

The whole subject has been thoroughly investigated in recent times, and the British Museum contains a descriptive index of more than 2,500 examples of representations of Christ to be found there. Not long ago an illustrated book by Thomas Heaphy (the result of a life's study in every part of the world) has been published, and a popular edition issued by the Society for the Propagation of Christian Knowledge. This book covers the whole ground, and the author is convinced that there can be no reasonable doubt but that the likeness we have is the true one.

It is well-known that this Likeness is not a product of our own time, and that Burne-Jones, Hunt, and other modern artists have confessedly taken their Type from the paintings of Correggio, Raphael, Titian, and others of the Renaissance period. If ever the type could have been invented it could have been invented in that golden prime of art. But the Renaissance masters, notwithstanding their splendid and daring genius, which shook off the traditions of former ages and gloried in its originality, recognized, as did the nobler Masters of the thirteenth century, that the existing Type was a greater one than they could invent, and they one and all reverently followed it. Before the thirteenth century the world contained no painter of genius sufficient to invent the Type. For a thousand years art was dormant. As Italian art sank (A.D. 330) Byzantine art took its place; and becoming rigid and lifeless it was easily taught, and was thus saved from extinction. During the centuries between A.D. 330 and the thirteenth century it was taught in all the provinces of South Europe, and was the only art extant. Now, since the Byzantine art was throughout almost as rigid in its adherence to fixed Types as the ancient Egyptian, eschewing invention and originality as faults, it is in the highest degree improbable that it could have produced the noble Type we have, and that the Italian school accepted a Likeness which was the result of a gradual development or modification during that feeble period of an uncertain type of doubtful origin. But we know that the Likeness was not invented by Byzantine art, as well as we know it was invented by the early Italian, the Renaissance or the Modern art. For we trace the Likeness to the Catacombs, where the Roman Christians were refugees up to three years before the reign of Constantine. During his reign (A.D. 306-337) the Likeness for the first time appeared openly in the Christian Basilicas, which were adorned with great splendor by Byzantine artists. It has been finely said that "as Christ had been in the grave three days before His resurrection, so this representation of Him had been in the Catacombs for three centuries before it arose to live for ever." From that time forward there existed beyond any doubt whatever, before the eyes of all men, one Likeness of Christ, and one only, held to be authentic, a traditional representation of a fixed type, which the Byzantine artists did not dare or wish to alter.

We have before us to-day many of these representations from the Catacombs, and there is no mistaking the Type. Some are engraved on chalices, and paterae of glass, some are frescoes others cloth pictures. We know that they were meant to represent Christ, because they represent Him as doing acts, and bearing attributes which He alone did and bore. There are however, two types in the Catacombs, the Likeness we know, and a representation of a beardless youth with crisp curling locks, bearing no resemblance to the former. This latter type arose from the danger incurred in bearing about or making any representation of Christ, and is entirely symbolical. Another proof of the authenticity of the Likeness is to be found in the fact that both the early Latin and Byzantine churches had copies of the Likeness which they venerated on independent traditions as genuine, and these copies were similar. In pictures we have through the Latin Church, the hair is evenly divided over the forehead, forming an arch. In the Greek pictures it is the same, excepting a slender lock detached falls over the centre of the forehead.

The verisimilitude of the Likeness was discussed by Christian writers long before the fourth century, and the mother of Constantine built a church to enshrine a portrait believed to have been drawn by the apostle Peter. From the nature of the case it is highly probable that the immediate disciples, who saw Christ, would preserve for themselves, and transmit to others, a true representation of their Master. The time was such a period of portraiture and sculpture that on one little island there were at that time counted 3,000 statues. Nor is there any evidence that the disciples were forbidden to make such representations, while we know that as early as the beginning of the third century there existed numerous portraits of Christ, some of which were venerated for their antiquity.

This in brief is the argument of one who with every advantage at hand has made the subject a life study. I give it for what it is worth. Certainly one is inclined to have faith in it, when one considers that the tendency of modern criticism is, not to uphold, but to destroy cherished legends and beliefs. If there are such substantial grounds for believing we have before us the true Likeness of Christ, how great a thing it is!

"WHAT DO YE MORE THAN OTHERS?"

BY REV. T. FENWICK.

In a late issue of the CANADA PRESBYTERIAN you very justly say, "Let the lives of Protestants be purer, more useful, and more consecrated than the lives of Roman Catholics, and then the Catholics can see the superiority for themselves."

