

can have them in gold, silver, precious stones, iron, brass or wood, but, it need scarcely be said, the staple article is *stucco*. One hundred and fifty thousand pilgrims come here yearly; they come from every point of the compass—many of them performing long and wearisome journeys on foot. What do they “come for to see?” An Abbey, more than a thousand years old: a monastery with a hundred monks: a church consecrated by angels: a miracle-working image of the Virgin Mary, and a fountain of which the Saviour drank!! The ecclesiastical buildings cover a large area. The church itself is very large and very gaudily decorated. In the centre of the nave is a black marble chapel: this is the *sanctum sanctorum*, containing a little black wooden image of the Virgin and child, richly attired, and on its head a crown of gold: it is nine hundred years old! Poor deluded people! We saw scores of them on their knees before this idol. In front of it are suspended little legs, arms, hands, feet, heads, hearts, eyes and ears, made of wax—remembrancers, sometimes accompanied with a short letter, to ‘The mother of God.’ The pilgrim kneels at the shrine, mutters a few prayers, counts his beads, gets absolution from the priest, pays his fee, drinks of the sacred fountain, and goes away with a light heart, believing that his sins are forgiven, or that he will be cured of his infirmity! It is a paying business. Einsiedeln is rich. By the Catholic cantons, the Abbot is still styled “The Prince of Einsiedeln.” C.

Missionary Cabinet.

ANDREW—BROTHER OF SIMON PETER.

IT was a very high honour to be the brother of so distinguished a man as Simon Peter—the man singled out by Christ as “the Rock-man,” and who on so many different occasions stands out as the representative of the Apostolic band. On that account alone, we would be justified in placing his name second in the list of the twelve. But there are other reasons. (1) In so doing, we follow the arrangement of Matthew and Luke in their gospels. At the same time, too much stress must not be laid upon that, as we find Luke, in his history of the Acts, puts Andrew fourth on the list (ch 1: 13),

and Mark does the same (ch 3: 18), coupling his name with that of Philip. (2) It is clear from the circumstantial record of John (1: 35-42) that he and Andrew were the first of the twelve who were introduced to Jesus by the Baptist, the first to follow him, and the first who were admitted to his personal friendship and hospitality. As to Andrew’s claim to be called the protoclete, or ‘first called,’ as was hinted in the life of Peter, there is room for difference of opinion. If the use of the formula, “follow me,” be considered necessary to constitute a formal ‘call,’ it does not appear that these words were made use of by our Saviour in his first interview with Andrew. He and John had been irresistibly drawn towards him, and were of their own accord already following him when he invited them to come and see where he dwelt. But that they did not follow him then, in the sense of attaching themselves to his ministry, is evident; for months after this, we find Andrew at his old trade on the Sea of Tiberias, and John mending his net with the intention of also going out to fish. Philip’s claim to be technically the ‘first-called’ will be considered in its proper place.

The New Testament does not profess to give us the biographies of the first preachers of the gospel. Its aim is to lead men to the knowledge of the truth as it is in Jesus. Not even the Chiefest of the Apostles must stand betwixt us and the central figure. So we must be content with such fragmentary and incidental references to the chosen twelve as we find in the record. The materials for writing the life of Andrew are very meagre. Except in the lists of the Apostles given by Matthew, Mark and Luke, his name occurs only four times in the New Testament. (1) In connection with his introduction to Jesus (John 1: 40). (2) At his call (Matt. 4: 19). (3) At the feeding of the five thousand (John 6: 8); and at the mount of Olives, (Mark 13: 3). What has been said about the early life of Simon Peter applies of course also to Andrew. He was a native of Bethsaida—the house of fishing—a small town on the Jordan where it falls into the Sea of Tiberias. His father was a fisherman, and Luke tells us that there was a copartnership existing betwixt the sons of Zebedee and the sons of Jonas, ch. 5: 10. The most ancient authorities are agreed that Andrew was younger than Simon Peter, and the fact