

"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 he gave 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

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-worthy 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

now already actually possess the "double portion," which is the "birth-right" of the tribe recognized as "the firstborn;" in accordance with the prophetic declaration of the Almighty, "I am a Father to Israel, and Ephraim is my firstborn." Jeremiah xxxi, 6-9.

The dominant race in the United States of America are, of course, really British people; so far as origin and race are concerned; though they may at present be disposed to regard themselves as a totally separate people, or nation; quite distinct from the British people still remaining in the mother country.

Moreover, there is another very remarkable prophecy concerning Ephraim which clearly points out the British people as certainly the progeny of that particular tribe; "Ephraim shall become a multitude of nations."—Gen. xlviii, 17, 19. The British Colonies in North America, Australia, and Africa, &c. which are so numerous, extensive, and prosperous; are already evidence enough that the British people will very soon fulfil this prophecy by actually becoming "A MULTITUDE OF NATIONS"; consequently, it is evidently among the British people, or rather the British race, that we are to look for "the shepherd, the stone of Israel," destined to be the Prime Minister of Jesus Christ, or "the man of his right hand," who must now be made instrumental in effecting the final permanent "return," or restoration, so plainly foretold in the 80th and 118th Psalms.—

"The shepherd, the stone of Israel," is again foretold, when judgment is described as coming upon "Edom" and "Babylon." "Edom" being typical of all Christendom *nationally*, or of "all the nations that are called by my name, saith the Lord [Jesus Christ] that doeth this." Amos ix, 12. While "Babylon" is typical of all Christendom *ecclesiastically*; as is evident enough from the fact that "the kings of the earth" (who fairly represent the State, or Christendom *nationally*), are described as "standing afar off," and "bemoaning" the fall of "the Great Babylon," but as carefully avoiding also any participation in that extremely sudden fall of *Ecclesiastical* Christendom.—Rev. xviii, 2, 9, 10.

This sudden fall of *Ecclesiastical* Christendom is naturally occasioned by the equally sudden manifestation of "the Kingdom of God" upon earth; which, of course, necessarily exposes at once to the gaze of the whole world, the many and great imperfections of an extremely perverted and corrupt *Ecclesiastical* Christendom; as contrasted with the absolutely perfect dominion of "mercy and truth righteousness and peace."

The several large and influential organizations of *Ecclesiastical* Christendom evidently do not protest practically with sufficient zeal and earnestness, against the prevailing mercifulness, and practical falsehoods, and unrighteousness; consequently *Ecclesiastical* Christendom proves itself to be either culpably lukewarm and indifferent about matters of such vital importance; or else actually in sympathy with the prevailing mercifulness, &c.

When judgment is represented as ultimately coming upon the typical "Edom" and "Babylon;" or upon all Christendom; both *nationally* and *Ecclesiastically*; Jesus Christ is then represented as asking, "Who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me?" Jeremiah xlix, 19, 24.—"The shepherd, the stone of Israel" is evidently "that shepherd that will stand before" Jesus Christ at this time; and the "chosen man" also, "who is like Jesus Christ; and who will [necessarily also] appoint him the time;" in as much as "the time" naturally comes, whenever the "chosen man" comes, who is competent to do whatever work the occasion may imperatively demand.

This "chosen man," who is "like" Jesus Christ, and "who will appoint him the time;" is again predicted, in symbolical language, in "the Revelation"—"Behold, a white cloud, and upon the cloud one sat like unto the son of man, having on his head a golden crown, and in his hand a sharp sickle; . . . and he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped"—Rev. xiv, 14-16. "The harvest of the earth," referred to at this time, means, of course, the gathering together of "the elect," or "chosen ones" from among all nations, into one grand organization, at this time; which is, of course, "the

harvest" that Jesus Christ reaps now; as eighteen centuries ago, he obtained the many thousands of "the elect," who are described as "the firstfruits unto God and to Christ"—"Clouds" are typical of angels, and the "white" colour indicates righteousness; consequently, when it is said that "one like unto the Son of Man sat upon a white cloud;" it simply means, in the figurative language of scripture, that such an one was sustained by the angel, or "angel of righteousness;" or, as it is expressed by the prophet Isaiah, "and his righteousness it sustained him"—Isaiah lix, 16.—"The golden crown upon his head," means of course, that he should have dominion upon earth.—

