

does no such thing. I say again, as I have ever said, if he will point out a command I will yield the whole ground. He says "the time is not lost." I say they are keeping different days in different parts of the world. They cannot even prove that Jesus Christ was born on the 25th day of December. He quotes Matt. 5: "Not one jot or tittle, not even a small letter or point of a letter shall pass till all be fulfilled," and that it is as easy for heaven and earth to pass as for the law to fail. Then none of it will cease till the end of time. Matt. 26: 53: "Think ye not that I could now pray my Father, and he would send more than twelve legions of angels, but then how could the Scriptures be fulfilled?" I can prove that Christ rose on the first day of the week. Jesus was three days and three nights in the heart of the earth. He was crucified on the preparation day, which was the day before the Sabbath, which was called the *high day*, the meaning of which was a double Sabbath, being the Sabbath of the passover and the seventh day Sabbath coming together.

ELDER JONES' NINTH SPEECH.

Before I begin a review of the Elder's argument, I will speak of my reference to Miles Grant, that he came to California and overdid things, even so much so, that he was repudiated by his own party as the editor of the *World's Crisis*. He is still a preacher in good standing. He asks how time was divided before the Julian Era. I will tell him that it was divided into minutes, hours, days, weeks, months and years. He comes to Matt. 5: 17, with the statement that the prophecies were fulfilled when Christ died. If so, what about those that speak of his resurrection. Now the point in Matt. 5: 17, is that not one letter nor the smallest point in one letter shall pass till he comes, and the end of time and even throughout eternity. Take Christ out of the Bible and there is nothing left. He objects to my argument that Christ was crucified on Friday, that in that case he did not lay in the grave three days and three nights. Now I will show that if he was crucified on Thursday, as he argues, he did not lay in the grave three days and three nights. Admitting he died on Thursday, and was buried at sundown; he laid in the grave Thursday night, that is one night, Friday, one day, Friday

night two nights, Saturday two days, Saturday night three nights, and arose early on Sunday morning; so you see that he did not lay in the grave three days and three nights, even if he had died on Thursday, as he contends. He said he would submit this discussion to Smith's Bible Dictionary. (Read Smith's Dictionary, that it was in definite as to the 7th or the 1st day that the Savior arose on.) If the supper was eaten on the 14th, he must have been crucified on Friday. Neander admits that nothing can be inferred that the supper was eaten on the 13th. Mention by him is made of the crucifixion being on the preparation day. Mark 15: 42, John 19: 31. "The Jews, therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was a high day) besought Pilate that their legs be broken," &c., and that it is assumed by those that fix the day of the paschal supper to be on the 13th. (Then he reads from Sanders' Dictionary on the death of Christ, that he ate the supper with his disciples on the 14th, and put to death on the 15th.)

I have proved that the churches of Corinth, Thessalonica and Philippi were all established on the Sabbath day. The abolition of the Sabbath would be disadvantageous to the brute creation. I made the point in my other speech that the Sabbath day is called the Lord's day, and therefore belongs to the Lord, and is not my day or your day. Why does he find so much fault, alleging there is no command to keep it, and yet he urges his people to keep the first day, and yet there is no command to keep that day. What right have we to keep the first day of the week? When we keep more than is commanded it is works of supererogation. Luke 17: 10.

ELDER WRIGHT'S NINTH REPLY.

It will be remembered that no attention is given by the Elder to the revolution of this earth. Now, with regard to Pentecost, it does not make any difference with me, it was a yearly feast day, it might come on any day like the 4th of July. Let him calculate the years back to Pentecost and he will find it came on the first day of the week. He evades my question on how was time divided? by saying it was by minutes, hours, days months and years. Matt. 26: 44, Acts 13:27-29. He goes to the New

