BY A PROTESTANT THEOLOGIAN.

CLIII.

Professor Foster, in answer to the inference that St. Peter, in his first epistle, sending salutations from the Church in Babylon, means the Church in Rome, asks: How do we know that? Why should he not have meant Baby

First Peter ends with a salutation from the Church, and also from "Mark, my son." It will not be seriously disputed that "Mark" here means John Mark, the evangelist. We know, from from Acts 12, that when St. Peter was Now this is no way to deal with an historical question. It smacks too much of the old disreputable pettifogfrom Acts 12, that when St. Peter was miraculously delivered from prison, he at once repaired to the house of Mary, Mark's mother, although James the bishop was not there. We know also from Bishop Papias, whose memory went back to the living disciples of the Lord, that Mark wrote his gospel after his remembrances of Pater's preaching. ging style of controversy, in which a contingent fact is held up as a ball to be tossed to and fro between two pre-committed parties. It is a very smart rap of the racket to say: Why should not Babylon mean Babylon? Only we not Babylon mean Babylon? Only we are not to settle historical questions by a series of isolated, jerky interrogatories, and mere abstract possibilities, but by a consideration of all the probabilities combined.

Now if St. Parar's first apiatle more of

second gospel agree remarkably well with the necessities of a gospel written at Rome, besides his explanations of Jewish customs, and such Latinisms as Now if St. Peter's first epistle were a brief as St. John's second and third and like them had no name of an centurio and speculator. None of these author, and nothing especially distinct ive in it, but ended with : "She that arguments are conclusive, for explanations and Latinisms are found also in is in Babylon, elect together with you, saluteth you, and so doth Mark, my other gospels, and in the Acts. probability would predominso to speak, superfluous Latinisms noted above are found in Mark only. These points of evidence, therefore, have value when added to strong previous ate that Babylon here meant Rome. The ancient Babylon was at this time a desolation. For some three centur-ies the new foundation Seleucia, and afterwards Ctesiphon, had been suck-ing the juices out of it. It is doubtful nether in Peter's time there was so muchles a petty village still keeping the name of Babylon. If there was, it is very unlikely that the little knot of Christians in it had any such self subsistence asto distinguish them from the body of believers in the whole proe, and to give them boldness to send a salutation of such serene dignity to the myriads of Christians throughout Asia Minor. On the other hand, this condescending dignity of salutation marks from the very beginning the mighty Church of Rome. Waiving all questions of divine institution, yet, as Bellarmine remarks, we may well sup-pose that the immediate human motive which brought Peter to Rome, as we know that it guided the plans of Paul, was the foresight of the greatness to which the Church of the imperial city rould surely rise, and which therefore they held themselves divinely led to reinforce with the pre eminence of their apostolic authority, so that when Jesusalem should be smitten, there might be a New Testament centre for the Christian body. The Church was not yet definitely organized, but it seems highly improbable that these two great apostles should have con ceived it as a mere zoophytic aggrega tion of societies, with no ganglionic correlations and subordinations, above

all, with no focus of general life. It seems plain, as Professor Ramsay remarks, that St. Paul, when he began to plan for Rome, already apprehended it as the will of God that Christianity should in the first instance become th religion of the Empire, and that all edly of the first century should be found, speaking of Peter as living diffusion of the Gospel should spread out from this centre, as we be found, speakin know that in fact it mainly did. Now at Rome, their this far-reaching apprehension is not to the Reformation would immediately ional division of the field of labor into a Jewish, assigned to Peter, and a Gentile, to Paul, had long lapsed. That the great primate of the Twelve (for so much we may all allow) should have forsaken the vital centres and gone down to an insignificant extrem ity of the empire, does not seem highly probable. Had he done so, we should expect his encyclical to the Christians of Asia Minor to be addressed from Ctesiphon, not from the Babylonian ruins. More probably still, he would have waited to return to Jerusalem. On the other hand, assume the great epistle to have been sent from the imperial centre, and everything becomes