"One like unto the Son of Man" is also foretold by the prophet Daniel, "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion" &c.—and again, it is said in the 65th Psalm, "BLESSED IS THE MAN WHOM THOU CHOOSEST, AND CAUSEST TO APPROACH UNTO THEE. . . . By terrible things in righteousness wilt thou answer us, O God of our Salvation, who art the confidence of all the ends of the earth"—Psalm lxx, 4, 5.—The prophet Jeremiah also declares, "THEIR GOVERNOR SHALL PROCEED FROM THE MIDST OF THEM; AND I WILL CAUSE HIM TO DRAW NEAR, AND HE SHALL APPROACH UNTO ME; FOR WHO IS THIS THAT ENGAGED HIS HEART TO APPROACH UNTO ME? SAITH THE LORD. . . . IN THE LATTER DAYS YE SHALL CONSIDER IT"—Jeremiah xxx, 21, 24.—

To be "like" God, or "like" Jesus Christ, is very plainly declared by the Apostle Paul, to be the destiny of the human family generally sooner or later; that "as we have borne the image of the earth, [the first man Adam], we shall also bear the image of the heavenly"—and again, "we all, with unveiled face, beholding as in a mirror, the glory of the Lord, are changed into the same image, [or likeness], from glory to glory"—when this is so plainly declared to be the destiny of all the human family to ultimately become "like God"; it should not appear at all incredible to reasonable men, that some one, in this advanced age of the world, should now happen to be the first "to approach" sufficiently near to Jesus Christ, intellectually and morally, in character and in disposition; to be accounted worthy to become "a chosen man"; "the man of his right hand," or his Prime Minister, to faithfully declare His will, and execute His purposes in the earth.

It should be noticed here also, that when the "Atonement" for the children of Israel was made "once a year," "on the tenth day of the seventh month"; the high priest was directed to take two goats, "AND PRESENT THEM BEFORE THE LORD at the door of the tabernacle of the congregation"; ONE GOAT WAS TO BE SLAIN, TO TYPEIFY THE SACRIFICE OF JESUS CHRIST; AND THE OTHER GOAT WAS TO BE "PRESENTED ALIVE BEFORE THE LORD," TO TYPEIFY THE FUTURE PRIME MINISTER OF JESUS CHRIST, OR "THE MAN OF HIS RIGHT HAND"; WHO IS DESTINED TO BE "NOT GIVEN OVER UNTO DEATH," but to escape with his life; that thus he may more effectually remove "all the iniquities of the world," as the scapegoat "was supposed to "bear away all the iniquities of the children of Israel, and all their transgressions."—Leviticus xvi, 7-10, 21, 22—xiv, 4-7.

When the prophet Zechariah also asks the meaning of "THE TWO GOLDEN BEANBERS which . . . empty the golden oil out of themselves." It is explained to him, that "THESE ARE THE TWO ANOINTED ONES THAT STAND BY THE LORD OF THE WHOLE EARTH," Zechariah iv, 12, 14. Thus declaring very plainly indeed that "TWO ANOINTED ONES" should stand by the Lord of the whole earth." Jesus-Christ certainly being "the first," and "the man of his right hand" being doubtless "the last" of these "two anointed ones;" and both being destined to be preeminently conspicuous for supplying the world with the spiritual "light" of eternal truth; even as "oil" might supply what natural light men may require during the darkness of night.

These "TWO ANOINTED ONES" are again foretold by the prophet Malachi, "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple; even [to] the messenger of the [new] covenant . . . Behold, he shall come, saith the Lord of hosts; but who may abide the day of his coming? and who shall

stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." Malachi, iii, 1, 2.

"The Lord whom ye seek," being unquestionably Jesus Christ—his "messenger," or "his temple"; to which Jesus Christ now comes, is doubtless also "the man of his right hand," or his Prime Minister; who is again foretold, under another name, in the very last words of the prophet Malachi, and the very last words also of the ancient prophecies, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of fathers to the children, and the heart of the children to their fathers; for the heart of God to man, and the heart of man to God; lest I come and smite the earth with a curse."—Malachi, iv, 5, 6.—

