

Ruth then opens her mouth. "Why," says she, "have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?" I love this "*why*" which denotes profound humility in this young woman: "I have no right," says she, "to such a favour." She is only occupied with herself to confess her unworthiness—but how she does appreciate him! "Thou hast taken knowledge of me, when I was nothing for thee!"

The servant had borne testimony to the poor Moabitess; it is now the master himself who is going to declare what he finds in her. She had not come before him in her own righteousness as Job had aforetime come before God—Her experiences had begun where Job's had finished, and it is he before whom she is prostrate who charges himself with the vindication of her character, for he was aware of everything. "It hath been fully shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knowest not heretofore." Boaz attributes to Ruth the labour of love, which is the fruit of her faith; and her care for Naomi (type of the afflicted people) had not escaped the notice of the master. Yes, this poor daughter of Moab was a true Israelite, in whom there was no guile. But also, a true daughter of Abraham, she had left her country and her relatives, and had set out on a