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ment there was but little, if any, opening for godly men of the working class to carry on any active work for God in harmony with the Church; now, through the starting of the Army, everything is changed. Working men and women can be taken by the hand, taught, trained, and commissioned to speak to their fellows of the Gospel of the grace of God. They have an immense advantage: they know the habit and turn of mind of those they are called to address; they can speak to them in a homely and telling manner, and as a result prejudice is disarmed, for it is not all "parson's talk." Where the surrounding circumstances are suitable, the Church can come as a friend to do work which hitherto has only been partially done. It has been well said, "If the Red Lion is open every night, why should not the mission-hall be also?"

W. E. RICHARDSON.



ART. II.—A CONVERSATION WITH SUNDAY-SCHOOL TEACHERS ON ST. BARNABAS.

"I WANT to point you to St. Barnabas," said the clergyman to his Sunday-school teachers, "and to some undesigned coincidences found in the Scripture account of him. You have in him a new start in life and several important steps as the result of it. He is named the 'Son of Consolation' (*paraklesios*) or of 'Exhortation,' as the Revised Version has it—the effect wrought in him by the Paraclete, the Blessed Spirit promised by our Lord before He left His disciples. This one order of talent in him is the pearl of great price, as you will show the youthful members of our communion, from this teaching of the Prayer Book, in the Catechism¹ and in the Collect for St. Barnabas the Apostle.

I. "Barnabas was 'a Levite,'² and early brought into the Gospel. If you compare this with the after-statement of St. Luke, 'And a great company of the priests were obedient to the faith,'³ you will see how the two statements dovetail into each other. If a forger had wanted to make the words in the one place fit into the other, he would have stated it more plainly. St. Luke says simply in the most natural way that Barnabas was a 'Levite,' and then, writing of the progress of the Church two years after, he refers to a great company of the Jewish priests coming over. The movement appeared at different times in the different orders of the ministers of the old religion. St. Luke's record shows us, in his undesigned,

¹ Catechist: "My good child, know this, that thou canst not do these things of thyself," etc.

² Acts iv. 36.

³ Acts vi. 7.

natural way, how old things are passing away and all things are becoming new. In a social as well as a religious way, the 'Levite' made a new start; for, having land, he sold it, and brought the price and laid it at the Apostles' feet. In both ways a great change passed over the 'Son of Consolation.' The outcome of the double change led to the most important results."

One of the Sunday-school teachers observed: "He was of the country of Cyprus." "That," said the clergyman, "is interwoven with the record of him. When Saul of Tarsus—after being miraculously converted, after a sojourn of three years in Arabia, and after his preaching Christ in Damascus—had come to Jerusalem, the Apostles were very shy of him, and shrank from him. As Tarsus of Cilicia is not very far from the island of Cyprus, Barnabas in all likelihood knew his former neighbour. From his knowledge of his life and character, he felt his conversion was real and that Saul was a true man. Barnabas of Cyprus introduces Saul of Tarsus to the Apostles and to the leading Christians in Jerusalem. Having heard the story of his wondrous conversion, and comparing it with what he knew before of him, he felt it to be real, and brought Saul 'to the Apostles, and declared unto them how he had seen the Lord in the way, and that He had spoken to him.'¹ The step taken—so very natural—on behalf of his former neighbour is quite in accord with his peculiar gift, and such as we would expect from his new start in life. 'Blessed are the peacemakers.'

II "His being of Cyprus puts a thread into our hand that leads us further. Men of Cyprus were among the first that preached the Gospel at Antioch, the great heathen city of the East. Barnabas, the 'Son of Consolation,' was sent from Jerusalem to inquire what his island countrymen had done there. They had been preaching the Lord Jesus 'among the Greeks;' that is, the Gentiles speaking Greek.² You will observe that the Revised Version reads 'Greeks' in its text, adding, however, a marginal note—'Many ancient authorities read "Grecian Jews."' The 'Son of Consolation' was glad at what he saw, and, true to his peculiar gift, 'exhorted'³ them all that with purpose of heart they would cleave unto the Lord.'

