

The Star of Zion.

ORGAN OF THE AFRICAN METHODIST EPISCOPAL ZION CHURCH IN AMERICA.

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RUNNING FIRE COMMENT ON PERSONS AND THINGS.

BY REV. J. W. SMITH.

Anthony is one of the happiest men in Zion. He fairly shakes with laughter because the New York Age three weeks ago scored pretty sharply Bishop Turner and I for killing organic union. Then in a frenzied freak he turns and hits the Colored American because it said the union between Bethel and Zion is off, and that I led the opposition. The American and the Age are better readers of the signs of the times than our friend professor Anthony. These two brilliant Negro papers know that organic union is dead. They generally horoscope the cast of religious and political events with almost prophetic ken before they reach a conclusion.

Anthony who is walking in darkness asks: "Are we to understand that the announcements made by two secular papers to the effect that the union of 'Zion' and 'Bethel' churches is off, proceeds from official authorities?" No, Anthony, it proceeds from the people who are the greatest authorities after all. The American people are greater than any President or Congress. The members are greater than the bishops and general conference. Prof. J. C. Price at the last general conference was making a speech that did not please one of the bishops, and the bishop made a threat. Dr. Price quickly replied in a ringing voice that "the bishops and ministers are the servants of the people, the people are sovereign, and will be heard and respected." A deafening applause from the general conference greeted these fiery remarks. It showed that that learned body of common sense men well knew that the people are "the power behind the throne." Anthony you know the meaning of Vox Populi, Vox Dei.

Many leading churches in both connections have voted against this humbug movement, to say nothing of the smaller churches, and many more are going to follow suit. Then there are lots of churches that have not voted, although they have had plenty of time to do so. And, mark you, many of the pastors who were almost crazy for union, are pastors of these churches. Why don't they have their churches vote? It shows that either these pastors are not sincere in this matter, or that their people want organic union. Then Bishop Walters complained a few months ago because the reports of churches voting came in so slow. I have also talked with some of the bishops on both sides, and they admit that organic union is dead. One bishop said that last platform was "a compound of nothing." I have had interviews with many of the leading men of both churches and they said there would not be any union; that the thing did not start right; that it should have started from the people and not from the bishops and ministers; that the people did not authorize the last general conference of these two denominations to bring this matter up.

But why need I waste words to convince Anthony that the union between Zion and Bethel is off? If he doesn't know it he will soon learn it if he will walk around a little after the conclusion of the college is over. I am glad I led the opposition, ably seconded by men on both sides, which prevented a million of people from joining a movement which would have been suicidal, and resulted in splits and in establishing of other Zion and Bethel churches.

The New York Age is a too worthy of any man's steel and if its cause is strong it will fight you to a finish. In its fight on organic union its cause is weak and its arguments old and threadbare. It is all torn up because it says Bishop Turner and I are standing in the way of union. Well, we will ever stand in the way until the first foundation of union is laid, which is "fraternal union." There is very little of that to-day between these two churches. Anthony, who gives his hand of congratulation to the Age for hitting Bishop Turner and I, admits this fact. He says in the STAR of May 31 that "others who were enthusiastic for it at first are not so hopeful now—not because they believe in it less—but because the spirit of fraternal union seems to be lacking." This fact being generally admitted by the unionists it seems to be the sheerest nonsense to talk or think of uniting these two great denominations. This union effort is more for human than for divine glory. One reason why it has collapsed so suddenly is because there is no God in it. If the Age doubts this assertion let it take down its old Bible and read Acts 7:35-36. "If this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The Age says Bishop Turner and I will have a great deal to answer for in standing in the way of union. Of course the

Age has consulted the Divine mind and knows what it is talking about. I shall be highly pleased at the day of judgment to have the privilege of answering for every word I have uttered against organic union, for the unionists will then say, "In yonder's world we saw through a glass darkly; but now face to face. Bro. Smith, you were right." I will not long then think of this article as I shall, if allowed, answer the Age in its own columns this week.

Doubtless when this article appears the Philadelphia and Baltimore conference presided over by Bishop Walters will be in session in Harrisburg. A lot of brethren have heard from heaven recently and they feel that the Lord wants them in such and such a place—and that place means a fat place, of course.

