

VIEWS FROM THE WATCH TOWER

SOCIALISM MENACING GREAT BRITAIN

The Liberal Party in the present House of Commons stands committed to a considerable degree to the laboring class—indeed quite a few of its members were chosen on the Labor ticket. British statesmen have been wondering to what extent this new element in their politics will affect future legislation, wondering how conservative or otherwise the new members from the lower strata of society would prove to be. Heretofore the members have generally been chosen either from the aristocratic or wealthy class, or from the middle class of merchants, lawyers, etc., who have a great respect for traditions. It is causing quite an awakening amongst the British to find that the new members representing the working classes are by no means disposed to be conservative, but rather are laying their plans for the ultimate capture of the majority in Parliament—planning also something of a socialistic turn to legislation. Thus, in their due time, matters are shaping around for the termination of Gentile rule in anarchy by the appointed time—by October, 1914, when their lease or permit will expire. We quote the following from the pen of an English writer who evidently is well posted on his subject. He says:—

"The enormous majority secured by the Liberal party in the last British parliamentary elections had its embarrassments as well as its pleasant features. . . . A section of the Labor party in parliament, composing about one-half the labor vote, is socialistic in its program and principles, and has been striving vigorously to whip into line with itself the other half by seeking to get control of the trades unions to which the conservative half owes and confesses allegiance. This movement has become so successful that the leaders of the Liberal party, especially the Scotch, became alarmed at the growth of Socialism in the labor end of the party, and have recently taken steps to warn the Government that any further encouragement of the socialistic element would result in serious trouble. Alexander Murray, the Liberal Scottish whip in the House of Commons, in a recent speech made a fierce attack upon Socialism and its representatives in Parliament. The Scottish Parliamentary Association, under Mr. Murray's influence, passed a resolution that 'it is the primary duty of the Liberal party to present strenuous opposition to all candidates who are not prepared to dissociate themselves with the Socialist party, the avowed object of which is the complete destruction of those principles of individual liberty for which Liberalism has always contended.'

"In the meantime, the Labor representation committee, whose chairman is Keir Hardie, and which is the controlling body of the Socialistic element in politics, is working with might and main among the unions to bring them over body and soul to Socialism, with which they are all more or less deeply leavened, and seems to be in the way of fully succeeding. This presages a cleavage between the whole Labor vote and the Government."

STRONG WORDS IN THE HOUSE OF LORDS

"It is strange that the strong, impressive words spoken by Lord Avebury in the House of Lords last week should have failed, as they have, to excite international discussion. Lord Avebury said:

"The unrest of Europe, the spread of Socialism and the ominous rise of anarchism are warnings to the governments and the ruling classes that the condition of the working classes in Europe is becoming intolerable, and that if a revolution is to be avoided some steps must be taken to increase wages, reduce the hours of labor and lower the prices of the necessities of life. Europe is a great military camp. We have no peace, only an armistice, with unlimited expenditures. The result is that instead of accumulating capital for our children we are piling up for them debt and overwhelming responsibilities."

"These words were spoken, not by a labor agitator or a Socialist, but by an aristocrat and a member of the most conservative body in all Europe. That gives them all the more significance. They contain more valuable political economy than is to be found in most of the books. They sound a note of warning. Take heed, gentlemen of the war and navy departments!"—*Wall Street Journal*.

* * *

The matter that confuses many is that really the working people of the civilized world are better off in many respects today than they ever were before: the unrest is the result of knowledge, the increase of the spirit of liberty. When the people supposed that God had created the royal families to

rule and had specially blessed them financially, they looked to them as they properly looked to the Almighty, as their benefactors, and were thankful for whatever they received, thankful to be permitted to live at all, thankful to have enough of food and raiment and shelter to make them reasonably comfortable. But with the opening of the eyes of their understanding, with the information from the pages of history that their kings and nobles in times past had seized the property and power which they now possessed—seized it by force and without divine authorization—this knowledge has rendered the masses dissatisfied. They now reason that those who have seized the earth and its honors, authorities and powers in the past and who hold them by force may be reasonably required to surrender to the public enough of their surplus to make the entire people reasonably comfortable. Nor need we be surprised that frequently unreasonable demands are made by those whose minds have not been developed along the lines of finance, politics and religion, but who are coming to these subjects with crude, half-formed impressions, surmises, expectations. Is not this exactly what the Scriptures tell us respecting our day, the "time of the end"—in which we have already been for one hundred and seven years? Do they not tell us that in this period would come the running to and fro of travel, which we now see about us everywhere, by which the various nations and peoples and classes are intermingled and waked up to the true situation of matters? Do we not see about us as another evidence of this time the fulfillment of the prediction, "Knowledge shall be increased"? And is it not as a result of the increase of knowledge from this intermingling that the further prediction is to be fulfilled, "There shall be a time of trouble such as was not since there was a nation"?—Daniel 12:1.

HEATHEN NEW ENGLAND

Rev. Dr. Hoar, of the Newton Theological Seminary, has been making a study of conditions in New England, and finally raises his voice in protest that instead of civilization elevating the people a marked degeneracy is in progress. This may be disappointing to those who have the wrong expectation for the future—to those who are hoping that the Millennium will be introduced by the conversion, sanctification, of the whole world of mankind to the extent that God's will shall be done on earth as it is done in heaven. But for those who take the Scriptural view, Reverend Hoar's findings are a further corroboration of the truth of the Bible. Our Lord's words are confirmed, for he said, "When the Son of man cometh shall he find the faith on earth?"—implying that the true faith would be very scarce at that time. It confirms the Apostle Paul's statement that "evil men and seducers shall wax worse and worse, deceiving and being deceived"; and again, that "In the last days [in the close of the present age, before the dawning of the new dispensation] perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof."—2 Tim. 3:1-5.

Reverend Hoar says:—"There has come to some communities a disintegration and degeneration of public morals which has brought them down in moral tone below the mining camps of the west. Degenerates in mining camps are willing to acknowledge that they are bad, but not so with degenerates in New England. They commit the sins of the mining camps while they lay claim to respectability, and refuse to admit their guilt. There must be a mixture of wickedness in order to free them from a charge of being Puritanical. In 90 per cent. of the New England towns the large majority of the people have no intelligent faith about anything, and do not wish to have any. Serious religion, which interferes with personal aims and pleasures, is shunned and its advocates ridiculed. The condition seems utterly hopeless."