The following extracts from the Evangelization and School Report of the Evangelical Church of Italy, formerly the Free Italian Church, for 1893, are proofs of the truth of what you say.

BARI.—"The people begin to know, to respect, to esteem our evangelist and the brethren. If one of the members commits the slightest fault, some one of the people says to him, with a surprised look, 'How is this? You? You an evangelical and you act like this?' As though to intimate that the Evangelicals are correct in all their behaviour."

CHIAVENNA.—"Brother Rizzi was elected a communal councillor of San Giacomo. As soon as he had put his foot within the hall of meeting he began, with the gospel in his hand, to protest against the meetings being held on Sunday, against the commandment of God, and he continued to protest at the beginning of every meeting. This brother, the only Evangelical in the place, and persecuted by all the evil tongues of the priests of the whole district, is to-day mayor of San Giacomo, and was elected by the majority of the councillors, because he is the best and most upright man in the village, though he is a Protestant. And it must not be forgotten that he is a poor man."

FLORENCE.—"Lately I was visiting a shoemaker and his wife. I was anxious to discover the cause of their recent conversion. How great was my joy to know that, close by, one of our poorer brethren was living, and that it was his witness-bearing for Christ that brought them to know the truth. The wife said to me, 'Yes, quite near us this A. T. lives, very poor, hardworking, patient and honest. While everyone was mourning his lot, and swearing and becoming Socialists, this good man never uttered a lament. Amid serious difficulties he was always happy and thanking the Lord. We said to each other, 'That man's religion must be the true one,' and so we came to the church, and from that hour, said the woman, holding up a Bible, 'my husband and I are never tired of this holy book.'"

FORANO.—"The pastor says, 'The inhabitants of Forano, though most of them clericals, wish that I were mayor and head of the village. We are much more respected than the priests, and everyone seeing our good works, glorifies our Father, who is in heaven.'"

Woodbridge, Ont.

Christian Endeavor.

WHOLE-HEARTED SERVICE.

BY REV. W. S. MACTAVISH, B.D., ST. GEORGE.

Aug. 12—Eph. vi., 5-18.

Paul esteemed it an honor to be called a servant of Jesus Christ. A most diligent and faithful servant he was. He lost no opportunity of advancing the interests of the Master whom he loved. Whether preaching in the presence of great philosophers, or in the presence of an ignorant rabble; whether writing a letter to an influential church, or to a humble individual he never failed to exalt Christ. When laboring on behalf of his fellowmen, he felt that he was honoring Christ. It was no wonder, therefore, that he warned others against eye-service, or that he exhorted men to be steadfast, immovable, always abounding in the work of the Lord (1 Cor. xv. 58). What wonder that he said, "It is good to be zealously affected always in a good thing" (Gal. iv. 18)!

Why should our service, whether rendered to man or God, be earnest, faithful, hearty?

1. Because eye-service is dishonest. What is eye-service? The child in school, who studies his lessons only when the eye of the teacher is upon him, renders it. The workman who shirks his work when the master is absent, and who works faithfully only when he is present, renders it. The manufacturer who covers up defective workmanship with paint, or putty, or other devices known to modern handicraft, renders it. The dishonesty lies in the fact that the pupil takes credit marks for what he does not deserve; the workman takes wages for service which he has not rendered; and the manufacturer of a defective implement accepts the price of a well-finished article for what is only an inferior one.

2. Our work should be done heartily because we serve under the eye of a Divine Master. Our earthly masters may not know whether we do our work honestly or not, but God always does. His eyes run to and fro through the whole earth; they are everywhere beholding both the evil and the good. Besides, as Paul taught, even when we are serving an earthly master, we serve a heavenly (Eph. vi. 5).

3. Whole-hearted service constitutes one great condition of success. It was said of Hezekiah that whatever he undertook, he did with all his heart and prospered. John Howard was successful as a prisoner reformer because he threw the whole weight of his influence into the work which lay so near his heart. William Wilberforce revolutionized the thought of his time with reference to slavery because he was so earnest on behalf of the down-trodden and oppressed. William Lloyd Garrison, Wendell Phillips and Fred Douglas changed the whole current of American thought within the present century, just because they had strong convictions, and because they gave expression to them in the face of the most bitter opposition. Who would have thought one year ago that Mr. John Charlton, M.P., would have succeeded in having any part of his Sabbath Observance Bill passed ere now in the Dominion Parliament? But he has met with a fair measure of success, and there is reason to hope that greater success will eventually crown his efforts.