congruous and probable. Dr. Foster says Babylon might well mean Rome in the apocalypse, but is not likely to have meant Rome in an On the other hand, Professor eoistle. Ramsay, who in the archaeology and history of this time is an authority compared with whom Foster and the present writer are absolutely nothing, states that in the apostolic age "Baby lon" for "Rome" is a settled Jewish
use. Therefore it would need no pro phetic exaltation to bring it to St. Peter's pen. Professor Ramsay says that, in view of the relations of these two great apostles to each other, to the Church and to the empire, it is a marvel to him how any one can imagine that First Peter was written from any where but Rome. Yet Ramsay teacher in the Scottish Presbyterian University of Abereen.

All my arguing hitherto in this paper rests on the conclusions that might be drawn if First Peter were no longer than II John, had no author's name, and no particularly characteristic contents. Even then Babylon would probably mean Rome. As it is, tic contents. however, we have to interpret " Baby lon" in the light of the powerful cumu lative evidence of Peter's residence at Rome which I have brought up in the last paper, and which I am still to

Now First Peter is more than seven times as long as II John; it is full of distinguishing and characteristic matter; it has the name of its author; and as we have seen, its conclusion, apart from Peter's authorship, would prob-ably mean Rome. As to the nature of

THOUGHTS ON THE SACRED its centents, Professor Ramsay points out that no other book of the New Testament is so thoroughly saturated with references to Roman government and jurisprudence as this. This thorough ly agrees with its being written from the capital of the empire. Had it been

tion, of course, does not contemn the

moulding force of human conditions.

his remembrances of Peter's preaching.

Now the brevity and energy of the

while one or two of the other Latin-

isms are found in Mark also, the two,

researches into early Church history,

general and Roman. His Holiness has not been deterred by Ramsay's dis-

agreement with tradition in holding

Peter to have survived Paul at least

thirteen years, and to have been cruci-

fied under Domitian. Of course th

point is not one of faith. The Jesuit

S. J. Hunter remarks that there are

serious chronological difficulties in as-

suming for St. Peter so long a resi-dence at Rome as the traditional. Pro-

then be found ready to act as "inter-

preter" for St. Peter, as Papias calls

him. Probably his more polished Greek

was a help to the Galilean Peter. In

wealthy, highly-educated young man

Of course, if Peter were not Pope a

such defenders of the faith are much to

be pitied. According to them, if an

inscription or a manuscript undoubt-

stood in any Protestant creed, had bet

IMITATION OF CHRIST.

Familiar Friendship With Jesus.

Neither desire that any one's hear

pure heart to God, if thou wilt attend

at leisure and see how sweet is the

And indeed thou wilt never attain to this, unless thou be prevented and drawn by His grace; that so thou

mayst be united to Him alone, having

For when the grace of God comes to

man, then is he strong and powerful

for all things; and when it departs,

tosrm there follows a great calm.

He's Got it Right in the Head.

cast out and dismissed all others.

were only to stripes.

CHARLES C. STARBACK.

right to adhere

of Jerusalem.

sleep.

Andover, Mass.

in every good man.

evidence.

The Heart of Jesus is not only shedding the last drop of blood for our sins, but also for our consolation. God's mercy is greater than our infirmities. The most precious blood of written from the extreme southeastern boundary of the Empire, the very thought of Roman jurisprudence would naturally have almost vanished out of the author's mind. Divine inspiration of courses does not contamn the

HEART.

Jesus is greater than our sins. Who can explain the love which the Heart of Jesus bears to each one of us? This love surpasses that of a mother for its child.—St. Lawrence

Justinian. "The faithful must be taught that salutary devotion consists no doubt in adoring the Sacred Heart, and in offering Him acts of reparation but principally in imitating Jesus Christ to the extent, that His life should manifest itself in their lives."

How to imitate Jesus Christ, to repro duce His life in ours, is not simply to copy one or two traits of this life, but to take the main tendency, the fundamental passion. Apostleship is this tendency, zeal for souls this passion.

