

They are like Andrew again in this respect. In England, a very trying place for Presbyterianism, I have found many of them adhering steadfastly to their simple faith amid many discouragements; and in my experience I have found that those in humble circumstances were the most faithful in their allegiance. The rich and the indifferent sometimes gravitated towards the fashionable religion; the poor and the earnest stuck to the faith of their fathers.

But, after all this has been said, we must confess with sorrow that some of our countrymen do not imitate Andrew in this respect. Too many keep away from good influences. How many, instead of coming regularly with their families to church, are regular attendants of Dr. Greenfield or the Rev. Mr. Stay-at-Home; and how many more are companions of Alexander Half-day-hearer, Esquire, for this gentleman has succeeded well in the world, and thinks it beneath his dignity to go twice to church on the Lord's day. It is not fashionable. He must have his ease, or his late dinner, and the minister may preach to empty pews so far as he is concerned. This ought not to be—though Andrew was only a fisherman, it would be well for us all if we imitated him, and put ourselves as often as possible in the way of getting good.

#### II.—ANDREW ALSO SOUGHT FOR THE VERY HIGHEST GOOD.

It was good to follow John the Baptist, but it was better to follow Jesus, and Andrew did this also. After all, John was nothing more than "a voice crying in the wilderness;" he was only a finger-post pointing to "the Lamb of God that taketh away the sin of the world." How stupid it would be to sit down under a finger post instead of going on to the end of the journey. Just as foolish would it have been for Andrew to have rested content with the ministry of John. He was not so foolish; he was not so superficial, and, therefore, when John cried, "Behold the Lamb of God," and pointed to Jesus, Andrew left the great prophet to seek the great Saviour.

Let us imitate Andrew in this, and not only put ourselves under good influences, but seek to know Jesus. Andrew, as the disciple of John, is the representative of the vast mass of the Scottish people, but as the seeker of Jesus he does not represent so many. He came with a great multitude to hear John, he had only one companion in seeking Jesus. Is not this true to the life. Vast multitudes are pleased to have a form of godliness, not so many care to acknowledge its power. How many Scotchmen think that all is done when they put themselves under good influences, when they have a pew in the church, when they lead an outwardly decent and respectable life. It is a vast mistake. Let us imitate Andrew. Let us never rest contented with a mere outward relation to Christianity. Seek to get from the minister to his Master. We, ministers of the Gospel, are nothing but finger-posts to point out the way to the Lord Jesus, and, as the mission of John would have been a failure if some of his disciples had not followed Jesus, so our work is a failure if it does not make you seek each for yourself "the Lamb of God that taketh away the sin of the world."

Scots are great seekers. In what corner of the globe will you not find them searching diligently for riches, honour, power, happiness? But does not Andrew shew us something higher and nobler? Does he not, by his example, cry out to us, "Seek ye first the kingdom of God and His righteousness." And to incite us to this blessed search have we not the Saviour's blessed assurance, "all these things shall be added unto you," and also His solemn question: "What shall it profit a man if he gain the whole world and lose his own soul?"

#### III.—ANDREW FOUND WHAT HE SOUGHT FOR.

If Andrew follows Jesus afar off, seeking after Him doubtfully and perhaps diffidently, Jesus knows all about him, and is ready to meet his case. He has had His eye on Andrew all the time, though he is unconscious of it. When Andrew followed Jesus, at once, we are told, Jesus turned. Why? We are not told that Andrew called after Him, but the very fact that he followed made Jesus turn. He, the Son of the living God felt the strain of that seeking soul upon His heart, and, therefore, He turned and said, "What seek ye?" Andrew answered, "Where dwellest thou?" Then did Jesus the Son of the Highest extend to him the loving invitation, "Come and see;" and we are told "they came and saw and abode with

Him that day." Yes, rest assured of this, that no one ever truly sought the Lord Jesus and failed to find Him. He receives every sincere seeker. All Andrew's difficulties were answered by Jesus. All his longings were met. His heart, his mind, his conscience were fully satisfied. You have many difficulties and doubts and fears. I cannot answer them, I cannot dissipate them, but if you come to Jesus and lay your case before Him, as Andrew did, I am certain they will disappear.

The first chapter of John's Gospel has been well called the chapter of *Eureka's*. Andrew finds the Messiah. Jesus finds Philip. Philip finds Nathaniel. Archimedes was in a transport of joy when he shouted "*Eureka! eureka!*" but what was his joy and enthusiasm compared with that of the soul which has found its Saviour. This is the joy of Andrew's heart, and we should never rest content until it is ours. Friend, have you found Andrew's Saviour? Do you know and believe the love God has to you? Have you passed from death to life? You shake your head doubtfully; perhaps you heave a sigh. Why have you not found Him? Let me answer by a story I have heard of two Highland fishermen. They were busy fishing in one of the salt water lakes on the west of Scotland, when suddenly a dense mist came down, and they thought it would be as well to make for the shore, which was only one or two hundred yards from them. So they put out the oars and began to pull. They rowed for about five minutes, yet did not reach the land. They were surprised, but they pulled harder for another five minutes; still no land. The perspiration began to burst from them, and they pulled with might and main. A quarter of an hour's hard work, and still no land. They paused. "What's the matter, Donald; surely the land has moved." "Aye," answered Donald, "or the boat's bewitched." Immediately a bright idea struck his companion, and he said, "Donald, did you pull up the anchor?" Donald looked, and at once the explanation of their ill success was shewn, and the error rectified. Friends, you laugh at these Highlanders, but are not some of you much more fatally foolish than they were? You would like to find the Saviour. You will say, perhaps, that you are seeking Him. Yet you do not succeed; you make no progress; you are no nearer land now than you were years ago. Why is this? Is it not because your soul is still anchored to some sin? You love the world; you are overcome by temptation. The whiskey bottle keeps you under its power. I have heard of "an *anker* of whiskey," and I am afraid it is the anchor of too many Scotchmen's souls—an anchor, not of hope, but of black despair, for it keeps them back from the salvation of the Lamb of God.

