

## A USURPATION OF AUTHORITY

Congress is the *law-making* branch of the United States Government: the President and his Secretaries are the *executive branch*—whose duty it is to enforce the laws as Congress makes them. Congress passed the present postal laws nearly thirty years ago, and all Postmaster Generals since, until now, have enforced them faithfully, even though several of them have appealed to Congress to change the laws, so as to prevent so general a circulation of cheap periodicals. Congress in every case has refused to change the laws which have done so much to make the American public "wide awake."

Now, however, we have a Postmaster General who attempts to usurp the law-making functions of Congress and to ride rough-shod over the will of the people as repeatedly expressed through their representatives in Congress. The duty of the people is to resent such unlawful disregard of their rights; and the protests should properly go to the President of these United States, who undoubtedly is quite unaware of this piece of *injustice* and *lawlessness* being practiced under his administration.

Postmaster General C. E. Smith, and his third Assistant, E. C. Madden, who have engineered this nefarious violation of the law, and who are glorying in their shame, show clearly that they are not men to be trusted, when they plan for *ruling* the people and decide what liberties the people ought to be allowed and what disallowed.

What is the remedy? It is to make such conduct odious to all lovers of liberty—to all who love justice. And the best way to do this is to promptly inform President Roosevelt (addressing him at Washington, D. C.), telling him that the credit of his administration is involved by the conduct of these *his* representatives, and calling for their dismissal and for the appointment of men who are not of their lawless (anarchical) cast of mind. Send postal cards or letters, or if convenient get up general petitions and obtain as many signatures (of old and young) as you can. All are interested, and all have a right to protest against the infraction of the laws favorable to "the poor of this world," who are the chief users of the paper-bound pamphlets whose circulation is being interfered with. The rich buy cloth-bound books, which are not affected by these acts of these pseudo-law-makers.

We do not claim that the Postmaster General is destitute of good impulses in this matter: his claim is that he wishes to save the *people's money*. But our reply is that the people do not wish him to economize at the expense of violation of the *people's laws*. They do not need a paternal government. They are able to change the laws, through their representatives when and how they please.

If the *laws* of the land were being enforced we should not have one word of remonstrance to make, however much their enforcement might injure us. But when, under divine providence, the laws are on our side it would be wrong for us to submit without protest and thus to encourage still further violations of law in disregard of the rights and wishes of the law-makers—the *people*. Office holders should be held to

account as the public's *servants*;—otherwise they will be justified in concluding that the people are serfs and desire to be ruled by Czars.

### SOME SUGGESTIONS

Many need no suggestions from us, but are quite competent to express themselves forcefully and cogently. Others, however, may be helped by the following general suggestions as to brief forms, which each may change and modify to suit his own tastes.

Hon. Theo. Roosevelt, Washington, D. C.:

Respected Sir:—

Doubtless you are unaware of the gross injustice being done the poor by your subordinates—the Postmaster General and his Third Assistant. They have undertaken to make "*rulings*" respecting *pamphlets* (2nd class mail), which are gross violations of the laws of Congress of nearly 30 years standing. We call upon you to cleanse your Cabinet of such law-breakers. Give us examples of obeyers of the laws in their stead, and we will esteem you, for your justice, accordingly.

(Signature.)

To the President of the United States,

Washington, D. C.

Your Excellency is respectfully petitioned to overrule recent Postoffice legislation against second-class mail matter.

(Signature.)

To the President of the United States,

Washington, D. C.

Your Excellency:

We call upon you to redress the grievance of the poor, and at the same time uphold the Postal Laws of Congress, by causing the *unlawful* act of the Third Assistant Postmaster General to be set aside and its perpetrators ousted. We refer to the recent illegal "*rulings*" respecting pamphlets, refusing them second class mail privileges such as Congress designed and expressed; and such as they have enjoyed for the past 30 years. The acts of your subordinates must be regarded as the acts of your administration. We hope to have this wrong speedily righted.

(Signed.)

To the President of the United States,

Washington, D. C.

Hon. Sir:—

We, the common people, hold you responsible for the violation of our Postal Laws at the hands of your Postmaster General and his Third Assistant. Congress enacted the law for second class mail in the interest of education and intelligence amongst the poor and the middle classes. It is robbery and fraud for these men now to frustrate that law which the people, by their representatives in Congress, have now three times refused to alter. We urge you to dismiss these law-breakers and to put in their stead men who will obey the laws as the *people*, through their representatives, enact them. Thus you will win the esteem of lovers of law and equity.

(Signature.)

## VIEWS FROM THE WATCH TOWER

### THE CZAR OF RUSSIA AND THE WORLD'S PEACE

The Frankfurter Zeitung, one of the most reliable newspapers of Europe, is the authority for the following report of an interview between the Czar and a German Admiral, while the Czar as the guest of Emperor William witnessed the maneuvers of the German fleet in the Baltic Sea—the Admiral being in command of the fleet. It is important as showing the opposing arguments on the preservation of the world's peace, which all men agree is desirable—essential.

We agree with the Czar's line of argument, but hold that in the nature of things it is impossible of realization. The arming and drilling and building of ships will continue until the people of Europe are thoroughly awakened, when they will refuse to be fought and taxed, and a revolution in favor of Socialism will ensue—resulting, however, in Anarchy, as the Scriptures indicate, preparing the way for Christ's Millennial Kingdom.

