

gave a deficiency in the grace of faith? which is the substance of things hoped for, the evidence of things not seen; giving them, however distant they may be in respect of time, a present reality in the mind; and a deficiency in the grace of love, which should make us desire the manifestation of the Redeemer's glory, and our perfect enjoyment of his love to us. Certain it is that in the New Testament we find this great event—the coming of our Lord—continually referred to as a grand motive to holiness and comfort; and therefore we should seek to stir up ourselves and one another, that we may be put into that attitude of mind which answers the calls of the word in this respect; so that with an eye to the full meaning of the promise, we may be able to pray, Thy Kingdom come; and to respond to the solemn announcement, Behold he cometh in clouds, and every eye shall see him, even so, Amen.

II. Habitually desiring the coming of the Lord, we shall be naturally led to abound in prayer for the accomplishment of those objects which we have every reason from the Word to believe must be fulfilled, before that great final event takes place. Glorious things are spoken of the state of the Church in the latter days. It will be a time of the universal enjoyment of the blessings of Messiah's reign. The figures by which it is described are often manifestly taken from the heavenly state itself; as the figures which describe these awful judgments whereby the millennial rest shall be introduced, are frequently taken from the terrible accompaniments of the judgment day, according to the usual way of prophetic description. For the glory of God, the exaltation of Christ and the salvation of men, we ought greatly to long, and pray for the coming of this time. Earth will then resemble heaven. All nations shall be blessed in Jesus. The whole earth shall be filled with his glory. The number of believers shall be so great, as to be like the grass which covers the face of nature with its verdure, or like the dew-drops of the morning which reflect the rays of the sun, so shall Messiah's people be in that day of his power. Who would not with his whole heart desire this blessed time? In that day the Lord shall have bound up the breach of his ancient Israel, and have healed the stroke of their wound. Their conversion is to be a principal link in the chain of providence, whereby the world is to be converted to God; and therefore the children of God should never cease to say, For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. They should desire this, for the sake of the Gentiles; they should, like Paul, desire it for Israel's sake; they should desire it for the Church's sake, as being at once an evidence and effect of the Lord's love to the Gentiles; they should desire it for Immanuel's sake, who is the glory of his people Israel; as Israel will in a very special manner be his glory, who has given his very name to their land, and will hereafter make Jerusalem his throne, from whence his word, the sceptre of his kingdom, shall go forth with all-conquering power.

To be continued.

AFFLICTION.

AFFLICTION is God's school; David was trained up in it; Paul was trained up in it; and many, if not most of God's dearest children, have had the principal part of their education here. The lessons taught are some of the most useful in themselves, and the best remembered of any. "Tribulation worketh patience, patience experience, and experience hope." Flesh and blood object to go there, and at the first proposal hesitate and shrink back, with an "I pray thee have me excused." Lord, why mayn't I learn as well anywhere else? Why woult the school of prosperity do as well? Smiling mercies would win upon me sooner than this smarting rod; and I should learn much faster, as well as pleasantly, if I had "all things richly to enjoy," without any outward trouble to prey upon my spirits." So we may fancy; but the Father of our spirits "knoweth what is in man," better than we do ourselves. He knows how easily our carnal minds are captivated by carnal things, and that if we were to have everything our own way, we should

forget God and ourselves too; nothing would be minded but the world, and the things of the world; we should be fond of staying here always; the thoughts of death would be unwelcome, and the great concerns of another world would be little, if at all attended to. We see this is the case with multitudes; because they have no changes, therefore they fear not God. And it would be our case, too, if the Lord were to say concerning us, "Let them alone, why should they be stricken any more? Let them take their fill of wealth and pleasure; I will not restrain them." A more dreadful judgment could not befall a person. But God will not deal thus with his children; he loves them too well for that; and therefore when he observes anything in their temper or conduct amiss, he reproves them, and if necessary, corrects them sharply for it.—*Livington.*

RELIGIOUS INTELLIGENCE.

CENTENARY COMMEMORATION OF THE REVIVAL AT CAMBUSLANG.

SABBATH last was the centenary of the memorable sacramental occasion at Cambuslang, consequent on the great religious revival which took place in that parish in 1742, under the ministry of the Rev. William McCulloch. A very interesting account of the solemnities of that occasion will be found in "Rob's Narrative of the Revival of Religion at Cambuslang and other places in 1742," which we beg to recommend to the reader. It may not be out of place to mention the names of the ministers were the celebrated Whitfield, Mr. Weister from Edinburgh, Messrs. McLaurin and Gillies from Glasgow, Mr. Robe from Kilsyth, Mr. Currie from Kinglassie, Mr. McKnight from Irvine, Mr. Bonner from Terphichen, Mr. Hamilton from Douglas, Mr. Henderson from Blantyre, Mr. Maxwell from Rutherglen, and Mr. Adam from Cathcart. The elders from a distance were the Honourable Mr. Charles Erskine, advocate, Mr. Bruce of Kennet, Mr. Gillon of Wallhouse, Mr. Wamer of Ardeer, and Mr. Wardrop, surgeon, Edinburgh. The number of communicants was three thousand, many of them from distant parts of the country. "The tables," says Mr. McCulloch's account, "were all served in the open air, beside the tent, below the brae. Not a few were awakened to a sense of sin, and their lost and perishing condition without a Saviour. Others had their hands loosed, and were brought into the marvellous liberty of the sons of God. Many of God's dear children have declared that it was a happy time to their souls, and that they would not for a world have been absent from this solemnity. Others cried, Now let thy servants depart in peace, from this place, since our eyes have seen thy salvation here. Others wished, if it were the will of God, to die where they were attending God in his ordinances, without ever returning again to the world or their friends, that they might be with Christ in heaven, as that which is incomparably best of all."

