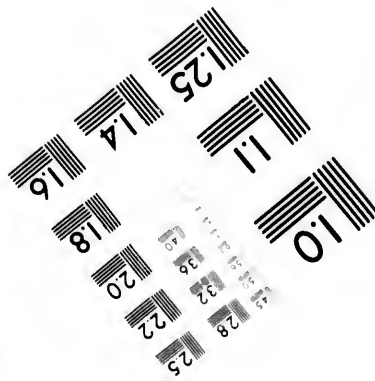
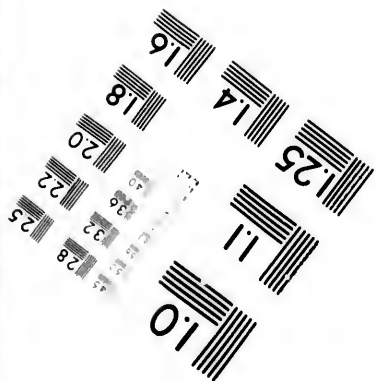
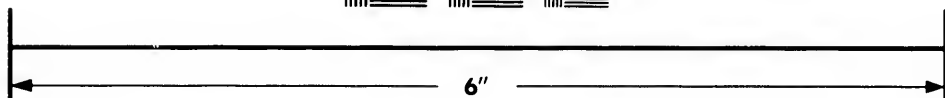
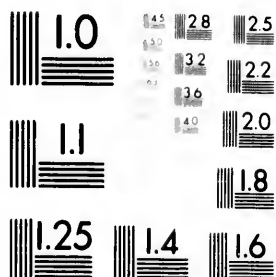


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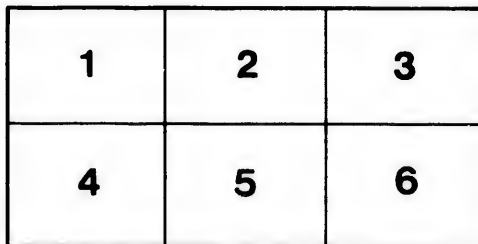
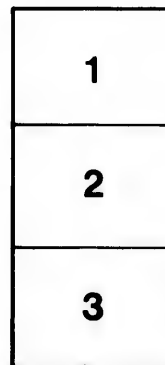
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# HOW I FOUND OUT "THE TRUTH,"

## And What Must Now Happen.

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In the simplicity and ignorance of childhood, I naturally supposed that the clergy knew "the truth" in reference to our Creator and the "eternal life;" consequently when very young I resolved to qualify myself for that profession, thinking that thus I should have the opportunity to learn all which was required to be known in reference to the "eternal life," that when the present life terminated, I should still possess, in the future life, all the advantages which I had acquired by continuous and persistent efforts in this life;—for it appeared to me extremely unsatisfactory to spend a lifetime in accumulating wealth which could be of no advantage whatever in the eternal life; accordingly, when nineteen years old, I was glad to obtain a scholarship which entitled me to two hundred dollars a year for four years as a divinity student. I hadn't been a student for a year, however, before I discovered that the clergy were but "blind leaders of the blind," as Jesus Christ said of the Scribes and Pharisees among the Jews. It became quite evident to me, that the clergy knew about as much, and about as little of our Creator, and of the "eternal life," as did their congregations. They simply accepted and taught the doctrines of the church or sect to which they belonged, and didn't appear to consider that they were called upon to find out the "truth," and to proclaim it, at all costs, whether it happened to be the doctrine of the church to which they belonged, or not. This was what I was resolved to do; consequently, of course, I couldn't consistently become a clergyman of any of the various churches, or sects, in Christendom, so I decided to resign my scholarship at once, and gain my living by farming, which I did for several years.

