

# Sunday School Lesson

Lesson For August 7

**RUTH: ADVENTUROUS FAITH**

**Golden Text: They people shall be my people, and thy God my God. Ruth 1:16d**

**Verse by Verse: THE LESSON AS A WHOLE**  
By H. A. Ironside, Litt. D.

**Approach to the Lesson:**  
There is a charm about the inspired Hebrew idyl, the Book of Ruth, that cannot but appeal to every one of literary taste, whether its divine inspiration be recognized or not. But when we receive and believe it as part of the God-breathed Word, we see added beauties which the natural mind cannot discern. It is, emphatically, an unfolding of the story of redemption. Through Boaz, the kinsman-redeemer (Lev. 25:2f.), Ruth, the stranger, is brought into the family of God and recognized as one of the covenant people. The great-grandmother of King David, she has her place in the ancestral line of our Lord Jesus Christ (Matt. 1:5,6). By natural birth the Moabite was barred from the congregation of the Lord unto the tenth generation (Deut. 23.3). By grace Ruth found an

honored place among the mothers of Israel.

We also see in this book how God overrules man's failure for the blessing of the family of Elimelech, sad as it was, proved to be the divine way of reaching Ruth and linking her up with Boaz, that "mighty man of wealth," a type of the union of poor outcast sinners with the Lord Jesus, who redeemed us to God by his own blood.

Jehovah had made special provision for "the poor and the stranger" (Lev. 19: 9, 10). By humbling herself in order to avail herself of that provision, Ruth attracted the notice of Boaz, and so this lovely Bible romance came to a happy conclusion.

Ruth 1:6—"Then she arose." The opening of the book tells how a Bethlehemite named Elimelech, with his wife, Naomi, and their two sons, Mahlon and Chilion, emigrated from their home city to the land of Moab beyond the Jordan and settled among an idolatrous people in order to better their temporal circumstances in time of famine. It was a grave mistake on their part, as after events proved. Elimelech sickened and died. The sons violated the commandments of God (Deut. 7:3), by marrying heathen women; Chilion wedded Orpah, and Mahlon, Ruth. They lived in Moab ten years. Then the sons died also, leaving Naomi a defenseless widow, with her two pagan daughters-in-law. In the depth of her grief and desolation, word reached her that times had changed in Bethlehem and the blessing of God was resting upon his people. At this Naomi determined to return to her own land: a striking picture of the backslider seeking restoration.

Verse 7—"Her two daughters-in-law with her." At first the two young widows set out with her to go to

their deceased husband's old home.

Verse 8—"Go, return." Was Naomi simply testing them when she bade them return to their own homes or was she ashamed to take two girls from an idolatrous people back with her, thus emphasizing the failure of her family? It is not easy to decide. But she urged them to go back, and not to continue with her.

Verse 9—"The Lord grant you that ye may find rest." It sounded very pious. But had she found rest in Moab—that land which had been the graveyard of her husband and sons?

Verse 10—"Surely we will return with thee." The three desolate women wept together, but the daughters-in-law declared they would go on with Naomi. There must have been something very tender and charming about the older woman that bound the hearts of the younger ones so tightly to her.

Verses 11 to 13—"Turn again . . . the hand of the Lord is gone out against me." The childless widow was in a pitiable case in Israel. Naomi had no other sons to whom Ruth and Orpah might be married. It was not likely that they would ever have homes of their own in Bethlehem. Naomi realized God was dealing with her for the wonderings of the past. Apparently she did not have faith enough to believe blessing could come out of the sad failure she had made, and so she besought the young women to return to Moab.

Verse 14—"Ruth clave unto her." The result of Naomi's attitude and exhortation was that poor Orpah turned back and she passes out of the picture, engulfed in the darkness of idolatry, whereas she might have found the true light, had she pressed on. But Ruth would not be dissuaded. Her mind was made up. Her affection for Naomi and her simple faith in Israel's God carried the day, and she refused to go back to Moab.

Verse 15—"Gone back unto her people, and unto her gods." There is no mistake in saying that Orpah relapsed into idolatry. She went to be identified with the false worship of Moab and so lost a glorious opportunity. Naomi's position is a strangely difficult one to explain. She urged Ruth to do as her sister-in-law had done.

Verse 16—"Thy people shall be my people, and thy God my God." There is something very precious and delightful in Ruth's sturdy attitude. For her the die was cast. There could be no turning back. Like an anxious soul, deciding for Christ, she had settled the matter once and for all.

Verse 17—"Where thou diest, will I die." Ruth has burnt all her bridges behind her. Here is a life choice. Nothing but death shall part her from Naomi.

Verse 18—"Stedfastly minded."

When Naomi realized how deeply Ruth felt about the matter, and how definitely she had decided, she left off attempting to persuade her to recant, and together the two women went on to Bethlehem, there to receive a glad welcome, and there, soon, to prove how faithful was the God to whom Ruth had yielded her heart.

**Special Lesson Topics and Truths**  
The Casting of the Lord. God loved Elimelech and his family too much to allow them to find rest in the land of Moab. The Moabites were the illegitimate children of Lot, and speak of false religious profession. In his discipline the Lord took the father and sons away and brought the wife and mother to an end of herself, that she might be restored to fellowship.

The Backslider's Unhappy Influence. We are rightly perplexed and shocked as we read how Naomi labored to turn her daughter-in-law back to Moab. But every backslider is saying to seeking souls by life, if not by lip, "Go back and try to find rest in the world." It is a serious thing to influence people for evil instead of for good. If out of fellowship with God ourselves, we are hindrances to others who are concerned about finding the way to God.

