

HISTORY AND PROPHECY.

Editor of THE CITIZEN.

SIR,—As many appear to doubt whether the ancient Hebrew prophecies were Divinely inspired, it might be well worth while to compare the history of the world with the prophecy concerning it, contained in the *second* and *seventh* chapters of the book of the prophet Daniel, and I think we may then safely leave it to every man's own common sense, reason, judgment and conscience, to decide whether any merely human ability could possibly have foreseen, thousands of years ago, all the most important events predicted, which have certainly occurred in their regular order and succession from the days of Nebuchadnezzar, King of Babylon, to those of Victoria, Queen of Great Britain and Ireland, etc.

"Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled..... Daniel answered in the presence of the King, and said,.....as for thee, O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass.....Thou, O King, sawest, and beheld a great image.....this image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet, which were of iron and clay, and broke them to pieces.....and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream, and we will tell the interpretation thereof before the King. Thou, O King, art a king of kings.....Thou art this head of gold, and after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth, and the fourth kingdom shall be strong as iron.....and whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron.....as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken.....and whereas thou sawest iron mixed with miry clay.....they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed.....forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces

the iron, the brass, the clay, the silver, and the gold: the great God hath made known to the king what shall come to pass hereafter, and the dream is certain and the interpretation thereof sure."—Daniel ii, 1, 27—45.

Here we are plainly told "the end from the beginning;" all the grand intermediate stages also, from the beginning to the end, being clearly pointed out. Babylon appears to have been the first great universal empire established by man, and probably the most absolute despotism ever known; for it was said of Nebuchadnezzar, "whom he would, he slew, and whom he would, he saved alive;" that he was also "a king of kings," and that all power upon earth was his; therefore, "the head of gold" was symbolical of this absolutely despotic ruler of Babylon, because "gold" represents all human power and possessions; as it purchases (or is exchangeable for) all human work and possessions. In the Persian Empire, which immediately succeeded the Babylonian, we find despotism so modified, that even the monarch himself is subject to "the law;" for when Darius would have one law one day, and another law another day, his servants gave him to understand very plainly that his power is limited in this respect; "Know, O King, that the law of the Medes and Persians altereth not," is their reply to him; therefore the dominion of the Persian monarch, as compared with Nebuchadnezzar's, is represented as being but as "silver" in comparison with gold; the Grecian Empire, which succeeded to the Persian, being but as "brass" in comparison. In the Roman Empire, which followed the Grecian, the supremacy of the law was generally recognized, and this "fourth great empire is described as being "strong as iron," so that it should "break in pieces" all other earthly powers, "as iron breaketh in pieces, and subdueth all things."

In these four great universal empires we see the four grand stages of progress from absolute despotism to a civilized government, in which the rights and liberties of the people are recognized, and respected, and to some extent secured also, by law. Subsequently, we find "the fourth" great empire "divided" (as predicted) into a number of powers, some "strong as iron," and others weak "as clay," comparatively; yet the strong were not allowed generally to absorb the weak; (as was the case during the previous four great universal Empires) for the nations have persisted in maintaining what has been called "the balance of

power" for their mutual protection and security, lest some one or other of the strong powers might continue to increase in strength (by the absorption of the weaker powers) until it should ultimately menace the rights and liberties of all other nations.

The power of the world has been in the hands of this "company of nations," (Christendom) which has arisen from the ruins of the Roman Empire, for more than a thousand years already, or for a longer time than the duration of all the four previous Empires combined; and this is in accordance with the prediction that "in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed," therefore the "kingdom of God" upon earth is the next grand event to be confidently expected; but, it may be said, if these nations of Christendom have already ruled the world for more than a thousand years, why should they not continue to rule yet another thousand years before "the Kingdom of God" is established in the manner predicted? The *seventh* chapter of Daniel affords a very satisfactory answer to this question. Under the similitude of "four great beasts," the four great universal Empires are again foretold to Daniel, and the many powers, into which the Roman Empire was to be "divided," are indicated by "ten horns" in the head of the "fourth beast..... I considered the horns, and beheld there came up among them another little horn, before which there were three of the first horns plucked up by the roots, and beheld in this horn were eyes like the eyes of man, and a mouth speaking great things..... And, 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 and glory, and a kingdom, that all people, nations and languages shall serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. I Daniel..... came near unto one of them that stood by, and asked him the truth of all this; so he told me, and made me know the interpretation of the things..... Thus he said, the fourth beast shall be the fourth kingdom [or the fourth great universal empire] upon earth, which shall be diverse from all kingdoms..... and the ten horns out of this kingdom are ten kings [or kingdoms] that shall arise; and another shall arise after them, and he shall be diverse from the first, and he shall subdue three kings, and he shall speak great words against the Most High, and shall wear out the saints of the Most High;..... but the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end; and 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, 7—27.

