

power of the Holy Ghost achieving the same result. For that august arrival may we all be ready—our lamps burning, if it be in the night; our shouts of welcome ready, if it be in the day.

If Christ ever does come to reign on earth personally, I think it will be on this continent; for if on Europe or Asia he descended it would be among this nation or that nation; but on this continent all nations are gathered; and it would be a reception on the part of all kingdoms, and all monarchies and all republics. What a place to set up His kingdom, midway between the Alleghany and the Rocky! and Asia would send to Him its contribution from the one side, and Europe would send to Him its contribution from the other side—and a universal kingdom. Mr. Orton a little while before his death, presented to me a telegraphic chart which surprised me amazingly. But much has gone on since that time to make the map a still more wonderful exhibition, showing that the time is hastening on when some one will be able to put his finger upon the knob of one telegraphic instrument and thrill all nations with the one touch. But however Christ may come, and whenever He may come and wherever He may come, let us all be ready.

It will be noticed that Dr. Talmage admits that his acquaintance with the subject is as yet not intimate enough to warrant him to speak authoritatively, but he finds it reasonable to suppose that the history of the world should end as it commenced—with God as the supreme ruler and that the divine rule on earth should have its center on this continent. In this view he touches genuine scriptural ground, according to which Christ ascended to heaven, until the times of the restoration of all things (Acts 3: 21); and he also announces a principle of truth first revealed to Joseph the Prophet. It is impossible to read intelligently the history of our country from its discovery to the present time, without feeling that as Palestine in ancient times was set apart for the education of the nations, necessary as a preliminary to the first proclamation of the Gospel of Jesus Christ, so this country has been chosen by the Almighty as a preparatory school for the world, with the final establishment of the universal reign of the Lord on earth in view.

The prophetic declarations concerning this great change in human affairs, it must be admitted, are often obscure and have given rise to a variety of conjectures among Bible students. But there are some general features boldly drawn by the Prophets and easily discernible, among the less clear details, and on those nearly all agree. A few of them may be briefly stated:

The New Testament writers clearly taught that the Church of Christ, although He was given all power in heaven and on earth, should experience a long period of trouble and conflict. When the first adversaries, the Jews, had been overthrown, the great enemy of the Son of God should employ against it other agencies—worldly policy, persecution and false doctrine. Still it should always be under divine protection, so that all opposing forces should at last be overthrown. They represent that there is a never-ceasing connection between the visible and invisible world, messengers of mercy or of wrath carrying out the will of Him who occupies the seat of power in heaven. They teach

that the Church after a long period of trials shall attain honor, peace and happiness and that at last the followers of Christ, of every age and country, shall be united in one glorious society, enjoying everlasting happiness. Such are the great truths revealed. How it all shall be brought about can be perfectly clear only as it transpires, but to a mind open to truth, it is as plain as day that the Lord even now is preparing the world for the accomplishment of His great purposes. We have heard the voice of the heralds of the second advent; it is unmistakable as was the voice of that martyr by the banks of the Jordan, who called upon the people to prepare for the first coming of the King of glory. Already signs of His approach are visible on all hands. Let the Saints be prepared, unshaken in their faith, united in their purposes and undefiled in their hearts and consciences.

A PLAIN VIEW OF THE CASE.

There is one aspect of all this agitation concerning the recent epistle or declaration of the General Authorities of the Church on the subject of Church discipline which deserves to be remembered and thought upon, not only by members of the Church itself but also by the honest-hearted of all other sects who take interest in the question. This aspect of the case may be briefly stated thus:

The leading officers of the Church, called as they and the Latter-day Saints believe by the Almighty, and also sustained by the unanimous vote of the members at the semi-annual General Conferences, are supposed to be guided in all their official acts by the Spirit of the Lord and to do nothing contrary to the intent, genius and principles of the Gospel. If they are not thus consistent and dutiful, they are not entitled to and would not receive the votes of the Saints, and cannot enjoy the spirit of their high calling. On the other hand, when they do receive the united support of each other and of their fellow-members, and by their life and walk and acts prove that they enjoy the spirit of their office, they are entitled to and will be strengthened by the faith, esteem and obedience of their associates—they are in the line of duty, they have the approval of their own consciences, and the unmistakable evidences of the fruits of the Spirit follow their ministrations.

Now then: when out of twenty-five leading authorities of the Church who are present or attainable at the latest Conference in this city, twenty-four sign their names to a document reiterating their adhesion to an original Gospel principle and reasserting a well-understood rule of Church discipline, and when at the very same meeting where this document is read and approved, the signers are again sustained by the uplifted hands of their fellow members in the positions to which they have been called, the attitude of an unwilling or recalcitrant member then or two or three weeks later on the said document need not be in the least degree misunderstood. Whether he be in Salt Lake City, or Provo, or Tooele, or anywhere else—and whether he be

high or low or not at all in the Priesthood—his action is susceptible of but one view. That view is that in his individual judgment the twenty-four leading authorities referred to were wrong, and the body of the Church was wrong, not only in approving the document but also in voting to sustain the authorities aforesaid. By his opposing vote on the document in question he virtually declares his unwillingness to sustain those who signed it; and there is neither martyrdom nor any special heroism about his act. He exercises the free agency which belongs to him and which the Church has never sought improperly to restrain.

But—here is the kernel of the whole question—it by thus acting he refuses to sustain his Church leaders and those whom his associates in the Church have voted to accept and support as leaders, he must not be surprised if they and all his other Church associates refuse to sustain him. By his own act he declares himself to be out of harmony with them and their principles—at least in part. It would be worse than childish for him to expect, after such an exhibition, that they on their part could extend to him the hand of full fellowship, when he withholds it from them—if he has his senses he must know that he and they cannot pleasantly travel the same path together.

Many people and press-writers, who, not being members of the Church cannot therefore fully understand its rules and obligations, assume to speak wisely or tremblingly and yet foolishly about the class of incidents we have referred to. We advise them to look at the matter from the standpoint we have attempted to define. If they are fair-minded, whatever they may think about the "declaration," they will have to admit that it having been promulgated by the authorities, accepted by the people, and the former again sustained by the latter's vote, there is nothing for those who refuse to accept it and thus refuse to sustain the authorities who signed it, but to step down without whining, and that in any such action there is nothing whatever upon which to base a sensation or try to make a fuss.

CONVENTION OF FOUNDRYMEN.

The Foundrymen's association of Philadelphia, under whose auspices the first National Convention of Foundrymen ever held in the United States is to be conducted in the Quaker City on Tuesday, Wednesday and Thursday, May 12, 13 and 14, announces preparations completed for the event. The convention makes no distinction as to delegates who may or may not be union members; its object is stated to be to bring about a more friendly feeling among the foundrymen of the country, to allow of the presentation and discussions of papers on interesting subjects, and to encourage the formation of foundrymen's associations all over the Union, for discussion of and instruction in this branch of mechanics, believing that good results will follow.

The first meeting will be held on the afternoon of May 12, and will open with an address of welcome by Francis