

paid him the highest possible compliment by saying to him, "You have left me discontented with myself."

Massillon carefully wrote out the language of his discourses, and was careful to commit it so thoroughly to memory that it should appear to be extempore. When asked which of his discourses he thought best, he replied, "That which I recollect the best." L.

Scripture Chronology.

According to Hebrew chronology man has lived on earth about 5,890 years, while the Septuagint makes the period 7,500 years. Bayard Taylor, in his lectures on the "Civilization of Egypt," held that it had existed eight or ten thousand years. He is now quoted from the rostrum and the pulpit in a way to shake the faith of some in the Bible. Will you not harmonize the discrepancy of the Hebrew and Septuagint chronology, and show the fallacy of Taylor's statement? J. M. LANGWORTHY.

[A. "Bayard Taylor" is no accepted authority on Egyptology. His views are simply the speculations of a clever traveler. The "chronological" question is too large a one to discuss here. We refer our readers to any good encyclopedia—Appletons, Chambers, the Britannica, or Schaff-Herzog. The main variations between the Septuagint and the Hebrew are found in the two periods from Adam to the flood, and from the flood to the call of Abraham. The subject is a very difficult one. Could the precise time of the creation be ascertained, it would afford a natural starting point from which to date the records. But this is not known. Some two hundred computations have been made, based upon the Hebrew, Septuagint and Samaritan texts of the Bible. The most accredited one, based on the Septuagint, makes the period 5,508 B. C.; that by Usher, from the Hebrew, 4,004. The

discrepancy arises mainly from the different numbers given in the texts of the two versions. Fortunately it is matter of no vital importance. Revelation does not fix the date of the creation of the world, or of man's appearance upon it. "In the beginning." Let that suffice.—Eds.]

"How to Fill Empty Pews on Sunday Evenings."

We have tried singing, and backed up by a thousand dollar quartette, have failed every time. The audience, instead of growing, has thinned out.

But when without any non-conductor of spiritual electricity, such as a manuscript between myself and audience, we have stood out and for twenty or twenty-five minutes let fly at secularizing the Sabbath-day, or for a doctrinal opportunity have drawn comparisons between Moody and Ingersoll, we have hardly had even standing-room.

This has been my experience, both in city and country churches, beginning with an evening attendance of 75 or 100; in less than six months it has grown to 700 or 800, as many as we could seat, and many turned away.

The aim is to draw an audience. I seek out and publish an attractive theme. Something striking; something out of the common run of sermon topics.

Non-church goers, for whom the service is intended, come, and many of them are converted. The morning congregation draws itself, the evening congregation has to be drawn.

My method may look like sensationalism. But we are satisfied, when we have scarcely had a communion pass in six years without additions from the world who have come in chiefly through these services.

F. E. HOPKINS.

New Canaan, Ct.

EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

Christian Culture.

ABOUNDING IN THE WORK OF THE LORD.
Always abounding in the work of the Lord.

—1 Cor. xv. 58.

περισσευοντες="doing more than

enough." The Christian is not to measure his service.

(a) By that which is merely enough to satisfy conscience. This the duty of the natural man, as his nature testifies.