

A SHORT TREATISE ON THE SABBATH

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A short treatise on the sabbath by Portia Young

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PORTIA YOUNG

**A SHORT TREATISE
ON THE SABBATH**

A SHORT TREATISE
OR
THE SABBATH.

BY
A STUDENT OF THE UNIVERSITY OF GLASGOW.

GLASGOW:
PUBLISHED BY FRANCIS ORR & SONS.

MDCCCLXIX.

DEDICATED
TO
THOMAS GREIG, ESQ.,

MANCHESTER,

AS A TOKEN OF RESPECT AND HEARTFELT GRATITUDE,

FOR HIS UNWEARIED EXERTIONS

IN PROMOTING THE CAUSE OF SABBATH OBSERVANCE,

BY HIS SINCERE WELLWISHER,

THE AUTHOR.

A SHORT TREATISE ON THE SABBATH.

IN all well constituted and well regulated societies, there are conditions attached to them, the observing of which is essentially necessary to their present wellbeing and continued prosperity. The human race may be viewed as one great society, having conditions attached to it by the Great Author of our existence. But though certain conditions may seem to us necessary to the welfare of our material nature, we may not, perhaps, have distinct and adequate conceptions of those conditions necessary to the welfare of our moral being in this world, and to the ultimate happiness mankind may enjoy in a world to come. It will, however,

appear obvious upon reflection, that man's moral has its conditions attached to it as well as his material or physical nature; and as certain conditions are necessary for the development of the one, so in like manner are other conditions, though different in their nature, necessary for the development of the other. For the purpose of regulating man's moral nature as developed in this probationary state of being—for promoting the great end of human existence, and the consequent advancement of God's own glory, he has laid down rules and regulations, both by example and precept, for the observance of which, man as a rational, intelligent, and moral agent, must render an account. From the very constitution of the human mind, it must, in the course of its development, act in accordance with these rules which its author has laid down; and these rules in their turn must necessarily accord and be con-

sistent with the principles implanted therein. These rules are varied in their nature, to accord with the varied springs and principles of human action, and the varied scenes and circumstances of human life. Even in this present life, our rational enjoyments are in proportion to the degree in which we conform to them; could mankind do this perfectly, their happiness would be complete, and will not, until that happy period arrive. It is now, we believe, all but universally agreed among the most eminent of that profession whose duty it is to study the human frame or the physical nature of man, that cessation from the ordinary duties or avocations of life every seventh day, is not only requisite, but indispensably necessary for recruiting his physical and moral energies, and for keeping the whole system in due and proper order. But though our present subject has obviously reference to the twofold nature of

man ; and though it can be easily shewn that much of human happiness flows from the observance of the Sabbath ; yet for the present we will not consider it upon the grounds of its utility, nor urge its observance from motives of expediency, or human policy, but will attempt to prove that the observance of one day in seven is clearly laid down in holy writ, as a law of universal application, and of permanent obligation, from which it will naturally follow, that it is a principle of human duty, and is binding upon the human conscience : though it cannot properly be said that human nature is composed of any evil element, or that any evil principle is implanted therein, yet from the transgression of our federal head, and consequently the corrupted state of man, dear bought experience tells us, and heaven proclaims it, that they are susceptible of the greatest abuse ; so that human nature requires not only the guidance which

the light of reason affords, but, in addition to the law inscribed on the tablets of our hearts, a revelation of the will of God, in order that we might be guided through life in the path of duty, and at length enter upon the bliss and happiness of immortal glory.

One of the great laws of human duty which God has appointed and established, and commanded man to observe, is the observance of one day in seven, not only for recruiting his physical energies, but also for the special purpose of cultivating, by religious exercises, the higher and nobler powers of his nature, and for yielding that homage and praise due to him as our benevolent Creator, our merciful Preserver, our bountiful Benefactor, and gracious Redeemer; thus promoting his glory, and the good of our own immortal souls.

For the purpose of illustrating this duty the more clearly, and the enforcing of it the