

members by representation of Synods rather than Presbyteries, while many are seemingly inclining to the suggestion of making actual members the basis. What will they do if ever the Presbyterians, south and north, are incorporated in one body? what is to be done should the United Presbyterians and Reformed Churches become tributaries to the great Presbyterian Church of America? to what expedient shall they resort should the dream of many be accomplished—of uniting in one all the Presbyterians of the American Continent? Why not take a leaf out of the book of our Methodist brethren? Besides the Synods as now constituted, let there be annual local assemblies—say a northern, southern, eastern, and Western Assembly. Then have a triennial or quadrennial conference with representations from all the Presbyteries or Synods, which shall have the discussion of matters of general importance, and have before it all questions pertaining to legislation and government. We cannot see there is anything against this in Presbyterian theory. Certainly it is not so objectionable as departing from the constitutional plan of representation by Presbyteries. A conference of this kind freed from keen discussions of a local kind would present a magnificent platform for the consideration of the missionary enterprises of the Church.

Like our own Church, the Methodist Conference at Montreal has been taken up with the question of hymnology. It is instructive to find a powerful party in this Church determined upon reducing the number of hymns in their book. They say they have too many hymns and many of them are weak and trashy. We are sure that the committee of our Assembly having in charge the preparation of a Hymn Book will not err on the side of having too many hymns. What is wanted is a careful selection. Let there be sufficient variety but of such a kind as will admit only hymns that are distinguished by their poetry and by fidelity to the doctrines of the Bible.

The business transacted at the Montreal Conference was of a very varied description. The debates were conducted in a dignified and yet spirited manner. The presence of the Master was evidently felt in all their deliberations. The entire Assembly seemed bent upon the one thing, namely, obeying the Lord's command—"occupy till I come."

FULTON STREET PRAYER-MEETING.

THE anniversary of this now famous daily prayer-meeting was held in New York on Monday last. Owing to the demolition of the structure long known as the Reformed Dutch Church in Fulton street, the annual commemorative meeting had to be held in one of the up-town churches. The Daily prayer-meeting, however, meets in a chapel which was erected some years ago in the rear of the old church and which will continue as a valuable memorial of an ancient landmark. The annual meeting is always attended by a large crowd of interested spectators. This year it was marked by an enthusiastic attendance, and the services were of a most interesting and instructive nature. It gives us pleasure to know that Mr. Lamphier, the respected missionary of the Dutch

Church, who founded the prayer-meeting, was in his usual place, and was privileged to take part in the services.

The Fulton street prayer-meeting was commenced in September of 1857, one of those chronic periods of business depression which have characterized the history of commerce in the United States and other countries. It was a time of severe calamity with every class in the community—not perhaps so universal and long-continued as the present period of distress, but yet terrible in its consequences upon business circles. In such trying ordeals it is found, as a matter of fact, that men are deeply solemnized by the teachings of Providence, and are in a receptive condition for listening to those appeals which are addressed to the conscience and the heart. It was so in a special manner in the year 1857. Mr. Lamphier, whose labours are carried on amongst the offices and warehouses of this busy centre, conceived the idea of the daily prayer-meeting. On the 23rd September, twenty-one years ago, this gentleman, having announced his intention, waited all alone in the session-house for half an hour without hearing a single footfall. The half hour having passed away a single visitor entered the room. They spent the balance of the hour in prayer. The prayer-meeting thus commenced in faith has continued to this day without intermission. In fair weather and foul, in the midst of torrid heat and frigid cold, it has gone on. From its small beginning it soon grew into a daily gathering of hundreds, and for many years it has been the centre of a great and widespread attraction. Untold multitudes have found their way to the daily place of resort. The services have been kept up with much spirit and success.

