the time and place, the observance of Sunday refer to the minds of the Primitive Christians, and that the Lord's day commemorated the event of Christ's resurrection and the birth of the New Creation.

Clement of Alexandria holds the eighth day to be properly the Sabbath, the seventh a working day. It was an achievement in the same way as Origen who said, "Leaving the Jews observances I go to see how the Sabbath ought to be kept by Christians." His reason alone had the Lord's day not been created at all. Augustine, Tertullian, Origen and Cyprian hold that the Sabbath was of ceremonial nature and not universally and perpetually obligatory. Again, the apostle of the new Christian liberty says, "One man esteemeth one day above another, another esteemeth every day alike." "Ye observe days, months, times and years." Colossians 2:16.

Paradise allows that the seventh day was "superseded by the Lord's day" to enable the former already the day that the Old Testament with carnality, circumcision were to be abolished. The old ceremonial laws were to be done away and "a new law" to be based with Moses' commandments, in spirit, as the Gospel, to be kept in honor of the mystery of the Christ's death and resurrection. On the "Lord's day" which rose to be a single complete account of the Body of Christ.

I am thoroughly convinced that we have, first, not a command, neither have we to do so, and secondly, it is against the history of the Christ's Spirit, the direction of the apostles and Scriptures, the tradition of the early Christians and the reason for origination of the Lord's day.

Aside from our obligations to Christ, I believe it [illegible] and development of our [illegible] we have of the rest day [illegible] least one seventh of our time [illegible] ing our national and social duties [illegible] within or outside [illegible] advantages [illegible] enough to use the [illegible] intervening of night to use a [illegible] Man's composition requires [illegible] at least for physical rest, and [illegible] activity. One's spirituality [illegible] and is, and it follows in proportion as the Christ's or its observance. To the mind it is a needed opportunity [illegible] summer breeze of January. This was not the deep and respect of the Old Testament Sabbath; it was a right to rest in the mind or service, a privilege free to the mind or service, a relief or freedom to earthly bondage, a release from the sorrow, occasioned by [illegible] to moments of God's rest and leisure, a deep peace.

We learn by reading that in [illegible] that a lawyer came to Christ and asked, "which is the great commandment in the law?" Jesus answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. The second is like unto it, "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. When we turn to the ten commandments we find the words of the Savior verified. The first five commandments are included in the great commandment given by the Savior. The last five are included in the second great commandment. (Thou shalt love thy neighbor as thyself) and on these two commandments hang all the law and the prophets. Taking the ten commandments and bringing them to a condensation, we find in the two great ones, upon which we depend, "on the law and the prophets," therefore a creed of law and was a [illegible] with other commandments in the religious weights, so, by Jesus Christ said, "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill." (Matt. 5:17). The nine commandments are incorporated in the two great commandments and are taught by Jesus. Moses's commandments are based on the Ten, but the tenth was added, and from its consolidating rules, rule the Lord's day, a necessity of the New Creation and the Savior's rest.

From the new embodiment of law we are to be judged by the law of Christ, not because of sin, as we do in Paul says, "God shall judge the world in accordance to Jesus Christ according to my Gospel." Not by the law but by the Gospel of the Kingdom. Again he says: "Now we are delivered from the law, being dead wherein we were held, that we should serve in newness of spirit, and not in the holiness of the letter." (R. ch. 7:6).

To this already prophesied Christ added the testimony of one of the greatest prophets during the earth's existence, one whose life was taken that angels might be sent to bear witness to the coming of the redeemer to bear witness to the coming of the redeemer to bear witness to the coming of the redeemer. The old ceremonial laws were to be done away and "a new law" to be based with Moses' commandments, in spirit, as the Gospel, to be kept in honor of the mystery of the Christ's death and resurrection. On the "Lord's day" which rose to be a single complete account of the Body of Christ.

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