"The kingdoms of this world [must now very soon] become the kingdoms of our Lord and of his Christ." The existence of Christendom and of modern progress also, make this great change in the condition of the world, not only possible in the near future, but also absolutely imperative; under the heaviest penalties; for the world must certainly very soon now become subject to the universal righteous government of "the Kingdom of God" upon earth, or else become liable, at any time now, to fall a prey to anarchy, with all its terrible consequences; terminating eventually in military despotism or barbarism. This alternative of anarchy, military despotism or barbarism, is doubtless the "curse," which the timely efforts of "Elijah the prophet," or the predicted "messenger" of Jesus Christ, are designed to avert; by turning the heart of God to man, and the heart of man to God; which can possibly be done now only by the ablest and best among men combining their efforts earnestly and faithfully, for that express purpose; that they may thus effectually deliver the world from the threatened "curse"; and, at the same time, bring upon themselves in particular, and upon the whole human family in general, the greatest possible benefits. That some "chosen ones" will now do this, is indicated plainly enough by the Prophet Isaiah, referring to this particular time; "O, that thou wouldst rend the heavens, that thou wouldst come down to make thy name known to thine adversaries, that the nations may tremble at thy presence—When thou didst terrible things, which we looked not for, thou camest down for since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for Him. THOU MEETEST HIM THAT REJOICETH AND WORKETH RIGHTEOUSNESS; THOSE THAT REMEMBER THEE IN THY WAYS; IN THOSE IS CONTINUANCE, AND WE SHALL BE SAVED."—Isaiah lxiv, 1-5.

From which quotation it appears that the salvation of the world from the terrible calamity, or "curse" threatened at this particular time, is made to depend upon the timely action of "those that remember the Almighty in his ways"; (as recorded in the bible); and determine now to act wisely and conscientiously; that they may be accounted worthy to be regarded as "the people of the saints of the Most High," to whom is to be given "the kingdom and dominion; and the greatness of the kingdom under the whole heaven"; and that, not for this life only, but "for ever" also; as it is written, "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever."—DANIEL vii, 18, 27—for they will control the most important affairs of the whole world, while they live here as human beings; and will still continue also to exercise that control, for the best welfare of the whole world, after they leave this life upon earth, and live "as the angels of God" hereafter.

Concerning "those that remember the Almighty in his ways," at this time; it is said, "in those is continuance, and we shall be saved,"—but concerning "him that waiteth" for the Almighty, at this particular time; it is said, "since the beginning of the world men have not heard, nor perceived by the ear; neither hath the eye seen, O God, beside Thee, what he hath prepared for him that waiteth for Him." Nevertheless, this overwhelmingly great "reward" is abundantly and repeatedly revealed in various parts of the Bible. In the second psalm, for instance, some one is represented as saying, "I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten

thee. Ask of me, and I will give thee, the nations for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. . . . Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Recognize the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."—Psalm ii, 7-12.

In "the Revelation," Jesus Christ declares very distinctly indeed, that "he that overcometh shall inherit all things, and I will be his God, and he shall be my Son"—and again "to him that overcometh with I give power over the nations, and he shall rule them with a rod of iron"—Rev. xxi, 7-ii, 26, 27.—This express declaration of Jesus Christ explains the similar declaration in the second Psalm; and proves beyond a doubt, that it is "the Lord" Jesus Christ, who is there also represented as recognizing henceforth as his Son, and heir, the man who was destined to overcome, "even as Jesus Christ himself also overcame;" and who was destined also to be his "messenger," to "prepare the way before him;" and who has likewise "waited for him;" as predicted by the prophet Isaiah; and has already also intelligently and conscientiously continued both to work and to wait for him, for a whole generation of fully forty years.—

The prophet Isaiah also predicts that "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek, and his rest shall be glorious."—Isaiah xi, 10.—"The root of Jesse" is certainly typical of Jesus Christ, who, in the last chapter of "the Revelation," declares himself to "be the root of David," and consequently, the "root of Jesse" also, the father of David.—"To it shall the nations seek," is precisely the same prophecy as that of the patriarch Jacob, concerning the Shiloh "of Judah," unto him shall the gathering of the people be." Both predictions evidently meaning, that all the foremost people and nations upon earth should be gathered to the name of Jesus Christ; and consequently, that the present Christendom should ultimately exist, as by far the greatest and most important fact in all history—"and his rest shall be glorious," implies that when the work of Jesus Christ results ultimately "in the kingdom of God" upon earth, it will be a very "glorious" result indeed, and will also be a comparative "rest" for Jesus Christ himself; for then the work will naturally devolve chiefly upon "the people of the saints of the Most High," as foretold by the prophet Daniel), who must now "take the kingdom, and possess the kingdom forever, even for ever and ever."—Daniel vii, 18, 27.—

