

**Western Ontario.**

Rev. Dr. Johnston, of St. Andrew's, London, delivered recently his lecture on "Scottish Heroes" in Knox Church, Belmont.

Rev. Dr. Hamilton preached his farewell sermon at Avonbank, on Sabbath last. His departure will leave a vacancy in the community which will long be felt.

Rev. Dr. Munroe preached anniversary sermons at Kent Bridge Sunday. Rev. Mr. Robertson, of McKay's Corners, preached in the Presbyterian church, Ridgetown.

At a congregational meeting in Knox church, Burlington, it was decided to extend a unanimous call to the Rev. D. Anderson, B. A., Milverton. Salary, \$800, with a free manse and four weeks' holidays.

Rev. Thos. Wilson of London, lectured on "Thirty years among the South Sea Cannibals," on Friday evening in the Guthrie church. There was a large attendance and all were deeply interested.

Mr. F. F. McPherson, of the Collegiate Institute staff, delivered an interesting lecture in St. Paul's Church school-room, Hamilton, his subject being Tennyson's "In Memoriam." The lecture was given under the auspices of the Young People's Association, and was enjoyed by a large-sized audience.

On Sunday of last week at the King Street Church, London, Rev. J. G. Shearer, secretary of the Lord's Day Alliance, spoke to a very large congregation on the subject of "The Workingman and the Day of Rest." Mr. Shearer took as his text: Mark, iii, 27—"The Sabbath was made for man and not man for the Sabbath."

On Sunday, Oct. 20th, anniversary services were held in the Presbyterian church, Ballinfad. They were conducted by Rev. Mr. Dickey, of Orangeville. There was a very large attendance both morning and evening. On Monday evening Mr. Dickey gave an interesting and instructive lecture on "The Reign of the Common People."

The annual visit to Knox Church, Acton, of a representative from Knox College, relative to the missionary work undertaken by the students of the College, took place Sunday of last week. Rev. Mr. Mounts, who was last year missionary at Swan Lake in Alberta, preached morning and evening and in connection with his sermons recounted interesting experiences, and referred to the needs and encouragements of the work. His sermons were much enjoyed. The Christian Endeavor Society have during the past year supported one of the College Missionaries in the North West and at their meeting on Sunday evening contributed a liberal offering for this object.

On Thursday evening of last week the manse, Motherwell, witnessed a double presentation, the recipients being the Rev. Dr. Hamilton, and his daughter, Miss M. Hamilton, the occasion being the severing of the relationship of pastor and people, which for 43 years has been in existence. Forty-three years ago the Rev. Dr. Hamilton was inducted into the infant sister pastorates of Avonbank and Motherwell, and at once took up his residence in Motherwell. There being no manse at that time, his home for the first four years of his ministry was made in the residence of Mr. James Brown. At the time of his induction Motherwell was but a pioneer settlement. To him has been given the privilege of witnessing the irresistible advance of progress in this place, until to-day Motherwell stands as one of the most progressive and intellectual centres in rural Ontario. After a ministry so unique in its length the Motherwell people felt that in parting from their pastor the occasion demanded some special recognition of services faithfully discharged. With this object in view, a large assemblage of people met on Thursday evening at the manse and presented the Rev. Doctor with an address and a purse containing over \$100 and himself and daughter with a couple of easy chairs. The chair to Miss Hamilton was the gift of the W.F.M.S., of which body she was an esteemed member. After the presentation the recipients made very appropriate replies. The ladies of the congregation provided a sumptuous repast. The following is the address to Rev. Dr. Hamilton:

"Reverend and Dear Sir,—We, a portion of the Motherwell congregation, assemble here tonight to speak a parting word ere you take your final leave of your life's work in our midst, deeply regretting that in the providence of God your

leave-taking has become in your case a necessity, for it is the breaking of a tie that has bound pastor and people in united harmony and good feeling for a very long period, a tie that has existed so long and so profitably that it has in a great measure become sacred. You, dear sir, have been with us in our joys and in our sorrows, speaking a word of cheer or a word of consolation as the occasion called for. You have assisted in the sad and sorrowful rites of burying our dead, you have baptized our infants, and then, again, you have engaged in the cheerful ceremony of binding in bonds of matrimony nearly all of our young people, and above and beyond all this you have faithfully discharged the still more important duties of ministering to our spiritual well-being both for time and for eternity. Of your faithfulness and zeal in these we need scarcely speak, but we have every reason to believe that it has been your great aim and past and present desire, as it should also be our hope and prayer, that your labors amongst us may bear abundant fruit to the honor and glory of God throughout a never-ending eternity.

"As we view your untiring labors in our behalf it becomes difficult for us to measure our indebtedness to you, but we can assure you, at least, that you carry with you our best respects and our best wishes for your future well-being, and in order to prove in some tangible way our good feeling and sense of indebtedness to you, we ask you to accept of this purse, and also this easy chair as being a slight token of our regard for you and yours, and also a small recognition of the marked liberality extended by you towards the support of our religious ordinances in our midst.

"Hoping that all when the story of life is all told we may be found fitted for entering into that rest which remaineth for the people of God, we subscribe our names on behalf of the Motherwell congregation.

"GEORGE YOUNG,  
"WM. STERRITT."

