FARM AND OTHER NOTES.

We describe a method of growing horseradish which we have practiced for several years. Early in spring prepare a bed—a small bed or border is enough for a family—by digging and enriching it as deeply as it can be worked with a spade. Then select smooth roots the size of one's finger and four or five inches long, and plant these a foot apart in rows, leaving the crown an inch below the surface. Keep down and the ensuing this bed will yield roots that will be tender and entirely free from the woody nature of old roots.—*Detroit Tribune.*

A cheap and easy mode of protecting house plants in cold weather, and one, too, which has proved effectual as far as tried, except where the house is very cold or the weather extremely severe, is to place the plants at night, before the room has become cool, in a compact form on the floor or table and then encircle them with a stiff board paper, such as is used for building purposes, of sufficient width to inclose the plants making a top of the same material, or cover ing with carpets or blankets, or both; also, laying cloths around the lower edge of the paper. Shielded in this way, the plant will go through unharmed, when water freezes in the room outside.—*Rural Home.*

Prof. L. B. Arnold, in the New York *Tribune*, made a statement which is certainly very important to all who hope to profit by milk production. It was, in substance, that when a cow is fresh her flow of milk can be kept up by judicious feeding, but that it kept up by judicious feeding, but that this is neglected from any cause until she begins to decline, it cannot be economically raised again to the original amount of her fresh flow. This, certainly, until she is once more fresh, and hence if a farmer is tainly, is rational; and hence if a farmer is not watchful to maintain his advantage, he will lose by it more than he can be negligent at a later period; still, the best way is to feed judiciously all the time.—*National Live Stock Journal.*

We had supposed that this question of whether potatoes ever do become mixed by either growing in the same field or hill had long ago been settled in the negative. Of course we know that there are farmers who still adhere to their settled belief that potatoes do frequently mix in the hill and wheat turn to chess; but it is seldom now-a-days that a man of intelligence, who has given these subjects careful consideration and examination will stand up and declare his faith in either. But it seems to be very difficult to eradicate prejudice or the influence of early training out of the human cranium, and although few may believe in lucky signs, still they had a little rather see the new moon over their right shoulder than over the left.—*Moore's Rural.*

It was well the cattle should have air and exercise during the day, but by leaving them out at night they lost a great quantity of milk. The air in the night was very much colder than in the day, and it chilled the animals the butter and cheese. If they had any doubt about it, let them try a few cattle in the different conditions, some being placed in warm, comfortable sheds, the others being left out all night, and let them notice the quantity of butter and milk produced by the two different systems. When the weather was very hot, and the flies were very troublesome, in the middle of the day, he would like to put the cattle in a shed rather than see them galloping about. That was what he did. He kept them cool and quiet in the middle of the day. His results, however, proved more especially to the cold season of the year.—*English Farmers' Club.*

Colour has a very considerable influence over a body's power of absorbing heat. In a thermometer on a hot summer's day be exposed to the sun, it will indicate a temperature of about 100 deg.; but if the bulb be blackened with Indian ink or the smoke of a candle, it will rise from 10 to 20 degs. higher. The reason for this is that the applied surface of the glass reflects some of the sun's rays, but all the blackened surface absorbs all. Blue absorbs all but the blue rays; red all but the red; green and yellow all but those of their own name; and white reflects all the rays. The lightest-coloured rays are the most heat-absorbing, and the darkest, but especially white, are the worst for fruit trees. The thermometer against a wall reflected heat from the sun rises 5 degs. higher in the sunshine than the same instrument suspended from a red-brick structure of the same thickness; nor will it cool lower at night, though its radiating power be lessened by the increased darkness of its colour if a proper screen be then employed.—*Science of Gardening.*

I find no difficulty in root-grafting stone fruits. For the peach, plum, and apricot I use the wild plum for a stock. I take up the seedlings in the autumn, being careful to break off as few of the small fibrous roots as possible. I pack them in a cool cellar, packed in earth, and leave them there until I wish to use them during the winter. When these roots are grafted in spring, they do not expose to cold. I use the whole root for the scion, from one inche to a foot long, to make one root-graft, whip-grafting near the collar. The grafted roots are then packed in earth, in the cellar, to be planted out, after the ground has ceased to freeze, in the spring. The success or failure depends greatly upon the amount of small roots upon the seedling stocks. Those have been more than transplanted are still more certain to grow when root-grafted. This past spring (1875) I did some grafting upon the roots of peach that had stood out all winter and had been exposed to a temperature of 28 degs. below zero. After the ground thawed I took up the plum stalks and whip grafted them with peach and plum scions just on from the trees. They were put in the cellar until it was quite safe to plant in the spring. Nearly all made a good growth, particularly the peaches and plums.—*Prairie Farmer.*

