

## THE PASSOVER LAMB WAS TYPICAL

Passover Important to Both  
Jews and Christians.

Blessings For the Christian Church. Blessings For All Nations and Kindreds—All These Center In the Passover—Typically It Has Spoken the Divine Plan For Centuries—One Fulfillment Past—A Second Fulfillment Nearly Completed—Then Come Messiah's Kingdom and World's Uplift.



April 5.—Pastor Russell's text today was, "Christ our Passover is slain for us; therefore let us keep the feast."—1 Corinthians 5:7, 8.

The venerable Pastor began his discourse with the statement that for thirty-five centuries God's holiest people, Jewish and Christian, have celebrated the Passover, but that few have perceived its real import. To understand the Passover, he declared, is to understand the entire Plan of Jehovah in respect to humanity.

St. Paul reminds us, the Pastor continued, that God's first intimations respecting His purposes toward humanity were given to Abraham, to whom the Almighty revealed in part things to come. The essence of the Divine Message was, "I will bless all the families of the earth through thy Seed"—thy posterity. This sure word of Promise was afterward confirmed with an Oath; for the time would be long, and it was necessary that the heirs of salvation should exercise faith.

The first Passover in Egypt. The Pastor then reviewed the institution of the Passover. The children of Abraham, Isaac and Jacob were in bondage in Egypt. God had sent chastisement after chastisement upon the Egyptians, to compel them to let Israel go. God's mercy in lifting one plague after another merely hardened Pharaoh's heart, until the final plague. By this tenth plague all of Egypt's first-born died in one night; while Israel's first-born were passed over. The Passover memorializes this event.

But before the first-born Israelites could be passed over, a Divinely arranged sacrifice was necessary. Each family sacrificed a lamb without blemish, sprinkled its blood upon the doorposts and lintels, roasted the flesh and ate it with bitter herbs and unleavened bread—ready for departure from Egypt for Canaan. As the morning broke, the journey began. Later, the Israelites crossed the Red Sea, the waters of which engulfed the Egyptians.

All this, the Pastor explained, typifies God's promise of deliverance from the power of Satan and the slavery of sin, to God's people. These were under bondage when God sent forth His Son Jesus, to be their antitypical Lamb—to die, "the Just for the unjust," and thus to give His flesh for the life of the world. As a result of that redemptive work, the Father has highly exalted Him to the Divine nature.

Then the Pastor pointed out the meaning of the Passover. The blood represents the life, as the Bible tells. The blood of the Passover lamb thus typifies the life which Jesus gave. The sprinkling of the blood upon the doorposts and lintels represents the part experienced by the Household of Faith. All such must trust in Christ's sacrifice for justification before God. Additionally, they must partake of the antitypical Lamb—appropriate by faith the merit of Christ's sacrifice.

The Antitypical Passover. Thus, said the Pastor, has Israel's Passover found its antitype throughout this Age. From the time when Jesus died, as "the Lamb of God that taketh away the sin of the world," there has been a feast spread for those able to appreciate it. There has been a covering with the merit of His sacrifice for those having faith to accept it. All such are counted as members of "the Church of the First-born, written in Heaven." This Church, he declared, will soon be completed and changed to be like their Lord.

The Pastor then explained that this class will, with the Redeemer, constitute the Spiritual Seed of Abraham, through whom God's blessing will come to all mankind. He also showed that the Morning of earth's deliverance is dawning. Soon the First-born, "changed in a moment, in the twinkling of an eye," will be made like unto their glorious Redeemer, and as His associates will begin the great work of the Messianic Kingdom.

Pastor Russell then conclusively demonstrated that according to Scripture there are two Abrahamic seeds—one natural, the other spiritual. Those glorious characters developed under Israel's Law Covenant—enumerated by St. Paul in Hebrews 11—will constitute the nucleus of the earthly phase of Messiah's Kingdom. To His standard, thus set up in the world, will gradually assemble, not only Abraham's natural seed, but all humanity who desire everlasting life.

The Spiritual Seed, will be Christ and His glorified Church. These will constitute the spiritual phase of the Kingdom—invisible to men. The gathering of this class will soon be complete, and then the New Dispensation will begin—and the curse will be removed.

## VESSEL WRECKED WITH ZOO ABOARD

Disaster In Early Days of  
Steamboating.

### ANIMALS' ESCAPE FEARED.

Passengers Dreaded Addition of Raging Lions, Tiger and Elephant to Fury of Storm and Flames—Saved by Revenue Cutter.

OUT of a total of ninety-three persons, twenty-nine passengers and eight of the crew of the steamship Royal Tar perished when she burned off Fox Island on her way from St. John, N. B., to Eastport and Portland, Me., Oct. 25, 1836, and with her went down a small circus and museum that the vessel was transporting.

The Royal Tar left St. John for Eastport and Portland on Friday, Oct. 21, having a crew of twenty-one and seventy-two passengers, or a total of ninety-three persons. She also carried Burgess' collection of serpents and birds, Dexter's locomotive museum and a brass band. Among the animals on the steamboat were an elephant, six horses, two dromedaries, two lionesses, one royal Bengal tiger, one gnu and a pair of pelicans.

