

can possibly comprehend upon this subject, or all that may fairly meet with his intelligent approval. In any really earnest effort to do this, the Duke of Argyll would doubtless soon discover several other able and conscientious men well-worth to be his colleagues; and when an Association, corresponding to a Cabinet Ministry, is thus once formed, the good work may then easily go forward, and prosper, with wonderful rapidity. Great Britain and the United States, or all the English speaking peoples generally, being a very large and most worthy constituency, to which we may now confidently appeal, for some due recognition: while Europe, and all the nations of Christendom generally, will be to us but as our own particular Province, which demands our special interest and attention. Nothing less than the whole world being henceforth regarded as our country, to the utmost bounds of which our patriotism must now be extended.

"Behold, I come quickly, and my reward is with me, to give to every man according as his work shall be"—are the words of Jesus Christ, now about to be abundantly fulfilled—consequently, should you now firmly resolve to act wisely, courageously, and promptly, in accordance with my suggestion: your "reward" both now, and eternally hereafter, will certainly be great indeed; much beyond your present comprehension. Whereas, should you now prefer unwisely to disregard this timely suggestion in your favor; of course, you may thus prove yourself unworthy of the very great advantages now so easily within your reach; and the fault, and the loss, would then certainly be yours; and not mine; for I have not failed to do what I could to open your eyes.—Faithfully yours,

HENRY WESTWORTH MONK.

Ottawa, Canada,

25th November, 1892.

If the Hon. Mackenzie Bowell contrives to read with due attention, the enclosed copy of letter and communication to the Duke of Argyll, entitled, "Thy Light is Come," he will doubtless perceive that the Duke will probably realize that he has a task before him, which will tax his courage to the uttermost. If the Duke of Argyll was a mere mediocrity; of course he could easily enough dispose of the matter, simply by ignoring it, at all hazards; but he appears to be a very well informed conscientious man of extraordinary good understanding and clear discernment; consequently, he can scarcely fail to feel acutely the great responsibility of the situation; and that he must now act conscientiously and worthily, in accordance with the light and understanding he actually possesses; or subject himself to the discredit, and unavoidable penalties, naturally incurred by acting unworthily in a responsible position. "To whom much is given, much is also required." Every possible advantage has been given to the Duke of Argyll, and he must now act worthily, or take the consequences.

I mention this to you, because you are in a position to do your part to make it as easy as possible for the Duke of Argyll—by interesting yourself in earnest to induce the Dominion Government to afford me with the least possible delay, the very reasonable and moderate recognition which I have already mentioned to you. It rests *at present* with you and three others; one of them has already given his word that he will be guided by you in this matter, as you are the Senior Minister; the other two would doubtless yield very soon to your persuasion, when you explain to them, that the advantage is evidently only required for a very short time, for this particular emergency. That as soon as I become sufficiently well known in Great Britain and the United States, of course my work would thenceforth be with those two great countries; and that my stay in Canada is not at all likely to be prolonged for many months, or even many weeks after that; consequently, I should not be in the way of anyone else's claim, or aspirations, to the particular advantage, I now require or request of the Dominion Government, for their own great credit hereafter.

Faithfully yours,

HENRY WESTWORTH MONK.

P.S.—Kindly let Sir John Thompson see this note to you, and the enclosures, after you have done with them; explaining to him that they may be more important than would perhaps be supposed at first sight; and ask him to kindly return me the

manuscript copies enclosed, when he has finished with them.

My forty years' probation concludes with this year; and I have good reason to anticipate unexampled success in my career, very soon after the beginning of the coming year, consequently there is not much time to lose, should any be disposed to be among the first to fairly earn the great credit of favoring such a man as myself in good time.

H. W. M.

OTTAWA, CANADA,

26th December, 1892.

Should the Duke of Argyll contrive to read the enclosed Second Part of "Thy Light is Come"—he may perhaps perceive that "the trumpet" gives NO "UNCERTAIN SOUND" this time; consequently it must certainly be extreme folly for any man of understanding to wilfully ignore what is so manifestly and self evidently true; especially when his highest interests and welfare, both now and hereafter, are involved in his honest, hearty and prompt recognition of what he can scarcely fail to perceive to be the exact truth, upon what is absolutely the very most important matter to himself in particular, as well as to the whole human family in general—

The first part of "Thy Light is Come"—was posted to the Duke of Argyll on the 24th November, and to W. Holman Hunt, on the 28th November; but I have as yet received no reply from either. This Second Part was posted to W. Holman Hunt, on the 22nd December, and I now post you a copy on the 26th December—

My old friend, Holman Hunt, has known me for nearly 39 years; and has proved his constant interest in my work by repeatedly befriending me; having also advanced me more than a thousand dollars, in various sums, as I appeared to require it; therefore should you fail to find any better man to consult with, about this matter, you may perhaps soon find time or opportunity to consult with him. Every man has his deficiencies, and you might perhaps supply that wherein he may be deficient; and *vice versa*; he may perhaps supply that wherein you may possibly be deficient also. However, should you really desire to see a decided and permanent improvement in the condition of the world generally—by consulting together, you may possibly contrive to second my efforts in some way, that may perhaps lead ultimately to a satisfactory result. But should you happen to be utterly devoid of any sympathy, or interest whatever, in such work, or efforts, as mine; if you would kindly say so, frankly; of course, I should then trouble you no further on the subject; but seek the requisite recognition in some other direction.