When I was 25 years old (or about 37 years ago) I began to understand "the truth" in reference to our Creator, and the "eternal life;" as revealed in the Bible, and demonstrated by *the facts* of science, in proportion as our knowledge and comprehension becomes extended—I soon found out that our Creator is no more a vague abstraction than a man is a vague abstraction, or than the earth itself is a vague abstraction; and this grand "truth" may be easily understood as soon as we begin to realize that our Creator is simply the mind, or "spirit," of our earth; and that our earth, and also every other world, organized (as it were) like our earth, naturally individualizes, localizes, and develops

creative mind ; much as every human body (organized like our human body) naturally individualizes, localizes, and develops the human mind ; that, in fact, the earth is an entity which individualizes, localizes and develops creative mind, or God ; and the solar system is an entity also, which individualizes, localizes, and develops creative mind, or God, to an extent far beyond that of an individual world like our earth ; the universe likewise being an entity which individualizes, localizes, and develops creative mind, or God, in a manner (and to a degree) which, of course, must necessarily be altogether beyond our comprehension at present—nevertheless it is quite within our comprehension to understand, and know for certain, that wherever Law and Order prevail, either in a world, or in a solar system, or in a universe ; there Mind also prevails ; and that Mind may fairly be described as creative mind, or " God."

Our Creator "(the God of Abraham, the God of Isaac, and the God of Jacob," to whom the Bible introduces us) may thus be very clearly perceived to be no vague abstraction, but as definite (in a manner) as is our earth itself, as is declared with exceeding clearness and explicitness by the prophet Isaiah—" Have ye not known ? Have ye not heard ? Hath it not been told you from the beginning ? Have ye not understood from the foundations of the earth ? IT IS HE THAT SITETH UPON THE CIRCLE OF THE EARTH, and the inhabitants thereof are as grasshoppers," in comparison.—Isaiah XL, 21, 22.

The above explains clearly enough how it is (and to what extent it is) that our Creator is a personal God, and not merely a vague abstraction ; (like infinite space or infinite duration ; ) but many claiming to be Christians may yet nevertheless desire to understand, with equal clearness and precision, the exact position of Jesus Christ in relation to the human family generally. This is also easily explained, for He is our Great Representative of Unity and Order, our " Lord of hosts " ; so that " the spirits of all flesh " will hereafter be his numberless " hosts " of angels, and Archangels, when we shall have ultimately subdued the earth, so as to cause it to become the material body which must hereafter individualize, localize, and develop the minds, or " spirits of all flesh " *collectively* ; even as our human material bodies do now individualize, localize, and develop our human minds, or spirits, *individually*.

The blessing pronounced upon man at the creation was that he should " increase, and multiply, and replenish the earth, and *subdue* it." The first part of this blessing is already fulfilled ; for man has already increased and multiplied and replenished the earth ; but when we ultimately fulfil the latter part of this blessing, so as to " *subdue* " the earth ; we shall then become the mind, or spirit of the earth ; even as our Creator is at present ; and the whole earth will then be as completely under our collective control as the human body is at present under the individual control of the human mind, or spirit—but before this occurs, we must, of course, necessarily become " one," practically,

with Jesus Christ, even as he is "one" with our Creator; in accordance with his very remarkable prayer to that effect—"Father, I pray not for these [few apostles] alone, but for all them that shall believe on me through their word; that they all may be one; as Thou Father art in me, and I in Thee, that they also may be one in us."—John XVII, 20, 21. When this great truth is clearly understood; the force and accuracy of another remarkable saying of Jesus Christ is also easily perceived:—"and this is life eternal; that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent;"—for, as soon as we "know" our Creator as simply the mind, or spirit, of our earth; and Jesus Christ as simply our Great Representative of Unity and Order, or, our "Lord of hosts" (as already explained), of course, we know assuredly that we possess "eternal life," as certainly as we know that we at present possess natural life, or animal life. The above statements are further confirmed by the declaration of the apostle Paul that "the Spirit itself beareth witness with our spirit, that we are children of God, and if children, then heirs; heirs of God, and joint-heirs with Christ."—Romans VIII, 16, 17.

