

trical circuit for common communion is no longer regarded as a visionary idea, it being very nearly an accomplished fact.

To all who have noted the trend of modern development in connection with the prophetic utterances of those who stood as the mouth-piece of the Holy One of Israel in various dispensations, the transition marks the inevitable fulfilment of the declared purposes of the Almighty, and evidences the certain presence of His directing hand in the affairs of men. It is the carrying out of a well defined plan declared in the beginning of man's history on this earth, and, according to the delineation then made and oft repeated since, now nearing its culmination. From the first transgression of law in the early days of this earth's inhabitation the oneness which then existed was replaced by division and discension among men, and even "the earth was divided" in the drift toward a prospective final breaking up. Near twenty centuries ago, however, there came the Divine act which was promised as a check to the disintegration that had been going on for 4,000 years; that which had been lost was restored. And the effects of the reuniting process then instituted have gone on apace, till now the temporal conditions for unity are made clearly apparent; the earth is about ready to be "joined together again" through the intimate relations that now affect the more distant parts.

But while this tendency to oneness goes on in the appliances and conditions that are subject to man's will, the differences between men seem insurmountable. True, there is much talk and much thought of fraternalism for sects, parties, nations and races; but there seems to be little headway made. Yet if we look on the lesson that is being taught in scientific development, there can be no faltering of hope. A hundred years ago it would have been looked upon as an impossibility, a complete overthrow of natural laws, and rank heresy, to declare that that which Governor Morton will attempt would be accomplished. Now we know it is an act quite easily performed, and in complete harmony with nature's laws. When this has been done, it suggests the accomplishment of a task no less difficult than the uniting of mankind in a common bond of brotherhood and love. The bringing together of "all things in one," according to the prophetic word, is coming to pass.

#### FROM LABORER TO RULER.

The death of Sir Henry Parkes, ex-premier of New South Wales, which occurred on Sunday, April 26, removes from this life a notable figure in Australasian history, and one whose career illustrates what may be accomplished by men who, from their boyhood, display the nerve and energy to make them victors in the battle of life. Sir Henry Parkes was the father of the laws for free schools and popular suffrage in New South Wales, and as such will be held in honorable remembrance in the history of the colony of which he had been five times premier, and with whose public

affairs he had been identified for half a century.

Henry Parkes was born in Warwickshire, England, eighty-one years ago. At the age of twenty-seven he began his career in New South Wales in the humblest ranks of life. From a common laborer at about fifty cents a day he advanced to a newspaper publisher, a legislator, and to the highest political position in the colony. It was stated of him in the Sydney Herald a short time since that fifty-three years ago he landed a friendless and almost penniless immigrant in what was then the mere hamlet of Sydney. He began his colonial career as a farm laborer at £30 a year, with one and a half "rattloos," consisting mainly of rice. He was in turn an ironmonger's assistant, a laborer in a foundry, a toymaker. He never made a speech on a public question till he was over thirty years of age. But, by sheer dint of pluck, industry, audacity, native wit, a rare faculty of absorbing knowledge, and an almost Napoleonic belief in himself and his "star," Sir Henry Parkes, at 80 years of age, after having helped to make history, is able to sit down and write it, and his book arrests the attention of the empire. This was with reference to his memoirs. The Herald continues:

This ex-farm laborer, who never went through a university and has never made a fortune for himself, is here depicted as chatting on art to the Prince of Wales, discussing free trade with Richard Cobden, "swapping" poems with Tennyson, and sharing omelettes and views on literature with Carlyle. All this, surely, is an object lesson in the sort of career which pluck, wit and industry open to every one in the colonies, and might well furnish a new and shining illustration to some future Dr. Smiles for some new volume on Self-Help, or Men Who Have Risen.

All young men may not have the opportunity to rise to such political distinction, even if possessed of ability equal to that of Mr. Parkes; and it might not be advisable for them to do so. But there is room in other departments of life as well; and every young man who will bend his energies to the work with intelligent, methodical determination, may make for himself a place among his fellows which will bring as much satisfaction in his declining days for good and noble work performed as did the success of the rugged statesman whose body is laid to rest this week in mother earth.

#### TILLMAN'S SENSATIONALISM.

It is not long since one of our contemporaries gravely informed us that in the opinion of the News Senator Tillman of South Carolina was a political "hoax" and as such ought to be watched and to some extent avoided. Now we do not hold any such view; Mr. Tillman's tongue is too loose in the way of sensationalism to develop much "boastism," and certainly there are some quieter people whose operations are to be feared much more than his. But we do hold that the South Carolina senator is somewhat of a firebrand whose pyrotechnics might easily start a conflagration under some con-

ditions that are liable to come into existence.

In the fierceness of his denunciation of politicians, Senator Tillman has considerable on which to base his prognostications of impending trouble. There is a galling yoke upon the people in financial matters, placed there in a large measure by their own course, it is true; but still so galling that there is a growing determination to shake it off. There is discontent from other causes and in other directions, which makes the situation all the more complex. And when Senator Tillman predicts revolution he voices the sentiment of a very large number of people. The difference between him and others is that the conservative classes anticipate the working out of the reform revolution by peaceful methods instead of those which the South Carolinian promises.

It is possible that Senator Tillman's sensational speeches in Congress do no harm, but it is not likely. They certainly do no good; and when they are scattered abroad and commended by dissatisfied editors and speakers they awaken anticipation and desires that are not conducive to the highest citizenship. The senator is right in declaring that the conduct which has caused dissatisfaction in the country must reap the harvest as it has sown. He should not forget, however, that the sowing to the wind that is done in his speeches will contribute its share to cause a reaping of the whirlwind. Temperance in speech-making is as good a thing as temperance in some other lines.

#### THE NEXT COMING.

A friend of the News calls attention to the following article in the Christian Herald on the second advent of the Son of God, by Dr. T. De Witt Talmage. The celebrated divine has in a few words given forcible expression to a great many truths of particular interest at this time. He says:

The world started with a theocracy, the personal reign of God on earth. Why not close with a theocracy, the personal reign of Christ on earth? There is not a form of government that satisfies the peoples. Multitudes are tired of monarchies, and tired of limited monarchies, and tired of despotisms, and tired of republics. It may be that the dissatisfaction will increase, and after man's failure at government, the eternal God in the presence of Christ may step down to catch up the reins of authority that human hands have not been strong enough to manage. While I have not studied the theory long enough to adopt it, I see it would be a glorious thing if Christ would come and set up a universal throne, and all sin and oppression and war would cease, and the world would take a happiness such as it has never dreamed of. Just think what a place this world would be if complete justice and righteousness reigned in all cities and in all lands! I do not know what your habit is, but my habit is getting more and more to see in all secular events a divine significance, and I find nearly all worldly events pointing in one direction—a glorious consummation when this world shall be the Lord's, either by the presence of Jesus Christ taking government and ruling and reigning on earth, or by the