

Agents for the Grey Review.

Geo. Hetherford, Dundalk. G. H. Middleton, Maxwells. Archibald Thom, Priceville. Theo. Nichol, Priceville.

THE REVIEW.

Durham, May 30, 1878.

The South Grey Teachers' Association meet in this town to-day at 9 a. m. The Association will hold its next meeting to-day and to-morrow, 31 to 12, noon and from 1 to 4 p. m.

A By-law for \$150,000 for the purpose of enlarging and completing the Exhibition buildings at Toronto has been defeated by the property owners association. It is supposed that a similar By-law for \$75,000 will be carried.

A rumor is being circulated by the Conservative press that the Dominion elections will come off immediately. We need scarcely inform our readers that this rumor, like many others which have lately been set afloat by the Opposition organs, is entirely without foundation.

Dr. Landerkin, M. P., will address the electors of South Grey as follows:—At Elmwood, on Saturday, June 1st, at 7 p. m.; Neustadt, June 3rd, at 7 p. m.; Atton, June 4th, at 7 p. m.; Holstein, June 5th, at 7 p. m.; Griffins Corners, June 6th, at 7 p. m.; Traverton, June 7th, at 8 p. m.; and at Durham, on Saturday, June 8th, at 7 p. m. All interested are kindly invited to attend the meetings.

The probabilities of war arising out of the Eastern complications may be fairly now said to have disappeared from the scene. The Congress it is said will meet at Berlin on the 11th prox., and further, that owing to the good offices of Prince Bismarck such an understanding has been arrived at between England and Russia as will involve no humiliation to the one nor risk to the other.

The Hon. L. A. Wilnot, of New Brunswick, is dead. He was born in 1809, was called to the bar in 1822, took his first seat in Parliament in 1834, and in the confederation of the Provinces was appointed Lieutenant-Governor of New Brunswick. While giving great attention to the public interests of the country, the witness says of him that he was never more in his element than when leading the choir of the church in which he worshipped, or organizing an effort to pay off its debt, pointing out to his Sabbath School scholars the path which leads to the higher glory, or composing a song for the volunteers, of which body he was an officer.

At a political meeting held the other day at London, the Hon. Dr. Tupper said that if any newspaper could show that he had ever used his public position to advance his private ends, he was quite willing to retire at once from private life. In reply to this extraordinary challenge the Globe very clearly and succinctly gives a history of the Spring Hill mines, which occurred in 1865, when Dr. Tupper was Provincial Secretary, and of which mines he attempted to dispose of in England shortly after for fifty thousand pounds. It is true that a Mr. Black, a personal and political friend of Dr. Tupper's, had a large interest in the concern. The Globe adds that Dr. Tupper had better give up protesting and allege that he did this, as he says that "Sir John" perpetrated the Pacific Scandal, and all "from patriotic motives."

THE TWENTY-FOURTH IN MONTREAL.

On the 24th inst. His Excellency, the Governor-General received the Militia troops at Montreal. A very pleasing incident of the day was the presence of a company of United States Infantry, the Bedford Greys, who took part in the manoeuvres of the troops. The weather was very favourable, and everything passed off in the most satisfactory manner. In the evening His Excellency and staff, Lieutenant-General Smythe and staff, and other officers visiting the city, were entertained to dinner at the Windsor Hotel. The chair was occupied by Lieutenant-Colonel Fletcher. The usual formal toasts having been disposed of, the health of the Governor-General was proposed, to which His Excellency replied in a very eloquent speech, expressing the great pleasure he had in being present at the review of to-day, and being surrounded with so large a number of the representatives of our Canadian forces, and witnessing the evolutions, the patriotism and loyalty of the troops. He proceeded to speak of the peaceful prospects of the Dominion and referred to the Celtic effervescence across the lines of late, but did not believe that a second filibustering attack could be made upon the peace of Canada. He said that he could not speak ill of his Irish fellow countrymen, however wrong their opinions or misguided their conduct might occasionally be, that during his progress through the country he had met with hundreds of kindly, moral Irishmen in the field, forest, mines, and was always heartily welcomed as a countryman and as a representative of the Queen, and these Irishmen were scattered all over the country, contented, prosperous and loyal. His Excellency concluded a very eloquent speech by encouraging the troops to attain to a high degree of skill and organization, so necessary at the present day in them, the guardians and defenders of half a continent, and congratulating the people of the Dominion on the future prospects of Canada.

