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"THY KINGDOM COME."

It is predicted that "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." (Daniel vii, 27.) The question is, are there now upon earth any "people of the Saints of the Most High?" If so, why don't they "take the Kingdom?" (as so plainly predicted.) Some may be disposed to ask, How could any such people possibly "take the Kingdom?"

Suppose a few thousands of them should now suddenly declare themselves in favour of "peace on earth, good-will to man, and glory to God," and should appeal to the various constituencies in the British Empire for their confidence and support, that the fittest and most capable among them may be elected members of Parliament in the British House of Commons, and in all the Local Parliaments throughout the Empire—that the "Kingdom of God," or the dominion of "mercy and truth, . . . righteousness and peace," may henceforth prevail throughout the British Empire.

Such action on the part of thousands of men simultaneously, could scarcely fail to attract the attention of the world to the question most effectually, and occasion much discussion, which might perhaps result in the great majority of the British people (and ultimately "of all nations") becoming convinced that a policy of "mercy and truth . . . righteousness and peace" is by far the best policy, and indeed the only policy fully adequate to the requirements of the British empire, and of "all nations" also, in the present advanced period of the world's history.

Let us then but once contrive to have the great majority of the Members of Parliament, throughout the British Empire, composed of the most conscientious and capable men, who will seek the best welfare of the whole British Empire (and of mankind generally also) as heartily and earnestly as they seek their own personal welfare, or that of their respective families. As soon as this shall actually be the case, of course it will evidently be nothing less than a manifestation of "the Kingdom of God" upon earth.

Some will doubtless be disposed to assert very positively that the time is not yet come, nevertheless, there is no good reason whatever for any such assertion, for the same prophet who tells us so plainly that "the Kingdom and Dominion . . . shall be given to the people of the Saints of the Most High," tells us plainly also that this shall occur when "many shall run to and fro, and knowledge shall be increased" (Daniel xii, 4), that is, of course, during the present generation; for the numerous railroads, steamships and telegraphs, &c., of the present day testify to the fulfilment of the prophecy that "many shall run to and fro, and knowledge shall be increased" far beyond all former experience upon earth, therefore it is now that we may evidently look for the immediate fulfilment also of the prophecy that "the Kingdom and Dominion . . . shall be given to the people of the Saints of the Most High."

Moreover, "the people of the Saints of the Most High" are no longer justified in delaying to "take the kingdom;" because the same modern progress (railroads, steamships and telegraphs, &c.) which makes a universal righteous government over the whole earth physically pos-

sible in these days, makes universal destruction and desolation by the hand of man, physically possible also; therefore, if "the Kingdom of God" be not now accepted by the most advanced people upon earth, we necessarily become liable to destruction, desolation and anarchy such as man never yet has witnessed or experienced; therefore, the most solemn warning is uttered against the nations of Christendom at this time, "Come near, ye nations, to hear; and hearken, ye people; . . . for the indignation of the Lord is upon all nations, and his fury upon all their armies;" he hath utterly destroyed them, he hath delivered them to the slaughter." (Isaiah xxxiv, 1, 2.) The vast preparations for war, the millions of armed men in Europe, the hundred ton guns, and ten thousand ton ships of war, &c., all forewarn us plainly enough of the terrible destruction which may now at any time suddenly come "upon all nations," and "upon all their armies," unless the nations of Christendom promptly repent now, so as to avert the just "indignation of the Lord" at this time; as did "the men of Nineveh" thousands of years ago; therefore, let "the people of the Saints of the Most High" at once protest loudly against the mad folly of the nations of Christendom in arming themselves so elaborately for their mutual slaughter and destruction, when they might easily have the alternative of an International Tribunal in which "all nations" may be fairly represented.

"The people of the Saints of the Most High" (when they have fairly earned the confidence of "all nations, and peoples, and tongues") will naturally become the International Tribunal so much needed in these days to decide all international questions with the most perfect justice and equity possible, that henceforth there may be neither occasion nor excuse for an appeal to the sword to decide any question whatever between nation and nation.

So it may conclude that there are no "people of the Saints of the Most High" now upon earth at all; for, if there were any, they should certainly be protesting earnestly and unceasingly against the mad folly and wickedness of the great nations of Christendom, in making such terrible preparations for their mutual slaughter and destruction; while no serious attempt is made to avoid all the horrors of warfare henceforth, by the establishment of a competent International Tribunal. Nevertheless, "the people of the Saints of the Most High" may exist upon the earth in considerable numbers, but they are doubtless now in the "lukewarm" condition in which Jesus Christ describes them to be, when He comes at last to establish His kingdom upon earth, and calls to His people saying: "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;"—intimating, of course, in figurative language, that he will now communicate freely with any who will be prepared to receive him, or his instructions and counsel at this time—His special "counsel" to his people now at this time being that they should be no longer "lukewarm," as at present, but "zealous," that henceforth they may fairly earn the requisite faith, righteousness, and truth, which he urges them (in figurative language) to thus obtain from him at this particular time. (Rev. iii, 16, 18, 20.)

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