

unity. If we give exactly the same meaning to *οὐσία* or 'substantia' in the doctrine of Christ as in the doctrine of the Trinity, we deny the unity of His person. The Creeds maintain an unstable equilibrium between the unity and the duality of the person of Christ, Christian thought since has tended either towards Nestorianism in its common acceptance or to Eutychnianism; Calvinism inclines

to the former, and Lutheranism to the latter. The Creed of Chalcedon was only an enforced truce; for it is through and through a theological compromise. A durable peace can be hoped for only, if not only the conclusions, but even the assumptions of the creeds are re-examined, and we can reach categories of thought more adequate to the reality to be interpreted.

In the Study.

Virginibus Quærisque.

Ready, aye Ready.

BY THE REV. JAMES RUTHERFORD, B.D., EDINBURGH.

'I am ready.'—ROM. i. 15.

THIS is the motto of one of our old Scottish families. Long ago one of our Scottish kings, James v., was about to advance against the English. He assembled his nobles at Fala, and none of them were willing to follow the Royal Standard with the single exception of Sir John Scott, who said he was ready to serve his king anywhere. King James was so pleased with the loyalty of Sir John Scott that he gave him the right to add a sheaf of spears to his coat of arms and this motto—a sheaf, a bunch of spears, representing a company of armed men, with this word—'Ready, aye Ready.'

If the Apostle Paul had a motto, I think it might have been something like this. In his letters and speeches you come again and again upon this word—'I am ready.' This was just the kind of man Paul was—a quick little man, swift, prompt, prepared, aye ready.

I want to give the motto to the boys and girls to-day. You have gone back to school: you are looking forward to the work of the session, and much farther forward to life. What a splendid thing if you really make this your motto and always say—'Ready!'

You may begin with it early in the morning. When that knock comes to the door, very aggravating it is on a dark winter morning, is this what you say as you jump up quickly—'I'm ready'; or do you say something else, or say nothing at all?

Then perhaps you will get into the habit of being ready; and it will help you all your life. If you

keep your eyes open, you will see that there are two kinds of boys—the quick boy and the slow boy. The quick boy has the best of it. Best at his lessons, best at his games. The quick eye, the ready hand, the swift foot—these count for something. And he is best too in life and the work of life when he comes to it.

When all the school-days are done, and the student-days, and the apprentice-days—when you come to the work of life, will you say—'I am ready'? School-days are days for getting ready, and it is a terrible thing to be pushed out to your work when you are not ready for it. Think of the medical student who shirked his work. Everybody wondered how he managed to get through his exams., but he did in a kind of way. Then he was sent to take somebody's practice in the country. One day he was called to a serious case miles away, and when he stood at the bedside he did not know what to do. He went home ashamed, to read up about it when it was too late—home like a beaten hound because he knew that if he had done his work as a student he would never have been helpless that day. Terrible it is to come to your work in life and say, 'Not prepared.'

It is God who gives us our work. Isaiah heard God in the Temple, and said, 'Here am I, send me.' Samuel, the little minister, heard God calling, and said, 'Speak, Lord; for thy servant heareth.' Paul at Damascus heard the voice from heaven, and said, 'What wilt thou have me to do?' They all said, 'Ready!' Our life is like that. Whatever our work may be, building houses or baking bread, writing books or printing books or selling books, a doctor's work or a minister's work, every day it is God who calls, and we should say, 'I am ready.'

Sometimes I wonder if there are any of our boys

and girls who will say what Paul said, 'I am ready to preach the gospel.' What was it that made Paul a missionary? It was a dream he had. One day Paul was at Troas. He did not know what to do, could not see where his work was to be. He went down to the shore to think about it, and sat down on the sand and looked out on the blue Mediterranean. Looking on the shimmering waters in the great heat of the sun, Paul fell asleep. Then in his dream the blue waters of the wide sea came

back; and away on the furthest horizon rose the figure of a man; and through the murmur of the waters came the cry, 'Come over and help us.' And Paul said, 'I am ready to preach the gospel.'

So as we look away beyond the seas and think of the millions of men and women and children who do not know what Christ has brought us, there is a voice crying, 'Come and tell us, teach us, help us.' And those who have the spirit of Paul say, 'I am ready to preach the gospel.'

The Pilgrim's Progress.

BY THE REV. JOHN KELMAN, D.D., EDINBURGH.

The Second Part.

Vanity Fair.

THE passage concerning Vanity Fair is treated with more originality than we have had of late. They are housed there with Mnason, borrowed from that passage in Ac 21¹⁶, 'There went with us also certain of the disciples of Cæsarea and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.' The Vanity Fair in which he had his lodging was that Jerusalem to which Paul was so determined to go, against his own safety. The passage and the men are transferred from the New Testament to the *Pilgrim's Progress*, not apparently from the desire to point any new moral, but rather as machinery for quite casual purposes of the narrative. While he lodges them, they discover that there are a few good people in the town of Vanity, just as there have always been saints in the wicked courts of Rome, France, and England. Honest at once desires to meet them, 'But how shall we do to see some of them, for the sight of good men to them that are going on pilgrimage is like the appearing upon the moon and the stars to them that are sailing upon the seas.' So we have Contrite, Holy-man, Love-saint, Dare-not-lie, and Penitent invited to the lodging, an interesting counterpart to the list of the names of the jurymen in that same town. The voices of the good men are to the weary pilgrims a kind of sacrament of encouragement and bene-

diction. The conversation moves from point to point with a certain vivacity and freshness which keeps it interesting. The first point on which we may remark is that suggested by Contrite, who tells us that the Fair is so full of hurry as to make an *item* necessary, as a remembrancer for those that live in the midst of its bustle. Persecution, it seems, has stopped, and religion is counted honourable in some parts of the town. Mr. Lecky is no doubt right when he assures us that persecution may be effective, and has often accomplished its purpose of stamping out the thing it hated. Yet human nature is such that after it has gone a certain length persecution becomes distasteful even to the cruel, and so stops itself. So we are told that after their departure when they came to the place where Faithful had been put to death, 'they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a man's sufferings, as his were.'

The best part of the conversation is Mr. Honest's delightful summary of the vicissitudes of pilgrimage, beginning with the sentence, 'It happeneth to us as it happeneth to wayfaring men.' There is a Christian stoicism and independence of fate and circumstances in that passage, not unworthy to be read with Shakespeare's:

Come what come may,
Time and the hour survive the roughest day.