

ment to confer salvation and eternal glory on all who come to him through Jesus Christ. It is sometimes called "the everlasting Covenant" to distinguish it from temporary arrangements. It is also called the Second or New Covenant to distinguish it from the Levitical Covenant which was first in order of time.

1. The Covenant God made with Noah and his sons, was one calculated and perhaps intended to dispel this fear. Josephus says "that Noah in a persuasion that Jehovah had doomed mankind to destruction, lay under a mortal dread for fear of a repetition of the judgment. So that he presented himself before the Lord with sacrifices and prayers, humbly beseeching him that nature might proceed in its former orderly course." It is not quite so probable that God made this Covenant with Noah so much for his own fear, as for the fear of his family, and their descendants. This Covenant was to extend to all the animal creation, unable as they were to understand the token.

2. The token of the Covenant—"the bow in the clouds." Some think that the rainbow was a thing unknown before this period; others think that it was a well known and familiar sign to the antediluvians. It was a beautiful token which the Most High fixed on or appointed, and one which not occurring so frequently like the rising or the setting of the sun, as through great familiarity with the sight, to fail to answer that beautiful end, or on the other hand, being of too frequent occurrence for it, appears remarkably well adapted to answer the intended beneficent purpose.

### THE REVIVAL AT LOCHMABEN.

The meetings at this place continue to be attended by large numbers of the inhabitants of the town and district, and conversions are of daily occurrence. The meetings are held alternately in Free and U.P. Churches, which are generally crowded, and on some occasions so much so that it is difficult to obtain admission. The same fact is observable here as in every other instance, namely, that for a considerable time past prayer-meetings have been held every Sabbath evening, which have prepared the minds of the people for the present Awakening. It appears to have burst upon them almost without warning. At one of the meetings in the Free Church some few weeks ago there was an

extra large attendance. For the first time an inquiry meeting was held, and the largest half of the audience remained.—Many were anxious about the state of their souls. The meeting was protracted to a late hour, during which time much good work was done. Outside the church a perfect crowd was gathered, wondering at the strange goings on inside. The Revival may be said to have fairly commenced that night, and ever since frequent meetings have been held, and the most solemn earnestness is exhibited on all sides. The meetings are principally conducted by the Rev. Mr. Broun of the Free, and the Rev. Mr. Martin of the U.P. Church. The Rev. Mr. McGill of the R.P. Church is also a most assiduous labourer. A number of ministers and young converts from Dumfries have given them occasional assistance, also a number of ministers and laymen from Glasgow and Edinburgh. At the inquiry meeting held in the Free Church on Sabbath, the 24th ult., and in the U.P. Church on Friday, the 1st inst., there would be about 200 persons present.

Not only are there frequent meetings in the churches, but also in private houses.—On these occasions the devotions are conducted by various members of the churches. Mr. Martin stated that a great change has come over the whole place. People are using their Bible much more than formerly, and are beginning to walk more and more by its light.

In the little village of Templand, which is situated about a mile and a half or two miles from Lochmaben, the people have organised prayer-meetings, in which all take part. They occasionally have the assistance of a minister, but the meetings are mostly conducted by themselves. Extraordinary cases of conversion are frequently occurring.

The effects of the work are being felt in every direction—meetings are held in all the villages in the parish—and it is satisfactory to learn that the zeal of all is steadfast.