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lakes of Uganda, or the busy markets of Hindustân, or the unknown towns of many-peopled China. In that way the others can share your severer labours, and keener disappointments, and more imminent risks. But on all let me urge the same spirit of complete self-devotion: "Whosoever will be great among you, let him be your minister." Humility, that is the privilege of the Christian, especially of the Christian officer. Self-sacrifice, that is the watchword of the Christian life, above all of him who is called to serve in holy things. Self-will, self-importance, self-conceit, self-seeking, ambition, those are the sacrifices that we of all men are called upon to make. God grant that this may be the spirit in which you receive your commission! At this great festival of the gifts of His Spirit, may you be impressed and animated by this ideal! "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life shall lose it: and whosoever will lose his life for My sake shall find it."

WILLIAM SINCLAIR.

Notes and Queries.

NOTE ON 1 PETER V. 13.

ALFORD and, I believe, most modern commentators dismiss very decisively the idea that the Babylon from which St. Peter wrote his first epistle was the Egyptian Babylon which occupied the site of Fostat, or old Cairo. Alford admits that this view is "the tradition of the Coptic Church, and it is supported," he says, "by Le Clerc, Mill, Pearson, Calov, Pott, Buston, and Graswell." W. B. D. (William Bodham Donne), in Smith's "Dictionary of Greek and Roman Geography," tells us that this Babylon was a fortress or castle in the Delta of Egypt, upon the right bank of the Nile, in lat. 31° N. (? 30° N.), and near the commencement of the Pharaonic Canal, from that river to the Red Sea; and that it was the boundary town between Lower and Middle Egypt, where the river craft paid toll, ascending or descending the Nile. Diodorus ascribes its erection to revolted Assyrian captives in the reign of Sesostris, and Ctesias carries its date back to the times of Semiramis; but Josephus, with greater probability, attributes its structure to some Babylonian followers of Cambyses in B.C. 525. In the age of Augustus the Deltaic Babylon became a town of some importance, and was the headquarters of the three legions which ensured the obedience of Egypt. In the "Notitia Imperii" Babylon is mentioned as the quarters of Legio XIII. Gemina.

Is, then, Alford right when he speaks of "an insignificant fort in Egypt called Babylon"? When we remember that St. Mark is universally believed to have preached in Alexandria and the neighbourhood; that he was with St. Paul at Rome when he wrote his Epistle to the Colossians (chap. iv. 10), and in Asia Minor when St. Paul wrote his Second Epistle to Timothy, and that, therefore, it would seem most improbable that he was so far east as the Assyrian Babylon; when we remember

also that we have no evidence that St. Peter himself was ever in the Assyrian Babylon (which was at that time in a very decayed condition); but that, as tradition says, he probably did ultimately travel westward to Rome—what more likely than that on his way he visited Egypt, and from Babylon in Egypt wrote the epistle which bears his name? The very ancient Coptic Churches in old Cairo show that Christianity was introduced into Egypt in very early times.

The only argument which is urged by Alford against the view that the Egyptian Babylon is intended is the order in which the countries mentioned in 1 Peter i. 1 are enumerated. I cannot think this is an argument of much value.

Ever since a visit I paid last year to Old Cairo, the impression has become stronger and stronger in my mind that the Egyptian Babylon is the place referred to by St. Peter, and I should like to hear what arguments there are against this view. Plumptre, in the Cambridge Bible for Schools, dismisses it in two lines (p. 161); but it surely deserves a far more careful consideration.

Of course I have assumed as utterly untenable, the theory that by Babylon St. Peter meant Rome; such a view and would never have been propounded, had it not been for Papal claims.

C. ALFRED JONES.

NOTE ON PSALM CIV.

In the June number of *THE CHURCHMAN* a writer revives the old theory that the "ships" of Ps. civ. 26 were "nautiluses." He points out, amongst other reasons, that the word "go" (*ליל*, walk) is hardly applicable to ships. But in 2 Chron. ix. 21 the ships (*תַּיִם*) are also said to walk, and a kindred expression is used of Noah's ark (Gen. vii. 18); whilst we English people do not hesitate to make steamers "run." With reference to Prov. xxx. 19, "the heart of the sea" by no means signifies "the depth of the sea" in all passages. It indicates a central maritime position in several notable verses in Ezekiel. Another objection may be raised against the nautilus theory, namely, that this beautiful creature only inhabits tropical waters. On the whole, we may be thankful that our revisers did not put "here walk the nautiluses."

NOTE ON PSALM LXXVIII.

Turning to the writer's remarks on Ps. lxxviii., he seems to suppose that the Psalmist "happened to have a copy of the law beside him" when composing the Psalm, and that he felt bound to make a complete catalogue of the plagues which were in his copy of the law. Both of these suggestions are open to question. It is clear that he did not follow the order of J.; and if he might take poetic license in this respect, why might he not have felt at liberty to select special plagues? Besides, in other parts of the poem we find reference to quails, manna, the pillar of the cloud and the fire, and the water standing in a heap; so that his copy of the law must have contained not only the materials assigned to J., but also those usually appropriated by the critics to J.E., P., and E.; in other words, "the copy of the law which he happened to have by his side" was the same as our own.

The cast-iron theory which restricts a sacred writer to one method of treatment, and which holds that variation of style involves difference of authorship—distributing the plagues, for example, among three authors—has been before the reading public for some time, but hardly commends itself to common-sense, and often leads to ridiculous conclusions.

G.