From the Tabernacle and from Heaven, the Heart of Jesus wishes only the glory of the Father, and that which is one and the same, the salvation of sculs, His love is the head artisan of this sublime work; but ac-cording to the design, He has traced out, this love has need of other loves, imitators of His own, who serve Him as mediums; His Heart has need of other hearts modeled in His, who become enamored of His work and make it their work. Nothing is more beautiful, nothing mor Nothing worthy to occupy a human life. Truly we can say: It is great. Nothing proves our love for God better than The Pope, I understand, has sent Professor Ramsay a gold medal for his the giving of our activity to His work.

FIVE - MINUTES' SERMON. Fourteenth Sunday After Pentecost,

THE POWER OF GRACE.

"For the fiesh lusteth against the Spirit and the Spirit against the flesh. , so that you do not the things that you would." (Gal. v. 17. The two fold principle in man, of which the Apostle here speaks, is a matter of our common experience. We are all conscious of two tendencies fessor Ramsay's assumption would greatly mitigate these difficulties. It would also explain how Mark, who, as we know from II. Timothy, first came to Rome at St. Paul's summons, might

within us, one which tries to drag us down to what is material, sensual, and evil, and another which seeks to raise us to what is noble, elevating and spiritual. The former comes from our physical being, from that nature which we have in common with the brute creation; the other is cur moral sense, the obscure Mesopotamian regions, the language of which was Aramaic, Peter would have no need of the our reason, our conscience. It is the power of distinguishing

between right and wrong which makes the great difference between us and the lower animais. You may teach a dog not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power higher than ourselves. This is the Jerusalem, going to Rome would not have made him Pope. The argument for or against the primacy, therefore, higher than ourselves. voice of conscience within us, guiding, in the Vatican sense, moves in the years at Jerusalem and Antioch. Yet checking, upbraiding us if we have Yet done what is wrong or, on the other hand, approving us if we have done a if as a writer in the Independent approvingly says of another writer, we should view it as vital to Protestantism good action. The history of the human race is to deny that Peter was ever at Rome,

that of a constant struggle between these two principles. They are the two masters of which our Lord speaks in the Gospel of to day, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is likely to have arisen in Paul's mind, collapse. Such people are certainly the practical question for each one of and to have remained foreign to the "in a parlou" case," for that Peter us. For there is no half-way. We and to have remained foreign to the mind of Peter. We see, from the Acts, and from First Corinthians, and from First Peter, that the early provise of the series of the se You cannot be half the friend of God and half the slave of the devil. Either grace can save you, God's grace can you are now in the state of grace, the pions, who would add to Protestantism an article of faith which has never child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he ter make their submission before they

would claim you as his own. But, perhaps, you doubt which mas ter you are serving, because your soul is the battle field for that conflict of which the Apostle speaks-the lusting of the flesh against the spirit and the spirit against the firsh, so that you do not the things that you would. is, though in your heart you would rather listen to the promptings of your should be set on thee, nor do thou let thyself be taken up with the love of better and nobler nature, yet some any one, but let Jesus be in thee and times it seems as if the flash had the upper hand, and you are tempted to Be pure and free interiorly, without think there is no use in trying any being entangled by any creature.

Thou must be naked and carry a

longer. Take courage and be consoled by the experience of St. Paul. Thrice he besought the Lord that a grievous temptation might depart from him, and he received the answer, "My grace is sufficient for thee, for power is made perfect in infirmity." No one has described more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not but the evil which I will not that I do. For am delighted with the law of God, then is he poor and weak, left as it according to the inward man, but I see another law in my members fighting Under these he must not be dejected against the law of my mind, and capti nor despair but must stand with an even mind, resigned to the will of God, vating me in the law of sin. happy man that I am! Who shall de-liver me from the body of this death? and must bear for the glory of Jesus Christ whatever shall befall him; be-And he answers: "The grace of God by Jesus Christ our Lord." If, then, cause after winter comes summer, after the night the day returns, after a you are tempted-if even you have

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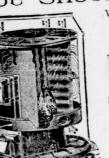
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THE "GRIT BARE-LEGGED LAD-DIE."