**Ottawa.**

The Ottawa Presbytery held a session on Tuesday and accepted the resignation of Rev. J. McLeod, of Aylmer. Mr. McLeod resigned at the last meeting of the Presbytery to allow of the Presbytery to amalgamate the churches of Hull and Aylmer. A committee was appointed to consider the scheme and at the morning session Rev. D. W. Ramsay reported that the scheme was not feasible. Mr. McLeod pressed his resignation, however, which was accepted. The resignation will go into effect the last Sunday in November. Rev. A. E. Mitchell was appointed moderator to Aylmer to declare the pulpit vacant on the first Sunday in December. The supplies were left in the hands of Mr. Mitchell until the next meeting of the Presbytery in January. Rev. M. H. Scott, of Hull, reported that the congregation of Hull had increased his stipend to \$800. A resolution was passed congratulating the congregation on their liberality. Rev. Bob. Herison was appointed convener of the Young People's Societies.

**Northern Ontario.**

The annual Presbyterian Conference of the Sabbath School workers of the Presbytery of Owen Sound was held in Division street hall on Friday Nov. 1.

The Young Peoples' Association of the Presbytery of North Bay met in St. Andrew's church, Burks Falls. The church was beautifully decorated with flowers for the occasion. There were thirty-four delegates present. Rev. A. MacVicar, B. A., of Huntsville was chairman, as President of the Association, and Mr. D. B. Best of Magnetawan was chosen Secretary. An interesting and appropriate address of welcome was given by Mr. R. Wiseman on behalf of Burks Falls, and an able and suitable reply was made by Rev. J. Becket of Sundridge. The treasurer's report was received, and reports of Young Peoples' organizations within the bounds were given by representatives, showing good work being done by each organization. Mr. D. B. Best of Magnetawan read a thoughtful and earnest paper on "Christian Recreation."

**The Pan-American.**

The World's Fair at Chicago was called the White City; the Pan-American at Buffalo is called the City of Light. The World's Fair was Fairy Land by day; the Pan-American is Fairy Land by night. Since the Creator said "Let there be Light," and called Old Sol into existence to rule the day and the silvery moon to rule the night there has never been such a display of light as that exhibited every night at the Pan-American. In a local and minor degree electricity entered the arena to contest with the Queen of Night for the honours of nocturnal rulership. Great and wonderful as is the electrical display, its influence is so comparatively small that its reflections are not visible beyond a

few miles of its centre. Science is ambitious to "talk with the Planet Mars" and electricity is to be the medium. One could not but think how chimerical is such an idea! If such a volume of light as was produced at Buffalo has so small an effect, how great must be the quantity of light required to make itself known and understood on our neighboring planet. Those who missed seeing the Electrical Tower and its starlight as developed on the surrounding buildings, missed seeing the eighth wonder of the world. Undoubtedly the supreme attraction at the Pan-American was the Electrical display, and rightly so; it was the first time in the history of the world where so much brilliance and glitter had been concentrated, the greatest attempt of earth to vie with the "bodies celestial" and whilst it had a most powerful effect upon the mind, overcome with awe and admiration; one could not be otherwise than impressed with the thought that the greatest works of man are insignificant when placed in contrast with the greater works of God.

Exhibitions such as the Pan-American and the World's Fair are supposed to be brought into existence to show the progress of the human race in the various departments of civilization: Science and arts, music, literature, agriculture, horticulture, manufactures, mining developments, locomotive and transportation advancements, sanitary arrangements and a host of other matters for peace and war, for land and water, for air and sky.

One need not be a very casual observer to see how few out of the millions of people who visit these exhibitions are interested in the vast mechanical and scientific appliances that have been brought together at such immense expense. The great bulk of visitors simply walk through the various buildings and if you meet with an interested crowd invariably it is where there is a free distribution of samples of food, or some divergence in the shape of a comical show or toy. There are, however, the elect in exhibitions as well as in grace. These are the thinkers who go to learn and who return to their homes refreshed with new ideas and consequently are better men.

Another feature of these modern Expositions is known by the name of Midway. The World's Fair has the credit, or the discredit, of introducing this name and "entertainments" as the attractions at these monster exhibitions. To see the Midway at its "best" you must visit it when the shades of evening have gathered round; then the noises of various sorts are something unique and give some idea of pandemonium and are in terrible contrast to the supreme object for which national and international exhibitions exist. Some of these Midway shows are degrading, debasing, and immoral and remind us of Bunyan's Vanity Fair. The problem and puzzle is why the Midway is permitted? and the only reason advanced is: you must provide attractions for the crowd. Midways may bring the deucats but they are out of harmony with the object of Educational Exhibitions. Midways alias Side shows are Exhibition Parasites; giving little, getting much and never satisfied. Since the premier Exhibition in London half a century ago great Exhibitions have increased in size and cost. According to the Toronto Globe the construction cost of the Chicago was only \$18,322,622 and the Pan-American only \$9,000,000 but the prospective Louisiana Purchase Exposition in 1903 will eclipse both combined spending the almost fabulous sum of \$30,000,000 in buildings alone. The Pan-American covers 350 acres but the St. Louis will cover 1,100 acres.

The question presents itself: Is such vast expenditure necessary or desirable for the purposes aimed at? The constructions are of wood, lath and plaster, and are useless after the few months over which the Fair extends. Financial loss is inevitable; though the gains to transportation companies, stores, hotels and private lodging houses must be immense. The influx of scores of thousands daily and millions in the aggregate must tell upon the private and public coffers of the city. This is probably the reason why one city vies with another in attempts at grander and larger buildings and to make the "son" complete the community closes its eyes to the moral, or immoral effects of some of the doubtful and extraneous exhibits.

Expositions to show the advancement of the human race in intellectual, mechanical and scientific branches must be for good and great lessons to the nations of the earth; but they should not be degraded by any other foreign attractions the tendency of which is to counteract the high purposes of the primary design.

GEO. W. ARMSTRONG,