

"THY LIGHT IS COME."

THE following communication was written to give a few friends the opportunity to take such action as would inevitably lead to the immediate introduction of "the Kingdom of God" upon earth; which all Christendom is supposed to have been continually praying for during the past eighteen centuries. However, as none appear as yet to manifest the requisite earnestness and courage for this purpose, I now print it for distribution among friends on both sides of the Atlantic; assuring them, at the same time, that should they still fail to do anything whatever towards forming an organization to represent the dominion of "Mercy and truth . . . righteousness and peace;" or "the Kingdom of God" upon earth; the predicted "trouble, such as never was since there was a nation," must certainly now come very soon indeed, upon all Christendom generally, with force enough to cause such an organization to become an imperative necessity; as is so plainly declared by the prophet Isaiah, "When the enemy shall come in like a flood, the Spirit of the Lord shall set up a standard against him, and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob."—Isaiah lix, 19, 20.

"Zion" is interpreted here as meaning the assembly of all "them that turn from transgression in Jacob;" and the following pages show clearly enough that all the nations of Christendom are included "in Jacob;" consequently, this prediction assures us that "the Redeemer shall come . . . to them that turn from transgression" in Christendom, at this particular time.

HENRY WENTWORTH MONK,
OTTAWA, CANADA, 26th January, 1893.

"THY LIGHT IS COME."

Just forty years ago, or towards the end of A. D. 1852; when for three years previously, I had been occupied with work on my new farm in this vicinity; happening to be reading "the Revelation" in the original Greek, I saw clearly that the remarkable prominence of Great Britain and the United States of America, was very plainly described (in the symbolical language of prophecy) as the one great overwhelmingly important fact of the present time; for the great advancement of these two nations in modern progress was destined to prepare the way "for the kingdom of God" upon earth; and make that universal righteous government now possible; though it has hitherto been evidently quite impossible.

Having thus obtained a satisfactory clue to the interpretation of the peculiar language of signs, used in "the Revelation" and in the other prophecies of "Scripture" generally; I was enabled to interpret the whole of "the Revelation" substantially, from beginning to end, within one fortnight; (so simple and easy it is, when once you know how it is done); precisely as a Greek or Hebrew scholar reads a Greek or Hebrew book readily enough, when once he has learnt the meaning of the letters and words peculiar to those languages—naturally enough, I supposed that what was so very easy to myself, would likewise be sufficiently easy for others also, and considered that I had only to explain the matter to a few fairly intelligent people, and that they would then also generally see it at once, precisely as I did. This is where I soon found myself altogether mistaken; for people generally appeared to be thoroughly convinced that no man could possibly understand and interpret "the Revelation," with the same certainty that one might understand and interpret any ordinary language; and not a single individual could be induced to even attempt in earnest to learn it, as one might learn any other language; consequently, as it is well known that it is quite impossible for anyone to understand, or interpret, any language whatever, unless he first takes the trouble to learn that language; of course, all my efforts to instruct or enlighten others have hitherto been seemingly "in vain," during the past forty years; moreover, this is perfectly in accordance with the prediction to that effect, for someone who is declared to be fully competent to be "a light" to the most advanced

nations, is represented as calling to them at this particular time, saying, "Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from infancy . . . and he hath made my mouth like a sharp sword; . . . and said unto me, thou art my servant . . . in whom I will be glorified. Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. And now, saith the Lord that formed me from infancy to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, it is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I WILL ALSO GIVE THEE FOR A LIGHT TO THE NATIONS, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the REDEEMER OF ISRAEL, and HIS HOLY ONE, to him whom man despiseth, &c."—Isaiah xlix. 1—9.—Here, "the Lord, THE REDEEMER OF ISRAEL, AND HIS HOLY ONE," (which, of course, can be none other than Jesus Christ himself), IS REPRESENTED AS SPEAKING TO ANOTHER, "WHOM MAN DESPISETH"; and declaring that nevertheless he shall certainly become "a light to the nations," and his "salvation unto the end of the earth"; in other words, that someone was destined to become as much as possible "like" Jesus Christ himself, and that such a one would, of course, meet with a similar reception; "we hid as it were our faces from him; he was despised, and we esteemed him not."—Isaiah liii, 3.—"The light shineth in darkness, and the darkness comprehended it not . . . He came unto his own, and his own received him not; but as many as received him, to them give he power to become sons of God."—John i. 5—11.—"The enormous 'reward' awaiting 'him that overcometh' is seven times recapitulated in the first three chapters of 'the Revelation'; and ultimately summed up in the very clear and definite promise of Jesus Christ that 'to him that overcometh, will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father on his throne. He that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron. . . and I will give him the morning star' (explaining afterwards that by 'the morning star' he means himself, 'I Jesus . . . am . . . the bright morning star').—Rev. ii, 26, 27, iii, 21, xxii, 16—and again, towards the conclusion of 'the Revelation,' Jesus Christ describes the boundless nature of this 'reward,' in the most comprehensive manner possible, 'he that overcometh SHALL INHERIT ALL THINGS; and I will be his God, and HE SHALL BE MY SON.'—Rev. xxi, 7. Such declarations prove conclusively that someone was destined ultimately to overcome, 'even as Jesus Christ also overcame;' and thus fairly earn a like reward; so far as that may be possible. About the middle of 'the Revelation' also, Christendom (or rather, the assembly of 'the elect' in Christendom), is represented as ultimately producing the 'man child,' or 'Michael,' [meaning one 'who is like God,'] destined to 'rule all nations with a rod of iron'—that is, of course, with the overpowering and irresistible strength of intellectual and moral force, which must ultimately prevail, and firmly establish 'the Kingdom of God' upon earth.—Rev. xii, 5, 7.

