

What Andrew said on that occasion sheds no lustre on his name. He evidently shared in the unbelief of the rest, that their master could do such an incredible thing as to satisfy the cravings of a hungry multitude with so small a supply of food. We must give him the credit, however, for having taken some pains to ascertain that even so much was available. Nor do we learn much more about him by referring to the last mention of his name, though we may conjecture, from the relative position in which it stands, that, next to Peter and the two sons of Zebedee, Andrew was perhaps on terms of closest intimacy with the Saviour. He was equally affected with these three, by the solemn prediction that some of them would live to see the day when that temple—the dearest object that a pious Jew could look upon—would be so utterly destroyed that not one stone should be left on another; and he was equally desirous with the rest to know “when these things shall be.” Beyond this, we scan the sacred page in vain for any account of the life and labours of St. Andrew. But this last view we get of him suggests to the mind’s eye a very striking and memorable picture,—the disciples grouped around their master on the slope of Olivet; the deep ravine of Kedron at their feet; beyond it the doomed city and, conspicuous above all, the massive grandeur of the temple, towards which all eyes are turned.

Tradition, as usual, professes to supply the missing link in the life of our Apostle, but its testimony is conflicting. A probable conjecture is that Andrew went with his brother to the east. The earliest mention of his name by any writer, after the evangelists, is by Origen, about A.D. 230 or 240, who assigns Scythia as the field of St. Andrew’s ministry. Later writers connect his name with Greece. By them he is said to have been crucified in Achaia, on a cross of the form called *Cruz decussata*—commonly known as St. Andrew’s Cross. His relics, it is said, were afterwards removed to Constantinople. An apocryphal book, styled *The Acts of Andrew*, is mentioned by Eusebius and others, but it is now lost and seems never to have been received as of authority, except by some heretical sects. Scotland, we need scarcely add, claims Andrew for her patron saint. The story is that St. Regulus, a Greek monk, being warned of God to go to parts unknown and convert the heathen,

sailed from Greece in A.D. 370, carrying with him the bones of St. Andrew. Having passed the dreaded Pillars of Hercules, his vessel was driven north by a violent storm and finally wrecked on the Fifeshire coast. The monk and his companions escaped to land, saving only the precious relics, consisting of an arm-bone, three fingers, three toes, and a tooth. Hergust, king of the Picts, hearing of the arrival of the strangers, built for them the tower and chapel of St. Regulus, which remain to this day objects of curious interest to those who visit the quaint old city of St. Andrews.

Augmentation of Stipends.

IT will be observed from the acknowledgments in this issue of the “RECORD,” that of the \$30,000 required this year for Augmentation in the Western Section of the Church, only \$3,242 had been received up to the fifth of January. It is of very great importance that the scheme should prove successful this year, and it is earnestly hoped that in every congregation a special effort will be made. Heretofore many of the larger and wealthier town and country congregations have contributed but little to the fund. We trust that the Moderator’s Pastoral letter, issued in name, and at the request of the General Assembly, will lead every Session to take steps to secure that a liberal contribution be received and forwarded without delay to the Treasurer.

We are confident that it needs only the hearty co-operation of Sessions, and especially of ministers, to make the scheme a success,—and with the success of this scheme is bound up, to a large extent, the well-being of every department of the church’s work. With many of our people the year 1886 was one of prosperity. Will not some of these, in token of their gratitude to the Great Giver, make a special thank-offering to a scheme whose object is to minister to the comfort of some one hundred and sixty of our hard-worked ministers, many of whom find it difficult to make ends meet on the salary allowed by the Assembly’s Regulations, viz., \$750 and manse? The non-success of the scheme means the lessening of this salary and in consequence, the withdrawal, from not a few manses, of comforts of which they can ill afford to be deprived.