

the proper places and respond with their own lips. *There is no Sunday school service so good as the Evening Prayer in actual use.* The younger children may not comprehend the meaning of the words, or understand fully the doctrine; but these will grow up in their minds unconsciously in after years; the remembrance of the words will help them. In the class teachings we must at first attempt only short portions, interspersed with something more attractive. As they advance, more may be attempted, till they go over the whole round of Church Doctrine and practice.

Now this is the way to make intelligent laymen and stable Christians in the Church. When they grow up they will know *where* they stand and *why* they stand there, and what their duties are in the Church and in the Parish.

In our speaking of the general inadequacy of lesson papers and lesson books, we must not be understood to undervalue the advantage of some of the books as helps; such, for instance, as Sadler's Manual, and Shin's Lesson Book; they are admirable aids. Teachers will also counsel with their rector, whom they will generally find glad to help them on in their work, going over the lessons with them, finding out and straightening the difficulties which do so trouble many. A course of study, like the one indicated, would be in the direct line of preparation for confirmation; and is not that the exact thing to which we should aim?—*Selected.*

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 READ the Bible often—pray always in private, and regularly attend Church.

NOTES ON THE APOSTOLIC FATHERS.

No. 2.—ST. BARNABAS.

BARNABAS is the second of the Apostolic Fathers. His name means the "son of exhortation." He was a Levite of the Island of Cyprus, and a student of the Jewish Law under Gamaliel. In Acts ix. 27 we find him introducing St. Paul to the Apostles. He was afterwards his fellow-labourer in many places, especially at Antioch. A difference took place between them finally about John Mark, the nephew of Barnabas, and they "parted asunder," and Barnabas sailed to Cyprus. Here the Scripture notices cease. Traditions differ about his subsequent career. Some say that he founded the Church at Milan, and was stoned to death at Salamis, in Cyprus. According to Jerome, Clemens Alexandrinus, Origen and Eusebius, St. Barnabas wrote an "Epistle" full of edification for the Christian Church. This Epistle has two parts. In the first, he shews the unprofitableness of the old Law, and the necessity of the Incarnation and death of Jesus Christ. The second part is a moral instruction, under the notion of two ways—the one of darkness, the other of light, the one under the guidance of Satan, the other under the angels of God. The way of light is a summary of what a Christian ought to do to gain eternal happiness; the way of darkness is a representation of those particular sins which exclude from the Kingdom of God. It is published by Archbishop Wake among his translations of the works of the Apostolic Fathers. Others refer it to the 2nd century.