

has made frequent reference to his difficulties with Rome, but as far as I know has seldom, if ever, touched upon those with the Chicago Presbytery.

PRESBYTERY OF HAMILTON.—The Hamilton Presbytery met at Burlington. There was a large attendance. Rev. R. J. Laidlaw acted as moderator, Rev. Thomas Scoullar as clerk. Leave was granted the congregations of Niagara and Lynedoch to call ministers. On behalf of the committee appointed to prepare a minute in reference to the resignation of Rev. Dr. James from the pastorate of Knox Church, Rev. Mr. Fletcher submitted a resolution, which was unanimously adopted, expressing the esteem, affection, and respect entertained for Dr. James as a preacher of the Gospel, a pastor, and a member of Presbytery, and paying a merited tribute to his high personal worth. Rev. Mr. Fletcher was authorized to moderate in a call to a minister to Knox Church, whenever the congregation of that church is prepared to do so. Rev. Mr. Fletcher gave notice that he would move at the next meeting of the Presbytery that Rev. Principal McKnight, of Halifax, be nominated Moderator for the next General Assembly in Montreal next June. In the evening the Presbytery met again and resolved itself into a conference on Sunday schools, the State of Religion, and Temperance. The discussion was opened by Rev. Mr. Grant, of Oneida, and Rev. Mr. Fletcher. Rev. Mr. Laidlaw introduced the discussion on the State of Religion, and the discussion on Temperance was opened by Rev. Mr. Ratcliff, of St. Catharines. A paper on Temperance, prepared by Mr. Thomas Shaw, was read by Rev. Mr. Murray, of Grimsby. The discussion on these subjects lasted until late on in the evening. A committee was appointed before the meeting adjourned, to report on the result of the conference at the next meeting of the Presbytery in March. —THOS. SGOULLAR, Pres. Clerk, pro tem.

A CORRESPONDENT in Calgary writes: The annual meeting of Knox Church congregation, Calgary, was held lately. This congregation will become a source of strength to the funds of the Church at no distant day. Like many other places in this new land, a little labour and support from the Home Mission Fund will establish a congregation that will aid in the carrying on of the work of the Church as well as supplying the means of grace to those who are leaving the congregations of the Church in the east to seek homes in the west. The funds were raised principally by weekly offerings. This system of carrying on the finances of the congregation has been a great success, and promises to become the strength of the congregation in its financial matters. Messrs. Rankin and Grant were elected to fill the place of the retiring managers, Mr. Frazer to fill the vacancy caused by the removal of Mr. Swan beyond the bounds of the congregation. The refreshments provided by the ladies added much to the pleasure and success of the meeting. Calgary received its first Protestant missionary, who was a representative of the Presbyterian Church, about eighteen months ago. Others soon followed, and three Protestant congregations are now in a flourishing condition. Other fields are fast springing up in this new land, where men and means for a short time are wanted. There is no field that promises to yield a surer or more abundant harvest for the Master and the Church than the great North West Territory. Would that the young men of our colleges might respond in larger numbers to the cry that goes forth from this land, "Come over and help us." The Church, we are confident, will do its part in providing the means as it is but for a season, and it is sending the Gospel to many of the promising young men who have left their own folds. Acknowledging God's kindness to us as a congregation, and thanking the Church that has supported us in the time of need, we will go on with the hope that soon we shall be able to take a share in the mission work of the Church.

KNOX COLLEGE MISSIONARY SOCIETY.

