

starry night, the temperature about zero. He suffered no inconvenience and felt sure that the stimulus of the heat of the house gave him power of resistance to the cold.

Commenting on the above the Medical Record for October 31 says Dr. Pearce is undoubtedly correct in his observation that one can come from a hot room into the cold outer air and run but little chance of catching cold. The danger is rather in entering a hot room from without, and especially in entering an overheated and unventilated apartment filled with excrementitious products from the lungs and skin of its inmates. A change from a hot to a cold atmosphere can be made suddenly, but that from extreme cold to indoor heat should be made gradually if one would avoid the catarrhal consequences of "catching heat."

It would seem then that for the preservation of health during the cold season it is more important to avoid "catching heat" than "catching cold."

THE FALL OF MAN.

The theory of evolution has always been regarded as incompatible with the Bible history of the fall of man. The former seeks to trace the human family back to lower forms of life from which the development, physical, moral and intellectual, has taken place gradually and almost imperceptibly; the latter represents man as appearing on earth, capable of exercising dominion over the creation and consequently possessing a high degree of development, moral and intellectual, from which a retrogression occurred. Evolutionists have therefore generally relegated the history of the fall to the domain of the myths.

An effort has been made by the president of the Bowdoin college, William DeWitt Hyde, to reconcile the two contradictory views. He thinks man commenced his career on earth in a state of innocence, but this was the innocence of moral unconsciousness. The fall was simply a transition from the stage of blind, animal consciousness to one of responsibility, incurred by the ability to choose between different courses of action. Accordingly, the fall was necessary to human evolution. By it holiness and sin became equally possible, and one or the other must be chosen. "It is a fall forward," he argues, "on to a plane where he can not maintain his equilibrium, but must either consciously climb higher or else deliberately sink lower than the plane of nature whence he came. The fall of man marks the point where he ceases to be an obedient servant of nature, and is forced to become either a wilful rebel against divine and human law or else a reverent child of his Heavenly Father and a loving brother to his fellow men."

This may be an ingenious way of paraphrasing the language of sacred writ into the terms of modern speculative philosophy, but the result will not be acceptable to a sound theology. There may be much in the scripture account of the fall that is difficult to understand, without the light thrown upon it by the divine revelations given in this age as to man's origin and his mission on earth, but the particulars

given about that momentous event are plainly contradicting the supposition that it was merely an evolution from the moral state of an animal into that of an intelligent being.

The history of the first sin sets forth that it was preceded by a conviction of duty on the part of our progenitors. They knew the will of the lord. There was, however, a contemplation of the pleasure the transgression might produce, and the conscience became weaker as the thoughts were made familiar with the proscribed fruit. Then there was the hope that the sin might be indulged in and the consequences averted. From this moment desire became more intense, and at last the act was done. The history of this first sin is in fact the history of every subsequent individual transgression, as can be testified to by experience in all ages. To say that it was a "fall upward" or "forward" is virtually to deny the moral lesson the inspired account undoubtedly intends to convey.

The fact is that some modern philosophical systems—like many older ones—have no room for a redemption and consequently must look upon the fall as a fiction. Those not blinded by the pretensions of the wisdom of the world know that both are real, and confidently look for a restoration of all things to its primitive state—not one of animal innocence, but to a state of glory, in which sin and all its consequences shall be stamped out through the power of Him who came to save that which was lost as a consequence of the fall.

APPLES AND COMPLEXION.

Utah girls as a rule are not in need of complexion purifiers—of course. The purity and freshness of the air, the excellent opportunities for exercise, and the healthful food available to all, do the necessary work effectively. But there may be some few who do not enjoy these advantages—who are troubled with bad digestion, which physicians usually trace to a bad liver. To such the suggestion of Popular Science News as to a cheap and pleasant remedy for a sluggish liver may come as a boon. It points out that the best liver regulator for persons of sedentary habits—and those are the ones whose complexions are muddy—is to be found in apples, eaten baked if they are not well digested when eaten raw. In support of this it gives results of tests made by Dr. Collison, who attended the pupils at a large boarding house, and noticed among them a country girl whose complexion was the envy of all her associates. He found that she was a very light eater at her meals, but had a peculiar custom of taking a plate of apples to her room at night, and eating them slowly as she studied her lessons. This was her regular practice. At the doctor's instance, other girls in the institution took it up, and a result thereof, certified to as within the personal knowledge of the doctor, was that the apple-eating girls had the best complexion of any in the school. Subsequent experience of other physicians confirms the beneficial influence of the

apple treatment upon the complexion, and upon the general health of those with torpid liver. Of course, no treatment in diet will atone for excessive nervous strain or lack of exercise and cleanliness, but where these receive attention the other often becomes a valuable factor in producing a desirable healthy condition in both digestion and complexion.

DEPENDS ON THE STARS.

Advices from Pekin are to the effect that all sorts of alarming rumors are circulating among the superstitious subjects of the Chinese emperor. In the spring of 1894 people noticed a strange star or combination of stars over the eastern gates of the capital, and one astronomer claimed to have seen a flaming dragon fall from the sky. The prediction was made that some great calamity would come over the empire from the east; that the emperor would be deposed and a new ruler ascend his throne. The war with Japan is looked upon as a partial fulfillment of the prediction, and now the rumors about a fall of the dynasty are being revived again. It is looked upon as inevitably decreed by fate and written in the stars. The Imperial house has been visited by several calamities this year. The mother of the emperor died, supposedly as a result of the treatment she received at the hands of the empress, and his brother died as a consequence of injuries sustained by the fall from a carriage. The emperor is without an heir, and this is regarded as a punishment of Heaven for his supposed wrong-doings. Should another strange star appear, in which astrologers might discover signs of disaster, it is thought to be almost certain that there would be a rising among the people of enormous magnitude.

A HINT FOR WELLS.

In view of the fact that very many people in this part of the world are under the necessity of using well water for drinking and for culinary purposes, the suggestion of Dr. Koch, of a means to avoid typhoid fever and other germ diseases which result from bad drainage into wells, should be of both interest and profit. The doctor advises that an iron tube, two or three inches in diameter—with its lower end perforated—be placed in the center of the well, and the surrounding space filled with fine gravel up to the highest point of water-level. This is then covered with sand to the top of the well; and a pump attached to the end of the tube makes a very effective tube-well. All water, in passing through the layers of sand and gravel, is effectively filtered, and the nitrifying organisms change the filth into harmless nitrates. A filter-bed like this removes, too, from 80 to 90 per cent. of the bacteria, and very greatly lessens the danger to which all are subjected who drink shallow well water. There are instances of wells in Salt Lake county provided with eight-inch galvanized pipe arranged as Dr. Koch recommends, and which have given the utmost satisfaction, the water al-