Rev. G. L. Blackwell, in his weekly theological talks in the STAR tells how incorrect and funny some candidates answer some questions propounded to them by the conference examining committees. I remember a case in Washington when I was on the committee during my conference. I was examining a man in geography. He was about 40 years old, with a cross and sour look. I asked him what was geography? He answered correctly. I then asked him what was the earth? Yet who study geography know the answer. Well, he looked at me a minute and got angry as he thought I was making fun of him and he said, in a quick and gruff voice, "Can't you ask me any better question than that; you must think I am a long-headed fool; it's the ground I reckon."

Would it not be well for the STAR to let the church know about once or twice a month how Bishops Thompson and Harris are getting along?

I heard to-day from the scholarly P. A. L. Hubert, the financial secretary of Livingstone College. He says, "Smith, I told you last year that I must raise two hundred dollars per month. I have been out eight months since my last report. Now you look out for this report when I reach the college the 30th of May." My friend Hubert told me some months ago that when the general conference comes he expects to show more money raised than any other general officer we have. Dr. Manly says he expects to do the same. Go ahead, boys; magnify your offices; keep the law by making reports so that Zion can see what you are doing.

In a recent issue of the STAR Presiding Elder F. K. Bird stamps an untrue report that the North Carolina conference is opposed to transfers. Good! That is the flying report, and it is refreshing to know there is no truth in it. I could not believe this of the grand old North Carolina conference. It is silly in any conference to oppose transfers, for certain parts of the connection would never be built up without such men. When we remember that many of our bishops who planted Zion in the South were Northern transfers, and when we remember that the prosperity of many of our big churches all over Zion were built up by transfers from the North and South, it seems perfectly ridiculous that any set of brethren should kick on this line. We should feel that every inch of ground, and every nail, shingle and board in Zion is ours; that where our services are needed most there we will go, caring not a button what other ministers think of it. Our conferences do not belong to any set of men, and what right have they to kick against the appointments of the bishop? If some of these mean, jealous, envious, sectional men who because they are too lazy to study and feel they are becoming back-ambassadors not satisfied with the bishop's transfers, let them get their Bible, umbrellas and carpet-bag and get out of Zion as fast as their feet will carry them. I am down on this everlasting howl of "sectionalism." If we keep up this cry the day will come when Zion will be divided—North and South—like the Methodist Episcopal church. Every general conference when it comes to elect bishop and general officers this damaging sectional cry is heard. The loyal, progressive men of Zion must rebuke it. I am not thinking of transferring, but if I was, the howlings of men wouldn't amount to a snap of the finger with me. Let the bishops have the backbone to transfer men wherever they see fit; Zion must be built up.

HERBERT, (S. C.) NEWS.
BY ANON.
Sir, our quarterly conference and meeting convened in Saint Luke church on March 24 and 4th, Rev. H. Blake presiding. Peace and harmony prevailed throughout the session and each pastor made a creditable report.
On Sunday at 11 a. m., Presiding Elder Blake preached an excellent sermon from John 21:22, subject, "And if I be lifted

up from the earth I will draw all men unto Me," and the church caught the same influence. At 3 p. m., he administered sacrament, and after which Rev. S. L. Jones filled the rostrum and preached another soul-stirring sermon, and also we realized during the quarter \$7.90.
Services at Saint Luke were conducted by Rev. S. L. Jones in the absence of the pastor. We have a fine Sunday school which was organized April 4th by R. B. Jeter as superintendent and Miss Esther Tucker as secretary. We have enrolled 27 pupils with seven officers.

DOTS FROM THE LAND OF FLOWERS.

SPECIAL EASTER SERVICE AND GRAND RALLY FOR SUNDAY SCHOOL UNION.

BY REV. J. N. CLINTON, A. B.

Early Saturday morning the Sunday-school committee and other ladies by special invitation could be seen with baskets of beautiful flowers and evergreens wending their way to Talbot chapel. A. M. E. Zion church to decorate and beautify the large and spacious chapel; for, the morning was Easter Sunday and the children and young people were looking forward to the grand exercises promised by the superintendent and indicated by the beautiful program published in the daily papers of the city; while their parents and elder folks remembered the announcement that the pastor would preach a special Easter sermon to which gospel feast all were kindly invited to come and participate. The weather was stormy and rain poured down in copious showers; but so intent and determined were Mrs. Ellen Smith and the ladies of the committee that the chapel should be beautifully decorated, their efforts ceased not until the church was beautifully and handsomely dressed with floral designs, gorgeous to behold. That beautiful heart of roses with the inscription, "He is risen," was contributed by sister Ellen Smith who seems to be an adept in floral designs. All the floral contributions were indeed grand but too numerous to mention. All Saturday night it rained—Sunday morning the storm had increased and at eleven o'clock a few had assembled and greeted their pastor, Elder Carter, having braved the storm in their anticipation and eagerness to be on hand and present their Easter offerings for the benefit of the Sunday-school Union.