RESTATEMENT OF METHODIST FAITH

Considerable agitation has been caused amongst our Methodist friends looking toward a revised statement of their creed; but, says the *Michigan Christian Advocate*, commenting on the question, "Present indications are that no revision of the Methodist creed will be undertaken in this generation."

The *Methodist Times* (London) admits that honesty seems to call for a revision, but claims that expediency frowns upon it. It says:—

"Theoretically a great deal might be said in favor of the

American proposal, especially on the score of *honesty*. But, practically, we are convinced that any attempt at definition just now would be *inexpedient*. The fact is, every Methodist church now allows a certain latitude to its ministers and people on points of doctrine, so long as the 'substance of doctrine' is accepted and honorably adhered to. We all know in practice what that substance is, for it has been clearly laid down in the admirable Free-Church catechism. Anything further in the way of an attempt to bring the whole body of Methodist belief into the strait-waistcoat of a doctrinal standard would probably have an effect of a far-reaching and disastrous character.

"For the plain truth is, that the world of religious thought is still in a state of flux. True, Christian thought has assimilated and been enriched by the theory of evolution as the result of the researches into natural science. But even on the subject of evolution we have not heard the last word. Meanwhile, a new realm of thought is being opened up by the investigations of the psychologist. The secrets of man's higher self are being laid bare with the scientific exactness which has been already brought to bear on his physical frame, and the thoughtful Christian is being led into new realms of thought, which must still further widen the theological horizon. In these circumstances no finality is practicable, and any effort to force it prematurely might conceivably end in a fissure which would rend our church asunder from pole to pole. Students of theological history know well that these periods of flux in thought occur in cycles; and it will be quite time enough to examine our own doctrinal position when the present movement has reached a standstill—of which no signs are yet discernible. If the invitation comes to the British conference, we hope that it will be courteously declined—and declined not on the grounds proffered by Bishop Wilson and others, of any slavish dread of breaking with traditional views, but because the time is not opportune."

BUSINESS METHODS IN CHURCH WORK

Reverend E. D. Decker, pastor of Ebenezer M. E. church, Manayunk, Philadelphia, finding that even short sermons and elaborate choir service failed to attract the people to his church, has introduced a new plan to draw "worshippers," as follows:—

"He has formed the young, attractive and unengaged girls of his congregation into an ushers' association, the chief duties of membership being to conduct worshippers, and especially strangers, to their seats and to collect the offertory. The girls take turns, twelve of them officiating each week. They wear a simple, neat and very effective uniform of white, with a becoming lace cap, and stand ready in a double row at the church door to welcome arriving worshippers.

"The first trial of the innovation yesterday was an enormous success, crowds of young men who have been stubbornly 'unregenerate,' coming from far and near. The pastor is delighted with the success of the experiment, which, he said,

he was sure would prove the long-sought solution of the difficult problem of how to bring light to many young men whom the distractions of business and pleasure have hitherto monopolized.

"The church's principal supporters are prominent business men, and they are equally delighted. They say that the opposition churches in the neighborhood must follow suit or 'go out of business.' The treasurer said the fact was sufficient that the offertory showed a 150 per cent. increase over the corresponding Sunday of last year."

* * *

The difficulty with Christian people in general is their misunderstanding of the divine plan, with the thought which is so general amongst them, that an outward moral gloss and membership in some of the sectarian churches is what the Lord is seeking and approves. The enterprising church members, with a measure of good intention, resort to Trilby shows, raffles, chances, and various methods that are somewhat shady for the raising of money, or, as in the above case, for the increase of their attendance. What they all should see is that the Lord "seeks such to worship him as worship him in spirit and in truth." (John 4:23.) And the call is not to an outward gloss of morality, nor to an earthly church membership, but a call to saintship, to full consecration of heart and life to the Lord, and these, as the Lord himself forewarned us, will be but a little flock, amongst them not many wise, great, learned or noble according to the course of this world.

But the friends of the various denominations ask, How then would the world be converted and the Millennium be ushered in? We answer that the conversion of the world and the bringing in of the Millennium are matters beyond human power. With all the stooping to worldly methods and ignoble practices, there are twice as many heathen today, after a hundred years of the most noted missionary effort the world has ever known, as there were a century ago. The natural increase of the human family operates effectively to stop any thought of a conversion of all the heathen—we are getting farther from such a possibility every day. But even if the heathen were all converted to the condition of the church members of Christendom we are all witnesses that the work of conversion would need to be repeated, because surely amongst church members God's will is not done on earth as it is in heaven. The vast majority of them have no wish for God's will to be done in them, but rather are walking after the flesh and not after the Spirit. The real hope is in the divine plan: the selection now of the little flock to be the bride, the Lamb's wife, and the work for the world to begin after the marriage of the Lamb has taken place at the second coming. Then the Spirit and the glorified bride will say, "Come," and whosoever will may come and take of the water of life freely. Then Satan will be bound and all the families of the earth be blessed with the uplifting influences that will then be world-wide and ocean-deep—the knowledge of the Lord.

HE THRESHETH HIS WHEAT

When the Wheat is carried home,
And the threshing time is come,
Close the door.
When the flail is lifted high,
Like the chaff I would not fly;
At His feet oh let me lie
On the floor.

All the cares that o'er me steal,
All the sorrows that I feel
Like a dart,
When my enemies prevail,
When my strength begins to fail—
'Tis the beating of the flail
On my heart.

It becomes me to be still,
Tho' I cannot all His will
Understand;
I would be the purest wheat,
Lying humbly at His feet,
Kissing oft the rod that beat,
In His hand.

By and by I shall be stored
In the garner of the Lord
Like a prize;
Thanking Him for every blow
That in sorrow laid me low,
But in beating made me grow
For the skies.

—Unknown.

BROOKLYN AND WORCESTER CONVENTIONS

On November 11th Brooklyn, N. Y., had a splendid one-day convention. About 200 gathered with the local friends—mainly from New York City, but various cities of New Jersey, New York, Pennsylvania, Connecticut and Maryland were represented. The forenoon rally was heart-cheering. One dear colporteur present, on hearing a testimony given by one newly come into the light through his efforts, declared that it was worth more to him than a thousand-dollar gift. Testimonies from the newly-interested often astonish us, showing how rapidly some can grow in grace and knowledge.