The conversation, as reported by the *Zeitung* follows:

Admiral—Your Majesty is pleased to confer too great an honor upon an old sea dog like me. I am delighted to think that your Majesty received a favorable impression of our army and navy, for, your Majesty may rest assured, we strain every nerve to keep the army and navy abreast of the times, which is the ideal thing for every good government to do.

The Czar—There I differ with you, Admiral. According to my own views the ideal thing to do would be to reduce

standing armies and navies instead of keeping on increasing their strength. This so-called preparedness for war—arming on a great, and ever greater, scale is overburdening the peoples of Europe. All governments should strive to lessen their expenses for the army and navy. As long as they do the opposite, they are simply upholding and perpetuating an intolerable situation.

The Admiral—A humane and extremely generous thought, your Majesty, but—

The Czar—(interrupting)—not a thought only, Admiral, I am devoting my life to the realization of the peace idea.

The Admiral—Indeed, your Majesty's big-hearted endeavors permit of no misinterpretation, but the other powers, your Majesty, the other powers. Your Majesty won't believe for a moment that the other powers will find it to their interest to reduce their armies and navies!

The Czar—I am convinced that a condition such as I have outlined will serve the true interest and conform to the just aspirations of all the powers.

The Admiral—May it please your Majesty, don't you think that a perfect army and navy, an army and navy ready to move against the enemy at a moment's notice, so to speak—doesn't your Majesty think that such weapons as those constitute the best guarantee of peace?

### WAR PREPAREDNESS MUST STOP

The Czar—In order to establish true and permanent peace

it is absolutely necessary that the nations' war preparedness, as constituted by their armies and navies, be limited. The nations durst not go on forever increasing their war strength and heaping up war material. There should be no further progress, so-called, in the art of killing men and animals, destroying ships, interfering with commerce and laying waste provinces. All that has to stop. The nations want a rest; they have been clamoring for the cessation of war scares, produced by the announcement that A has better guns than B, or that X is building more and better ships than Y can afford to do—they have demanded a letup in war preparedness for twenty years! On that point the civilized nations are fully agreed, and international policy, my dear Admiral, will eventually compel the permanent peace. Policy, I say, and not armies and navies.

Admiral—I beg to assure your Majesty that my government, like that of St. Petersburg, strives for peace most earnestly. To preserve peace is its sincerest wish, believe me, your Majesty. But to preserve peace our army and navy must be in the best possible shape; we must increase and augment them steadily to keep pace with the growth of population and the armament of other peoples. Your Majesty knows the old saying: *Si vis pacem para bellum*. God forbid that we increase the army and navy with the idea of carrying war into our neighbors' land. It's all done in the interest of peace. For peace's sake we are willing to make any sacrifice.

#### PEACE NOT WITHIN REACH

The Czar—Yet, I heard this story before. You compel your people to bleed itself to death to furnish ways and means for keeping up a tremendous force on land and sea, and for adding to it constantly in a manner heretofore, happily, unknown. Neither Napoleon I. nor Frederick the Great, neither Alexander nor Peter, neither Louis XIV., nor our own Catherine ever dreamt of such armies and navies in war time as are now established while Europe enjoys the blessings of peace. But all your arming and the whole immense apparatus afoot and afloat, eating millions day by day, don't amount to a row of pins as an actual guarantee of peace. The nations of Europe are today as far as ever from declaring the permanency of peace. Despite your armies and navies, the blessings of a world's peace are not yet within reach.

Admiral—True enough, your Majesty, armed peace demands great sacrifice; we have to pay heavily for the maintenance of peace by a grand army and navy, but your Majesty, the people are glad to contribute to the welfare of Europe even at considerable expense.

#### PUBLIC WELFARE THREATENED

The Czar—Maybe, Admiral, but the thing can't go on! The sacrifices demanded of the taxpayer are constantly growing, financial troubles, owing to the expense of the army and navy, are increasing day by day. I tell you, this thing spells disaster. The public welfare is threatened at its roots.

The Admiral—Your Majesty is pleased to leave many things, stamping armed preparedness as a blessing to the people, out of your calculations. Big armies and grand navies compel the nations to work and strive; they banish idleness and call for honest competition. Nowadays every people in Europe is trying to produce the best weapons, the finest ships.

The Czar—But it's not humanity's business to produce means of destruction. We were put upon this earth to build up, not to do the other thing. All the money spent for the army and navy above a certain necessary amount is money diverted from its real purpose, money invested in unproductive labor.

Admiral—Your Majesty was pleased to admire our fine quick-firing guns; you have seen those mysteries of the sea, boats that travel under water, the iron-clads yonder, our incomparable flotilla of torpedo-boats—all these wonders of twentieth century technique, are they not evidence of marvelous progress? Doesn't your Majesty recognize that our people give their best thought, their brightest endeavors to the fatherland? I repeat it, in my humble opinion our army and navy is the best guarantee of peace, while the money invested therein pays abundant interest by the maintenance of peace. The people's money could not be more profitably invested than in securing peace as we do.

#### BEST TODAY, USELESS TOMORROW

The Czar—(shaking his head)—Indeed, and what about those hundreds of millions you are spending for means of destruction, today labeled the "best and latest," while tomorrow you must admit that they are valueless because something new, something to offset them, was invented? A fine investment, Admiral.

