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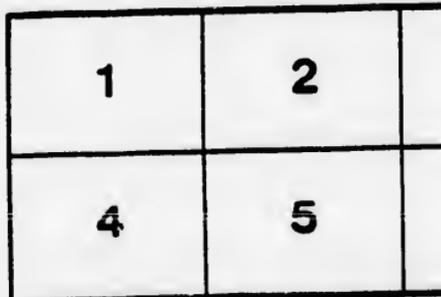
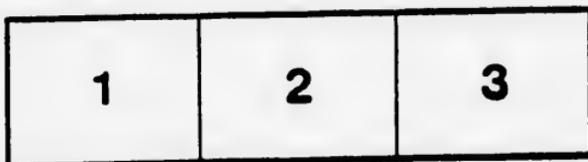
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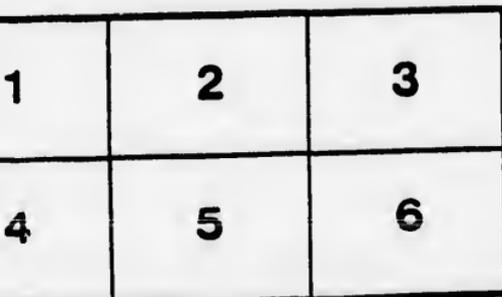
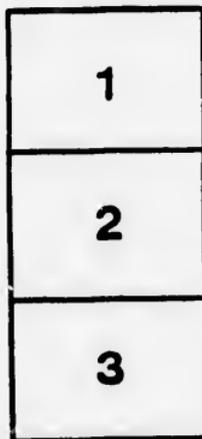
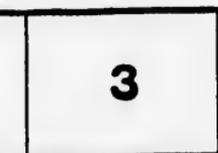
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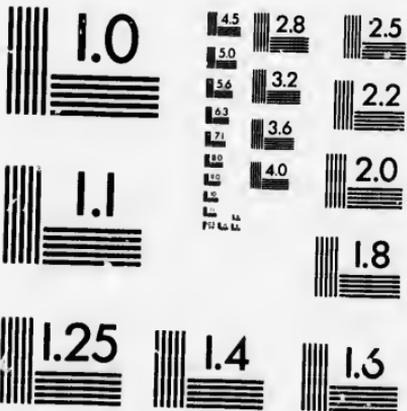
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"The Day of the Lord"

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THE NATURAL RESULT

—OF—

"The Light" of Eternal Truth,

—NOW—

Suddenly and Unexpectedly coming
upon the Whole World,

AS INDICATED IN

Several Letters

—TO—

THE DUKE OF ARGYLL

—BY—

HENRY WENTWORTH MONK,

OTTAWA, CANADA.

14th September, 1894.

890142

“The Day of the Lord.”

“The Day of the Lord,” or “the great day of judgment,” is evidently the natural result of “the light” of eternal truth coming suddenly and unexpectedly upon the world, at a time when “all nations” shall happen to have become so close together practically, as to be in almost instantaneous communication. The intellectual advancement of the world being also at the same time sufficient to enable a few of the foremost people among “all nations” to receive the full benefit of this “light” themselves; that they may thus become qualified to communicate it effectually to many others; so as to fairly gain the confidence and support of the great majority of the population of “ALL NATIONS;” that thus the universal righteous government of “the Kingdom of God” upon earth, may be firmly established; and that thus also the now intolerable burden and incalculable evil of warfare may be abolished at once and forever.

The following letters to the Duke of Argyll indicate clearly enough how this “light” of eternal truth may now begin to produce its due effect; that the eyes of multitudes in “all nations” may now immediately be opened, so as to see clearly that now at last the time has certainly come for the long-predicted “Kingdom of God” to prevail upon earth; and that it is concerning this particular time, that it is declared so emphatically, that “this is the day that the Lord hath made; we will rejoice and be glad in it.”—Psalm cxviii-24.

HENRY WENTWORTH MONK.

OTTAWA, CANADA,
14th September, 1894.

OTTAWA, CANADA,
2nd August, 1894.