The afternoon session for the public was splendidly attended, considering that it rained all day;—about 1,000 very attentive hearers were present. The friends must have been very industrious and liberal in their advertising, else no such assemblage could have been gathered on such a day. We were pleased, too, that when they noted the unfavorable weather they did not murmur nor complain, but said,—"The Lord knows best: He could have ordered it otherwise had he so desired."

The evening discourse on "Two Purgatories"—one for

the church and one for the world—those who desire already possess, through the newspapers; so we do not elaborate its features here. We parted with joyful greetings at 9 p. m., all of us wishing for the general convention with our Lord—hoping that it will be soon.

Worcester, Mass., had its first one-day convention on November 18. It was surely a joyous occasion for the dear friends there as well as for us who visited them; over 200 from all parts of New England, but particularly from Boston and vicinity. The local church is small in numbers and financially weak, but had been saving up in preparation for the convention expenses for fully two years. They seemed greatly rejoiced with the results of their efforts.

The morning session led off as a Testimony Rally, then

came Brother Russell's discourse to the interested on the "Times of Restitution"—slightly different and more elaborated than the reports of it in the daily newspapers. Next came the noon-day repast, and in the afternoon the public service—the event of the occasion. The friends had secured "Mechanics' Hall," the largest and finest auditorium in Worcester, seating over 2,000. A grand audience was present, and the close attention given to so lengthy a discourse told of an interest which with some will, we trust, grow and deepen into love, devotion, zeal. About 1,100 were present. Brother Russell's train left just at the close of this service, but the friends had, we understand, further spiritual feasting in the evening.

IN THE CROSS OF CHRIST I GLORY

Luke 23:33-46.—DECEMBER 9.

Golden Text—"Father, forgive them; for they know not what they do."

The Gospel of salvation by the blood of the cross is becoming more and more unpopular. That divine justice required a "life for a life," and accepted the life of Jesus as the ransom price for the life of Adam and that of the race which lost life through him, seems to be repugnant to the natural mind, and alas! the number of those begotten of the Spirit and able to appreciate spiritual things from the spiritual standpoint seems to be remarkably small. Worldly wisdom rejects the entire story of redemption when it rejects the Bible record of the fall and substitutes the theory of evolution, which assumes that man is gradually raising himself from bestial to more and more rational conditions. Of course, it must be logically true that if there was no fall from perfection there was no original sin and condemnation, and if Adam and his race were not cursed, condemned, sentenced to death, redemption from such a sentence would be impossible. From this standpoint of worldly wisdom (which is taught in all the colleges, seminaries and high schools) the entire Bible story of redemption through the blood of the cross is foolishness.

"Christian Science," falsely so-called, is aiding also in the undermining of faith in the Bible testimony respecting redemption through the blood. Its theory is that there is no sin, never was any sin nor evil of any kind, but all such matters are purely mental hallucinations and deceptions;—that there was therefore no divine sentence against Adam and his race as sinners, and that there is no such thing as death. They thus contradict the Apostle who declares, "By one man's disobedience sin entered into the world and death as the result of sin; and so death passed upon all men for all are sinners." (Rom. 5:12.) This delusion, which seems so weak and nonsensical to those who have learned to rightly divide the Word of Truth, is, as the Scriptures declare, a "strong delusion" upon many who have only a superficial knowledge of the divine Word. These, after learning to deny the facts in their own experiences, after practising the denial of all pain, gradually so pervert their minds that they cannot reason properly and truthfully on any subject. These, being mentally blindfolded, the Scriptures are twisted for them into such shapes as to bind them hand and foot and render them thoroughly impervious to the Truth.

ERRORS BEGET ERRORS

The third view of the cross is the offspring of the two delusions foregoing: it seeks to hold to the Scriptures and to the cross of Christ, and to some kind of a work there accomplished for mankind, but is confused and blinded, and sees not clearly just what was accomplished. In its blindness it grasps the statement that Christ set an example to us his followers, but that his sufferings were in no sense of the word redemptive, but merely educational, instructive to his followers. They claim that Jesus suffered to show us how to suffer, that he died to show us how to die, to show us his resignation to the Father's will. They totally overlook and ignore the true view of our Lord's death set forth in many Scriptural, positive statements, some of them in this lesson: that Christ died for our sins, that he gave himself a ransom for all, that he bought us with his precious blood, that we are redeemed by the blood of Christ.

The true view of the cross recognizes that while Jesus is indeed the Teacher of the church, the Head of the church, the Bridegroom for the bride, the church, it is the Lord who obtained not only the rightful authority to be our Teacher and by and by to be King of the world, but also by the same sacrifice, by the same ransom price, he bought the church and the world, securing for all mankind release from the original sentence of death, release from the "curse," thus making it

possible for God to be just and at the same time the justifier of him that believeth on Jesus. It is when the death of Christ is recognized as the ransom price for Adam, and incidentally for all of his family who lost through his disobedience, that we see its real signification, and how it was impossible under the divine arrangement for the baptism into death to be omitted by our Lord. At the same time we see how all who will be members of his glorious bride class must also share with him in this baptism into death, and that without the shedding of his blood there could be no remission of sins, no reconciliation to the Father, no resurrection out of death, no reattainment of everlasting life. With the true view before us we have not only feelings of sympathy for our dear Redeemer's sufferings at Calvary, portrayed in this lesson, but we have joy also in his faithfulness, which means our redemption and ultimately through him, in the resurrection, our deliverance from the power of sin and death.

EN ROUTE TO CALVARY

Our last lesson showed us Pilate signing the death-warrant of Jesus under protest, washing his hands as indicating that he considered the matter an outrage of justice, but was helpless as respects further protestation against the will of the people who cried out, "Crucify him!" The scourged Jesus, who knew in advance the result, was the most calm and collected one of the company, fully prepared to drink to its dregs the cup which the Father had allowed to be prepared for him—conscious that the Father's love and care would do nothing amiss and would cause ultimately all things to work together for his good. Soon all was in readiness, and the little procession was formed and wended its way from Pilate's castle along the narrow streets of Jerusalem to the Damascus gate. First went a soldier with a white wooden board, on which was written the nature of the crime of the convict; next followed four soldiers under the command of a centurion, with hammer and nails, guarding Jesus, who bore his own cross; then followed the two robbers, each bearing his own cross and guarded by four soldiers. A multitude thronged the way, the curious throng, the exultant enemies, and some of the Lord's friends, "Mary with other women weeping" (vs. 27). The entire distance from castle Antonio to the hill-top called Calvary is about three-fourths of a mile. Calvary is the Latin name, signifying the skull; Golgotha, the word used by Matthew, also signifies a skull, being the Aramaic, the original language of the Jews in Palestine. The name was probably applied because, looked upon at a little distance, it much resembled a skull. A recent writer thus describes it:—

