

man, so this Ark excels that. That saved only *eight* persons—this “a great multitude which no man can number,” Rev. vii. 9. That from *water*—this from “everlasting burnings,” Isa. xxxiii. 14. That only a *temporal* deliverance—this *everlasting*, “having obtained *eternal* redemption for us,” Heb. ix. 12; Isa. xlv. 17. That from *some* evils—this from *every* evil, “that he might redeem us from all iniquity,” Titus ii. 14; Col. ii. 10; Num. xxiii. 21. That rested on Mount Ararat—this on the everlasting hills whither he ascended, “far above all principality, and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come,” Eph. i. 21. “The mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall *flow* into it,” Isa. ii. 2. There remaineth, therefore, a rest for the people of God, Heb. iv. 9. “Who can be compared unto the Lord?” Ps. lxxxix. 6. “All the things thou canst desire are not to be compared unto him,” Prov. iii. 15. “But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou are mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour,” Isa. xliii. 1-3; Rev. ii. 11; Phil. iv. 13. “Thine eyes shall see the King in his beauty; they shall behold the land that is very far off,” Isa. xxxiii. 17. “*And there was no more sea,*” Rev. xxi. 1.

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RUTH THE MOABITNESS.

“And Ruth said, Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God.”—*Ruth* i. 16.

The history of Ruth the Moabitess is one of the shortest but at the same time one of the most interesting portions of the Old Testament Scriptures. It is distinguished for its extreme simplicity and beauty, for its delightful images of pastoral and rural life, for the insight which it gives us into the usages and customs of a very remote period of the world, and for the useful and practical instruction with which it abounds. That part of the book to which we would more particularly invite the reader for a very little, brings under our notice the great attachment which existed between the two principal female characters of the narrative. Naomi, the elder of the two, was a Jewish matron, who, with her husband Elimelech, had been driven by famine from the land of their nativity, and had gone to sojourn in the country of Moab. At the time of their removal the family consisted of four persons—Naomi, her husband, and two sons—a goodly family though small, and one that bade fair to hand down their common name to future generations. But “God’s ways are not as our ways, neither are his thoughts as our thoughts.” First, the head of the household was removed by death, and subsequently her two sons died also, both of whom had married Moabitish women, now left widows and childless. These dispensations were very trying, and, therefore, we need hardly wonder at Naomi’s exclaiming that the Lord had dealt very bitterly with her. On resolving to return to her native country, Naomi advised her daughters-in-law to remain behind her with their kinsfolk and friends; and her arguments prevailed with Orpah, who, we are informed, kissed her mother-in-law and returned unto her people and her gods. It was otherwise with Ruth, the chief character of the story. She steadfastly re-