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DEITY AND CALAMITIES.

The great catastrophe which overtook several cities on the Pacific Coast, and particularly the city of San Francisco, has been the cause of many conflicting comments upon the question of divine Providence over mundane affairs. That causes which are regarded as natural are immediately related to the effects that are seen and experienced, may be admitted freely and without contradiction. But that this truth does not put out of consideration an overruling power that is behind and above all phenomena and all human action, is perceived by close reasoners, as well as by devout believers in the supremacy of Deity. Both these principles ought to be reflected upon by persons who desire to arrive at correct conclusions concerning this question.

That good will be evolved out of this apparent evil, we firmly believe and anticipate. God's ways are not as man's ways nor His thoughts as their thoughts, for the infinite is often unfathomable to the finite. The doctrine of the Great Teacher that, "Not even a sparrow falls to the ground without His permission," is most comforting to those who have faith in God, but often very puzzling to people who do not comprehend His purposes. It does not follow because nothing happens but by the divine permission, that the All-Father is engaged in smiting sparrows, inflicting pain, crushing cities, wrecking vessels or destroying individuals or property.

That which is done by means of any kind of agency, natural, human or diabolical, may be with the Divine permission, because it is not hindered by His power, but every event may be overruled for some ultimate good and the accomplishment of Divine purposes. Therefore, we may rationally, as well as religiously, believe that Divine Providence should be recognized in all the occurrences of mortal existence, and we should recognize His hand and bow submissively to His will.

We find in the Improvement Era for June, 1906, and editorial by President Joseph F. Smith, entitled "The Lesson in Natural Calamities," which throws light on this important subject, and we here reproduce it in extenso:

"Quite interesting, if not faith-promoting, are the comments of the religious papers of the country, on the great disaster that befell San Francisco. Many hold that cataclysms of the kind are not divine visitations intended to remind the people of their sins, or call them to repentance. One paper is quoted as saying, 'Such a calamity has no connection with human sin, but is cosmic in its origin.' And that idea is voiced by many of the writers. There appears, therefore, to be a general feeling among the Protestant religious leaders that God has little or nothing to do with nature or her laws; that if the unparalleled disaster were His will, and designed as a judgment upon the wicked, San Francisco, which is openly and freely conceded to have been a very wicked city, would alone have been stricken, and not the several smaller cities, which are not at all corrupt, but which, in this case, suffered equally with the larger and more corrupt city.

"This appears to me to be a mistaken view of judgment, for judgment is not an end in itself. Calamities are only permitted by a merciful Father, in order to bring about redemption. Behind the fearful storms of judgment, which often strike the just and the unjust alike, overwhelming the wicked and the righteous, there arises bright and clear the dawn of the day of salvation. In this case one can easily see the mercy of God, for loss of life would have been much greater if the quake had occurred, for instance, when the theaters were full, or when more people were astir. The loss of life would then have been more appalling. Besides, hundreds of stories are told of how people were saved, in a providential way, showing to my mind that God's Providence was over the people, even in this calamity, and that what He permitted to occur seems clearly to have been for the purpose of calling attention, by the finger of His power, to the wickedness and sins of men—not alone to the sins of the people of the stricken city, for there are many elsewhere who are just as evil minded, but to the transgressions of all mankind, that all may take warning and repent. Men who stand in the way of God's wise purposes, whether they be good or evil, must suffer in the turmoil. Thus it is that often the righteous suffer for the unrighteous, and it is not satisfactory to the thinking mind to say that therefore God is unjust. The perfect Christ suffered, the just for the unjust; 'His visage was so marred, more than any man, and His form more than the sons of men.' And if, in the wisdom of God, it was so that he who is without sin should suffer for the sins of the world, why should not imperfect man, though less sinful than his neighbor, suffer with the wicked?