At 7:30 p. m., Rev. E. J. Carter, Zion's strong and forceful diviner, preached a special Easter sermon from the theme—"It was impossible for death to hold him." Though the congregation was small on account of the continual down pouring of rain, the pastor's eloquent and able sermon will long be remembered by those who came through the blinding storm and were intellectually and spiritually benefitted by the burning words of gospel truths which fell from his lips.

At 7:30 p. m., the rain had ceased and the clouds threatened rain the church was soon comfortably filled with members and friends anxiously awaiting and determined to enjoy the special Easter service, arranged for this hour by the superintendent, for the adult and intermediate scholars of the Sunday-school. "Praise God from whom all blessings flow" was heartily sung by the choir and congregation. Rev. E. J. Carter offered a fervent and soul-stirring prayer for the school, its officials and teachers, the church spiritually and all the people. The choir sang "Gloria in patri." The introductory remarks by the superintendent encouraged a hearty co-operation in every effort to sustain our Sunday-school Union and thus hasten the ultimate realization of its great aim as set forth by Dr. Morris and the Board of Bishops. "Jesus is risen" was led by that brave young Zionite, Richard H. Blount. "Easter carols" sung so prettily by two little girls of No. 5, will cause many little ones hereafter to try and emulate their example.

Miss M. F. Milton, who read her essay with so much effect, informed us that "Easter eggs" were a symbol of creation and new life; she said: "For the Christian it symbolized the resurrection of Christ." The essay read by Miss Adrella Hilton, whose subject was "Aim in life," was a literary treat and was therefore highly commended. Misses Coleman and Gaskins sang very sweetly that beautiful duet, "Linger with me." Mrs. E. Simmons, who had taken for her subject "The denied and forsaken Saviour," was at her best and read so clearly and distinctly that her audience gave marked attention and ardently expressed their appreciation at the close of her essay. Messrs Clayton Allen's recitation was exceptionally good and his teachers may well be proud of him. Misses Hilton, Gary and Willis sang a beautiful trio which was exceedingly appropriate and nicely rendered. Miss Minnie Gaskins who has

been attending the State Normal school, read an essay upon the subject, "The ascension." Her ability is unquestioned and her lovable disposition and willingness to do any thing assigned her, wins for her the esteem of the pastor and superintendent as well as the love of all who know her. Miss Katie Hopkins and L. Coleman were very much admired and read remarkably well; their subjects were "Gethsemane" and "Christ in the judgment hall." Little Beatie Plummer supported by class No. 13, sang "Golden years." It was hard to decide which one did best as all were highly commended. Miss A. Coleman read a beautiful descriptive essay on "Peter and John's journey to the sepulchre." Mrs. Alice Bradley's essay will long be remembered; her subject was "The betrayal of the Saviour;" hers was a grand effort and the lady herself is truly a noble young woman. "The Centurian soldier" was the subject of an essay read by Mrs. Jostie Abdel Kader. If her introductory had not contained an apology for her inability to write, thus preventing us from giving the due measure of praise her essay deserves. We have could said it was second to none in thought, language and sentiment. The best rule always is to make no apologies whatever—it always detracts. Always strive to do the best we can and merit will reap its own reward. The duet sung by Misses Sims and Boyd was simply beautiful. Probably the best essay ever read by any member of our Sunday-school was the one by Mrs. Florence Cunningham whose subject was "The three mayas." For depth of thought, beautiful imagery and excellent diction, her essay was far above the average. She is a model young woman and holds an important position in Zion Sunday-school.

"The Sunday-school as an aid to missionary work" was the subject of a paper read by H. G. Williams, M. D., a bright young physician just from college whose valuable assistance in our Sunday-school will help to mould character and develop the minds of the many young men and women who are every Sunday joining the school. After the beautiful quartet, "Resurrection," led by Mrs. B. Simmons ably supported by Mrs. M. F. Green and others, was sung, Elder Carter, in his happiest mood, said in his closing remarks, that while he loved all denominations, he loved the Methodist church the best, and after listening to the grand efforts of the young men and women who had far exceeded his highest hopes and most sanguine expectations on this occasion, it was a wonder to him that every young man and woman did not join the Zion church or Sunday-school, who were at all anxious to elevate themselves intellectually, morally and religiously. Said he: "Zion church is the only church in the world that admits deserving young women who have morally and intellectually fitted themselves, to a place in the highest councils of the church."

