

vengeance for the permanent benefit of their fellow Jews in particular, as well as for "all nations" in general.

However, great as is the interest of the Jews in this question, that of the nations of Christendom is still greater, if possible, for the nations of Christendom have "ten parts in Israel," as they are descended from "the ten tribes." The two great English-speaking nations (being descended from Ephraim, the son of the patriarch Joseph) have also "the birthright," and the "double portion," therefore the English-speaking nations are now called upon to take the initiative in this matter; for no people have ever yet been so highly favoured as the Protestant and English-speaking people, who already justify in a wonderful degree that very remarkable prediction concerning them, "Ephraim is the strength of my head" (Psalms lx, 7; cviii, 8), no people having ever yet manifested the creative and progressive faculty, which "increaseth with the increase of God;" as the Protestant and English-speaking people are already now manifesting that God-like faculty, which ultimately fits the mind or spirit of man for the enjoyment of an eternal existence.—Jeremiah xxxi, 6-9, 31-34.

The immense preparations for war in these days indicate also plainly enough that it is the nations of Christendom who are now threatened with the destruction so clearly foretold, "Come near, ye nations, to hear; for the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter; for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom; for it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion."—Isaiah xxxiv, 1, 2, 6, 8.

That "Edom" and the nations of Christendom are here identical, is evident enough from the explanation given of "Edom" by the prophet Amos, even "all the nations that are called by my name, saith the Lord that doeth this" (Amos ix, 12), which of course can apply only to "all the nations" of Christendom; for none other are called Christian nations, or by the "name" of "the Lord [Jesus Christ] that doeth this."

It is from this threatened destruction, that those represented by the "two witnesses" of God, are now called upon to rescue "all nations," and "all their armies"; and in so doing, they will of course naturally gain the confidence of the nations generally, and thus easily rule the whole world, as is clearly enough predicted in the symbolical language of the Bible, "and saviours shall come up on Mount Zion to judge the mount of Esau (or "Edom," *i.e.* Christendom) and the kingdom shall be the Lord's."—Obadiah i, 21.

Short as is the above communication in reference to "the seven trumpets;" anyone who really examines the question carefully may now see clearly enough that the seven very conspicuous and important events, therein pointed out; are most certainly the seven events which were destined to follow in succession as the seven angels sounded.

The calculation of "the time" as to the duration of the interval between the sounding of the fifth and sixth trumpet, and the sixth and seventh trumpet, is also certainly correct; consequently we may be positively sure that it is during this present generation that the wonderful and almost incredible events, destined to cause "the kingdoms of this world [to] become the kingdoms of our Lord and of his Christ," are now actually about to occur "suddenly" and unexpectedly as an "earthquake."

My limited space doesn't admit of any thorough explanation of the symbolical language of the Bible, but perhaps it is better that the reader should be left to discover this for himself, by "comparing Scripture with Scripture;" for conviction of the truth may thus dawn upon him with a much more irresistible force than if he merely assented to any interpretation I might suggest—however correct, and obvious such interpretation might be.

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