"There is in the great world of mankind, much social and civil unrighteousness, religious unfaithfulness, and great insensibility to the majesty, power and purpose of our Eternal Father and God. In order, therefore, that he may bring the sense of Himself and His purposes home to the minds of men, His intervention and interposition in nature and in men's affairs, are demanded. His aims will be accomplished, even if men must be overwhelmed with the convulsions of nature to bring them to an understanding and a realization of his designs. As long as conditions remain as they are in the world, none is exempt from these visitations: 'If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well-doing, as unto a faithful creator.'

"'How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory, and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not?'—Doc. and Cov. Sec. 43: 25.

"The Latter-day Saints, though they themselves tremble because of their own wickedness and sins, believe that great judgments are coming upon the world because of iniquity; they firmly believe in the statements of the Holy Scriptures, that calamities will befall the nations, as signs of the coming of Christ to judgment. They believe that God rules in the fire, the earthquake, the tidal wave, the volcanic eruption, and the storm. Him they recognize as the Master and the Ruler of nature and her laws; and freely acknowledge His hand in all things. We believe that His judgments are poured out to bring mankind to a sense of His power and His purposes, that they may repent of their sins, and prepare themselves for the second coming of Christ to reign in righteousness upon the earth. And, as is said in the Book of Mormon (3 Nephi, 21: 14-22,) woe be unto them,

"'Except they repent, for it shall come to pass in that day, saith the Father, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots, and I will cut off the cities of thy land, and throw down all thy strongholds; and I will cut off witchcrafts out of thy hand, and thou shalt have no more soothsayers; thy graven images I will also cut off, and thy standing images out of the midst of thee, and thou shalt no more worship the works of thy hands; and I will pluck up thy groves out of the midst of thee; so will I destroy thy cities. And it shall come to pass that all lyings, and deceivings, and envyings, and strifes and priestcrafts, and whoredoms, shall be done away. For it shall come to pass, saith the Father, that at that day whosoever will not repent and come unto my beloved Son, them will I cut off from among my people, O house of Israel; and I will execute vengeance and fury upon them, even as upon the heathen, such as they have not heard. But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my Church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance.'

"We firmly believe that Zion—which is the pure in heart—shall escape, if she observe to do all things whatsoever God has commanded; but, in the opposite event, even Zion shall be visited 'with sore affliction, with pestilence, with plague, with sword, with vengeance, and with devouring fire.' (Doctrine and Covenants, 97: 26.) All this that her people may be taught to walk in the light of truth, and in the way of the God of their salvation.

"By freely giving of our means and substances, as the Latter-day Saints have rightly done, we have abundantly demonstrated, in this terrible affliction which has befallen our sister city on the west, that we believe in doing all in our power to relieve distress, to aid the afflicted, and to extend to all mankind the brotherly kindness and sympathy which we ourselves crave from our fellow beings and from God.

"But we believe that these severe natural calamities are visited upon men by the Lord for the good of His children, to quicken their devotion to others, and to bring out their better natures, that they may love and serve Him. We believe, further, that they are the heralds and tokens of His final judgment, and the schoolmasters to teach the people to prepare themselves, by righteous living, for the coming of the Savior to reign upon the earth, when every knee shall bow and every tongue confess that Jesus is the Christ.

"If these lessons are impressed upon us, and upon the people of our country, the anguish, and the loss of life and toil, sad, great and horrifying as they were, will not have been endured in vain. JOSEPH F. SMITH."

A FRIEND DEPARTED.

The announcement of the death on Saturday evening, June 2, of Elder John A. Evans, for many years identified with the business department of The Deseret News, was a message of sorrow to his large circle of friends. As will be remembered, four weeks ago he was the victim of an accident in stepping off a street car, as a result of which he was picked up unconscious. The reports of his condition since then have been rather encouraging, and it was fondly hoped that he would recover, and be restored to his family, and to his various duties and activities. But He in whose tender hands are the destinies of His children, had ordained otherwise.

