

# SHAFTESBURY HALL

## WEEKLY BULLETIN.

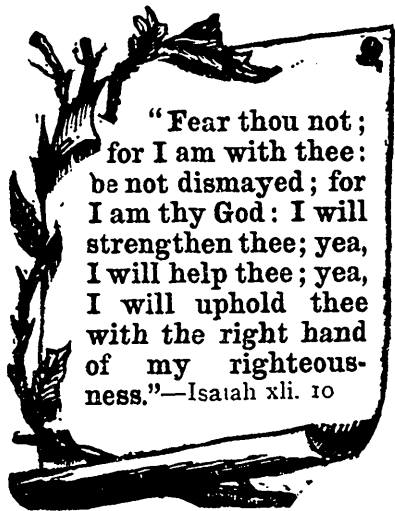
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TORONTO YOUNG MEN'S CHRISTIAN ASSOCIATION.

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TORONTO, AUGUST 19, 1882.

No. 18.



"Fear thou not;  
for I am with thee;  
be not dismayed; for  
I am thy God: I will  
strengthen thee; yea,  
I will help thee; yea,  
I will uphold thee  
with the right hand  
of my righteous-  
ness."—Isaiah xli. 10

### THE TENT.

**W**E have to acknowledge the "good hand of our God upon us" in the matter of the tent. When we received the gift, a few weeks ago, we stated that at a future date we should give further particulars. We now desire to acknowledge the generous gift of a tent, 30 x 60, donated to our work by Lieut.-Col. Gzowski. A more acceptable present could not well be bestowed. In fact it was a need in connection with our summer work: and now that we own the tent, it is likely that in the coming summer seasons we shall find many open doors for making it useful. The tent is to be used *exclusively for religious work*. We make this statement to prevent any hard feelings should friends think of applying for it for picnic parties, &c.

In fitting up the tent for our use, we are under obligations to C. S. Gzowski, Jr., Esq., for sundry articles; to Messrs. Donogh, McCool & Oliver, for 2000 feet of lumber, with which to make flooring and tables; to Messrs. Withrow & Hillock, for planing and matching the lumber; and to Mr. Suter, for labour in making the floor, &c.

We purpose having the floor made in sections, suited for easy transportation to different points.

When our tent is placed in position, we expect (D. V.) to make it more comfortable and attractive than ever before; and trust that, above all, souls may within its canvas walls be won for Christ.

A pleasing feature in the whole affair is the kindly manner in which the donations of tent, material and labour has been made.

We would like a couple of flags: one bearing our initials, Y.M.C.A.; the other, a Dominion flag. If these are *needs*, they will be supplied.

## YOUNG MAN !

BEAR IN MIND

THAT **YOU** ARE

**INVITED**

TO COME TO THE ROOMS OF THIS  
ASSOCIATION,

Whenever you like, and that  
you will be cordially wel-  
comed, whether you are  
a member or not.

## JESUS SAITH: COME UNTO ME

For Pardon . . .	Ephesians i. 5-7.
For Comfort . . .	Isaiah lxi. 2, 3.
For Health . . .	Matt. viii. 16, 17.
For Strength . . .	Phil. iv. 13.
For Holiness . . .	John xv. 4, 5.
For Peace . . .	John xiv. 27.
For Joy . . .	John xv. 10, 11.
For Rest . . .	Matt. xi. 28.
For Happiness . . .	Prov. xiii. 17, 18.
For Eternal Life . . .	John vi. 47.

## "WHAT SHALL A MAN GIVE IN EXCHANGE FOR HIS SOUL?"

**Y**OUR SOUL! How meaningless the words sound on your ears, and yet how full of meaning they are! Full of meaning to God, full of meaning to Satan, and yet no meaning to you who are the most concerned in the matter!

YOUR SOUL! Can you be at peace, and it not saved? Can you rest, and its interests unattended to?

WHAT MADNESS!  
TO BE GOING TO  
**ETERNITY**  
WITH AN  
UNSAVED SOUL.

## THE LOVE OF CHRIST CONSTRAINETH US.

**N**OTHING is difficult to love: it will make a man cross his own inclinations to pleasure them whom he loves.—*Tillotson*

1630-94.

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever."

—1 Peter i. 23.

## "IS IT I?"

**I**N one of those financial convulsions which so often sweep over the land, you have lost your all. Dig you cannot, for there is none to hire you. To beg is useless, for there is none to give you. Famine, gaunt and inexorable, stares you in the face. In the hour of your utmost need, an old friend meets you, and looking pitifully into your dim eye; lays his hand on your shoulder and says, "Come home with me to dinner." You go with him to a splendid mansion. You enter a large and richly furnished dining hall. You see before you a long table loaded with food in every variety, from the plainest to the most luxurious. At the lower end, where you stand, the dishes are all simple, nutritious, solid, precisely such as your famishing state demands. And every dish is open, showing its contents at a glance. But farther on, toward the head of the board, there are dishes of a more complicated character, reserved for a later stage of the feast. These, however, are covered. Your host bids you welcome, and presses you most affectionately to sit down at once and satisfy your hunger. But, instead of thankfully accepting his offer, you look along the table, and ask, "What is under the covers yonder?" Your friend replies that these dishes are not suited to your present necessities, that they belong to the dessert, and that when the proper time comes he will take the covers off. And again he urges you to partake of his bounty. But you draw yourself up haughtily, draw your ragged garments about you, and exclaim, "I'll not sit down to a table of mysteries," walk out into the cold, dark street, amid the howling storm, to die of starvation. (Selected.)

