ark "rested," gently settled down, upon the mountains of Ararat, or Armenia, as the term is rendered in 2 Kings 19 : 37 ; Isa. 37: 38. The two conical peaks, called the greater and the lesser Ararat, are, respectively, 17,-700 and 13,420 feet above the level of the sea ; the former is covered with perpetual snow for 3,000 feet from the summit. It is not probable that the ark rested on either of these peaks, but on the range of the region known as Ararat between the Black Sea and the Caspian on the north, and the Mediterranean Sea and Persian Gulf on the south.

2. *The precautions observed by Noah in leaving the ark.* It was true that God was his Saviour from first to last, but this fact did not relieve him of the responsibility of using his reason and acting prudently and wisely. "Salvation is of the Lord" (Jonah 2:9), but man must do his duty. Divine and human activity are united in salvation. Phil. 2:12, 13. (a) After "the tops of the mountains were seen" (v. 5) Noah patiently waited forty days before he "opened the window of the ark." (v. 6.) (b) While exercising faith in God he used the means at his command to discover whether it would be safe to leave the ark. He sent out a raven. (v. 7.) The presence of carrion would induce this messenger to remain if the earth were inhabitable. He sent out a dove three times, vs. 8-12. And after this messenger "returned not again unto him any more" (v. 12) he looked and saw that "the ground was dry." (v. 13.) But not until "God spake unto Noah" did he venture out of the ark. (v. 15.) While doing his best, he waited for the word of the Lord. (Ps. 37 :34 ; 62 :5-8.)

3. *The conduct of Noah after leaving the ark, and God's gracious promise.* (a) He "offered burnt-offerings on the altar" which he had built. (v. 20.) This is the first specific mention in Scripture of the building of an altar, and we have here the only sacrifice spoken of from that of Cain and Abel (Gen. 4:3,4) to that of Abraham. (Gen. 12:7.) The distinction between the ceremonially "clean" and "unclean" is here introduced.

The term "burnt-offering" is used for the first time. It was a sacrifice of worship, expressive of gratitude and praise for the great deliverance experienced when the evil of sin was so impressively demonstrated. Supplication and consecration to God's service were doubtless meant by the sacrifice. (b) The Lord accepted, or "had respect" to Noah and his sacrifice. (v. 21.) Then followed His gracious promise (vs. 21, 22), referred to in Isa. 54 :9.

For Teachers of the Boys and Girls

The point of the lesson is brought out in the title, "Noah saved in the Ark." Possibly the romance of the deluge and of the ark —it was unique, so unique that almost all races of men have a tradition of the flood— will most readily capture the attention of the scholars. It should be the aim of the teacher also to show how, at each stage, Noah and those with him in the ark were being saved, not merely from temporal death —that lies on the surface of the story—but saved from trust of self to trust in God, from a thoughtless and aimless life, to the doing of God's holy will.

These six headings will answer for mile posts to mark Noah's heavenward way :—

I. BUILDING. It was by God's express command (Gen. 6 : 14) that the building was undertaken, and the command was given because (like Cornelius, Acts 10 : 2) Noah was a good man and had "found grace in the eyes of the Lord." (Gen. 6 : 8.) His faith was both tested and strengthened by 120 years (Think of it!) of building and of witnessing to a scoffing world.

II. EMBARKING. Again at the invitation of God (7 : 1), Noah embarked his strange cargo. One can imagine the wild amusement it must have been to the unbelieving onlookers ; and, hardest of all, the seven days' waiting (7 : 10) before the floods actually began ;—a discipline, all of it, such as still further strengthened faith and patience.

III. FLOATING. Five months afloat, without sight of land ; an anxious time, for who could tell whether the strange craft would weather the gale? A sad experience to see