"Two hundred yards outside the Damascus gate of Jerusalem there is an isolated white limestone knoll, in contour like the crown of the head and about 60 feet high. It contains in its perpendicular face the most remarkable likeness to a skull. The two eyeless sockets, the overhanging forehead, the lines of the nose, the mouth and chin will be plainly seen. It is also concave, and the same color as a skull. On the summit of Golgotha there is a great pit heaped over with stones. . . This pit is filled with the skeletons and bones of criminals, who, from time immemorial, have been crucified and stoned. The bodies of criminals are still hurled into that same pit. A mighty earthquake upheaved this solid earth and split this very rock asunder. To the right of the skull the face of the cliff is oddly riven. . . At the bottom of the western cliff there is a large garden with a very ancient well. Where it touches the foot of the cliff, six feet below the surface, the rock-hewn sepulcher of our Lord has been discovered. There is now a general consensus of agreement that this is the true Calvary."

En route, and probably near the Damascus gate, a women's society for the mitigation of the sufferings of those executed met the procession and tendered refreshments in the form of a narcotic drink of wine and myrrh, intended to relieve the pains of the crucified by numbing their sensibilities. Their sympathy was also expressed by their tears. The account gives us to understand that Jesus courteously tasted of the beverage to show his appreciation of the kindness, but declined to drink the potion. He was willing to endure to the end all that the Father might be pleased to permit to come upon him. "More than conqueror" we behold him—we glory in the principles which actuated the Captain of our Salvation in his every act, and we are inspired by his example to press with vigor on, assured by him that "Greater is he that is for us than all that be against us," and that he will not permit any experience to happen to us that he is not able to overrule for our best interests.

BEARING THE CROSS AFTER HIM

Another incident occurred about this time: Simon, a countryman, a Cyrenian, met the procession at a time when, according to tradition, Jesus—weakened through the experiences of the night and through his previous experiences, in which virtue went out of him when he healed the multitudes—was about to faint under the weight of the cross. Simon was compelled to bear the cross after Jesus, but whether this means that Jesus walked before and that Simon carried the cross behind him, or whether it means that Simon walked back of Jesus carrying the end which otherwise was dragging on the ground, we cannot surely know. If, however, it was the latter, the figure becomes all the more striking as an illustration of how the Lord's true followers today are to walk in his footsteps and to join with him in the carrying of the cross—not the literal, but the symbolical.

If we are inclined to wonder where were Peter, John and James and the others of the apostles that they proffered the Master no helping hand, we are to remember that they were "common people" and rather despised as Galileans, and that they had reason to fear that the wrath of the chief priests and rulers against Jesus might also attach more or less to them, and no doubt these considerations had something to do with their backwardness. Besides, they were in a great maze of perplexity at the experiences through which their Master was passing—they understood not until after our Lord's resurrection and his explanation of the Scriptures bearing upon the subject. We are not, therefore, to plume ourselves upon superior courage when thinking how we would delight ourselves in such an opportunity. We are to remember that we have the light and the knowledge and the holy Spirit, which they did not then have, and that thus we have much advantage over them every way.

When we think, however, how nobly Peter, James and John and the others carried on the work of the Lord—how they took up the cross of Christ in the highest sense as his apostles and servants—we have every reason to rejoice and to do them honor. And now the cross is with us. The truths represented in our Lord, in his teachings, in his sacrifice, are still despised and rejected of men—not only by the world, but also by the chief priests, scribes and Pharisees of nominal Christendom. The members of the body of Christ, their hope of glory, honor and immortality, and the blessing of all the families of the earth, are still laughed to scorn, and there is still room for bearing the cross and experiencing crucifixion of the flesh as the representatives of him who loved us and bought us with his precious blood. How faithful have we been in the past? how faithful will we be in the future? Here is our opportunity also for coming off conquerors through faithfulness in walking in his steps.

"FATHER, FORGIVE THEM"

Arrived at Calvary, Golgotha, the wooden crosses were laid upon the ground, the victims stretched thereon, and nailed by hands and feet; then the soldiers lifted the crosses and set them into already prepared holes or sockets. The torture of these experiences can better be imagined than described. It was a most cruel death, though perhaps not more cruel than some other forms by which the Lord's followers and others have died. It was not the pain, not the suffering that was our ransom price—it was the death. The penalty upon father Adam was not the amount of pain he should suffer, but the fact that he must lose life. And so some of Adam's children have lost their lives with great pain, others with little suffering, but over all the sentence reigns, "Dying thou shalt die." It was sufficient in some respects that the Lord should have died, no matter how, but in other respects this was not sufficient. Under the Mosaic law it was decreed, "Cursed is everyone that hangeth on a tree." (Gal. 3:13.) That vilest sentence or curse against sinners under the law

Jesus bore, that he might not only be the Redeemer of the world in general but also the Redeemer of the Jew, as it is written, "He was made a curse for us"—experienced the sentence of the accursed ones under the law.

It was supposed that it was just about the time that the cross was dropped into the sockets, which would be one of the most agonizing moments of the entire experience, that our Lord in the midst of his agony prayed for his enemies, "Father, forgive them, for they know not what they do." It certainly would be just like our dear Master to utter such a prayer, and we feel very sure that it was the sentiment of his heart, as it was also that of the first martyr, Stephen, who cried in dying, "Lord, lay not this sin to their charge." It is but truthful, however, for us to note the fact that these words credited to our Lord are omitted from the Vatican MS., which is one of the very oldest; and although they appeared in the Sinaitic, they were subsequently stricken out of the latter as though their authenticity were doubted. We cannot, however, have any doubt that the words represented our Master's sentiments toward his enemies, for they are in full accord with his instructions to his followers, Love your enemies, do good to them that persecute you, and pray for them.

