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THE

PORTFOLIO

THE MAGAZINE OF THE
YOUNG MEN'S ASSOCIATION
- OF THE -
Northern Congregational Church
TORONTO.

* CONTENTS *

	PAGE
NOTES BY THE WAY,	43
OUR ASSOCIATION,	46
THE LARGER HOPE,	46
OUR GOVERNMENT AND CONSTITUTION,	47
THE ROMANCE OF CANADIAN HISTORY,	48
CHRISTIANITY AND BUSINESS,	49
NOTA BENE,	50

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NOTES BY THE WAY.

Interesting meetings of the Association were held on February 4th, at Mrs. Anderson's, 151 Gerrard Street East, and February 18th, at Mr. J. C. Copp's. Reviews of the papers discussed will be found elsewhere.

Since the last issue, three social Bible meetings have been held. The first, at the Pastor's house, was quite a good gathering (some 25 persons being present), in spite of a wet and stormy evening. Mr. Burton conducted the meeting in his usual interesting style, the subject being, "The Church and its fellowship." Several friends took part, and those present felt that a profitable hour had been spent. The second meeting was held at Mr. Roberts', Avenue Street. The attendance was fair. Mr. McDunnough presided, and Mr. J. G. Thompson read a very practical paper on "The manifestation of the Christian life in the church;" a Bible reading on the same subject followed. The meeting held at Mr. Richards on the 25th, was the best attended of any this season so far (about 30 persons being present). Mr. T. P. Barrett presided, and the subject was "The Christian in the world." This was illustrated by several short papers: "The Christian Workman," Mr. W. Copp; "The Christian Merchant," Mr. McDunnough; "The Christian in Society," Miss Foster; "The Christian in Pol:

itics," Mr. Woodhouse; and "The Christian Philanthropist," Mrs. McDunnough. The papers were interspersed with hymns, texts and remarks by those present.

The next meeting will be at Mr. H. L. Thompson's, Linden Street on Friday, March 11th.

A very pleasant Parlor Social was held at the house of Mr. W. W. Copp, on Thursday, the 17th ult. About seventy of the congregation and their friends assembled to participate in the programme, which consisted of readings, songs and quartettes in which Miss Shaw, Miss Ada McIntosh, Miss Jennie Wilson and Messrs. H. L. Thompson, W. Copp, Garvin and A. W. Thomas took part. A dialogue by the Misses Mary and Maude Baird, Bessie Burton and Bessie Kanady, under the direction of Miss E. Copp, was creditably performed and well received. Mr. J. C. Copp officiated as chairman, and desired the good services of those present to assist in defraying the cost of the organ lately purchased for use in the Sunday School. A goodly sum was realized. Before the company separated light refreshments were served, and the event was declared by all to have been thoroughly enjoyable and successful.

The attention of the young men is particularly invited to the special prayer meeting next Sunday morning, the 6th inst., at 10:15 o'clock. Business connected with the future conduct of these gatherings will be considered, and every one who is interested in the work is earnestly desired to be present.

As briefly announced in our last issue, our Hon. President. Rev. John Burton, B. D., will lecture for us on March 8th, in the schoolhouse. In the light of recent and current events, the subject, "The French and Roman Catholicism in Canada," cannot but prove of great interest to all whose future is bound up in the welfare of this Dominion, young men especially, and as a contribution to our course on "Canada," our pastor's lecture will be an invaluable addition. Tickets at 25 cents a piece can be obtained of any of the members, the proceeds to be devoted to the church debt fund.

The arrangements for the Association meetings during the present month are as follows: March 4th (at the house of Mr. H. J. Clark, 90 Howard St.), OPEN MEETING. The principal feature of the evening will be a debate on the following: Resolved, "That the law should be altered so as to extend the franchise to women

and allow them to vote upon the same conditions as men"—Messrs. R. B. Harcourt and J. G. Thompson will support the affirmative, opposed by Messrs. R. Patching and E. J. Joselin. March 18th (at the house of Mr. W. W. Copp, 76 Isabella), Impromptu Speaking. April 1st (at the house of Mr. O'Hara, 219 Carlton), Essays—"Our Domestic Autonomy," Mr. McDunnough; "Mair's 'Tecumseh,'" Mr. H. L. Thompson. April 15th, OPEN MUSICAL EVENING. Particulars next month.