## THIEVES ROB MILL OF VALUABLE TOOLS

Sneak thieves entered the Unionville planing mill one night last week in the absence of the owner, A. K. Harrington and stole about \$40 worth of valuable tools and a rain coat. They made their entrance through a back window.

Ice Cream Social under the auspices of Ballantrae United Church will be held in Appleton's Park, Musselman's Lake, on Friday evening, August 5th. A good program. Admission 20c

## Toronto-Goodwood

**F-L-A-S-H-E-S**  
W. Davey, 8 Stanton Ave.

Mrs. P. LaFraugh was visiting at Birchcliffe.

Mr. and Mrs. C. Meader visited in Bowmanville on Sunday last.

Our friend Fred Haigh is spending a week's holiday with his daughter at Bowmanville.

Mr. and Mrs. Alex. Brown visited at Whitevale on Sunday last.

July 19, twenty-five years ago our friend Wm. Lewis was killed at Brougham.

Mr. and Mrs. Jos. Carroll have opened their market at Pape Ave. and Queen Street. Mrs. Carroll is the daughter of Mr. and Mrs. Alf. Pugh.

The Tweddle family are at their summer home at Musselman Lake.

Mr. and Mrs. Norman Leslie are enjoying a few holidays at their home on the south shore of Musselman's Lake.

Lang Blueman and family are at their summer home and farm at Lake Scugg.

Miss Vera Sheppard of Toronto is visiting her friend Miss Margaret Jane Davey, daughter of the Correspondent.

Mr. and Mrs. R. J. Feaster have returned from their holidays at Balm Beach, Penetang.

Rev. George Coulter of Riverdale United Church is on his holidays.

While viewing the parade of the soldiers on Saturday along Fleet Street, the correspondent and other Goodwood Old Boys noticed many Uxbridge Township boys in the lineup of veterans.

Mrs. Brown, niece of our friend the late John McCullough, visited Goodwood on Friday last.

Many happy returns to our friends Jessie Brown whose birthday was August 7th, and Roy Reynolds, August 5th, W. Hope, August 9th.

One of the main comments on last week's issue of The Tribune was the many write-ups of weddings. Toronto folks took much interest in reading of these events as most all are well known here.

Mrs. Gearing, daughter of Mr. and Mrs. Charles Lee is on her holidays. We hope she may have a pleasant and enjoyable time.

On Sunday, August 28th, Goodwood, 5th Line and Siloam churches will have the pleasure of having our good friend Vaughan Blueman speak to them. Rev. Mr. Holmes wishes to have a Sunday and weekend vacation.

# Child of Pioneer Recalls Scenes in Port Perry Town

**Father Built First Hearse North of Whitby**

Port Perry, July 29—Daughter of J. W. Davis, one of the pioneer settlers of this village, Mrs. Naomi Davis Cobourn can remember four score years ago when Port Perry was a bustling port and centre for the district. Mrs. Cobourn is a cousin of A. Davis, Altona and Mrs. A. S. Collins of Stouffville.

"When I was a girl there were three sawmills, a grist mill, a woolen factory, three cooperages a sash and door factory, and three hotels in Port Perry," Mrs. Cobourn relates.

Sitting in her little white cottage, stocked with solid walnut furniture made by her father from the virgin woods of Ontario County, Mrs. Cobourn recalled events of many years ago. Her father settled in Port Perry in 1846, the first cabinetmaker and undertaker in the district. He came from Pennsylvania to Newmarket, later moving to Port Perry.

"My father built the first hearse this side of Whitby," she proudly recalled. "He did all the work but the wheels, and then built four others. He made all the furniture and had his own bush and sawmill. Besides his shop in the village he had a 50-acre farm about two miles out in the country. Many's the time I walked from the farm to the village and back."

Back in the 'sixties' there was considerable boat traffic on Lake Scugog, Mrs. Cobourn recalled. Two passenger boats made a regular run between Lindsay and Port Perry.

"There were no girl clerks in the stores those days, except maybe in a millinery shop," Mrs. Cobourn declared. "That is some of the trouble now with so many young men out of work. Young men all were working then, and the girls stayed at home."

Telling how her father had purchased a half-acre lot in the village from Peter Perry, the founder, Mrs. Cobourn admitted the price was only \$100. Right in the heart of the village the buildings on the lot mostly fell to prey to the big fire of 1884.

## PHEASANTS RAISED AS ROSY AS CHICKS

2,500 For Peel Where Two-Day Shooting May Be Allowed

Orangeville, July 30—You can raise pheasants just as easily as chickens, according to I. M. Watson, John St. He's raised thousands of the beautiful birds this year, his first in the business. He got an 80-per-cent yield on the eggs.

The department of game and fisheries will have released 2,500 of the birds in two weeks in northern Peel county. A thousand were released this week. They were three months old. Game Warden H. Hamilton, of Caledon and Chinguacousy townships, supervised their distribution.

The eggs hatch in 24 days, three longer than a chicken's egg requires, according to Mr. Watson.

"There is a possibility that a two-day season will be permitted," Game Warden Hamilton stated today. "We released 21 birds at every line across both townships. The area in which they were set has been made restricted."

"The pheasants have an excellent chance of surviving provided nothing harms them, as they take care of themselves," said Mr. Watson.

## Don't Gamble with Thin Tires

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