

ered the first signs of man's presence, in a slight blue smoke that curled up gracefully above the trees, and the sound of the axe which some settler was wielding against the trees of the forest. We hallooed, and were responded to by the backwood-man, but did not stop. Shortly after we passed a shanty, but there was no person about, at least, our shout remained unanswered. Having proceeded a little distance further, we came in sight of Mr. Gouinlock's, but before we could call it was necessary to put ashore, and go through some toilet operations, as we had left our lodgings hurriedly in the morning.

Mr. Gouinlock gave us a cordial reception, and as it was now past eleven o'clock, we were very glad to see breakfast set upon the table. After remaining upwards of an hour, and supplicating the blessing of God upon the family, we embarked once more on a large raft accompanied by Mr. Gouinlock and another young man. They left us after we had gone about two miles, advising us to put ashore when we should get a mile further down, and take the path through to the Lake Shore and then up to Southampton, rather than undergo the risk of the river and the Indian rapids. With some regret I acceded to this advice. I had enjoyed the river very much, and was anxious to proceed by it to Southampton; but on being assured that we could not guide the raft through the rapids, and that owing to the windings of the river we would get to our destination by land as soon as by water, I sacrificed my own feelings and adopted the course suggested. Once more on land we made all speed through the bush, and soon came out upon the shore of Lake Huron. We kept the beach and arrived in the village of Southampton in the evening. Both of us were fatigued, and felt glad that we had finished our journey for the day. But to-morrow is coming, and if spared, we must set out for Sydenham.

Miscellaneous.

GILLESPIE CENTENARY.

It was on the twenty-third day of May, 1752, that the Rev. Thomas Gillespie was arranged at the bar of the General Assembly of the Church of Scotland, and in the august name of the Lord Jesus Christ was deposed from the office of the holy ministry. His sole crime was the refusal to disobey the dictates of his conscience, by taking part in the ordination of a minister at Inverkeithing, who was repudiated by the people. Meekly and composedly did he listen to the sentence. "Moderator, I desire to receive the sentence of the General Assembly of the Church of Scotland, pronounced against me with real concern and awful impressions of the Divine conduct in it; but I rejoice that to me it is given, in behalf of Christ, not only to believe in Him, but to suffer for his sake." God makes the wrath of man to praise Him, and the anathema of the ecclesiastical court, though blasphemously uttered in the name of our Redeemer, proved the resurrection, not the death, of the sainted Gillespie. It ushered him into fame, it encircled his head with the halo of a confessor; it made his name a rallying word for truth and for freedom; it gathered around him the sympathies of all good men, and rendered him a thousand times more useful than he would have been, had he continued in that corrupt church which cast him from her as a foul and polluted thing. The twenty-third of May happened this year to be upon a Sabbath; and the opportunity was embraced by many ministers, and more particularly by those of the Relief branch of the United Presbyterian Church, of calling the attention of their congregations to this important event, and of explaining and defending the principles which were embodied in that "good confession" which Gillespie witnessed and handed down to posterity. It was however, deemed proper, that a combined demonstration should be given in honour of one who, in addition to his private worth, occupies the prominent position of one of the founders of our Church. A proposition of this kind was made in the Presbytery of Edinburgh; and it was cordially entered into. It was resolved to hold the meeting on the 3d of August, at the opening of the Theological Hall. The place and the season were well chosen. It was in Edinburgh, Gillespie was born, and it was in Edinburgh he was deposed; and fitting it was that in Edinburgh due honour should be awarded him. The time was most suitable. Upwards of one hundred and eighty students are this year enrolled in attendance upon the Theological Institution, and it was an excellent opportunity of strengthening their attachment to sound and noble principles, by reminding them of the heroic deeds of men of other years, of men who were found faithful among the faithless, and who, sustained by a power given them from above, were enabled to witness a good confession, in the face alike of a frowning church and of a frowning world. Dear as such names should be to all who love the truth, they should be treasured up with peculiar affection in the hearts of those who have to go forth and fight the battles of the Lord.

"These captains of a heavenly host,
These princes of a heavenly hall,
Stars of the world in darkness lost,
And judges at its funeral.

"Lights rising o'er a wintry night,
With tidings of eternal youth,
On error's long bewildered night,
Emerging with the lamp of truth."