In the same chapter that the prophet Isaiah declares that "there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the nations seek, and his rest shall be glorious,"—he also declares that "there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots;"—Jesus Christ being the "Root of Jesse" spiritually; as he was also "the offspring of David" and Jesse carnally; the "Branch" which grows from this spiritual Root is unquestionably "he that overcometh" concerning whom Jesus Christ declares that "he shall inherit all things, and I will be his God and he shall be my son." Rev. xxi, 7, for if any one can fairly be described as a spiritual "Branch," growing from Jesus Christ as a spiritual "Root;" it must certainly be the man whom he henceforth acknowledges as his "son," and heir. As this same man is also "the shepherd, the stone of Israel," it becomes evident that these "two anointed ones that stand by the Lord of the whole earth," are both very clearly foretold in the 11th Chapter of Isaiah, as well as in the 49th Chapter of Genesis.

Moreover concerning this predicted "Branch," it is declared that "The Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding . . . and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. . . . The wolf also shall dwell with the lamb; . . . They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea."—Isaiah xi, 1-9.

From the above quotation, it is manifest enough that it is the predicted "Branch," that is destined to intro-

duce "the Kingdom of God" upon earth, simply by contriving to enlighten "the wicked" so effectually that they shall thenceforth cease to live as "the wicked," consequently, they are described as "slain by the breath of the lips," of the man whose words induced them to become righteous—When the great majority of "the wicked" are thus induced to become righteous; of course, the dominion of "mercy and truth . . . righteousness and peace" then prevails to such an extent that in the figurative language of scripture, "the wolf shall dwell with the lamb," etc., that is, those who are naturally the most violent, or tyrannical and oppressive among men, will become practically about as peaceful and harmless as are the most amiable and inoffensive; consequently, "they shall not hurt nor destroy in all my holy mountain; [that is, wherever "the kingdom of God" prevails]; for the earth shall be full of the knowledge of the Lord as the waters cover the sea," that is, men will then have the opportunity to know all that they may desire to know, in reference to our Creator and the eternal life; precisely as they may now know all that they desire to know, in reference to arithmetic, astronomy, geology and chemistry, etc. The natural result being that wickedness, folly and misery, will become synonymous terms; as will also righteousness, wisdom, and happiness. All this great change in the condition of the world being brought about simply by one man fairly overcoming now; ("even as Jesus Christ also overcame," more than eighteen centuries ago); thus becoming to Jesus Christ relatively what the "branch" is to the "root."

It may naturally be asked here, How could anyone possibly overcome now? "even as Jesus Christ also overcame" more than eighteen centuries ago.

This is easily explained, for it will readily be understood that the grand work and purpose of Jesus Christ was to accomplish for the human family what no other human being could possibly do for us, namely; to put us sooner or later into such perfect communication and sympathy with our Creator, that we should practically become "one with Him," in the same sense that the branches of a tree are one with the tree. To do this, it is obvious that the mind of Jesus Christ must first bridge over, as it were, the enormous chasm naturally existing between the human mind and the mind of our Creator, or that of the least advanced among his angels, who have been rapidly progressing in understanding and comprehension, for doubtless many thousands of years—Jesus Christ "increased in wisdom" and understanding with such wonderful rapidity, that he actually "overcame" this enormous difficulty while yet a young man; but still another great difficulty remained to be overcome; for there existed no human being upon earth in his day, whose mind was capable of bridging over, as it were, the enormous chasm which then existed between the mind of Jesus Christ and that of the most advanced among men. However, this great difficulty was also overcome by Jesus Christ, precisely as he very plainly declared that it would be overcome, when he said "The hour is coming, and now is, when they that are in their graves, shall hear the voice of the Son of God; and as many as hear shall live." Jesus Christ relinquished this natural life, and thus becoming more thoroughly and entirely associated with our Creator; (if that was possible); he contrived to establish intelligent communication with the most advanced minds of "the spirits of just men" who had also left this life; and rapidly developing them, they very soon became competent to combine with him; so as to act as his angels; who, coming in force on the famous "day of Pentecost," about fifty days after his resurrection; influenced the minds of the apostles, causing them to "declare the wonderful works of God," in the various languages of the surrounding nations; for, being newly resurrected, the various languages with which they were familiar, while existing as human beings upon earth, were still quite fresh in their memories, precisely as though they had just awoke from sleep. Thus the requisite communication was at last effected between the mind of Jesus Christ and that of the most advanced among human beings upon earth; as well as between Jesus Christ and our Creator; and the grand special work of Jesus Christ individually, was then finished; for the Apostles, and the thousands of others, among the faithful and zealous Christians of the first century of the Christian Era, thence-

