

communion with God. Da Vinci gives us Christ as the Comforter, Michael Angelo shows us the suffering Christ, Corregio depicts the Avenger. Modern artists have followed suit, and Holman Hunt, in his famous "Light of the World," portrays a Christ earnestly listening, with a wealth of loving patience, for an answer at the door where he knocks. These, and many other artists, have depicted the emotion of the moment, but in every case the original likeness has been accepted and perpetuated.

And so, through all the centuries, the likeness of one face has descended to us, all derived from one ancient original—which must have been actual portraiture, else how could those who had known Christ have accepted it as a likeness of the Carpenter of Nazareth whom they had come to know as the Son of God. Moreover, the likeness itself conforms

to our ideals of what our Lord must have looked like. Even in the earliest instances, as in the Callistene portrait, now almost perished, we find expressed an infinitude of gracious love and tenderest pity; a severity characteristic of Him who knew no sin, and at whose approach sin fled. And in them all we find a virile, wonderfully gentle beauty, even as was prophesied by Isaiah centuries before.

Once again we revert to our original question, "Have we an authentic likeness of Christ?" We do not know, though argument and research would seem to point to its probability. After all, does it matter so very much? It is by faith that we know Him to-day, and very soon that day shall dawn when we shall see Him face to face, and through eternity shall know Him as He is.

The Daily Study of the Bible

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NO book ever given to the world has stood the test of time as has God's Word. It has passed unscathed through centuries of doubt, persecution and criticism, and comes to us to-day just as fresh and with just as much meaning and power as when it was first written. Bible critics have had their say, but many destructive theories have proved to be unsound. Questions of authenticity of date, of integrity, are by no means finally settled by the assailants of the sacred Book. To the Christian who goes to the Bible for guidance and instruction, these questions, though interesting, are not nearly so vital as the critics would have him believe. They who have studied the Word that they may know God's will, who have put its principles to the proof in their lives, would not be disturbed if it was demonstrable that some book was written at a later date than has been generally supposed, or that some other book was written by two men instead of by one.

The main questions are those of the Book's essential teaching, and we know by experience that Paul was right when he said that the Scriptures were able to make us wise unto salvation. The insignificance of some of the questions raised is apparent to everyone who is intent on putting the Bible to the use for which it was intended. Even if we found that some of the passages which we have hitherto regarded as history are merely parables, the essential truth of them remains for our use. Was there a real Samaritan who relieved the man wounded by robbers? What does it matter, when we know so well the type of character our Lord intended to describe? Better than spending time in arguing about the historic character of the parable, that we should obey the injunction of Christ and follow the Good Samaritan's example. There is no incident either in the Old Testament or the New that has not in it a lesson for our edification, which would be just as valuable if the incident were merely employed by the writer as an illustration rather than as a statement of historical fact. One Bible critic is reported to have said that the Scriptures stand or fall with the historical character of the Book of Jonah. But those who know most of the Scriptures assuredly know that they have a value and a power that would never fail, even if the Book of Jonah could be proved to be a myth. They do not depend on any such questions, but on the fundamental principles which they contain and which have proved in every land to which they have been sent, and in every age, "the power of God unto salvation."

One of the great dangers to-day among young Christians, and indeed among older Christians, too, is that of letting things of secondary importance crowd things of first importance out of life. In this age of rush and activity in business, of thoughtless pursuit of pleasure, there is danger of God's Word being pushed aside. Activity in business is commendable, pleasure has a place in our lives, but not a supreme place, and if our thoughts are so concentrated

upon them that we have neither time nor desire for the study of God's Word and for prayer, they are harmful and wrong.

The daily study of the Bible does not mean merely a verse or so snatched hurriedly at night before retiring. In skimming over the Bible in this way we will never get at the meaning and power and inspiration of the Holy Book. It is true that the majority of Epworth Leaguers to-day lead busy lives, but in letting work crowd out devotion. Who among us lives as busy a life as did our Master, and yet in the midst of it all—the ceaseless, unselfish, untiring effort for the good of others—He always found time for the study of God's Word and communion with the Father, making these the main stay of His life. The truths which God had given His people from the creation were exemplified in the every-day life and conduct of Jesus. If He, so high and holy and sinless, needed so to read and pray, can we dare to say that we have no time for it?

When the children of Israel, after wandering from God and being carried away into captivity, were recalled from their wanderings by the prophets Ezra and Nehemiah and began to read and examine God's law, they found that they were almost entirely ignorant of the Word, and in their prayer of penitence and confession they humbly acknowledged that it was when they neglected God's law that they departed from Him and brought such trouble upon the nation. It is just the same to-day. Whenever people lose power with God and begin to drift away it can almost invariably be traced to a neglected Bible. Men in the various professions do not neglect their guide books, but study them systematically and deeply, that they may make their profession a success. Why should a Christian try to get along without his guide book? What we, as young Christian workers, need to-day is an earnest, consecrated study of the Sacred Word, having its eternal truths so impressed upon our minds and implanted in our hearts that they will be reproduced in our every-day lives.

One very good way of studying the Bible is to study a book at a time. Read the entire book carefully, find out what is the central thought, what lesson the writer intended to teach, and then apply it to your every-day life of conduct. Then we might take a certain word, for instance, "love," "faith," "forgiveness," and find what the different writers have to say about it. The daily home readings given in connection with the S. S. lessons also make a very interesting study. One thought that cannot be too strongly emphasized in connection with Bible study is that of memorizing the Scriptures. There are certain books or chapters that stand out more prominently than others and seem to be especially helpful. It is well to memorize some of these, e.g., the ten commandments, the Shepherd Psalm, the 91st Psalm, Shepherd chapter and Abiding chapter in St. John's Gospel, and that beautiful 14th chapter of John in which Jesus promises the Comforter, the Sermon on the