It is more profitable to pell the wood from the pelts than to sell the pelts. Prepare a board three feet wide and three or four feet in length, with one smooth side; spread a pelt on the smooth side of the board, flesh side up. Have mixed some lime and water, about the consistency of good, rich cream (lime mixture such as is suitable for plastering or laying brick will do, but you need use a little more of the latter). Wood ashes mixed with water, as with lime, will stand the wool quicker, but it frequently eats into the skin, and makes it so tender that the skin will tear in pulling. Spread a thin layer or coating of the mixture all over the flesh side, then fold the flesh sides together carefully, and roll up, and let lay in a moderately warm place from six to twelve hours; the wool will then be ready to pull; then place the board at an angle of (say) forty-five degrees, unroll the pelt, scrape off the lime, and lay the skin side upon the board, holding the neck in one hand, and with the other slide or push the wool off in a whole fleece, which can be easily and nicely done in ten minutes. Then roll it up, same as if shorn wool. Pet lambs are generally in a dry, airy place for six or eight days, to let the moisture escape that is natural to lately shorn wool, as well as that absorbed from the use of lime moisture. Last year we had a similar lot of wool to that on our hand and sent it to a wool manufacturer. Their worker valued it at 45 cents per pound. Calling such worth 25 cents per pound, we get 2c for the wool of each pelt $1.92½, or $1.17½ more than the highest price the pelts would have brought.—*Ohio Farmer.*

BEDS OF FLOWERING BULBS.—The preparation of the soil is the first consideration, and one of much importance. For perfect flowers we recommend digging out the bed to the depth of say twelve inches, and filling it up with nearly rotted old sods and manure, leaving it slightly higher than the surrounding country. Each bulb should be inserted in pure sand, the depth as well as the distance apart to be regulated by the species used. From two to four inches in depth, depending very much on the size of the bulb is a very good rule. Hyacinths, which are, after all, the most desirable of these plants, owing to their delightful fragrance as well as beauty, should not be mixed in the bed in a promiscuous manner. They allow to the best advantage either in lines or distinct colours or in solid masses of single hues. With the rare species reversed, although it is in questionable taste to combine the various classes of bulbous flowers, the early varieties should be planted in one mass, the late ones in another, the doubles in a third, and the "Parrots" and "Lady Ducanes and Snowdrops look well under any arrangement, but they appear to decided advantage when set in a grass sod, the charming little flowers showing through the ground work of green before we have had a taste of bloom, and in advance of the lawn's growth. To make a fine show in a bed, plant bulbs without a stint, so as to produce a solid mass of flowers—in the end, however, they will be found cheaper. Lilies need more attention than most other bulbs, but they pay for it with their truly grand display of bloom. We have found that a few inches of broken stones in the bottom of a bed answer a good purpose, they keep the bulbs from rotting. They should be planted deep in rich soil, and always show to decided advantage when growing up through a mass of "Rhododendrons or other evergreen shrubs. Why will florists now-a-days neglect the good old-time Crown-Imperial, with its unpleasant odour? It cannot be on the latter account, as a short distance off from the plant there is no perceptible smell. A mixed border of flowers is the proper position for them, and in the background. Just at this time the Colchicums are making a pretty show, with their bright lilac flowers showing above shows the surface of the soil, looking oddly enough without the usual accompaniment of foliage. Spanish and English Irises are entirely hardy, and grow with the least attention possible; and then, too, there is such a wide contrast in colour and markings that one quickly learns to admire them. The Narcassus, of many kinds, as well as its closely allied relative, the Jonquil, are well deserving of a choice spot in the beds of mixed flowers, their hardiness, combined with their various shades of yellow, making them exceedingly conspicuous when in bloom. Wherever there is a shady spot not exactly suited to the requirements of the foregoing, plant the "Lily of the Valley." Its little white bells, with a delightful fragrance, are so acceptable. The little Scillas, as they shoot up their spikes of blue bells in early spring, are very attractive, and the few specimens of Hardy Gladiolus, although inferior to the rich, tender varieties, are pretty and valuable additions to our flower beds. Never forget, before cold weather sets in, to cover all beds of bulbs with a good warm coat of manure of say two inches in thickness, to be removed as soon in spring as the shoots begin to show above ground.—*Exchange.*

During the first three months of 1876 no fewer than seven ex-princes were taken out in France for improvement in badger skates.