When the Royal Tar left St. John the morning was fine in every respect, but before the day ended a high wind came up, and it was not until Tuesday, the 25th, at 2 o'clock in the afternoon that she got under way and resumed her voyage.

Told by the Captain. She had not much more than got outside when the gale increased in violence, and she ran in for shelter near Fox Island. The wind was then blowing from the northwest. The story of her loss was told by Captain Thomas Reed, her master, in those words:

"The steam being down after we had been at anchor about half an hour, the boat was discovered to be on fire immediately over the boiler, under the deck. The cable was slipped instantly, and the fire engine set to work, but in five minutes the men could not stand at the pump, which was below, the smoke nearly suffocating them.

"At this awful juncture there was a rush for the boats, there being only two. Sixteen of the passengers and



THERE WAS A RUSH FOR THE BOATS.

crew took the largest boat and went away before the wind, which blew so hard they were afraid to bring her to. I got possession of the jolly boat, with two men, Mr. Sherwood and Mr. Fowler, and a man belonging to the caravan jumped overboard and we picked him up.

Saved by Revenue Cutter. "In about half an hour we saw a schooner coming to us, which proved to be the United States revenue cutter Veto, Captain Dyer, who rendered us every assistance in his power. He ran the cutter close to the burning steamer, then in a sheet of flames, and succeeded in taking out forty passengers, who must have perished had not the cutter come to our assistance.

"We succeeded with much difficulty in reaching the Isle of Haut, in Penobscot bay, where the people treated us with great kindness.

One of the passengers, Hinson Patten by name, gives an account of the affair, which explains the conduct of Captain Reed in taking the one remaining boat. He says: "Captain Reed took charge of the stern boat, with two men, and kept her off the steamboat, which was a very fortunate circumstance, as it was the means of saving from forty to fifty persons.

"It is impossible to describe the appalling spectacle which the whole scene presented—the boat wrapped in flames, with nearly 100 souls on board, without any hope of relief, sending the air with their shrieks for help; the caravan of wild beasts on deck, ready to tear to pieces all that might escape from the flames. The amount of money and property lost by this disaster cannot be less than \$125,000."—Boston Globe.

### NATIONAL FRIENDSHIP.

My other message is to assure you that the friendship you entertain for the people of the United States is reciprocated by them far more universally and far more heartily than ever before. There is a friendship of governments and a friendship of nations. The former may shift with the shifting of material interests or be affected by the relations of each power with other powers, but the latter rests on solid and permanent foundations. With our two peoples it is based on community of speech, of literature, of institutions, of beliefs, of traditions from the past, of ideals for the future. In all these things the British and American peoples are closer than any two other peoples can be. Nature and history have meant them to be friends.—James Bryce, Former Ambassador at Washington, to the British.

### WASHINGTON.

First in war, first in peace and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life. Pious, just, humane, temperate and sincere, uniform, dignified and commanding, his example was as edifying to all around him as were the effects of that example lasting. To his equals he was condescending, to his inferiors kind and to the objects of his affections exemplarily tender. Correct throughout, vice shuddered in his presence, and virtue always felt the fostering hand. The purity of his private character gave effulgence to his public virtues. His last scene comported with the whole tenor of his life. Although in extreme pain, not a sigh, not a groan, escaped him, and, with undisturbed serenity, he closed his well spent life. Such was the man America has lost. Such was the man for whom our nation mourns.—Henry Lee's Funeral Oration on Washington.

### Wheels and Sails.

In 1622 one of the wonders to be seen at The Hague was a wagon or a ship or a combination of both. A traveler of that time wrote: "This engine hath wheels and sails, will hold above twenty people and goes with the wind, being drawn or mov'd by nothing else, and will run, the wind being good, above fifteen miles an hour upon the even hard sands."

## "DIS AIN'T NO PLACE FER A LOIDY," SAID KID

So He Escorted Her Out of  
Hell's Kitchen.

One stormy winter night there was a good lost kid story to be hunted up in Hell's Kitchen, says a newspaper woman writing in the New York Press. I knew vaguely that Hell's Kitchen lay west of Tenth avenue, between the forties and middle sixties.

His mother was a faded, cheerful young Irish woman, with a baby on her hip and three more hanging to her skirts. She was sure Johnny had been shut up in an empty freight car and wouldn't she while the daylight out of his hide when she got her hands on him again, though!

She didn't get her hands on him again. Weeks after they brought him back to her from the river—but that isn't the story.

I started for the freight yards. It was after 9 when I went over the



"GET OUT!" YELLED THE KID. Little iron foot bridge up in the air over the puffing engines and groped around over tracks and lanterns to the yardmaster's house. "It's a pretty rotten place for a woman to go through alone this time of

night," he told me, when I started back. "Better wait, and one of our boys will take you over."