About eight centuries ago, "William the Conqueror, Duke of Normandy," took possession of England; and subsequently Scotland and Ireland became incorporated with England, as "the United Kingdom of Great Britain and Ireland." Thus has been fulfilled the prediction concerning the "little horn..... before whom three fell." Great Britain is also the one nation remarkable for having effected the great Reformation in the Christian religion about three centuries ago; by means of which both civil and religious liberty have since taken deep root, and flourished in the earth. This fact alone should point out Great Britain at once as the one Power in Christendom specially remarkable for its enlightenment, as indicated by the "horn that had eyes." The wonderful revelations of modern science, astronomy, geology and chemistry, etc., for which Great Britain is also specially remarkable, point her out clearly enough as the power having "a mouth that spake very great things"—and the enormous wealth and importance of Great Britain has also caused that power to be popularly represented by "John Bull," or by one "whose look was more stout than his fellows," Daniel vii, 20. Great Britain also, with her colonies (including of course the United States), takes the lead in all modern progress, and is undoubtedly the one power specially remarkable for being "diverse" from all the other powers of Christendom.

However (praiseworthy as is the liberty, enlightenment, and progress, manifested by Great Britain and her colonies) the British Empire is very far from being "the Kingdom of God" upon earth. "He that is not with me, is against me," is the decision of Jesus Christ. The British Empire is not altogether with Jesus Christ, consequently the British Empire is against Jesus Christ, both in word and deed. Even the extraordinary degree of earthly knowledge spread abroad by the British Empire has tended rather to cause men to "speak great words against the Most High," and to "wear out the saints of the Most High;" so that their faith has at last disappeared, much as the light of a lamp or candle disappears as the day dawns.

Not only has Great Britain plainly manifested the characteristics of the great earthly power which at last succeeds in advancing a portion of the human race to such a degree that intelligent communication with our Creator becomes possible ("Come now, and let us reason together, saith the Lord," &c., Isaiah i, 18); but "one like the Son of man [has also already] come with the clouds of heaven, and come to the Ancient of days, and they [have] brought him near before him;" therefore the time must now certainly be very near indeed when there shall be given him dominion, and glory, and a kingdom, &c., in accordance with the prediction to that effect.

"The clouds of heaven" are merely symbolical of "the Angels of God." That they have already brought me "near before the Ancient of days" (unto whom "millions ministered," and "hundreds of millions stood before him," David vii, 9 10) my little pamphlet (World-life) should prove clearly enough to any man of understanding; for no greater revelation has ever yet been communicated to man that "world-life," or "eternal life," as very clearly and briefly explained in that little pamphlet. That some one was destined to be "like the Son of man," or like Jesus Christ (intellectually and morally), is evident enough from the prophecy of Jeremiah concerning Christendom, or that great power which spiritually is called "Edom" and "Babylon." "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, 1, 44.

If some one must necessarily be "a chosen man" at this time, and "like the Son of man," so as to "appoint [him] the time," and be also "that shepherd that will stand before" him; why should not that someone be myself? (for who upon earth appears to know anything about the matter but myself "alone?") and it so, "the stone" which is represented as cut out of the mountain without hands, (or without human agency,) is also doubtless symbolical of myself, and I am destined ultimately to so enlighten thousands of the most advanced minds in Christendom, that they will earnestly engage in the work of establishing "the Kingdom of God" upon earth; so that eventually "the kingdoms of this world [shall] become the kingdoms of our Lord, and of his Christ." This is evidently what is meant when it is said that "the stone smote the image upon his feet which were of iron and clay, and break them to pieces."

"The shepherd, the stone of Israel," is foretold as a descendant of the patriarch Joseph—Genesis xlix, 22-24; and as the nations of Christendom are a "mixed" race, and certainly descended from the "ten tribes of Israel," (which are commonly called "the ten lost tribes,") as was plainly shown in my letter on "The Return"; it might easily happen that I should be one among the many millions of descendants from that great patriarch, whose son Ephraim was to be the progenitor of "a multitude of nations."—Genesis xlviii, 19.

I suppose it is evident enough that I now make it a matter of conscience to be as explicit as I can in reference to the predictions concerning myself; because having, for a whole generation of thirty-three years, seemingly "laboured in vain, and spent my strength for naught and in vain," though well assured all the time that "my judgment is with the Lord, and my work with my God," Isaiah xlix, 4-8, etc., I am determined that it shall be through no fault, or neglect, on my part, if people shall still refuse to take advantage of the "great light" and understanding which has been imparted to me for their benefit. The very last words of the ancient Hebrew prophets are significant enough of the tremendous importance of paying due attention to the communications of such a man as myself: "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 Hebrew word "Elijah" means simply "Jehovah is my God," and is appropriate therefore to anyone who really knows Jehovah to be his God, as I do; consequently should I fail now to turn the heart of God to man and the heart of man to God (which is what is here meant), I have no doubt that the threatened "curse" must certainly come upon the earth, for the terrible "curse" of universal anarchy must doubtless be the natural, and inevitable, result of people utterly refusing to take the requisite measures to establish "the kingdom of God" upon earth, now that the time has come; for nothing short of righteousness and truth can long command the respect and confidence of the many millions of people into whose hands the power of the world has now fallen.

Faithfully yours,  
HENRY WENTWORTH MONK.  
Ottawa, 1st January, 1886.



Newton  
Mass  
July 186