Admiral—I will not deny that we are frequently doomed to disappointment of the sort your Majesty referred to. But if your Majesty will permit me, I dare say the competition of inventors benefits our home industry and consequently the people that live by industry and commerce.

The Czar—Your argument is illogical, Admiral. Powder and guns, torpedoes and submarine vessels, ships, not destined for commerce—all such things are false values; the persons engaged in their manufacture contribute neither to the world's betterment nor to their own happiness. Ironclads, grapeshot, swords, and lances are not agents of progress by any means; their wholesale manufacture presupposes a deficit in the making of articles that stand for culture and economical advancement. Besides, it is easy to prove that the system of armed preparedness is largely responsible for the financial depressions that crop up from time to time in all countries turned into camps.

The Admiral—But, your Majesty, what has preserved peace during the last twenty and more years, if it was not our grand army? If we hadn't been so well prepared as to number of soldiers and ships, as to the latest pattern of guns and other war material, hostilities might have broken out on several occasions.

The Czar—Hypothesis, my dear Admiral! There isn't an atom of proof for what you say. I am convinced, on the other hand, that your grand collection of war material is a permanent menace to peace.

The Admiral—On that point I beg to differ with your Majesty, and the people, I am sure, think as I do. They love the army and value it for the protection it renders the nation. And for these services they are willing to pay.

The Czar—It is unfortunate that you and armed war preparedness enthusiasts generally will not see things in their proper light. As a matter of fact, standing armies and big navies are obstructing national development everywhere, and the people, staggering under the weight of overtaxation for army purposes, hate and loathe the institution, while fearing it at the same time. I tell you, Admiral, if things go on as they have been going, the catastrophe which you hope to avert will occur sooner than you think. The disaster will be awful—the thought of it might make an honest man shudder.

The Admiral—I beg your Majesty's pardon. I am only an old sea dog trying to do my duty. Now duty, as I take it, compels the state to do everything in its power to keep the army abreast of the times, increasing and equipping it in the best manner possible, so that in the hour of danger—

#### MAY INVOLVE THE WORLD

The Czar—No, no, no. It's the state's duty to avert war by other means than by laying up war material, that must necessarily lead to war. Don't you know that the war of the future, of which we stand in such dread, may involve the world world?

The Admiral—Is your Majesty thoroughly in earnest?

The Czar—Most thoroughly. I regard it as my sacred duty to secure permanent peace for the world by persuading the nations to disarm. At the same time I am not blind to the fact that this grand purpose can only be achieved by the cooperation of all civilized peoples.

This ended the conversation, the Czar rising and giving the signal for the dismissal of the fleet.

#### THE TROUBLES OF SCIENTISTS

Those who reject the divine revelation, the Bible, are continually in trouble—contradicting themselves and each other. The following from the Chicago Inter-Ocean will trouble evolutionists. Yet the learned Professor by the change noted is, however, probably no nearer the truth than before. He confuses his reason and handicaps it by assuming a false premise, rejecting the inspired one.

The article mentioned follows:—

#### MONKEYS WERE MEN, NOT MEN MONKEYS

That Professor Ernst Haeckel, the distinguished German naturalist, and the world's greatest living advocate of the biological theory of evolution, has reversed his views of half a century and taken a stand with Professor Rudolf Virchow in opposition to Darwinism is the startling announcement made in Paris.

It is stated that during his expedition to Java, begun last year, Professor Haeckel has found striking evidence in support of the theory, advanced for the first time only a few months ago by Virchow, that monkeys are descended from man, and not man from monkeys. That, in fact, monkeys are nothing less than degenerate humans.

"If Professor Haeckel has made any such discovery," said

Dr. Edward Grant Conklin, professor of zoology at the University of Pennsylvania, "or if he has recanted his former multitudinous writings and lecturings sufficiently to make any such statement it means that one of the most remarkable revolutions in biological science has taken place.

"I can not credit the announcement. It seems too extraordinary to believe that Haeckel, of all men, should take this stand. I do not know if he has returned from Java, but he went there to study and make further researches into the *pithecanthropus erectus*, discovered by Dr. Dubois, with a view to further substantiate the theories he laid down in his 'Phylogeny,' tracing the descent of man.

"Haeckel may have discovered fresh remains of the *pithecanthropus*; if so, their nature has not been announced, and I can not speculate upon them, but any fresh finds along that line can not fail to be of the utmost interest to scientists."

To understand thoroughly the revolutionary change accredited to Professor Haeckel, it is only necessary to review briefly the history of his part in the exploitation of Darwin's theory and the causes that led to his recent exploring visit to Java.

Ernst Haeckel, now professor of zoology at Jena University, was the first distinguished scientist to fully accept Darwin's theory when the "Origin of Species" was published. The scientific world was trembling on the brink of the revolution he caused later by the publication of "The Descent of Man," when Haeckel anticipated Darwin in his most far-reaching conclusions, and in a measure prepared the world for the startling doctrines hinted at in the "Origin of Species" and fully promulgated in "The Descent of Man."

Since then Haeckel has been the most advanced among the evolutionists. He has long asserted that the history of man is complete in all its essential details, and that all that now remains to be done is to fill in here and there such concrete evidence as zoological and paleontological research shall reveal.

