

It is generally agreed by the ancient writers that, some time after the effusion of the Spirit on the day of Pentecost, the Apostles determined by lot, with prayer to God, into what part of the world each of them was to go, for the purpose of proclaiming the glad tidings of salvation. Scythia and the neighbouring countries are said to have fallen to Andrew. To these he repaired, and in these he, for some time, preached; but afterwards he laboured in various other parts of the world, till, according to the ecclesiastical historians, Nicæphorus and Eusebius, and general consent, he at last came to Petre, a city of Achaia, or the Morea, a Province of Greece. There his zeal and success in propagating the Gospel, and his firmness in resisting all attempts to make him abjure Christ, and do sacrifice to the gods, so enraged the Roman proconsul, that he gave sentence that he should be first scourged and then crucified. Seven successive lictors whipped his naked body; after which he was bound with cords to a cross, on which he was suffered to hang till he died. The following is part of an encomium which one of the ancient Christians passes on him: "Andrew was the first-born of the apostolic quire; the prime pillar of the Church; a rock before the rock; the first fruits of the beginning. He preached that gospel which was not yet believed or entertained; he revealed and made known that life to his brother, which he had not yet perfectly learned himself. So great treasures did that one question bring him: "Master, where dwellest thou?" which he soon perceived by the answer given him, and which he deeply pondered in his mind, "Come and see." How art thou become a prophet? Whence thus divinely skilful? What is it thou soundest in Peter's ear? "(We have found the Messias)." Why dost thou attempt to compass Him whom thou canst not comprehend? how can He be found, who is omnipresent? But he well knew what he said. We have found Him whom Adam lost, whom Eve injured, whom the clouds of sin have hidden from us, and whom our transgressions had hitherto made a stranger to us." Andrew found Him as bearing the general character of the expected Messiah, and found Him in that sense, in which happy shall we be, too, if we find Him;—he found Him for himself; he found Him as the one all sufficient object of his trust and of his affection. He won Christ, and was found in Him; he came to know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death. And after living and labouring, and dying for His name, he left the proconsul, and the lictors, and

all his sorrows behind him; and in the open vision and full enjoyment of heaven he found Him whom his soul loved—and so shall he ever be with the Lord.

Iona.—By the Duke of Argyll

This is not exactly a guide-book to Iona but all who have seen or who hope to see Iona and many others, will thank the Duke for it. His Grace of Argyll is certainly a very busy as well as a very clever man. Though, as Secretary of State for Iona, he has to rule over 150 millions of British subjects, he, like Gladstone, Disraeli, Lord Derby, Sir Roundell Palmer, the present Attorney General, and the Lord Chancellor, finds time to write books that everybody praises and everybody reads. Certainly English Statesmen are a very different class from American politicians.

This little book on Iona is characterized by the usual clearness and richness of the Duke's style, and the candour of his mind. Of its three chapters on Columba's Times, Columba's Home and surroundings, Iona and its geologic history, the first is the most interesting to the general reader. His summary of the monastic system that Columba brought with him from Ireland (at that time called Scotia), and his views on the importance to be attached by us to even the most ancient forms and customs of religious life are alike excellent. "We know," he says, "what abuses had arisen even in the lifetime and under the eyes of those who had seen the Lord. We know more than this—we know those tendencies of our nature which make it impossible that corruptions should not arise. We know that one of the chiefest of the Apostles warned the clergy of Ephesus, and through them, the whole church, that they enjoyed no miraculous protection against the growth of error. In the same breath in which he told them they had all been made overseers of the Church by the Holy Ghost, he told them also that, out of their own number, men would arise speaking perverse things. Accordingly, the very earliest Christian writings which have come down to us after those of the Apostles, bear upon their face the unmistakable marks of deviation and decline. It cannot be too constantly remembered, or too emphatically repeated, that there are no "Apostolic Fathers" except the Apostles."

As to the peculiarities of the Church life, the doctrines and rites that Columba had been accustomed to, the following extract gives a fair and truthful account—"Ireland had never been subdued by the Roman arms, and its early church thus came to occupy a somewhat isolated position in the