

to the rank of a great and prosperous nation. What a grateful prospect of success lies before the ambassador of truth! Has not the failure of the sword to convince nations, instructed the Turk in the futurity of his creed? When he looks at the Protestants, vast assemblages meet him! Those of the Crusades? No, for those were a part of the bloody machinery of the Pope's missions. No animosities against Protestants can be drawn from history.

The conversion of the Turks to Protestantism is an event by no means improbable. Another feature of the Turks renders the prospect of their conversion an object of more enthusiastic anticipation. It is their regular devotion to the worship of one God.

Where could the missionaries go to operate upon a better disposed community? The question is not for the future, but the present.

The occasion suffers for want of an adequate answer to its call. When will there be a better opportunity to evangelize fallen Turkey? Never, and if this occasion is neglected, some great obstacle may debar the exterior influence for ever. The present century is the pivot of the great revolution of morals and policy, in the Ottoman dominions. What influences are excited now will endure for ages. Principles must emigrate thither, to settle the desert field of opinion. If the Protestants do not improve the opportunity, the Roman Catholics and Russians will. Be ye therefore ready with oil in your lamps when the cry goeth forth that the bridegroom cometh.

The ancients regarded occasion as a deity, but let the Protestants consider her as a dependant on the divine Providence, and a gift of grace, which it would be sinful to neglect. Give a hearty welcome to occasion, who is the bride of missionary enterprise, and let her not be divorced on that soil which for the first time, during four hundred years, has gained a footing for religious tolerance.

There is already in the cities of Turkey a new school of Mussulmans, who, like the Indians, adopt the vices, and reject the virtues of Christendom. They are deplorably given to intoxication, not in the streets, but in the drinking clubs, where they hold their orgies to avoid the anger of the old school of sober Mussulmans. Missionaries must go there, like Paul, to reason on righteousness, temperance, and a judgment to come. The existence of this Bacchical new school indicates the necessity of immediate counteraction; and when will there be a better opportunity to shape Turkish opinion?

Will it be when the patrons of New England rum fill the Ottoman empire with the pestilence of infidelity? Will it be when the Russian pours down like an avalanche, upon the weak slaves of Bacchus? Moral reform alone can render Turkey a sufficient barrier against the Northern Colossus. If the mind of the Turk does not speedily gain a new pivot for its energy, the hoofs of the steed of the rough Cossack will echo through the seven hilled city, till the double headed eagle unfolds his wings over St. Sophia. Continue then, at this crisis, and enlarge the field of Protestant influence, in the tottering empire of the Sultans.

I call especially upon the American ladies to notice the signs of the times, and to take advantage of the great crisis in oriental politics. Let them redouble the number of their sisters, who shall enter the old field of evangelical promise. Let them increase their efforts in behalf of Christ. Glad tidings of converted Turks will impart joy to every Protestant heart. The first inquiries of Turkish women to know of American females, the precepts of the gospel, will cause all civilized nations to wonder. Let the American lady, the heroic Spartan of the mind, arm herself with the shield of salvation, for her glorious participation in the final crusade of truth, charity, and temperance.

SABBATH OBSERVANCE.

We rejoice in the cordial support which the Directors of the Edinburgh and Glasgow Railway are receiving in the righteous course on which they have entered. The late meeting in Edinburgh shows that the Sabbath is still dear to the community.

Our readers do not need to be told of the perpetual and changeless obligation of the Sabbath law. It is enough for settling all the palmy questions which ignorant and misguided men so keenly agitate, that not only before the giving of the Law from Mount Sinai, but *before* *his* had entered into this world, "the Sabbath was made for man"—to *holy* *unfallen* man was the Sabbath given as an institution suited to his nature, and tending more to the overflowing of that cup of blessedness of which Eden saw him the possessor. From the beginning man was made for labour. "The Lord God took the man and put him into the garden of Eden, to dress it and to keep it," and supposing sin had not destroyed the peace, and marred the holiness of man, he would have been found labouring without toil—earing, but not in the sweat of his brow, for *six* *days*, and the *seventh* would have been devoted to unbroken fellowship with God, who disclaimed not to speak to his holy child as a man speaketh to his friend. And if for holy and unfallen man the God of all wisdom and goodness then pronounced the Sabbath needful, and surrounded it with sanctions the most sublime and solemn, how can men presume to institute now, that guilty, rebellious, and self-destroyed, they may dispense with its obligation, and reject the blessings which it brings?

The fourth commandment does not treat exclusively of the Sabbath. We rejoice to view it as the law of our God in regard to the *entire* of man's time. Our time is given by God—He, as law-giver, claims property in it, and prescribes for the occupation of every moment of it. "Six days shalt thou labour and do all thy work." And in this part of the commandment, which is as strict as the other, industry finds its warrant, and slothfulness its condemnation.

