

ploration in Central Asia, which, he thinks, will fully explain the tradition common to all Aryan and Semitic peoples. The writer takes for granted that comparative philology proves that men, at some remote age, left their homes in Central Asia, compelled to do so by circumstances, and spread over the greater part of Europe. The flood, he says, drove them away. He further states how, while investigating a mountainous region in Central Asia, he found the bottom of a lake that at some time had burst its rocky barrier and thrown its volume of water over the Balkash plain and the whole Ural-Caspian lowland, forming a sea the size of the present Mediterranean. He argues:

The facts that the Baritana valley and Dechnongaria still present exactly the appearance of a sea-bottom that has only recently dried, that the water-marks are still to be so plainly seen and indicate no rising and falling due to later seismic movements, that the Kaptagai mountain has not yet lost its polish through weathering, and that the results of the outflow of the Mongolian sea remain till the present time, show plainly that the outflow of this sea must have taken place not in a remote geological period, but in recent times, and indeed at a time when the Indo-Germanic and Semitic races and the various Mongolic peoples yet inhabited their primitive home. Such a frightful catastrophe could surely not fail to make so deep and lasting an impression on the people that witnessed it that its tradition would not be lost through thousands of years, but would last till the present in the guise of the story of Noah's Flood.

Herr von Schwarz accordingly takes the view that the deluge was partial, affecting only the primitive dwellers in Central Asia.

The Scripture narrative and the Babylonian account, however, seem to exclude the partial theory. If it be accepted as a fact that the water covered the hills "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 vain to deny that the deluge was universal; for the water would have reached a level in a shorter period. Then again, if the cataclysm is explained on the supposition of a vast mountain lake suddenly bursting down upon the plain with the force of a thousand Niagaras, no ship, no ark could have lived in the torrent. In such a case the part explaining the rescue of Noah must be regarded as a myth. Indeed, with the supposition of a partial deluge, it is not clear what prompted the building of an ark at all. Immigration to some point beyond the reach of the flood would have suggested itself as the more natural mode of escape. It is, therefore, impossible to share in the enthusiasm of the German discoverer on this subject.

But, can the statement of a universal deluge be explained on rational grounds? Is there water enough in or around the terrestrial orb to cover its whole surface to a considerable depth? In later years an idea has been advanced that the earth in earlier stages of its existence must have been surrounded by vapory rings as Saturn still is, and that these in the process of cooling must have been attracted to the earth's surface, causing universal deluges at various geological epochs. Another

theory, somewhat less fanciful, was advocated by Michaelis, one of the most eminent and cautious Hebrew scholars of the eighteenth century. In his notes on Genesis he suggests that the interior of the earth undoubtedly holds in immense cavities oceans of water that must have found its way there during the disturbances to which the surface has been subjected. These subterranean oceans, he thinks, are vastly larger than any on the surface, and he gives his reasons for this supposition. If now, he argues, through some mighty forces, such as cause earthquakes or volcanic eruptions, the temperature of this subterranean water was increased, it would overflow by the channels that undoubtedly connect it with the oceans on the earth, and these would in turn be forced beyond their boundaries and overflow the surface of the earth. In this way Michaelis accounts for the true meaning of the peculiar expression in Genesis: "The same day were all the fountains of the great deep [the ocean] broken up and the windows of heaven were opened," showing that the source of the water was from the deep below as well as from the sky above.

It is more than likely that discoveries are still to be made that will throw more light on this subject; in the meantime it is safe to reject any explanation that contradicts the Biblical statement of the facts, because in the end the authenticity of the sacred record will be vindicated.

HOW IT WORKS.

A gentleman has called our attention to the fact that the recent advertising of a particular brand of cigarettes has led to an immensely increased sale thereof; and the suggestion follows that possibly an anti-tobacco agitation has had some effect in drawing increased attention to the drug, thereby unintentionally giving it a publicity which has augmented its consumption. So far as the first part of the proposition is concerned, we have noted the same effect. We also have noted a similar result with respect to other articles placed on the market; for advertising and plenty of it pays the advertiser better than anybody else. For illustration, a short time since a certain brand of cocoa was practically unknown in this market; but lots of newspaper and flash advertising, and the giving away of "drinks," has made it the most prominent in its class. It was not antagonized, but became as well known as if there had been an assault made upon it in pulpit and press. The fact that there was no opposition to it led many people who would not use coffee or tea to drink hot cocoa, in the belief that as a hot drink it was superior to the others; and this notwithstanding the fact that the theobromine in cocoa is identical with the theine and caffeine of tea and coffee. Tea, coffee, cocoa and chocolate all possess this ingredient. They are all very proper for particular uses. But as "hot drinks" they are unhealthy; as beverages in regular use they are decidedly injurious.

Regarding the other part of the proposition, it is a religious duty

imposed upon the Latter-day Saints to refrain from the popular use of tobacco, liquor, hot drinks, etc., as they are directed in that Word of Wisdom given by revelation from heaven. It is the duty of those called to teach the Saints to proclaim the Word, so the people shall have a full understanding of its import, and then shall decide for themselves as to the course to pursue. If such proclamation were to be rejected as completely as the antediluvians rejected Noah's preaching of the coming destruction, it would make no difference in the responsibility of those called to declare the word of the Lord. Their duty is clear, and when they have performed it, and not before, they are free from any charge of neglect. What the people do is a matter of their own choice.

But the recent effect of the preaching of the Word of Wisdom has not been to lead people against the teaching. On the contrary, it is a fact well known to very many people, in many parts of this Territory, and elsewhere, and is easily capable of demonstration among the Latter-day Saints, that a vast amount of good has been accomplished thereby. Men who have been addicted the greater part of their lives to the practices decried against have broken off and reformed their habits; women who have been for years unimpaired of the advice regarding hot beverages have been led into a new and practical view of their duty; boys and girls who have been starting out in one or other of the condemned habits have given them up, and seek to follow strictly the divine counsel. The numbers of these are not few. Besides them, multitudes of young people have been warned and have comprehended the warning so that in after life they will be known and honored as firm observers of the Word of Wisdom. Great as is the work yet to be done, that which already has been accomplished is ample reward for all the labor performed, and is a source of the highest encouragement for continuing in the good cause. The heaven is still working. Let the labor go on in a spirit of love, of reasoning, of persuasion, of instruction, of the Gospel which is the power of God unto salvation to every true believer!

SPEAKS FOR THE RIGHT.

Prof. C. A. Whiting, of the University of Utah, well known to the readers of the NEWS through his frequent discussions of educational topics which have appeared in our columns, sends in the following, to which we are pleased to give space:

EDITOR NEWS: As a citizen and educator thoroughly interested in the mental, moral and physical development of the rising generation in Utah, I wish to enter a most vigorous protest against the present attempt to flood our Territory with cigarettes. Just at a time when the evil effects of cigarette smoking are so generally acknowledged that some cities and states are legislating against their use, and when they are already extensively used in our midst, an attempt is made, by the most elaborate advertising, to vastly increase their sale. This attempt should meet with the strongest possible opposition, not only from parents and