

VOL. 1.

NOVEMBER, 1886.

No. 1.

THE

PORTFOLIO

THE MAGAZINE OF THE
YOUNG MEN'S ASSOCIATION

- OF THE -

Northern Congregational Church

TORONTO.

* CONTENTS *

	PAGE
EDITORIAL,	1
ENGLAND'S QUEEN AND THE HOUSE OF LORDS,	2
SLANG—WHAT IS IT?	4
ESPRIT DE CORPS	6
JOSEPH COOK,	7
OUR ASSOCIATION,	8
THE SOCIAL BIBLE MEETINGS,	9
NOTA BENE,	10

SINGLE COPIES, TEN CENTS.

ANNUAL SUBSCRIPTION, FIFTY CENTS.

· PAGE'S ·

206 & 208 YONGE ST., TORONTO.

Fine White Flannels, all wool, 25, 33, 39, 45 and 50 cts. up.

All Wool Grey Flannels, 25, 29, 33 and 39 cts.

Fine Twilled French Flannels in Pale Blue, Pink, Cardinal, Navy, Grenat, Seal and Cream.

Lambs Wool Combination Suits, \$1.25, \$1.50, \$1.75, \$1.90 up.

A full range of sizes in Ladies' and Children's Lambs Wool Vests.

Black Cashmere Hose, full fashioned, 8½, 9 and 9½ inch, 49 cts.

Fancy Bordered Cambric Handkerchiefs—a large variety of patterns—3, 5 and 10 cts.

Fancy and Mourning Linen Handkerchiefs, 12½, 15, 19 and 25 cts.

White Linen Handkerchiefs, hem stitched, 15, 17, 20, 23 and 25 cts.

Ladies' White Linen Collars, with Cape, 10, 12½, 15 and 20 cts.

Knitted Wool Shawls, Scarfs, Clouds, Mitts, etc.

PAGE - & - PAGE

IMPORTERS,

206 and 208 Yonge St., Toronto.



THE PORTFOLIO.

**The Magazine of the Northern Congregational Church
Young Men's Association.**

VOL. I.

TORONTO, NOVEMBER, 1886.

NO. I.

The results of our experimental issue last month, have decided us to at once assume a more permanent and abiding form and print our little magazine ; and that the volume may be uniform we date this as the first number. We have but little to add to the editorial remarks already offered, but as some may not have received a copy of our last, we repeat that the object and purposes of THE PORTFOLIO are to serve as a permanent record of the doings of our Society, to be the news-sheet of the Church and congregation, and to afford a channel of communication *inter alia*, and perchance, occasionally with the outside world as well. We earnestly hope each member of our community, both in the Church and Society, will feel that he or she has an individual interest and actual property in our paper, and both by contributions to its columns and by introducing it to general notice, help on its usefulness. Items of any length from one line to two pages will be welcome ; let every one take this remark personally, and doing so, bear in mind that however willing two or three may be to put their best efforts into a work, the result will be only qualified success, but if all will lend a hand and pull together complete prosperity *must* crown our endeavors. The most adverse criticism which reached us on the subject matter in last month's issue, was "There's not enough *original* matter." We know it, we regret it, and we feel assured that each number will give less and less cause for such a remark, but it rests entirely with those to whom this is addressed to say whether or not our expectation is to be realized.

ENGLAND'S QUEEN AND THE HOUSE OF LORDS.

On the evening of Friday, October 1st, the Young Men's Association opened their Seventh Session with a public Lecture by the Rev. Wm. Cuthbertson, of Woodstock, Ont., formerly of London, Eng., entitled :—"England's Queen and the House of Lords."

The Rev. lecturer prefaced his remarks by disclaiming any intention of delivering an elaborate and closely reasoned discourse, but rather "a sketchy thing" to give a living idea, not simply of the governing forces of this great Empire, but of the personnel of the individuals composing those forces, and this, he said, must surely be a topic of absorbing interest to us all, for Queen Victoria is not England's Queen alone, the Lords and Commons of England do not legislate for the British Isles exclusively, but we in Canada are equally her subjects, and our interests are conserved by the legislature of the old land, as are those of other portions of her Dominions.