The science of geology carries us back to a time when our earth was burning its surface, as the sun is now; and the Bible assures us that "the elements shall [again] melt with fervent heat—and the earth, and the works that are therein, shall be burnt up" again. As our earth has certainly become a habitable world, (as it is at present) after having been burnt up so many thousands of years ago; it is but reasonable to conclude that our earth will also become a habitable world again, after it shall "be burnt up" again some thousands of years hence; that, in short, our earth is alternately a habitable world, and alternately a burning world. That the sun also is alternately a habitable world and alternately a burning world. The great central world, and the revolving planets, in a solar system, being alternately sources of light and heat; either to the other; and alternately habitable worlds, *ad infinitum*. The various forms of animal and vegetable organism being re-created at each successive Alternation, by the creative mind which originated (or was multiplied by means of such organisms) during the previous Alternation; for instance, our Creator (or our Heavenly Father) is simply the creative mind which originated upon earth during the previous Alternation, precisely as the human mind now originates upon earth during the present Alternation; and, of course, the human mind now originating upon earth must eventually develop into the creative mind of the next Alternation; as certainly as the children of the present generation must develop into the parents of the next generation.

It is the sudden realization of this grand truth, which is represented as causing the more advanced minds upon earth at this time to exclaim, in addressing our Creator, "doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Isaiah LXIII, 16.

Man is "created in the image and after the likeness of God," in the same sense that the acorn is created in the image and after the likeness of the oak tree, for as the acorn develops into the oak tree, so man also develops into God. "I have said, ye are Gods, and all of you are children of the Most High; but ye shall die like men."—Psalms LXXXII, 6.

This great truth must be insisted upon just now, because it is just now that we must have "the manifestation of the sons of God," so long waited for; that is, thousands must now prove before God and man, that they regard the welfare of mankind with an interest at least equal to that with which they regard their own welfare. Any who actually do this, will manifest themselves to be "sons of God," or "the people of the saints of the Most High," to whom "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given" at the time.—Dan. VII, 18, 27.

All animated beings in general, (from mice to men) evidently regard the welfare of their offspring with an interest similar to that with which they regard their own welfare; and it is essential that they should do so; otherwise the offspring could not safely be entrusted to the care, and control, of the parents, who are, in fact, the providence of God to their offspring.

In like manner, the care and control of all the nations comprehended in the human family, cannot safely be entrusted to any but those who prove by their conduct, that they regard the welfare of their fellow man with an interest similar to that with which they regard their own welfare; and so fulfil "the whole law" of God; as it is written, "the whole law is fulfilled in one word, even in this, thou shalt love thy neighbour as thyself." This only becomes possible in these days, when our minds become sufficiently enlightened to perceive clearly that our own personal welfare is so intimately bound up with the welfare of the human family generally, that we cannot possibly benefit ourselves *permanently* except so far as we benefit the human family generally. This fact becomes sufficiently clear to us only when our view is extended beyond the present life, and we realize how that our efforts in favour of our fellow-man (in the very nature of things) tend to assimilate our minds to the mind of our Creator; and thus to qualify us for corresponding advantages, in the eternal life.

The nations of Christendom are supposed to pray to God daily, "thy kingdom come"; about as often as they pray, "give us this day our daily bread." They wisely take good care however not to neglect to exert themselves to provide their own "daily bread" by their own efforts. If they would now wisely also make corresponding efforts in favour of "the kingdom of God" upon earth; we should certainly very soon enjoy the incalculable advantages of that universal righteous government which would, of course, immediately abolish warfare, at once, and for ever; and henceforth utilize the wealth and energies of the nations, from generation to generation, for the abolition of ignorance,



poverty, vice, and misery ; until at last, after about thirty generations, or the predicted "thousand years," (millennium), the world will be prepared for the predicted heaven upon earth, when "the tabernacle of God shall be with men and He will dwell with them, and there shall be no more death, neither sorrow, nor crying : neither shall there be any more pain ; for the former things are passed away " (Rev. XXI, 3, 4), after which, the next Alternation in the solar system may occur at any time ; so that "the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burnt up " ; and our earth will then consume its surface for thousands of years ; precisely as our sun is consuming its surface at present ; yet nevertheless such a state of things need not *then* cause "pain," or inconvenience, to any mind, or spirit, of man, for then "the spirits of all flesh" may collectively become the mind, or spirit, of the earth itself ; as the hosts of angels and Archangels of Jesus Christ, who will be our "Lord of hosts," (our Great Representative of Unity and Order) causing us to become thenceforth *practically* but as "one spirit" developing itself by means of our earth, which will then be our material body, individualizing and localizing us collectively.

