

city, and the kinsman not being inclined to take Ruth, "he drew off his shoe," which was a custom to show that all claim to any one in such a case was given up, and so she became the wife of Boaz, and made Naomi very happy.

This little history will teach us that good people, like Naomi, may be very much afflicted for a time, yet God, in the end, will comfort them; that God can, by his grace, bring the worst sinners to love and serve him, as he did Ruth, a Moabitish woman, and one of the people of that nation whose king tried to curse Israel; and, that none shall ever lose, that give up anything dear to them in order to serve God, as Ruth even did all her family and friends, and became at last the wife of a rich man and a pious Israelite, who loved her. But the greatest event in the story, and the reason why it is told, is, that it contains something of consequence about Jesus Christ. For Ruth had a son, and they called his name Obed; he was the father of Jesse, and Jesse was the father of David, and Jesus Christ was called the Son of David, according to the flesh. So he could be traced back in this history as springing from Ruth—from Ruth who was once a heathen woman, and from Boaz, a pious Jew; shewing us who were then a heathen people, that he is the Saviour of the Gentiles, or heathen as well as the Jews. Thus, by leaving her wicked people, and not going back with Orpah, and resolving on living with Naomi among the true worshippers of God, Ruth had the honour of being one of the line, from which should spring that glorious Saviour, in whom all nations should be blessed.

Visit to the Waldenses.

The Rev. Mr. Thompson, of New York, who has been in Europe for some time, thus describes an interesting meeting that he attended among the Waldenses:—

"By far the most interesting incident in our visit to the Vandois, was an

evening prayer-meeting at the house of one of the villagers. About eighty persons were assembled in two connecting rooms, crowding them to their utmost capacity. No one, in particular, seemed to have charge of the meeting; but, as in primitive times, if any one had a psalm, a prayer, a prophecy, he gave utterance to it; yet all things were done decently, and in order. First, some one proposed a hymn, which was sung with that unction which characterizes the devotional singing of the French, then another hymn was proposed, and for a while the simple singing of hymns was made to feed the devotional spirit of the assembly. The hymns were remarkably spiritual.

"After the singing, a young man arose, and offered a most fervent and affecting prayer. The master of the house then asked if any one had a chapter to propose. The first chapter of the Second Epistle of Peter was mentioned. All produced their Bibles, while one read the chapter. There was then opportunity for remark, which was improved—not in the way of general exhortation, but in the way of comment on the chapter read, and the application of it to the assembly.

"First, the young man who had led, commented in a very lucid manner, upon verses 5, 6, and 7, to the effect that a Christian profession, a belief that Christ came into the world to save sinners, &c., was nothing without a development of the Christian graces in the daily life: then an elderly man whom I took to be his father, called attention to the fact that all these graces and attainments were to be *added to faith*, and therefore, it was of the first importance that the faith be right; a third then exhorted to a personal examination as to whether these graces did exist, and turned, with repeated emphasis, the declaration that, 'he that lacketh these things is blind;' a fourth adverted to the fact that 'all is summed up in the knowledge of Christ,' which he described as an infinite abyss.