The Sunday School will have a lecture from the Rev. W. Cuthbertson, on "Memories of Australia," about a fortnight later than Mr. Burton's lecture for the Young Men's Association. This lecture of Mr. Cuthbertson's was to have been delivered in connection with the school anniversary in November last, but the Joseph Cook Lectures came on at the same time, and this had to be postponed. Nothing has been done further in the way of securing funds for the re-building of the school-room, as it was not thought well that there should be any appearance of conflict with the movement to wipe off the mortgage debt from the church, but so soon as the workers there have gathered in the harvest the school will be prepared to do a little gleanings.

An earnest effort is being made to clear off the debt of \$7,000 on our church, and in this good work the young men are not behind. They hope to secure one hundred subscribers of ten cents a week, which (if they are successful), means \$500 per annum. The ladies are doing the same among the ladies of the church. If by one means or another the young people between them can raise \$1,000 per annum (and there is no reason why they should not), with the help of those friends who can contribute more largely, a few years will see our debt a thing of the past; it only wants a little self denial and energy and the thing is done. Messrs. McDonnough, E. H. Copp and W. Williamson were appointed a committee to manage this matter on behalf of the young men. Mr. McDunnough was subsequently appointed treasurer.

It will be very gratifying to the friends who for many months have fought an up-hill battle at the Rose Avenue School to find that their patient endurance is meeting its reward. For a long time they found it difficult to get the attendance much above twenty or twenty-five, but we are pleased to hear that it has been rising rapidly and steadily, and now is between sixty and seventy. In the same connection, is it asking too much that those friends

who reside in the north eastern part of the city, and some of whom are never found at the regular church prayer meeting on Wednesday evening, should try to help the meeting in the Rose Avenue room every Thursday evening, the friends responsible for it make a considerable sacrifice of time and labor, and it would only appear seemly that those in the vicinity who are not doing any other work should help, by their presence at least.

At the regular meeting of the Y. M. A. on Feb. 18th, Mr. A. G. Hodgetts was elected second vice-president, *vice* Mr. D. S. Hamilton resigned.

OUR ASSOCIATION.

The following papers have been read before the Association during the past month :

THE LARGER HOPE.

On the evening of the 4th ult., Mr. R. Patching read an essay bearing the above title and dealing with the subject of Man's Hereafter—Life beyond the Grave. The argument was based upon the subject-matter contained in two books which attracted much attention at the time of publication, viz : "Eternal Hope," by Canon Farrar, and "Salvator Mundi," by the Rev. Samuel Cox. These works combat the generally accepted ideas of unending, eternal punishment as illogical and unwarranted by Scripture, conscience, or reason and contend in place thereof for a scheme of Probation after Death, a corrective punishment and purifying discipline, which shall atone for the sinful life and cleanse the sinner, that he may eventually be saved and received into the number of the redeemed. The occurrence and signification of the words "hell," "damnation" and "everlasting" in Holy Writ were specially treated upon, the essayist contending that these expressions if properly translated and rightly understood would remove the erroneous ideas so prevalent on this subject and sustained the alternative theory advanced. Numerous texts were quoted in support of the argument and the passages in the Authorized and Revised Versions compared. The following extracts are selected from the paper :