During the thousands of years that our earth will be thus consuming its surface, (as our sun is now), we shall be enjoying our childhood and youth as "sons of God," and will learn enormously by witnessing the gradual progress of the work of the creation of the various forms of animal and vegetable organization, which will then be going on in our sun, which will then be, of course, the great central habitable world in our solar system ; as all the revolving planets will then be burning worlds, consuming their surfaces to furnish the great central world with the requisite light and heat.

In the subsequent Alternation, when our earth shall again become covered with water, we, of course, shall then be glad enough to occupy ourselves to some good practical purpose, as the "Spirit of God" which will then again "move upon the face of the waters, and cause the waters to bring forth abundantly" of the various forms of animal and vegetable organization ; until ultimately we become competent to "create man in our own image, and after our likeness," and cause him to "increase and multiply and replenish the earth, and subdue it ;" and thus become qualified to "inherit" our position as the Mind, or Spirit, of our earth : leaving our greatly developed mind free to resign the care and control of our earth to the new generation of "sons of God" which we shall have originated. Our greatly developed mind, then becoming less and less identified with our earth in particular, and more and more identified with the solar system generally ; and thus rapidly extending its greatly enlarged view more and more widely over our vast universe, which will interest us for probably many millions of years, until ultimately the universe itself shall become worn out, and dissolved into its original elements ; when, of course, the collective Mind which shall have originated from all the solar systems in this vast universe, will be

occupied with the re-organization of a similar vast and varied universe again, for probably many millions of years also, and will thus doubtless be delighted beyond measure with so congenial an occupation, after having enjoyed so long a rest, and after having made such inconceivably great acquisitions in knowledge and understanding, to qualify itself for so immeasurably vast a work—and so on, eternally, *ad infinitum*; multitudinous, progressive, and collective Mind always originating, and always becoming developed (by means of the Order maintained in a vast material ever changing universe) so as ultimately to become qualified to re-organize a similar universe, when the previous universe shall have become worn out, and dissolved into its original elements—in short, the Order prevailing in the universe always originates and always develops the Mind competent to renew or re-construct a similar universe, *ad infinitum*.

The foregoing very plain and simple statements are calculated to convince thousands among the men of this generation that now at last “the mystery of God is finished”; inasmuch as we now may know God (our Creator) as satisfactorily as we now may know about the facts of science, astronomy, geology, and chemistry, etc. Consequently, we may be quite sure that the time for the new era has certainly now arrived, in accordance with the prediction that “in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared unto his servants the prophets;” therefore we may now be quite sure also that the great modern “Babylon,” or Ecclesiastical Christendom generally, must now “fall” as suddenly and unexpectedly as predicted; for, of course, the preposterous doctrines of Ecclesiastical Christendom cannot reasonably be expected to withstand the clear light of heaven, forced upon the world, by “the manifestation of the sons of God” at this time; for now “Behold, the Lord cometh with myriads of his saints, to execute judgment upon all, and to convince all the ungodly among men of all their ungodly deeds, and of all their hard speeches which ungodly sinners have spoken against him.”

The manner of “the manifestation of the sons of God” at this time is very clearly revealed in the last chapter of the prophet Isaiah, where it is plainly indicated that one appears first, all alone, and then immediately, “a nation shall be born at once;” or, “in one day,” as it were, “a voice of noise from the city, a voice from the temple (of God), a voice of the Lord that rendereth recompence to his enemies. *Before she travailed, she brought forth; before her pain came, she was delivered of a man-child* . . . Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and close the breasts? saith thy God . . . suck, and be satisfied with the breasts of her consolation; . . . milk out, and be delighted

with the abundance of her glory; for thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the nations like a flowing stream," etc.—Isaiah LXVI, 6-12.

The Almighty evidently now rejects Ecclesiastical Christendom, and calls "his servants by another name;" as it is written, "in the place where it was said unto them, ye are not my people; there it shall be said unto them, ye are the sons of the living God." Hosea I, 10. And thus is introduced the new Era of "the Kingdom of God" upon earth, which all christendom has been continually praying for, during the past eighteen centuries.