The slothful man says, "There is a lion in the way." But tell a man like Samson that there is a lion in the way and he would exclaim, "He must be slain!" Tell a man like Caleb that the sons of the giants are in the land, and he at once says, "Let us go up, for we are well able to overcome them." Tell Nehemiah that Sanballat is determined to hinder the re-building of the walls of Jerusalem and he immediately replies, "Should such a man as I flee?" Tell Luther that there are enemies at Worms, and he replies that he will go up even though there are as many devils there as there are tiles upon the house-tops. If we would only throw our whole heart into our Christian service there would not be so many stranded wrecks upon the shores of religious enterprises.

CONCLUSION OF SECRETARY BAER'S REPORT.

In closing his report at the Cleveland Christian Endeavor Convention Secretary Baer said: In all 183,650 have joined the churches during the past twelve months. Yea, verily, "Praise God from whom all blessings flow." At St. Louis, 70,000; at Minneapolis, 82,500; at New York, 120,000; at Montreal, 158,000; and now at Cleveland, 183,650. What a ransomed host! How much or how little our individual work or that of the army has gained by this blessed victory we know not; sufficiently happy and thankful are we to know that these recruits to the number of 614,150 have come from our ranks in five years. Again I say, "Praise God from whom all blessings flow!"

Hear that burst of enthusiasm from the entire line as it belts the earth. The foundations shall be moved, for here is an army of more than two million enthusiasts. Ay, enthusiasts, Christian enthusiasts!

More Christian enthusiasts are needed. Christ, our Commander-in-chief, was one; give us more enthusiasm for Him, cost what it may.

"Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, taking the shield of faith, the helmet of salvation, and the sword of the Spirit." Press forward with glad praises, singing, as no other army can sing, the battle-hymn of the republic of God.

"Like a mighty army
Moves the church of God.
Brothers, we are treading
Where the saints have trod,
We are not divided,
All one body we
One in faith and doctrine,
One in charity."

A MODEL.

At the last General Assembly of the Cumberland Presbyterian Church, the "Bureau of Information and Statistics" for the Christian Endeavor Societies of that denomination submitted its report. It estimates the membership of the Cumberland Presbyterian Christian Endeavor Societies at least twenty thousand.

It appears to us that the Cumberland Presbyterian form of organization of its Christian Endeavorers is just about ideal. During the past year their Christian Endeavor bureau has communicated with all their societies, calling attention to the general enterprises of the Cumberland Presbyterian Church, seeks to enlist them in work for Cumberland Presbyterian missions, and in the promotion of the circulation of Cumberland Presbyterian periodicals and other literature.

The bureau urged that the General Assembly appoint a permanent committee, to be known as the General Assembly's Christian Endeavour Committee, to be appointed annually, one person from each Synod to be appointed by the Synod in addition, to serve as an advisory member. The special work of this committee is to be to gather the societies into Synodical and Presbyterian unions. They are also authorized to name someone each year to deliver a Christian Endeavour sermon during the General Assembly.

It is their work to promote the closest possible co-operation among Cumberland Presbyterian Societies, as well as to enlist them, in connection with the United Society, in the world-wide objects of Christian Endeavor. "Denominational in work, inter-denominational in spirit and fellowship, should be our motto," said the report of the bureau.

The bureau recommended to the societies a Cumberland Presbyterian course of reading for the year. It proposed a set of bye-laws to be added to the constitution of all Cumberland Christian Endeavor Societies. These bye-laws set forth that the Endeavor Society is a part of the general organization of the Cumberland Presbyterian Church, and that as such it must recognize its subjection to the session of the congregation to which it belongs, then to the Presbytery and Synod, and finally to the General Assembly.

We congratulate Cumberland Presbyterian Endeavorers on their church fellowship, and the wise and helpful oversight of their General Assembly, Synods, and Presbyteries. We earnestly hope that every Cumberland Presbyterian Christian Endeavor Society will enter heartily into this movement, and put themselves, in each and every one of these particulars, into closest touch with their denominational plans and organizations. In this way they can best subserve the interests of their interdenominational fellowship, and of the Christian Endeavor cause at large.—*The Golden Rule.*