"Forming his judgment, under the Spirit of God, of the work at Antioch, he goes to Tarsus to seek Saul, plainly showing

¹ Acts ix. 27.

² Acts xi. 20.

³ *παρεκάλει*. The careful student of the text of Holy Scripture would be interested by looking at the two senses of this word and of the noun *παράκλησις*. (1) *Exhortation*, as in the following texts: 1 Cor. xiv. 3, 2 Cor. viii. 17, 1 Tim. iv. 13, Heb. xii. 5, and xiii. 22. (2) *Consolation*, as in 2 Cor. i. 4-7, Heb. vi. 18, Acts ix. 31. The Vulgate renders the word by "Solatium" in Heb. xiii. 22; but Alford, looking to the spirit of the context, thinks that translation erroneous. In support of my preference of "Consolation," I may shield myself under the high authority of St. Chrysostom.

how fully he believed in the reality of his conversion. If not, why go for him? Looking a little under the surface of the narrative, we observe how undesigned and natural is Luke's statement. Barnabas saw that the great work going on at Antioch was in large measure Gentile, and so he laboured to get the help of Saul, to whom the mission to the Gentiles had been given as a special field. Then the 'Son of Consolation,' specially helped as he was by the Paraclete, and his former acquaintance, Saul, laboured there for 'a whole year and taught much people.' The whole surroundings show a wide, comprehensive spirit. The Gospel is lifted out of anything narrow or provincial. The name borne ever after in every age and place joins man to the Divine Christ. 'The disciples were called Christians first in Antioch.'

III. Some of the lady teachers here said the word "Consolation" and the person specially bearing that name were well suited for their consideration, as the teachers met many things connected with their classes in the way of distress.

The clergyman then pointed them to the mission from Antioch for the relief of the poor saints in Jerusalem, and said: "The great famine which came to pass in the days of Claudius Cæsar' called out large relief from Jews, heathens, and Christians, as we learn from the history of the time. We are told by Josephus that in the fourth year of the reign of Claudius the famine was so severe that the price of food became enormous and great numbers perished.¹ We should know very much about this famine even if we had not the Acts of the Apostles at all. St. Paul laboured very much for the relief of it, joining the rich Churches of Corinth and the poor of Macedonia in the work. No one could be more of a *grata persona* for such a mission than the 'Son of Consolation,' to whom was joined the great Apostle of the Gentiles, who had laboured so much for the object. Thus this famine brought together the great Gentile city of the East and the Jewish capital, breaking down the wall of partition between Jew and Gentile. Even a little knowledge of the contemporary history shows us how St. Luke, quite undesignedly, keeps in full accord with it.

"We remember when children the dreadful famine in Ireland in 1847, and how much help was raised for the distress among our own warm-hearted countrymen in our own land, as well as in England and other countries. Then the clergy of our Church stood by the sufferers from famine and fever, as did the Christians in the early times. Calling to mind the story of that dreadful time as told in 'A Tale of the Irish Famine,'² we can better understand the nature of the work when 'the disciples,

¹ See "The Life and Epistles of St. Paul." Conybeare and Howson.

² By William Carleton, the well-known author of "Traits and Stories of the Irish Peasantry."

every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa, which also they did, and sent it to the elders by the hands of Barnabas and Saul.'"¹

IV. Some of the Sunday-school teachers here asked about Antioch and its share in the early spread of the Gospel, a lady teacher remarking, "We do but little here for missions." "Indeed," said the clergyman, "the step taken there in sending out missionaries is a great example to us. It was the natural outcome of the spiritual life of the Church and of the new start in life of Barnabas. A living Church is a running stream. If a Church become a stagnant lake it is ready to die. Look at the inward qualities of the ministers at Antioch. As they ministered (*leitourgeo*) to the Lord and fasted, the Holy Ghost gave a distinct call to mission work: 'Separate Me Barnabas and Saul for the work whereunto I have called them.' The inward spiritual fitness is followed by the outward appointment of the missionaries; and so, my good teachers," continued the clergyman, "you always pray at the ordination seasons for good clergymen for our parishes."² And so we look on St. Luke's narrative of the success of these missionaries thus sent out as most natural.

