In the catalogue of gifts we discover two classes, the natural and the supernatural—personal endowments of mind elevated by the gift of the Spirit, and those which were created by the same influence. Just as if the temperature of this northern hemisphere were raised suddenly, and a mighty tropical river were to pour its fertilising inundation over the country. The result would be the impartation of a vigorous and gigantic growth to the vegetation already in existence, and, at the same time, the development of life in seeds and germs which had long lain latent in the soil, incapable of vegetation in the unkindly climate of their birth.

—F. W. Robertson.

Though the gifts enumerated by St. Paul have in these latter days, for some inscrutable purpose of the Divine counsel, ceased to be miraculous, they still exist, every one of them, as the fruit of labour and reward of toil; tokens of a great and blessed law, the necessity of man's co-operation with God, as in his spiritual so in his intellectual development; tokens of the Holy Spirit's continued presence with the Church, and that the promise of the Lord Jesus has been abundantly fulfilled.—Bishop Fraser.

I confess myself totally unable to discover any reason for which certain of these gifts and ministries are now spoken of as extraordinary, intended only for an emergency, and for ever ceased. I do not believe this, and long ago I publicly expressed my conviction that it was erroneous. If they be restored I will greatly rejoice; that they are not with us I greatly grieve and lament. Well am I assured that they are every baptized person's privilege, as much as the forgiveness of sins.—Edward Irving: Prophetical Works, i. p. 515.

If you think that the faith which could remove mountains is an extinct gift I would ask you to read the story of George Müller of Bristol, who feeds, clothes, and educates I know not how many hundreds of orphan children, simply in faith; dispensing with the usual elemosynary machinery, not knowing what each day may bring forth, but finding himself, as he would say, miraculously sustained, encouraged, and provided for—mountains removed, and his way made plain.—Bishop Fraser.

Matthew xii. 43-45. and Psalm xxi. 6.

Two communications, not sent us as Requests for Reply, may find a place here:

1. Matt. xii. 43-45.—Will you accept the following on that parable? The unclean spirit, representing man's nature from the Adamic birth; the cleansing the work of God alone, as seen in John xv. 3, or by the cleansing of the lepers (Luke xvii. 14); then the cleansed man takes no heed of God, as did Isaiah when cleansed by the coal from the altar, and thus the bad spirits find entrance again, and he returns, as the dog or sow, to his filth.—F. J. Pakenham.

2. In Psalm xxix. 6 the R.V. has given us—"Lebanon and Sirion like a young, wild ox." Professor Cheyne—"And Lebanon he makes to skip like a calf, and Sirion like a young wild ox." The LXX. translates the latter clause: καὶ δ' ἡγαπημένος ὡς νῦς μουσκερὼν. Will any of your readers explain why Mount Hermon is here styled "The Beloved"?—R. Balgarnie, D.D.