forth enjoyed "the fellowship (or companionship) of the Holy Spirit;" that is, of "the spirits of just men made perfect;" as well as "the grace [or favor] of our Lord Jesus Christ, and the love of God;" and thus the Apostles, and others, were most effectually enlightened, encouraged and strengthened, in their rapid progress towards spiritual perfection—John xvi, 7, 13, 14. The result being that the whole number of those who are described as "the firstfruits unto God and to Christ," and are said to number "144 thousand," was doubtless completed about the end of the 1st Century, or when the Apostle John left this life. The Apostle John (who also wrote "the Revelation") being probably the last, "as John the Baptist" was doubtless the first of "the spirits of just men made perfect"; that this very limited number of "144 thousand," might at once become "the firstfruits unto God and to Christ," and so combine with Jesus Christ as his angels, that their united efforts might thenceforth continually supply the most advanced minds upon earth, with the requisite understanding, courage and faith; from generation to generation; until the great, powerful and progressive Christendom of the present day, should ultimately be evolved; so as to "prepare the way" for "the Kingdom of God" upon earth, by making a universal righteous government possible upon earth.

However, since this company of "the elect," described as "the firstfruits unto God and to Christ," was completed about the end of the 1st Century; the chasm between these "spirits of just men made perfect," and the most advanced minds upon earth, has been continually widening from century to century; for, "the spirits of just men made perfect," being always in direct communication with Jesus Christ, have been progressing continually with wonderful rapidity; whereas, for more than a thousand years, human beings appear to have retrograded continually towards the utmost ignorance and barbarism, from century to century. The first rudimentary indications of modern progress dating back very few centuries from our own time. During all this period of about eighteen centuries, "with but one single exception," no human mind has yet been able to bridge over, as it were, the very great chasm existing between the enormously advanced minds of "the spirits of just men made perfect" about eighteen centuries ago; (who have also been progressing with such wonderful rapidity ever since); and the human mind upon earth, which appears to have actually retrograded for more than a thousand years, and to have only quite recently begun to advance with tolerable rapidity.

The one man, who has actually been enabled to bridge over, as it were, this great chasm, (between the mind of "the firstfruits unto God and to Christ," or "the spirits of just men made perfect" about eighteen centuries ago; and the mind of the most advanced human beings at present upon earth); must certainly be the one man who was destined to "overcome, even as Jesus Christ also overcame." This one man is said to be "like" Jesus Christ, because he was enabled to accomplish a work precisely similar to that of Jesus Christ; the accomplishment of which work necessitated the possession of an understanding, character, and disposition, similar to that of Jesus Christ. Though, of course, the work of Jesus Christ was very much greater in degree; even as the bridging over, as it were, of a chasm of eighteen thousand years, or more, is a much greater work than that of bridging over a chasm of only eighteen centuries. This one man was also very plainly foretold by Jesus Christ, when he said, "Elijah truly shall first come, and restore all things;" and again also, when he declared that "among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the Kingdom of God is greater than he."—Luke vii, 28. This is very easily understood when it is realized that this one man happens to be the only one upon earth at present, who is "in the Kingdom of God" at all; and consequently must be the greatest, as well as "the least in the Kingdom of God" upon earth, at the present time; but as all the other faithful servants of Jesus Christ, who are actually at present "in the Kingdom of God," have been angels of Jesus Christ for about eighteen centuries already; as the assembly of "the spirits

of just men made perfect;" or the company of "the elect" described as "the firstfruits unto God and to Christ;"—of course, this one man (who happens to be the only one "in the Kingdom of God" upon earth at present); in comparison with all those who have been angels of Jesus Christ for about eighteen centuries already; is doubtless but as "a little child" in comparison with its young mother, of perhaps eighteen or twenty times its age; consequently, this one man must certainly be at the present time, "the least in the kingdom of God"; nevertheless, he will probably remain so but a very short time; for the prophet Isaiah declares very plainly indeed, that the appearance of this one man in the kingdom of God upon earth, is but the precursor of the extremely sudden appearance of a whole "nation" in the kingdom of God "in one day," as it were.—"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."—Isaiah lxvi, 7-9.

