NOONDAY PRAYER. Rev. H. Melville.
		8.00 P.M.	BOYS' MEETING.
SATURDAY....	" 27.....	12.00 M.	NOONDAY PRAYER. Asst. Sec.
		4.50 P.M.	TEACHER'S BIBLE CLASS. Hon. S. H. Blake
		7.30 P.M.	INVITATION COMMITTEE MEETS FOR PRAYER.
		8.00 P.M.	YOUNG MEN'S MEETING. S. Caldecott.
SUNDAY .....	" 28....	3.00 P.M.	EVANGELISTIC BIBLE CLASS. H. B. Gordon
		" "	DEAF MUTE CLASS.
		" "	CHINESE CLASS.
		8.30 P.M.	GOSPEL & SONG SERVICE. H. B. Gordon. Followed by an Enquiry Meeting at 9.15.

*Requests for prayer may be addressed to the Secretary.*

**RAILROAD AND OTHER BRANCH MEETINGS.**

SUNDAY, Oct. 28, 3.00 P.M.

GOSPEL MEETING at Union Station and at West End Branch (1020 Queen W.)  
 Young Men's Meeting every Saturday at 8 p.m.; Bible Class every Tuesday at  
 8 p.m.; Workers' Prayer Meeting every Sunday at 7.30 a.m., in  
 the West End Branch Rooms.

Noon Meeting every Tuesday from 12.30 to 12.55, in the G. T. R. Roundhouse  
 Reading Room, and every Wednesday at the same hour, in  
 the Toronto, Grey and Bruce Workshops.

**GOTTAGE MEETING.**

EVERY FRIDAY, " 232 Dundas Street.