On this continent we often hear flippant remarks respecting royalty. Kings and queens they tell us, as they also say of creeds, have had their day and should cease to be; that practically it matters not whether we live under a republic or a monarchy. Could a better answer to this be given than a reference to the life of our Gracious Queen, from her cradle, on through girlhood to womanhood, the happy maid, the loving wife, the devoted mother, the sorrowing widow? Trained from her earliest years fitly to fill the position she was to occupy in the fulness of time, she was ever made to realize that the loyal subject makes the wise ruler. A pretty little story is told of her childhood. Playing one bright morning on Ramsgate sands, her Highness' fancy was taken by the toys of another child and immediately she proceeded to possess herself thereof. The rightful owner naturally resented the intrusion and a fierce struggle ensued, Victoria being nothing loth to support her claims by force of arms. The princess' mother, the noble Duchess of Kent, called to her little daughter to desist, but no! her spirit was aroused, and neither warning nor fear of punishment would deter her from the strife, till at length the attendants were compelled to forcibly separate the combatants, and in the sequel our heroine learnt to her sorrow that even embryo monarchs must respect the maternal fiat, or take the consequences.

Passing rapidly on to the year '37, the lecturer portrayed in vivid terms that memorable midnight scene when the maiden of but eighteen summers was roused from her couch to learn of her uncle's death, to receive the homage of the Archbishop of Canterbury, the Lord Chamberlain and the Premier, as Queen of the

mighty British Empire, to find the dreams of childhood now realized, the crown actually pressing on her brow and millions the wide world over owning her gentle sway. Does it surprise us to hear that her first action on leaving that audience room and reaching the seclusion of her own chamber again, was to fall on her knees in prayer to her Heavenly Father for guidance and support in the vast work to which He had called her?

We pass on now to the coronation ceremony. In this democratic country, we are constantly hearing ridicule cast upon the pomp and ceremonies attending monarchical institutions. We are told that these pageants are only for children, and even then they involved an unpardonable outlay. But while we remain under our present constitution and are ruled by a monarch, let us retain, at least, this magnificent ceremonial. It is a grand recognition of the right to reign, and the religious rites which form so essential a part solemnize and emphasize the whole.

One of the earliest duties falling upon the young Queen was to open her first parliament. We can picture her, seated on the throne, every seat and corner in that vast hall crowded to overflowing, while in low, pure accents, her sweet voice filled the auditorium, and every ear listened with pleasure to catch the dulcet sound. One of the earliest speeches from the throne contained the announcement of her engagement to Prince Albert, known to us now in history as "Albert the Good." The first announcement that our Queen was to marry a German, was not received with unmixed satisfaction by the people. Considerable hostility was manifest in the country, and when the question of an annual grant to the Prince was introduced into parliament, much captious criticism followed, resulting in a reduction of the original amount proposed, from £50,000 to £30,000. But how quickly this feeling changed as he became known to the nation, and when his life of devotion to the highest interests of the commonwealth was all too prematurely closed, the nation's tears mingled with the bereaved widow in mourning his loss. The tone of a people's morality in every country is very greatly influenced by that of the court, and in the previous reigns it had been of the lowest grade and the licentiousness of the reigning house had permeated through every portion of society down to the lowest, till the very stability of the throne was endangered. But now all was changed. In no one way did Victoria strengthen her position so much as by this, her happy union with Prince Albert, and to-day the monarch's crown is more firmly settled than ever it was fifty years ago. It has been declared that the Hanoverian family never evinced much character, but the facts do not bear this out, at any rate, as far as the women are concerned. Victoria has shown herself essentially a clever woman and a born ruler, she has never allowed to escape

from her control whatever is constitutionally hers. Her capacity for work, too, is extraordinary. Every state paper requiring her attention is carefully perused and considered, and though now in her 68th year, each day brings with it its full burden and share of work, while in addition to all this, she is an accomplished linguist and no mean artist and musician. The Princess Royal, too, is accounted one of the cleverest women of the day, and it is well known that Prince Bismarck considers her a distinct factor to be reckoned with in his political world.

