

240 THE NATURE AND MINISTRY OF ANGELS.

of miracles performed by our Lord, that he should entirely omit the miracles relating to casting out demons. There are more textual allusions to demons in the four gospels than to angels. Why should he make much of one and ignore the other? Is it that he is so infatuated with angels that he can see nothing else, and Satan as "an angel of light" has taken occasion to dupe him?

A. J. POLLOCK.

VERY sweet and beautiful lessons have been gleaned from the narrative in 1 Chron. xi. 15-19 by the method of *comparison*. Perhaps something further may be learnt by way of *contrast*.

The historian tells us how the Three risked their lives for the One they loved: the highest, the chief. The gospel tells us of One who for love has given His life for all, for us: the lowest, His enemies.

David desired a passing satisfaction, but he would not take it at a price so high to others: it seemed to him to be *drinking their blood*. We need (even though we may neither have desired nor asked it) not merely satisfaction but *salvation*, and we dare not refuse the precious gift, though it be like drinking the blood of Christ.

David poured out "to the Lord" the water that the Three had brought—owning that only God could rightly receive such a gift: himself all unworthy of it. We may not refuse what the One has brought for us, though we are far more unworthy than David. Yet in a sense we too may pour it out—in worship—to the Lord.

S. E. MCNAIR.