The meeting was held in Tanfield Hall, and it was crowded in every part. So great was the demand for tickets, that the spacious edifice

could have been filled twice over. It was the first time we had been in this Hall since the union of the Secession and Relief Churches; and though there could not be the same profound and hallowed interest which was experienced upon that occasion, we do not remember a meeting which seemed at once so intelligent and enthusiastic. The speakers chosen were worthy of the occasion, and their addresses well-sustained their extended reputation. We are glad to perceive that a full report of all the speeches, revised by the speakers, has been published by Mr. Hogg, for they deserve a form far more permanent than the columns of a newspaper. After an impressive prayer by Professor Brown, the Rev. James Kirkwood, the chairman, commenced the proceedings in a short speech, full of fire and energy. Dr. Struthers appeared in his historical character, and in a long and able speech, gave "Historical notices of Gillespie's disposition." A. G. Ellis, Esq., followed in a brief speech distinguished for its generous and catholic spirit. Dr. Andrew Thomson furnished a companion-picture to that of Dr. Struthers, by "References to the earlier Secession." It was a "telling" speech; those parts of it particularly in which he referred to the views and feelings of the Erskines and Gillespies, on the question of National Religious Establishments as contrasted with those held in the Free Church. "While they did not quarrel at the first with the principle of Establishments, it is astonishing how little consequence they attached from the first to state connection. They never were enamoured of endowments—they never seem to have imagined that the sanction and patronage of endowments could throw any additional glory around the church of Christ—they were never haunted with any longing, lingering look after what they had left—they never thought of an antithesis in which Erastianism should figure at the one end, and Voluntarism should figure as an equally dangerous extreme at the other—they never shrunk from the popular mode of ministerial support, as if it were a dread necessity to be endured rather than embraced; but from the first threw themselves upon the affections of the christian people, and found that, in doing so, they trusted to no broken reed. Nay, they appear to have discovered, at a very early period, the effect of endowments in preserving and uniting the most opposite materials; for, in one of their public documents they speak, not very reverentially, it must be owned, of the 'old rusty hoop of an endowment.'" Drs. Anderson and King were the next speakers. Their theme was, "The influence of the combined movements of the Secession and Relief Churches, on the religious and ecclesiastical liberties of the country." Dr. Anderson confined himself to the religious element. He was astonished at two things. "The first is, that spiritual men, of evangelical faith, should contend for the honour of the succession of that church, which, since the expurgation of the Vatican, condemned the 'Marrow of Modern Divinity' and excommunicated Ralph Erskine and Thomas Gillespie. To my apprehension, it resembles the contention of Cardinal Wiseman and Bishop Philpotts, about which of them holds legitimately a place in that succession of the chair of which John XII. and Alexander Borgia are constituent. . . . The second thing which astonishes me here is, that there should be men acute to discover, zealous to celebrate, the events of a second Reformation in Scotland, but who have no heart to acknowledge a third, not less needed, and not less momentous in its consequences." Dr. King followed up the vigorous speech of his predecessor, by one not less excellent in its character, on the influence of the two churches, now the United Presbyterian Church, on the liberties of the country. Dr. Young then addressed the meeting, in a clear and able manner, on the Voluntary principle. Thus ended a meeting, which will long be remembered as one of singular interest; and which proved of eminent service, not only in paying deserved honour to the illustrious dead, but inserting, explaining, and vindicating the principles of the living.

A remark was made at the close of the Chairman's speech which should not be overlooked. He said, in speaking of the great gathering before him. "It is but a district meeting after all. I hope the fiery cross will be carried to Glasgow, to Perth, to Dunfermline, and other quarters, to bring together similar gatherings in memory of those whose doings we hold in honour." It is not probable that Dunfermline, where the good Gillespie lived and died, will prove deficient in this duty. But we hold it of great importance that the Western metropolis should imitate her sister in the east. The United Presbyterian Church is, beyond all dispute, the largest church in Glasgow; and in paying reverence to the dead, she and other communities are lifting up a banner of truth.—U. P. Mag.

THE MODERN EGYPTIANS.

Of the amount of the population of Egypt it is impossible to speak with certainty, from the utter absence of national statistics. The only approximation which can be made to an estimate is by taking the number of houses, and assigning an average number of inhabitants to each. This, though an unsatisfactory means of getting at an idea of the facts, is the basis upon which we must be content to rest. I have compared several authorities, of recent, as well as of older date, and for general purposes it would seem that we may take about two millions, in round numbers, as an estimate which rather exceeds than falls short of the reality. That the population has for years been largely diminishing there is no doubt whatever, and the causes of a process so unusual in the history of modern nations will be found amply and legibly written in the history of Egyptian government. Once, it is said, there were even fifteen millions of inhabitants in Egypt, and Mr. Lane believes that in the time of the Pharaohs the population was about six or seven millions. At present there is not a