It is often difficult to grasp the meaning of acts of Providence by which men are called away from their fields of usefulness and the midst of the loving friends, in the very bloom of life, when health and strength seem to promise many, many more years; while others, old and feeble, linger in lonesome existence, perhaps a burden to themselves and others, year after year. But there is one answer to all the anxious inquiries of faith—the answer of the Master: "What I do thou knowest not now; but thou shalt know hereafter."

Brother Evans was one of the noble men of the earth. He was intelligent, and endowed with more than ordinary qualities for his calling. He was a true friend, and a faithful laborer in the ecclesiastical positions he held. He will be missed, not only in his immediate family circle, but in this office and in the ward, as well as by the many who had learnt to respect and love him.

Death does not seem natural, when it comes at high noon of life's day. At the evening of life, when the shadows are falling, it is different. It is unwelcome when it interrupts important duties and enterprises, and seems to crush out so many fond hopes and anticipations. It is a severe test to faith, then. We trust that the loved ones whom Brother Evans leaves, will find comfort and consolation, and strength to bear the trial that has come to them. He was fully prepared, and with him, "all is well."

THE SCENIC LIMITED.

The traveling public will hail with delight the inauguration of a limited train service over the Denver and Rio Grande roads between this and the metropolis of Colorado. In all there will be four trains of this kind on the system. The first two went into commission yesterday and the other two begin running today.

Most happy has been the selection of a title by which these trains shall be known—"The Scenic Limited." The grandeur of mountain and valley view along the course of the Rio Grande has long been an asset to juggle with. But there has always been a regret that some of the most picturesque and striking spots were passed under the cover of darkness. From this time forth that condition is to be a thing of the past, so far as possible. The greatest heights, the deepest chasms, the most majestic and sweeping panoramas that nature has to display will be offered to the traveler's eyes in broad daylight. Besides, the trip is to be covered in just twenty-four hours to the dot. At least that is what is expected to be done. The motto is: "On Time all the Time." A more satisfactory assurance could not well be made to the business man or to the pleasure-seeking tourist. That coupled with surroundings, conveniences and comforts that only the highest modern development can guarantee, should make the "Scenic Limited" a very popular train, and one that will prove a great public benefit to the States of Utah and Colorado. Success to all its future!

DOOMED TO DISAPPOINTMENT.

No matter how the case against Hon. Reed Smoot is finally disposed of by the United States Senate, the leaders of the anti-"Mormon" crusade, and their enthusiastic following, are doomed to disappointment. That is inevitable. And we fancy the disappointment will eventually be keener, if the Senate yields to their unnecessary impetuosity, than if that august body takes the opposite course. Not at first, perhaps; but when foolish exultation shall have spent its force, and reason again shall become dominant, there will be nothing but disappointment.

Consider the nature of the protests. The very keynote of the "concert" was sounded by the South Dakota sectarian protestants who unblushingly told the Senate: "We are for the cleansing of our land from the curse and blight of Mormonism." Others explained themselves to the same effect. They expressed the hope that the "work" would go on "until the octopus of Mormonism has been driven from our beloved land." They stated that they would "pray that the Mormon evil will be swept from the face of the earth." Such are the aims and purposes of perhaps the great majority of the crusaders. They see in "Mormonism" an "evil," an "octopus," a heresy, and they have been led to believe that by signing a petition against Senator Smoot, they will, in some mysterious way—they do not exactly understand how—aid in the breaking up of the Church of Jesus Christ of Latter-day Saints. That is clearly stated in the explanatory notes accompanying their protests.

We are aware that efforts have been made, occasionally, by some, to hide the true features of the crusade under the less hideous mask of a political propaganda against "hierarchal" oppression. But this is rank hypocrisy, as there are no "Mormon hierarchs" in Utah, no oppression, no Church interference with political and civil matters—in brief, absolutely no reasonable excuse for the relentless warfare in which they are engaged. The protestants themselves, must have failed to take their cue from headquarters, since so many of them come to the United States Senate with the open confession that their petitions express a hope and desire for the annihilation of the Church. That is their ultimate point in view. But that is why they will be disappointed.