GRANDS PICTON.—The annual picnic of Egremont Grange, No. 100, will be held in the grove on the farm of Mrs. Campbell, Lot No. 21, 3rd concession, Egremont, on Wednesday, 3rd June. With the usual arrangements will be provided, and prizes will be awarded to successful competitors in a variety of athletic sports. A very pleasant time may be expected, if the weather should prove favorable.

THE ONTARIO REGISTRATION ACT AND THE CLERGY.

In a former number we reviewed at some length the report of the Registrar General of Ontario, and directed the attention of our readers to the great importance of vital statistics—i. e., registration of births, deaths and marriages in regard to the future condition of the country, not only in matters of property, but also to the origin and spread of diseases among the people. However, as we fear that a good deal of misconception exists abroad in reference to the provisions of registration Act, we purpose giving a synopsis of the obligatory clauses of the Act, so that all classes of the community may see what is required of them in this matter.

In the Seventh Section of the Act it is provided that "every clergyman authorized by law to baptize, marry or bury, should keep a registry showing the persons whom he has so baptized, married, or who have died within his care." In the eighth Section it is required that the father of any child born in this Province, or in case of his death or absence, or the inability of both parents, then the guardian, or if there are none, the occupier of the house in which the birth took place, or the nurse present at the birth shall, within thirty days, give notice thereof to the Division Registrar. In the eleventh Section it is provided that every clergyman authorized by law to celebrate marriages shall be required to report every marriage he celebrates to the Division Registrar, and subsequently that every clergyman who buries or performs a funeral service, unless he has received a certificate as to the death under the hand of the Registrar of the Division to the effect that such death has been properly registered, shall make a return of such death himself to the Registrar of the Division." But in the twelfth Section it is required that "the occupier of a house in which a death takes place, or some person residing in the house, or present at the death, or having knowledge of it, or the Coroner, shall before the interment of the body supply to the Registrar the particulars touching the death as required by law," and lastly by the fifteenth Section, "every qualified medical practitioner who was in attendance during the last illness of any person shall, within ten days after having notice of the death of such person transmit to the Division Registrar a certificate as to cause of death," &c. Finally it is enacted that every person who is thus required to report, and who refuse or neglect to do so shall be fined not less than one dollar and not more than twenty dollars and costs.

Now, here are the provisions of the Act which has lately been discussed by the Synod of Toronto and Kingston, and the requirements of which have been characterized by a learned Professor as "outrageous and iniquitous and an unwarrantable interference with the rights of the Clergy." We confess to being somewhat astonished that an Act, the perfect working of which is so necessary to the future well-being of the community, and which is well backed up by the intelligent portion of the people, should be denounced in such strong language by a gentleman occupying the position which the reverend gentleman occupies. It will not be denied that it is the duty of the State to enact whatever laws it may consider to be necessary for the general happiness or best interests of the people, nor yet that it is beyond its power to require obedience on the part of all classes of its subjects to those laws. But it may be answered that the State has no right to require any work or time or expense from its subjects without proper remuneration therefor. However, it cannot be forgotten that in every civilized State individuals are united together for mutual safety and convenience, and that many duties are required by the State, for which the remuneration is, and can only be, of an indirect kind. For instance, vessels carrying emigrants from foreign countries are required to stay at quarantine for a longer or shorter time, causing thereby more or less loss to the owners of the ship. So in the erection of buildings in towns or cities the public good requires that the rights and liberties of the individual shall be put under certain restrictions.

