

"King Agrippa," said Paul, "believest thou the prophets? I know that thou believest." Knowledge is necessary to belief. We may hence infer that Agrippa was a diligent student not only of the Pentateuch, but also of the other parts of the Old Testament. He believed the Scriptures to be the Word of God, that "holy men of God spake as they were moved by the Holy Ghost, and his misconceptions of the promised Messiah had arisen from his looking for a temporal not a spiritual king, and from reflecting on such prophecies as spoke of the glory and extent of the Messiah's kingdom, to the exclusion of those that told of a period of humiliation and suffering, terminating in death. To us who read prophecy in the light of history it appears marvellously strange that one could read the fifty-third chapter of Isaiah, for instance, and not understand that the Christ was to suffer and die. But it can excite no surprise that this unregenerated Edomite should expect a temporal king, when we remember that Christ's own disciples, under his daily instructions, clung with the greatest tenacity to the same idea. What pathos in the words: "We trusted it had been he who should have redeemed Israel."

Agrippa had, doubtless, followed Paul with the most intense interest as he told of the vehemence of his hatred against Christ, and against Christ's followers, which had caused him to persecute them even unto strange