The following is a statement of the sums of money received by the Treasurer up to date. I. Received from fields occupied by missionaries of the society, per James Gilchrist, Blind River, \$44; Serpent River, \$13.43; Spanish River, \$5.36; Avenmore, \$4.70; Gladstone Station, \$18; Victoria, \$7.75. Total, \$111.24. —Per A. McD. Haig, Pipestone, \$26.74; Hamilton, \$8.61; Malcolm, \$8.25; Lang's, \$95; Oak Lake Station, \$3. Total, \$141.60. —Per John Robertson, Scotch Block, \$8; Cockburn, \$11.55. Total, \$19.55. —Per Charles Webster, Callender, \$5; Booth's Mill, \$7; Nipissing, \$30.20; Pawassan, \$45.15. Total, \$87.35. —Per Andrew McNab, McKay's, \$10.11; Dougall's, \$30.45; St. Paul's Church, \$16.49; Deloraine, \$17.50; Waskoda, \$9.75; Cobocok, \$18.85. Total, \$156.15. —Per H. Patterson, Yorktown, \$82; Armstrong Lake, \$22; Wallace town, \$20.75; Boakeview, \$30.50. Total, \$155.25. —Per D. Perry, Ely, \$12.28; Strong, \$32.69; Eagle's Lake, \$25.43; Sturgeon Falls, \$38.94; Lundridge, \$18.41. Total, \$127.75. Received from friends in other places. From D. Sutherland, Toronto, \$2, per W. A. Duncan, Sabbath-school and Young Men's Bible class, Knox Church, Hamilton, \$10; per H. C. Howard, Guthrie and Knox Church, Oro, \$14.40; per R. J. M. Glassford, Sturgeon Bay, \$50; Waubashene, \$56.25; Josiah Keni, Fesserton, \$9.50; First and Second Chinguacousy, \$11.15. Total, \$126.90. —From Rev. R. Hamilton, \$2; per John H. Ross, Hyton and East Normanby, \$13.15; a Friend, Barton, \$1; Bramley, \$3; per A. H. Duncan, Fesserton, \$45.45; per I. Jaffray, Dixie, \$4.75; C. Wallace, B.A., Weston, \$1.40; Dundas Sabbath-school, \$5.75. Total \$11.90. —Per Rev. R. D. Fraser, a Friend, Claude, \$5; per W. Rowand, Vaughan and Bolton, \$16; per J. Hamilton, a Friend, Brantford, \$8; per Miss Cunningham, Haine's Avenue, Sabbath-school, St. Catherine's, \$11; Infant Class, \$1. Total,

\$12. —Per Rev. A. G. McLachlin, Leaskdale and Zephyr. \$11.40; per Angus McKay, a Friend, Eramosa, \$5; per W. Amos, East King and Aurora, \$7.75; from S. Kirkland, M.A., \$5; per J. M. Gardiner, Balsover congregation, \$4.18; per W. N. MacFarlane, Menominee, \$1; Hamilton Station, \$5; Mrs. Longford 75c., \$6.75; from Mr. W. Neff, Ararat, 40c.; per S. Nixon and John Robertson, Hellen congregation, \$13.85; Glenallan, \$5.50. Total, \$19.35. —II. Per J. Goforth, West Nissouri, North Church, \$4.57; South Church, \$4.60; Sabbath-school No. Seven, West Nissouri, \$2.30; Attwood, \$11.01; Monkton, \$6.55; Thamesford, \$12.16. Total, \$41.19. —Per Rev. D. B. MacDonald, St. Andrew's Church, Quaker Hill, \$7.70; per John McGillivray, Friends, \$1.30; per D. A. McLean, Knox Church, St. Vincent, \$3.30; a Friend, St. Vincent, \$5. Total, \$8.30. —Per W. A. Brailley, North Easthope, \$7.80; per S. S. Craig, Maple Valley, \$3.35; Singhampton, \$4.50. Total, \$7.83. —Per J. C. Tolmie, Southampton and Burgoyne, \$12; per P. J. Pettinger, Friends, \$24.10; per J. W. Elliott, Moore Line Presbyterian Church, \$8.59; per John McP. Scott, Peterboro', Friends, \$7; per Allen Catterson, Friends, St. Thomas, \$10; per John McKay, Embro, \$16; First Church, Eramosa, \$4. Total, \$20. —Per J. S. Hardy, Zion Church Sabbath-school, Brantford, \$56; Kemble congregation, \$7.05; Sarawak congregation, \$7; Friends, \$2; Rev. D. James, \$1. Total, \$73.05. —Per John Campbell (self) \$1; Friends, Woodville, \$6.25. Total, \$7.25. —Per Rev. Thomas, Nixon, Stauffville Sabbath-school, \$10; per T. M. Hardie, Ottawa, Friends, \$3; per W. Farquharson, Sombra, \$2.25 (self) \$4. Total, \$6.25. —Per H. C. Howard, Shelbourne congregation, \$13.47; Primrose, \$6. Total, \$19.47. —Per J. H. Simpson, South congregation, \$2; per W. M. Kay, R. Malcolm, Brussels, \$1; per Robt. McNair, Knox Church Sabbath-school, Goderich, \$5; from Duchess Street Sabbath-school, \$12; from Rev. G. Brown, Wroter, 40c.; from Prof. Gregg, \$4; Per James Argo, Eden Mills, \$5; per R. C. Tibb and George Needham, Knox Church, Moore, \$15.20.