"As members of our Church, you cannot but note in passing how the steps taken in the mission work at Antioch entirely bear out our Twenty-third Article,³ and upset the view of the Plymouth Brethren, that there are no office-bearers in the Church. 'When they had fasted and prayed, and laid their hands on them, they sent them away.'

"Setting out on their mission work, they visit Cyprus, where they would meet the neighbours and countrymen of Barnabas, and they convert the Deputy of the country, Sergius Paulus, from whom Saul ever after bears the Latin name of Paul.

"In following the narrative closely, one is quite struck by the consistent way in which St. Luke keeps Paul—the Apostle with all the talents—in the first place, and Barnabas—the Apostle with the one order of talent—in the second. It is well worth while to look into chapters xiii. and xiv. of the Acts to see this.⁴ Stoning Paul, they intended the crown of martyrdom for him. The populace, in their rough-and-ready way, taking generally a pretty correct view of a situation, 'called Barnabas Jupiter, and Paul Mercurius,' because he was the chief speaker.

"The notion is that dignity and goodness belonged specially

¹ Acts xi. 28, 29.

² See the prayer in the Ember Weeks, to be said every day for those that are to be admitted to Holy Orders.

³ Of Ministering in the Congregation.

⁴ Chap. xiii. 9, 13, 16, 43, 46, 50, and chap. xiv. 11, 12.

to the one described as ruler of all. Thus it is the king of gods and men is represented by the great Latin poet :

Jupiter æthere summo
 Despiciens mare velivolum, terrasque jacentes, . . .
 Atque illum tales jactantem pectore curas, . . .
 Alloquitur Venus : O, qui res hominumque, Deumque
 Æternis regis imperiis.¹

“As the poem proceeds, the great deity, whose sway is over sea and land, sends down his command for the Trojan hero to leave Carthage. The message is death to the ill-starred Dido. Mercury is the messenger :

Tunc sic Mercurium alloquitur, ac talia mandat :
 Vade age, nate, voca Zephyros, et labere pennis ;
 Dardaniumque ducem . . .
 Alloquere : et celeres defer mea dicta per auras.²

“In the missionary work the chief speaker, interpreting the will of Heaven to the people of Lystra, with ready wit and able speech, is Mercury, the messenger of the gods. No one can read the account with care and not see the distinct character of each missionary, as it is fully painted out and well maintained. In the undesigned carrying out of this the plain mark of truth is obvious.

“My good teachers,” said the clergyman, “you may also observe that in Jerusalem, where Barnabas was so well known and valued, he is named *before* the great Apostle, as you will find in Acts xi. 30 and in Acts xii. 25, and in other places. In the distant foreign mission-field, the many talents of Paul rather eclipse the dignified ‘Son of Consolation’ and throw him into the background.

V. “The part these two missionaries took at the first council in Jerusalem is entirely such as springs naturally out of their great missionary journey. They are for the admittance of the Gentiles to the Church without their passing under the yoke of the Jewish law. In their journey through Cyprus, and in Asia Minor to Perga, and to Antioch in Pisidia, St. Paul’s first step is—according to his usage—to the synagogue and then to the Gentiles, and with very great success. This puts a thread into their hand leading them to the merciful course as to the terms of reception for the Gentiles. They are the strong advocates of liberty and of spiritual life. St. Luke, without any apparent effort, and in the most natural way, makes their conduct at the council the outcome of their missionary experience. Describing the course of proceeding, he says : ‘Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.’³

¹ Virgil, “Æneid,” lib. i. 227. ² *Ibid.*, lib. iv. 222. ³ Acts xv. 12.

“All nations and ages have blessed them for the merciful course taken, and for the gentle decree framed. The finding of the council was addressed to the brethren which are of the Gentiles in Antioch and Syria and Cilicia, and was conveyed to them by chosen men, ‘with our beloved Barnabas and Paul’ (in Jerusalem Barnabas is always put first), ‘men that have hazarded their lives for the name of our Lord Jesus Christ.’¹ Millions in every age have rejoiced at the message the ‘Son of Consolation’ brought, as did the Church at Antioch at the time.”