In the good old days when it was popular to dispose of heresies, by consigning heretics to the flames, and dicta and kings were prevailed upon to consent to that procedure, for the glory of God, many a simple-minded, honest peasant woman was seen industriously adding her little fagots to the pile around the stake. Her hope was that the flames would burn the heresy to ashes, as well as the heretic. But she was doomed to disappointment, and our age ought to have mastered that lesson thoroughly. Religious crusades have never brought satisfaction to those engaged therein. There always is a resurrection after the crucifixion. Mt. Olivet, with its glories, is higher than Calvary. Those who aim at making Golgotha the final scene, are predoomed to failure.

The Church never was dependent upon man. Human sagacity cannot advance it, nor can human opposition stay its progress. The wisdom and power of the Almighty are manifested in the great fact always accepted by faith, that all that happens finally must further His purposes. The outcome of the protracted warfare, therefore, does not affect the Church on earth, any more than it does the hosts that surround the Throne of Glory, be the decision of the Senate whatever it may. But every loyal citizen of the Republic must earnestly desire to see right prevail over wrong. Never was there an agitation more un-American than this. If one set of sectarians can secure the influence of the United States Senate for their warfare upon a creed, because this, in their estimation, is an "evil" and an "octopus," how long before another set will clamor for similar aid against other creeds? The protestants have demonstrated their un-American spirit so clearly as to leave no room for doubt. The cloven foot of the demon of persecution is scantily hidden under the assumed white robe of patriotism.

The President seems to mind the attacks upon him about as much as he does the pattering of the rain upon the roof.

It is hardly take-off-your-flannels weather yet.

The blue pencil is the denaturizing compound of the press.

All the streams are booming. Now why doesn't real estate boom?

The "Jungle" and not "The Jungle Books" is the great book of the day.

Mukden has been opened to international trade. Do they have muckrakes there?

In Massachusetts balloon trips cost seventy-five dollars apiece. They come high but people must have them.

Pittsburg has an ambition to become a Greater Pittsburg. Realized or not, the ambition will go up in smoke.

The city of Chicago has decided to appoint a commission to investigate the Chicago stockyards, the pride of Chicago.

The beef trust would much prefer a vindication to an investigation. The latter is looked upon as vindictive instead of vindicative.

"If it were not for economical people, what would promoters do?" asks the Globe-Democrat. There wouldn't be near so much "doing."

Notwithstanding all the talk about diseased and tainted meat being put on the market, the price of meat doesn't come down even a little bit.

A hundred years ago the population of London was just one-fifth what it is now. The 6,500,000 people in Greater London live in 928,000 houses, says an exchange.

Father Poyarski, an orthodox and a member of parliament, in a violent open letter to the Czar, describes Russia as living over a volcano. It won't be living there should there be an eruption.

Answering Senator Daniel, Senator Tillman said, "I know I am a rude man, but it was unintentional." Or as Cassius said, "I am no orator, as Brutus is; but, as you know me all, a plain blunt man."

That was a very bad and regrettable affair at Cananea, Sonora, but Governor Ysabel handled a delicate matter in a masterly manner. It showed how good is the entente between Mexico and the United States.

"I view with positive disfavor, and, if it does not cease, with some apprehension, the tendency on the part of what is known as the labor movement to isolate itself from men who are not manual laborers," says John Burns, the Labor member of the British cabinet. Any class movement in politics is bad and should be sat down upon.

MAKE READY FOR THE FOURTH

Hartford Times.

