

and influence for good; and such a fear strongly appeals to them to refrain from freely mingling with people. Their words and ways are generally looked at differently from those of the laity; so that what is considered quite admissible in others, even respected Christians, is often regarded as improper in a pastor. But, after all, it seems hardly advisable for a pastor to seclude himself from frequent contact with the people, in a social way.

C. H. WETHERBE.

"A Basket of Summer Fruits."

I NOTICE in THE HOMILETIC for July "A Midsummer Sermon," from the text: "Behold a basket of summer fruits."—Amos viii: 1. The idea of the writer is that Christian fruit-bearing should continue through the summer. The sentiment is good, but is it found in the text?

The prophet is uttering terrific denunciations of judgment on the Kingdom of the Ten Tribes on account of manifold iniquities. Various images are employed in illustration of the certainty and destructive nature of those judgments. One is a plague of grasshoppers; another a consuming conflagration; a third, a plumb-line applied to the conduct of Israel. (See chap. vii.) To these in the opening of chapter viii. is added a *basket* of summer fruits, because, the prophet explains, "*The end is come upon my people Israel; I will not again pass by them any more.*" The meaning is obvious. Summer fruits are *perishable*, and fit only for speedy consumption. In a similar manner a people that has forgotten God, and is given up to excess, extortion and avarice, is ripe for ruin. In the prophet's vision, a basket of summer fruits is an image of a nation ripe for ruin. Can it homiletically be used to symbolize the appropriate summer activities of a child of God? J. CUNNINGHAM.

WEST GROTON, N. Y.

Christ at the Door.

IN DR. LUDLOW'S article in the August HOMILETIC, p. 182, he makes the Saviour's words, "Behold, I stand at the door, and knock," to refer to Christ's attitude at the door of the *sinner's* heart. But will they properly bear that construction? The expression is used in the message sent to the *church* of Laodicea. That church had become deplorably lukewarm, and in some way seems to have thrust Christ from its doors. The house was closed against Him. But He does not despair of His people. He will not depart entirely and forever, but remains, in pleading attitude, seeking readmittance. If any one inside will open the door—minister, deacon, or child—the Lord will re-enter, and His coming will be to spread a feast, the savor of which shall fill all the place.

TOLEDO, OHIO. WM. H. SLOAN.

Women and Theological Seminaries.

IN the August HOMILETIC you make the statement, in speaking of Hartford Theological Seminary opening its doors to women: "We congratulate Hartford Seminary upon being the one to lead," etc. I hasten to say that St. Lawrence University (Universalist), Canton, N. Y., opened its doors to women and admitted them to the theological as well as to the other departments, many years ago. Some of the most useful ministers in the Universalist denomination are women who were educated at St. Lawrence.

E. A. HOYT.

ST. JOHNSBURY, VT.

Moderation.

"Take this at least, this last advice, my son;
Keep a stiff rein, and move but gently on:
The coursers of themselves will run too fast,
Your art must be to moderate their haste."

—Addison's *Ovid's Metamorphoses*.