The Duke of Argyll will doubtless recollect that Jesus Christ, in speaking of himself, declares, “I am the Light of the World;” and subsequently referring

to his apostles, he says, "Ye are the light of the world;" intimating very clearly that "light," (or understanding in reference to spiritual or eternal affairs), is the one great essential need; nevertheless, "men loved darkness rather than light, because their deeds were evil." However, the little "light" that was forced upon the world, by the persistent efforts of Jesus Christ and his apostles (despite the utmost resistance of mankind generally) has resulted in the Christendom of the present day, instead of the heathendom of the ancient Roman Empire. Moreover, although "darkness covers the earth, and gross darkness the people," in regard to all spiritual and eternal affairs; (as was so plainly foretold concerning this time); yet the actual existence of Christendom renders it possible for "the light" to again appear, so as to prevail on a far grander scale, and much more effectually than ever hitherto.

The "falling away," or apostacy predicted by the Apostle Paul evidently occurred immediately after the apostle's days; and in proportion as Christianity became perverted and corrupted, so as to be less and less repugnant to heathenism, precisely in the same proportion did it very naturally spread itself abroad and prevail, until within three centuries it became the established religion of the Roman Empire, as is well known. It may be said, however, that some degree of "Reformation" has been effected during the last few centuries; which may be true enough; nevertheless, modern sectarianism is but the adaptation of Christianity to the imperfection and ignorance still prevailing among the people of the various sects in Christendom.

It is well understood now, that all accession of "light," or understanding, must necessarily come into the world by means of individual men, and that "the light" is then almost invariably at first resisted to the uttermost by the great bulk of mankind; who perversely and stubbornly refuse to accept "the light" which is ultimately to be so greatly for

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their benefit. All history and experience for many centuries prove this sufficiently.

As Jesus Christ, and his apostles, were "the light of the world," in their day upon earth; so do I also happen to be "the light of the world" in our day upon earth. I demonstrate this, not only by making theology a science, but also by reading (as easily and intelligently as one generally reads the daily newspaper) "the Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass." If any other man can be found upon earth who can do this, then let him dispute my just claim to be "the light of the world" in these days, when "light" is so very much needed in reference to all spiritual and eternal affairs. All I ask of the Duke of Argyll, or of any other prominent and able man, is that he will interest himself in earnest, in testing this matter thoroughly, should I visit England early this autumn; and meanwhile let me know what he can do to induce others to fairly put my claims to the test that the whole world may have the benefit of any special ability which I may happen to possess.

Faithfully yours,

HENRY WESTWORTH MONK.

P.S.—Several sentences in the enclosed little "folder" are marked with pencil to invite special attention. Should a few prominent and able men in the British Isles now wisely and magnanimously determine to take the best means within their power, to fairly test my very extraordinary claims; we shall then doubtless very soon furnish the nations with such an abundance of valuable material wherewith to profitably occupy their minds; that there will be but little leisure, and perhaps less disposition, to indulge in physical violence, for the extremely foolish purpose of effecting the destruction of human life and property.

Three days ago I posted you a letter and several copies of the enclosed "Folder;" but I considered that my very short communication might perhaps need the somewhat fuller explanation, which I have now attempted to convey in this rather longer letter.

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,
2nd August, 1894.

OTTAWA, CANADA,
9th August, 1894.

The Duke of Argyll may, very naturally ask, why either "Theology as a Science," (instead of being a matter of creed, belief, or opinion, as hitherto) or the reading of "The Revelation," as understandingly as one generally reads the newspaper, should be of such transcendent importance as is intimated in my last week's letter. 2nd inst.

Let the Duke of Argyll consider for a few moments that such knowledge and understanding enables us to know with absolute certainty that our individual welfare is henceforth so intimately involved with the welfare of the human family generally, that the only way that we can possibly secure our own individual welfare permanently hereafter, is by devoting ourselves to the supremely grand purpose of advancing the welfare of the whole human family, as effectually and as rapidly as possible.

Such knowledge and understanding of course naturally tends to make us continually more and more disposed to regard the welfare of our fellow man with an active interest similar to that with which we naturally regard our own individual welfare.

Thus it naturally soon becomes extremely easy for us to fulfil "the whole law" of God, which the apostle Paul declares to consist in our demonstrating by our conduct that we actually do re-

regard the welfare of our fellow man as earnestly and sincerely as we regard our own individual welfare.

In thus fulfilling "the whole law" of God, it becomes possible for us also to actually attain to the absolute perfection required of us by Jesus Christ, when he says, "Be ye therefore perfect, even as your father which is in Heaven is perfect;" precisely as it is possible for the little branch, twig or bud, to be perfect, even as the parent tree or vine is perfect.