The lecturer concluded this portion of his address with a few remarks upon the general character of Her Majesty. How different from that of her predecessors the Georges? They needed the assistance of outward accessories, the gorgeous apparel and circumstantial pomp of royalty to hide the enormities of their misdeeds, but Her Majesty has laid aside all that, and in the Highland cabin we see her, the gentle lady in widow's weeds seated beside the bedside of the dying cotter with the open Bible on her lap, pointing his failing senses to the Cross for salvation. No finer tribute can be paid to the monarch than the true heart's love of the subject, and when did one possess this love to the extent that Victoria does to-day? And not her own subjects alone. Bring her to New York and countless thousands would flock from California and from Texas, from the Pacific to the Atlantic, to offer the tribute of honest admiration and esteem to her who is the embodiment and idea of regal excellency.

(CONCLUDED IN OUR NEXT.)

SLANG.—WHAT IS IT?

The unfavorable comments of the critics of Sam Jones on his liberties with the Queen's English at the recent meetings have led me to jot down a few thoughts under the above heading.

That slang is far too common among us I think few will deny and yet the only thing that can be said in its favor is that it is very expressive or at least is considered so. When a young lady of your acquaintance informs you that a certain entertainment was "awfully jolly" or "fearful nice" you have at once a very clear idea of the merits of the aforesaid entertainment of course. And if a gentleman tells you to "bet your boots," or remarks "I should smile" in answer to a query of yours, it seems to settle the question immediately and you feel that nothing more can be said on the subject. And yet after all what do such expressions as these mean? Simply nothing at all. We get so in the habit of using

them that probably no one would be more surprised than ourselves could we see our conversation in print.

Ladies speak of a "love of a bonnet," and tell you that a certain dress "was just too sweet for anything," or that a child who chanced to please them with her captivating ways was a "little angel," and yet if you were to ask them to put these expressions into plain English they would be at a loss for an equivalent, so injured have they become to their use.

And this brings us to our question, "What is slang?" Briefly then, it is the using of cant phrases to save ourselves the trouble of choosing our words. In this enlightened age we should be models of correct speech. Do not get flowery in your language by any means, put what you have to say in as few words as possible, but do be natural. If you wish to speak of an entertainment which has given you pleasure, there are surely words enough in the English vocabulary to express your meaning without using "fearful nice" or "awfully jolly."

What is there gives us greater pleasure than to hear an educated man using choice English, and what reason is there why we should not endeavor according to our ability to do the same. We have not all an unlimited supply of words but we can at least endeavor to make ourselves intelligent to each other and try to shape our words so that at the close of a conversation we can feel that it has done some good and is not simply a conglomeration of windy phrases meaning nothing, but is an intelligent reprint of our thoughts.

Our American cousins can certainly teach us a good deal, but their conversation does not redound to their credit as an educated nation.

I have given you very briefly a few thoughts on this subject as they occurred to me and should be glad to hear views from others. Perhaps some lady will take the matter up, as I understand the columns of THE PORTFOLIO are open to the fair sex. only please do not talk of forming an "Anti-Slang Society," as our evenings are already well filled. Rather let us each form ourselves into a society of one to correct the abuse and we shall soon find our friends following our example and endeavoring to express themselves simply and in plain English.

Does every member know that there is a Young Men's Prayer Meeting held every Sunday morning at 10-15 in the School-room, and does he know that this is a part of the Association work? Surely if every one knew these things we would have a much larger attendance at these meetings, and members, after being present once or twice, would be willing to forego an extra hour's nap for the sake of attending the Prayer-Meeting.

ESPRIT DE CORPS.