However, in the matter of the Registration Act, it is difficult to see how any clergyman can complain of its interfering in any way with his rights and liberties. The law gives him the right to marry with all the emoluments thereto attached, and surely the authority which bestows the office has the right to say on what conditions the office shall be held. In the matter of deaths, the clergyman is not required to report at all. He is simply forbidden to perform the funeral service until the law is complied with, and failing to do so, then the law very properly exacts the penalty, viz., that he should himself report to the Division Registrar. In the case of the medical profession, the argument has still greater force. The State gives the authority to exercise the healing art, and therefore it has the power to say under what conditions this shall be exercised, and what penalties shall be inflicted for refusing or neglecting to obey its authority. We hope that in future an Act of such importance to the present and future well-being of the people will be more faithfully observed and that all classes of the community will candidly endeavour, as they may have the opportunity, to carry out its provisions.

We noticed an article in our contemporary, the *Shelburne Free Press*, the other day, advocating broad tires for wagons and other vehicles. We hope our friend, Mr. Middaugh, will take the hint and increase the breadth of the tires on his daily stage to Fiesherston, so that there may be a little less chance of a capsize or drowning business in McArthur's goose pond. We believe a fellow townsman once got in a involuntary bath there, and whatever may be our theological ideas of immersion it will be generally agreed that due precautions in this case will be praiseworthy.

AN OPTICAL DELUSION.

Seeing is believing! This is a trite saying and universal in its application. People believe what they see and call what they see—facts. Hitherto along our gravel road between this town and Fiesherston Station the universal belief has been that the soil abounded with gravel. Whatever the interior parts of Glenelg, and Artemesia may be, it has been often remarked that the gravel road seems to run through an almost continuous gravelly bed. So much is this the case, that it is a well-known fact that strangers passing through this section, only by the gravel road route, have left us with a decided and true impression of gravel so abundant along this line of road that, to them, farming in this quarter has appeared almost an impossibility. How astonished these people must be, when we inform them that it is all an optical delusion on their part. But if strangers will be astonished at this piece of news, what will be the wonder of those who have lived a lifetime amongst us, and never before discovered the error? Gravel! why gravel? so remarkably scarce along our gravel road now that when our Reeves, and Deputy-Reeves do their annual patching on behalf of the County, there is no gravel to be had. The nice scientific job performed on the road here and there during summer are handsomely finished off with delicate layers of fine ground sand alternating with a rich friable loam. Occasionally this is variegated with a soft oozy mud having a consistency something like plaster-of-Paris when well mixed. Necessity is the mother of invention. The gravel supply having failed, our Reeves with a sagacity and promptitude worthy of all honour have experimented on the before-mentioned mixtures with an amount of success that leaves nothing to be desired. The plaster-of-Paris style of road commends itself to every one who is industrious, and desirous of a job. Gravel wears out only occasionally, in this respect—unlike that of Paris in this respect—disintegrates with drought, and annually blows away, or more or less mysteriously disappears. Thus the plaster is in constant demand, and it is gratifying to note that the County as represented by our Council is abreast of the times. We might mention one or two parts of the road where these experiments are in full operation, we might describe in glowing language the results of recent applications of the science of road fixing. But we forbear, and do not want to be charged with fulsome flattery, and the well known modesty of the respected individuals at the head of our Township Council's appeals to us to dispense with eulogy. Be it sufficient to say that when the whole community—natives, and strangers—were labouring, and for many years had laboured under the strange optical delusion that gravel abounded along the line of gravel road referred to, they were the first to find out the grand mistake, and provide the remedy. Seeing is believing. The poor stupid people only thought they saw gravel. The lynx eyed representations really saw none, consequently we may all be devoutly thankful that our gravel hills have disappeared.

THE PRESBYTERY OF OWEN SOUND met on May 13th, at two o'clock p. m. The call from Sarawak and North Keppel to Mr. Alex. Stewart was sustained. A call from the English Settlement to Mr. Whimster, and of Meaford, was laid on the table—salary \$1,000 with manse and Glebe.

NEW HEARSE.—Mr. Robert Bull, of this town, has just completed a very handsome hearse, which will be let out to any one requiring its use. Mr. Bull also keeps on hand a fine assortment of caaskets and coffins of different sizes, which he is ready to dispose as required. See advertisement.

