

in Oné'-sīmus, Eph'-esus, Gethsem'-ā-ne, A'-quila, Dam-āris, Lysan'-ias, etc. The rule is simple and uniform. The speaker need not trouble himself about the quantity of any other than the *next to the last* (or penult) syllable. Of course, the difficulty for one who is not a classical scholar lies in knowing *when* the penult syllable is long, and when short. For this the mere English student has no semi-criterion, and even the classical scholar is often thrown back upon mere usage. But the Lexicons are

reliable, and Webster or Worcester (but certainly not Dr. Young with his extraordinary "principles") will be a sufficiently safe guide. These, I think, the preacher should, by all means, follow, rather than plunge into that sea of caprice and uncertainty in which he will fluctuate who leaves himself to "use the pronunciation that comes most natural, and has the least appearance of pedantry."

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EDITORIAL SECTION.

HINTS AT THE MEANING OF TEXTS.

"A brave word spoken on earth is heard in heaven."

[We began in the March issue the publication of some of the briefs sent in response to our offer in the February number. They will be recognized by a pseudonym and a *, e. g., "Salamander." *—Ens.]

Christian Culture.

The Unspeakable Gift.

Thanks be unto God for His unspeakable gift.—2 Cor. ix: 15.

Language cannot fully express what Jesus is to those who love Him. Even the language of inspiration fails. All Paul can do is to declare that this Divine Gift is *unspeakable*.

I. THE BEAUTY OF THIS DIVINE GIFT IS UNSPEAKABLE.

1. The beauty of His Life, the beauty of perfection, free from all sin, full of all grace.

2. The beauty of His Teaching, the beauty of wisdom and purity and simplicity. (John vii: 46.)

3. The beauty of His Works of love and mercy; sympathy for the suffering; compassion for the erring. (Acts x: 38.)

II. THE INFLUENCE OF THIS DIVINE GIFT IS UNSPEAKABLE.

1. Over the individual, in making the simple wise, the impure pure, the selfish self-sacrificing.

2. Over society, in purifying it, as illustrated in its influence in improving the social condition of the Roman Empire and of heathen lands, and in

suppressing slavery and intemperance.

3. Over the nation, in enlightening and exalting it. (Prov. xiv: 34; Jno. viii: 12.)

III. THE PRECIOUSNESS OF THIS DIVINE GIFT IS UNSPEAKABLE.

To those who believe, Jesus is unspeakably precious, because He is all their salvation and all their desire. He is more precious than home, or friends, or country, or even life itself. Draw illustrations from lives of missionaries and martyrs.

May all see the beauty, and feel the influence, and know the preciousness of this Divine Gift, and be enabled to say, with Paul, "Thanks be unto God," etc.

BENEFICIARY.*

Faith and Dress.

The same John had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.—Matt. iii: 4. *They make broad their phylacteries, and enlarge the borders of their garments.*—Matt. xxiii: 5. *Now the coat was without seam, woven from the top throughout.*—John xix: 23.

Here are three ways of dressing. John the Baptist, the Pharisees, and Jesus, were differently clothed. The difference is not accidental. Religious