Miss Minnie Jordan, our able and efficient organist, deserves special mention because of her devotion and untiring energy in selecting all the music and in the preparation of the same for the Easter service. The task was entirely too much for her delicate constitution and physical strength; and had it not been for our own Miss Mamie Gaskins, who came quickly to the rescue, just think of it—what would we have done. Our girls, like our general officers, never fail to respond promptly to Zion's call. Let us now form a club and take the STAR. Such inducements as are now offered long continue.

It is highly gratifying to the members of Talbot chapel to see our aged and worthy brother, Samuel Sherman, highly complimented for his interest in our connection. The director of the STAR says of him—"He sells and pays for more Quarters and STARS than any man in the church." The secret of our brother's success lies in the fact that he regularly attends Sunday school, is a dutiful and active class leader, attends every church service and is a living, walking church directory and of valuable assistance to the pastor. When brother Sloan fails to tell you the name, residence, number and street of any one of the thousand Zion members in Pennsylvania, they have surely died or gone to parts unknown. Send us a photograph of the new brick four story Varick Memorial Building that is to be the headquarters of our Sunday-school Union and our August collection for this building will be the greatest effort of our lives.

The collection raised and forwarded to Dr. R. B. Morris for the Sunday-school Union was \$15.00, about one-half the amount that would have been raised had the weather been favorable for the large attendance anticipated.

BLACK STOCK, (S. C.) NEWS.

BY L. W. STEWART.

Mr. Editor:—Allow me through THE STAR to say to those who have not paid

his or her duty to THE STAR, let him be an Elder, Deacon or a preacher etc. It is a shame for subscribers to take our paper and read it for a year and then not pay for it. In my mind the devil doesn't want any better workers of iniquity, and those who won't pay up their debt, David said that God took him from a fearful pit and from the miry clay, and upon a rock he set my feet establishing my way, and then put a new song in my mouth over God to magnify. Now brothers if you are on this line come up and pay your dues to THE STAR, for we are the leaders of the world and churches, and when we get behind the whole fix is out of the way.

In my mind to-day I do not think that there is a single preacher of the gospel of God, but what can pay \$1.50 to THE STAR a year; if he cannot he is no man at all. So brethren come on like men of war, and tell to the world that we are men of God and are on the line of duty etc.

Things are beginning to look bright here at Bethel and Gethsemane. We are looking for P. E. H. Blake, ere long God bless our beloved Zion.

WILMINGTON (N. C.) SPRAYS.

BY MRS. FLORENCE V. DANCY.

Mr. Editor:—The air is redolent with the perfume of the magnolia blooms and everywhere has the appearance, not of spring, but summer. Miss Maggie Dozier died Monday, May 1, at 9 o'clock p. m., at her late residence on 8th street, and was buried the following afternoon from St. Stephens A. M. E. church, Rev. E. J. Gregg officiating. Deceased was highly esteemed as a lady of lovely character and many accomplishments. She left a husband and four children to mourn her loss, the youngest an infant of four months old surviving its mother only five days. Rev. A. MacL. Moore read the burial services Sunday morning at 10:30 o'clock.—St. Luke's Sunday-school picnic was held Monday at Mineral Springs, and was largely attended by a happy throng of old and young.

Misses Maria Hill and Mamie Howe contemplate a visit to New York during the summer.—Seventy-two dollars was realized April 29th, at St. Luke's for the benefit of a sister church, the new Zion mission situated on 12th street, and which is rapidly approaching completion. It bids fair to be a model and comfortable house of worship. Rev. A. MacL. Moore was out of the city and Rev. Blackledge, pastor of the mission, delivered two excellent sermons. Over three hundred communed Sunday, May 8th. A rally morning and night towards raising money on the finishing of the church tower netted \$62.00. At 3 p. m. Rev. Moore administered the holy rite of baptism to nine children, and in the evening the surpliced choir of thirteen male voices, under the leadership of Prof. Moses Jones furnished the music. Mr. William Moore is organist and Miss Maggie Sampson assistant.—Miss Maggie Thurber has been on the sick list, but is convalescing.—Mr. Richard Green, an old and highly respected citizen of this place, died Saturday evening, May 5, at his residence on 9th street, after an illness of 8 months. The funeral services were held at St. Stephens Sunday afternoon at 4 o'clock, and the interment made at Pine Forest Cemetery. Mrs. Beatie Blackwell was also buried the same day from the same church.—The congregation of St. Luke's are preparing to hold camp-meeting, beginning Friday, May 18th, at Piney Grove.

