

second vowel it will strike farther up on the hard palate. At the third it will strike the middle of the roof of the mouth, and farther back with each successive vowel. But the student must learn to direct all the vowels to any one point at will.

"In ordinary utterance the column must be directed well forward in the mouth."

This last sentence ought to be set in diamonds, as it contains the essentials for correct, clear, easy, continuous vocalization.

Mr. Spurgeon taught his students the same truth when he advised, "Speak from your mouth."

Some preachers seem to swallow their words, or speak from their throat, so that the voice is thick and rumbling, and the throat, unless sound and tough, soon suffers, as well as the voice.

Let it, then, be carefully noted that *for ordinary speaking this peculiarity of "directing the column of breath well forward in the mouth" should be constantly observed.* Indeed, it might be safely said to all speakers with Mr. Spurgeon, "Speak from your mouth," not from your throat, with the breath current striking the roof of the mouth near the upper teeth. Practice will make one an adept at this; hoarseness and fatigue of the vocal organs will disappear. If rightly mastered, any one can use the voice for hours in preaching, reading, or conversation without any injury to the throat, and with a clear tone to the end.

The loudest and most sustained as well as the softest and gentlest tones can be thus uttered.

In some cases, where there has been a different use of the voice, its quality may be changed, as it may lose something of its depth; but the gain in clearness and in the comfort and health of the speaker will be ample compensation.

The rule, then, for easy, clear, correct, continuous and forcible speaking is the right use of the breath column, "directing it well forward in the

mouth." If so used there will be no hoarseness whatever, no matter how long or loud, within reason, one may speak.

"The proof of the pudding is the eating," as the writer well knows.

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Corrected Emphasis.

IN the excellent article by Rev. William S. Jerome in the April number of the HOMILETIC REVIEW, on "The Public Reading of the Scriptures," he says that in the sentence, "I am the resurrection and the life," the emphasis should be on *am*. Let us see. In the Greek the sentence begins with the substantive personal pronoun *ἐγώ* as the subject. This use of this and kindred pronouns occurs in Greek, as in Latin, only when they are specially emphatic. *Εγώ* is certainly the emphatic word in the Greek sentence, and what good reason can be given why the same word should not remain emphatic when it is translated into English?

In a study of the conversation between Christ and Martha we find that the latter expresses no doubt of the "present power" of Jesus or of His favor with God. On the contrary, she utters her full conviction that whatever He asks of God, God will give it Him. In this utterance she expresses an indirect though not confident hope that He will bring back to life her dead brother. Evidently she knew of His former miracles of this kind, and also of Christ's mysterious words when the messenger announced the sickness of Lazarus. The words of the Saviour in the 23d verse correspond in indefiniteness with the indefinite hope expressed by her. "Thy brother will rise again." He does not say *when*, whether now or at the last day. The meaning of her reply is plain. She doesn't know which He intends, and while she puts her reply in the form of an assertion, yet it has the ring of a query, in which she is seeking something more definite, by which she shows that she has not given up all that