ALL in favour of Temperance are requested to meet in the Orange Hall, on Tuesday evening next, at half past seven o'clock, to take into consideration the organization of a Temperance Society, and for the better carrying out of temperance principles in this town and neighborhood.

On and after the 1st of June the stage for Walkerton will leave Durham at 7 a. m. and arrive in Durham at 7:30 p. m. The stage of the recent change of time of the T. G. & E. R. stages for Fiesherston and Mount Forest leaves nearly two hours earlier than formerly and arrives in Durham earlier by about the same time.

MARKED presented a very animated appearance last Friday, when the usual sports and games were held in honor of Her Majesty, the Queen. A great attraction on the street in the evening, shot that morning in Glenelg, near Bell's lake, by Messrs. Duncan Bell, Duncan Campbell, and A. Walker.

SINGALMPTON.—A Sabbath School picnic was held here on the 14th inst. A very pleasant time was spent. About \$25 was raised for the purchase of a library for the Union Sabbath School. Next Wednesday there will be an eating match to get away with the surplus goodies. The Rev. E. N. B. Millard, formerly of Preston, Ont., has taken charge of the Presbyterian Church, here. Last week there was a man, who gave his name as George Laban, arrested as a lunatic. He is a stranger in this place. He was committed to Owen Sound jail.—Nix.

Social at Law.—A Social was held at Bethel Church, Glenelg, on the evening of the 24th inst. Mr. Thos. Davis occupied the chair. An anticipated and pleasant evening's entertainment was provided. The choir, with Miss Ada Banks as organist, gave several excellent pieces of music, and short addresses were given by Messrs. James Banks, Jabez Banks, and Christopher Williams. A dialogue, given by Mr. Thos. Davis and Wm. Edwards, was rendered in very good style. Mr. Geo. Binnie favored the audience with a song—"My Ain Fireside"—which was received with applause. Address—The usual vote of thanks, the proceedings came to close with the singing of the national anthem.—Nix.

Magistrates Court.

A number of young men of this town were summoned to appear before his worship the Mayor, on Wednesday last, on a charge of chafing and using abusive language to Elizabeth Mitchell, of Durham, on the 25th inst. At the time appointed, those summoned appeared, before the Mayor, and Geo. Jackson, Esq., J. P., when the case was dismissed.

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Laying the Corner Stone of Burns' Church, Glenelg.

On Monday afternoon last the Corner Stone of the new church, being erected at the Rocky Saugeen, near the Rock, about four miles above Durham, was laid by the Rev. Mr. McMillan, of Mount Forest. The building will be of stone, 50 by 36 feet, and is expected to cost about \$1,400. The day was very fine, and a large number of people were present on the occasion. The Rev. Mr. Park, of Durham, opened with prayer. Rev. Mr. McMillan read a portion of Scripture, and the stone was then adjured to its position. In a cavity underneath the stone were deposited a copy of the *Presbyterian Year Book*, of 1878, *The Record*, Presbyterian, Toronto *Globe* and *Mail*, a copy of the *Gray Review*, and the following short history of the Church in manuscript:

A SHORT SKETCH OF THE HISTORY OF ROCKY SAUGEEN CONGREGATION.

"The Station known as Rocky Saugeen Station was at first joined with Durham Road and Artemesia Stations and the three constituted one congregation. The first pastor was a call to Rev. Charles Cameron, proselyter, which he accepted, and he was ordained as the first minister of the congregation by the Presbytery of Hamilton on the 1st of July, 1857. The minister present at the ordination were Rev. A. Grant, of Owen Sound; Rev. Wm. Park, of Durham; Rev. Donald McLean, of Mount Forest; and Rev. James Cameron, of Mount Forest.

"The first Elder elected and ordained in this section was Mr. Duncan Campbell. After the section was Mr. Cameron four other Elders were elected, viz.—Messrs. Alexander Brown, James McDonald, John McCormick, and Alexander Turnbull, who were ordained on the 9th of Feb., 1867. Mr. Brown having removed to another place, thus leaving his connection with this congregation, Mr. Cameron was succeeded by death several years ago. Messrs. James McLeary and Wm. Campbell were elected Elders to fill these vacancies. They were ordained on the 6th of July, 1873. Since then Mr. James McLeary has been the minister here.