"Yes, Mr. Editor, that is what we want. Served up hot and plenty of it. It is a necessary part of our Association life; in fact, without it our Association would have very great difficulty in living. That we have not sufficient, however, is evident. We were very much disgusted a little time ago to hear a member of committee (!) remark when requested to take a share of the season's programme, 'Well, I don't think I can. I would much rather not. Couldn't you get someone else. Besides, you know, I don't think I will be able to attend all the meetings this winter, only some of them.' Now if that is the spirit that is going to pervade our Association we may as well close up at once. But we believe that this loathsome infection has only spread amongst some of our members, and we would seek to thoroughly eradicate it from our Society. What we want is, that each member should feel that our Association is one of the very best in the city, that it is a privilege to belong to it and to attend its meetings, and that it is an honor to have his name appear upon the programme which it issues. Besides which, members should let nothing interfere with their attendance at every meeting, except under very exceptional circumstances. One of the elements of success is large attendance at the meetings and each individual should make it a point to be there, whether he has anything to do or not. He may think it makes no difference if he stays away, but it does, for as the Scotchman says "many a mickle makes a muckle," and each individual present adds a unit to the numerical strength. Then we understand the committee have decided to commence the meetings punctually at 8 5 o'clock instead of 8-15 or 8-20, as heretofore, and we trust that each member will be at the appointed place five or ten minutes ahead of time. Let each individual member do everything in his power to make our Association a successful one in every sense of the term. Let us be fired with a spirit of enthusiasm and "*esprit de corps*" such as shall make itself manifest and attract others to our midst, and with God's blessing we shall have such a session as has hitherto been unknown in the annals of the N.C.C.Y.M.A."

TROPHONIUS.

Mr. S. E. Roberts' lecture on "The Sun," on Friday the 26th, should draw "a crowded house." Those who attend will have the two-fold satisfaction of enjoying an intellectual treat and helping on a good cause, as the proceeds are to be given to the Rose Avenue Sunday School, which has been quietly and steadily doing a good and much needed work in the North-East part of our city during the past eighteen months.

JOSEPH COOK.

The fact that the Rev. Joseph Cook, of Boston, America's greatest platform orator, is being brought here by our Young Men to lecture on behalf of the Church, that an appreciable reduction may be made in her standing debt, should arouse a strong and practical enthusiasm in Church members and in all who have any interest in the wellbeing of our community. It is a bold step for the Society to take and considerable expense is being incurred, but if all will put forth an earnest effort to co-operate in making these lectures "go," those gentlemen who have so readily guaranteed "the boys" from loss, will not have cause to regret misplaced confidence, but rather will be able to congratulate themselves on the success of the undertaking.

Very few words are needed to introduce Mr. Cook to the Toronto public. Some nine years ago he appeared amongst us and carried the city by storm, the largest available hall being filled to overflowing at each lecture. Since then he has travelled the wide world o'er, lecturing in every quarter of the habitable globe. In '78 and '79 he delivered upwards of three hundred lectures in America, in '80-1-2 he made a tour of the world, appearing in every large city in the British Isles, in Germany and Italy, thence to India where he lectured in Bombay, Lucknow, Allahabad, Benares, Calcutta, Madras, &c., and on to China, Japan, Australia, New Zealand, and the Sandwich Islands. Everywhere his appearance was hailed with delight, the largest buildings generally proving of too limited capacity for the crowds which flocked to hear him. Of one Edinburgh lecture, at which many hundreds applied for tickets and failed to obtain them for want of room, a prominent minister says—"I do not remember to have seen such a gathering of Edinburgh men since Mr. Gladstone addressed the monster meeting in the Corn Exchange; and even Mr. Gladstone did not hold the audience more spellbound than did Mr. Cook."

Other critics have been equally emphatic in their remarks. Wendell Phillips says—"Mr. Cook's bugle-note is heard across the continent in unmistakable tones on every topic that touches the welfare of man and his hand is busy in almost every reform." Principal McCosh of Princeton University writes—"Mr. Cook did not take up the work he has accomplished as a trade, or by accident, or from impulse, but for years he has been preparing for it, and prepared for it by an overruling guidance. He has as much power of eloquence as Parker and vastly more acquaintance with philosophy than the mystic Emerson. He lightens and thunders, throwing a vivid light on a topic by an expression or comparison or striking a presumptuous error as by a bolt from heaven." Rev. C. H. Spurgeon says—"These are very wonderful lectures. Mr.

Cook has strong convictions, the courage of his convictions and the force to support his courage." Press notices are equally emphatic—"In the two qualities of force and original thought Mr. Cook has never been surpassed."—"The lectures are remarkably eloquent, vigorous and powerful."—"Joseph Cook is what the Germans call a many-sided man. He is the greatest prophet of his time, a John the Baptist of the 19th century." And so we might go on, but we think enough has been said to indicate the calibre of the subject of this article and we again urge our readers to bestir themselves, that every one of the three thousand tickets issued shall be turned into current coin and our liabilities thereby lessened in a like proportion.

