

may not do, without severe censure, to-day what would have been legally right and customary among the best of people in the time of Ruth. 3. The old law of the Jews rendered it proper for Ruth to ask Boaz to marry her. 4. The plan adopted was proper enough in view of the high standing of Boaz and the purity of Ruth. 5. Call the attention of the class to the exceeding beauty of this book of Ruth. Its pictures are very life-like.

.....QUESTIONS FOR TEACHERS. By seeing that you can answer the following you will know whether or not you have the facts of this subject in hand. Who was Elimelech? His home? Change of residence? Cause of it? Wife's name? Sons' names? Their wives? The triple bereavement in Moab? News from Bethlehem? (ver. 6.) The return commenced? Orpah's conduct? Ruth's resolve? What question did the Bethlehemites ask? Naomi's answer? Time of year when Ruth reached Bethlehem? (ver. 6.) The name of Naomi's kinsman? What favours did he show Ruth? What plan did Naomi propose? With what success did Ruth adopt it? What relation between Ruth and Jesus?

2. EXPOSITORY. ENTREAT ME NOT ver. 16. See arguments by which Naomi entreated Ruth: (1) Her mother's house, ver. 8; (2) A husband to be found, ver. 9; (3) The kiss of farewell, ver. 9; (4) The folly of hoping for anything with her, ver. 11-13; (5) Entreated by her sister-in-law's example, ver. 15; (6) Appeal by allusion to her "people" and "gods," ver. 15.

.....See Elisha following Elijah. 2. Kings 2. 2-6. See Levi. Luke 5. 27, 28. See Simon Peter and the disciples following the incarnate Jesus. John 6. 67. 68. See Paul following the exalted Jesus. Phil. 3, 13, 14.

.....Contrast between Ruth and the rich young man. Matt. 19. 16-22.

Why did Naomi urge Ruth to return? Probably to test her faith and desire. She did not want an unwilling companion. THE LORD DO SO, ver. 17. Jehovah. The name of Israel's God whom Ruth knew and served, and in whose providence she believed. BETHLEHEM. Six miles south of Jerusalem. Famed in the history of Jacob, David and Jesus. Ruth and Naomi travelled from beyond the Dead sea in Moab—perhaps one hundred miles. CITY WAS MOVED., ver. 19. Prominent family. Uneventful days broken in upon by every little local item of interest. NOT NAOMI—pleasantness, but MARA, bitterness. Once Naomi. Now Mara. Such changes occur in families. FULL. With family and means. EMPTY.

So she felt now, but she was rich in having such a daughter as Ruth. So the Messiah himself should come from this Moabish maiden! BARLEY HARVEST. In March or April.

3. OUTLINES AND LESSONS.

1. See: (1) A fragment of family history. (2) Lights and shadows in family history. (3) God's hand in family history.

2. See: (1) A necessary choice, ver. 8, 9. (2) A wise choice, ver. 10. (3) A temporary choice, ver. 10, 14, 15. (4) A religious choice, ver. 16. (5) A comprehensive choice, ver. 16. (6) A final choice, ver. 18.

3. See in RUTH: (1) Womanly devotion. (2) Womanly courage. (3) Womanly purity. (4) Womanly perseverance.

4. Learn from ORPAH: (1) Following for a time. (2) Feelingly following, ver. 14. (3) Finally forsaking.

5. Learn from NAOMI: (1) A recognition of God's hand in the affairs of life. (2) A character full of excellence, since it so won the hearts of her daughters-in-law. (3) A wholesome, practical sense which put the burden of choice upon her daughters.

6. The typical teaching of this whole subject: "Elimelech (which signifies God the King) being dead, Naomi (my delight, my pleasure) becomes a widow, and eventually loses her children also. She typifies the Jewish nation, who, having lost her God, is like a widow, and has no heir. Yet there shall be a remnant, destitute of all right to the promises, (and, therefore, prefigured historically by a stranger,) who will be received in grace, (similarly to the Gentiles and the Church,) who will faithfully and heartily identify itself with desolate Israel."

—Darby.

English Teacher's Notes.

It is unnecessary to say a word on so simple and familiar a narrative as this. Let us come to the application at once.

It may be taken in two ways. We may contrast Orpah and Ruth; or, dwelling on Ruth's love for Naomi, we may show one means by which those who are "strangers and foreigners" may be brought to become "fellow-citizens with the saints and of the household of God."

I. Orpah and Ruth were alike up to a certain point, and there they separate. Let us see in what respects they were alike:—