

husband, nor even by the fact that the hand of Jehovah was gone out against her mother in law, and only sees in the accumulated obstacles fresh reasons for not forsaking her object. Naomi is everything for Ruth, and Ruth *clave* unto Naomi. "Intreat me not to leave 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. Where thou diest, will I die, and there will I be buried. Jehovah do so to me, and more also, if ought but death part thee and me" (vs. 16, 17). To accompany Naomi, to journey, to dwell, to die with this one who, for Ruth, is the only possible link with God and His people—such is the desire of this woman of faith. But her intentions go further than mere companionship; she *identifies herself* with the people, whatever their state may be, to belong thus to the God of Israel, the true God who changes not: "Thy people shall be my people, and thy God my God." Having turned her back on Moab and its idols, she belongs henceforth to new objects. Without possibility of separation she identifies herself with them; let death come in, it is powerless to break such links. This is the meeting place between God and faith, the place of agreement and of identification. How this narrative makes us thoroughly understand that faith is the only means of putting man—the sinner—in connection with God! Like as Ruth *clave* to Naomi so does faith cleave to the Mediator, object of the counsels of