though afraid to come near to Paul. Three Sabbath days were spent there, and during this time John sought Paul's forgiveness on his knees, but without avail. The apostle's great grievance was on account of John's "keeping several parchments in Pamphylia."

When they were about to leave Antioch the missionaries could not agree where to go next. Barnabas besought Paul to go to Cyprus and "oversee his own in his village." Lucius entreated him to take the oversight of his city, Cyrene, (It does not appear from Acts that Lucius of Cyrene was with Paul and Barnabas at any time on a missionary journey.) But Paul had a vision in his sleep calling upon him to hasten to Jerusalem. Thus there was great contention. Barnabas wished John to continue with them as a servant. Paul refused to have him, but was willing to let Barnabas take John and go his own way. At last they sought divine guidance in prayer, and after much groaning and weeping Paul fully approved of Barnabas's determination to go to Cyprus with John. Barnabas fell down at Paul's feet and said, "I go to Cyprus and hasten to be made perfect; for I know that I shall no more see thy face, O Father Paul.' And Paul said, "The Lord stood by me this night saying: Do not force Barnabas not to go to Cyprus, for there it has been prepared for him to enlighten many; and do thou also, in the grace that has been given thee, go to Jerusalem to worship in the holy place, and there it shall be shown thee where thy martyrdom has been prepared."

This separation of Paul and Barnabas is the same that is described in Acts xv, 36-41. But the two accounts differ in the following essential particulars :—

Acts of Barnabas	*Acts of the Apostles.*
The separation occurs at Antioch in Pisidia.	The separation occurs at Antioch in Syria.
It was during their first missionary journey (Acts xiii; marginal chronology, A.D. 42).	It was just before their second missionary journey (Acts xv; marg. chron., A.D. 53).
Paul was directed by the Lord in a vision to hasten to Jerusalem.	He travelled through Syria and Cilicia to Derbe and Lystra, and thence to Macedonia.
Lucius of Cyrene was present as a fellow-missionary.	Lucius of Cyrene was not sent on either journey.

The rest of this book relates to Barnabas, but as it seems to be partly historical, we deem it important enough to give an abstract of the story.

Barnabas and John embarked for Cyprus in the port Laodicea. This shows that the separation of the two apostles was at Antioch in Syria, which was about forty miles from Laodicea; Antioch in Pisidia was five hundred miles distant. Adverse winds drove the vessel far out of her course. They were compelled to stop at several landing-places. At Corasium (perhaps Corcyrus in Cilicia) they concealed themselves lest some one should discover that Barnabas had separated from Paul. A storm detained them three days at the island of Pityusa (north of Crete), where they were entertained by a pious man named Euphemus, whom with his house Barnabas instructed in the faith. At Anemurium (in Cilicia) Barnabas converted two Greeks by promising to put on them clothing which would never become soiled. Having baptized them, he clothed them, one with his own robe and the other with John Mark's. The happy converts gave the apostle money, which he straightway distributed to the poor. As the ship was about to sail for Cyprus, one of the seamen, named Stephanus, wanted to go along, but Barnabas would not permit him.

At night they sailed across to Cyprus, landing at Cromycita. Here they were entertained at the house of Timon and Ariston, temple servants. Timon had a fever, which they cured by laying their hands upon him and invoking the Lord Jesus. Barnabas also cured the sick by laying upon them the documents he had received from Matthew, "a book of the word (or voice) of God, and a narrative of miracles and doctrines." (Query: Was this the Hebrew gospel ?)

At the next town, Lapithus, an idol festival was being celebrated in the theatre. Being forbidden to enter the city, they journeyed over the mountains to Lampadtstus, Timon's native town. Here they were entertained by Heracleius of Tamasus, then on a visit to his relations. Him Barnabas recognised, having met him at Citium with Paul, where his name was changed at baptism to Heracleides. They ordained him bishop of Cyprus.

Journeying over the mountain called Chionodes *i.e.*, snowy), they came to Old Paphos, where they found Rhodon, a temple servant, who became a believer and accompanied them. They met, coming from Paphos, Barjesus, the Jew (alias Bar-Suma, the sorcerer), who recognised Barnabas. Barnabas did not go into Paphos (*i.e.*, the chief town, called New Paphos), and so they proceeded to Curium.

At Curium (perhaps Curtium) an abominable foot-race was being performed by naked men and women, Barnabus rebuked the wicked city, and the western part of it fell killing many people; the rest fled to the sacred temple of Apollo. As the missionaries drew near to the temple, they were opposed by a great multitude of Jews at the instigation of Barjesus. So they had to spend the night outside the city under a tree.

Next day they visited a village where Aristoclianus dwelt—a leper who had been cleansed at Antioch, sealed as a bishop by Paul and Barnabas, and sent to his village because there were many Greeks there. This village bishop entertained the missionaries for one day in a mountain cave.

Thence they came to Amanthus on the south coast. Here Barjesus had got the start of them, having gained over the Jews. They were not allowed to enter the city, but were taken in for an hour by a widow woman of eighty, who lived outside and did not worship idols. As they departed they shook the dust off their feet over against the temple in the mountain, where a multitude of low women and men were pouring libations.

Travelling through desert places they next came to Citium; but as there was a great uproar at the hippodrome and no one received them, they rested an hour at the gate and then sailed to Salamis.

They landed in the islands where there was a place full of idols, and a high festival was being celebrated. Here they found Bishop Heracleides again, and gave him instructions about setting up churches. Having gone into the city, they went to the synagogue where Barnabas unrolled the gospel he had received from Matthew, and began to teach the Jews.

After two days Barjesus arrived with other Jews, and having brought together a multitude of Jews, they laid hold of Barnabas and bound him, wishing to take him before the governor of Salamis. But having learned that a pious Jebusite, a kinsman of Nero, had come to Cyprus, they did not take the apostle before the governor, but dragged him from the synagogue to the hippodrome, and having gone out of the city, they burnt him with fire so that even his bones became dust. Then they gathered his dust in a cloth, intending to sink it with a wrapping of lead in the sea; but John, Timon, and Rhodon stole it away in the night and secreted it in a cave with the documents, where they also hid themselves. But the Jews having discovered their hiding-place, they fled to another cave near the village of the Ledrians. Here they remained three days, until the Jews gave up the pursuit of them, when they went to the village of Limnes, whence they sailed to Alexandria in an Egyptian ship. There the writer says he remained preaching what he had been taught by the apostles, who baptized him and changed his name to Mark by the water of baptism.

We are inclined to believe there is a foundation of truth in this account of Barnabas, and possibly that John Mark wrote it originally. But it has been much corrupted, and the name Nero has been interpolated. This book is known to have existed as early as A.D.478, when the body of Barnabas (who was probably put to death and perhaps burnt to ashes about 40 B.C.) was *found* in Cyprus.

The ministry of the apostle seems to have been short and unsuccessful. Twice he journeyed rapidly through his native island, making but few converts, and before he had completed his second missionary journey he was murdered by a Jewish mob instigated by Barjesus.

'The Truth Seeker'