In his "Systematic Phylogeny," a monumental work in three volumes, he made a theoretic systematic arrangement of the vegetable and animal world living and extinct on the basis of the law of evolution. The work has been called a vast pedigree tree, with man at the top and the lowest non-nucleated cell at the bottom. In this pedigree there were no empty or unaccounted spaces. Haeckel constructed hypothetical animals or organisms, and to him, in theory, there were no missing links.

Twenty-five years before the discovery of Dubois' *pithecanthropus* Haeckel had foreseen in his phylogeny such a creature, and he had christened it "*pithecanthropus allus*," or the apelike man before language. He gave to it a place midway in the order of life between the highest ape and the lowest human.

In every library, in every language devoted to zoological works, there are books by the shelf-full bearing the name of Haeckel. They stand beside and support the "Origin of the Species" and "Descent of Man" and "Man's Place in Nature" (Huxley). Haeckel has been the apostle of Darwinism, the most trenchant fighter in the years when the theory was battling for a right to existence in the scientific world. Virchow, the world-famous pathologist, found Haeckel in his fight against Darwinism, and now that the champion should go to the other extreme is incomprehensible to those who have followed his career.

Professor Ernest Haeckel is now sixty-seven years old, and is a native of Potsdam. For thirty-five years he made his home in the quiet, sleepy little town of Jena, except for occasional expeditions and trips to scientific congresses. He has been a prolific writer, and is a most accomplished artist. All the drawings and illustrations for his works have been made by himself, and their marvelous accuracy has made his books of two-fold value. The extravagance to which he has carried some of his theories and the imagination he has infused into his driest and most scientific dissertations have in a measure cut him off from absolute confidence on the part of his followers, but no naturalist has earned fame by harder work or deeper study.—Chicago *Inter-Ocean*.

#### THE UNIVERSAL MERIDIAN

The meridian of Greenwich, England, is everywhere accepted as the starting line from which to reckon longitude and time all over the earth, and all our maps and astronomical calculations are made accordingly. Suggestions have been made from time to time, however, that a better starting-line might be found. Some of the Italian scientists, for example, have seriously objected to Greenwich, on account of the clouds and bad weather that frequently interfere with astronomical observations there. They recommend that the civilized world adopt Jerusalem as the standard meridian, because the skies are clearer there, and the possibility of making Palestine neutral territory would eliminate political objections.

### "BELOVED SON TIMOTHY'S RETURN"

We have pleasure in announcing the safe return of dear Brother E. C. Henningses (and his faithful helpmate) via the steamer "Etruria," on November 16. During his absence, of nearly two years, his energy on behalf of the harvest work in Great Britain has been greatly blessed by the Master, as reports from the British Branch from time to time have abundantly demonstrated. The work there is on a far better footing than it has ever been in the past; and under the care of our new representative there, Brother Jesse Hemery, it will, we doubt not, continue to prosper and gather much ripe "wheat" into the Lord's "garner."

As for Brother and Sister Henningses, we can readily find room for them in the Allegheny office. Indeed the general work is spreading grandly (and we expect it to expand much more during the next six years) and the addition of these

efficient helpers to our present force is quite opportune. We trust it will give the editor an opportunity to proceed with the preparation of the VI and VII Volumes of *Millennial Dawn*, from which he has been greatly hindered by the expansion of the various departments of the work during the past two years.

The dear friends in Great Britain will miss our dear brother and his untiring energy on their behalf; but we trust they will find in dear Brother Hemery a faithful and good substitute. We commend him to them all. We have every confidence in respect to his character and ability—else we would not have esteemed him the Lord's choice for the position he now occupies. We urge that the British friends support him by their prayers and coöperation accordingly.

### THE JUSTICE OF OUR CONTENTION

We trust that hundreds of our subscribers in all parts of these United States have written letters or postal cards (or gotten up petitions) for the protection of the *public's* rights under the laws as they are, and as they have existed for thirty years. Each one is responsible in this matter. Let each do his duty, and then be content with the results whatever they may be. We urge all who appreciate the present law, and who have not already done so, to send a letter or card at once. See page 367 of last issue. We give below our Appeal, which has been unjustly refused.

Allegheny, Pa., U. S. A., October 11, 1901.

James A. Grier, Esq., Postmaster, Allegheny, Pa.

Dear Sir:—

Your favor of the 4th is at hand, enclosing a copy of the Hon. E. C. Madden's instructions to your office, citing us to show cause, as the publishers "why the *Millennial Dawn* series should not be excluded from second-class rates of postage, on the ground that it has the characteristics of a book."

To this we reply: That the term "book" is a very broad one. In legal usage a "paper book" is a pamphlet which may vary in size from five to five hundred pages. In the usage of the United States Patent Office the term "book" is applied to any pamphlet or printed matter of one page or upwards. In the usage of the United States Post Office, ever since the establishment of the second-class, the term "book" has been applied only to printed matter, substantially bound—in cloth or leather.

A reference to Webster's Unabridged Dictionary and the Standard Dictionary shows the original distinction between the terms "pamphlet" and "book" to have been that a pamphlet consisted of a number of sheets of paper stitched together, not substantially bound, nor too cumbersome to be held in the hand; while the term "book" applied to literature in substantial binding, and particularly to such as was too heavy for use in the hand.