Testament to prove that they kept the Sabbath. They also kept the feasts, but not according to the law. Does that prove that it is binding on us to keep those feasts? Suppose I say they were not commanded to keep their feasts, he says they *did* keep them, does that prove they were commanded to keep them? Gal. 5: 6, Rom. 14: 5. He says in Col. 2: 16, 17, the Sabbath *days* is in the plural in the Greek. I say the word *days* is not in the Greek *at all*, as you can all see it is in *italics*, and is added, as every intelligent reader of the Bible knows. We are told in the Col. 2: 14, that he took it out of the way, nailing it to the cross, and in the 17th verse it was a *shadow* of good things to come. It is a type of the eternal rest, neither do I believe it has been changed, neither do I call Sunday the Christian Sabbath, it is to commemorate a new event. It is the memorial of Christ's resurrection. The seventh day was the memorial of the children of Israel's deliverance from Egypt. Deut. 5: 15. We will now go to Matt. 28: 19, 20. They taught what Jesus commanded them in this communion, but never taught any one to keep the Sabbath day. They were to teach *all things* that he had commanded. They never taught the observance of the 7th day, and, therefore, it does not belong to the Gospel economy. Now I will take the affirmative and prove that the ten commandments are abolished. The promise to Abraham was made 430 years before the law was given. The law was added because of transgressions until the seed (Christ) should come. It was not made for the righteous, but for sinners, &c. He fulfilled the law and the prophets concerning himself. The law was given to a people that needed a *curb bit* to hold them.

We will now go to the transfiguration. Turn with me to Matt. 17: 1-6. Here appeared before him Moses, the lawgiver, and Elias. When Peter said let us make three tabernacles, a voice from the Father broke forth from the eternal world, saying, "This is my beloved Son in whom I am well pleased, *hear ye him.*" No longer hear Moses or John the Baptist, but *hear Christ.* He is now our lawgiver. The law was to stand in full force and effect till Pentecost. Now, I wish to ask him where on earth he commanded to keep the Sabbath, and, to turn down a leaf, where Jesus or his

apostles commanded it to be kept? John 15: 10, John 14: 5, Acts 3: 22. (At the close of the afternoon session of the third day of the discussion, a vote of thanks was tendered Judge Sweet for the very able and acceptable manner in which he had presided during the three days, as he could not remain longer).

In Memoriam of Sister J. A. Turner.

At her residence, in Turner, Marion Co., Oregon, July 26, 1882, Sister Judith A. Turner passed to her final rest. Born in Alleghany Co., Pa., Jan. 16, 1803. She removed with her parents in 1820 to Jefferson Co., Ohio, from whence after a few years residence, they removed to Harrison county where Miss Judith A. Sharp was married to H. S. Turner, July 5, 1835. In 1852 the family "crossed the plains" to Oregon and settled in Marion county, where she resided until her death; having survived her husband quite a number of years.

In her girlhood she became a member of the Baptist church, but after her marriage she united with the Disciples or Christian church. On Friday following her decease, the funeral services were held at the church in Turner, which were attended by a large concourse of sympathizing and bereaved friends. A very impressive eulogy and funeral sermon was delivered by Elder S. C. Adams, of Salem, from the declaration of Paul, that "godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come," and showing that this divine truth was fully shown and beautifully illustrated in her noble life and triumphant death. Her trust and faith in God and in his gracious word, was abounding and complete. She was kind, loving and generous in all her relations as citizen, neighbor and friend. She was a most affectionate mother, always meeting and greeting the returning members of her family at the door with a pleasant smile and a loving word. She was a pillar of support and a tower of strength in society and in the spiritual kingdom and temple of God, that she loved so well, and to which she was always ready to contribute with an open and generous hand.

She has left a name and memory to her two sons and daughter who survive her, and to the church, and to her large circle of devoted and bereaved friends, that is fragrant with kind and loving words and generous deeds. But their great sorrow, at their almost irreparable loss, is turned into joy and gladness as they look beyond the dark cloud of their great bereavement and know that she rests from her labors in the bright Paradise of God. "Blessed are the dead that die in the Lord from henceforth."

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