It may be asked, why should Ecclesiastical Christendom be rejected at this time? for where upon earth can better men be found than those which are at present included within Ecclesiastical Christendom? Ecclesiastical Christendom is now rejected simply because of its utter incapacity to perform the great work now required of those representing the intellectual and moral force of the world; for now that all nations are brought so close together (for good or for evil), it is absolutely essential that Law and Order should immediately be established over the whole world by means of a Supreme International Tribunal, that henceforth there may be neither excuse nor occasion for war, and that thus the prophecy may be fulfilled, which declares that from this time "nation shall not lift up sword against nation, neither shall they learn war any more."—Isaiah, II, 4; Micah, IV, 3.

Ecclesiastical Christendom quietly waits until the nations are involved in war, and then practically prays to God to help them slaughter their neighbours by thousands, and hundreds of thousands, evidently concerning itself in reference to the abolition of warfare about as much as it concerns itself in reference to the revolution of the earth upon its axis, doubtless considering that it can help about as much in the one case as in the other; thus manifesting before God and man its utter incapacity for the work, and its absolute destitution of "faith" in the word of God, in reference to the abolition of war at this time.

It is fully recognized, however, that the people of Jesus Christ are at present generally included within Ecclesiastical Christendom (or the Great Modern "Babylon"); therefore are they now called upon to "**Come out of her, my people**, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev., XVIII, 4.

It is precisely for this reason that I have written the present communication, that all who are now in favor of immediate and permanent "peace on earth, good-will to man, and glory to God" should see the necessity of at once complying with the exhortation of Jesus Christ at this time, to "come out of" Ecclesiastical Christendom (which is so evidently the Great Modern "Babylon" predicted), and henceforth unite with me in the effort to enlighten the nations, that the prophecy may soon be fulfilled which declares that "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" "And they shall teach no more, every man his neighbour, and every man his brother,

saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord."—Isaiah, xi, 9 ; Jeremiah, XXXI, 34.

"The kingdom of God" upon earth is not something external, so as to be perhaps altogether beyond our reach ; but "the kingdom of God is within you," as declared by Jesus Christ ; and again by the prophet Daniel, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Dan. VII, 18, 27. Therefore those who really desire "the kingdom of God" upon earth, have now but to "come out" of Ecclesiastical Christendom, and thus manifest their earnestness and zeal by practically protesting against the prevailing "lukewarmness" and indifference, in the service of God, for the benefit of man.

Such great truths, as I have here so plainly stated, if faithfully and clearly explained by individual clergy to their respective congregations, would either have the effect of enlightening them in some degree ; or of arousing their opposition. In the latter case these grand truths would be immediately brought to the attention of the world generally ; (for the press could scarcely fail to notice any such serious or active opposition) and the world generally would then have the opportunity to pronounce for, or against, any such grand humanitarian doctrine, or policy, which is here advocated ; and the more the question would be discussed in these days, the more inhumanity and error would be exposed, and condemned ; and the more the truth would triumph, and the more the upholders of the truth would be recognized as the benefactors of their race.

Modern progress is evidence enough that the time has now at last arrived for "the kingdom of God" upon earth, as foretold by the prophet Isaiah, when (in predicting railways) he declares, "every valley shall be exalted, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough places plain ; and the glory of the Lord shall be revealed, and all flesh shall see it together ; for the mouth of the Lord hath spoken it." Isaiah XL, 4, 5,

Modern railroads, steamships and telegraphs, &c., evidently remove the physical difficulties, which have hitherto been in the way of the predicted universal righteous government of "the kingdom of God" upon earth ; accordingly the Almighty is again represented as declaring at this time, "I will gather all nations and tongues, and they shall come, and see my glory."—Isaiah, LXVI, 18. Modern progress does thus actually, and very effectually, "gather all nations" together into one vast congregation, as it were. The prophet Daniel, speaking of this time, declares also that now "Many shall run to and fro, and knowledge shall be increased" (Dan., XII, 4), which must be admitted to be sufficiently characteristic of our time.