The Fourth of July is hurrying along, the people hereabouts are already wondering what especial restrictions are to be imposed on its observance. Last year's Fourth in Hartford wasn't wholly safe an sane, but it was less unsafe and less insane than any recent previous celebration of the day. At any rate, one could walk along the streets of Hartford last year without being seriously molested by fire-crackers and things. Popular indorsement of the restraints which were officially placed on the gunpowder method of celebrating the holiday in 1905 was general, unstinted, sincere. Demand that at least as great and as effective restrictions be imposed this year is widespread. The municipal authorities will be cordially backed in adopting any reasonable and lawful measures designed to minimize danger, disturbance and devilry on Independence day.

FOUR HUNDRED YEARS.

Youth's Companion.

Four hundred years ago Sunday, May 20, at Valladolid, Christopher Columbus closed what doubtless seemed to him an unsuccessful life. He had discovered a new world, it is true, but instead of the looked-for rewards for his achievement, disappointed hopes, chain seven, had been his lot. Far from the sea he loved and on which most of his life had been spent he died, little dreaming that four centuries later his name would be familiar as a household word to every one of the millions of schoolboys and schoolgirls in the new world which should have borne his name.

GETTING USED TO BILLS.

Philadelphia Public Ledger.

"Soft" money has been tried in San Francisco since the disaster, and apparently to the surprise of the people, found to answer every purpose of the gold and silver they formerly handled. If it remains in use there, the circumstance will constitute one of the radical differences between the old San Francisco and the new. Heretofore paper money in that city has been used only at the banks and hotels. In the ordinary channels of circulation there was none of it. The wage-earner receives his pay in coin; with it paid his living expenses, and so seldom saw a banknote that he hardly realized the existence of such a medium; while the small shopkeeper refused paper money when tendered by a stranger on the plea that he was so unfamiliar with it that he could not tell the real from counterfeit.

CITY VS. COUNTRY CHILDREN.

New York Tribune.

A London scientist says life in a big city makes young children quick, but not intelligent. Indeed, he thinks it often destroys their chances of being clever, for it hastens the development of the brain unnaturally. It makes them superficial, alert, but not observant; excitable, but without one spark of enthusiasm. They are apt to grow blase, fickle, discontented; they see more things than the country-bred child, but not such interesting things; they do not properly see anything, for they have neither the time nor the capacity to get at the root of all the bewildering objects that crowd themselves into their little lives.

JUST FOR FUN.

They Melted.

A motor bus burst into flames in the Waterloo road the other evening. Firemen were called to extinguish the outbreak, but by this time all the occupants had melted away.—London Globe.

Severe Discipline.

"I should like to be rich so that I could can an automobile and be independent."

"My friends," answered Mr. Dustin Stax, "the man with an automobile is dependent on everybody, from the gasoline vender to the county sheriff. The greatest values of the automobile to civilization is its effectiveness in giving wealth lessons in humility."—Washington Star.

Summer Shows.

It is a wise summer garden which makes hay while the sun shines. Soon July will be here and no one knows how cold it may be then.—Chicago News.

Before the Crash.

Motorist's Friend—Oh, I say! Goodness gracious, we'll be smashed up in a minute.

Motorist—All right, my dear fellow, don't excite yourself. The firm I bought this motor from have agreed to keep it in repair for a year.—Tit-Bits.

The Old Rounder.

Haymore—Say, this is about the twentieth saloon we've passed where it says "General Ticker inside."

Grasscages—B'gosh! It beats all haow some of these military chaps kin drink so much and get 'round so alfired lively!—Brooklyn Life.

Discovered at Last.

Senior Partner—There's one thing to be said in favor of classical music.

Junior Partner—What is that?

Senior Partner—The office boy can't whistle it.—Chicago News.

"Well, girls, Jack and I are to be married at last, and we are so happy."

"Did you and Jack have some trouble in getting your father's consent?"

"No; but papa and I had a lot of trouble in getting Jack's consent."—Tit-Bits.

Backloiz—"Does your servant girl oversleep herself?" Subbubs—"Not only that but she oversleeps us."—Philadelphia Press.

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