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PRESBYTERIAN COLLEGE JOURNAL,

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Our Work in Life.

THERE are but few studying for the church who have not passed through a crisis of deep anxiety. They have had to balance with care and seriousness the many vocations in which they might have thought themselves likely to excel. The minister of Christ is called to his great work by the irresistible command of his Master, but no less should every other person feel himself summoned to his chosen calling. He who takes a proper view of the mysterious and awful issues involved in his existence must listen with the same eagerness and readiness to obey which was manifested by the Great Apostle when he received His commission from Heaven. He must listen to a voice which tells him that he is here for a purpose ; that for him his great Taskmaster has allotted a place for the exercise of his divine-given faculties.

The man who works at the most menial employment should feel conscious that from the Eternal Throne the command has been given him : "That is your work. Do it well, and you shall be rewarded on the day of reckoning." It is when all who labor in this wide world feel they have had a direct call to the work in which they are engaged that the jarring wheels of discord and misery shall give way to the musical harmony of duty.

This is one of the great thoughts which has been too much monopolized by the church. The preacher should feel that he has a divine call to preach the Gospel ; but no less should the artizan, the mechanic or the politician feel that necessity is laid upon him to glorify God in his chosen sphere. It is because he thinks that in no other activity can he do so better than in the one into which he has entered that his conduct can be justified. It is a matter of no small moment

to weigh well the many conflicting interests which present themselves to the young man when making up his mind regarding his future work.

Few men pass through a more trying ordeal than he who has resolved to become a minister of the Gospel. He looks around him and sees a young country, having its vast material resources largely undeveloped, inviting him to enter with zest into the struggle for amassing a colossal fortune. The still more fascinating arena of politics lies before him, where he sees the possibility, or, it may be, the probability of bearing on his shoulders the honors of a free and intelligent people ; he conceives of many ways in which it is possible to raise the tone of political life. But, to a large degree, he must turn his back upon these attractions. Wealth must be placed in the region of the impossible by the devoted minister, the honors of State must be borne by other shoulders. All these considerations obtrude themselves upon the young man who feels drawn toward the ministry. There are, however, considerations which out-weigh all these unattainable things. If his mission is not to engage in the direct conflicts of secular life, his attention is given to higher themes ; he is engaged in a work which has bearings on all the affairs of men. He lays down and enforces the great principles which guide men in every legitimate calling. He examines the great problems of life, looks upon the great toiling mass of humanity in their selfishness as well as in their high and noble aspirations, and in all perceives the possibility of restoring the lost image of holiness. He hears the sad dirges of a fallen race, and seeks to replace them by the joyous music of Heaven. It is when he views men thus, when he considers what they may be transformed into, that his work receives a charm. It is this great ideal that enables him to forget self, that makes him feel life is only too short to be spent in loving devotion to his Master ; it is this that will raise him above the petty resorts of policy, and that will enable him to look with contempt and pity upon the little tricks of men. His work is everlasting. He is to be the instrument in the hand of the Mighty Spirit to raise man above himself, and bring him to his Father's home. This is the glorious prospect lying before the young man who has, with pain, it may be, turned his back upon social and political distinction.

The Westminster Confession of Faith.

BEFORE us is a ten cent edition of this venerable document with a good introduction by Rev. R. Campbell, M.A., of St. Gabriel Street Church, Montreal.

Once more we have read "The Confession" through at a sitting, and we like it better than ever. We took one hour and twenty minutes to go through it slowly ; and it has occurred to us that if an intelligent member of the church does not now own a copy of the Confession and read it, there can be little excuse for him. And surely no man who is aspiring to the work of the ministry, will delay acquainting himself with the contents of the Confession, when he can do so in a few hours, and at an outlay of ten cents.

The Confession is the result of the discussions and