

## EXHIBITION NOTES.

It was a difficult task to arouse an interest in the forthcoming Exhibition; but, through the energy of the press and the spirited enterprise of a few of our citizens, it has at last been accomplished, and we may now look forward to it as an assured success, and be prepared to see, in a few days, a large amount of bustling activity throughout the city,—a natural consequence of exhibition times.

There is much to be done, and hard work to be performed—preparation for visitors, general cleaning up, dressing of shop windows, and manufacturers' ware-rooms to be put in order, &c. All this pertains to individual interests, yet helps the success of the whole.

Attending all exhibitions there is more or less confusion, and the managers have an arduous task to bring order out of it; and notwithstanding the most careful thought and untiring energy on the part of individual committees in the arrangement of their several departments, a little disorder may unavoidably take place, or even a few mistakes occur which it would be well to look upon leniently; for it is not an easy task to arrange the endless details of an exhibition where so many interests clash,—and those inclined to find fault should remember this.

Anyone who in the past has had experience in the management of an exhibition, will have vivid recollections of the amount of trouble there is entailed in selecting competent judges for the several departments, and the difficulty to assemble them at the proper time to judge the merits and assign the awards; and even when this is accomplished and a final decision arrived at, and the prizes awarded, there too often arises little differences which require to be settled. And the time of the manager is frequently taken up (notwithstanding the most pressing business in urging them) by complaints from exhibitors about some one who has arranged his goods so that they interfere with those of someone else or encroach upon the space of some other. These are small matters in themselves, but become large in the aggregate, and require considerable tact and firmness on the part of the managers to arrange them and avoid unpleasantness.

The above are inseparable from an exhibition and form the shadows of the picture, but how are we to get a little sunlight into it? By all bringing a fund of good humour with them, and a determination not to be annoyed by small things, dropping a little selfishness out of their composition and looking upon the exhibition not as exclusively for the benefit of individual interest, but for the good of the country generally, each exhibitor striving to display his own goods in the most tasteful manner, thus contributing to the general welfare of the whole, and by this means he will help to impress the visitors with an idea of what the country is capable of producing through the medium of improved methods of agriculture and the labour, skill, and taste of our mechanics.

In the arrangement of even the commonest articles that may be exhibited, much taste and ingenuity may be displayed, and each manufacturer having his goods intended for exhibition and being aware of the space allotted for their reception; will it not repay a little time and thought expended upon some system of arrangement beforehand? As a trial how his display will look in different positions previous to their being taken to the exhibition, and any particular arrangement chosen, it would be well to take a rough sketch—it will refresh the memory and the noise and confusion inseparable from the days of arranging exhibits, are not conducive to either thought or taste.

It is wonderful what a variety of pleasing forms can be obtained out of the most unpromising materials by a little taste and attention to their arrangement into geometrical forms, such as may be seen in crystals, and what are known in decorative art as repetition ornaments: and anyone who has ever visited the Tower of London must have been struck by that wonderful display of arms so beautifully arranged upon the walls of the grand staircase, admitting that implements of war have nothing to do with peace, yet we must not despise a lesson if good no matter whence it is derived. There is not much beauty in saws or spikes, or nails, or soap, or bricks, apart from their usefulness, yet if these articles are placed upon appropriate grounds and a little taste displayed in their arrangement, many interesting forms can be made which will aid in calling the attention of visitors to them. All attempt at eccentric forms should be avoided; there is no pleasant association in a manufacturer of candies representing an old shoe (as we have seen it done lately) as a specimen of his handiwork.

It is of the greatest importance that manufacturers should pay particular attention to arranging their goods in some system of colours. Much of their beauty depends upon this, and it is too often neglected. And for the general interest of the whole exhibition all trophies should be avoided as much as possible, except where they can be used to advantage and do not cause any interference with exhibitors in hiding their wares. Trophies when judiciously placed break the monotony, and it is true some goods show to the best advantage in this form. Flowers and green plants may be advantageously used in many exhibits, aiding by their beauty and often serving to break up stiff lines; and while we are in the humour of giving advice, let us not forget that very

important one applicable to the careless visitor. Do not handle the goods unless permitted by the exhibitor. It must be annoying after spending much valuable time in polishing their wares to find them continually covered with finger marks.