In modern usage the rulings of the United States Post

Office during the past thirty years, that any printed document in substantial binding, whether of few or of many pages, constitutes a book, while the same pages unbound constitute a pamphlet, have become practically a law. Nor can we conceive of a better method of distinction between books and pamphlets than this. Under this law, as it has been interpreted, we think wisely, justly, the binding, and not the number of pages, decided the matter. To change this arrangement, and to deny that the binding distinguishes what is a book from what is a pamphlet, and to arbitrarily decree that a certain number of pages should constitute a book, while a less number would constitute a pamphlet, would involve the Department in an inconsistency, should it attempt to decide as heretofore that pamphlets could not be such if put up in substantial binding, though acceptable as to number of pages.

Respecting the issues of our journal, known as the "*Millennial Dawn*" series of special issues. These have been issued under the present laws of the United States since 1886. They are of different-sized pages from our regular issues, and were put into this form for the greater convenience of our readers. They each represented several issues of our semi-monthly, Post Office rulings to the effect that one issue could not bear date as representing several having been promulgated since any of these pamphlets issued.

We hold that these pamphlets are entirely within our rights under the law; that nothing in the law in any sense of the word restricts us, either as respects the number of pages or the size of the page. These back numbers of our journal are constantly in demand amongst our subscribers and their friends, and any restriction of our rights and privileges as heretofore construed and as defined under the law will make serious hardship and righteous indignation amongst these over twenty-five thousand intelligent adults whose case we represent in this paper.

The fact that these special issues of our journal have a colored cover, while our regular issues have not, should not be construed as a violation of the law, because there is no law governing the subject, except the restriction that the cover should not be a substantial one. As a matter of fact, the leading journals of this and every land are in the habit of issuing, especially in the holiday season, special numbers, which usually have colored covers, as well as other features distinguishing them from the regular issues.

Moreover, the Post Office Department has for years recognized as second-class matter what is known as the "Official Postal Guide," issued monthly under various colored covers, and ranging in pages from 32 to 1132. It will not do to say that this is a Government publication, for that would not be true: the most that can be said for it is that it is a publication very convenient to the Post Office Department, one which saves the Government from getting out a publication of its own. But even if it were a Government publication, what jurist would undertake to say that the Government is superior to its own laws, and that the law governing the meanest citizen does not govern also the highest one, and every official and every act of the Government? If the annual issues of

the "Postal Guide" are not books, but pamphlets, then surely the *Millennial Dawn* series of special issues of our journal, less than half the size of the annual "Postal Guide," are also pamphlets and not books.

Are we told that the Post Office Department could frank the "Postal Guide," and thus send it through the mails free? We reply that it can not; because there is no law of the United States permitting them so to do. Before this could be done it would be necessary that Congress should pass a law to that effect. Likewise, of course, Congress could pass a law permitting all religious matter to go through the mails free, but we do not anticipate that Congress will ever pass either of these laws. The publishers of the "Postal Guide" can as well afford to pay postage as can other publishers throughout the United States.

Further, we submit that no law-making power claims to enact retroactive laws, that will go back of the time of their making, and take hold upon legal transactions of the past. If, therefore, the United States Post Office Department should now or at any time conclude that it has the right and the power to make new laws and regulations these, in all justice, must take hold as for the future, and can not in any sense of the word affect our vested rights as represented in electroplates and large editions of our special issue published under the full sanction of the law and of the Post Office Department. At very most, the new law or regulation could forbid us from henceforth publishing such special editions of our journal, or otherwise regulating as respects the number of pages, whether they shall be cut or uncut, and whether they must be uniform color as to cover.

In the above plea we have made no claims for preference of consideration on the ground of our publications being strictly religious, because, although we believe that this plea would have weight in the minds of all moral and well-intentioned people, we prefer to stand strictly upon the basis of our rights under the law.

We understand that under the new law the Post Office Department intends henceforth to restrict lodge and society publications to literature or news, prohibiting the publication of advertisements. We wish to call the attention of the Department to the fact that our journal and its special issues would all come under this head also. Our subscribers are recognized as members of our Society—the Watch Tower Bible and Tract Society, chartered by State of Pennsylvania, and our publications contain no advertisements whatever, but are strictly confined to Biblical exegesis, cultivation of good morals, and in general the publication of the Gospel—"good news," "good tidings"—the message which is new every morning and fresh every evening, and which more than any other news in the world is helpful to, not only the Lord's people, but in general to civilization—"Good tidings [news] of great joy which shall be unto all people."

Trusting for a just and generous consideration of our plea foregoing, we remain, Respectfully yours,

Watch Tower Bible & Tract Society.

## THE VOICES OF THE THREE SIGNS

[Reprinted in issue of September 15, 1907, which please see.]

### "CHRIST OUR PASSOVER WAS SACRIFICED FOR US"

EXOD. 12:1-17.—DEC. 15.

Pharaoh's heart seemed to grow harder and harder under divine mercies, as one plague after another was stayed at his request, through Moses. The goodness of God, instead of leading him to repentance, would seem to have made him only the more determined, as God had foreseen and foretold. God, however, informed Moses that the tenth and final plague would be sufficient to break down the opposition of this hard man, and compel his acquiescence, with the requirement that Israel should go free. Before the infliction of this plague Moses enquired whether or not Pharaoh were willing to let Israel go, and upon receiving the negative response he warned Pharaoh that in consequence a dire calamity would befall the Egyptians. Apparently he immediately departed for the land of Goshen, there to put the people in readiness for the exodus. Their Egyptian neighbors gave them liberally jewels of gold and of silver and various articles of value, evidently anxious to have them go, and regretful that their ruler was so stubborn. They realized also, no doubt, that in some sense God

was with the Israelites, and against the Egyptians, a matter which it seemed difficult for Pharaoh, their king, to discern.

