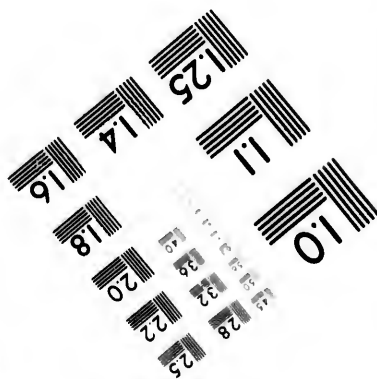
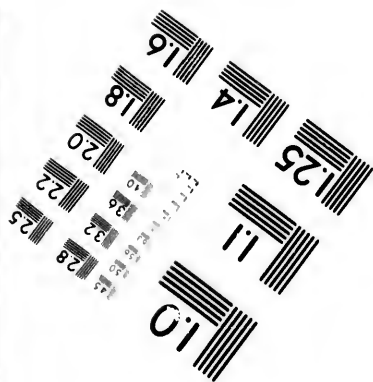
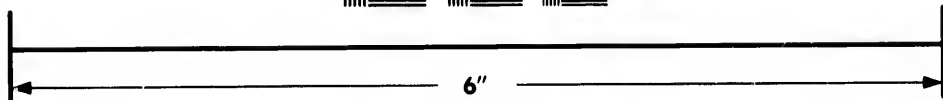
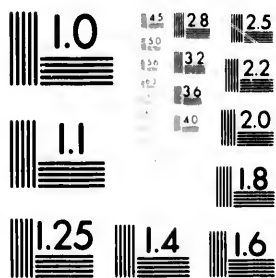


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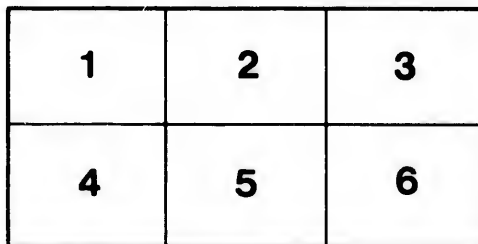
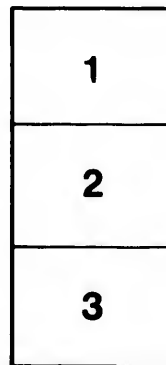
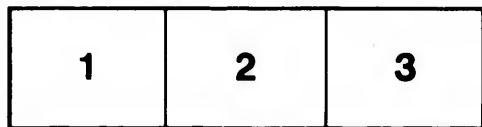
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“AT HAND.”

What is “At Hand?”

THE UNIVERSAL RIGHTEOUS GOVERNMENT

OF

“THE KINGDOM OF GOD”

Upon Earth

IS

“AT HAND”

As is made abundantly manifest in several extremely important and suggestive letters to the Queen and the Prince of Wales, as well as to the Archbishop of Canterbury and the Duke of Argyll,

—BY—

HENRY WENTWORTH MONK,

OTTAWA, CANADA.

22nd December, 1894.

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“AT HAND.”

OTTAWA, CANADA,

20th December, 1894.

The indisputably true and correct interpretation of a considerable portion of “The Revelation” has already been posted to the highest authorities in both Church and State, in the British Empire, with the very reasonable request that it should be carefully examined by those who may fairly be presumed to be the most competent to judge intelligently and wisely of any such matter. Should this be done; (and why not?) Then this true and correct interpretation will surely very soon be brought fairly to the attention of the world generally, much to the surprise of those who seem to have somehow convinced themselves that no interpretation of “The Revelation” could possibly appear which would certainly be **INDISPUTABLY** the true and correct interpretation, so as to be overwhelmingly convincing when fairly examined by competent men, and thus perceived to be wonderfully well-calculated to revive the present “dead” faith of Christendom so effectually as to cause the universal righteous government of “the Kingdom of God” upon earth to appear at last, suddenly and unexpectedly, as was so clearly and so often foretold in the ancient prophecies.

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

17th December, 1894.

*To the Queen of Great Britain and
Ireland, etc. :*

By reading the first page of the enclosed printed papers, the Queen may easily perceive at once their very great importance, in the present circumstances of the world, as well as their very evident truth and correctness, and consequently may see fit to have them submitted to the Archbishop of Canterbury (as the highest recognized authority in such matters in England), that the Archbishop may either approve of them, and act accordingly, or show wherein any of the statements therein are not strictly true and correct.