OUR ASSOCIATION.

The two ordinary meetings of the Young Men's Association, following the opening lecture, have been decidedly successful, both in attendance and interest. The first, on October 15th, was devoted to Impromptu Speaking, every member present being required to draw hap-hazard from a number of subjects and speak immediately to the topic chance had given him. The second meeting, on the 29th, was the largest gathering we have yet had on an ordinary night. Unfortunately, the debate announced, had, at the last moment, to be postponed, and the committee decided to continue the previous night's programme and finish the Impromptu Speaking, and a most enjoyable evening resulted. Apart from the very great value the speaker derives from the efforts required of him in such an exercise, the constant variety in the proceedings is a guarantee against monotony. For instance, could any one complain of sameness when within one short hour we discussed "Potatoes" and "The supposed R. C. domination in the Dominion," the "Congregational Denomination" and "General Booth," "Party Politics" and "Exaggeration," "Our Association" and "the *Mait's* conversion," or as at the second meeting "Slang," and "Chestnuts," "the Chautauqua movement," and "Winter," "Sam Jones," and "Free Trade" or "Necessity of civic Reforms," and "Trifles."

In appending the programme for the balance of the year, we would urge upon members to see to it that our numbers are sustained and increased; there is no reason why we should not have the first position among our fellow societies in the city, and having taken it—keep it.

Nov. 12th.—Essays. (At Mr. H. L. Thompson's, 25 Linden Street.)

"Canada under the French."—MR. F. W. HESSIN.

"Canada under the British."—MR. E. H. COPP.

"Canada during the last decade."—MR. W. WILLIAMSON.

Nov. 26th.—PUBLIC LECTURE (In the School-house.) "The Sun."

MR. S. E. ROBERTS.

Dec. 10th.—Shakesperian Evening.—"Much ado about nothing."

THE SOCIAL BIBLE MEETINGS.

These meetings have just been resumed for the winter, and although they are not in connection with our Association, yet they run parallel as it were, being held on the alternate Friday evenings with the Association meetings, and as a Church work and a work in which many of our members are engaged, it is deserving of more than a mere passing notice in *THE PORTFOLIO*. The idea of holding these meetings originated in the fertile brain of our worthy and esteemed President, and that together with the fact that they are under his constant personal supervision, is sufficient guarantee of the success of the undertaking. It occurred to him that something might be done in the way of Bible study amongst the young people of the Church, and that therein lay the possibility of providing a meeting in which the much neglected (?) young ladies might take part and display some of the talent which had lain obscure and uncultivated owing to the want of a Young Ladies Association wherein to develop it.

The Bible Meetings were inaugurated in the fall of 1885, and continued all through last season, with very good attendance and so much benefit to all who availed themselves thereof that it was decided to continue them during the coming winter, and a very attractive programme has been arranged for the season. The Bible Meetings are held from house to house in the same way as the Association Meetings,—with one important (or unimportant) exception—there are no refreshments allowed. Are we thereby to infer, if the brain is in close relation to the stomach, that the former is so much more fatigued by literary exercises than by spiritual that the latter requires material sustenance in the shape of coffee and cake? (Perhaps some of the ladies will tell us.) The meetings last about an hour and a quarter and are open for every one to speak his mind, ask questions, and answer them, and generally talk over the subject in hand, and to all who attend it is a delightful hour of social Bible study. We have had two good meetings already this season—at Mr. W. W. Copp's and Mr. C. J. Page's, and a great deal of interest seems to be manifested. We might say there is room for a good many more friends if they would only attend, and the committee of management would heartily welcome them to the gatherings.

Appended is the programme for the balance of the present season :

- Nov. 5—The Christian Life—Its Nature, Holy, Fruitful.
- “ 19—The Church.
- Dec. 3—The Christian Life—Its Nature, Faithful, Loving.
- “ 17— “ “ “ —Its Nature, Consecrated, Obedient.
- 1887.
- Jan. 14—The Christian Life —Its manifestation at home.

- Jan. 28—The Church, its Fellowship.
 Feb. 11—The Christian Life—Its manifestation in the church.
 " 25— " " " — " " " world.
 Mar. 11— " " " —Its danger, world, flesh, devil.
 " 25—The Church, its Ordinances.
 April 8—Promise Meeting.
 " 22—The Christian Life, its final triumph and reward.
 May 6—The Church, its Worship.
 " 20—Praise Meeting.