"THEY PARTED HIS RAIMENT"

The four soldiers who had Jesus in charge, after they had set the cross in place, began to look after his personal effects, his clothing, which became their portion according to usage. Little did they think as they divided his garments, and then cast lots for his seamless tunic, which was the most valuable article, that they were thus fulfilling prophecy. (Psa. 22:18.) Just so it is with the whole world; matters are moving on from day to day, prophecies are being fulfilled, many of us have part in them, but few can see and understand, because only a few have the guidance of the holy Spirit. As an illustration of prophecy being fulfilled in our day, note the statement in Daniel about many running to and fro and knowledge being increased, and the approach of a time of trouble such as was not since there was a nation—all declared to be indications of the time of the end of this age. (Dan. 12:1-4.) Yet how few of those who see and acknowledge that we are living in peculiar and wonderful times realize that these are fulfillments of prophecy.

DECEPTIVE OUTWARD EVIDENCES

The crowd stood around gaping, and the rulers joined with them in deriding the one who so recently had ridden upon the ass as the King of the Jews. They made light also of his miracles of healing, of awaking the dead, saying, "He saved others, let him save himself." Let him save himself if he be the Messiah of God, his elect one. How deceived they were, and what a lesson it should teach us of the fallibility of human judgment and the necessity for looking deeply, especially in matters pertaining to God and his Word. If the rulers had any compunctions of conscience respecting their course previously, they did not now manifest it, since they were fully convinced that our Lord was a deceiver, a fraud. This was implied in their willingness to say, "His blood be upon us and upon our children." If they had any qualms of conscience these apparently were satisfied as they beheld Jesus on the cross, helpless and dying. Here was certainly a test, they said. If he were the Messiah undoubtedly he would not thus suffer ignominiously, but would come down from the cross; hence they said, We have proof that our course has been a wise and proper one in ridding our nation of a disturber of its peace, whose teaching would ultimately have overthrown our priestly authority and control of the people.

Similarly in the harvest of this age, with antitypical nominal spiritual Israel, the truth is stranger than any fiction, and the masses, in a wrong condition of heart, not guided by the Spirit of the Lord, are blind to it, and also the rulers, the Doctors of Divinity. Doubtless the hour will come when measures of force will be used against all who stand faithful to the Lord and his Truth; and they, too, will suffer under the claim that their death will be for the good of the cause, that it is expedient that injustice in some measure be done to a few rather than that their influence should prevail to any further extent against the systems in power.

Spurred on by the influence of the Jewish rulers, the Roman soldiers also derided the one just crucified as the King of the Jews; and the whole multitude, as they read over his head in Greek, the language of literature—in Latin, the language of the Romans, their rulers—in Hebrew, the language of their own nation the words, "This is the King of the Jews," were struck with the absurdity of the situation—its impossibility, so to speak,—that a king of the nation should be thus completely denounced and rejected by the people of his realm! Alas, how little they understood his power! He could indeed have come down from the cross, could have refused to die,

could have resisted their insults, could have had "more than twelve legion of angels" for his defence. But this would not have been in accord with his consecration, nor in accord with the Father's will, and would have left us as the race of Adam under the sentence of death, without hope of a future life—dead as brute beasts.

How we may rejoice that the dear Redeemer did not when he was reviled revile again, when he was maltreated resent it and do injury to his executioners. How we may rejoice in his faithfulness and love, which enabled him to present the acceptable sacrifice on our behalf. How we can exult also in the great glory, honor, dominion and power everlasting which have come to him as a reward and as a token of the Father's approval, and what a hope it gives us that we also by his grace and assistance may attain to joint-heirship with him in his kingdom.

"WITH ME IN PARADISE"

As the multitude of onlookers were divided, some sympathizing and some deriding, it is not surprising, that similar emotions were awakened in the minds of the two robbers crucified with Jesus. In his company, following him, they had been witnesses of his meekness, gentleness, patience and evident faith in God, yet but one of them had the eyes of understanding to appreciate this in any measure. The other, blind as the rulers and the populace, joined with them in reviling the Lord as an impostor, a hypocrite. The first—manifesting a faith which, under all the circumstances, was a remarkable one—reproved his fellow saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." Our Lord's light indeed shined in darkness and the children of darkness comprehended it not, but his disciples at least sympathized. And so also this poor thief perceived that our Lord was suffering injustice, being buffeted, yet taking it patiently.

Doubtless the thief had heard of Jesus, that he was reputed by some to be the Messiah, and, notwithstanding the incongruous condition of things, the thief realized that with our Redeemer there was a kingly demeanor, and the thought had doubtless been growing in his mind, What if this is some great one from the spirit world, who, as he claims, will by and by in another age establish his kingdom! What if these rulers are moved by envy and selfishness, and are blind to his teachings! The rillery of his companion only opened his mouth in defense of the Savior. Confessing his own unworthiness, he nevertheless pled for justice, suggesting that both he and his companion thief had reason to be fearful in their dying hour as respects what might be their future in the hands of the Almighty; but here was one traduced, buffeted, crucified, of whom they were witnesses that "This man hath done nothing amiss."

"LORD, REMEMBER ME"

Having administered the rebuke he appealed to our Lord, saying, "Lord, remember me when thou comest into thy kingdom"—when you receive your kingdom, wherever it may be and under whatever conditions, if it is in your power remember me. I look to you as vastly my superior and the superior of all of us. It seems to me not at all improbable that you are indeed a mighty king, misunderstood by some of your subjects. I venture this appeal to you, even though in the eyes of others it may seem foolish. "Remember me" when you become a king, for I verily believe somehow, sometime, somewhere, you shall have a kingdom; for you certainly would be worthy of it.

Our Lord's recorded answer has caused much debate amongst Christian people. As it appears in the English it seems to give the thought that the Lord himself expected to be in Paradise that same day, and that the thief would be there and receive blessing and favor at his hand. If by Paradise heaven be understood, we know that there must be some mistake, because our Lord certainly did not go to heaven that day. The Apostle quotes the Prophet David's words, which imply that he was in sheol (Greek hades) until his resurrection on the third day. (Acts 2:31; Psa. 16:10.) Our Lord himself on the morning of his resurrection told Mary to tell the disciples that he had not yet ascended to his Father and their Father, to his God and their God. Paul's declaration is that he was dead during the interim—that "he rose from the dead on the third day."—1 Cor. 15:4.