Nearly a hundred years ago, a stout Nearly a hundred years ago, a stout freekled faced, awkward boy of eighteen years dressed in a ragged waistcoat andshort breeches, without stockings or shoes, rapped one evening at the door of an humble cottage in northern England and asked to see the village school-master. When that person appeared, the boy said very midesty:

"I would like to attend your evening school sir."

ing school, sir."
... And what do you wish to study?" asked the teacher, roughly.
"I want to learn to read and write,

sir," answered the lad. The school master glanced over the boy's homely face and rough clothes scornfully, and said, "Very well, you

can attend, but a grit, bare-legged laddie like you would better be doing something else than learning his letters." Then he closed the door in the lad's face. lf that "grit bare-legged laddie had said to the school master, "I mean to become a great inventor, to be the

friend of rich and powerful men, to hold conversation with kings, and to write my name among the great ones of the earth," it is likely he would have called the boy a fool to cherish such wild dreams. Yet this poor, ignorant lad, who did not know the alaphabet at eighteen, accomplished all these things before he died.

He did it by hard work, and because

he made up his mind to do the best he could. He kept pegging away. His ignorance was a misfortune not a fault. His parents were too poor to send him to school. He was the son of a fireman of a pumping-engine in a Northum berland collery. His birthplace was a hovel with a clay floor, mud walls, and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime and bar ring up the gates at night. As he grew older, he was set to picking stones from the coal, and after that to driving a horse which drew coal from He went half-fed and halfclothed; but for 'a' that" he had a man's brave soul in his sturdy little

For several years he was assistant fireman to his ifather; then he was made fireman himself. Subsequently at the age of seventeen, he was plugman of a pumping engine, a post superior to his father's.

But all this time, though ignorant of books, he had been studying his en gine. Gradually he acquired so com plete a knowledge of his machine tha he was able to take it apart and mak any ordinary repairs. The "grit bare legged laddie " was smarter than he seemed, and this fact his teache was not iong in finding out after h began to teach h m,

At the end of two years, by attend ing evening school, he had learned a that the village schoolmaster couteach him. This brought his scho life to an end, but he still kept on stud ing. He bought books on enginee ing and mechanics, and spent h leisure in learning what they taug and in experimenting. At last he b

gines than those round him. Meanwhile he had secured the a pointment of enginewright at one the great colleries of northern En land, and he gradually applied plans for an improved locomotive. was not entirely successful at first, he was not discouraged. He saw mistakes and corrected them. he was thirty five years old he had c structed several locomotive steam gines, and five years afterwards had become known as a successful energetic engineer, and was ca upon to build long and difficult line

railway.

But his locomotives were too sle he wanted them to run faster. He posed to build one that would run the rate of twelve miles an h Everybody laughed at him. S thought he was going crazy. gentlemen, who considered him

very wise, said to him : Suppose you invent an en capable of running nine or ten I an hour, and suppose, while it running, a cow should stray upon track : would not that be a very

ward circumstance? "I should think it might be awkward, indeed-for the cow,

Weil, he succeeded in makin locomotive, and at a trial which place near Liverpool it attained unprecedented speed of fourteen an hour. By making certainim ments, the same engine the "Roomas made to attain the speed of miles an hour. People laughe

longer, but admired.
He was invited as a consultin gineer to foreign countries, and dowed upon him. Philosophers his friendship. His king offere knighthood, but he refused a preferring to remain plain (Stephenson.

RUTH'S BIRTHDAY.

anniversaries in every the Whether the birthday is that aged grandmother, a paren young member of the household should be some little festival t the occasion, some small gift flowers, but much rejoicing. way home is made brighter and ties are more strongly dra young girl can help to make s in her home by remembering ler's or mother's birthday with offering and an affectionate g

Birthdays should be kept as