

large portion of the lung is involved by it.

Pneumonia has a preference for the right lung, although, of course, it not infrequently attacks the other. One of the symptoms which it gives rise to is a stitch-like pain near the nipple. But this is not constant, or, in other words, it is absent in not a few cases; while in some in which it is present it is so trifling that the patient does not mention it.

If much of the lung is involved by pneumonia the breathing is seriously affected, but if the pneumonic spot is small the change in the breathing is no more marked than it would be in an attack of bronchitis.

The "rusty sputa" is one of the most convincing signs of pneumonia. The coughed up matter has a reddish tinge, light or dark, and because it looks as though iron rust had been used as a coloring it is called "rusty."

But if this symptom is present and not very pronounced it is not very likely to be detected. Some patients swallow their sputa unless the quantity is considerable. Again, where a handkerchief or cloth is used the rusty tinge will scarcely be deep enough to color it to a noticeable extent if only a small portion of the lung is involved.

As for the fever, high pulse, etc., which are signs of pneumonia, they are often nearly, if not quite, as marked in simple attacks which come under the head of "colds."

From this it is easy to see that attacks of pneumonia, during the early stage, are extremely likely to be unsuspected by all except physicians. To draw correct conclusions from this is easy.

A person attacked with what appears to be a very severe cold should call in his physician—not attempt to treat himself. If the trouble is as indicated he will have incurred but a slight expense, which will bring ample returns in lessened discomfort. Whereas, if he happens to have pneumonia, prompt treatment will multiply his chances of recovery many fold.—*Boston Herald*.

THE SECOND ADVENT.

That we are nearing a crisis in the world's history almost every leading mind in religion or politics admits. Many devout Christian people believe the time is near for the second coming of the Savior. Unbelievers sneeringly term this a sort of periodical "craze," and support their hypothesis by citing similar anticipations of many disappointed people and nations in the past.

Even many so-called Christian people think that when Christ said, "My Kingdom is not of this world," He meant that it never would be, and that His teachings and religion were designed to prepare people for another and a higher life rather than to rectify the wrongs of this. The general feeling among assumedly Christian nations, and nominally Christian people, is that neither God nor Christ has any right or intention to interfere with the social and political affairs of our world, that theirs is simply and exclusively a spiritual Kingdom pertaining to the spirits of men after they leave this mortal state.

Perhaps many believers in the existence of God and of Jesus Christ, as

organized personages, would hesitate to express their views in such bold language as the foregoing. But their acts prove their faith; and millions among pretended Christian nations declare, as did the Jews anciently, "We will not have this man to reign over us." Emperors, kings and presidents, backed by their subjects and people, proclaim that no theocracy shall be permitted to exist on earth, and that it is virtual treason to advocate the right of Jesus Christ to reign on earth as King of kings and Lord of lords. Yet it is precisely on the earth that He has said He will reign, and introduce righteousness, peace and joy.

It is not my purpose to attempt to show when or how the second coming of our Savior will take place. Those who will search the Scriptures and study the signs of the times can know when "the fig tree putteth forth its leaves." Suffice it to say that as the Jews mistake the nature and character of His first appearance, so do the Gentiles mistake the circumstances and objects of His second. The angels said explicitly that He should descend in like manner as His disciples saw Him ascend, and the prophet Zechariah agrees with the statement of the angels that his feet shall stand on the Mount of Olives. Yet, in spite of these declarations, thousands are looking for His coming in an entirely different way.

But there are those who honestly think that the anticipation of the literal second coming of Christ to reign on the earth is calculated to detract from the spiritual life and growth of those who entertain that view, and to beget in them a sort of political frenzy or zeal for a sensuous government attended by the glitter and tinsel of present earthly kingdoms, and that it would be a limitation instead of an extension of the spiritual, elevating, redeeming power of Christ's gospel.

It is possible it might have such a temporary effect upon unbalanced minds. I once heard a really very good man say: "Oh, if I knew Christ was coming on such a day, I would spend my time in prayer and religious exercises." But the reply of his friend showed a truer appreciation of real religion, when he said: "If I knew Christ were coming tomorrow I could make no change in my life. I am doing the best I can and should continue performing my duties as usual." No danger of frenzy or fanaticism in such a spirit.

Now, what does the coming of Christ portend? With what consequences to our world is it fraught? If His coming were to be a mere grand, spectacular display, a new wonder for men to talk of, without any permanently beneficial effects upon our race, then I, for one, should feel not the slightest interest in it. But past history and prophecies, both in the Bible and Book of Mormon—if men would but read it—throw a flood of light on this subject, and show that those who look forward to this event and anticipate from it universal benefit and blessing to the human family, have not only revelation but sound philosophy on their side.

To comprehend this subject one must go back to the days of Abraham. I can see the unbeliever's lip

curl at the name of one whom he regards as a semi-barbarian, even if he admits his existence at all. But Abraham was called "the friend of God." God made a covenant with him that through him and his seed should *all the nations of the earth* be blessed. Deify the existence of Abraham if you please; but you cannot deny the existence of his descendants. They are a stubborn fact, a peculiar and distinct people whose existence and history sceptical sophistry cannot destroy. Now why did the Father choose our race select one particular man and his descendants to be a peculiar people to Himself, and how were the nations of the earth to be blessed through him and them? The Christian world very properly replies—"In order that the knowledge and worship of the true God might be preserved, and that the way might be prepared for the birth of the Christ through whose life, teachings, sufferings, death and resurrection all the nations of the earth should be blessed."

But it is self-evident that only half of the great work of redemption has been performed. *All* the nations of the earth have not yet been blessed as promised. Even those who have heard of the Person and Gospel of the Lord Jesus Christ have been but partially blessed, as the injustice, cruelties, poverty, wars and their attendant sufferings prove. There is a great work yet to be done before the promises made to Abraham shall be fulfilled in their fullness, when there shall be universal peace, when nations shall learn war no more, and when "the kingdoms of this world shall be the Kingdom of our God and His Christ."

Both from a biblical and common sense standard it is evident that the Lord has not yet—if I may be pardoned a hackneyed expression—done with the Jews. The grand purposes for which He selected them have not all been fulfilled. There is still a great work for them to do. They are to play a wonderful part in the awful tragedy and amazing drama of this age. God has said they *shall* be gathered again to their own land—that He will make of them a grand nation. What though they are hated and despised by all nations? What though mighty emperors and their cruel and debased subjects persecute them and seek to destroy them? They are but helping to bring about God's purposes—only forcing these afflicted people to go where God has appointed they shall go.

But for what are the Jews to be restored to their own land? For what reason are they to be again made a mighty nation? If they are not quite so full of conceit as when their rabbis taught that "a Jew's spittle was of more value in the sight of God" than the lives of scores of Gentiles, they are as a rule, proud, stiff-necked, arrogant, and had they the power now, would doubtless rule with a rod of iron. But the Bible expressly foretells that they will be brought through such severe trials and sufferings that they will be a very different people. They will become humble, repentant, obedient and ready to say, "Blessed is he that cometh in the name of the Lord." When their Messiah comes again as their Deliverer, they will welcome Him with every demonstration of joy, and will grieve over the