Thus also the predicted "people of the Saints of the most High" may now very easily and naturally be evolved. Moreover, whenever such a people manifest themselves, and combine together in one grand association, with its numerous branches, that they may act together, worthily and effectually, for the best welfare of the whole human family; such a people will then certainly soon fairly earn, and obtain also, the confidence and support of the whole human family generally; consequently such a people will thus naturally and easily inherit "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," as is so plainly predicted, Daniel vii., 27. The result being of course "the Kingdom of God" upon earth, which all Christendom is supposed to have been praying for, during the past eighteen centuries.

All this I have understood very clearly myself, and have also repeatedly written about it as clearly as possible for many years; nevertheless, my experience is, that people seem either to exercise a wonderful ingenuity in misunderstanding me; or else, what I say, (however true or important it may be), appears to them to be of no consequence whatever; at least so far as the immediate future, or they themselves are concerned. However, should you now contrive to interest but two or three people in this matter, they may possibly be disposed to invite me to discuss the subject with them in England, and when they should perceive how easily and satisfactorily all their questions may be answered, and all the

seemingly great difficulties may be removed also, their interest in the matter may rapidly increase, insomuch that some means may soon be found to bring the subject effectively to the attention of the world generally, that the requisite action may be taken in good time to secure the best welfare of the whole human family in the coming crisis.

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

13th August, 1894.

To the Duke of Argyll:

“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.” is the testimony of Jesus Christ to the very great importance and efficiency of the ancient Hebrew prophecies, generally supposed to be accepted, by both Jews and Christians, as a revelation of the Divine will and purposes.

This being admitted, we may very reasonably conclude that the very last words of the ancient prophecies are designed to convey to us some extremely important communication, to guide, warn, or comfort us, until the Divine will shall ultimately be fulfilled upon earth, as predicted.

“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 the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse.”—Malachi iv. -5, 6.

“The great and dreadful day of the Lord,” indicates of course the ultimate grand crisis, when mere physical force must be compelled to yield to the highest intellectual and moral force, insomuch that “the kingdoms of this world shall become the kingdoms of our Lord and of his Christ,” as is very plainly foretold.

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In order to accomplish this grand result effectually and permanently, of course "the heart of the fathers must be turned to the children;" that is, the heart of God must be turned to man, and the heart of man to God; otherwise the alternative must certainly be that the earth will be smitten with the "curse" of anarchy, "war pestilence and famine;" which constitute the antithesis of "the Kingdom of God" upon earth.

The predicted "Elijah the prophet" is here very plainly declared to be the one appointed means, by which the heart of God may now be turned to man, and the heart of man to God; insomuch that the terrible "curse" threatened, may now be averted in good time.

The Hebrew name "Elijah" is well-known to mean merely "Jehovah is my God," and may therefore very appropriately be given to anyone whose God is Jehovah; and "the prophet" is of course applicable to anyone who foresees the event predicted. I have very clearly foreseen this great event, for more than forty years already, and I have also proved by my conduct, during all this time, that "Jehovah is my God," and not "Mammon," nor any other god which now so evidently dominates Christendom; therefore, I now formally announce myself as the predicted "Elijah the prophet," who must now turn the heart of God to man, and the heart of man to God, at this particular time; otherwise the earth must become subject to the "curse," so emphatically threatened now, should I fail to accomplish this extremely important work.

Moreover some among men must certainly now very soon recognize me in this capacity, to some extent at least, so as to afford me the requisite degree of their confidence and support; otherwise it must necessarily be absolutely impossible for me to accomplish the much needed work at this time; consequently, I now appeal to the Duke of Argyll for his recognition, confidence, and support; as I consider him to be probably the one

most suitable man to bring this subject effectively to the attention of the British Royal Family, and the British nobility generally; that the most prominent, as well as the ablest and best among them, may now prove themselves worthy to be among the first to begin to take the requisite measures to introduce the universal righteous government of "the Kingdom of God" upon earth.

Let not the Duke of Argyll vainly imagine that this requisite work can now possibly be done otherwise than as I have here stated; for Jesus Christ himself failed to save the Jewish nation from the threatened "curse," simply because they obstinately refused to afford him their recognition, or their confidence and support; as Jesus Christ himself plainly enough declares in his memorable words on the Mount of Olives, overlooking their doomed city, "O Jerusalem, Jerusalem, How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings? and YE WOULD NOT! 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."—Matthew xxiii, 37-39.

Faithfully yours,

HENRY WENTWORTH MONK.

