DESERET EVENING NEWS.

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Saturday, March 30, 1895.

CONFERENCE NOTICE.

The Daily-News Annual Conference of the Church of Jesus Christ of Latter-day Saints will convene in the Tabernacle, Salt Lake City, at 10 o'clock, on Friday morning, April 5th, 1895.

The Priests and brethren of the Church generally are earnestly invited to attend the meetings of the Conference.

WILFORD WOODRUFF,
GEORGE Q. CANNON,
JOSEPH F. SMITH.

Special Conference Appointments.

There will be a meeting of the General Superintendency, with the Stake Superintendencies (or their representatives) of the Young Men's Mutual Improvement associations, at Provo, on Wednesday (May 29) and Friday, Twenty-third street, on Friday, April 5, immediately after the close of the afternoon session of Conference. A personal and full attendance is desired.

WILFORD WOODRUFF,
JOSEPH F. SMITH,
HEBER J. GRANT,
General Superintendency.

Tooele, Tooele County Tabernacle, Assembly Hall: Morning commencing at 10 a. m., 2 p. m. and 7:30 p. m.

Friday, 5th — General Priesthood meeting, in the Tabernacle at 10 a. m.

Sunday, 7th—Sacrament meeting, Assembly Hall, 2 p. m.

Monday, 8th, Sunday School Union, Tabernacle, 7 p. m.

THEORIES OF THE FLOOD.

Recently some attention has been given in the literary world to explanations of the great deluge with which Bible readers are familiar. The fact itself is claimed to be by tradition among nearly every known race of people than by the Hebrew account. In the Babylonian account,, this, it is supposed, took the year 10 B. C., or earlier, the hero of the deluge is ordered to build a "ship" and to put into it his household and his wealth and the beasts of the field. Rain then fell and a flood came that destroyed all life from the face of the earth. At last the ship stranded on a mountain and the sailors were rescued. In all essentials this narrative agrees with that of Moses. Among Egyptians, Indians, and various other branches of the human family allusions and traces of an original account of a deluge may be found, pointing to propagation from a common source of intermarriage, which most recent some fact that has impressed itself indelibly on the minds of our race. In Egyptian mythology Ra, the creator, being disgusted with the wickedness of mankind, resolved to exterminate the race. When this was nearly done he repented and resolve not to destroy the human family again. Other mythologies contain similar striking allusions.

The question whether this fact was universal or partial is quite sought ago. A writer in a Leipsic journal, Herr D. von Schwarz, claims to have made a discovery during a recent exploration in Central Asia, which, he claims, will fully settle the question, contrary to all dogma and popular prejudice. The writer tells for gaining that comparative geology prefer that fact, at some remote age, left their home in Central Asia, compelled to do so by circumstances, and spread over the greater part of Europe. The fact, he says, drove them away. He further tells how, while investigating a mountain region in Central Asia, he found the bottom of a lake that is now over 1,000 feet in some places, and there he found the remains of water and the Baltic plain and the whole Lower Central Europe, bearing with the stamp of the present inhabitants. He argues

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Here the scientist accordingly takes the view that the deluge was partial, after all, only the geography deviates in Central Asia.

The Babylonic narrative and the Hebrew account, however, seem to exclude the partial theory. It is accepted as a fact that the water covered the earth "under the whole heaven"—which, in Hebrew idiom, however, may perhaps mean "as far as you could see"—and that for a period of a whole year, it is said to have been the deluge was universal; for the water would have reached a level in a shorter period. Then again, if the antediluvian is explained on the supposition of a vast mountain lake suddenly bursting down upon the plain with the force of a thousand Niagaras, so deep, so great would have been its destruction. Hence a theory so plausible has been rejected by the majority of the scientists, who, however, are not in the way of accepting the Mosaic account literally. Geologists, however, have expressed doubt as to the antiquity of man, and the Mosaic account of creation. Discoveries, especially in Egypt, have tended to confirm the Mosaic account as our readers know.

But, with the discovery of a universal deluge in Asia, the Mosaic account of creation, if accepted, would be in no way disturbed. In fact, the Mosaic account has been so frequently and so thoroughly tested by every class of critics and by every method, that the mere discovery of a universal deluge in Central Asia, which, we understand, is not contradicted by any other in the world, would not shake the faith of the Christian world in the Mosaic account of creation. Another theory, which we understand, was also broached by Michaelis, one of the most learned and critical Hebrew scholars of the eighteenth century. In his time, in Germany, the deluge of Noah was generally ridiculed by the rationalistic critics. In his time, however, he argued that the deluge of Noah was universal, and that the waters of the deluge were caused by the fall of a comet upon the earth, and that the waters of the deluge were caused by the fall of a comet upon the earth. Michaelis argued