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PRESBYTERIAN COLLEGE JOURNAL,

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MONTREAL, P.Q., APRIL, 1883.

Adieu.

WITH the issue of this number, we complete the Third Volume of the JOURNAL. Our task is done for the present Session, and for a time we shall cease to address our friends through its columns. We hope, however, that we shall have the pleasure of renewing acquaintance with all our subscribers, and with many new friends in addition, at the opening of the Session in October, 1883. We take this opportunity of thanking all who have aided us in the work of the past session, especially those who have contributed articles to the pages of the JOURNAL, and hope that the number of active interested workers may be further increased. It is satisfactory to know that our JOURNAL has been a financial success, and that next year we begin our work with a small balance on hand. If each graduate and student of this College will only secure one additional subscriber each, for next session, we would realize a handsome profit, that could be devoted to the work of the Missionary Society, or to the support of the Scholarship fund of the Alma Mater Society. Let each one then try to secure at least one additional subscriber. We have expressed the hope above, that we should renew acquaintance next session with our subscribers; these words must be considered as the wish of our future staff, as, with the exception of two valuable members of the old staff, the work is entrusted to new hands. We leave our post wishing every success to our successors in office, and that they may be able to steer clear of the rocks of journalism, and may be enabled to succeed in making the JOURNAL still more worthy of the support of the friends of the Presbyterian College, Montreal.

A Suggestive Picture.

WE HAVE the beginning of a museum in the Presbyterian College. There is, for example, the McKay collection of idols, tablets, clothing, &c., illustrating heathen customs and worship in Formosa; and a valuable collection of articles lately presented to the College by James Campbell, Esq., of Toronto. Among these we may mention a very rare gold coin of Judas Maccabaeus, an idol figure of Ptah from Thebes, and a copperplate engraving of the emperor Constantine the Great and his mother Helena.

A short account of this picture may be interesting. It was taken from the wall of a church in Sebastopol, after the fall of the city in 1855, and was brought to Canada. Mr. Campbell got possession of it and it is now the property of the College.

The engraving is on vellum (about 15 inches by 12), and was printed in Moscow in 1783, just one hundred years ago. Its smoked appearance testifies to its age. The vellum is now mounted on white cardboard and is hung in a gallery. The engraving contains full length portraits of Constantine and Helena with the "holy cross" standing between them. Each wears a crown and the emperor holds a sceptre in his hand. Underneath the picture is an inscription in Greek, of which the following is the interpretation:—"A copperplate engraving of the adorable picture of the holy and great sovereigns, Constantine and Helena, equal to the apostles, in the Greek Church in Taganrog, built in the year 1781; (the engraving) published at the expense of Mr. Michael Konitzoti, to be given for purposes of devotion to brethren coming from pilgrimages by sea and by land." Then beneath the border there is, "At Moscow, 1783." From this we learn that the picture was used by Greek Christians to aid them in their devotions while returning from pilgrimages. Before it they said their prayers. Hence copies of it would be hung in churches at stopping places, and perhaps in the ships in which they travelled. The engraving illustrates a custom in the Greek Church,—that of worshipping before pictures, though never before images. And in the presence of what picture could a pilgrim more appropriately pray than before that of Saint Helena, the mother of pilgrims, and that of the holy cross which she is said to have discovered on her first pilgrimage to the holy sepulchre.

This unassuming picture is remarkable for the number of historical personages and events it calls up before the mind. As you look at it you think of Constantine, the first emperor who adopted Christianity as his own religion and that of his empire. It was probably self-interest which led him to do so; since, in his struggles with his rivals for the throne, he needed to gain the affections of his Christian subjects who were found in almost every town, every village and every cluster of families in the realm; and who by their abilities, their worth and, in many cases, by their wealth and rank, exercised, in general society, an influence far more than commensurate with their number. Whether sincere or not in