

whom alone, in his person, his character and his work, the great scheme of redemption be understood. Instead of dissipating the mind on mysterious and complex themes and involving ourselves in endless questions about words, it becomes us rather to consider him, of whom the mere disputer may all the while be in danger of remaining ignorant. As to what many very good men express of faith, it is, in my view, of little or importance, without its object! Ministers should not content themselves with preaching *about Christ*, but they should really preach *Christ*. Then without their awkward definitions of faith, it would clearly appear to the people, that simply looking unto Jesus is the faith of the operation of God. It is not preaching about *faith*, but preaching *Christ*, the object and subject of faith, that is preaching the Gospel. It is not preaching how believers are justified, but how God justifies the ungodly, that is the gospel."

Nowhere, in sacred subjects, does there seem to be more literary activity at the present day than in the exposition and illustration of prophecy. We have occasionally had to notice in this journal works of this description; and we did so on the principle that prophecy forms so large a portion of scripture it ought to receive a fair share of attention in every properly conducted religious magazine. Take away this department of revelation, and our Bible would indeed be reduced to very meagre dimensions. In the direction of popular commentary on these subjects there can be no question, says a clergyman of a sister church, but the Americans are in advance of our slow-moving divines at home, many of whom would not venture an opinion upon any disputed point, even if they were capable of forming one, for fear of being proved to be in the wrong? How far this remark is applicable to the clergy of our own Church we are not prepared to say. Certain it is, that with the exception of one or two names of some note, we have not among the clergy of the Scotch establishment many able exponents of prophecy. The learned and eloquent pastor of Lady Church recently issued an excellent volume of sermons on the apocalypse, but having shortly after to travel for the benefit of his health, the new views which he so ably propounded, but only partially developed, were left incomplete. The "Times" newspaper, which does not often take up such subjects, pronounced upon the work in question the highest encomiums.

The Early Closing Movement.

The Early Closing Movement has become exceedingly popular of late, with all classes of society. Men have discovered that they are something more than machines. They are not now content, as formerly they were, to sit at the desk or labor at the bench with unwearied intermission, for sixteen or eighteen hours out of every twenty-four. They aim at a higher

standard. Whilst actively employed, and deeming it an honor to work, they conceive that their time and attention should not be wholly engrossed with commercial pursuits. They are deeply impressed with the conviction that they require something more than pelf, to add to their comfort and happiness, that they have aspirations which neither the wealth of a Croesus nor the power of an Alexander, even though multiplied ten thousand fold, could ever satisfy; and that, if the hours of labor were abridged, the profits, at the end of the year, would be as large—much expense would be saved by late trading—and both employers and employed would have much time which is now wasted, to devote to recreation, and to their moral and intellectual improvement.

This movement is one upon which momentous interests are suspended, which, we trust, will not be overlooked. In this age of enlightenment, and social and political progress, men are not estimated so much by what they have, as by what they are, and, if business men are henceforward to occupy their proper position in society, and give a tone to the mass among whom they dwell—if they are to fulfil their mission, and leave the world better than they found it—if they are to be instrumental in ameliorating society—in raising the lower classes to the position they ought to hold, and in furthering the interests of morality and religion—they must not be so much the slaves of the shop, the counting-house and the factory, as they have been. Hitherto it has been too much the practice among business men to neglect or only partially to attend to these matters. But the time has gone by for man to be a slave. Other claims and duties rest upon him as a member of the social circle, and we fondly hope the present movement for early closing will not cease its operations until it has obtained that amount of time which we are persuaded the majority of employers will most willingly give, that both they and their young men may cultivate those powers with which they have been endowed, and discharge with greater credit to themselves and more profitably to the community in which they reside, those duties which they owe to God and man.

The young men are convinced of the evils of the system under which they now labor. They deplore the lateness of the hours, and the consequent want of time for intellectual and moral improvement. Every one of them would rejoice that the system were entirely abolished, but what signifies this knowledge and these convictions, if vigorous efforts are not put forth to obtain the object? Let employers who are favorably disposed to the movement, agree among themselves to shut their places of business. Let the young men petition those employers who are disposed to view this movement with indifference, to accede to their wishes, and let them show by their conduct that they are, in earnest, and worthy of what they seek. Let Young Men's Christian Associations and other societies take up the matter vigorously. Let the clergy, let congregations, and let all who have any influence, as they value the souls of these young men and the interests of true religion, give them their active support and encouragement, and doubtless success will attend their united efforts. Nor let any be discouraged or deterred from closing their places of business, by a few stubborn individuals refusing to do so. Such men have been, and may, probably, still be found; but why should two or three, or probably half a dozen, give the law to a city like that in which we dwell, and deprive hundreds of an invaluable

hoon? If these men forget or choose to overlook the duties which they owe to themselves and others, is that a reason why we should follow their example? If these men waste much precious time, and deprive others of the employment of their privileges and rights—through late hours and excessive labor, disease is engendered, and many prematurely consign to the silent tomb—is that a reason why we should perpetuate the evil, and be guilty of our brother's blood? To appeal to such men every argument has been already used, we know would be in vain. To follow their example would be equally injurious and wrong. The proper course, in such a case, in our view, we believe, is to pursue the duties of our consciences—to accede to the general movement—to close our stores at the appointed hour—and thus practically to show that we wish to do to others as we desire they should do to us.

Nor need we anticipate any evil from refusing to shut their shops with us. Experience has decreased much of late. Purchases are mostly made during the day. The majority prefer doing business with day light, and the intelligence, wealth, influence and respectability of the community not only prefer making their purchases during the day, but favorably on the Early Closing Movement, will undoubtedly encourage those who entertain the same sentiments.

Here, then, we have seen the commencement of another winter. This we conceive to be the most favorable time for agitating the question. Let not the winter pass away in words—in talking about the desirability and propriety of doing something—but let a vigorous commencement be made now, and sure we are that the vast majority will heartily support you, and that, ere many weeks pass, your labors will be crowned with success.

Introduction of the Rev. Mr. Stuart.

On Sunday the Rev. Dr. Gillan of Glasgow introduced the Rev. Mr. Stuart to his charge, the parish of St. Andrews Edinburgh, by preaching the forenoon diet in the parish church. He selected his text from the book of Revelation, v. 6—"And I beheld, and, lo, in the midst of the throne stood a lamb, as if he had been slain." After an eloquent exposition of his text the venerable minister, in introducing Mr. Stuart, took occasion to congratulate a congregation on the appointment of so able a Master in Israel; he then described the excellent talents and attainments of Dr. Stuart's new colleague, passing a high eulogium on his character, and recommending him to their affectionate acceptance. In the afternoon the Rev. Mr. Stuart preached from Luke vi. 1—"He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God." His discourse was replete with beautiful illustrations. The church was crowded to excess. The Magistrates' Council attended, with their officers and members, and in their official robes, and companies of Baites Kay and Blackadder, Treasurer Baites, councillors Hill, Dymock, Hay, George Potts, Gorrie, Mackinlay, Dr. Murray, Forrester and Deacon Convener James. We understand that this has been the first occasion upon the introduction of a new minister to the City churches, since the secession, where the patrons have attended officials at first Sunday to countenance the new appointment; and, in the absence of the Lord Provost from town, the arrangements were made by Baites Kay.