On Oct. 1st, while Lieutenant Ines, of the 3rd Regiment, was riding in the Phœnix Park, Dublin, his horse reared, and falling back crushed the rider. Death was instantaneous.

THE BAPTIST CONFERENCE.

FIRST DAY.

The Ontario Baptist Conference opened Monday, Oct. 16th, in the Lecture room of Jarvis street Baptist church. The attendance of clergymen and others was large. The chair was occupied by Rev. W. H. Porter.

The proceedings were opened by the singing of a hymn, and prayer by Rev. Mr. Goodspeed.

On motion of Rev. Dr. Fyfe, a committee of three was appointed to propose a permanent chairman. The committee was composed of Rev. Dr. Fyfe, Rev. Dr. Castle, and Rev. Mr. King.

It was decided to discuss the subject of Baptism and its symbols.

Rev. R. CAMERON, Brantford, in reference to Mr. Strong's sermon on the Symbolism of Baptism, characterized it as one of the ablest he had ever heard. It observed to him that the speaker in his application of the symbolism to humanity scarcely brought out the entire extent of the symbol. He looked upon it not so much as a symbol of Christ's death and resurrection as a symbol of our uniting with Him.

THE CHAIRMAN invited further remarks from others who were present, but as none was forthcoming.

Rev. R. CAMERON asked Dr. Castle to state why such an outward ordinance was necessary. He wished to know if it was not enough that he have the life within the outward symbol?

Rev. Dr. CASTLE said that no person could dell how much the world and the Church owed to the institution of the Lord's Supper in holding constantly the great central facts of Christianity before the minds and hearts of God's people by means of an ordinance in which they could have the opportunities of close and living contact with the truths which were symbolized. He just took a passage to show the truths pertaining to the death of Christ, and our entrance into fellowship with Him required to be held up before the world. And, he supposed, the Lord Jesus Christ, while thoroughly avoiding ritual by which there might arise great mistakes and superstitions, wished to picture the great central doctrines of His gospel and to place that picture in such a relation to the entrance of the sinner into the Christian life that it might frequently and almost constantly be a subject for his contemplation. If we may be thing symbolized without the symbol it would be so easy to forget, but the symbol of Baptism, just as the Supper, was a remembrance.

Rev. Dr. FYFE held that if we kept in mind the fact that we were all dark minded and ignorant by nature, we should not lose sight of the necessity for the symbol of baptism. He believed that the Jews, in consequence of the rules laid down by God with regard to personal cleanliness on the part of the Israelites, had received a most distinct conception of holiness, and they received that idea of cleanliness, he held, was a symbol of holiness, just as baptism was a symbol of our consecration to God. If God had not given the symbol we should have had only one part of His will. He had put it so clearly that we could not forget what He meant to do for us. (Hear, hear.)

Rev. Mr. MACFARLANE thought there could be no better reason for observing the symbol than that given in the words of the text:—"Therefore we are buried with Christ by baptism into death." Jesus Christ was raised from the dead to the glory of the Father, even so we are also to walk in newness of life.

Rev. Dr. STEWART, Hamilton, after commendably doing the duties of the chair, expressed his concurrence with Rev. Mr. Cameron that baptism recognized spiritual death from sin and a spiritual life to Jesus Christ.

Rev. A. A. CAMERON, Ottawa, held that if the Christian church from the first had preserved the symbol of baptism as Baptism ought to have been preserved, the errors which the Church was divided would never have crept in. Baptism was the Christian rite the only Evangelical body in Christendom, was because they preserved the symbol as delivered by Christ, and as long as they preserved these symbols, there was no danger of infidelity creeping in among them. He felt, regard to the sermon, he could not say too much of it. He always looked upon the Lord Jesus Christ as having identified Himself with humanity in a two-fold manner. He had identified Himself with humanity in a twofold condition, and He had identified Himself with humanity in a twofold manner. In order to identify Himself with man He appeared in the human flesh, and He was packed in earth and in the grave of the world. He (the speaker) looked upon the life of eighty years as a preparation for eternity as a blank—a huge blank—which corresponded with the life of the sinner before conversion. The Christian passed through the River Jordan, and was proclaimed to be the Son of God, His life was not a blank. It was the reverse way with the sinner, when he had passed through the waters of baptism he left behind him a blank. The rev. gentleman linked upon baptism as a declarative act, meaning that we put in certain life at a certain time. He had took per session of a new life, and just as Christ proclaimed the Son of God, with power, by the sinner, in baptism, could declare himself the Son of God, and be baptized into fellowship with Christ forever. He had an objection to the idea that Christ's baptism prefigured His sufferings.