Miss Madama Thurber has returned from teaching.—Rev. D. J. Sanders, President of Middle University, paid a visit to the "City by the Sea," a few days ago.

RESOLUTIONS OF RESPECT AND CONDOLENCE.

WHEREAS, It has pleased our kind Heavenly Father, who doeth all things well, to remove from us our beloved friend, Miss Richardson Hoover; and

Whereas, We the members of Clinton Chapel A. M. E. Zion Sunday-school and more especially of the class with which she was identified do deeply mourn the loss of one so bright in intellect, so clear of conception and so gentle in manners; therefore, be it

Resolved, That we bow in humble submission to the will of a loving and almighty Parent whose good pleasure it is that His children tarry from home but a short while.

Resolved, That we extend to the bereaved family our most sincere sympathy in this, their hour of sore trial, and we consolingly direct them to Him who alone can soothe sorrow.

Resolved, That a copy of these resolutions be sent to the bereaved family and also to THE STAR of Zion for publication.

Committee:
Lila M. Jones, Eugenia Taylor,
Ella J. Jones, Mamie F. Simmons,
Charlotte, N. C.

RALEIGH, (N. C.) NEWS.

BY REV. E. S. W. SIMMONS.

Mr. Editor:—For the first time during my administration at the capitol city of the state as pastor, I attempt to let the members of this great Zion know as to the condition of our church here.

At the conference held in Newbern, N. C., 1892 I was appointed as pastor of this charge, known as the Raleigh station. I entered my work at once and am glad to say found some true Zionites here. I went to work endeavoring to make or collect together a congregation which I succeeded in doing. In a few Sundays I was unable to accommodate the large crowd that came to hear me. I at once being anxious to improve our church building began to devise plans for the same. I went to work by the help of God and succeeded in raising money enough to take off that old roof which was a hip roof and a very leaky one at that and put on a square top roof. Then the crowd that continued to come was of such until I proposed to make the church larger, hence I set about the same. We knocked out the rear end of the old church and put on an addition 15x40, and this enabled us to seat about 250 or 300 more persons than we could before. And yet we need more room.

During the year 1893 we were blessed with two visits from that great and venerable prelate and pulpit orator, Bishop J. W. Hood, who moved Raleigh with his mastery argument concerning Jesus and his Christ. And then we were honored with a visit from that most eloquent and distinguished scholar and ambassador of Christ, Bishop Peetey. These distinguished divines contributed greatly to our success. Hence, we took up at the conference held in Greenville, 1893 the grandest report ever sent from Raleigh, having also doubled our membership.—At that conference we were reappointed to this charge; also this was made the seat of the next annual conference.

We came back fired to do more this year than last; also determined to have our church ready for the conference. Hence, we commenced work at once on the building. At this writing we have our church almost ready for the conference. We have arranged two aisles in the church, put in new seats, and lamps in the centre of the church, knocked the old plastering over head down and have oiled it with fine ceiling, put in a new organ, and whitened the walls, and now we have finished a steeple on the church and paid for it and the bell is up in it.

We have just closed a gracious revival in which 13 souls were happily converted and a great many have joined our church. We are glad to say that Zion is no longer the rear-most church of this city, but is among those of the front rank. When you come to Raleigh you have not got to hunt around trying to find our church—see yonder steeple in the east will guide you.

We are preparing for a grand time during the conference and every minister shall have a comfortable home.

NOTES ON THE SABBATH SCHOOL LESSON.

BY REV. R. R. MORRIS, D. D., EDITOR.

S. S. LITERATURE.

THE PASSOVER INSTITUTED.

June 3, '94. Exodus xiii:1-14.

Home Readings.—M. Exod. 12:1-14. Tu. Exod. 12:21-28. W. Exod. 12:29-36. Th. Exod. 12:37-10. F. Psalm 105: 26-38. S. Luke 22: 7-10. S. 1 Peter 1: 17-25.

Golden Text.—Christ our passover is sacrificed for us. (1 Cor. 5: 7)

LESSON HYMN. 7.