The deeply-cherished recollections of this solemnity, which have been handed down from parent to child in the parish of Cambuslang, as well as in many other parts of the country, led to a very general desire that the centenary of the communion should be celebrated in a manner consonant with the hallowed associations with which it is remembered. Several clergymen of the Establishment were accordingly requested to officiate on Sabbath last, and they cheerfully consented. Public notice having been given of the arrangement in our own paper, an immense concourse of people assembled at Cambuslang from all parts of the surrounding country. A great number went from this city, and several from a distance of many miles. The services were performed in the open air in the "kirk glen," an exceedingly sweet and romantic retreat, the tent being placed, as near as could be ascertained, on the very spot where it rested while occupied successively by Whitfield and the other worthies who assisted the pious minister of the parish. It was pitched on the margin of a small brook, from which the ground rises gradually to a considerable height and spreads out in the form of a beautiful amphitheatre. On this acclivity the congregation was seated, and the aspect it presented was indescribably grand and imposing. There could not be fewer than six thousand persons present at one time, while crowds of people were constantly going and coming during the whole of the day, so

that the number who actually visited the glen during the services may be safely stated at not fewer than from 10,000 to 15,000. Worship was commenced by Dr. Brown of St. John's Glasgow, who, on the great congregation rising at the first prayer, was evidently so much overpowered by the magnificence and solemnity of the spectacle, as to be for a brief space unable to proceed with the devotions. The Rev. doctor, with short intervals of praise and prayer, preached for upwards of two hours and a half, from the text chosen by Whitfield, a hundred years before, namely, "To you who believe, He is precious." The discourse was delivered with the usual unction and earnestness of the preacher, and was listened to with profound attention. He was succeeded by Mr. Bain, assistant to Dr. Robertson, the aged incumbent of the parish, who preached for about an hour from the words, "I have somewhat against thee, because thou hast left thy first love." Mr. Fowler of St. Luke's, Glasgow, succeeded, his text being, "Thanks be unto God for his unspeakable gift." The services were concluded by Mr. Robertson, son to the parish minister, who discoursed from the words, "I will put my Spirit within them, and they shall live."

At the close of the services Mr. Robertson gave out the last three verses of the 72d psalm, which at his request were sung by the congregation standing. The services were not over till nearly half-past six in the evening. The discourses were plain, practical, and suitable to the occasion. The most remarkable sobriety of deportment was maintained by the vast assembly; and we may hope that, under the Divine blessing, the effects of the memorable and solemnising services of the occasion will be seen many days hence.—*Scottish Guardian.*

FOREIGN MISSIONARY INTELLIGENCE.

CENTRAL ASIA.—The British, in consequence of their reverses in Afghanistan, will probably retire from the country, as soon as they can do it without compromising their character for consistency and valor. This movement will be inauspicious to the cause of missions, for wherever the British arms are successful, the country, in point of fact, is at once thrown open to the operation of Christian missionaries. The expected retirement of the British from Afghanistan, and the extreme difficulty of navigating the Indus by means of steam, will probably leave those vast regions under the sway of Mohammedanism for a great while to come. Indeed, it would seem, that Central Asia is to be the last hold of that system of error, and that, as it has always propagated itself by the sword, it is destined to perish only by the sword.

It is also probable, that the navigation of the Euphrates and Tigris by steam will also be abandoned, in consequence of the rapidity of the stream, and the numerous shoals which are found in their channels. There is, therefore, but little prospect that commerce will ever resume her ancient route in Mesopotamia, to interfere with the fulfilment of the prophetic malediction against Babylon. These facts are, in our view, inauspicious to the spread of the Gospel in those regions of the earth; for in the work of disseminating the Gospel, commercial industry and enterprise are an important auxiliary.

CONSTANTINOPLE.—This is one of the brightest spots in our missionary field in the East. Mr. Wood, in a letter dated at Constantinople, July 27th, remarks, that he was not disappointed as to the strength of the hold which the Gospel has obtained upon the Armenian people. Truth is gaining ground, slowly perhaps, but surely. Light is spreading, and the Holy Spirit is sealing souls for heaven. Our books are widely circulated. Our audiences are small, and yet being composed as they are of young enterprising men, (females being by the customs of society excluded from our public assemblies,) multitudes are reached by the Gospel.

CAPE PALMAS.—This mission will probably be removed to the river Gaboon. The coast has been explored as far south as that river, which is 14 miles wide at its mouth, and empties into the Atlantic, twenty miles north of the equator. The distance from the river Gaboon to Fernando Po which is near the mouth of the Niger, is about two hundred miles. The distance from the new station to the nearest missionary station in south Africa, is from one thousand two hundred to one thousand five hundred miles, and the whole intervening country is a wide moral desert. The inhabitants