



RETURN OF NOAH'S DOVE TO THE ARK.

An Indignant Scholar.

SUCH a horrid jogafray lesson!
Cities and mountains and lakes,
And the longest crookedest rivers,
Just wriggling about like snakes.

I tell you, I wish Columbus
Hadn't heard the earth was a ball,
And started to find new countries
That folks didn't need at all.

Now, wouldn't it be too lovely
If all that you had to find out
Was just about Spain and England,
And a few other lands thereabout?

And the rest of the maps were printed
With pink and yellow, to say,
"All this is an unknown region,
Where bogies and fairies stay!"

But what is the use of wishing
Since Columbus sailed over here,
And men keep hunting an' sploring
And finding more things every year?

Now show me the Yampah river,
And tell me, where does it flow?
And how do you bound Montana?
And Utah and Mexico?

—Phrenological Journal.

LESSON NOTES.

FIRST QUARTER.

FIRST QUARTER.

B.C. 2348.] **LESSON IV.** [Jan. 28.

GOD'S COVENANT WITH NOAH.

Gen. 9. 8-17. Mem. verses, 11-13.

GOLDEN TEXT.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.—Gen. 9. 13.

OUTLINE.

1. The Covenant, v. 8-11.
2. The Token, v. 12-17.

TIME.—B.C. 2348; fifteen centuries after our last lesson.

PLACE.—Perhaps the high table-lands of Central Asia.

CONNECTING LINKS.

1. The mark of Cain (Gen. 4. 14-15).
2. The family and descendants of Cain (Gen. 4. 16-24).
3. The birth and descendants of Seth (Gen. 4. 25-5. 32).
4. The translation of Enoch (Gen. 5. 24).
5. The great increase in

wickedness (Gen. 6. 1-8). 6. The building of the ark (Gen. 6. 13-22). 7. The deluge (Gen. 7. 8). 8. The sacrifice of Noah (Gen. 8. 20-22). 9. God's first commandment to men (Gen. 9. 1-7).

EXPLANATIONS.

"Covenant"—An agreement or pledge. "Your seed"—Your descendants in all generations. "Cattle . . . beasts"—Domestic and wild animals. "The token of the covenant . . . my bow in the cloud"—Whenever a descendant of Noah saw a rainbow, he was to read in it the mercy of God. We are not to suppose that there had been no rainbows until then. We may easily imagine, however, how blessed and consoling to the weary occupants of the ark must have been the rainbow, which was a sure sign of the cessation of the long-continued rain; and God simply says, "As it is the token of my mercy on this occasion, let it be regarded as a token of my mercy on all occasions, for my mercy endureth forever." "I will remember my covenant"—We, with our fuller knowledge of God's love, gotten by his increasing revelation through the centuries, know that the Eternal One cannot forget, in the sense in which we forget, and therefore cannot remember; but he condescends to use the language of men, and as they were to remember whenever they saw a rainbow that the storm which it followed was only a disguised mercy, so he would seem to remember the same, and renew his sunny blessings to them.

PRACTICAL TEACHINGS.

1. How are we taught in this lesson (a) that God loves man; (b) that God watches over the world; (c) that God keeps his promises?
2. How does the story of Noah show the power of a godly ancestry; (a) the grandeur of daring to do right, even though it makes one singular; (b) the fact that a good man saves others than himself; (c) Noah's faith in the unseen?

THE LESSON CATECHISM.

1. What did God establish with Noah after the flood? "A covenant." 2. What was God's promise in this covenant? "Not to destroy the earth by a flood." 3. What did God give as a token of his promise? "The rainbow." 4. What does the Golden Text teach us? "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

DOCTRINAL SUGGESTION.—The mercy of God.

CATECHISM QUESTION.

And what further lesson should we learn? Our infinite debt to the Redeemer himself, who in his love laid down his life for us. What do you mean by Christ's exaltation? I mean the honor put upon him by the Father because of his obedience even unto death.

THE JUNIOR EPWORTH LEAGUE.

We can raise more Christians by juvenile Christian culture than by adult conversion—a thousand to one.—Dr. F. G. Holland.

WHEN the Epworth League was born, in the Central Church, Cleveland, O., May 14, 1889, there at once opened up a vast realm for immediate possession. It designs to utilize every atom of religious force in the Church. The Epworth "wheel" contains the necessary circumference to environ all the latent energies of the Church.

