

**AN ARGUMENT FOR THE
PERPETUITY OF THE SABBATH. A
SKETCH OF THE PROCEEDINGS OF
THE CONVENTION FOR THE
DISCUSSION OF THE SABBATH**

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An argument for the perpetuity of the Sabbath. A sketch of the proceedings of the convention for the discussion of the Sabbath by A. A. Phelps

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A. A. PHELPS

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AN ARGUMENT

FOR THE

PERPETUITY OF THE SABBATH.



BY REV. A. A. PHELPS.

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INTRODUCTION.

THE following Argument in defence of the Sabbath was called forth by the discussions of the late "Church, Ministry, and Sabbath Convention," so termed, in this city. A wish has been repeatedly expressed that it should be written out for publication. This has been done — but amid a pressure of other duties which has subjected the author to frequent interruptions, much consequent delay, and some serious disadvantages in its accomplishment. In writing it out, some trains of thought have been introduced which were not presented in the Convention, and some, which were then merely hinted at, have been carried out. The Argument differs from the ordinary discussions of the subject, in that its strength is mainly expended on two points, which, in the author's judgment, are usually despatched

too summarily, and therefore not satisfactorily, but which, after all, are the strong points of the case on the part of our opponents. Those points are, first, *their* argument to prove that the Sabbath was originally instituted in the wilderness; and, second, *our* argument to prove a divine warrant for the change of the day. To make the truth on these points clear, has been a leading design in the ensuing discussion. The Argument, such as it is, is now given to the public, in the hope that it may help to satisfy the inquiring, to relieve the doubting, to decide the wavering, to confirm the weak, and to promote in all a more intelligent and better observance of the LORD'S DAY.

THE AUTHOR.

Boston, Feb. 12, 1841.

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THE SABBATH.

CHAPTER I.

PRELIMINARY REMARKS.

THE SABBATH—This is the topic in discussion. But what is the question at issue in respect to it? Till this is ascertained, we can make no progress in the discussion. I will attempt to state it. And first, I will state what it is not.*

1. It is not whether men ought to be holy every day; to have "Holiness to the Lord" written on all they have and are; to carry their religion into their business, so as to make their business part of their religion, and do all they do to the glory of God, and in this sense keep all days holy; for in this, the friends and the opponents of the Sabbath are agreed. At all events, no friends of the Sabbath deny it. True, their opponents sometimes say they do. Nay, they even insist, at times, that their zeal for the observance of one day in seven, as holy, is virtually that they may have the freer license to sin during the remainder of the week. But it is not so. Such repre-

* The arguments noticed in this chapter were all urged in the Convention.