PARADISE LOST TO BE RESTORED

The word Paradise, elsewhere mentioned in the Scriptures, refers to the Garden of Eden, from which Adam and Eve were cast out, and to the Paradise restored—the entire earth turned into a Paradise at the second coming of our Lord and the establishment of his kingdom. The Garden of Eden had long been destroyed at the time of this conversation; the

Paradise of the kingdom is therefore the only one to which the Lord could have referred. The whole question hinges upon the word today, which is not generally used now as in this text, where it is used to express emphasis, and is better appreciated when we transpose the comma and place it after today instead of before it. Then the passage would read, "Verily I say unto thee today [when everything seems unfavorable, when I appear as an impostor, subject to the insults and taunts of my enemies—notwithstanding all this, I tell you] thou shalt be with me in Paradise." But the Lord and the thief went to hades, the tomb, the state of death, that very day. The Lord arose on the third day, but the thief remained a prisoner in the great prison-house of death, with the remainder of the world, unconscious.

When the Lord at this second coming, in due time, shall call forth the thief from the tomb he will come forth to Paradise, for the whole earth at that time shall be filled with the glory of the Lord, the Sun of Righteousness shall fill the earth with the light of divine truth. Then that thief of remarkable faith will be remembered and receive blessing proportionate to his faith and to the blessing which he ministered to his dying Redeemer. Furthermore, the thief's request was to be remembered when Messiah would come in his kingdom, and we still pray, "Thy kingdom come, thy will be done on earth as it is in heaven." There can be no Paradise until his kingdom shall come. Our Lord's answer, as expressed in the words "Verily, verily," signifies, "Amen, so be it."—Be it as you have suggested, thou shalt be with me in Paradise, I declare this today amidst all this contradiction of sinners and exhibition of the powers of darkness.

MANY OR FEW STRIPES IN PARADISE

But will not all mankind, except those who have now seen and tasted and wilfully rejected the grace of God—will not all others have some blessed opportunity in Paradise, too, under the ministration of the Millennial kingdom? We answer, Yes. The blinded thief will be there, and all those blind spectators who railed upon the Lord and those who cried, "Crucify him," and pierced him, and who said, "His blood be upon us and upon our children"—they will all be there, as it is written, "All that are in their graves shall hear the voice of the Son of man and shall come forth." (Jno. 5:28, 29.) What advantage then will the friends of the Lord have over the others? We answer they have much advantage every way: first they have the blessing and peace which come in believing even in the present life. All the Lord's disciples know this, and the believing thief assuredly realized a blessing from it, too, and died the happier. As for the future life we may readily see that the blinded ones, while not to be held entirely responsible for their blindness, which the Scriptures declare comes from the god of this world, who blinds the minds of them that believe not, are nevertheless to some extent responsible, and will be handicapped in the future in proportion to their degree of present wilfulness in sin.

The believing thief was certainly not prepared for heaven. He was not begotten of the Spirit, and hence could not be born of the Spirit in the resurrection. He had not cultivated the fruits and graces of the Spirit and therefore would not be acceptable as an overcomer and joint-heir with the saints. But we may be sure that the faith developed and acted upon to the extent of defending the Lord in such an emergency implies a considerable degree of principle and love of righteousness at heart, and that under the Millennial kingdom conditions the believing thief would undoubtedly have made rapid progress under the blessing of the Lord up to full perfection of all that was lost in Adam and redeemed by the precious blood.

Dr. Alford has well said, "What is really astonishing is the power and strength of that faith which, amid shame and pain and mockery, could lift itself to the apprehension of the Crucified as his King. The thief would fill a conspicuous place in the list of triumphs of faith supplementary to Hebrews 11."

"DARKNESS OVER THE LAND"

It was about noon that Jesus, seeing his mother and John standing near, said, "Woman, behold thy son," and to John, "Behold thy mother." We thus see that, in the extremity of his pain even, our Lord was thinking less of himself than of his disciples and of his dear ones. It was about this time that darkness began to settle, beclouding the scene for about three hours. Undoubtedly the shade was more comfortable for the crucified ones than the sunlight of that bright land. And surely it was appropriate that nature should be draped, the shadowy veil drawn over such a scene. Well did it picture the temporary triumph of the power of darkness over him who is the Light of the world. Thanks be to God and to our Lord that through his blessed sacrifice for sins very soon all the shadows will be past, for the Sun of Righteousness will

rise with healing in his beams for the blessing of all the families of the earth.

"GAVE UP THE GHOST"

The last verse of our lesson tells of our Lord's last agonizing cry with a loud voice—consuming the remainder of his strength. His words elsewhere recorded were, "My God, my God, why hast thou forsaken me?" We have already noticed the serene calmness of our dear Master from the time in Gethsemana when the angel strengthened him with the assurance that his course had thus far been pleasing and acceptable in the Father's sight. But it was necessary that he should have the sinner's bitter experience, even to the extent of being entirely cut off from fellowship with the Father. In God's providence however, this was not prolonged, but merely "for a moment." The Father hid his face from his beloved Son in the sense of withdrawing all spiritual fellowship and communion: for a moment, therefore, our Redeemer was left in a depth of darkness, and his agonizing cry pictures the loneliness of his heart. It was not enough that of the people there were none with him—it must come to this, that the Father should temporarily withdraw sustaining strength and assistance.

Yet our Lord triumphed, and his final words as he breathed his last were, "Father, into thy hands I commit my spirit," and having said this "he gave up the ghost." The word

ghost was at one time used as a synonym for spirit, and the meaning of this statement is that our Lord gave up his spirit, his breath of life. In other words, he breathed out his last breath, he let go his hold upon life.

But what was meant by the words, "Into thy hands I commit my spirit"—my breath, my life? We answer that when God created Adam he first formed him and then gave him the gift of life. The right to this gift Adam forfeited by disobedience. He was able to transmit to his posterity a spark of vitality, but not perfection of life, because he had lost all right to that. Hence Adam and each member of his race in dying surrenders his life to God under the divine edict that they were unworthy of life, that they could not have it nor claim it either soon or ever. But with our Lord Jesus it was different: he had a life that was not derived from Adam, but, transferred from a heavenly condition, he had a right to life, and it was this life to which he had a right that he was now laying down on behalf of, and as a redemption price for, Adam and his race. In letting go his hold on life he surrendered it to the Father, who had already promised that his life being thus surrendered should entitle him to a higher life under still greater favor, and this he received when he arose from the dead on the "third day," for, as the Apostle declared, "He was put to death in the flesh, but quickened [made alive] in the Spirit"—a spirit being.—1 Pet. 3:18.

"HE IS RISEN, EVEN AS HE SAID"

Matthew 28:1-15.—DECEMBER 16.