Faithfully yours,
HENRY WESTWORTH MONK,
Ottawa, Canada,
26th December, 1892.

"THY LIGHT IS COME."

II

Every Sovereign, or Supreme Ruler is well understood to require a Prime Minister, to conduct the affairs of his Kingdom, or Empire; and to be made responsible for the good order and welfare of his whole dominion. Jesus Christ is recognized by all the nations of Christendom as our Eternal Sovereign and Supreme Ruler; therefore, we may very reasonably conclude that Jesus Christ also requires some such Prime Minister, to conduct the affairs of his Kingdom upon earth, and to be made responsible for the good order and welfare of all who may be subject to that universal righteous government. That this is actually the case, is intimated plainly enough by Jesus Christ himself, when he says, "who then is a faithful and wise servant, whom his God . . . when he cometh shall find so doing? [providing his fellow-servants with "their portion of food in due season"]; verily I say unto you, that he will make him ruler over all that he hath."—Matt. xxiv, 45-47, Luke xii, 42-44. When Jesus Christ thus declares that someone shall be made "ruler over all that he hath"; it necessarily follows, of course, that such a one becomes the Prime Minister of the Sovereign, who has thus committed "all that he hath" into his care. Moreover, these words of Jesus Christ indicate also the precise time when his future Prime Min-

ister must thus fairly earn his eternal position of great honor and responsibility; namely, this particular time, now, when Jesus Christ comes suddenly and unexpectedly, as predicted, to establish his kingdom upon earth.

More than eighteen centuries ago, Jesus Christ was requested to give this honorable position to two of the three most distinguished among his apostles; "grant that these my two sons may sit the one on thy right hand, and the other on thy left, in thy kingdom"; was the request of the mother of the apostles James and John. The very conclusive reply of Jesus Christ was: "to sit on my right hand, and on my left to give; but it shall be given them for whom it is prepared by my Father"—meaning evidently, that the most honorable and responsible positions in the kingdom of God, would certainly be given to those who should fairly earn them; and could not be given, even by Jesus Christ himself, (or any other just and wise sovereign,) to any but those alone, who should prove themselves to be the most competent, as well as the most worthy, to occupy such exalted and responsible positions.

"Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved," is a supplication three times repeated in the 80th Psalm; and at the third repetition, the means used in effecting this "return," is very plainly declared, "LET THY HAND BE UPON THE MAN OF THY RIGHT HAND, UPON THE SON OF MAN WHOM THOU MADEST STRONG FOR THYSELF; SO WILL NOT WE GO BACK FROM THEE." Psalm lxxx, 3, 7, 17-19. It thus becomes evident that the final permanent "return," or restoration, is dependent upon Jesus Christ contriving ultimately to "make strong for himself," intellectually and morally, "the man of his right hand"; that is, of course, his future Prime Minister. Again, in the 118th Psalm, it is said at a certain time, "The voice of rejoicing and salvation is in the tabernacles of the righteous; THE RIGHT HAND OF THE LORD DOETH VALIANTLY; THE RIGHT HAND OF THE LORD IS EXALTED; THE RIGHT HAND OF THE LORD DOETH VALIANTLY. . . . The stone which the builders refused is become the head stone of the corner; this is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it. . . . Blessed is he that cometh in the name of the Lord."—Psalm cxviii, 15, 16, 22, 26. This 118th Psalm was quoted by Jesus Christ, when predicting the destruction and desolation of the Jewish people and their country; "Behold, your house is left unto you desolate; for I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."—Matt. xxiii, 38, 39. Jesus Christ thus plainly foretells that someone must certainly "come in the name of the Lord" at this time, in such a manner as to be eventually recognized by the Jewish people. This someone being, of course, the same as is here predicted in symbolical language, as "the right hand of the Lord," or the Prime Minister of Jesus Christ; when it is said that "the right hand of the Lord doeth valiantly;" both before, and after, the declaration that "the right hand of the Lord is exalted." That this occurs now, at the time of the introduction of "the Kingdom of God" upon earth, is also evident from the declaration at this time, that "this is the day that the Lord hath made; we will rejoice and be glad in it; and that "the voice of rejoicing and salvation is in the tabernacles of the righteous," when "the right hand of the Lord doeth valiantly," at this particular time.