How much time they may have consumed in preparation for the journey we know not, but we may well suppose that this was a time of suspense upon Pharaoh and all who knew of the last threat presented to him by Moses and Aaron. We are certain that the preparations required several days, if not weeks, because amongst other instructions each family was to select for itself a representative male lamb of the first year, unblemished, as the foundation for the religious ceremony, known as the Passover, ever since observed by that nation. The lamb was to be selected, accepted, separated from others, and cared for specially from the tenth day of that month, Abib (later known as Nisan), and on the fourteenth day of the month it was to be killed between evenings (between six o'clock the one evening and six o'clock the next evening—the usual Jewish day). Its flesh was to be roasted for eating the following evening, and its blood was to be preserved for

sprinkling upon the lintels and door-posts,—the door frame, above and at either side. It was in the night following the fourteenth day that the roast lamb was to be eaten, with bitter herbs, the eaters being gathered in family groups, and all in expectation for the journey, sandals on their feet, and staff in hand, etc., ready to depart out of Egypt early in the morning of the fifteenth.

The story, as recorded in Exodus, is an interesting one, and has ever been one precious to the Hebrews, the law concerning it serving as one of the most prominent landmarks in the history of that nation. But to the Christian the meaning of this incident is of still greater importance. To him, as the anti-typical Israelite, the whole transaction speaks of the anti-typical deliverance at the hands of the anti-typical Moses at the close of the anti-typical night, and at the opening of the anti-typical Passover day. Our Golden Text, "Christ, our Passover, is slain for us" (1 Cor. 5:7), identifies the Lord Jesus as the anti-typical Lamb, and identifies the sacrifices which he gave with the deliverance which we are now hoping for, as near, even at the door. This fact is recognized by Christians of all denominations, and our Lord's Supper is recognized as the commemoration of the anti-typical of the Passover supper, especially by the Catholic churches and the older denominations of Protestants. As the Hebrews celebrate the Passover annually, so these churches celebrate annually "Good Friday," by an emblematic supper known as the Eucharist or Lord's Supper, commemorative of the death of "the Lamb of God" and the divine mercy consequently extended to "the church of the first-born."

Let us go backward, and look at some of the minutiae, and the meaning of these to us, the spiritual anti-typical Israelites. The taking up of the lamb on the tenth day of the month found its correspondence at the first advent of our Lord Jesus, when he presented himself to Israel at the close of his ministry, as their King, riding upon the ass, exactly on the 10th of Nisan. It was then that that nation should have accepted him, should have received him; but instead "they hid, as it were, their faces from him," and saw not in him the beauty for which they were seeking, as a nation. It was on the fourteenth day of Nisan that our Lord partook of the Passover with his disciples, early in the evening. Later on in the same night he was betrayed. The next morning of the same day he was condemned and crucified. Later in the same day he was buried. All this was on the fourteenth day between evenings, between six p. m., where the day began, and the next six p. m., where it ended, and it was on the next day, the 15th, in the evening, that the Passover feast of the Jews was celebrated. We celebrate that feast anti-typically, continuously feasting and rejoicing in the grace of God toward us. But the Lord's Supper belongs to the 14th of Nisan and commemorates the killing of the Lamb of God. That night in which the Passover feast was eaten represents this Gospel age—a dark time, in which sin and evil still triumph, and darkness is abroad, and in which the Lord's people feed upon the merit of Christ, our Passover Lamb, slain for us, and realize that his "flesh is meat indeed."

Along with the lamb the Jew partook of unleavened bread, pure, unadulterated, figuratively separate from sin; it symbolized the precious promises which come to us from the heavenly Father through our Lord Jesus Christ. "This is the bread that came down from heaven, whereof if a man eat he shall never die" (John 6:50). And, as the Hebrews ate their bread and lamb, so the anti-typical spiritual Israelite partakes of Christ's merits, and graces freely, but with them receives also the bitterness of persecution, trials, difficulties, misrepresentation and suffering symbolized by the "bitter herbs." As the Hebrews ate shod and ready for their journey in the morning, so the true Israelites of this Gospel age partake of these spiritual favors, feeling the while that we are still in Egypt, and longing for the promised land; and they indicate by the conduct of life that they are pilgrims and strangers in this country, the world, and that they are seeking the heavenly country. But the deliverance did not come in the night in which the Passover was eaten, but in the morning which followed it. And so the deliverance of the spiritual Israelite does not come during the night of sin and trouble in which the god of this world reigns. It comes in the Millennial morning, for which we wait and hope and pray, "Thy kingdom come." "God shall help her, early in the morning."—Psa. 46:5.

It is the mistake of some to suppose that the Passover refers, either directly or indirectly, to the passing of the children of Israel across the Red Sea. Nothing of the kind. The name was given with reference to the passing over or

sparing of the first-born of Israel during that night in which the lamb was being eaten, and during which the blood was on the door-post without. The death-messenger was abroad throughout the land of Egypt, and the first-born of all Egypt were smitten, and the first-born of Israel were saved only upon condition that the blood should be sprinkled upon the door-posts and lintels of the houses in which they were. Any Israelite who did not respect the divine command, and place the blood-marks upon the front of his door, as directed of the Lord through Moses, would suffer, just in the same manner and just as surely as the Egyptians—the blood was the mark of distinction between those who were the Lord's people and those who were not his people.