Rev. JOHN GORDON, Montreal, said it was well known that from the seventh to the eighteenth centuries in the Roman Catholic Church infants were admitted to communion regularly. That was accomplished the eleventh century in consequence of the adoption of the doctrine of transubstantiation. Baptism was, he felt, the rite of the Lord therefore the child cannot dispense it, so they administered it longer to the children. The Greek Church had never adopted the doctrine of transubstantiation, and consequently practiced communion to this day. Then regarding the symbolism of the bread, he held that it represented the body of Christ. The bread, before it became bread, had to go through suffering and pain. It was brought in the wheat had to be cut down, to be threshed and ground, all of which represented the sufferings of Christ. He believed if they held these symbols in their purity they would be recipients of great good.

Rev. Dr. FYFE reported that the committee appointed to prepare a resolution, decided to recommend the name of Hon. W. McMaster, and as he probably could not be present, the committee recommended that Mr. A. A. Ayer, of Montreal, be Vice-Chairman.

The recommendations on the report were adopted.

The session was then adjourned.

The Conference re-assembled at two o'clock, Mr. A. A. Ayer, of Montreal, in the chair.

After prayer and singing,

Rev. M. GOODSPEED read a paper on the distinctive features of Baptists. In his paper he pointed out the relations Baptists held, first, to the Scriptures; second, to the ordinances; third, to the Church. In this first place he stated that Baptists held that the Scriptures had to be guided entirely by God's ordinances, and that the Scriptures formed the rule of their faith and practice. Baptists held that God would save of infants whom He would, and that God would save them because they were innocent, because they were baptized they would be saved, or that because they were baptized they would not be saved. Baptists also held that the visible Church was a spiritual body, and that no one had a right to baptize, unless he had professed himself a believer. From the manner in which the Scriptures were written and addressed to the Church, he was convinced that unbelievers could not have been in their mind when they wrote the Bible. The rev. gentleman then went on, in his paper, to point out the union of Church with State, and the opposition which Baptists had to the government of the Church by State power. He alluded to the persecution which Baptists had undergone, and he said that Baptists by their example had done a great deal to lead persons to throw off the idea of sacerdotal consecration. But still, he said, millions were trusting to their baptism for salvation. Then there facts he pointed out the great work which fell upon his hearers as a denomination, and urged them to do it with a will. The Baptists had the truth which changed not, but pseudo-Baptists were afflicted with an admixture of error.

Rev. A. A. CAMERON, of Ottawa, stated that as Baptists they were anxious that men should look them straight in the face, in order that all Bible students should know in what sense they differed from other Protestant denominations. He submitted that the Christian Church had took per session of a new life, and just as Christ proclaimed the Son of God, with power, by the sinner, in baptism, could declare himself the Son of God, and be buried with Christ forever. He had an objection to the idea that Christ's baptism prefigured His sufferings.

Rev. JOHN GORDON, Montreal, said it was well known that from the seventh to the eighteenth centuries in the Roman Catholic Church infants were admitted to communion regularly. That was accomplished the eleventh century in consequence of the adoption of the doctrine of transubstantiation. Baptism was, he felt, the rite of the Lord therefore the child cannot dispense it, so they administered it longer to the children. The Greek Church had never adopted the doctrine of transubstantiation, and consequently practiced communion to this day. Then regarding the symbolism of the bread, he held that it represented the body of Christ. The bread, before it became bread, had to go through suffering and pain. It was brought in the wheat had to be cut down, to be threshed and ground, all of which represented the sufferings of Christ. He believed if they held these symbols in their purity they would be recipients of great good.

Rev. Dr. FYFE reported that the committee appointed to prepare a resolution, decided to recommend the name of Hon. W. McMaster, and as he probably could not be present, the committee recommended that Mr. A. A. Ayer, of Montreal, be Vice-Chairman.

The recommendations on the report were adopted.

The session was then adjourned.

The Conference re-assembled at two o'clock, Mr. A. A. Ayer, of Montreal, in the chair.

