

THE EDITOR'S COMMENTS.

CHRISTIANITY WITHOUT POWER.

Recently published statistics of India do not place the supposedly civilizing influence of Europeans or the European cult in a very brilliant light. They show that of all convicted criminals the Europeans furnish one for every 274 of their total number, while the natives contribute only one out of 509. The native Christians furnish one criminal to 709, while the Brahmans have one to 1,861, and the Buddhists one to 3,787.

It is of course true that the doctrines preached by the missionaries cannot be held responsible for the crimes of some of its professors. But the figures prove nevertheless that the imported religion has utterly failed in its mission to improve the morals of the native Indians—a proof that its power is not that which followed the first missionaries of Christianity to a pagan world.

Paul, in his letter to the Church at Corinth points out that while some of them were formerly fornicators, idolaters, thieves, covetous, drunkards and extortioners, through the Gospel they had been cleansed, sanctified and justified. But the regenerating influence of the Gospel was not to stop at the salvation of the members of the Church from the power of such gross crimes; it was expected to remodel the entire human character until it became natural to rather suffer wrong than to do wrong or to have supposed wrongs adjusted before the enemies of the faith.

In his letter to the Ephesians the Apostle speaks in a similar vein. The members of that Church he reminds that they once "were dead in trespasses and sins," but the Gospel had "quickened them," giving them a new life in holiness. Of the pagans he could truthfully say that they, generally speaking, were "past feeling, having given themselves over to lasciviousness, to work all uncleanness with greediness." But with the Christians it was different. "Ye have now learned Christ." Upon them it was incumbent to put away even bitterness, wrath, anger, clamor, evil speaking and malice. They were expected to be kind to each other, tender-hearted and forgiving.

A gospel that in its saving power penetrates no further than to crimes punishable by the common law, and imparts no power for virtue beyond those commonly exercised by morally good pagans, is not the Gospel for which Paul lived and died. What is then to be said of the doctrine preached by Indian missionaries, whose converts furnish the largest percentage of the criminals in the prisons?

It was the boast of the earliest Christian writers in their struggle for recognition of the teachings of their Master, that His followers were morally above their fellowmen. Clement of Rome asks: "Who did ever live among you that did not admire your sober and moderate piety, and declare the greatness of your hospitality? You are humble and not proud, content with the daily bread which

God supplies, hearing diligently His word, and enlarged in charity." Justo Martyr, formerly a philosopher of the Platonic school, asserts: "We who formerly delighted in adultery, now observe the strictest chastity; we who used the charms of magic, have devoted ourselves to the true God; and we who valued money and gain above all things, now cast what we have in common, and distribute to every man according to his necessities." Minucius Felix to a heathen opponent says: "You punish wickedness when it is committed, we think it sinful to indulge a sinful thought. It is with your party that the prisons are crowded, but not a single Christian is there, except it be as a confessor or apostate."

These facts constituted the strength of Christian apologists in the early ages. The missionaries in India cannot use this argument and are consequently easily driven to the wall, for the tree is everywhere known by its fruits, or by its failure to produce fruit. Probably this is one reason for the unsatisfactory progress of missionary work in Asia and elsewhere.

NOBODY IS MISTAKEN.

RIVERSIDE, Idaho, June 16, 1896.

To the Editor:

I write you for information concerning a letter which was sent you for publication by a committee of the People's Canal company? Why was the article not published as written? And who took the liberty of changing it? The intended ideas were not conveyed. Yet our names were signed to it. Please give me the information asked for and oblige

E. A. AUSTIN,
Member of Committee.

The letter referred to by Mr. Austin was published just as received, with the exception of corrections in spelling and grammar. The headings which the writer thereof placed on it were not published, since we prefer to put our own headings on all articles, to preserve typographical uniformity, if for no other reason; but the letter was unchanged, and if it did not convey the ideas intended the fault was not with us. Further, the letter did not have any names attached; but as it stated the same facts previously given us by B. Cluff Jr., and published in the News, and was a correction of a statement which had been sent to and given space in this paper, we departed from our usual rule and published it, as we had reason to believe it was written in good faith and the failure to attach the committee's names was an oversight. Probably Mr. Austin may learn from this statement where the mistake, if any there be, was made.

THE REPUBLICANS AND SILVER.

That was a gallant fight made by the representatives of the silver states in the St. Louis Republican convention; and though they go down in defeat for the time being, their fall was in a blaze of glory that seldom

attends the vanquished in a contest at a political convention. Even among those with whom the laurels of victory remain, and whose success on this occasion has been assured from the outset, there was no gloating over the silver men, but rather a feeling of regret at the parting of the ways, for the free coinage advocates had fought so ably and with such courage and dignity as to win the undigested admiration of those who held opposing views, although they lost the battle. The gold standard advocates in the Republican ranks won a victory at the sacrifice of a support they would have been eager to retain but for the fact that they feel quite sure of the party's triumph in November next, without the silver states. It is worthy of note that the contest in committee was decided on the anniversary of the battle of Bunker Hill; in 1775 the British gained the field, but at such a cost that one of their statesmen exclaimed, "A few more such victories, and we are undone," the Republican party cannot afford many such victories as that in the financial contest at St. Louis.

The great struggle was in the committee on resolutions, and there, in the heat of the contest, Utah was one of three states that bore the brunt of the fight, and the standard of the youngest member of the Union was well to the fore. Senator Teller of Colorado, Senator Dubois of Idaho, and Senator Cannon of Utah, were a trio of leaders whose audacity, skill, courage and earnestness for the silver cause were displayed to the full extent that could be asked of any men in similar circumstances; and the protest before the convention, joined in by all of the Utah delegates and by others of the silver states, is a presentation of the case that deserves and will receive the hearty support of their constituents. Because of the convention's attitude on the money problem, the protest renounces the platform and the candidates of this convention, but maintains allegiance to Republican principles as established in the party record.

As to the political effect of this action of Utah's Republican party delegates to St. Louis, it is clear that they have taken the best possible course to secure their party's triumph locally in November next. If they had contented themselves with a mere protest and with speeches and votes against the party action, and then had acquiesced in the platform and nominations, nothing could have saved the party from overwhelming defeat in this State locally and generally. As it now stands, however, they repudiate the gold plank of the platform and the candidates thereon, but hold to their principles otherwise and to the candidates in the State election who endorse free coinage; in other words they throw over the presidential ticket to save the State to the Republican party if such a thing be possible. This action makes it reasonably certain that the Republican party electors will be defeated at the Utah election next November, and also renders it possible or even probable that the Legislature will be Republican on the other issues between the parties. In a State where the free silver sentiment is so strong as here it would seem to be of little use to think of