

OCT. 9, 1895.



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Is a dangerous disease because it is liable to result in loss of hearing or smell, or develop into consumption. Read the following:

"My wife has been a sufferer from catarrrh for the past four years and the disease had gone so far that her eyesight was affected so that for nearly a year she was unable to read for more than five minutes at a time. She suffered severe pains in the head and at times was almost distracted. About Christmas, she commenced taking Hood's Sarsaparilla, and since that time has steadily improved. She has taken six bottles of Hood's Sarsaparilla and is on the road to a complete cure. I cannot speak too highly of Hood's Sarsaparilla, and I cheerfully recommend it." W. H. FURSEY, Newmarket, Ontario.

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Hood's Pills cure habitual constipation. Price 25c. per box.

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INTERNATIONAL LESSON.

Fourth Quarter—Lesson III.—Oct. 20

RUTH'S CHOICE.—Ruth I: 14-22.

GOLDEN TEXT.—*Thy people shall be my people, and thy God my God.*—Ruth I: 16.

THE BOOK OF RUTH is an appendix to the book of Judges, and throws a charming but true light over the troublous times we have been studying in our last few lessons.

The author and date of the book are unknown.

THE EMIGRANTS.—During the rule of the Judges, there arose a great famine in the land of Israel, which must have lasted several years. It may have been caused in part by the seven years' oppression of the Midianites, from which Gideon delivered Israel. They devoured the land like grass-hoppers. Drought came to add to the intensity of the famine.

At this time there lived a family at Bethlehem consisting of Elimelech, his wife Naomi, and two sons. Finding it difficult to obtain a living on the home farm on account of the famine, and perhaps afraid of the bands of invaders, they determined to emigrate to some safer and more fruitful region. They went across the Jordan, and settled among the rich fields of the Moabites. Here great changes came to the family. The sons married Moabitish women, and both sons and their father, died, leaving the three women widows.

LEAVING THE LAND OF THEIR SORROWS.—It is plain that Naomi's personal character and her teaching, had commended to her family and neighbors the religion of the true God. But this was not her home, nor here the altars of her fathers. "As the hart panteth after the water brooks, so panted" her soul for the living God and his people. Naomi, poor, in distress, among strangers, became homesick for her native land, her kindred, the people of God, and the religious aids and consolations of her youth. Accordingly, she sets out on her return home.

THE PARTING SCENE.—V. 14, 15. The two widowed daughters-in-law, Orpah and Ruth, went part of the way to see Naomi off, as is still the custom in the east. When the time came to part, they both declared they would not return, but would go with her to Israel. Like a wise woman, she declined to take advantage of the impulse of passionate regret, and which their cooler judgment might not sanction, and urged them to return. Orpah was prevailed upon, and gave Naomi the farewell kiss, and went back to her own people.

RUTH'S CHOICE.—V. 16, 18. Naomi used the same arguments to Ruth that she did to Orpah. She would have Ruth fully understand her own mind, and realize what the decision would cost her. And Ruth said, "Ruth's passionate burst of tenderness is immortal. It has put into fitting words for all generations the deepest thoughts of loving hearts. Entreat me not to leave thee. All that Naomi had said, only served to attach Ruth more firmly. She refused to leave her, for the very reason that she is poor, old, and childless. Rather than to leave her to suffer alone, Ruth will starve with or beg for her. Whither thou goest, I will go; Thy people shall be my people, even though she went apparently to lifelong poverty among strangers. And thy God my God. She accepted the true religion, as it is shown in the example and teachings of her mother-in-law. Where thou diest, will I die, and there will I be buried. She gives herself up wholly and forever to the people of God. The Lord do so to me: calling upon herself the severest punishment if she should break her promise.

She left speaking. Persevering love conquered all opposition.

RUTH'S CHOICE. 1. Like Mary, she chose the good part; she made the best possible choice. 2. She chose in full view of all the consequences. It was a well-considered choice. 3. Her choice was of spiritual good, of right, and duty, and religion, at the cost of poverty, and friendless, and toil. 4. She was led to her choice of the God and religion through human affection. 5. She chose irrevocably. It was a life choice.