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" implies very clearly also that some one was destined to overcome, as here described in "the Revelation," and thus become entitled to "receive the blessing from the Lord, and righteousness from the God of his salvation." Moreover, at this time it is said, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in."—evidently meaning that "the elect" (or those destined to be as the "gates" or "doors" of heaven) should now organize themselves; and Jesus Christ, who is "the King of Glory," will then certainly manifest his presence among his people, as soon as they shall become an organized body devoted to his service.—Psalm xxiv, 8.—10.

The manner of the coming of Jesus Christ at this time, is evidently not yet understood, even by the most advanced minds in Christendom; though this is revealed very plainly indeed in "the Revelation"; for Jesus Christ is repre-

sented as saying at a certain time, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door; I will come in to him, and will sup with him, and he with me."—Rev. iii, 20.—which shows very clearly, that when Jesus Christ comes at this particular time, and "stands at the door, (as it were), and knocks;" none upon earth will be aware of his presence at first, but the one man "alone," who happens to already possess understanding enough to "hear his voice, and open the door," that Jesus Christ may then "come in to him, and sup with him," &c. "The supper of the Great God" is also described, with quite sufficient clearness, in symbolical language, towards the end of "the Revelation;" and evidently means, practically taking possession of the whole world, by firmly establishing "the Kingdom of God" upon earth; and thus, figuratively speaking, devouring the whole earth:—"that ye may eat the flesh of Kings . . . and the flesh of ALL MEN, both free and bond, both small and great;" cannot possibly be understood in any other sense.—Rev. xix, 17, 18.

The same prediction, in reference to one man's taking complete possession of the whole earth, is expressed about equally forcibly, in figurative language, by the prophet Isaiah, "I have raised up one from the north, and he shall come; from the east shall he call upon my name, and he shall come upon princes as upon mortar, and as the potter treadeth clay. Who hath declared from the beginning, that we may know! and beforetime, that we may say, he is righteous?"—"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings! He gave them as the dust to his sword, and as driven stubble to his bow; he pursued them, and passed safely, even by the way he had not gone with his feet—Who had wrought and done it, calling the generations from the beginning! I the Lord, the first, and with the last: I am he—The isles saw it, and feared; the ends of all the earth were afraid, drew near, and came"—"Let them come near; then let them speak: Let us come near together to judgment"—Isaiah xli, 1—5, 23, 26—"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. . . The Kings shall shut their mouths at him; for that which had not been told them shall they see, and that which they had not heard shall they consider"—Isaiah li, 13—15—It should be noticed that Jesus Christ is here represented as speaking with an exact accuracy of expression "the Lord, the first, and with the last;" Whereas in "the Revelation," Jesus Christ identifies himself entirely with his servant, saying, "I am the first, AND THE LAST;" which is completely in accordance with his declaration to his apostles, "he that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me" so thoroughly does Jesus Christ identify himself with his earnest and faithful servant, whoever he may be.