The Junior Epworth League is to the boys and girls between the ages of six and fourteen what the Epworth League is to the young men and women—a place where they may be trained in the knowledge and use of the Bible, drilled in the doctrines, history, and institutions of the Church, developed in Christian character, and fitted for the practical and social life of the Church.

The Junior Epworth League may be organized in any church under its own charter, elect its own officers, and fulfil all the requirements for the religious instruction of



COMING OUT OF THE ARK.

children, and at the same time make a successful nursery for the Epworth League.

The growth of the Junior Epworth League has been slow. Its future is to be made. As yet there are not two thousand chapters organized. It is recommended that where a "children's class" or "boys and girls' prayer-meeting" or any like society exists it shall become transformed into a Junior Epworth League at once. If it is very desirable the present name may be retained, but let the society come into affiliated relations with the General Office at Toronto. Usually this will meet with but little or no opposition. The change will in nearly every case give a new impetus to the work already begun.

Like the Epworth League, the Junior Epworth League does not seek to coerce any previously existing society into this official relation; but, being already in the Methodist Church, it is better that they march in line and keep step with the militant host of Methodism; also that they have representation in the Quarterly Conference. If the Woman's Home Missionary Society have a "Mission Band," "Willing Workers," or "Little Gleaners" society organized, let them establish a Junior Epworth League, and become responsible for the Department of Mercy and Help.

In those churches where there is a "Band of Hope," or juvenile temperance society of any name, they too should join the League and take charge of the Department of Social Work.

By some such plan as the above the Junior Epworth League can be organized on every charge in the Church. The boys and girls will be brought into the most agreeable and helpful relations to the Church; the work they are engaged in will progress with greater prosperity; the unity thus established will be a beautiful illustration of the Christian faith. The place to begin the cultivation of Christian unity is among the children.

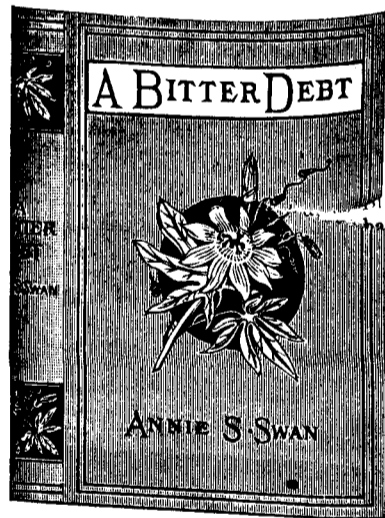
HOW TO ORGANIZE.

Call whatever society exists together, or, if there is none, give notice from the pulpit and in Sunday-school for a meeting of all the boys and girls of the church between the ages of six and fourteen, say at four o'clock on Friday afternoon, two o'clock on Saturday afternoon, or some hour on Sunday afternoon or evening, whichever seems to be the most favorable time. After singing one or two spirited hymns, followed by prayer, let the pastor or superintendent present the Junior Epworth League idea, outlining briefly each department of work, ask how many would like such an organization, and behold with what eagerness and readiness they will respond. The fact is, the children are waiting, and have been for years, for some one to lead in this modern Children's Crusade.

Organize at once. Send for a charter, be sure and frame it, and hang it in the room where you meet. We have found several Leagues that have no charter; it is a little thing, but works wondrous enthusiasm. Get a supply of badges, singing books, reward cards, membership tickets, and other supplies for instruction in the various departments. Older people have these things in their societies, and there is no use trying to hold children unless you have something to entertain, interest, and instruct.

THE PATH TO SUCCESS.

THE late Sir Robert Lush, one of the most distinguished of the Lords Justices of her Majesty's Court of Appeal, was the son of a poor, industrious woman, who struggled to maintain herself by keeping a small shop of stationery. He rose to his high and honourable position from being an errand-boy in a solicitor's office; and under the blessing of God, he owed his elevation to punctuality, an obliging disposition, diligence, thoroughness, steady perseverance, uprightness, and intelligence.



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William Briggs, Methodist Book and Publishing House, Toronto

C. W. COATES, Montreal, Que. S. F. HURST, Halifax, N.S.