"We do not attempt to deny that great and terrible retribution will follow those who have persistently lived lives of sin, but we urge that such punishment will be only for a time and that it will correct and regenerate as is the very nature of punishment. As Dr. Farrar points out, 'God Himself tells us that 'He afflicts not willingly but for our profit, that we may be partakers of His holi-

ness,' but can it be 'for our profit' to be tortured for ever in a hopeless hell?' Our Saviour furthermore says, 'Everyone shall be salted with fire,' here again pointing to the same conclusion. * * * And finally may we not use our reason and conscience to aid us in this decision? These are as much the gifts of God as His Holy Word and though liable to the evil influences of the world are yet His agents for our instruction. 'Reason,' as Bishop Butler has said, 'reason is the only faculty whereby we have to judge of anything even Revelation itself.' Conscience also must be our guide, 'yea and why even of yourselves,' says Christ 'judge ye not what is right.'

The essay showed evidence of careful earnest thought, as well as skill in dealing with a subject which from its very nature would surely evoke some amount of hostile criticism, and yet while the drift of thought in Canon Farrar's book differs much from that to which many of us have been accustomed, we have we think little to fear from a careful comparing of the old with the new and the choosing of the best in each.

The paper was followed by critical remarks from several of the members present. Some we venture to think were too severe upon those who seemed to be breaking away from the old lines, as though the right to interpret the Bible was invested in men of former days, and that we must accept such interpretation and seek no further.

We fear that some who claim to take their stand upon the Bible and judge all from that stand point are too apt to *push off* any who differ from them, they should remember that Canon Farrar and kindred writers claim to take their stand upon the Bible also, and while holding close to the good in the old, still think that "The Lord has still more light and truth to break forth from His Word."

OUR GOVERNMENT AND CONSTITUTION.

Mr. C. E. Corbold's paper bearing the above title and read before the Y. M. A. on the 18th gave evidence of considerable research and careful compilation. "The aim of my essay," said the writer, "is to furnish such information on the manner in which we are governed at the present time, in as plain and condensed a form as the subject will permit. * * * * * From 1760 to 1764 the Government was carried on under the military rule of General Murray; from 1764 to 1774 the governor and his council administered English laws to a colony of French-Canadians and great dissatisfaction was the result. In 1774 the Quebec Act was passed which gave much satisfaction to the French and equal dissatisfaction to the English inhabitants. In 1791 the Quebec Act was repealed and the Constitutional Act passed which allowed to Canadians a share in their own government. After fifty years' experience of this form of government the Union Act was passed in

1841, under which government was carried on until 1867, when the Imperial Act known as the British North America Act took effect. For several years previous to that date the question of uniting portions of the British possessions in America was actively discussed; after a number of concessions from all parties, the points of agreement were laid before the British Parliament and a written constitution drafted therefrom." The essayist proceeded to mention the powers granted under this act to the Dominion Parliament which it created, describing in detail the mode of appointing and the limits of jurisdiction of the Governor General, the Senate and the Commons. The constitution of the various Local Legislatures was also carefully explained, the limits of the powers of each of these bodies being pointed out and defined. It speaks volumes for the perspicacity of the essayist that he was able within the limits allowed him to narrate with such approximate accuracy the amazing intricacies of our existing constitution. He concludes, "It cannot be denied that Canada has a most elaborate system of Government, considering that we have a population somewhat exceeding the city of London, England, but as the country develops and becomes thickly populated, as no doubt it will, we shall find that the constitution of 1867 will have supplied abundant machinery for governing our Provinces and Territories. No doubt can remain but that by this Act the various conflicting interests of the different provinces have been brought into harmony and the few causes of discontent which at first existed in some parts have been removed. Each province is now thoroughly loyal to the Dominion and all sects and parties are zealously working together for the development of a great and prosperous nation. The future of Canada is full of hope; with her large territories, her free institutions, her unsurpassed system of education, her firm devotion to morality and religion the young Dominion gives promise of a vigorous, progressive and noble manhood."

We sincerely trust the future will realize this somewhat roseate opinion.

THE ROMANCE OF CANADIAN HISTORY.