The Queen will doubtless also easily realize that whenever the universal righteous government of "the Kingdom of God" is ultimately introduced upon earth, that then it will be very desirable that the highest authorities in both Church and State should generally be induced to act so as to prove their worthiness to still continue to occupy their prominent positions; for, why should there be any more upheaval, or overturning, than so great a change in the circumstances of the world may necessitate? Therefore, it needs only that the Queen should be pleased to cause the enclosed papers to be immediately submitted to the Archbishop of Canterbury, for either his approval or his disapproval. If the latter, of course the Archbishop will then be expected to point out in what respect any of the statements therein are not strictly true and correct.

However, should the good understanding and clear judgment and conscience of the Archbishop cause him to admit the truth and correctness of all the statements therein, then, of course, it is but reasonable to expect that the Archbishop, and the ablest among his clergy also, will henceforth determine to be guided by whatever **POSITIVELY CERTAIN** knowledge and understanding they may derive from a careful examination of the enclosed printed papers.

By such timely action on the part of the Archbishop of Canterbury, and the

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Queen of Great Britain and Ireland, etc., the British Empire, as well as the clergy generally, may soon be found to be actually taking the lead in the great and glorious work of introducing "the Kingdom of God" upon earth, now that this universal righteous government has become so absolutely essential, in order to secure the permanent peace and the best welfare of the whole world in these eventful days.

Faithfully yours,

HENRY WENTWORTH MONK.

P.S.—About half-a-dozen copies of the enclosed printed papers are posted herewith to the Queen to-day, for the benefit of the ablest of her friends and acquaintances.

By understanding "The Revelation" (as very clearly interpreted in the enclosed printed papers), many will now acquire **POSITIVELY CERTAIN** knowledge, instead of the mere creed, belief, or opinion with which they appear to have hitherto contented themselves. This **POSITIVELY CERTAIN** knowledge will induce them to henceforth act together in combination, so as to cause a Supreme Authority to be evolved, composed of the ablest and best to be found among all the nations upon earth. Such a Supreme Authority can scarcely fail to soon acquire (so as to possess continuously) the confidence and support of "all nations," and thus fairly representing the combined power of the whole world generally, the Supreme Authority would, of course, naturally be strong enough to become responsible for the continued maintenance of law and order over the whole earth thenceforth; insomuch that all excuse or occasion for war shall cease to exist, and the long-predicted millennium of peace will then be inaugurated: therefore it is written "Blessed is he that readeth, and they that hear (understandingly, of course) the words of this prophecy" (The Revelation), for "mercy and truth . . . righteousness and peace" will then soon prevail over the whole earth continuously.

Yours faithfully,

HENRY WENTWORTH MONK.

Ottawa, Canada, 17th December, 1894.

OTTAWA, CANADA,

18th Dscember, 1894.

To the Duke of Argyll :

Copies of short letters to the Prince of Wales and the Archbishop of Canterbury are enclosed, together with the printed papers which accompanied them. If the Duke of Argyll will kindly read these very brief letters and printed papers, he will probably soon begin to perceive their very great significance and importance; and begin to know also, WITH ABSOLUTE CERTAINTY, that "the dark ages," and the subsequent unprecedented flourishing condition of Christendom, were both very clearly foreseen, and foretold eighteen centuries ago; and that the predicted exceedingly great "light" (or knowledge and understanding) must now very soon suddenly and unexpectedly overwhelm all Christendom, and the whole world generally; insomuch that all the supposed knowledge and understanding at present in Christendom, concerning the eternal truth, will appear as "darkness" in comparison with that now about to be revealed.

My effort now is evidently to "open the eyes" of a few of the most prominent and able men, in good time, that the British Empire, and the clergy generally, may be prepared to take a leading part in introducing a very much superior order of affairs over the whole world. Why shouldn't those who are at present at the head of affairs, now generally prove their worthiness to still continue at the head of affairs? Why should there be any more upheaval, and overturning, than may be absolutely necessary, in order to introduce the coming very much needed superior condition of human welfare generally? Therefore let the Duke of Argyll now read the enclosed printed papers himself first, that he may see for himself, that all the statements therein are certainly true and correct: then let him conscientiously afford what support and encouragement he possibly can to the Archbishop of Canterbury, and the Prince of Wales, that each of you may be prepared to act as worthily and

promptly as the occasion may now very soon require.