At the Lamb's high feast we sing Praise to our victorious King, Who hath washed us in the tide Flowing from his precious side;

Where the paschal blood is poured, Death's dark angel aethes his sword; Israel's host triumphant go Through the wave that drowns the foe; Mighty Victim from the sky! Hell's fierce powers beneath thee lie; Thou hast conquered in the fight, Thou hast brought us life and light.

T. I. M. S.—The month Abib or Nisan (March and April). B. C. 1491.

Place.—Egypt.

Introductory.—The last night in Egypt was one of strange services. Under a divine command, each family has provided itself with a lamb for the sacrifice. Just as the orb of day was hiding himself, the head of each family lays the innocent victim. A bunch of hyssop is dropped into the blood of the lamb, and sprinkled upon the front of the house and each side of the door. All are to re-

main within the house until the morning. For the angel of death will smite all who are unprotected. The roasted body of the lamb, perfect and whole, with thin cakes of unleavened bread and bitter herbs is eaten with joy. At night a wall is heard on the account of death in every Egyptian house.

It rises from the palace of Pharaoh whose son the heir of two kingdoms lies in the arms of the destroyer. Christ our passover was the lamb slain for us, wholly without blemish, that we might be delivered from sin, death and the grave. This ordinance should be truly observed by every follower of Christ, in memory of him who died for the world. The blood of Christ upon our hearts is the sign that we have complied with the requirements of the gospel. The sign of recognition is a badge of distinction, a confirmation of a bond of union with Christ and his church, a passport into the celestial city, where death is unknown. This passover is not only to be observed by the minister but by the church of Christ as children of one family receiving sympathy, encouragement, instruction and guidance from the one source of all good.

Explanatory.
1-2. And the Lord spake to Moses and Aaron—Immediately after the commission of deliverance had been given Moses—just before the last announcement to Pharaoh. "In the land of Egypt"—The place of bondage, suffering and trial of the children of Israel, which was important as it was to be a new era in the history of Israel. "The beginning of months." The beginning of the Jewish year corresponding with the last half of March and the first half of April.

3-4. "Speak ye unto all the congregation," through the elders, the following directions to observe, on a certain day four days before the feast. "A lamb according to the house of their fathers," according to the natural distribution of the people into families. If there are not enough persons in the family to eat a whole lamb let him join in with his neighbor. Ten was the smallest number which constituted the paschal family.

5. Your lamb. Particularly described perfect without any defects a representation of Christ innocent, guileless, a sacrifice for the sin of the world, God's spotless Son.

6. Ye shall keep it up. The lamb was kept up four days before it was slain, as Jesus our lamb was foreordained before the foundation of the world, but was manifested in these last times for you. (1 Peter 1:20) Bp. Vincent.

7. In the evening." Literally between the evenings from the time the sun begins to decline to that of its full setting between 3 and 6 o'clock.—Ed.

"Take the blood." The blood is the life and typifies the beloved of Christ, who gave his life for us. Each doorway was made an altar, the lintel and the side posts of which were to be sprinkled with blood from a bunch of hyssop and thus was each person who entered consecrated. The blood was not dropped upon the threshold lest it should be trodden under foot.—Newhall.

8. And they shall eat the flesh. The lamb of the first passover was intended not only to save the Israelites by its sprinkled blood, but also to give them strength for their journey by its flesh, which they ate. So the atonement of Christ has for us a double object—to redeem us from death and to strengthen and refresh our souls in the new life of faith.

9. Eat not if it is raw—because it would be unfit for use. Nor sodden. If boiled the parts would be separated. Roast with fire. The lamb was to be fastened to the spit as the lamb of God was nailed to the cross.

10-11. "Let nothing of it remain." The whole of the lamb must be consumed and if the entire body was too much to eat a provision was made that it should be burned. "With your loins girded." The usual custom was to sit or recline but now the order was to stand with their shoes on, ready to march on their way East in haste so that at the end of the feast that they instantly might be ready to march. It is the Lord's passover.

12. For I will pass. God tells what he shall do himself, the awful judgement he shall execute. "This night," death in all the land of Egypt from the first born of Pharaoh that sat on his throne unto the first born of the captive that was in the dungeon, and all the first born of cattle. I am the Lord, the maker and ruler of all things.

13. The blood shall be. Bear ye, it is the blood of separation. It is the blood of protection, of deliverance, the blood of doom.

14. A memorial, a continual feast to help them to remember God's mercy. We should never forget the debt of love we owe to God for our salvation.

Hard on the Congressmen.
Washington Post:
It is a quite unusual thing for a crank to speak from the gallery of the House.