On account of the heavy expenses incurred in sending missionaries to the North-West during the past summer, the Society will not have sufficient funds to carry on its work as in former years, unless friends taking an interest in its work, remember it with a liberal contribution. JOHN ROBERTSON, Knox College, Feb. 10th, 1885. Treasurer.

Sabbath School Teacher.

INTERNATIONAL LESSONS.

March 14,
1885.

PAUL BEFORE AGRIPPA.

Acts xxvi
1-18.

GOLDEN TEXT.—"And I said, Who art thou, Lord? And He said, I am Jesus whom thou persecutest."

TIME.—August, A.D. 60.

Review.—1. What charges were brought by Tertullus? 2. Who was Tertullus? 3. How did Felix dispose of the case? 4. What motives actuated Felix? 5. State the stages of Paul's second missionary journey.

Introduction.—This lesson is two years later than the last. Felix trifled with justice, hoping to get a bribe, but Paul was too honourable to purchase that liberty to which he had a right. Felix was succeeded by Festus, a more honourable man. Three days after arriving at Caesarea, he went to Jerusalem in order to acquaint himself with the country and people whom he had to govern. The Jews took advantage of his visit, to press the request that Paul should be handed over to them for trial, hoping to find him pliable and willing to ingratiate himself. Festus tells them that it would be contrary to the spirit of Roman justice to deliver a man up before he meets his accuser face to face. He invited them to Caesarea, and immediately upon his return put Paul on trial. The Sanhedrin is not represented by an advocate this time. The Jews go and repeat the charges made at the former trial: *here y, a ringleader and traitor*, all of which Paul denies. Festus asked him whether he was willing to go to Jerusalem to be tried. Paul knew too well what that meant, and said, "No. . . . I appeal unto Caesar." The right of appeal to the Emperor was the privilege of every Roman citizen; and it at once arrested the proceedings and removed the case from Festus's jurisdiction. There were some cases in which the "appeal" was not allowed. Festus consulted the councillors to see whether this case belonged to that class. Upon finding it to be Paul's right, he replied, "Hast thou appealed unto Caesar? unto Caesar thou shalt go." After a few days, Agrippa II., the last of the Herods, king of Chalcis, along with his sister Berenice, paid Festus a complimentary visit. Festus spoke of Paul's case and the difficulty of deciding a case of Jewish superstition. Agrippa, who was well acquainted with Jewish law, the guardian of the Temple, and who had, no doubt, often heard of Paul, expressed a desire to hear him. It was arranged. Next day there was a grand meeting of the notables of Caesarea, and Paul was brought into their presence. It was not a trial, for the appeal removed his case from the lower court, but it was an opportunity of preaching Christ before kings, and Paul accepted it, and delivered the address of which this lesson is an abstract.

TOPICAL ANALYSIS.

I. Address to Agrippa. Ver. 2, 3. We saw in the introduction to the last lesson, the difference between a flatterer and an honest man. A compliment is allowable only so far as truthful. Paul could truthfully say that it was a happiness to be permitted to state his case before Agrippa, because although, like all the Herods, a very wicked man, yet he was well acquainted with the matters under dispute.

II. The Question Stated. Ver. 4-8. He states the points in which he and his persecutors are agreed.

1. He is a Jew and was trained in Jerusalem, and loved the place and people as much as any of them did.

2. He was a Pharisee, and lived "after the most straitest sect." That is, he was not a half hearted man who had no faith in what he professed, but a sincere believer, and amongst the most rigid in observance of the ordinances of the law. That, he says, is well known to those present if they would only testify.