The Great Modern "Babylon" is already "divided into three parts," as predicted (Rev., XIV, 19) ; the larger part being still Catholics, who recognize "the Church" as the supreme authority, in matters of doctrine ;

the Protestants, or Sectarians, recognizing the Bible (as understood, or misunderstood, by each of them) as the supreme authority; while the Rationalists, or Agnostics, the smaller (but more intellectually vigorous and progressive) part of the Great Modern "Babylon," recognize science, or their own limited knowledge and understanding, as the supreme authority, in matters of doctrine, whether such doctrine happens to be in reference to matters within their present comprehension, or not.

Mankind are under immense obligations to the Catholics, because it is to their superior instincts, and constancy, that we are indebted for the enormous advantage of having all the great nations of the earth Christian nations, at least in name, and by tradition, instead of being still all heathen nations. We are under great obligations, also, to the Protestants, or Sectarians, because it is to their vigorous and persistent efforts that we owe our present civil and religious liberty; and we are also under very considerable obligations to the Rationalists, or Agnostics, as they appear to have already taken the first great step in the acquisition of knowledge, by becoming conscious of their own ignorance, and of the ignorance of both Catholics and Protestants also, in reference to many things about which Christendom has hitherto dogmatized so unreasonably and absurdly.

Let the most advanced minds now, "come out of" this Great Modern "Babylon." Let the Rationalists, or Agnostics, begin now to perceive that the Bible often merely anticipates the scientific truths which have been afterwards discovered and fairly earned by human effort; and that it is as unreasonable for them to manifest disrespect for the words of the Bible, merely because they don't yet understand them, as it would be unreasonable for the child to have no respect for the words of the parent, or teacher, for the same reason, namely, that its comprehension is not yet sufficiently developed to fully understand them.

Let the Protestants, or Sectarians, also begin now to perceive that they, as yet, know little or nothing of the grand revelation which the Bible is calculated to ultimately communicate to the human family; they merely accept the words of the Bible as true and reliable as a matter of course, whether they understand, or don't understand, the great truths which these words are intended to convey to us. And as they very evidently don't understand these truths, they ignorantly and presumptuously dogmatize, in about the most irrational and absurd manner imaginable; some even going so far as to describe our Creator as contriving somehow to condemn by far the greater number of "the spirits of all flesh" to unutterable torture to all eternity, while the comparatively few "elect" would enjoy eternal happiness in praising him for his infinite mercy, justice, and goodness in general. One has merely to state plainly such doctrine as this, and it must immediately become evident to every reasonable soul that such doctrine is about as absurd and blasphemous as can possibly be imagined; and yet it is well known that such doctrine as this has, until quite recently, been widely accepted

in Christendom ; and many other doctrines also almost equally absurd, if not altogether so blasphemous, as the doctrine which represents our Creator as being infinitely merciless and cruel ; and yet such doctrines have been generally supposed to have been fully justified by the words of the Bible. This fact should convince us forcibly of the importance and necessity of first understanding clearly the truth intended to be conveyed by the words of the Bible, before we accept any doctrine as justified by those words.

Let the Catholics, also, begin now to perceive clearly that the doctrine of Jesus Christ, in its purity, must necessarily have been so antagonistic to the doctrine and practices of the heathen nations, that the heathen nations could scarcely be expected to heartily accept Christianity until they had first perverted and corrupted it, so as to assimilate it as much as possible to heathenism. It is for this reason that the Church (or tradition) cannot reasonably be accepted as absolutely reliable, or as the supreme authority in matters of doctrine.

Ecclesiastical Christendom has already served about as useful and important a purpose in the development of "the sons of God" as the eggshell serves in the early development of the chicken ; but as a time naturally arrives when the eggshell becomes a positive hindrance to the further development of the chicken ; so that the chicken must then break the eggshell, and free itself from its enthrallment ; so also a time naturally arrives when Ecclesiastical Christendom becomes a positive hindrance to the further development of "the sons of God ;" then also are "the sons of God" called upon to free themselves from its enthrallment, as effectually as the chickens free themselves from the eggshells, which had previously been so essential to their earlier growth and development. Therefore let "the manifestation of the sons of God" begin at once, and proceed vigorously and effectually to establish the reign of "mercy and truth . . . righteousness and peace," over the whole earth ; and let the great modern "Babylon" of Ecclesiastical Christendom "fall suddenly," and unexpectedly ; in accordance with the purpose and declaration of the Almighty God. "Let the kingdom of God" also appear with equal suddenness, and prevail with irresistible force, now, and for ever.