VI. The senior Sunday-school teacher, a little bit of a classical scholar, here showed that Antioch was much in the highway of the old world, its people being in full communication with Rome in the time of the satirist Juvenal, say about A.D. 70. He referred to the well-known words,

Jam pridem Syrus in Tiberim defluxit Orontes
Et linguam et mores et cum tibicine chordas
Obliquas, nec non gentilia tympana secum
Vexit.”²

and said the situation of Antioch and the bent of its people for travelling showed very plainly its facilities for entering into such missionary work as St. Luke has recorded. They in their own parish would accomplish much, he added, if the torch of mission zeal could be relit among them and held on high as it had been in this great Eastern city by her inspired teachers.

The clergyman then went on to say: “After about another year of ministerial labour at Antioch, the curtain falls over Barnabas (say A.D. 51). After his variance with St. Paul about his nephew Mark, he sailed to Cyprus, doubtless for missionary work among his own countrymen. We cannot raise the curtain which the hand of St. Luke lets fall, but looking into the after-writings of St. Paul, we find him spoken of with respect and affection. In St. Paul’s Epistle to the Colossians,³ written in his first imprisonment, we find Marcus, sister’s son to Barnabas, a fellow-labourer and fellow-prisoner with the Apostle. In his second and more severe imprisonment he longed for the Christian labourer over whom had risen at Cyprus the difference between the two Apostles. Luke is then at his side, in his extreme danger, in sight of the open grave of the martyr. His touching word then is, ‘Only Luke is with me’ (say A.D. 66). Then, as the standard is falling from his dying hand, and as he thinks of the carrying on of the work, he writes to Timothy: ‘Take Mark and bring him with thee; for he is profitable to me for the ministry.’⁴

“The backwardness of youth is forgot and well redeemed, and the dying word of the Apostle about Mark, the nephew of Barnabas, is indeed in undesigned coincidence with St. Luke’s

¹ Acts xv. 25, 26.

³ Chap. iv. 10.

² Juvenal, Sat. iii. 62.

⁴ 2 Tim. iv. 11.

record of seventeen years before. I long and I pray for Sunday-school teachers with the spirit of the 'Son of Consolation,' and for the one order of talent so precious as that of Barnabas."

THOMAS JORDAN.

ART. III.—THE OLD TESTAMENT AND THE CRITICS.

(Concluded from page 533.)

WHOEVER was the author of the first chapter of Genesis, whether Moses or Ezra or some unknown scribe, he must either have had a communication of the subject-matter of his composition made to him from without, or he must have elaborated it from his own heart's inventions. There is no escape from this alternative. So many writers nowadays observe a strange reticence on this point; they insinuate that the cosmogony was a conception of some late Jewish genius, but shrink from saying openly that God had nothing to do with it. Now, which commends itself most to the common-sense of mankind: that a Jew at a late period of the world's history should have invented this theory—that he should have persuaded his contemporaries, without one contradictory voice, to accept his teaching—that the Apostle St. John should frame the opening of his Gospel so as to reflect the literal history in the spiritual, and that all after-generations of the most enlightened nations of the world should have followed in the same course; or that God, the Maker of man, should in some way which we know not reveal to man in the beginning of his being some information concerning his own origin and that of the creatures animate and inanimate that he saw around him? This is intimately connected with another question—How and whence did Moses (assuming his authorship) derive his knowledge? If we choose the alternative that God did make a revelation, and that the account of the genesis of man was not the design of man, but of God, there would be traditions handed down doubtless, from the beginning; and there can be scarcely any question that some kind of notation was invented in the earliest ages to register and record thoughts and facts—of this, perhaps, the old hieroglyphic characters of the ancient Egyptians may preserve some of the earliest examples. Such archives would be, through God's providence, preserved in the families of the faithful. St. Luke tells us that he had traced all things to their true origin; and so, it may well be conceived, Moses collected, arranged, and edited these relics of antiquity. It may be conceded that much, even all, that took place prior to his own day might be derived from such traditional sources; further, that after his time new editions, as we should term them, were made by the schools of the prophets, or by priestly