3. With the Jews, he looked for a promised Messiah, who was the hope of Israel. This promise was given to the fathers. (Gen. iii. 15; xxii. 18; xxvi. 4; xlix. 10; Deut. xviii. 15; Psa. cxxxii. 11; Isa. iv. 2, etc.) To that promise, the twelve tribes, in their daily services in the Temple, look for.

4. Now the point on which they differ. The Jews still hope the Messiah is to come; He believes the Messiah has come, and for that belief he is persecuted by them.

5. And now when the Apostle reached the Messiah in his address, he proceeded in some line of thought that is not reported until he came to His Resurrection, which was the central point of Apostolic teaching. The brevity of the report accounts for the abrupt introduction of verse 8. It has been suggested that when the Apostle spoke of the Resurrection, he saw incredulity in the face of Agrippa, and answered, "Why should it be thought a thing incredible with you that God should raise the dead?"

Our creation, the new birth, spring, the chrysalis, are sufficient to remove all unbelief as to the possibility of the Resurrection.

III. His conversion to this view. Ver. 9-18.

1. *Method.* I was exceedingly hostile, persecuting even to strange cities. I cast into prison; gave my voice (vote in synhedrin) to put them to death, and I went to the synagogues and compelled them to blaspheme (recant, and speak against Christ). Whilst thus engaged, on the road to Damascus, Jesus appeared unto me in the way, at midday, in glory brighter than the sun, and asked me why I persecuted Him?

"*Hard for thee to kick against the pricks.*" The ox kicking against the sharp-pointed goad, only made matters worse. This discloses the state of Paul's conscience. He was to the eyes of men intensely eager and earnest, but in his heart there were misgivings. He was fighting against convictions that the Christians were right. He saw Stephen's face shine, the spirit in which he died. He saw the life and death of many, and felt that they did not deserve such treatment. But Christ prevails at last.

2. *Object of Conversion.* He is to be "a minister" (a servant) of a new master, and "a witness" of what he had already seen and what is yet to be shown to him. That revelations were given to Paul afterwards we find in his writings and works. It is very important to remember that the work of the Gospel ministry is not manufacturing, but witness bearing.

"*Delivering thee,*" etc. Ver. 17. Whilst engaged in this work he has the promise of protection from the Jews and Gentiles unto whom he is sent. In the midst of all the perils of his life, it must have been very helpful to remember this promise. The same promise is given to us until our work is done, and we should not be afraid.

3. *Effects of this ministry.* Ver. 18, "To open their eyes," etc. Blindness affects all who are unconverted. They do not see things in their true character. They are dead to the realities around them, the spirit world. The Gospel opens the eyes, so that men can see sin, death, eternity, Christ, salvation, glory.

"*Power of Satan to God.*" A change of masters, Satan is the prince of darkness, and rules all in that kingdom. To leave that kingdom, is to come out from under his sway, and to take the yoke of Christ which is easy.

"*Forgiveness of sins.*" It is entire and present forgiveness, and we should enjoy the comfort of it now.

"*Inheritance amongst the sanctified.*" An inheritance that begins now in the love and fellowship of Christ, and will be perfected when sanctification is perfect in heaven.

"*Faith in Me.*" That is the root of all these things. "Only believe" and all shall be yours; forgiveness, sight, light, and inheritance amongst the sanctified. How much is within the reach of those who will trust Christ! Do not place any body else alongside of faith. Trust Christ only.

PRACTICAL SUGGESTIONS.

1. A sense of injustice should not make us lose an opportunity of testifying for Christ. Ver. 1.

2. What a satire on human society, that such a man as Paul should be arraigned before such a man as Agrippa!

3. An honest man can appeal to his enemies to verify his statements. Ver. 5.

4. In what sense is Christ the Hope of Israel?

5. The credibility of the Resurrection.

6. Glimpses of Christ's glory at different times manifested.

7. The object of our conversion is not our own enjoyment simply, but that we may be ministers of Christ.