

The Sabbath

It is by the Sabbath that the spirit of true religion is kept up and diffused; that the salt of the earth is prevented from “losing its saltiness”, and so from losing its anti-putrefying virtue in checking the spread of corruption. And it has been true from the beginning, it is true now, and it will hold true to the end that it is “righteousness alone which exalts a nation.” Even the general outward observance of the Sabbath has a happy effect in diffusing a moral decency among the public. It operates like a sanative medicine in the political body, counteracting the moral poison of infidelity and sin, and contributing to the preservation of its health and soundness.

It will be found in point of fact that, by a natural reciprocation, in proportion as moral profligacy spreads the Sabbath is disregarded and profaned – and that the disregard and profanation of the Sabbath may be assumed as a pretty correct test of the prevalence of profligacy. Unbelievers are aware of this. They see the value of the Sabbath as one of the greatest safeguards of Christianity; and they have bent their energies to its abolition. Our own unbelievers have set themselves, in turbulent hostility, against the efforts of those who unite to maintain its sacredness.

Ralph Wardlaw in *Discourses on the Sabbath*

“My only solid hopes for the wellbeing of my country depend not so much on her fleets and armies, not so much on the wisdom of rulers, or the spirit of her people, as on the persuasion that she still contains many who, in a degenerate age, love and obey the gospel of Christ; on the humble trust, that the intercessions of these may still be prevalent, and that for the sake of these Heaven may still look upon us with an eye of favour.”

William Wilberforce