THE RETURN OF THE EXILE.—V. 10-22. They came to Bethlehem: the home of Naomi, which she had left ten years before. Here, too, she had a small estate. All the city was moved. Bethlehem was a small town; and in such small villages, every event few thickly abroad. Naomi return was an uncommon occurrence. Everybody ran, told the news, and wondered. And they said, The women of Bethlehem said, Is this Naomi? Can this be the Naomi who went away so happily ten years ago? Call me not Naomi, "lovable" "pleasant." That name once belonged to me. Call me Mara,

"bitter" for this better expresses my condition. For the Almighty have dealt very bitterly with me. My life is in his hands. He has given me this bitter medicine for my soul. I went out full, i. e. rich, not in money but in the possession of a husband and two sons; a rich mother, but now deprived of all that makes a mother's heart rich,—bereft of both husband and sons. The Lord have testified against me. Has borne witness against me, that our going away was a sin. Hath afflicted me. The Jewish writers generally think that they did wrong in leaving their own country to go and live among idolaters. Still this may express her feeling, rather than the fact. It is more than likely that at last, in heaven, if not before, Naomi realized that God's way was the best way, and could fall at his feet in gratitude for all that God had done.

Barley harvest. Usually in the middle of April. The fact of its being barley Ruth thought she might contribute something to their mutual subsistence by going forth to glean. This right of gleaning was one of the legal provisions for the poor of Israel. The part of the field to which Ruth was providentially directed belonged to Boaz, a near kinsman of Naomi's late husband.

THE REWARD OF DEVOTION TO DUTY AND TO GOD.—The rest of the book of Ruth tells the story of her recompense for her self-denying love and giving up all to God. (1) She found a means of supporting her mother-in-law. (2) She won the respect and favor of the people among whom she lived. (3) She gained a most excellent husband and home. In Boaz we have a model for the character of a rich man in private life: we see one whose deep faith in God breaks out in every word of his lips and every action of his life; one attentive to his own business and diligent in the care of his own property; kind and friendly to his dependents, and beloved by them; liberal, generous, and courteous to the poor and friendless stranger, observing and appreciating virtues in others, and practising it himself under trying circumstances; respecting the rights of others even when they interfered with his own wishes; observant of the laws of his country, though living in lawless times; mindful of his obligations to the living and the dead; alive to the ties of kindred, of country, and of religion, and uniformly humble, quiet, and prudent in his conduct. (4) Ruth had the honor of including among her descendants the great kings David and Solomon, and, above all, Jesus the Christ, through his mother.

LESSONS FROM THE STORY OF RUTH. The sure reward of filial devotion and trust in the Lord. The overruling providence of God in the private affairs of an humble family, as well as in the palaces of princes, and the public events of nations.

The important evangelical lesson is as plainly taught in her case as in that of Cornelius, "that God is no respecter of persons; but in every nation he that feareth God, and worketh righteousness, is accepted of him. Every soul decides to turn back to the sinful world, as did Orpah, or to press on to know God, as did Ruth.

When your friends are returning to God, it is a favorable time for you to accompany them, as Ruth accompanied Naomi. A large part of the opposition to our serving the Lord, whether it arise from friends or enemies, will cease when it becomes manifest that we are determined on our course. A woman may be brave without being brazen. None have ever been braver than Ruth; yet she was delicate, affectionate, modest. God may suffer the righteous to fall into want and suffering for a time; but when he has tried them he will bring them forth as gold refined and burnished.

W. C. T. Union.

OUR MOTTO.—If God be for us who can be against us.

Calling The Angels In.

We mean to do it. Some day, maybe, We mean to slacken this fevered rush That is wearing our very souls away, And grant to our goaded hearts a hush That is holy enough to let them hear The footsteps of angels drawing near.

We mean to do it. Oh, never doubt, When the burden of daytime broil is o'er We'll sit and muse, while the stars come out, As the patriarch sat at the open door Of this tent, with a heavenward gazing eye, To watch for the angels passing by.

We've seen them afar at high noontide, When fiercely the world's hot flashings beat, Yet never have hidden them turn aside And tarry awhile in converse sweet, Nor prayed them to hallow the cheer we spread, To drink of our wine and break our bread.

We promised our hearts that when the stress Of the life-work reaches the longed for close—

When the weight that we groan with hinders less, We'll loosen out thoughts to such repose As banishes care's disturbing din, And then—we'll call the angels in.

The day that we dreamed of comes at length, When, tired of every mocking quest, And broken in spirit an' in strength, We drop, indeed, at the door of rest, And wait and watch as the day wanes on— But the angels we meant to call are gone.

Why Should a Church Member Belong to the W. C. T. U.?

BY MRS. SARAH D. LA FETRA.

"Do not the regular lines of church work sufficiently include work for temperance? Why should a busy church-member belong to the Woman's Christian Temperance Union?" We answer we belong.