P.S.—The Duke of Argyll should surely perceive that he is now in an extremely responsible position; for I have already done my part, persistently and faithfully, for more than forty years; and it has now become absolutely essential that others should begin to do their part also, in the grand work now required of the men of this generation; for modern progress necessitates a corresponding intellectual and moral advancement; at least among the rulers of the people; otherwise the world becomes liable at any time to all the horrors of anarchy. This

expresses the situation clearly enough in one single sentence.

That the world may be saved from impending calamity, truth and righteousness must now prevail: therefore should the Duke of Argyll now do his utmost to present my extremely important statements fairly to the attention of the Queen, and the Prince of Wales, and several others among the most prominent men of ability in Great Britain; the Duke of Argyll will then be blameless himself in this matter; and the responsibility will then rest with them; but should the Duke of Argyll now neglect or refuse to do this, the responsibility must certainly remain with himself.

My effort, evidently enough, is to shield the British Empire, as much as possible, during the coming crisis; and I now call upon the Duke of Argyll to begin to attempt to second me in so worthy an effort.

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

13th August, 1891.

The newspapers say that the Queen intends to visit you next month. Should this be so, a favourable opportunity might thus be afforded you to mention the matter to her, and let me know how she regards it.

The instinct, or rather the intuitive perception of the Sovereign may be much truer, and much more trustworthy than the decisions of the much slower reasoning faculties of her advisors, guided only by past experience, and entirely blind to the possibilities of unprecedented future events, which will of course naturally result from our unprecedented modern progress.

H. W. MONK.

OTTAWA, CANADA,
10th September, 1891.

To the Duke of Argyll :

Thousands of years ago it was very plainly predicted that our modern railroads should become universal throughout the world generally, so as to make it extremely easy for the grand revelation, now so soon to come upon the whole world, to come upon "all nations" simultaneously, as well as suddenly and unexpectedly. "Every valley shall be exalted, and every mountain and hill shall be made 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."—Isaiah xl-4, 5.

It would be difficult indeed, if not quite impossible, to describe the process of grading for railroads more exactly, and in fewer words, than in the above quotation from the prophet Isaiah. It is moreover indisputable that our modern railroads (with the steamships and telegraphs accompanying them), do now already bring "all nations" so close together practically, that should "the glory of the Lord be revealed" now; "all flesh could certainly see it together," as predicted; for our modern railroads, steamships, telegraphs and printing presses, &c., would certainly all combine in spreading any such marvellous news almost instantaneously over the whole world. It thus becomes evident that the present universal extension of railroads indicates plainly enough that the time has now certainly arrived at last for "the glory of the Lord to be revealed," as predicted at this time.

It was very plainly predicted also, thousands of years ago, that "as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."—Isaiah lxi-11. We may now easily see

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the fulfilment of this prophecy, inasmuch as our modern progress has already prepared the way for the universal righteous government of "the Kingdom of God" upon earth. The civil and religious liberty, naturally resulting from the great Reformation about three centuries ago, having previously made our present modern progress possible, by so greatly favouring the intellectual activity and development of millions of men. The conversion of all the foremost nations of the earth from heathenism to at least a nominal Christianity, more than a thousand years ago, having also made the subsequent great Reformation possible about three centuries ago. Thus, step by step, in the providence of God, the universal righteous government of "the Kingdom of God" upon earth is gradually but surely forced upon the world, despite the utmost repugnance of the world generally from beginning to end; and thus also is very plainly fulfilled that extremely instructive prediction, that "As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

It is well-known that all the Christian nations, together with the Jews and Mahometans now number only about ONE-THIRD of the population of the world; the other TWO-THIRDS being still heathen to this day. This very remarkable fact was also predicted plainly enough, eighteen centuries ago, in the symbolical language of "the Revelation." "By these three was THE THIRD PART of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths; . . . and the rest of the men (that is, of course, the other TWO-THIRDS of the world), which were not killed by these plagues, repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, &c."—Rev. ix-18, 20.

"FIRE," in the symbolical language of prophecy, is interpreted by Jesus Christ

himself as meaning "DIVISION," when he says, "I am come to send FIRE on the earth. . . . Think ye, I am come to send peace on earth; I tell you nay but rather DIVISION, for from henceforth there shall be five in one house divided, &c."—(Luk. xii, 49-52.) "THE BRIMSTONE" (being the most combustible material known to the ancients), of course, means such "DIVISION" INTENSIFIED; and "THE SMOKE" is symbolical of "THE OBSCURITY" naturally occasioned by the diversity of opinion, creed, or belief which prevails, inasmuch that the clear light of eternal truth is darkened thereby.

