

adopting Christianity, he remained unbaptized till he came to his death-bed; and his conduct during life did little credit to the religion which he professed. However, we remember that he was Protector of Christianity not only in name but in very deed. Unfortunately, however, he also became somewhat of a Dictator to the Church, till finally, in the east, the Church became the mere creature of the State, as is the Greek Church today. Again, this picture calls up the whole story of Helena. She was said to be the daughter of an inn-keeper; and some claim her as a native of Britain, although this is not likely. When her husband, Constantius Chlorus, was raised to the dignity of Cæsar, and made Governor of Britain, Gaul and Spain, he was compelled to divorce Helena to make room for a more noble wife; but when her son, Constantine the Great, succeeded to the purple, she was treated with marked distinction and received the title of Augusta. She became a Christian when her son did; and in A.D. 326, the year after the Council of Nice, and when seventy-eight years of age, she went to Jerusalem to offer up prayer, and to visit the holy places. She sought carefully for the sepulchre of Christ, and by divine direction she found that the enemies of Christianity had covered the spot with a mound of earth, erected on it a temple to Venus, and set up her image there, endeavoring to abolish the recollection of the place. Helena caused the statue to be thrown down, the earth to be removed, and the ground to be entirely cleared; and in the sepulchre she found three crosses, and, near by, the tablet of Pilate, on which he had written Christ's accusation. Being satisfied that one of these was the cross of Christ, but being unable to tell which, she was not a little distressed. From this trouble, however, she was shortly relieved. Macarius, the pious bishop of Jerusalem. There was in Jerusalem a lady of rank who had long been afflicted with disease, and was now at the point of death. Macarius ordered that each of the crosses should be applied to the dying woman, believing that she would be healed by the true cross. Nor was he disappointed in his expectation, for two crosses having been applied the woman was in no way affected; but when the third cross touched her she was immediately healed, and recovered her former strength. It is also said that in the same manner a dead person was brought to life. The holy cross having thus been identified, the greater portion of it was deposited in a silver case and preserved at Jerusalem, as a memorial to those who might wish to see it, and the rest was sent to her son, Constantine, together with the nails by which the body of Christ had been fastened to the cross. The emperor encased the wood in his own statue, which stood on a large porphyry column in the forum at Constantinople, and regarded it as the *palladium* of his new city; and the people used to gather around this statue with wax candles. Some of the nails were used in making a royal helmet to preserve the emperor from danger, and some were made into a bit for his horse, so that on his horse's bridle there might be "Holiness unto the Lord." This story is gravely told as solemn truth by Sozomen, Socrates and Theodoret, church historians who wrote in the succeeding century; and there are people to-day who believe it all.

Helena erected a magnificent church over the holy sepulchre, and called it *New Jerusalem*. Here, under the care of Macarius, she left the silver case containing the wood of the cross, pieces of which have been distributed to the faithful throughout the world, till we know not to how many cords it has multiplied. Next, she erected an equally magnificent church at Bethlehem, over the cave where Christ was born; and this church or basilica stands till this day, the oldest Christian

church in the world. Lastly, she built a church on the Mount of Olives, at the place of our Lord's ascension. In all this she had the hearty co-operation of the emperor, who bore the expense.

Thus, Helena was the first to give the signal for religious journeys or pilgrimages, which have for centuries formed so important an element in the religious life of the East; and need we wonder that her successors regard the above mentioned picture as an appropriate one before which to say their prayers?

We welcome this interesting and suggestive little engraving as it comes to celebrate its centennial year on the walls of the Presbyterian College, and to remind us of scenes in the past.

"Polemics of the Mission Field."

HAVING emerged from the hall where the muses seem to breathe forth inspiration, where diverse systems of belief have been subjected to the most careful scrutiny; our student enters the sequestered and inviting mission field with more or less of a polemical spirit. By the tracing of various forms of unbelief and scepticism to their intellectual and emotional causes, by the comparative mastery of those sterling principles that underlie Christianity and exhibit it as unique and all-powerful in its character and results, by entering with spirit into the arena where divergent forms of thought contend for the mastery, an argumentative attitude of the mind is predisposed and fostered. The student in his school-boy days possessed, we may suppose, of considerable inherent pugilistic propensities, may have engaged in many sanguinary encounters wherein disfigured physiques and torn habiliments figured prominently. Stimulated by martial prowess, inherited from ancestors who strove on chivalric fields, he may have become entitled to condign punishment at the hands of the spectacled schoolmaster, or an irate parent; yet, now, his warlike disposition has vacated to a great extent his physical nature and has a tendency to display itself from the intellectual side. He does not enter the mission field armed with a shot-gun, prepared to deal death and destruction. He does not wish to imitate Mahomet by a decimating campaign otherwise than by a stray shot at a flock of wild geese or pigeons which generally sails past in perfect safety, listening to the rattle of shot as they hit harmlessly against a promontory of rock in the opposite direction. No! if he is polemically disposed in a physical point of view, some mild and sympathetic inhabitant of the rural regions would very probably condescend to relieve him from active service for a time and render it necessary to invest in sticking plaster and other appliances wherewith to alleviate physical incongruities, or, a patriotic dame would cool his ardor with a well-timed supply of seething fluid. As has been indicated before, the student's "God of War" is located in the intellectual field. He feels strongly the sentiments contained in the words:

"Comforts, yea joys ineffable they find,
Who seek the prouder pleasures of the mind."

And, on the other hand, there is some material of a hostile nature in many parts of the mission field which afford to some extent scope for the exercise of argumentative powers. Our student, in the course of his peregrinations is almost certain to meet with men of a sceptical turn of mind who have imbibed the contents of "The Age of Reason," or other questionable pamphlets. They have traversed the same ruts for years, they have a set number of difficulties to present, deeply imbedded in their minds from frequent combats with more orthodox an-