On the same evening Mr. E. H. Harcourt read a paper bearing the above title. To those who suppose a young country like ours—with little or no past history to point to as compared with the nations of the Old World or even our neighbors to the South—has no romantic passages in her records, no tales of heroism and devotions to home and country, no incidents of chivalry and endurance, such as we have read of and gloried in, in the chronicles of other lands, from boyhood and girlhood up, the study of this subject will prove a pleasant surprise. Where can we find truer

devotion to country than in the life of Champlain? Does the ecclesiastical history of the world instance holier self abandonment than we gather from the stories of the hardships, trials and final martyrdom of the Jesuits Fathers in the last century, or in later times and in the chronicles of Ontario the story of Lundy's Lane, Ridgeway, Cut Knife and Batoche, tell us that old-time patriotism and the love of home and dear ones is not extinct in the breasts of the Canadians of to-day.

CHRISTIANITY AND BUSINESS.

Man was never intended to live an idle life (even in Eden the garden had to be tilled), though the Fall has made it necessary that by the sweat of his brow shall bread be secured.

The work of the merchant is one of the ways in which many earn their daily bread, and an honorable way too, if followed in an honorable manner, and no higher type of a man is to be found than the Christian merchant who consecrates time and money to his Master's use. We will briefly note two or three characteristics of such a man :—

The Christian merchant will be diligent and industrious. The Turks have a proverb that "the devil tempts all other men, but the idle man tempts the devil," this is true and God's Word bears this out in its precept, with regard to what we call business. But another way in which the Christian merchant will manifest his Christianity is by his *integrity*, the literal meaning of this is soundness, wholeness : alas, how is this grace neglected in these days of keen competition, of grasping and overreaching, when even Christians seem to forget that they will have to render a strict account? How many strive for a livelihood by fair means if they can, and by foul when they must? How many do not hesitate to take advantage of the misfortunes and ignorance of others to fill their own purses? We fear that business to-day is largely conducted on false principles, the principle of getting as much as you can and giving as little value as possible. Our clothes are shoddy, our sugar sand and our tea half dust, even the very medicines the doctor prescribes are hard to obtain in a pure unadulterated state.

Against all this the Christian should arise in his integrity and protest and seek to inaugurate a better state of things. In his treatment of those under him too will he manifest this Christianity. We believe God will hold many a professing Christian merchant guilty of the blood of those in his employ for driving them to deeds of dishonesty by giving only a miserable pittance, and for not taking an interest in their moral welfare. There are noble exceptions,

but the prevailing spirit in business circles to-day is, get as much work as you can, and pay as little for it as possible, squeeze and grind whenever you can and look on your employees as so many machines, ignore their souls, and say, if one goes wrong when a kind word might set them right, "Am I my brother's keeper?"

Lastly the Christian merchant will carry his religion into his business and wherever he goes. A merchant of this city, a leading church member and bible class teacher said in our hearing, "It is no use in business in trying to be too straight, you must just stretch your conscience a little," and is not this the case with too many. Read the lying advertisements of our business houses whose heads are members of leading churches, look at the dodges invented to gull the unwary, and tell me if it does not seem as if religion and business were completely divorced; but this should not be, religion is designed to reach and control the every day transactions of the office and the market place, and to go with the trader to his merchandise, a religion that will not do that, is not worth having. There are not two kinds of religion one for Sunday and one for weekdays, but one religion for all times and classes. Let us seek to inculcate a higher standard, let us do it by example, whatever our walk in life whether as employer or employees, toiler in the vineyard or keepers at home, Matthews at the seat of custom or Marthas in the house, let us interweave our religion with our occupation and seek first the kingdom of God and His righteousness, leaving all the rest to Him.

NOTA BENE.

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Our friends outside the members of the Association are cordially invited to contribute to our columns, short papers (to fill about one side of a sheet of foolscap), items of news and correspondence on any topic of interest are specially welcome. Articles may appear over writers' signatures or not, as preferred; but *must* always be signed for the information of the editor and in evidence of good faith, though not necessarily for publication.

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