The proofs of our Lord's resurrection from the dead are quite necessary to be kept in mind by those who have been begotten of the holy Spirit; and as they were indispensable to our attainment of justifying faith in Jesus, so they are also necessary for others. Indeed none could reach the higher developments of faith and Christian experience without this foundation well established. As it was necessary for us to know that Christ died for our sins before we could believe in him as the Redeemer, as the one who had secured the right to be the Life-giver to Adam and his race, so it was necessary for us to believe more than this, namely, that he who died for our sins rose again, so that he might be our justifier, our Lord, our guide, our helper, our advocate with the Father, and by and by the Mediator between God and the world. From this standpoint therefore, our lesson is important as providing us with the necessary reasonable proofs to lay before those who are approaching the subject—our friends, the members of our families, etc., who have not yet accepted Christ.

SUMMING UP THE PROOFS

we find that they are numerous and well substantiated, as follows:—

(1) Our Lord's death could not have been a case of suspended animation: the spear-thrust in his side made this evident, not only because it was a mortal wound, but because it furnished evidence that our Lord was already dead in that there issued from his side water as well as coagulated blood.

(2) The centurion charged with the execution was convinced of his death, and so reported to Pilate, the Governor.

(3) The request of the chief priests, that the stone against the door of the sepulcher be sealed and the Roman guard placed around the tomb, so that no one could remove the body and then pretend that Jesus had risen, was a further evidence that he was regarded as dead.

(4) His friends believed that he was dead and wrapped him in spices for burial: indeed in their grief they seem to have forgotten his promise of a resurrection—so much so that even after he had risen it was with difficulty that they were convinced.

(5) The record that the guards dissembled and declared that the disciples stole his body while they slept, being bribed by the Jewish rulers, served at least to prove that the guard had been set and that everybody recognized that Jesus was dead.

(6) The tomb in which Jesus was buried was a new one, in which no one had previously been buried, so there could be no doubt as to the identity of the one who arose. We are glad that there is such satisfactory evidence that Christ died, and that thus we have further foundation for the Scriptural assurance that he died as the Redeemer of the world. Even Strauss, the agnostic, is constrained to say on this subject, "The whole countryside knew he was dead."

THE WITNESSES MOST RELIABLE

The resurrection of Christ is vouched for by many most honorable witnesses, of whom it cannot be said that they were shrewd and learned and took advantage of opportunity to hoax the public. On the contrary, they had nothing to gain by their course—everything to jeopardize. The witnesses

were not only poor but unlearned, and write themselves down as "ignorant." It would have been to their advantage to have dropped Jesus and the malodorous reputation associated with his name. They testified to his resurrection, and preached in his name and through his power as the risen one the forgiveness of sins—and did this at their own expense, with sufferings, stripes, imprisonment and cruel death as the reward. Their testimony fully concurs with the Master's own words before he died—words which his own intimate followers could not appreciate, could not comprehend—that on the third day he would rise from the dead.

The doctrine of the resurrection itself is peculiar to the Jewish and Christian religions. Other religions the world over ignore the necessity for a resurrection, and claim that those who die are more alive than they were before their death. The Apostles, on the contrary, admitted that all their hope rested in the fact that Christ did rise from the dead. Mark the Apostle Paul's words, "If Christ be not risen, then is our preaching vain, your faith is also vain; yea, and we are found false witnesses of God; because we have testified that God raised up Christ: whom he raised not up if the dead rise not; for if the dead rise not then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished."—1 Cor. 15:14-18.

It is not reasonable to suppose that honest men would misrepresent such a matter as the resurrection of our Lord, and it would be foolish for them to lay such stress upon a matter of which they were not morally convinced themselves. Why dwell so earnestly upon the resurrection of the dead if they had the least doubt on the subject? Why declare that all faith and all hope in Christ, all hope of forgiveness of sins, all hope of a future life by a resurrection was at an end if Christ had not risen, unless they were satisfied beyond peradventure? Especially so when the learned of that time were teaching Plato's philosophy, that the dead are not dead but more alive, and hence need no resurrection.

Our Lord announced in advance that he would rise from the dead on the third day. In any view of the matter our Lord could not have been exactly three days and three nights in the tomb according to the record—it would have been either more or less, because he died in the afternoon and rose from the dead in the morning, hence no exact statement of even days and nights would fit the case. We recognize the custom of the times of reckoning a portion of a day or a year as though it were a complete one. For instance, throughout all the records of the chronicles of the kings we find that a portion of a year is counted for a year; that if a king reigned three years and three months it would be counted a reign of four years, or if he reigned two years and three months it would be counted three years, since he did reign for a portion of the third year. So in the statement of our Lord's period in the tomb, it is properly enough spoken of as three days and three nights, and shown thus:

JEWISH RECKONING

4 to 6 p.m. Friday=2 hours.

6 p.m. Friday to 6 p.m. Saturday=24 hours.

6 p.m. Saturday to 4 or 5 a.m. Sunday=10 or 11 hours.

BY MODERN RECKONING

4 p.m. to 12 midnight, Friday=8 hours.

From midnight Friday to midnight Saturday=24 hours.

From midnight Saturday to 5 a.m. Sunday=5 hours.

Or another possible view of the matter would indicate Thursday as our Lord's death-day as follows:—

Laid in tomb—6 p.m. Thursday.

6 p.m. Thursday to 6 a.m. Friday—First night.

6 a.m. Friday to 6 p.m. Friday—First day.

6 p.m. Friday to 6 a.m. Saturday—Second night.

6 a.m. Saturday to 6 p.m. Saturday—Second day.

6 p.m. Saturday to 6 a.m. Sunday—Third night.

6 a.m. Sunday—Beginning third day.

Either view thus reckoned fulfils Peter's words, "He rose again the third day."

TWO VIEWS OF THE RESURRECTION

The view of the majority of Christian people is that our Lord arose from the dead to the same conditions exactly that he had during his life on earth—a man subject to the same limitations that he had before he died. The other view is ours, namely, that our Lord arose from the dead a spirit being, but since human beings cannot see a spirit being without injury, our Lord—really a spirit being—clothed himself as it were with flesh and clothing in order to appear to his followers—in order to give them a demonstration that he was no longer dead; and secondarily by appearing to them in various forms, as a gardener, as a stranger, as a man on the shores of Galilee and as the one who was pierced—that by all these changes he might demonstrate to his followers that, although risen from the dead, he was no longer the same being as before nor subject to the same limitations as before; but now as a new creature, a spirit being, even as he explained to Nicodemus, he had power to come and go as the wind, and none could tell from whence he came or whither he went—so is everyone born of the Spirit, everyone who experiences a resurrection to the spirit nature.—John 3:6-8.