The "man child" (here predicted as the one precursor of a whole "nation" suddenly becoming included "in the kingdom of God" upon earth); is predicted also in "the Revelation" as one who is destined to "rule all nations with a rod of iron;" or with the irresistible sway of intellectual and moral force. (Rev. xii, 5,) and again foretold by the prophet Isaiah, in these very remarkable words, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace"—and that we may be assured that these great names refer to some human being upon earth; it is added, "of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."—Isaiah ix, 6, 7. "The throne of David," is certainly Jesus Christ's earthly throne, as it is written, "and the Lord God shall give unto him the throne of his father David."—Luke i, 32. Jesus Christ also declares that he will share this throne with "him that overcometh." "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."—Rev. iii, 21. And as all men (inasmuch as they possess the creative mind and progressive intellect peculiar to God,) are declared to be "gods," or destined to be ultimately developed into "gods," as it is written "I have said, ye are gods, and all of you are children of the most High; but ye shall die like men"—Psalm lxxxiii, 6, 7. Anyone destined to possess the supreme authority among men, may well be described as "the Mighty God;" and as his authority is to continue hereafter from generation to generation, for "a thousand years," until the human family shall attain the highest possible degree of perfection, inasmuch that we shall then have heaven upon earth, as foretold in Rev. xxi, 3, 4. Such an one may well be described also as "the Everlasting Father."

The "nation" now to be "born at once" or "in one day," as it were; will comprehend all "the elect" from "all nations," who will be induced now to organize themselves as one people, or nation, specially devoted to "the Kingdom of God" upon earth; that their combined influence and example, may soon cause "the Kingdoms of this world to become the Kingdoms of our Lord, and of his Christ."

To understand clearly the divinely inspired prophecies, one should bear in mind, that if these prophecies are what they claim to be, the predictions will doubtless refer to future events, largely and repeatedly in proportion to the importance of those events. "The Kingdom of God" upon earth being unquestionably the one grand result, "probably the most important of all;" the events which lead directly to that grand result must certainly be the most worthy to be foretold by the ancient prophets; therefore, as the fact of the existence of Christendom happens to be an extremely important fact, inasmuch as it makes the effective introduction of

"the Kingdom of God" upon earth now possible; we may very reasonably expect to find Christendom abundantly foretold; as it certainly is—and as next to the fact of the coming of Jesus Christ, more than eighteen centuries ago, to accomplish his supremely important work; (which has already resulted in the glorification and exaltation of the many thousands of "the spirits of just men made perfect;" who were "the firstfruits unto God and to Christ," eighteen centuries ago; and have since been angels of Jesus Christ, interesting themselves greatly in the development of Christendom, that it might ultimately fulfill its grand purpose, by making possible the universal righteous government predicted.)—there is perhaps no other event so extremely important as the coming of "the man of the right hand" of Jesus Christ; who is destined to utilize Christendom for the effective and permanent introduction of "the kingdom of God" upon earth; and "prepare the way" for the second coming of Jesus Christ with his mighty angels, that the "great multitude" [of "the elect" during the past eighteen centuries] which no man could number, of all nations and kindreds and people and tongues;" (Rev. vii, 9-17), may now hear the voice of the Son of God, and as many as hear shall live; and becoming at once a "great multitude" of angels of Jesus Christ; they will influence the minds of men now living upon earth; much as "the Spirit of truth" influenced the minds of the apostles and others, on the famous "day of Pentecost," and subsequently, about eighteen centuries ago; and as surely cause "the kingdom of God" now to prevail upon earth; as a similar influence caused Christianity to prevail about eighteen centuries ago; (John xvi, 13); therefore, we may very reasonably expect that "the man of the right hand" of Jesus Christ would also be abundantly foretold; as he also certainly is—as the foregoing pages prove most conclusively.

"The man of the right hand" of Jesus Christ having now actually come at last, and having now also actually done his appointed work for the past forty years already; it only remains for the most advanced minds upon earth, to prove themselves worthy of the "exceeding great reward" awaiting them; should they recognize at once the "chosen man" of God; and act wisely and faithfully, in accordance with his suggestions; for their own best welfare in particular, both now and hereafter; as well as for the best welfare of the whole human family generally also, both now and forever.

HENRY WENTHWORTH MONK.

OTTAWA, CANADA, 22nd December, '92.

NOTE.—These few pages contain a considerable portion of my credentials. There is an abundance of similar evidence throughout the bible; but it seems to me that, if what I have already written fails to convince; ten times as much would probably be ineffective also.

H. W. M.

30th January, 1893.