We have been greatly struck by the following document, which must be studied before it can be appreciated. It relates exclusively to the economics of the Sabbath. But it shows that the true political economist is, after all, the illustrator of the law of God. Every position laid down in it, we hold to be *demonstrable*, and we now invite attention to it, with the addition only of this remark, that the introduction of a system of *seven* in place of *six* days' labour would affect wages in all quarters, however remote from Railways—because if wages are reduced in one district to the *seven* days' standard, they must, ere long, come to the *same* level all over the country.

THE POLITICAL ECONOMY OF THE SABBATH; OR REASONS FOR THE STOPPAGE OF WORK, AND RAILWAY AND OTHER TRAFFIC, ON THE FIRST DAY OF THE WEEK.

I. *Because*, If one day in seven be thus observed, the services of an assistant or workman cannot be secured, without giving as much for *six* days' work as will afford support for *seven* days.

Because, Already, the hours of business and labour on the other six days of the week, have, in many instances, been unreasonably extended—so as to produce great oppression and mental and moral degradation: and it is, therefore, the more indispensable to keep the *only* remaining day entirely free from *all* encroachment.

Because, The yoke of labour on the day of rest has recently been laid upon many public servants and others in various trades; and to relieve them, great efforts have been made, with some success, and with good hopes of more. But all such efforts would be at once arrested and swept away by the introduction of a general system of Sabbath traffic on Railways.

Therefore, The right way to afford proper time to the industrious classes, for recreation, and for mental and moral culture, is—*first*, and *above all*, to protect the first day of the week from *all* needless work; and, *second*, to shorten the times of business and labour on other days, particularly on Satur-

day afternoon and Monday forenoon, as our ancestors did.

II. *Because*, The industrious classes in the days of our ancestors, though poorly paid, firmly demanded the full protection of the Day of Rest to all—as security for the common good; and in this way, preserved their independence, and raised themselves to a very high state in morals and temporal comfort.

Because, Had they consented to a system promoting work on the Day of Rest, the drudgery of unremitting toil would, long ere now, have been spread through the whole industrious classes; and would have brought them down—through want and competition—to *seven* days' labour instead of *six*, for their daily bread.

Therefore, It is our duty to transmit these liberties and privileges unimpaired to the generations following.

III. *Because*, After numerous cross and connecting Railways are completed, passengers, arriving at any one point, will need to be carried forward (at whatever hour), by succeeding trains and other conveyances, as on other days of the week; in the same manner as passengers were formerly carried forward from the mail-coach in post-chaises and otherwise—but to *one thousand fold* greater extent.

Because, No work creates so much other work or attendance, or tempts so much to other work and attendance, as Passenger traffic—in the first instance, to Railway servants and officers, Public porters, Hack vehicles, and at Hotels, Inns, Taverns, Public-houses, Tea-gardens, &c., &c., &c.; and this leads to the opening of not a few descriptions of Shops and Public Offices—and, thereafter, any tradesman, shop-keeper, manufacturer, or contractor, in any business, who begins to serve the public, by having work done on the Day of Rest, compels others to do the same in self-defence: So that there is *no end* to the evil, when once begun, as has been lamentably proved by experience in various places in England.

Because, Rest to all on the first day of the week is attainable; but RECREATION to all in this way is utterly unattainable: the attempt being inevitably attended with a vast and ever spreading amount of drudgery, imposed upon thousands and tens of thousands on the Day of Rest.

Therefore, A general system of Railway travelling on what is now the Day of Rest, would in time compel the Industrious Classes to add that day to their days of toil; and enable the rich to add it to their six days' of money-making and pleasure-seeking.

IV. *Because*, The effect of the extension of the hours of work on the Day of Rest, is to *lower* the *rate of all kinds of wages*: the adding of one-seventh to the working time being in this respect, precisely equivalent to the adding of one-seventh to the working *hands*. This would make *greater cheapness* in the labour market; which greater cheapness would be a clear gain to all who do *not* work for their bread, but would not be a clear gain to those who *do* work for their bread—the cheapness being produced by the sacrifices of the latter *alone*—that is to say, by giving them less wages for seven days' work than they before got for six days' work.

Therefore, However imperceptibly the change might come on, the *effect* of working on the Day of Rest would be—that the rich would become *richer*, and the poor would become *poorer*, and more oppressed and degraded.

V. *Because*, Though all masters know, that in the case of quarries and others who do very heavy work, more work is done in the other six days, by allowing them the Day of Rest; yet this is not the case in lighter work, or in mere attendance of any kind—*Because*, the sinking of the health, spirits, mind, and morals, is gradual; and persons who break down are dismissed, and replaced by fresh hands.

Because, Though workmen are at liberty to refuse to work on the Day of Rest, yet thousands and