"The stone which the builder's refused," and which subsequently becomes "the head-stone of the corner," is also symbolical of the future Prime Minister of Jesus Christ, here described as "the right hand of the Lord." This is evident enough from the fact that this "stone" was foretold by the Patriarch Jacob, when he predicted that "the Shepherd, the stone of Israel," should be among the offspring of Joseph; at the same time that he predicted that "Shiloh," or Jesus Christ, should be among the offspring of Judah. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto Him shall the gathering of the people be."—Gen. xlix, 10, 22, 24, 26. This prediction concerning "Shiloh," or Jesus Christ, has been abundantly fulfilled, for the sceptre departed from

Judah, and the Jews ceased to be a nation about eighteen centuries ago; but ever since then, all the most advanced people and nations upon earth, have been gathered to the name of Jesus Christ, and are called Christians after Jesus Christ, the predicted "Shiloh;" and thus is evidently fulfilled the prediction that, "unto Him shall the gathering of the people be." Moreover, it is by this very means, that the establishment of "the Kingdom of God" upon earth, now becomes possible; for, had we no Christendom now, how could we possibly have "the Kingdom of God," upon earth now? any more than when Jesus Christ Himself was upon the earth, about eighteen centuries ago; but as Christendom actually exists upon earth now; and is certainly the greatest fact of the present day, and the greatest fact also of all history, since the creation of man. This supremely great fact, that Christendom actually exists now, makes it possibly now also, for the predicted "Shepherd, the stone of Israel," to be made instrumental in causing "the Kingdoms of this world [that is, of course, the nations of Christendom,] to become the Kingdoms of Our Lord and of his Christ;" as is so very clearly foretold by the prophet Daniel, when, by means of "a great image," he describes all the great empires of the world in succession, from that of Nebuchadnezzar and Babylon, down to our own day, when the empire of the world is divided among many powers; some strong as "iron," and others weak as "clay," comparatively.—The stone cut out of the mountain without hands, which "smote the great image upon the feet and toes," is, of course, "the Shepherd, the stone of Israel," that must now complete the work of Jesus Christ, by introducing, and firmly establishing "the Kingdom of God" upon earth, in such a manner that it shall certainly soon prevail over all nations; beginning, of course, with those which are the most advanced intellectually and morally, and consequently the best prepared to receive and welcome the dominion of "mercy and truth . . . righteousness and peace."

Some may be disposed to say here, that, as the tribes of Ephraim and Manasse, the offspring of Joseph, were among the ten tribes of Israel, which are generally described now as "the ten lost tribes;" it must therefore be very difficult, if not quite impossible, to now discover either of these two tribes; and doubtless still more difficult to identify "the Shepherd, the stone of Israel," who is to be among the offspring of one of these two tribes. To such, it may be replied at once, that there need be no difficulty whatever about the discovery of "the ten tribes of Israel;" if people would only give due weight and attention to the extremely clear and distinct predictions concerning them; for, it is recorded that the Almighty very plainly declared to Jacob, that "A NATION, AND A COMPANY OF NATIONS SHALL BE OF THEE."—Gen. xxxv, 11. The Jews are, of course, the "nation" predicted; and the "company of nations" must certainly be the nations of Christendom, which are unquestionably the only "company of nations" worthy of being foretold as the descendants of Jacob.

The dominant races of men among the nations of Christendom, are well-known to be the descendants of "the barbarian hordes" which, more than a thousand years ago, issued out of "the north," and conquered and took possession of the greater portion of the Roman Empire in Europe, and laid the foundations of the modern European nations, which have since been included in Christendom. These so-called "barbarian hordes" proved themselves to be of the foremost races of men upon earth, as are, of course, their descendants also, the nations of Christendom of the present day. This very remarkable fact is easily and most satisfactorily accounted for, when it is realized that the dominant races among the nations of Christendom, as well as their ancestors, the so-called "barbarian hordes," are both actually the offspring of "the ten tribes of Israel;" who became "MIXED" AMONG THE HARDY HEATHEN PEOPLE OF "THE NORTH," MORE THAN TWO THOUSAND YEARS AGO; IN ACCORDANCE WITH THE MANY PLAIN PREDICTIONS TO THAT EFFECT, Hosea iv, 17, vii, 8. Jeremiah iii, 12, 18, etc.

The descendants of Ephraim (the younger son of Joseph,) who inherited "the birthright," and the "double portion," are also about as easily found, as are the so-called "ten lost tribes of Israel;" for, the British people have actually become the two foremost nations upon earth; and consequently do