

The history then passes over a long uneventful period of nearly four hundred years with scarcely a sentence, and again becomes full and graphic about the exodus and the journey in the wilderness, investing even the details of legislation with a special interest by connecting them with the person, the character, and the private life of the lawgiver, Moses.

And thus the story is continued, sometimes passing over a long interval of inaction or obscurity with a few words of general description, or a list of names; but fastening here and there on the name of Joshua, of Gideon, of Samuel, of Saul, or of David, and narrating the history of the times in connection with the circumstances of his life.

The current of human events, as it is described in the sacred writings, is not like that stream of uniform breadth and depth which text-books seem to describe, and which we see often depicted in chronological charts. It rather resembles a picturesque river, diversified in its aspects as it glides along; now feeble and narrow, now broad and swelling; hemmed in at one part of its course by overhanging rocks, and at another spreading out into a vast lake; becoming again contracted, or like the Arcadian river of Alpheus disappearing altogether from view, then reappearing, and yet flowing ceaselessly; now past a fair city or a noble castle, and anon through a vast region which is flat and comparatively barren; continuous but irregular, possessing unity but not uniformity; inviting the traveller to glide rapidly along at one time, and to linger long and tenderly over some memorial of vanished greatness at another.

Who does not see that such a narrative precisely corresponds to the real picture of a nation's history? In the life of a people there are always great epochs of change and activity occurring at irregular intervals, and so marked and characteristic, that if they be once understood, all the lesser details and the intermediate events become intelligible through their means.

Moreover, the Scriptural story of the people of Israel curiously resembles the actual knowledge which even the most accomplished historical scholar possesses. That it is adapted to the needs and conditions of the human understanding will be evident to any one who will take the trouble to recall his own experience, and will remember how he has secured one after another certain fixed points of interest, has grouped around them, little by little, the facts which he subsequently acquired, filled up the intervals of time between them by slow degrees, but to the last has continued to retain his hold on these fixed points, and to refer every new acquisition to some one or other of them.—*From J. G. Fitch's Lectures on Teaching.*

ECCLESIASTICAL ACTION.

The following preamble and resolutions were adopted at the meeting of the Agustana Synod of the Swedish Lutheran Church, at their meeting at Rockford, Ill., on the 29th of June, 1885:

In view of the vital relations of Protestantism in general, and of Lutheranism in particular, to an open Bible and to the universal dissemination of God's word; therefore, *resolved*.

1. That we heartily rejoice in the great and growing interest in the study and in the spread of the Scriptures.

2. That we are in hearty accord with the Bible societies of the world in their zealous efforts to publish the Holy Scriptures in all languages and in all lands.

3. That we will cordially co-operate with the American Bible Society and its auxiliaries in our respective fields of labour, in efforts to place the word of God in the homes of all the people of this country, and to give it to the world.