Faithfully yours,

HENRY WENTWORTH MONK.

P.S.—I was glad to see how well you disposed of Professor Huxley, and the agnostics generally, in your article in "The Nineteenth Century" for December. I must admit that I should hardly have the requisite patience to discuss composedly with a man evidently possessing considerable ability of some kind, who could perceive clearly enough the wonderful architectural and mechanical skill manifested in the organism of "the crayfish" (not to speak of the much higher organisms), and yet could most irrationally, persistently, and obstinately ignore the existence of the Mind which so evidently manifested all this "architectural ability and mechanical skill." One might certainly just as reasonably ignore the previous existence of the mind which originated the ocean steamship; while admiring "the architectural ability and mechanical skill" displayed in the steamship itself—which, of course, is Paley's argument substantially. Some agnostics, however (with what certainly appears to me to be the utmost stupidity) seem to think that they have finally disposed of this, merely by calling it "the argument of design."

Your article on "Christian Socialism" in "The Nineteenth Century" for November, gave me the impression that you knew the Archbishop of Canterbury well, and that you were on rather friendly terms with him. If so, it should be all the easier for you to give him what encouragement you can, as occasion may require.

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

10th December, 1894.

The Archbishop of Canterbury doubtless knows well that whenever "The Kingdom of God" appears, suddenly

and unexpectedly (as predicted), it will then be accompanied (for some of us at least) by a very great accession of "light," or knowledge and understanding, upon much that more especially concerns our eternal welfare.

Enclosed is a very brief, but correct, interpretation of part of "The Revelation," as the Archbishop of Canterbury may easily see for himself, even should he read only the first page.

It will be admitted at once, that it would unquestionably be an enormous advantage to the clergy of the Church of England in particular (as well as to the world generally), if they understood CLEARLY even this small portion of "The Revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass." Consequently, it is but reasonable to suppose that the Archbishop of Canterbury will now lose no time in consulting with the ablest of his clergy, so as to devise some means of bringing the subject effectually to the earnest attention of the clergy generally throughout the British Empire; for the British Empire and the clergy of the Church of England may reasonably be expected to take the lead in the great and glorious work now so evidently required of the foremost men of the present generation.

Faithfully yours,

HENRY WENTWORTH MONK.

P.S.—About half-a-dozen copies of the enclosed printed papers are posted herewith, in a postal wrapper, to the Archbishop of Canterbury, for the benefit of his friends.

My old friend, W. Holman Hunt (the well-known artist), at Draycott Lodge, Fulham, London, S. W. (who has known me for more than forty years), can probably furnish the Archbishop with what other papers or information he may require upon such subjects. I myself could also easily send much more if required.

Faithfully yours,

HENRY WENTWORTH MONK.

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OTTAWA, CANADA,

3rd December, 1894.

To the Prince of Wales :

The statements in the enclosed printed papers are evidently expressed with the utmost brevity and clearness. Should they prove to be certainly true and correct also, they are doubtless of the utmost importance, insomuch that the highest authorities in both Church and State would do well to bring the subject effectually to the attention of the British Empire and the whole world generally. Therefore, if the Prince of Wales will kindly contrive to read with due attention a few of the very short paragraphs (if only the first page), he will perhaps perceive clearly enough that the matter should be submitted to the Archbishop of Canterbury, that he may have the opportunity either to approve of it, or to state wherein it is not strictly true and correct, pointing out at the same time, with equal brevity and clearness, some other interpretation, more evidently true and correct, if possible.

About half-a-dozen copies of the enclosed papers are posted herewith to-day to the Prince of Wales, in the hope that he will kindly arrange to have this matter submitted to the Archbishop of Canterbury, and any others also who may reasonably be supposed to be the most competent to judge intelligently and wisely upon such a subject.

Should the Prince of Wales thus utilize the great influence incidental to his exalted position, so as to cause this extremely important matter to receive due attention at the hands of the most competent men in the British Empire, he may thus prove that the accident of birth may not be his only title to the future exalted position that he naturally inherits; for no other prominent man has yet manifested the requisite sagacity and moral courage to induce him to do even so much as that, in favor of what is really the very most important matter before the world at present, in these very eventful days.

Faithfully yours,

HENRY WENTWORTH MONK.