Some may conclude naturally enough, that the prophecy concerning "one from the North," and "from the East"; can scarcely refer to one born in the West—However, this prophecy does not necessarily refer to anyone's birth-place; but merely declares, "I HAVE RAISED UP ONE FROM THE NORTH," precisely as it afterwards declares "FROM THE EAST SHALL HE CALL UPON MY NAME." During the first year of my career in the service of God, A. D. 1853, I was destitute in Europe, Asia, Africa, and America; ultimately arriving at Jerusalem, Palestine, 1st January, 1854. I then remained in Palestine, in "the East" for a year and a half; and, being destitute, of course I was dependant upon the providence of God, in whose service I was. Early in A. D. 1853, I was (with the exception of a few shillings,) absolutely destitute also in Edinburgh, Scotland; nevertheless, I contrived to get "A Simple Interpretation of the Revelation," printed there, by Thomas Constable & Co., as I had a letter of introduction from Ruskin, who paid more than forty pounds for the printing, &c., when Mr. Constable declined to publish the book. Scotland is in "THE NORTH"; and, as I was destitute there; of course I was dependant upon the providence of God, in whose service I was, there also; consequently, I may fairly be said on that occasion to have been "RAISED UP FROM THE NORTH." The "Interpretation of the Revelation" printed in Scotland more than thirty-three years ago; (utterly disregarded as it has been

by the men of this generation); is yet nevertheless absolutely the most important work of the present time; therefore it is said emphatically, "BLESSED IS HE THAT READETH [understandingly, of course,] and they that hear [understandingly] the words of this prophecy."—Rev. i, 3. I know, by my own experience, that anyone who can read "the Revelation" understandingly, may then easily understand the whole of the Bible, which is but the alphabet, as it were, of all knowledge concerning our Creator and the eternal life. When this is understood, it may easily be realized that "the Interpretation of the Revelation" must ultimately become of the greatest possible advantage to all human beings, according as knowledge, understanding, and faith, must necessarily become essential to their happiness during the eternal life that awaits them.

Ruskin afterwards paid my hotel expenses for about half a year in Jerusalem, when I visited Palestine a second time, nearly thirty years ago, A. D., 1863. And he also paid for my passage across the Atlantic about twenty years ago. Moreover, about fifteen years ago, he signed a paper declaring his readiness to devote the tenth part of his wealth to the immediate introduction of "the kingdom of God" upon earth. However, when he discovered that he was quite alone in this respect, he evidently had not yet understanding and moral courage sufficient to induce him to fulfil his promise; though he certainly possessed liberality and generosity in abundance, he dared not boldly brave the whole world, by affording due recognition to such a man as myself, who was universally "despised." It is very wonderful how few there are who can regard with indifference or contempt, whatever the comparatively ignorant and foolish men may be disposed to say, or think, about them. Many, otherwise seemingly intelligent enough, still continue to "love the praise of men, more than the praise of God;" as was observed eighteen centuries ago. My old friend Ruskin has latterly been afflicted, but I hope and expect that he will be restored again, as soon as an association exists to represent "the kingdom of God" on earth; and that he will then receive the "reward," and occupy the position, which so excellent a man well-deserves.

The above communication was written especially for the benefit of the Duke of Argyll; but, of course, it is about equally appropriate for all other able and conscientious men; to convince them that someone IS CERTAINLY DESTINED TO INTRODUCE "THE KINGDOM OF GOD" UPON EARTH, AT THIS PARTICULAR TIME; AND THAT THIS SOMEONE IS PRECISELY SUCH A MAN AS MYSELF; that therefore, whoever favors me in any way, in the earnest effort to accomplish this exceedingly grand, most important and beneficent work; will also be acting, to that extent, in favor of Jesus-Christ and our Creator; as well as for the best possible welfare of the whole human family; consequently, such men will certainly very soon now inherit the "exceeding great reward" to which they will be justly entitled.

HENRY WENTWORTH MONK,
Ottawa, Canada,
24th November, 1892.

OTTAWA, CANADA,
24th Nov., 1892.

The Duke of Argyll, by reading attentively the enclosed short communication, entitled, "Thy Light is Come," may easily perceive that the time has certainly now come at last, for the establishment of "the kingdom of God" upon earth; so clearly foretold by the prophet Daniel; when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Dan. vii, 27. "The people of the saints of the most High" are, of course, those who shall now "fulfil the whole law" of God, simply by now proving by their conduct, and prompt action in favor of the whole human family generally, that they unquestionably do regard the welfare of their fellow men, with an interest similar to that with which they naturally regard their own welfare, and that of their respective families.

The Duke of Argyll has the opportunity now to prove himself worthy of one of the highest positions in "the kingdom of God" upon earth; (a position corresponding to that of a leading cabinet minister.) To now qualify himself for such a position, he has but to do his utmost to publish effectively, and as soon as practicable, all that he