There are now many such noon-day meetings held throughout the world. There is one instituted in Shaftesbury Hall which is commenced every day as the clock strikes the meridian, and which is growing in popularity and interest. There is hardly a city in the States but has one or more of these meetings. It is well that it is so. There are many careworn and hard-wrought men and women who find refreshment in spending thus a brief time in praise and prayer, and who, feeling that man must not live by bread alone, are nerved by the reading of God's word and by prayer for the laborious duties of the day. There are others again out of employment who find a happy solace in such meetings with which to smooth the trials of their lives. Many prodigals are brought in sometimes from curiosity, and again because they are soul-wearied with their sinful courses, and often they catch a word that marks the beginning of a new life. The good that has been accomplished by the Fulton street meeting alone is incalculable, and every similar meeting is sure to be followed by like results. We bespeak for our own Shaftesbury Hall Daily Meeting the attendance which it richly merits.

Much of the success of these meetings is to be attributed to the character of their services. The one held in Fulton street is a model in this respect. Not a moment is lost after the clock strikes twelve. Simple devotional and reading services are conducted by some minister or well-known layman, who finishes by reading a large number of requests

for prayer and by throwing the meeting open for prayers or addresses of not more than five minutes duration. There is no long pause between these. The meeting is marked by a continuous succession of praise and prayer and address. It is closed promptly at one. Many have come in for only a few moments. Others stay to the close. The feeling every one experiences is the rapidity with which the hour passes away. They go away refreshed, happy in the thought that another day will bring another valuable opportunity for communion and retirement.

THE EXHIBITION.

THE opening of the Provincial Exhibition on Tuesday last was in every way a great success. The weather, contrary to the predictions of many, turned out very propitious. It was warm and clear, and most suitable for the ceremonial of the opening. About three o'clock the main building was densely crowded, the audience waiting in momentary expectation of the appearance of Lord Dufferin and party. Meanwhile his lordship was addressing an interested auditory on the outside in his usual happy strain of eloquence. Agriculture was of course his theme, and the Governor-General dilated upon the future prospects of the Dominion in this reference. When at length his lordship and a large party of gentlemen entered the main building, the large choir under the leadership of Mr. Torrington burst into the familiar strains of the National Anthem. The Philharmonic Society afterwards rendered a portion of the "Messiah" in splendid style. Lord Dufferin declared the Exhibition open, and then three ringing cheers were given for Her Majesty the Queen and for the Governor-General. The citizens of Toronto may very well be gratified with the successful inauguration of their new Exhibition grounds and buildings. The display of live stock, of machinery, of agricultural implements, of pictures, etc., does great credit to our various industries, and speaks volumes concerning the resources of the Province.

ACKNOWLEDGMENT.

THE Rev. Dr. Reid has received from a friend in Galt, a member of Knox Church, one thousand dollars (\$1,000) viz.: for Foreign Mission Fund of the Presbyterian Church \$500; and for the Bible Society \$500. These sums are appropriated as the donor desired.

KNOX COLLEGE.

THE Session will open on Wednesday, 2nd October, when an introductory Lecture will be delivered by Rev. Professor McLaren in the College Hall at twelve o'clock, noon. The subject will be: "THE INSPIRATION OF SCRIPTURE."

DOES THE WORLD MOVE?

The Rev. John Jasper, of Virginia, says, "De sun do move, for in de mornin' it shines on dis side ob de hous, while in de ebenin, on dat side ob de hous. Now, ef he don't move, how come he dar?" Notwithstanding Mr. Jasper's logic, we yet believe the world moves. When Mr. Jasper's ideas constituted the popular belief, people thought that to die of small-pox or cholera was simply fulfilling one of nature's laws. Now through vaccination, small-pox is averted, while cholera, cholera morbus, dysentery (flux), and diarrhoea, are readily cured by the use of Dr. Pierce's Compound Extract of Smart-Weed. Does not such evidences tend to prove that "the world moves"? As an external remedy for cuts, bruises, sprains, swellings, bites and stings of insects, the Compound Extract of Smart-Weed has no equal. Veterinary surgeons have also employed it with marked success.