What does this signify now, to the spiritual Israelites? We answer that the sprinkling of the blood symbolizes an acknowledgment of faith in the redemptive merit of our Lord Jesus' sacrifice, as our Passover Lamb. Whoever recognizes the Lord's word in respect to this matter realizes that without the shedding of blood there is no remission of sins, and he who thus realizes the importance of the death of our Savior is expected to *confess* it, as symbolized by the sprinkling of the blood upon the outside of the dwelling. And its being upon the door signifies that all who under its efficacious merit. It is remarkable that while this doctrine of the redemption through the blood of Christ has been held with more or less clearness for centuries, it is now, in the close of this age, being called in question by some who are still naming the name of Christ, and by some who profess to be advanced teachers, and higher critics. All such are, from the Lord's standpoint, Egyptians, not Israelites. All whom he will recognize as his people, Israelites indeed, will be such as will recognize him, his Word, and the work which he has accomplished for them through the shedding of the precious blood of our Passover Lamb, Christ Jesus.

The doctrine of *substitution* is made most emphatic in this type. As the blood represents life while in the veins, so it represents death when shed; and so, as the sentence of death was against our race, it was useful that Christ should die for our sins. Hence also the Lord has made it incumbent throughout this age that each one whom he would recognize must be one who would trust in and confess the atonement, the redemption which is in Christ Jesus. The blood was to be for a token, for a witness, for a sign, as evidence of the faith of those who were in the house on which it was sprinkled. It was not God's token, but man's token. God would do the sparing, but every Israelite who would be spared must see to it that his part of the program was carried out.

Let it not be overlooked that not all of the Israelites were in danger of death, but only the *first-born*; for this is a striking and prominent feature of the type. It teaches that while the deliverance that is to be accomplished in the morning will be delivered for all who love the Lord and love righteousness, the first-born as well as all the rest, yet a special trial or testing comes during the night—before the Millennial morning—and this special testing or trial will affect only the *first-born ones*. Who are these first-born ones? We answer, They typified "the church of the first-born, whose names are written in heaven," the "little flock," begotten to a newness of nature, and to joint-heirship with our Lord Jesus in the coming kingdom. Others will be delivered from the power of Satan and the oppression of sin, as represented in the deliverance of all Israel from Pharaoh and his power and bondage, but the only ones who will be in danger during this night, the only ones who will be *passed over* or spared, during this Gospel age, will be the little flock, the church of the first-born. This is distinctly the language of the type, nor can it be otherwise accounted for. It will be remembered that after the Passover, in the new order of things, the first-born ones spared in this Passover became representatively the Levites, amongst whom, in turn, were the priests, a little flock; and even so the Apostle declares of the church of the first-born, "Ye are a royal priesthood."—1 Pet. 2:5, 9.

As already remarked, this Passover lamb found its anti-type in Christ, our Passover Lamb, who was slain for us, and of whom we partake. Our Lord instituted for us, the spiritual Israel, a commemorative service to take the place of the type observed by fleshly Israel. It was instituted on the same night in which he was betrayed, the same night in which he ate the Passover supper, as a Jew, and after the eating of the Passover supper. He took bread and wine to represent himself, as the true, anti-typical Lamb of God, who taketh away the sin of the world and he enjoined upon all who were truly his followers that they henceforth, instead of any longer, as the Jews celebrating the typical Passover, should hence-



forth celebrate the anti-typical Passover. "As often as ye do this [celebrate the Passover] do it in remembrance of me [and not any longer in remembrance of the typical deliverance]." And from year to year this celebration has been handed down to the present time, and is still commemorated.

Some of God's people, however, having become confused upon the subject, and having lost sight of the fact that it is a commemoration of the anti-type of the Jewish Passover, feel quite at liberty to set for its observance times and seasons of their own, without any authority from the Lord. They are excusable to a considerable extent, because, during the eighteen centuries since the institution of the ordinance the great adversary introduced many doctrines and false practices amongst the followers of Jesus—amongst others, the doctrine of the Mass, which purports to be a repetition of Christ's sacrifice, performed by the priests, re-creating Christ in the flesh, they claim, and sacrificing him afresh in the Mass, for

the sins of those for whom it is performed. Protestants, coming out from Papacy, have rejected the doctrine of the Mass, but because the Mass had come to be frequently performed they imagined that the Lord's Supper, as they celebrate it, is also without any limitation as to time and season. Moreover, even those old churches which still observe the Passover date for the Lord's Supper have adopted a new method of reckoning it, contrary to the method in use by the Jews—one in which the memorial day always falls upon the Friday which is nearest to the true date, so that the Sunday following, Easter, will symbolize our Lord's resurrection on the first day of the week.

The next proper anniversary of the celebration of the Passover, according to the Jewish reckoning of time, as used by our Lord and the apostles, and by some of the Lord's people since and today, will be after sundown, April 20th, 1902.

## CROSSING THE RED SEA

EXOD. 14:13-27.—DEC. 22.

