

acted through a rowlock, or port hole, according as the vessel might be large or small. This mode of steering existed quite late and was not confined to the Mediterranean, but was used on the North Sea, as the Bayeux Tapestry shows. There are traces of two rudders in the time of Louis IX, and the hinged rudder first appears on coins of Edward III. An old church Father says the two rudders of the church are the two Testaments. Sculling was quite familiar to the ancients, one Assyrian picture of a king crossing the river represents the boat as being propelled by one man in the stern sculling.

For every kind . . . is tamed. The Assyrian monuments show parks with tamed lions in them, one sculpture shows musicians accompanied by a tame lion. The Indians tame the Cheetah and hunt with it. There can be no question at all of the remarkable power which from time immemorial has been exercised by certain people in the east over poisonous serpents, and to this S. James probably refers. The Psylli of Cyrenaica were famous, and in the east are many who equal them. In Africa

and India the species generally employed are the hooded snakes and the horned cerastes. In Egypt many darweeshes obtain their livelihood by going about to charm away serpents from houses. There are also many performers with tamed serpents. Lane, who lived much in Egypt, thinks their poison fangs are removed or blunted, but Bruce the traveller, says "I have seen at Cairo a man take a cerastes with his naked hand from a number of others lying at the bottom of a tub, and put it upon his bare head, covering it with the common red cap he wears, then take it out, put it in his breast tie it about his neck like a necklace, after which it has been applied to a hen, and bit it, which has died in fifteen minutes." Dr. Davy testifies to having examined these tamed snakes in Ceylon, and found their poison fangs uninjured. The usual instrument of the serpent charmer is a flute. Shrill sounds it would appear are those which serpents with their imperfect sense of hearing are able most easily to discern. So in China the tame fishes are summoned by whistling or by a bell.

BIBLE SEARCH LIGHTS.

1. Did our Saviour condemn those who were ambitious to be religious leaders? (Matt. 23: 8, 14). What does Paul say of those who did not practice what they taught? (Rom. 2: 20, 21). What does Peter say about overbearing pastors? (1 Pet. 5: 3). What does Christ say about censorious teachers? (Luke 6: 37). Shew that position carries with it responsibility. (Jer. 17: 10; Luke 12: 48; Jas. 2: 13; Heb. 2: 2, 3)
2. None are free from sin (1 Kings 8: 46; Prov. 20: 9; Ecc. 7: 20; 1 John 1: 8, 10). Where are we specially warned against sins of speech? (Ps. 34: 13; ch. 1: 26; 1 Pet. 3: 10). May our speech be taken as a true index of our character? (Matt. 12: 37)
5. What is said of the tongue of the wise? (Prov. 12: 18; 15: 2). How are the boastful described? (Ps. 73: 8, 9). What judgment will befall them? (Ps. 12: 3).
6. What did Christ say of the defiling effects of evil speech? (Matt. 15: 11, 18-20; Mark 7: 15, 20, 23). What advice does Peter give regarding our speech? (1 Pet. 3: 10; 2: 1).
8. Where are evil tongues compared to poisonous serpents? (Ps. 140: 3; Ecc. 10: 11).
10. What is the best cure for the evils of the tongue? (Prov. 16: 23; 4: 23; Matt. 12: 34; Luke 6: 43-45).
12. Commendations of meekness (Prov. 14: 29; 15: 1; 16: 30; 1 Cor. 13: 7; Gal. 5: 22, 23, 26; Jas. 1: 4; 1 Pet. 3: 4; 2 Pet. 1: 5).

PRACTICAL LESSONS.

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Ver. 1. James uses the term masters to refer to teachers, and the sin spoken of is the desire to be teachers, without having the qualifications essential to the teacher. All teachers that are not instructed in the truth, bring

condemnation on themselves,—the more condemnation the more ignorant they are.

Ver. 2. This condemnation is most common; because in many things all stumble. When all are so apt to stumble, teach-