Does not the foregoing, picture the act of a fool, a madman. And yet it is the act of many in the present day. They will not sit down and enjoy the Gospel feast—partake of the *milk* of the word, simply because they can't see into all that is covered up in the strong *meats*. They will not accept *pardon* because they do not see into *sanctification*. In other words they are like the southern planter who became anxious about his soul, and spake upon the subject to a godly slave owned by him. When the

man began to speak to him of the birth of Jesus, (in Matthew), and traced down to the new birth (in John), the master impatiently exclaimed, "That is all right, Sam, but I don't understand this question of 'ELECTION.'" "Jes' you stop a minute, massa," said the slave. "Dat subjec of lection is away ober in Romans, and we aint got froo with de Gospels yet." Just so it is, and always has been, with men. Peter speaks of them in his second epistle 'iii. 16, when he admits that in Paul's epistles are "some things hard to be understood, which they that are UNLEARNED and UNSTABLE wrest, as they do ALSO THE OTHER SCRIPTURES, unto their own destruction. Note the fact: He says in so many words, that if the *hard things* were not there it would be all the same. The *other* scriptures would be perverted and cavilled at, and even rejected.

Dear young man, we urge upon you to accept the Gospel invitation. Take God's simple statement, that Jesus died for you, and in due time all necessary truths will be made plain, for "if any man will do His will, he shall know of the doctrine," (John vii. 17), for "God shall reveal even this unto you." Phil. iii. 15. [ED.]

### GOOD NEWS! GOOD NEWS!

YOU MAY BE SAVED AS YOU READ  
THESE LINES.

- Why? . Because Christ died for you.
- How? . Believe on Jesus Christ.
- When? . Now, or it may be never.
- Where? . Just as you sit or stand.
- Who? . You, however vile or guilty.
- From what? From Hell.
- To what? . To endless joy in heaven.

## Remember

THE

## EVANGELISTIC BIBLE CLASS

HELD

Every Sunday Afternoon,

AT 3 O'CLOCK, FOR ONE HOUR.

All are invited.

"He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is His mercy toward them that fear Him. As far as the east is from the west, so far hath He removed our transgressions from us."

Psalm ciii. 10 12.

### THE VOYAGE OF LIFE.

Events are flowing waves that onward roll,  
And Providence the tide that doth control;  
The ocean, life; the bark, the human soul.  
The word of God, the chart by which we steer;  
Conscience, the watch on deck when danger's near;  
The rock traced clearly on the chart is sin;  
Hope is the anchor, cast the veil within;  
The cable, the sure promises of God;  
The wake, the separate path by each that's trod;  
Reason, the rudder; Faith, the magnet true;  
And Heaven, the harbour to be kept in view.  
Jesus as Pilot at the helm doth stand;  
The Spirit is the breeze that wafts to land.  
The sails to catch the breeze, the means of grace;  
The masts, occasions given for their embrace.  
Our days to number, is the log to heave;  
Our age, the rate of vessel through the wave;  
Life's pulse, the line the water's depth to find;  
The crew, the thoughts and feelings of the mind;  
The freight of holy tempers, rich supplies  
Intended for the harbour of the skies;  
Death, the last billow, soon to break on shore;  
Eternity, the coast, where time's no more.

### YOUNG MEN'S

## BIBLE CLASS

EVERY MONDAY EVENING,

AT 8 O'CLOCK,

ALL INVITED.

**GOSPEL AND SONG  
SERVICE,**

*Every Sunday Evening,*

AT 8.30.

**GOOD SINGING.**

**SHORT GOSPEL ADDRESSES.**

**COME!**

**REMEMBER**

—THE—

**Young Men's Meeting,**

HELD

**EVERY SATURDAY EVENING.**

AT 8 O'CLOCK, FOR ONE HOUR.

**COME!**

**Bulletin for Week Commencing Aug. 21, 1882.**

MONDAY.....	Aug. 21....	12.00	M.	THANKSGIVING AND PRAISE MEETING. Assistant Secretary.
				8.00 P.M. WORKERS' BIBLE CLASS. Conducted by W. N. McFarlane.
TUESDAY.....	" 22....	12.00	M.	NOONDAY PRAYER. The old life and the new. Eph. iv. 17-24; 2 Cor. v. 17. Rev. J. Salmon.
WEDNESDAY	" 23....	12.00	M.	NOONDAY PRAYER. Hath delivered and will deliver. Josh. xxiv. 1-14; 2 Tim. iv. 16 18. Rev. A. F. McGregor.
THURSDAY...	" 24....	12.00	M.	NOONDAY PRAYER. A prayer founded on a promise of God. 2 Sam. vii. 18- 29. W. Marks.
FRIDAY .....	" 25....	12.00	M.	NOONDAY PRAYER. The flesh or the spirit.—Which? Gal. v. 19-23. R. Merryfield.
				8.00 P.M. BOYS' MEETING.
SATURDAY ..	" 26....	12.00	M.	NOONDAY PRAYER. That which is pro- fitable. 1 Tim. iv. 8. Rev. J. Salmon.
				8.00 P.M. YOUNG MEN'S MEETING. R. Kilgour.
SUNDAY.....	" 27....	3.00	P.M.	EVANGELISTIC BIBLE CLASS.
				8.30 P.M. GOSPEL & SONG SERVICE.

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

**RAILROAD MEETING.**

SUNDAY, Aug. 27, 3.00 P.M.—Gospel Meeting at Union Station.