But I didn't want to wait. New York always seems a safe place if you go along quietly and mind your business. So I struck out alone down Eleventh avenue.

Suddenly I heard a hoot. More followed, with cat calls and jeers. There was a saloon, with barrels outside, and on every barrel top was a hoodlum. Somebody jostled me. Snowballs began to fly. Some men standing in a doorway laughed.

All at once a youngster slid up beside me and looked me in the face. He was ugly and older than New York's son, that kidlet of Hell's kitchen. He grinned and locked his arm in mine.

"Get out, all of youse!" he yelled forth valiantly. "She ain't nothin' new. She's me teacher."

When we got to the corner of Ninth avenue he let me go, but not without a warning:

"Don't go out chasing like dis no more, see? Youse may be all to de good, but it ain't no place for a loidy."

### FREED HOOF JUST IN TIME.

Another Minute and Traveler on Trestle Would Have Been Lost.

With a fore leg of his horse caught in a trestle of the Southern Pacific across the Mammoth wash, just across the Colorado river, within a few hundred miles of the end of a 2,300 mile journey, William L. Gilleland almost decided that the end of the long trip was at hand.

"It was thrilling, since I had timed the trains expected across the span and knew that it was a matter of minutes in getting the animal free or being crushed to death by a limited train that was almost due," he said as he told the Los Angeles Times of some of the incidents of his long horseback ride from Sheridan, Wyo., to Los Angeles.

Gilleland says it was an anxious hour when he was forced to move first one leg and then another of his horse to the different ties in an endeavor to extricate the hoof which had been caught in a peculiar manner. "As the moments passed and effort after effort proved futile I began to count the moments to the end, when suddenly the horse tipped to one side, gave a little lurch and was free," he said. "It was then a race to where it was possible to jump from the trestle and only a few moments after the fast train, speeding along at a terrific rate, tore past."

Five Hours in a Coal Slide. Fighting his way out of a pile of coal that was threatening to engulf him, Jacob Grover wore the ends of his fingers raw with his frantic digging. He was caught in a slide and struggled for five hours before fellow

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workmen helped him out.—New York Times.

### MUSIC.

Music has as little association with the other arts in respect of its contents as it has in respect to its materials. It has for its best and truest state no object of imitation, and because of this it stands isolated from all other products of the human mind. On the one hand are the things which are projected, grasped, comprehended by the intellect; on the other, an awe inspiring solitude outside the domain of reason, and therefore beyond its reason stands music, boding forth the forms of reason.—Henry Edward Krehbiel.

### MAKING IT EASIER.

All things are possible to him who believes; they are less difficult to him that hopes; they are much more easy to him who loves, and they are still more easy to him who will persevere in the practice of these three virtues.

### Playing House.

Little Susie—Let's play housekeeping. You be the papa and I'll be the mamma. Little Harold—Aw, what's the use? We won't get started good before you'll commence crying. Little Susie—No, I won't. Just you play nice. Harold, and don't bang the table and slam the doors.—St. Louis Republic.

### Sacrificed to the Nile.

The ancient Egyptians, if they did not worship the river Nile, held it in great veneration and even dread. The Nile had its appointed priests, festivals and sacrifices, and if its rising was delayed for a single day a beautiful young girl was thrown into its waters and drowned in order to appease the god's anger and secure his favors.

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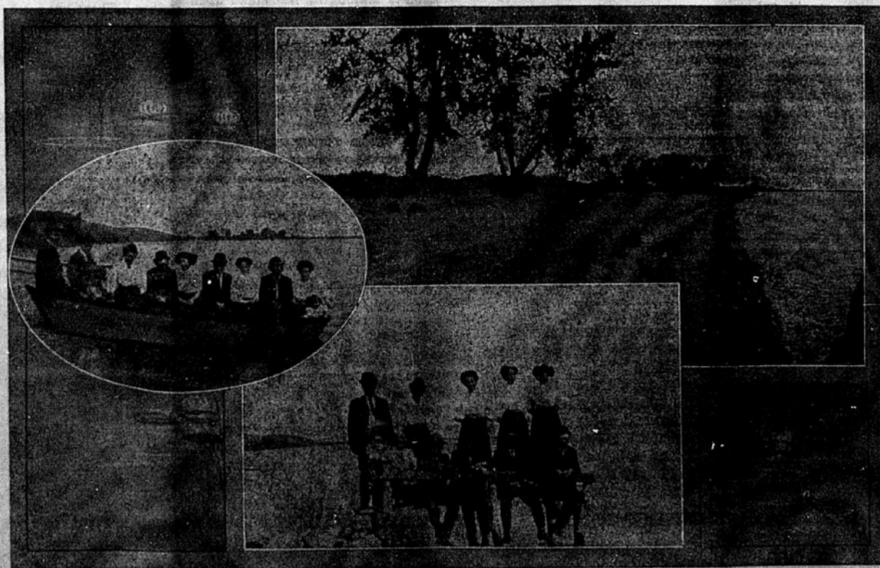
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