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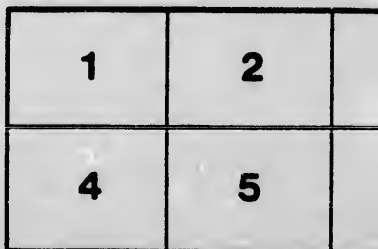
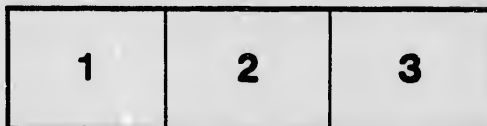
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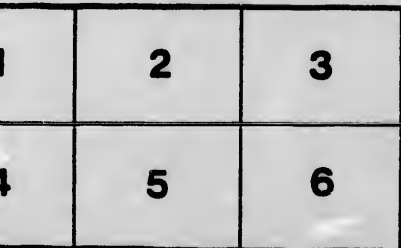
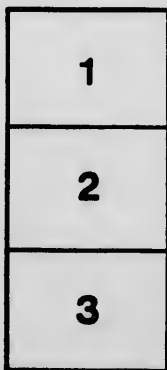
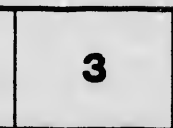
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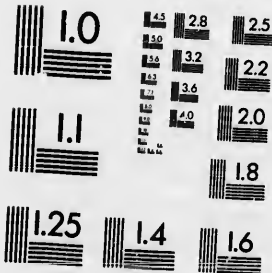
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"HE THAT OVERCOMETH,"

Editor of THE CITIZEN.

Sir.—One of the chief points in the book of "the Revelation of Jesus Christ," seems to have been almost entirely overlooked, namely, that someone is destined to overcome, in some very remarkable manner, and that very great advantages are to be granted "to him that overcometh." This fact is evidently considered so very important that seven times the formula is repeated, "he that hath an ear let him hear what the Spirit saith unto the churches," and each of the seven times one of these great advantages is stated; the whole "reward" being summed up at last in the one most astounding declaration of Jesus Christ "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne. He that hath an ear, let him hear what the Spirit saith unto the churches." (Rev. iii., 21, 22.) That Jesus Christ really means to the fullest extent what He here declares, is manifest from His former declaration, "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; as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star;" [explaining afterwards that by "the morning star" he means himself—], Jesus . . . . . [Rev. xxi., 16] "he that hath an ear, let him hear what the Spirit saith unto the churches" Rev. ii., 26, 29. Towards the conclusion of "the Revelation" also, Jesus Christ again speaks to the same effect, "He that overcometh shall inherit all things, and I will be his God, and he shall be my son."—Rev. xxi. 7.

These declarations of Jesus Christ prove conclusively that some one is destined to overcome, so as to "inherit all things," and be recognized as spiritually the "son" of Jesus Christ. This being indisputable (supposing we accept the authority of the divinely inspired writings,) Why should not that someone be myself? It may be asked, however, Why myself? Why not some other man? What evidence have we that it is I "alone" that have overcome in the remarkable manner predicted? I answer, that there is at least one very satisfactory evidence in my favour, and that is, that I "alone" read understandingly "the Revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass." This is "the testimony of Jesus" Christ himself in my favour, "for the testimony of Jesus is the spirit of prophecy". Rev. xix., 10, and if I "alone" (of all that breathe) can read understandingly the prophecy, it is obviously I "alone" that manifest "the spirit of prophecy," and consequently I "alone" that have "the testimony of Jesus" Christ at the present day.

If another man can be found who claims also to have this "testimony of Jesus" in his favour, let some party in Christendom put him forward as their champion, and let him prove his claim before all the world, or before any competent audience (as I am fully prepared to do). But if no man can be found upon earth who can either prove his own claim, or disprove my claim, to this great honour, then let my claim be admitted, and let me have a fair hearing, as one coming with the highest credentials, and speaking with the fullest authority.

Should any assert that "the Revelation" is "a sealed book," and that conse-

quently, no man whatever can possibly read it understandingly, the express command "Seal not the sayings of the prophecy of this book," Rev. xxi., 10, disposes completely of any such assertion. The one portion of "the Revelation" which is "sealed" being that portion alone which is not written, as is evident enough from the command to "seal up those things which the seven thunders uttered, and write them not." R-v. x., 4.

Many will doubtless find some difficulty in believing that the nations may now at any time fall under one general government. The difficulty, however, may be removed, if they will consider the very peculiar circumstances of the world at present. In all the more advanced nations, the power has latterly been transferred from the few, into the hands of the many millions of people who now have the privilege of voting—the polls, and the education to read the newspapers and to think for themselves. In short, the people who pay the taxes now actually rule the nation, in all the great nations at least who enjoy the advantage of a constitutional or popular government—(Russia being perhaps the only remarkable exception to this general rule throughout Christendom.) It is not reasonable to suppose that all these millions of people (who pay the taxes and rule the nation also), would willingly continue to incur the enormous cost of war, or even of a liability to war, if they could see clearly how all such cost might easily be avoided in future, with much greater security, advantage, and honour also to themselves; consequently we need only let these millions of voters understand clearly that they have but to elect members of Parliament pledged to vote in favour of a general government, in which all nations shall be fairly represented, so that the whole world may become practically but as one great nation; when, of course, warfare, and all its enormous cost and suffering, must become but a matter of history.

It may be said perhaps, if this is really so very simple a matter after all, why has not the world had the advantage of such a state of things much sooner? The chief reason has been probably because it is only quite recently that the world has been brought close enough together, by means of railroads, steamships and telegraphs, to make one general government over the whole earth physically possible; and it is only quite recently also that the present widespread education and culture, among the millions of people, have made a constitutional and popular government, upon the very largest scale, morally possible.

The "rod of iron" denotes, of course, merely the irresistible strength of the general government predicted; and being "broken, as the vessels of a potter," denotes merely the breaking up of any empire or kingdom into such separate governments as shall be most convenient for local purposes, or to afford the most equitable representation possible for each particular people, locality, or government; for instance, it might appear more equitable and convenient that such great fragments of the British Empire, as Canada or Australia, should have each a separate representation in the coming general Government than that the whole British Empire (comprehending nearly a quarter of the population and territory of the whole earth), should come into the great concourse of nations with but one national voice.

Faithfully yours,

HENRY WENTWORTH MONK.

Ottawa, 27th Nov., 1886.