Thus is described clearly enough, in symbolical language, the present divided and darkened condition of that "THIRD PART OF MEN," which includes all who are not heathen; that is, all the Christians, Jews, and Mahometans; while THE OTHER TWO-THIRDS of the whole human family are declared to be still heathen at this particular time to which the latter part of the 9th chapter of "the Revelation" refers. The three following chapters (the 10th, 11th and 12th) then reveal clearly enough also in symbolical language, three extremely wonderful events which must now occur, so as to soon prepare the way for "the Kingdoms of this world to become the Kingdoms of our Lord, and of his Christ."

Should the Duke of Argyll have read with fair attention any considerable portion of what I have already written, he should have no great difficulty in understanding the substance of the very wonderful revelation contained in these three chapters; consequently it would be well-worth-while for him to read them over carefully several times, and let me know of any difficulty that may occur to him; for I could easily explain it more fully and effectually perhaps also, if I only knew wherein the difficulty existed for others. As for myself, there is no difficulty at all, for it appears to me about as plain and easy as is the translation of any language with which one may happen to be familiar.

It would be well for the Duke of Argyll if he could now begin to realize the extreme importance of "the Revelation," and the overwhelming advantage of its being understood, in some degree at least by a few of the most advanced among men on earth at present.

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

10th September, 1894.

Should the Duke of Argyll kindly contrive to read attentively the accompanying letter, he will see that I propose that he himself should fairly test the possibility of reading "the Revelation" INTELLIGENTLY, by honestly attempting to so read it himself. Taking advantage of my assistance whenever he may meet with any difficulty in interpreting the symbolical language of prophecy into plain English, I feel confident myself that he would find it a much easier task than he would be likely to suppose at first: for, in this matter, as in almost everything else, the chief difficulty is in the very beginning; and when anyone has once discovered, to a certainty, the correct interpretation of a few portions here and there, the meaning of the other portions rapidly becomes evident enough, and then one readily perceives that there is certainly no other knowledge or understanding in the world so absolutely satisfactory; involving, as it does, an overwhelmingly convincing revelation of the eternal life, as well as the positively certain knowledge of the ultimate destiny of the human family in this life: consequently, I hope that the Duke of Argyll will not fail to promptly comply with my very reasonable suggestion this time, so as to let me know at once of any difficulty that may naturally enough occur to him at first, in the attempt to under-

stand clearly any portion whatever of "The Revelation of Jesus Christ, which God gave unto him, to shew unto HIS SERVANTS things which must shortly come to pass."

Faithfully yours,

HENRY WENTWORTH MONK.

OTTAWA, CANADA,

10th September, 1894.

To W. Holman Hunt, Esq.,

London, England.

MY DEAR HUNT,—

You will see by the enclosed copies of letters, that I have suggested to the Duke of Argyll, that he should fairly test the possibility of reading "The Revelation" INTELLIGENTLY, by honestly attempting to so read it himself; taking advantage of my assistance wherever he may happen to meet with any difficulty in interpreting the symbolical language of prophecy into plain English — Why shouldn't you also do the same? You need only to read "The Revelation" from beginning to end; marking every sentence, the meaning of which you are certain that you understand thoroughly — (taking care not to permit yourself to be confused by supposing that you really understand any part, of which you may perhaps have only a very vague and uncertain idea) — then read it a second time, and see if you will not then be able to add to the number of sentences which you can mark, to indicate that you are positively certain that you understand them thoroughly also — and, should the result of a second reading give you any encouragement to do so, you might then easily read it a third, or a fourth time, or as many times as you may find by actual experience to be of any advantage — always letting me know, without needless delay, of any difficulty that may occur to you.

You might also easily provide yourself with some convenient, large, clear-type, wide-margined New Testament for the purpose—such are very plentiful, and at an extremely low price. It seems to me that you have but to make the effort honestly and earnestly, and that you then will be surprised to find how easy it will be for you to understand "The Revelation" sufficiently. It appears also to be absolutely imperative that you, and several others also, should soon do this; otherwise neither you nor they, can possibly become qualified for the extremely important work now required of the foremost among men.

Faithfully yours,

HENRY WENTWORTH MONK.

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