*"I will sing unto the Lord for he hath triumphed gloriously."—Exod. 15:1.*

Skeptics have railed greatly against the truthfulness of the Bible record of Israel's deliverance—crossing the Red Sea, etc. They object that so rapid an exodus of from one to two million people, with their flocks and herds, would be an impossibility; and they object, secondly, to the testimony that God miraculously delivered them by making a path for them through the sea. As to the first objection: We can readily see that if the Egyptians had been opposed to their going the difficulties would have been much greater. We are to remember, on the contrary, that after suffering the chastisement of the plagues they were willing, nay, anxious, for their departure, Pharaoh himself sending a message to Moses, even in the night in which the first-born were slain, saying, "Rise up, and get you forth from among my people, both ye and the children of Israel; and go and serve the Lord, as ye have said; also take your flocks and your herds, as ye have said, and be gone, and bless me also."

We are to remember that the Israelites were in a measure organized; their tribal and family relationship having been maintained. The narrative shows that they went forth in military order,—either five abreast or in five companies. (Exod. 13:18, margin) Evidently all were under the command of the heads of the tribes, "the elders of the people." Several days elapsed before their journey brought them to the Red Sea. The great wall of Egypt, called Shur (somewhat similar to the great wall of China), is supposed to have hindered their making a more direct route. Besides, this wall was in the midst of a sandy desert, where there would be no sustenance, either for themselves or for their cattle; while the route taken, passing through the borders of Egypt to the head of the Red Sea, was evidently the most favorable one as respects pasturage, etc.

Various comparatively shallow places in the Red Sea, near its head, are suggested as possible ones by which the crossing may have been effected, and the description given would indicate that the passage was made on such a sandbar, which perhaps ordinarily would have from five to twelve feet of water upon it, according to the condition of the tides. The presumption is that the strong east wind spoken of, operating with the tides, laid bare this sandbar, and thus gave the Israelites a passage.

But while Pharaoh, under the sting of the last plague, was anxious for the departure of the Hebrews, nevertheless, as his grief assuaged and he considered the loss his empire was sustaining in the departure of over a million subjects, intelligent and ingenious and docile, and when he considered further that they were an unarmed host, and impeded in traveling by their flocks and herds, he evidently felt that he had been too generous in permitting them to go, and concluded that in the few days' march they had already experienced something of the difficulties and trials of the journey, and that by this time they were not only discouraged, but hemmed in by the northern tongue of the Red Sea, and the Egyptian wall, while on either side were mountains. He concluded that they could be easily retaken, and would feel that they had had enough of their "outing" and perhaps would return to their labor more docile than ever. Consequently the Egyptian troops of the capital were started in pursuit.

The Israelites, who for years had learned to dread their Egyptian masters, heard of the pursuit, and cried unto Moses

despairingly, Moses in turn crying unto the Lord on behalf of the people. The Lord's response to Moses' prayer is a striking one, from which spiritual Israelites may also take a lesson. It was, "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." (Exod. 14:15) There is a time to *pray* and also a time to *act* and thus to co-operate with God who is answering our prayers. When the Lord's time for answering our prayers has come we know it, it is for us to manifest our faith in him by going forward. Too many spiritual Israelites, after hearing the Lord's message, instead of going forward in obedience are disposed to tarry and pray to the Lord that he give them some special message not common to others. Such through weakness of faith are in danger of losing their standing. "Without faith it is impossible to please God;" and obedience is merely a demonstration of faith.

Apparently the Israelites got a glimpse of the Egyptians in the distance, before sundown. This is implied in Moses' statement, "The Egyptians whom ye have seen this day ye shall see again no more forever." The account declares that the pillar of fire, by which the Israelites were miraculously led, removed to their rearward, so as to be between them and the Egyptians,—a pillar of cloud and darkness to the latter, and a pillar of fire or light to the former. Apparently there was a great storm that night, the east wind blowing furiously; outside narratives, such as that of Josephus, declaring that it rained, thundered and lightened appallingly. But whether this was merely upon the Egyptians, from the pillar of cloud, or whether it was also upon the Israelites, would be merely surmise. What we do know is that during that night the windstorm blew across that upper neck of the Red Sea in such a manner as to leave the sandbar bare for a considerable breadth, so as to permit the rapid passage of so large a body of people. The Israelites knew, through Moses and their elders, what miracle had been performed, and hastened to escape from their pursuers. The latter probably were totally unaware of the miracle, and perhaps unaware that they were crossing the ordinary bed of the sea, and therefore, without trepidation, hastened onward in pursuit, impeded, however, by various accidents to their chariots, which sank into the comparatively soft sand of the sea bottom. They, no doubt, concluded that where the Israelites had gone they could go. Nevertheless, ere they had crossed they became so discouraged with the opposition, of what they probably at first considered accidents, but afterward recognized as divine providences on Israel's behalf, that they resolved on a return—to give up the pursuit, saying that the God of the Hebrews fought for them. By this time it was nearly day-break, and Israel having crossed over Moses stretched forth his rod over the sea, and winds and tide, etc., being favorable, the waters came again upon the Egyptians, that they were drowned. It is said that wonderful storms, somewhat analogous to this one, frequently occur in this vicinity, and that Napoleon and a troop of soldiers were very nearly overtaken at about the same place that Pharaoh's chariots were lost, by a sudden cessation of storm and rising of the tides.

A critical writer suggests that Pharaoh's charioteers were probably intent upon heading off the Israelites, and thus turning them backward, and that the sea waters were a wall on either hand, in the sense of being a flank protection, hindering the troops from getting ahead of the Israelites, turning