

(Lange). (Deut. 32: 33; Ps. 55: 21; 140: 3; Ecc. 10: 11).

9. Therewith bless we God, even the Father, (R. V. bless we the Lord and Father) and therewith curse we men, which are made after the similitude (R. V. likeness) of God—The tongue was framed for noble uses, and should be employed in these. Keep it busy in praising God and blessing men and it will become "a world of good." "Which" is used here correctly, not "who." The latter would designate certain men thus made in God's likeness, but the former is generic and adds an attribute of the race. Similarly we say "Our Father, *which* art in heaven," because we wish to assert a fact concerning God, without suggesting an antithesis with fathers on earth. This distinction of "who" and "which" is carefully preserved in the English Bible and ought to be observed. The fact that man is made in the "image and likeness" of God (Gen. 1: 26) aggravates the guilt of sin against our brother men (Gen. 9: 6). General as these words are they seem to have been pointed at the Jewish enemies of christianity who interlarded their conversation with benedictions of the Eternal, the Blessed One &c., yet cursed those who worshipped God after a different manner from their own. The annals of Christendom shew that the necessity for the warning has not passed away. Councils formulating the faith, and uttering their curses on heretics; *Te Deums* chanted at an *Auto de Fe*, or after a massacre of St. Bartholomew. The railings of religious parties who are restrained from other modes of warfare present the same melancholy inconsistency. (Plumptre).

10. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be—The Greek word implies that they are utterly unbecoming. "There is no necessity for such a state of things." An evil tongue is contrary to the divine order of nature.

11. Doth a fountain send forth at the same place (R. V. from the same opening) sweet water and bitter?—a vivid picture probably of the mineral springs abounding in the Jordan Valley, near the Dead Sea; with which might be contrasted the clear and sparkling rivulets of the North, fed by the snows of Lebanon. Nature has no confusion in her plans; and thus to pour out a curse and

a blessing from the same lips were unnatural indeed. (Punchard).

12. Can the fig tree, my brethren bear olive berries? either a vine, figs? So can no fountain both yield salt water and fresh. (R. V. neither can salt water yield sweet)—The comparison seems to have been suggested by Matt. 7: 16, 17. If the mouth emit cursing, thereby making itself a brackish spring, it cannot to any purpose also emit the sweet stream of praise and good words; if it appear to do so, all must be hypocrisy and mere seeming. (Alford).

13. Who is a wise man and endued with knowledge (R. V. who is wise and understanding) among you? let him shew out of a good conversation (R. V. by his good life) his works with (R. V. in) meekness of wisdom—No sharp distinction is to be made between wisdom and understanding. Whatever mental gifts a man may claim to have, they are to be used in works, not words; in meekness not contentiously; with such constant perseverance as to show a good life. For this meaning of conversation see Gal. 1: 13; Heb. 13: 7; 1 Pet. 1: 15, 18. (Scott). *In* meekness, as expressing, not something superadded, but the very form and manner in which the *good life* was to be shewn. The "meekness" thus defined is thought of as belonging to "wisdom" as its characteristic attribute. (Plumptre). In that meekness which is the proper attribute of wisdom (Alford). A truly wise man will show his wisdom by his modest demeanour.

## ORIENTALISMS.

By Rev. R. G. MURISON, M. A., B. D.

*A very small rudder.* Ships are very ancient, representations of them being found in Egyptian art as far back as 3000 B. C. The Phœnicians were the greatest ship-owners in the ancient world, but unfortunately no very old representation of their ships exists, the only pictures of them which we have are on the late Assyrian monuments. In Acts 27: 40 the rudders of the ship are mentioned and this plural caused a good deal of trouble, some claiming the ship was steered by two rudders one in front, and one in the stern, an impossible way. The ancient ships were steered by two paddle rudders one on each quarter of the stern, as the Assyrian monuments shew. These rudders