#### IV.—ANDREW CONFESSED THE TRUTH.

Having found the Saviour, he could not hold his tongue; he must speak out boldly that which he knew and believed. Thus, you see, Andrew overcame his natural reticence. Reticence in regard to spiritual matters is a characteristic of some natures, especially of the Scotch. In some respects it has its advantages, for a glib, parrot-like piety, that will chatter for ever about itself, is very offensive. Still waters run deep, and there is far too much religion from the teeth outwards. Some most earnest Christians are slow of speech; they consider their spiritual experiences a "holy of holies" into which none but God's great High Priest can come, and there is much truth in this idea. There are passages between the soul and God over which at all times a reverent veil should be drawn; there are some things that should never be told. This is indicated, indeed, in the case of Andrew. What passed between Jesus and him on that momentous night is not revealed.

But, while this is freely acknowledged, we may go to error on the other side. Avoiding the hedge of presumption, we may tumble into the ditch of dumbness. We read that "they that feared the Lord talked often together," and we are told the Lord hearkened and heard their conversation, and wrote it down in a book of remembrance in token of His delight. Now, as a rule, Scotch Christianity is too reticent. We have much need to imitate Andrew, and speak out concerning spiritual things, for is it not written, "If thou confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised Him from the dead, thou shalt be saved?"

Andrew also spoke with certainty. Listen to his words: "We have found the Messiah!" Surely here you have the accent of conviction; and does it not

sound familiar to every Scottish ear. In many ways we imitate it. We often hear of the "*Perfervidum ingenium Scotorum*." I would rather call it by one word, viz., "Emphasis." A Scotchman is not himself if he is not emphatic. The gentle and genial Charles Lamb once said, "I don't like Scotchmen." "Why?" asked a friend. "Because they are sure of everything." This witness is true. Some natures glory in uncertainty—in a dim religious light; not your true Scot. He must have something definite, tangible, clear. I by no means deny that some Scotchmen doubt; but even then there is a satisfactory dogmatism about their doubts, even they are clothed in the cast-off garments of assurance.

Now, I have heard several times since I came to this continent that Calvinism is dead. Not quite, I answer. It will never die till the name of Scot is extinct, and till Scotchmen cease to revere and study the Word of God. In this quality of emphasis, this attitude of certainty, lies in great measure the power of the Scottish character. I have noticed, with great regret, that some Scotchmen are seeking to undermine that certainty, in regard to the religious opinions which have been the glory and strength of the nation for hundreds of years. To use a figure suggested by our national poet, there has risen a race of new-fangled and pretentious spiritual cooks, that would have us leave off our Presbyterian porridge and Calvinistic cream for some continental hashes which the true Scotch stomach rejects "wi' perfect sconner." They have taken lessons, not in French, but in German and English cookery classes, and

"Look down wi' sneering scornfu' view—  
On such a dinner"

as nourished giants like Wishart, Hamilton, Knox, Rutherford, Erskine, Chalmers. Fie, fie! Out upon the renegades. The spirit of another Jenny Geddes is needed to put them to the rout, for such teachers undermine all spiritual health and strength.

What can a moping, blear-eyed, twaddling doubter do in the great spiritual battle of the world? Nothing.

"Poor sinner! See him ower his trash,  
As feckless as a withered rash,  
His spindle shank a guid whip lash,  
His nieve a nit;  
Through bloody flood or field to dash,  
Oh! how unfit."

Who has done the hard fighting of the world's moral and spiritual battle? Your Apostles of the Church of the Holy Ambiguity? No; but men like Andrew, who could say with certainty, "We have found the Messiah." Ye Scots, follow your leader.

#### V.—ANDREW BECAME A BENEFACTOR.

He was a benefactor, to begin with, to his own brother Simon. Simon Peter was, perhaps, Andrew's elder, as he certainly was his bigger brother; yet it is Andrew that brings Simon to the Saviour, not Simon who brings Andrew. This is often the case in spiritual matters; the less brings the greater, and thus the excellency of the power is manifested to be of God. And think what a work Andrew accomplished, what a blessing he conferred on the Church and the world, what an honour he received by bringing his brother to Jesus. If Andrew had done nothing more than that, his would have been a well-spent life. Friends, let us remember Andrew. The highest possible honours we can win are rewards for such deeds as that. I delight to hear of every honour of every kind that any Scot wins in an honourable way; but this honour, the honour of bringing a soul to Jesus, is the very highest. You don't believe it. You can't see it. Well, friends, you'll be all of my opinion in a few years. When? When all the riches and honours you have acquired in time are forever behind you; and you have entered into that state of weal or of woe which is fixed for ever and ever. Then, "they that turn many to righteousness shall shine as the stars for ever and ever." I am content to wait till then. Are you?

Andrew was also helpful to the needy. When Jesus wanted to feed the hungry multitude, he said to Philip, "Whence shall we buy bread that they may eat?" Philip was perplexed, but Andrew had his eye on at least a slight provision, and said, "There is a lad here which hath five barley loaves and two small fishes." He felt they were all too little, but he also felt he must speak of them, and he was rewarded when he was told to bring them to Jesus. Still more was he rewarded when he saw them multiplying in His hands, when he saw the five thousand satisfied, when he helped to gather up the twelve baskets of