"Artemesia Station separated several years ago from the other two, which remained united until April, 1876, when in the course of Providence, Rev. Mr. Cameron was called to labor in Roseborough, in the Presbytery of Glenora. After the departure of Mr. Cameron meetings were held in each of the stations for the consideration of the propriety of remaining united as one congregation or separating. On their deliberation a separation was agreed upon, which took place, forthwith, on suitable terms. Since that time this has been a distinct congregation. The first missionary was Mr. John McQueen, who labored during the summer of 1876. The second was Mr. Peter McLean, who labored during the summer of 1877. The one laboring here at present is Mr. D. A. McLean, of St. James.

"The Corner Stone of this Church is laid by Rev. Mr. McMillan, of Mount Forest, on this, the twenty-seventh day of May, one thousand eight hundred and seventy-eight. The stone will probably cost about \$1,400. It is decided that the name of the Church shall be 'Burns' Church,' in honor of the narrow escape of the late Dr. Burns near this place, from a runaway team.

After the stone had been laid, brief addresses were delivered, interspersed with choice pieces by the Choir, led by Mr. James Clark. The Rev. Mr. McMillan referred to his early connection with the congregation twenty three years ago, when, in connection with several other congregations, it was the only mission between Fergus and Owen Sound, to the influence of the Gaelic language, to pleasant reminiscences of the old time, and to the work they were now engaged in, and hoped for every success to the undertaking.

The Rev. Mr. Park congratulated the Rocky Saugeen congregation on the laying of the foundation stone, and while listening to the document read was reminded of the changes that had taken place since the ordination of their first minister. The Rev. Mr. McMillan, of Lattara, spoke of previous labors for union in the Presbyterian Church, and of a "sure foundation" that is laid in Zion." He also referred to the conflicts now taking place in the Old Country for the truth. He wished the congregation success in their undertaking.

James Hunter, Esq., M. P., made a few encouraging remarks.

Rev. Mr. Tyler, of Glenelg, spoke of what the Word of God had done, and of the rapid progress that was being made by Christianity. J. Townsend, of Durham, made a few remarks in regard to the old landmarks that were being swept away.

Mr. Glicker, of Bentinck, acted as chairman, and regretted the absence of their young pastor, who was unable to be present through sickness. A collection was taken up, amounting to about \$41. A very good tea had been provided by the ladies, in their usual homelike manner, and all present were invited to a close.

Durham Public School.

The reports of the scholars attending Durham Public School for the month of May, will be issued on Tuesday, of next week. The honor roll of the order of merit for perfect recitation and good conduct is as follows:—Principals' room, 5th form—J. Y. Parker, Anne McKenzie. 4th form—Thos. Smith, Helen Spence, Laura McKenzie, Nellie McKenzie, Margaret Gagan, Juniors—Cassie Patterson, Will McKenzie, Augusta Stewart, Edna McKenzie, Miss McArthur's room, 3rd form—Jog. Parrott, Katie Keisev, Stella Rombough, J. Woodland, Archie MacDonald, Jessie Ross, Janice—Lizzie Aronowich, Hugh McKay, John McKenzie. Miss McKenzie's room, 2nd form, seniors—Lizzie Peterson, Cora Cree, Jas. Robertson, Lizzie Burdick, Jimmie Aronowich, Jessie Devlin. First form—Jas. M. Ross, Maggie Mitchell, H. Christie, Paul Robertson, J. Woodland, and good conduct, Bella Smith, Jessah Stewart, Hannah Woodland, Susan Stewart.

Osprey Council.

Maxwell, 9th May, 1878. At this date the Council met, having been specially called together by the Reeve, to take into consideration the propriety of submitting a By-law to aid the Hamilton and N. W. Railway. The Reeve having read a petition signed by the requisite number of ratepayers being freetholders. When it was moved by Mr. McIntyre, and seconded by Mr. Sing, that the petition now read over by the Reeve be received—carried. The By-law No. 174 being then introduced was afterwards read a first and second times. The following parties were appointed Deputy-Returning officers:—Archibald Thom, Division No. 1; Wesley Long, Division No. 2; James Crawford, Division No. 3; Samuel Taylor, Division No. 4; Neil A. McLean, Division No. 5. The Council then adjourned.