It is written concerning the great modern "Babylon," or Ecclesiastical Christendom, or the church, (in contradistinction to the state) "The Lord hath sworn by Himself, surely I will fill thee with men as with caterpillars, and they shall lift up a shout against thee."—Jeremiah LI, 14.

That it is the church (in contradistinction to the state) which must now "fall" so greatly in the estimation of mankind, is evident from the fact that "the kings of the earth, and the merchants of the earth," etc., (who may be fairly understood to represent the state) are described as "standing afar off" at this time bewailing her calamity ; but yet as powerless to avert it as they would be to avert an earthquake. Rev. XVIII, 9, 10, 11, 17, 19.

The fact is, that modern progress has evidently put such enormous power in the hand of man, that the whole earth is liable to be utterly desolated within one year at any time now; unless a corresponding intellectual and moral force should now arise, which should be capable of commanding the respect, and gaining the confidence, of the people of all the great nations, so as to hold the nations in check; and restrain them from destroying each other in the frenzy generated by war, which may arise at any time; for it is remarkable that there is probably not a single generation in all history in which war has not prevailed: why then should the coming generation be expected to escape the arbitrament of the sword? We may very reasonably conclude that we should certainly not escape now, any more than in former generations; should it be left to the intellectual and moral force of the church, or Ecclesiastical Christendom, to save us from such terrible and world-wide disaster, as would now certainly result from a serious war, which might easily involve all the great nations of the earth to their mutual destruction and desolation in a moment of passion as it were, before they should have time to reflect deliberately upon the frightful consequences of their own violence.

As the church, or Ecclesiastical Christendom, cannot, or will not, do anything effective to save mankind from such terrible disaster; the church, or Ecclesiastical Christendom, must "fall," and give place at once to an intellectual and moral force competent to do the great work now so imperatively demanded of it.

Let it be clearly understood that the "fall" of Ecclesiastical Christendom, or the church, at this time, cannot possibly be avoided; (any more than the coming of an "earthquake" can be avoided); that consequently the only wise course possible at this time, is to do precisely as Jesus Christ counsels his people, "Come out of her, my people"; just as any sensible man would "come out of" a building about to "fall"; for his remaining within the building under such circumstances, could not possibly benefit himself, or others, whereas by coming out in good time, he might not only save himself from the disaster, but greatly benefit any number of others also.

Why shouldn't those therefore who have understanding among the clergy explain at once to their congregations that "the kingdom of God" upon earth is now evidently within their own power? as soon as they choose to exert themselves wisely in favour of it; that consequently it is henceforth sheer hypocrisy to pretend to pray, "Thy kingdom come," if they continue to make no effort whatever for that purpose. That it is now manifestly the duty of the "people" of God everywhere upon earth to advocate with the utmost earnestness the immediate abolition of warfare, by inducing the people of "all nations" to insist upon the erection of an International Tribunal sustained by the whole power of the world, that henceforth every nation may be as thoroughly protected from violence or injustice, by recognized international law and order, as individuals are at present protected in the various cities

and nations of the civilized world. It should henceforth be considered as barbarous, and intolerable, that a nation should be called upon to arm in self-defence; as that an individual should be required to do so. It is well understood that individuals are much more secure from violence and wrong, where they are not required each to arm in self-defence; (being all protected by the authorities, or by the police force.) And as it is now with individuals; so it certainly would be with nations; **were it but once so arranged that the combined force of the whole world should be arrayed on the side of Law and Order;** of justice, righteousness and peace, mercy and truth.

All the most intelligent and honourable in every congregation would doubtless soon agree to second any of the clergy in so worthy and honourable a purpose, and "all nations" would then very soon have good reason to exclaim: "This is the day which the Lord hath made; we will rejoice and be glad in it." "Let the heavens rejoice and let the earth be glad . . . before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."—Psalm cxviii, 24; xcvi, 11-13.

HENRY WENTWORTH MONK.