Our Lord had indeed appeared subsequently to Saul of Tarsus, and manifested to him a certain measure of the glory of his resurrection condition, but the effect upon Saul was to blind him so that it required a miracle for his relief. To have so appeared to the eleven apostles and the others of the five hundred brethren who believed on him would not have been a satisfactory proof of our Lord's resurrection. They would merely have known that they had seen a great light, experienced a shock, and that they had heard certain wonderful words, but where would have been the proof to them or others of mankind that the one who was buried in Joseph's tomb had arisen from the dead and was now a spirit being? Our Lord, therefore, evidently chose by all means the better plan for making known the great fact of his resurrection. He appeared as a man, but under varying conditions, showing that he was not bound by the limitations of the human nature, but that he appeared and disappeared in bodily forms as the angels had in previous times, as for instance the three who appeared as men to Abraham for the purpose of communion with him, who ate dinner with him and whom he afterwards came to know as the Lord and two angels. For a similar purpose the Lord had appeared to his disciples after his resurrection: he veiled his glory and they saw it not when he appeared in various forms.

ERROR ALWAYS CONFUSING

The majority of Christian people are greatly confused over the matter of the resurrection anyway. Having received from heathen philosophies in the "dark ages" the same doctrines that were communicated by the adversary to all the heathen, namely, that the dead are more alive than they ever were before, Christian people in general wonder why the Scriptures lay such stress upon the resurrection—why there is any necessity at all for a resurrection. They properly enough reason that if they were told at the time of the funeral that their dead friend was now "free," no longer trammelled with the earthly body, etc., why would he need to be trammelled with it in the future any more than in the present? and if some had gotten along without bodies for eighteen centuries or more, why would they need bodies thereafter any more than before? All this confusion of thought is directly traceable to Satan's falsehood, "Ye shall not surely die," and the rejection of God's statement, "Ye shall surely die." When we accept the teachings of the Word of God that the dead are really dead, then we perceive that there is no hope for them ever to have any knowledge or consciousness except by resurrection of the dead—we learn that there is neither knowledge nor device nor wisdom in the grave, sheol, the state of death, whither all go (Eccl. 9:10.) As an illustration of how confused some of the ablest clergymen of the country are on

this matter, we quote a few words from Doctor Peloubet. He says:—

"The resurrection of Jesus shows us the meaning of the New Testament teaching concerning the resurrection of the body. So in the Apostles' Creed we declare our belief in the 'resurrection of the body.' But these things do not express what the New Testament teaches concerning the resurrection, especially in 1 Corinthians 15. Jesus himself did not have his resurrection body till he ascended. The disciples saw the same body they had seen before the crucifixion. Our present bodies with flesh and bones cannot inherit the kingdom of God, but out from them in some way will grow spiritual bodies."

What confusion we find here! The cause is not far to seek: it is first the error of supposing that the dead are not dead, and secondly the failure to see that our Lord was "put to death in the flesh but quickened in the spirit," as the Apostle most explicitly tells us. (1 Pet. 3:18.) Thank God that with the morning light shining upon the divine Word these shadows so confusing to heart and mind are gradually fleeing away, disclosing to us new beauties in our heavenly Father's Word—consistencies, harmonies. Here we see the Apostle's statement that we are sown in weakness, raised in power, sown in dishonor, raised in glory, sown a natural body, raised a spiritual body (1 Cor. 15:42-44)—not sown a natural body and raised a natural body out of which will grow a spiritual body. The Scriptures are consistent, harmonious, beautiful, when allowed to interpret themselves.

REVEREND DOCTORS CONFUSED

We suggested foregoing that the doctrine of the resurrection is a confusion to the majority of Christians, and we give another sample of this from Doctor Peloubet:—

"What is the need of a resurrection body? The body is the instrument of the soul: it is probable that the soul must have some medium of communication with other souls and with nature."

Now consider: Our dear friends hold that the souls never die, although the Scriptures tell us that a death sentence is upon every soul of man, and that Christ poured out his soul unto death as our ransom price. (For our views on this subject, "What is the soul?" we refer the reader to *MILLENNIAL DAWN*, Vol. VI., page 346.) Doctor Peloubet probably holds in common with others that the undying souls go either to heaven or hell immediately at death, that the resurrection will not take place until the second coming of Christ, which he in common with others probably places a long way off; and yet he tells us here that the souls in heaven and in hell would have no instrument of communication with each other and with nature without a body. Hence we might reason, if they could not in any manner communicate with nature, they could not even enjoy pleasures or suffer pain. How much more reasonable is the Scriptural proposition that man himself is a soul, a being, that in dying his being is dissolved, that the resurrection is a resurrection of being by a reorganization of conditions necessary to restore him—the producing of a body with talents and powers to correspond and vitalized by the great Life-Giver who declares, "I am the resurrection and the Life."

OUR LORD'S RESURRECTION

With the foregoing suggestions respecting the fact that our Lord's resurrection is well vouched for by good authority, and that he was raised a spirit being, let us proceed to an examination of the lesson. The narrative is simple, unvarnished, natural. The different gospels tell of the matter in different language, narrating sometimes the same item in different form and sometimes different items connected with the manifestations of the forty days of our Lord's presence after he arose from the dead and before he ascended on high. Although these accounts differ they in nowise contradict each other; each told what he himself saw and knew, whereas had the account been a spurious one, gotten up to deceive, undoubtedly great care would have been exercised to have every witness tell the same thing. Here, then, is a sure proof of the truthfulness of the records.

To draw an illustration from more modern history: We notice the fact that several generals present at the battle of Waterloo gave very different accounts of the same—especially respecting the time of the beginning of the battle. Two armies of men witnessed the matter, yet an authoritative account of just when it opened cannot today be known. The Duke of Wellington declared that it began at ten o'clock in the morning, and General Alba, who rode beside him, says the hour was eleven-thirty; Napoleon and one of his assistants, Douret, claimed that it began at twelve o'clock, and General Ney asserted that it began at one o'clock. Evidently these different persons had different conceptions of