After prayer and singing,

Rev. M. GOODSPEED read a paper on the distinctive features of Baptists. In his paper he pointed out the relations Baptists held, first, to the Scriptures; second, to the ordinances; third, to the Church. In this first place he stated that Baptists held that God would have to be guided entirely by God's ordinances, and that the Scriptures formed the rule of their faith and practice. Baptists held that God would save of infants whom He would, and that God would save them because they were innocent, because they were baptized they would be saved, or that because they were baptized they would not be saved. Baptists also held that the visible Church was a spiritual body, and that no one had a right to baptize, unless he had professed himself a believer. From the manner in which the Scriptures were written and addressed to the Church, he was convinced that unbelievers could not have been in their mind when they wrote the Bible. The rev. gentleman then went on, in his paper, to point out the union of Church with State, and the opposition which Baptists had to the government of the Church by State power. He alluded to the persecution which Baptists had undergone, and he said that Baptists by their example had done a great deal to lead persons to throw off the idea of sacerdotal consecration. But still, he said, millions were trusting to their baptism for salvation. Then these facts he pointed out the great work which fell upon his hearers as a denomination, and urged them to do it with a will. The Baptists had the truth which changed not, but pseudo-Baptists were afflicted with an admixture of error.

Rev. A. A. CAMERON, of Ottawa, stated that as Baptists they were anxious that men should look them straight in the face, in order that all Bible students should know in what sense they differed from other Protestant denominations. He submitted that the Christian Church was born at Jerusalem on the day of Pentecost, and he viewed the descent of the third person of the Trinity as the great King Himself coming down to give His assent to the incorporation Act of the great Church. The Church, he held, was a Christian community, and as such the sacraments of that Church could not be administered to other than Christians. To do so was to proclaim a lie, to introduce error and confusion into the Church, and to hold that the sacraments possessed a grace which they did not possess. After alluding to the distinctive features of baptism which Baptists at differing from other denominations held, the rev. gentleman urged upon his hearers the necessity for preserving them in their integrity.

The doxology was then sung.

Rev. J. KILPATRICK said if it being a fact that what the scripture did not enjoin was to be rejected, they were at liberty to adopt such things in worship as were not subversive to the Word of God?

Rev. Dr. FYFE said that what was commanded by the Word of God and what logically and legitimately grew out of that Word they were bound to enforce. For instance, they were required to work together for the spread of the Word of God, and in order that they could work in conventions and discuss such matters as concerned the Church. Any institution, any machinery which was obligatory had to be laid down clearly in God's Word before he would feel it sanctioned by him to act upon it.

Rev. R. CAMERON held that the true definition of the Baptist was summed up in the following four principles:—First, a Baptist was a man who was a believer in the Lord Jesus Christ as his personal Saviour, and the only authority, submitted to Him. Secondly, he was a man who upon a conscious of faith was immersed in the name of the Father, Son and Holy Ghost. Thirdly, he was a man who could take God's Word as the expression of the will of God. Fourthly, he should grant a believer the same privilege which he had claimed for himself.