OTTAWA, CANADA, 14th August, 1889.

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## NOTE.

The following "Notice of Motion" by Mr. Moffatt, M P., (which was too late to be effective last Session) will give an idea of what the Dominion Parliament may be induced to do next Session in favour of an International Tribunal. Nearly all the Members and Senators (to whom I mentioned the subject) appeared to be favourable—several of them telling me that, if the Premier did not object to it, it would doubtless pass both Houses next Session. That our Premier has no objection to it (so far as his own personal feelings and sympathies are concerned) will be evident enough from the accompanying letter of introduction he was kind enough to give me to Sir Charles Tupper, our High Commissioner in England:—

## NOTICE OF MOTION.

MR. MOFFATT.—That this House recognizes the need of an International Tribunal, to settle all international questions reasonably, justly, impartially and equitably before God and man; and this House is of opinion that a representative should be appointed for the Dominion of Canada, in order that this subject may be fairly brought to the attention of the Imperial Government, and of the United States Government also; that these two great commercial, and remarkably progressive, nations (whose interests are already so absolutely identical) should now set a worthy example to the other great nations of Christendom, which will doubtless soon be followed according as its incalculable benefits shall become manifest to the world; and this House is further of opinion that Henry Wentworth Monk would be the most fitting representative of the Dominion of Canada for this purpose.

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PRIVY COUNCIL OFFICE, OTTAWA, June 3, 1889.

DEAR SIR CHARLES TUPPER,—The bearer, Mr. H. Wentworth Monk, of Ottawa, purposes visiting England on a subject which he considers of importance to the best interests of the Empire, and, indeed, of the civilized world. He seeks an introduction to you, which I now give. I am sure you will give him your best counsel.

JOHN A. MACDONALD.

SIR CHARLES TUPPER, Bart.,  
9 Victoria Chambers, S.W., London, England.

This probable action of the Dominion Parliament in favour of an International Tribunal should tend to encourage some among the clergy to lose no time now, but to "come out" of Ecclesiastical Christendom at once, boldly and fearlessly, and appeal to the common sense, and common humanity of man generally, to sustain them in the honest and earnest effort to abolish warfare by inducing the nations to erect a Supreme International Tribunal which would command the respect and support of "all nations" (as it would be composed of men known, and proved, to possess the highest wisdom and understanding), and consequently would be in a position to exert (if necessary) the combined force of "all nations" in maintaining Law and Order throughout the whole earth; that henceforth no individual nation will be required to be in a position to defend itself from violence and injustice, any more than any individual man is now required to arm himself and protect himself, in any part of the civilized world at present; the whole force of the combined world protecting all nations henceforth, precisely as the whole force of a city, or country, now protects the individuals composing the city, or country.

The few individual men, and the few thousands of men, who shall now do the most towards bringing about such a desirable state of affairs upon earth, will, of course, fairly earn all that men, and nations, can possibly do for them; consequently such few individual men, and such few thousands of men, need "take no thought for the morrow," but may boldly and fearlessly hazard the loss of income, if so required, in conscientiously exerting themselves in favour of the reign of "mercy and truth. . . righteousness and peace" over the whole earth; "Seek ye first the kingdom of God, and his righteousness, and all these things [that is, every earthly advantage] shall be added unto you," and again, "Blessed are the Peacemakers, for they shall be called the children of God," such men being, of course, emphatically "the peacemakers" referred to.—Matt. V, 9; VI, 33, 34.

The predicted "seven shepherds [or clergy] and eight principal men," or honourable men, and worthy representatives of the State, (Micah, V, 3-5) will be quite sufficient now to introduce "the kingdom of God" upon earth so effectually that every earthly opposition that can possibly be brought to bear against it will serve but to prove its irresistible power and efficiency; for the thousands of men who fairly represent all the moral and intellectual force of the world will be immediately brought to the front and conspicuously before the notice of all nations, and "all the proud and all that do wickedly shall be as stubble" in comparison, and as "ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts; but unto you that fear my name shall the sun of righteousness arise with healing in his beams."—Malachi, IV, 1-6.

HENRY WENTWORTH MONK.

OTTAWA, CANADA, 14th August, 1889.

