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WHILE Count Zinzendorf was still a lad at school, he united his companions in a guild, which he called 'The Order of the Grain of Mustard Seed,' and of which the badge was a ring with this motto, '*No man liveth unto himself.*' It was very little of course that these boys could do to help others. But they planted a seed, and the seedling grew into the great Moravian Missionary Brotherhood, with branches extending throughout the world.—G. MILLIGAN.

IN Genesis thistles are mentioned as a part of the earth's curse. One seed is the first crop, twenty-four hundred the second, five hundred and seventy-six million the third. So it is with sin: 'By one man's disobedience many were made sinners.' This stands as a law of nature, natural and spiritual—'yielding fruit after his kind.' Man was created holy; had he remained so there would have been 'fruit after his kind.' But he sinned, and Adam begat a son in his own likeness—not in God's likeness. Then see the power of sin in producing defiance of God. Cain is an example; he is the first-fruit of the flesh—the first child born into the world. It is not necessary to go through five hundred and seventy-six million thistle-seeds to know their nature; they are all alike.—D. W. WHITTLE.

Now, the sowing and the reaping,
Working hard and waiting long;
Afterward, the golden reaping,
Harvest home and grateful song.

Now, the pruning, sharp, unsparring,
Scattered blossom, bleeding shoot;
Afterward, the plenteous bearing
Of the Master's pleasant fruit.

Now, the plunge, the briny burden
Blind, faint gropings in the sea;
Afterward, the pearly guerdon,
That shall make the diver free.

Now, the long and toilsome duty,
Stone by stone to carve and bring;
Afterward, the perfect beauty
Of the palace of the king.

Now, the tuning and the tension,
Wailing minors, discord strong;
Afterward, the grand ascension
Of the Alleluia song.

Now, the training strange and lowly,
Unexplained and tedious now;
Afterward, the service holy,
And the Master's 'Enter thou!'

Sermons for Reference.

- Alford (H.), *Quebec Sermons*, v. 122.
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A Note on Pauline and Johannine Doctrine.

BY PROFESSOR J. S. BANKS, HEADINGLEY COLLEGE, LEEDS.

ONE of St. John's characteristic doctrines is that of the New Birth. 'Born of God,' 'born of the Spirit,' 'begotten of God,' are the phrases used to describe the change (Jn 1¹³ 3^{6, 8}, 1 Jn 2²⁹ 3⁹ 4⁷ 5^{1, 4, 18}). The figure is, in truth, a bold and striking one. The best way to realize the wonder of the expression is to take a Greek Concordance and observe the way in which the selfsame words, used so frequently

to describe natural birth and the beginning of natural life, are transferred bodily to the spiritual life (see under γεννάω). Nothing less than the beginning of a new spiritual life, the gift of a new nature, can be meant,—a thought emphasized by the words 'born anew,' Jn 3^{3, 7}. We thus become, really and in ourselves, children of God; and God is really our Father, the author of our new life.

'Children' (τέκνα) is St. John's only name for the saved (Jn 1¹², 1 Jn 3^{1.2.10}). We are 'children,' because 'begotten of God, born of God.'

St. Paul also uses the term 'children' (τέκνα) of Christians (Ro 8^{16.17.21} 9⁸, Ph 2¹⁵, Eph 5¹). But in addition he calls them 'sons' (*viol*, Ro 8^{14.19}, Gal 4⁷). St. John never gives the title 'son' to Christians, reserving it exclusively for Christ. In the Gospel and the First Epistle it is so used very frequently. St. Paul, of course, often calls Christ the 'Son' (Ro 1^{3.4.9}, etc.). This difference of usage between the two apostles cannot have been without reason. Perhaps it may be said that while both terms denote or imply community of nature, 'son' also points to outward dignity and privilege. 'If a son, then an heir' (Gal 4⁷). It may also be noted that St. Peter follows in the wake of John, 'begat us again,' 'begotten again' (1 P 1^{3.23}).

While, then, the name 'children' is common to St. Paul and St. John, the latter alone refers explicitly to birth, the beginning of the new life.¹ Yet it seems unlikely that so great a blessing would be altogether passed over by St. Paul. One who has so much to say of justification, by which guilt and condemnation are done away, will surely refer to the real, inward change—the change of nature and character—wrought in the believer by God's Spirit. While he may not use St. John's terms, he will use terms of his own. And this seems to be the case. Instead of the figure of birth, he uses the figures of creation and resurrection with Christ. 'A new creature' (2 Co 5¹⁷) answers in substance completely to 'born

¹ While St. John has the doctrines of propitiation and forgiveness, St. Paul alone has the idea of justification. In one passage (Tit 3⁵) St. Paul mentions regeneration.

anew,' describing not a legal, relative change, but a change of nature and character. We are also said to be 'created in Christ Jesus' (Eph 2¹⁰ 4²⁴, Col 3¹⁰). But St. Paul's favourite figure for the change is that of resurrection with Christ. Christ's great redeeming acts are repeated in a spiritual form in believers. We suffer with Him, are crucified with Him, die with Him, rise again with Him, ascend with Him, are glorified with Him. These redemptive deeds of Christ are the efficient cause and ground of our spiritual death to sin and life to righteousness. 'Ye were raised with Him through faith' (Col 2¹²); 'Ye were raised together with Christ' (3¹); 'raised us up with Him' (Eph 2⁶). Here a change of state and character as complete and wonderful is described as in St. John's language; and the change is connected definitely with Christ's acts. The same change is described, in slightly different phraseology, in Ro 6⁵, 'united with Him by the likeness of His death, also by the likeness of His resurrection.' The change is described in language free from figure in Ro 8²⁹, 'whom He foreordained to be conformed to the image of His Son.'

St. Paul, then, in his zeal for justification in the sense in which Protestants understand him to teach it, does not ignore the need of holy character and life. His gospel would be fatally incomplete if he did. But he does not give it the almost exclusive prominence that John does. The doctrine that is secondary in one apostle is principal in the other. By uniting the teaching of the two we get the complete gospel of Christ expounded in detail. We will only add further that, in order to obtain a full view of St. Paul's doctrine of holiness, we should include his account of the work of the Holy Spirit in believers.

At the Literary Table.

THE BOOKS OF THE MONTH.

OLD TESTAMENT THEOLOGY: VOLUME II. THE DEUTERONOMIC REFORMATION IN CENTURY VII. B.C. BY ARCHIBALD DUFF, LL.D., B.D. (*Black*. 8vo, pp. xxvii, 512. 15s.)

Dr. Duff is not ashamed to tell us that he was blamed for preaching too much in his first volume; he is not ashamed to tell us that he

preaches in the second. It is preaching, he says, that is needed. And a great deal of it, he says, is needed. So he writes this second big volume, and preaches Old Testament theology still.

Perhaps, like Professor G. A. Smith of Glasgow, and Provost Salmon of Dublin, Dr. Duff was born to preach and cannot help himself. And he