Professor Torrance's Lectures.

As we are now about to enter upon the Professor's Scripture argument, we pause and ask the question, did he make any attempt to prove from the Scripture that dipping under water was the true mode of baptism? If he did, what were the texts produced to prove the dipping theory? He did not even try to prove it from Scripture! His efforts were directed at endeavoring to shake the strong and impregnable fortresses of the Pedo-baptists; and, in that, we hesitate not to say, he completely failed. Certainly when the Baptists hold that dipping is the only mode of baptism, they ought to be able to give us a clear "thus saith the Lord." When the Baptists go to the length of excluding all undipped persons from the Lord's table, however remarkable for piety—when they assume that theirs is the only Christian church, their ministry the only Christian ministry—that all unimmersed persons who partake of the Lord's supper eat and drink damnation to themselves they ought to have at least one clear, unmistakable passage in God's word in favor of the dipping theory. We have asked for such passages time and again, but we have never obtained it, and we know we never shall, for it is not to be found in God's Word. The whole thing belongs to the traditions of men.

We now proceed to the New Testament, and deny that a single clear case of dipping can be proved from it.

JOHN'S BAPTISM.

Mat. 3-5, 6, 16. Where else could we expect this great itinerant preacher to go to exercise his ministry but to the Jordan? In whatever way he baptized certainly John would go where there was an abundance of water. In a dry and arid land like that in which he exercised his ministry, it would be madness on his part to go anywhere else. Well, let us suppose that John walked with his candidate into the water; what did he there? Come, Mr. Professor, cut with your lexicon and see if in Jordan and out of the water, does not mean plunged under the water? Well, the Professor with all his high-light-of-hand work, particularly as we are peeping over his shoulder, cannot make his lexicon say that "in Jordan" and "out of" means dipped in the water. Oh, no! They only guess it means dipping. But they accept no guess work: We must have a clear "thus saith the Lord." And more particularly as many persons have seen the Professor and other Baptist ministers walk into the water, but they were not dipped in the water. Thus we must believe what our eyes have seen rather than guessing from those who are no Yankoes. And what did John do in Jordan? He tells us himself, that he was to be followed by him who was to "sprinkle all nations"; and that his own water baptism was but a type of His great outpouring of the spirit and of the fire.

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"The first Elder elected and ordained in this section was Mr. Duncan Campbell. After the section was Mr. Cameron four other Elders were elected, viz.—Messrs. Alexander Brown, James McDonald, John McCormick, and Alexander Turnbull, who were ordained on the 9th of Feb., 1867. Mr. Brown having removed to another place, thus leaving his connection with this congregation, Mr. Cameron was succeeded by death several years ago. Messrs. James McLeary and Wm. Campbell were elected Elders to fill these vacancies. They were ordained on the 6th of July, 1873. Since then Mr. James McLeary has been the minister here.

"Artemesia Station separated several years ago from the other two, which remained united until April, 1876, when in the course of Providence, Rev. Mr. Cameron was called to labor in Roseborough, in the Presbytery of Glenora. After the departure of Mr. Cameron meetings were held in each of the stations for the consideration of the propriety of remaining united as one congregation or separating. On their deliberation a separation was agreed upon, which took place, forthwith, on suitable terms. Since that time this has been a distinct congregation. The first missionary was Mr. John McQueen, who labored during the summer of 1876. The second was Mr. Peter McLean, who labored during the summer of 1877. The one laboring here at present is Mr. D. A. McLean, of St. James.

"The Corner Stone of this Church is laid by Rev. Mr. McMillan, of Mount Forest, on this, the twenty-seventh day of May, one thousand eight hundred and seventy-eight. The stone will probably cost about \$1,400. It is decided that the name of the Church shall be 'Burns' Church,' in honor of the narrow escape of the late Dr. Burns near this place, from a runaway team.