Each Meeting to commence with a ten minute Paper on the subject for the evening, to be followed by Bible readings and conversation on same subject.

What brought so many people to the Prayer-Meeting on Wednesday evening the 6th ult., and why did such a large proportion remain to the Church-Meeting at the close? Some say one thing and some another. One spitefully whispered in our ear, "curiosity." Whether it was curiosity or not, we were delighted to see the large attendance and hope it will continue and increase.

We are glad to know that the Auxiliary Committee is to be reinstated, and hope that this time it will be thoroughly organized, for without organization it will certainly fall to pieces again.

NOTA BENE.

THE PORTFOLIO will be published on or about the first of each month, from October to May, inclusive, eight numbers yearly. Annual subscription, Fifty cents; Single copies, Ten cents each.

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 be signed or not, as preferred.

Contributions should be mailed by the 20th of each month to insure attention in the next issue.

All communications should be addressed, and subscriptions paid to the Editor, R. PATCHING, Toronto Arcade.





TELEPHONE 1026. Medal, Diploma and First Prizes Awarded

STORE AND MANUFACTORY OF
E. M. TROWERN,
WHOLESALE AND RETAIL
GOLD AND SILVER
JEWELLERY MANUFACTURER

Gold Chain Maker, and Dealer in
Diamonds, Pearls, Rubies, Sapphires, &c.
and Reliable Watches.

Gold and Silver Jewellery re-melted and made into Modern Styles.
WATCH AND JEWELLERY REPAIRING A SPECIALTY.

E. M. TROWERN,
171 YONGE ST., East Side, TORONTO, ONT.
NEXT DOOR TO THE IMPERIAL BANK.

SHAFTESBURY • HALL.

THE
REV. JOSEPH COOK
OF BOSTON,

Will deliver TWO LECTURES in Shaftesbury Hall as under :

MONDAY, NOV. 15: "SEVEN MODERN WONDERS OF
THE WORLD."

HIS HONOR THE LIEUTENANT-GOVERNOR WILL PRESIDE.

TUESDAY, NOV. 16: "ENGLAND AND AMERICA AS
COMPETITORS AND ALLIES."

HIS WORSHIP THE MAYOR WILL PRESIDE.

ADMISSION 25 CTS. RESERVED SEATS 50 CTS.

Plan of Hall opens at Nordheimer's Monday, Nov. 8th, at 10 o'clock. Tickets of any Member of the Association, and at the leading stores throughout the city.

THE TEMPERANCE AND GENERAL LIFE ASSURANCE COMPANY



OF NORTH AMERICA.

Incorporated by Special Act of the
Parliament of Canada.

Hon. GEO. W. ROSS, }
Minister of Education, } *President.*

Hon. S. H. BLAKE, Q.C. }
ROBT. McLEAN, Esq } *Vice-Presidents.*

Guarantee Fund, \$100,000.

Deposited with the Dominion Government
for Security of Policy-Holders:
\$50,000.

Head Office,—Manning Arcade,—King st, Toronto.

This Company has been organized by prominent Temperance and Business men on the basis of **The United Kingdom Temperance and General Provident Institution of Britain**, one of the most successful of British Companies, whose experience for the last twenty years was

NEARLY THIRTY PER CENT. IN FAVOUR OF TOTAL
ABSTAINERS

over their General Class. Their experience for the last five years shows that the profits in the Temperance Section were FIFTY PER CENT. more than in the General.

The Manager of the Whittington Life Assurance Company of England says that the death claims in six years had been 21½ PER 1,000 IN THEIR TEMPERANCE BRANCH AGAINST 50½ PER 1,000 IN THEIR GENERAL BRANCH.

The experience of **The Sceptre Life Assurance Company**, for the last ten years, shows that the deaths in their Total Abstinence Branch were MORE THAN TWENTY-FIVE PER CENT. IN FAVOUR OF THAT CLASS over Moderate Drinkers insured in the Company.

COMPETENT MEN WANTED AS AGENTS
in unrepresented districts. Apply to

H. O'HARA, Managing Director.