And with regard to the exhibition itself, it should be looked upon as a great educating medium, and we fully agree with your correspondent "A Working Man," that all who can should be enabled to visit it, for through it many will gather ideas and carry away a knowledge of the natural productions of the country, its capabilities and resources, and the skill, taste, and labour of our manufacturers and mechanics.

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## WHY MEN DO NOT BECOME CHRISTIANS.

A Sermon preached by the Rev. Alfred J. Bray.

"And they all with one consent began to make excuse."—ST. LUKE, xiv., 18.

I believe firmly that the tide has turned strongly against the public progression of religion. There is a recklessness abroad which is not quite Atheism, but which approaches perilously near to that great curse of heart and intellect. What the causes are, or have been, it would be difficult to say, but that something has been at work undermining the influence of our theology and our general ecclesiasticism no thoughtful and observant man will deny. Some of the causes we can find. It needs no very keen sight into the past and passing events to see that we are undergoing a process of change—the old is once again giving place to the new. Since we have learnt to lay so much stress on the great doctrines of the universal Fatherhood, Salvation, and the Brotherhood of all men—since we have learnt to acknowledge that there is an intellectual side to religion, and that its main precepts may be taken out of wonder-land and used in the form of a practical science of life, we have put ourselves into contact with those forces which change forms and modes of life. Political and social ideas which a century ago were limited to the comprehension and faith of a few are now universal, and are working their way slowly but surely into our theology, and re-creating its forms. Theological ideas used to be hard and stern and unyielding, but now they are put under the dominance of that law and reason which seek to harmonize them with the universal ideas in the social and political kingdoms.

But that is not the reason why men refuse the faith and profession of the Christian religion. They do not wait for the result of all this upheaval and revolution so that they may intelligently decide what course to take, but for the most part make excuses which are of the flimsiest kind. When we urge the great importance of religion upon a man as the only power which can build the character up in strength and beauty, flame the future with a sure hope, and help him to find by faith the life of God for here and hereafter, he says "Yes, there may be in it all you say and more; there may—but I am somewhat sceptical about religious matters. You see what Science is doing for us; what revolutions are taking place in thought and scientific creeds; what new things are coming forth to the light, and what old theories are being exploded. I cannot see my way through your theologies; they bewilder me. I do not understand your doctrines, and I must wait awhile." That is a very popular excuse in these days. It is popular because it is easy. It makes no demand upon the natural intelligence or general culture of the critic. What can be easier than to say "I am unable to harmonize the teachings of the Bible?" or "I do not see that the Bible and Nature agree?" Nothing is easier, and yet it has the advantage of carrying with it an appearance of thoughtfulness and culture. I am quite sure that at times and with some men the excuse is a real and honest one; for many right-hearted and right-minded men have been staggered by a curious quick glimpse of spiritual things—they saw strange shapes in the breaking mist—but I do believe that those men and those times are rare. I find many professing to stumble over intellectual difficulties in matters of faith, who know just as much about them as they know about Orion's belt, or the sweet influence of the Pleiades, or the man in the moon. They have picked up scraps of information from newspaper cuttings or magazine reviews, and so are prepared to discuss the major and minor prophets and all the theories of creation; of past, of present, and of future; of earth and heaven; of man and God. "A little knowledge is a dangerous thing," and I am sure that this merely superficial way of learning and looking at things is doing harm to many. They doubt Moses and the Prophets; they doubt Christ and the Evangelists; and so they would doubt if one rose from the dead. The reason lies not in the mind—the difficulty is not an intellectual one—it lies somewhere else, and is of another kind. I am not going to say that there are not men who honestly doubt—men who do find the difficulty an intellectual one. But if they will let heart and mind go out together, the difficulty will soon pass out of sight, and the dark become light before them. The evidences of Religion are writ large on all the earth; they shine in the sky; they are ploughed deep in human nature. During the last few years men have made some wonderful discoveries concerning the light; they have given us new theories, and revealed laws unknown before. But the light has not changed; the grand old sun has not taken to hiding his face when some experimentalist comes forth with his queer shaped