

of his living in the house of his married brother may be regarded as presumptive evidence that Andrew was a bachelor. The pre-eminence given to Peter all through, and the frequent coupling of his name with James and John, to the exclusion of Andrew's, leads to the conclusion that the younger was quite inferior to the elder brother in mental attainments and force of character. That Andrew was superior in prudence, may be surmised: that he was born to follow, rather than to lead is tolerably certain. We may even suppose that, before his introduction to Jesus, while they were still boys, Andrew was fully conscious of his brother's superiority, and had long been accustomed to look up to him with deferential respect, and that when the occasion offered, he would always be ready to accord him ungrudgingly the place of honour. This being so, we can easily understand the readiness which he displayed in bringing his brother to Jesus. They had gone down together to Bethabara, near the fords of Jordan, where John was baptizing; Andrew had come under the spell of the Baptist's preaching; he had doubtless been baptized by him, for already he is ranked as one of his disciples (John 1 : 35). One day, while waiting upon his teaching and seeking further instruction, the Baptist stopped short in his discourse and, suiting the action to the word, directed the attention of his hearers to a person in the throng whom they had not noticed before, exclaiming,—“Behold the Lamb of God!” This, taken in connection with his previous emphatic declaration that he himself was not the Messiah, but that he had been sent to prepare the way for His coming, could not fail to excite the deepest interest of all within reach of his voice, in the mysterious individual thus announced. The parties more immediately addressed at this time were unquestionably Andrew, and John the son of Zebedee. These two were so much taken with the announcement, that they followed Jesus to his temporary lodgings. They were invited to spend the evening with him, and it is altogether likely that they remained with him all night. It was after that delightful interview, that Andrew sought out his brother as the first to whom he should communicate the great discovery he had made. Having found him, he exclaims in an ecstasy of joy,—Simon! we have found the Messiah, which is, being interpreted, the

Christ. Come, judge for yourself. “And he brought him to Jesus.” How natural was all this! What a fine illustration of true brotherly affection! How often, in after years, must these two have thought and spoken of that wonderful interview; as long as he lived, Andrew must have felt thankful and proud that he had been the honoured instrument of bringing a brother, so dear, to the knowledge of the Great Teacher. Had he done nothing else, by this one kind act, he brought untold blessings to the Church of God. It is impossible to over estimate the far-reaching influence of his example. It was a practical illustration of the true missionary spirit—that which led Philip to bring Nathaniel, the woman of Samaria to go in search of her friends and neighbours, and Christians in all the ages to make known to those who know it not, the way of salvation.

Coming now to Andrew's formal ‘call,’ we notice that it was distinctly separated by time and place, from his first interview with Christ. It was not until after the Baptist had been imprisoned; when Jesus had taken up his abode in Capernaum. (Matt 4: 12, 13, 19.) In marked harmony with Matthew's account of the ‘calling’ is that of Mark, (1 : 16-18) who also mentions Andrew by name. Luke connects the calling with the miraculous draught of fish, and though he does not mention Andrew by name, he speaks of his brother Simon's boat, in which Andrew doubtless pulled the stroke oar. All three evangelists agree that the ‘call’ was implicitly obeyed by Andrew and the others to whom it was addressed, that they then and there abandoned a fairly lucrative business, and attached themselves as servants and disciples to the person and ministry of the despised Nazarene, without either promise or expectation of any pecuniary remuneration.

From that time we hear no more of Andrew, until we read of the miracle of the five thousand being fed with five loaves and three fishes. A notable miracle it must have been regarded at the time, since it is the only one of our Lord's miracles that is recorded by all the four evangelists. It was wrought in a desert place, on the eastern shore of Tiberias, not far from Bethsaida. John alone mentions Andrew's name in this connection, and really the most important thing he says about him is, that he is Simon Peter's brother.