Rev. Dr. FYFE read a paper on the relation of Canadian Baptists to higher education. In opening his paper he alluded to the necessity of higher education, and held that it should include moral and religious teaching. A man might master the Greek and Hebrew, he might trace the wonders of the world, but if he had not seen through the eye of faith he had lost a great deal of the teaching of religion which was obtainable. Education and religion were the two great pillars of the State. The necessity for the teaching of religion in the schools he pointed out was opposed for various reasons. Some were opposed to because they did not love religion. Another section opposed it because they were afraid of the Romish way of introducing it into our schools, and looked upon it as not being a necessary adjunct of education. In opposition to this he pointed out that State churches held that education and religion should be classed together. In England dissenters favored a secular education, which was one of the outgrowths of their struggle with the National Church party. This idea was introduced in the Toronto University and the national Grammar and High Schools of Ontario, and he held that the secular education given in those schools was the only type of education which the State could properly undertake to impart. But the question arose as to whether secular education was the best. The majority of educators held that religion should always accompany education. They had only to look across the line to see the correctness of that principle to-day. The National universities and High Schools in the United States were as nothing in comparison with those of Europe, and the reason was that the universities of Europe were connected with the ancient universities, and the idea was strongly in favour of increasing the facilities for training in those denominational schools. Why? Because they were deemed better for the people than the country than secular schools. The rev. gentleman quoted statistics to show that denominational schools were coming rapidly into favour because of the superior accommodation they offered for students who were obliged to board away from home. Why should not the Senate agree to hold examinations in all the leading centres whenever a sufficient number of students required it? Why should not they conceal the names of papers and not send in papers until a decision was given, and thus prevent favoritism? Why should not they offer prizes for competition in the affiliated colleges? Why should not some prominent members of the Senate be appointed to visit the affiliated colleges and thus show their interest in them? After some further information with regard to existing abuses he proceeded to notice the subject of female education. In Canada the subject had received next to no attention at all. Government had done a great deal for female education in Europe, but not for the daughters of Canada. The denominations, however, had done much commendable work, and endeavoured to encourage the education of females. What was wanted now was an examination for ladies for matriculation in the University. He pressed his opinion that religious bodies or denominations, should in all cases provide for the higher education of their children, and he pointed out the necessity of their ability. In the first place, because denominational institutes could afford the best kind of education. A man whose moral and religious nature had been educated as well as his intellectual, was a better educated man than he whose intellect only had been disciplined. In the Government institutes the student could scarcely hint to their pupils that they had a religious nature at all, and he was in great danger of becoming more susceptible to religious expressions as during their early years. Secondly, the denominational institutes had the strongest obligation to train up the children to God. He did not mean that the children should be taught the "goody, goody" style, but Christian principles should be developed in them. Thirdly, the denominational institutes were against inhibiting error, and fourthly, denominational schools were disciplined under the instruments of the country demanded them. He then referred to the educational work of the denominations in Upper Canada. The work had gone on from step to step, and the institute now prepares students for entrance into the university, school teachers, etc. The literary department had been especially successful. It had sustained itself for ten years without one penny of endowment. It had also found itself to have received such heard a man capable of forming for the ministry. He alluded to the necessity of laying a foundation for the future education, and held that the institute endeavored to do that. He was sorry that the institute was obliged to confine itself to the state of affairs which had necessitated the loss of some of their best teachers.

A recess was then sung.

In answer to a question, Rev. Dr. Fyfe said that he was in favor of the Preparatory School and the Baptist University and Theological Institute together at Woodstock. He was asked to answer another question that the best plan to be adopted under the circumstances, was that which could be best carried but. He liked to see the denomination independent, and the least expense was the most efficient way. He was in favor of the Preparatory School.

The CHAIRMAN said that it was the duty of the meeting to adopt a definite plan to be laid before the evening meeting.

In the evening a public session was held for the purpose of discussing the subject of Education. Mr. A. A. Ayer of Montreal occupied the chair.

After singing Rev. Mr. Porter led in prayer.

Rev. Prof. TORRIANS then opened the discussion by reading a paper. He said there were he and certain points in the paper read in the afternoon which had struck him particularly. He was in favor of increasing the higher education of women was an important one, and would greatly tend to the advancement of public attention in future. All denominations were vying with each other in establishing such institutions as would impart a higher education to women. He felt that the University of Toronto ought to emulate the example of other institutions. He would wanted their daughters to be educated much higher than they were at the present time in a position to receive, and they wished the University of Toronto to provide a course further instruction with regard to existing abuses he proceeded to notice the subject of female education. In Canada the subject had received next to no attention at all. Government had done a great deal for female education in Europe, but not for the daughters of Canada. The denominations, however, had done much commendable work, and endeavored to encourage the education of females. What was wanted now was an examination for ladies for matriculation in the University. He pressed his opinion Christians, that religious bodies or denominations, should in all cases provide for the higher education of their children, and he pointed out the necessity of their ability. In the first place, because denominational institutes could afford the best kind of education. A man whose moral and religious nature had been educated as well as his intellectual, was a better educated man than he whose intellect only had been disciplined. In the Government institutes the student could scarcely hint to their pupils that they had a religious nature at all, and he was in great danger of becoming more susceptible to religious expressions as during their early years. Secondly, the denominational institutes had the strongest obligation to train up the children to God. He did not mean that the children should be taught the "goody, goody" style, but Christian principles should be developed in them. Thirdly, they should guard into Rev. Dr. Fyfe against inhibiting error, and fourthly, denominational schools were disciplined under the instruments of the country demanded them. He then referred to the educational work of the denominations in Upper Canada. The work had gone on from step to step, and the institute now prepares students for entrance into the university, school teachers, etc. The literary department had been especially successful. It had sustained itself for ten years without one penny of endowment. It had also found itself to have received such heard a man capable of forming for the ministry. He alluded to the necessity of laying a foundation for the future education, and held that the institute endeavored to do that. He was sorry that the institute was obliged to confine itself to the state of affairs which had necessitated the loss of some of their best teachers.