1. Because we believe that the saloon and its allies are the greatest obstacles which lie in the way of the triumph of Christ and His church in the world. The open saloon is blocking the high ways along which must come the King in his beauty, and His triumphal reign cannot be ushered in until the dramshop is cleared away and institutions for man's elevation are substituted. The altars of our church are pitifully void of young men, and the pitfalls of vice in our large cities are crowded with them. Thus they are drawn farther and farther away from purity the influence of a mother's prayers and the restraining and helpful ordinances of the church.

2. We belong because there is a stultifying lethargy on the part of the average church member regarding the evils of the saloon, and a disposition to evade responsibility. Consequently, the aroused and consecrated worker for souls must organize, agitate and cry aloud in behalf of "the slain of the daughters of my people." It is not enough that we offer a prayer occasionally for the downfall of the drink traffic; not enough that we have quarterly temperance Sunday-school lessons, and once or twice a year a good temperance sermon; not enough that the church periodically pass strong resolutions against the sale of intoxicating liquors. All these are good but radical evils must have radical remedies, and the rank and file of our churches are conservative and slow to adopt any such measures.

3. We belong, because, while the evil of the saloon is almost universally acknowledged by the churches, yet there are weapons which must be wielded against the saloon before it is abolished which now cannot be freely advocated under the auspices of the church without dissension, which would be deplorable to many, even of our own white-ribbons. The church has not washed its hands from complicity with the saloon, and while declaring "that the liquor traffic cannot be legalized without sin," a majority of the voting membership sanction its perpetuation by their ballots, thereby insuring to the traffic the protection of government.

In John's second epistle we read: "He that biddeth him godspeed is partaker of his evil deeds." Does not government license bid godspeed to the saloon? It is clear to us that the liquor traffic must be outlawed by the vote of the church, but these subjects cannot be freely discussed under her auspices without a pitiful outcry of political preaching, restriction of man's personal liberty, etc.

4. We belong because the W. C. T. U. wipes out denominational lines in Christian work against this common foe to all, and realizes the Saviour's prayer that "they all may be one." This blending of women at the mercy seat has brought to them such a revelation of the Holy Spirit's power, such depths of love and peace and joy, that they are conscious that His favor crowns their work and that "He will finally subdue all enemies under His feet."

5. We belong because the missionary work of all our churches is handicapped in foreign countries by the rum sent out from this and other so-called Christian lands, to the natives whom our missionaries are making every sacrifice to reach and save. Contracts are made with citizens of this country to send thousands of gallons of rum per day to the Free States of the Congo, that coffee may come into the unsanctified gain of the rum trade. Mrs. Mary Clement Leavitt, our first round-the-world missionary, found whole villages drunk with rum sent from Christian England and the United States, when she arrived with her message of gospel purity and love. God have pity, for the blood of these natives is yet upon our garments!

6. We belong because the Woman's Christian Temperance Union stands for the ecclesiastical emancipation of woman. "Go quickly and tell his disciples that he is risen from the dead," said the angel to the women. They are preaching the risen Christ as acceptably and as effectively as any on whom holy hands have been laid in ordination by the church. Who that ever heard our sainted Mary T. Lathrap can doubt that she was called of God to preach the gospel? And yet, the church she

loved and honored refused to recognize officially that call because she was a woman! I fully believe that thousands of souls who are now untouched, would be reached and saved annually if our churches would but acknowledge and officially recognize God's call to women to preach the gospel.

Such convictions of duty have never come to me personally, so I may speak more freely in behalf of others. Our women, by their loyalty and devotion to the church (and women form two-thirds of its membership), their faithfulness under this system of injustice, are surely bringing nearer the glad day when there shall be no sex distinction in service for the King of Kings.

In the limited space at my command I have only been able to hint at a few of the good reasons why Christian women should belong to the W. C. T. U. Oh, women, heed God's call to you! Join our ranks and in addition to your church work, work for Him along the lines of Prohibition and woman's emancipation. "This ought ye to do, and not leave the other undone."—Washington, D. C.

Can Recommend It. Mr. Enos Burnberry, Tuscarora, writes: "I am pleased to say that Dr. Thomas Fowler's Extract of Wild Strawberry is all that you claim it to be, as we have been using it for years, both internally and externally, and have always received benefit from its use. It is our family medicine, and I take great pleasure in recommending it."

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is Cod-liver Oil emulsified, or made easy of digestion and assimilation. To this is added the Hypophosphites of Lime and Soda, which aid in the digestion of the Oil and increase materially the potency of both. It is a remarkable flesh-producer. Emaciated, anæmic and consumptive persons gain flesh upon it very rapidly. The combination is a most happy one.

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PRICES MODERATE.

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June 20.

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Yours truly

MRS. ALFRED F. SAUNDERS

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Yours respectfully,

W. A. FANCY

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