After the stone had been laid, brief addresses were delivered, interspersed with choice pieces by the Choir, led by Mr. James Clark. The Rev. Mr. McMillan referred to his early connection with the congregation twenty three years ago, when, in connection with several other congregations, it was the only mission between Fergus and Owen Sound, to the influence of the Gaelic language, to pleasant reminiscences of the old time, and to the work they were now engaged in, and hoped for every success to the undertaking.

The Rev. Mr. Park congratulated the Rocky Saugeen congregation on the laying of the foundation stone, and while listening to the document read was reminded of the changes that had taken place since the ordination of their first minister.

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The Rev. Mr. Tyler, of Glenelg, spoke of what the Word of God had done, and of the rapid progress that was being made by Christianity. J. Townsend, of Durham, made a few remarks in regard to the old landmarks that were being swept away.

Mr. Glicker, of Bentinck, acted as chairman, and regretted the absence of their young pastor, who was unable to be present through sickness. A collection was taken up, amounting to about \$41. A very good tea had been provided by the ladies, in their usual homelike manner, and all present were invited to a close.

Durham Public School.

The reports of the scholars attending Durham Public School for the month of May, will be issued on Tuesday, of next week. The honor roll of the order of merit for perfect recitation and good conduct is as follows:—Principals' room, 5th form—J. Y. Parker, Anne McKenzie. 4th form—Thos. Smith, Helen Spence, Laura McKenzie, Nellie McKenzie, Margaret Gagan, Juniors—Cassie Patterson, Will McKenzie, Augusta Stewart, Edna McKenzie, Miss McArthur's room, 3rd form—Jog. Parrott, Katie Keisev, Stella Rombough, J. Woodland, Archie MacDonald, Jessie Ross, Janice—Lizzie Aronowich, Hugh McKay, John McKenzie. Miss McKenzie's room, 2nd form, seniors—Lizzie Peterson, Cora Cree, Jas. Robertson, Lizzie Burdick, Jimmie Aronowich, Jessie Devlin. First form—Jas. M. Ross, Maggie Mitchell, H. Christie, Paul Robertson, J. Woodland, and good conduct, Bella Smith, Jessah Stewart, Hannah Woodland, Susan Stewart.

Osprey Council.

Maxwell, 9th May, 1878. At this date the Council met, having been specially called together by the Reeve, to take into consideration the propriety of submitting a By-law to aid the Hamilton and N. W. Railway. The Reeve having read a petition signed by the requisite number of ratepayers being freetholders. When it was moved by Mr. McIntyre, and seconded by Mr. Sing, that the petition now read over by the Reeve be received—carried. The By-law No. 174 being then introduced was afterwards read a first and second times. The following parties were appointed Deputy-Returning officers:—Archibald Thom, Division No. 1; Wesley Long, Division No. 2; James Crawford, Division No. 3; Samuel Taylor, Division No. 4; Neil A. McLean, Division No. 5. The Council then adjourned.

Professor Torrance's Lectures.

As we are now about to enter upon the Professor's Scripture argument, we pause and ask the question, did he make any attempt to prove from the Scripture that dipping under water was the true mode of baptism? If he did, what were the texts produced to prove the dipping theory? He did not even try to prove it from Scripture! His efforts were directed at endeavoring to shake the strong and impregnable fortresses of the Pedo-baptists; and, in that, we hesitate not to say, he completely failed. Certainly when the Baptists hold that dipping is the only mode of baptism, they ought to be able to give us a clear "thus saith the Lord." When the Baptists go to the length of excluding all undipped persons from the Lord's table, however remarkable for piety—when they assume that theirs is the only Christian church, their ministry the only Christian ministry—that all unimmersed persons who partake of the Lord's supper eat and drink damnation to themselves they ought to have at least one clear, unmistakable passage in God's word in favor of the dipping theory. We have asked for such passages time and again, but we have never obtained it, and we know we never shall, for it is not to be found in God's Word. The whole thing belongs to the traditions of men.

We now proceed to the New Testament, and deny that a single clear case of dipping can be proved from it.

JOHN'S BAPTISM.