A recess was then sung.

In answer to a question, Rev. Dr. Fyfe said that he was in favor of the Preparatory School and the Baptist University and Theological Institute together at Woodstock. He was asked to answer another question that the best plan to be adopted under the circumstances, was that which could be best carried but. He liked to see the denomination independent, and the least expense was the most efficient way. He was in favor of the Preparatory School.

The CHAIRMAN said that it was the duty of the meeting to adopt a definite plan to be laid before the evening meeting.

In the evening a public session was held for the purpose of discussing the subject of Education. Mr. A. A. Ayer of Montreal occupied the chair.

After singing Rev. Mr. Porter led in prayer.

Rev. Prof. TORRIANS then opened the discussion by reading a paper. He said there were he and certain points in the paper read in the afternoon which had struck him particularly. He was in favor of increasing the higher education of women was an important one, and would greatly tend to the advancement of public attention in future. All denominations were vying with each other in establishing such institutions as would impart a higher education to women. He felt that the University of Toronto ought to emulate the example of other institutions. He would wanted their daughters to be educated much higher than they were at the present time in a position to receive, and they wished the University of Toronto to provide a course further instruction with regard to existing abuses he proceeded to notice the subject of female education. In Canada the subject had received next to no attention at all. Government had done a great deal for female education in Europe, but not for the daughters of Canada. The denominations, however, had done much commendable work, and endeavored to encourage the education of females. What was wanted now was an examination for ladies for matriculation in the University. He pressed his opinion Christians, that religious bodies or denominations, should in all cases provide for the higher education of their children, and he pointed out the necessity of their ability. In the first place, because denominational institutes could afford the best kind of education. A man whose moral and religious nature had been educated as well as his intellectual, was a better educated man than he whose intellect only had been disciplined. In the Government institutes the student could scarcely hint to their pupils that they had a religious nature at all, and he was in great danger of becoming more susceptible to religious expressions as during their early years. Secondly, the denominational institutes had the strongest obligation to train up the children to God. He did not mean that the children should be taught the "goody, goody" style, but Christian principles should be developed in them. Thirdly, they should guard into Rev. Dr. Fyfe against inhibiting error, and fourthly, denominational schools were disciplined under the instruments of the country demanded them. He then referred to the educational work of the denominations in Upper Canada. The work had gone on from step to step, and the institute now prepares students for entrance into the university, school teachers, etc. The literary department had been especially successful. It had sustained itself for ten years without one penny of endowment. It had also found itself to have received such heard a man capable of forming for the ministry. He alluded to the necessity of laying a foundation for the future education, and held that the institute endeavored to do that. He was sorry that the institute was obliged to confine itself to the state of affairs which had necessitated the loss of some of their best teachers.

THE PISTOL.

MURDER IN HAMILTON.

On Tuesday, October 10, a young man named Francis D. Aldon, of Davenport, Iowa, arrived at the St. Nicholas hotel, Hamilton, and afterwards visited several liquor saloons, finally becoming intoxicated. His strange actions attracted the attention of John Jefferson, night watchman, who endeavoured to persuade the return to his home. Aldon then accused Jefferson of robbing him, and shortly after fired seven shots at the unfortunate man, who fell mortally wounded.

The following report of the second examination of the prisoner gives the facts of the case:—

LEOPOLD LEVY, sworn—Live at No. 29 York street; I am a clothier; remember the evening of Tuesday, the night Jefferson was shot; saw the prisoner that evening; saw him as he passed my store about nine minutes to one; heard Jefferson advising him to go home, and I heard the prisoner say, "Give me my checks, you damned thief;" that was all I heard till I heard the firing; this was in about ten or fifteen minutes; I can swear that there were six shots fired; they were in rapid succession. After the shooting I got up and looked out of my window; I heard a voice shouting, "say, 'murder,' and 'thief;'" I think it was the prisoner; I saw him coming from the direction in which the shooting had taken place; I heard my neighbour Hammond speak to him; Hammond asked him "who was shot?" The prisoner answered, "I shot a man, he is a thief and a murderer—he stole my checks." When he said murder—he stole my checks." When he said murder—he stole my checks." When he said murder