

law makes a clear distinction between a regular school election for the choosing of trustees, and an election for the levying of a tax or the determining as to the issuance of bonds. Only registered voters can take part in an election for school trustees, as provided for in Section 30. But at a financial election the taxpayers, who will have to meet the expenses to be incurred, who are peculiarly interested in the matter at issue, and who should of right have a voice in its determination, are qualified to cast their ballots. Whatever may be said in regard to the justice or injustice, of excluding from an election for school trustees any of the parents of children to be placed under the direction of those trustees, it will not be denied that to levy a tax or issue bonds without the consent of the taxpayers is manifestly unjust and oppressive.

It is wrong in principle. It is opposed to every sentiment of fairness. It is anti-Republican in its very essence. And we believe it is contrary to law and would not be sustained by the courts. We do not think that the Board of Education can legally issue bonds passed upon in any such way. We believe trouble will grow out of an election for this purpose from which large numbers of taxpayers are excluded. We are sure that the question ought to be tested. It is of too much importance to be allowed to pass without a full and complete trial. It is a question of right. It should be carried to the highest court of appeal, if necessary.

"That might hinder the building of schoolhouses." Perhaps so. But better delay them for a short time than to have a right like this trampled upon and stamped into the mire. The question to be voted upon has no reference to politics or party. This is not an "election" in that sense. Careful reading of the two Acts of Congress regulating election affairs in Utah and defining the powers of the Commission, will show that they relate to the choosing of persons to hold official position in this Territory. But this is another matter entirely. It does not belong to the jurisdiction of the Commissioners. It is outside of their powers. They have no more right to meddle with it than they had to formulate oaths, and make "Orders," and exclude from the polls ex-polygamists, as they did until brought within the line of their authority by the Supreme Court of the United States.

As we have said, the appointment of the judges of election is a comparatively small matter. It might be passed by without much resistance. But the issuance of bonds, the interest on which

is to be met by the taxpayers, without an opportunity for a large number of them to approve or disapprove of the debt, is not to be let slip and pass into a custom, which may bring additional evils of a similar character and develop into a system of wholesale oppression and spoliation. We trust the Utah Commission will weigh this matter thoroughly before proceeding in opposition to the statute and to the principles of reason and of right.

#### A LESSON AT THE GRAVE.

THOSE who have read the death notices of the past few weeks will have seen that several aged veterans have been called away from this sphere of action. Of those who were personally acquainted with the Prophet Joseph and took an active part in laying the foundation of this latter-day work, not many remain among us. And those who are still left are more or less physically weak. In the common course of events, we may expect that, in a few more years, none of these noble heroes will remain in the midst of us. They will be gone to reap their just reward among the Saints on the other side of the veil.

This fact suggests a few thoughts and reflection of great importance.

The growing generation can hardly realize, to the full extent, the beneficial influence these faithful servants of the Lord exercise among the people. Of ancient Israel it was said that they served "Jehovah all the days of Joshua, and all the days of the Elders that overlived Joshua, and which had known all the works of the Lord that he had done for Israel." But after these first eye-witnesses to the establishment of the covenant had gone to their fathers, circumstances changed. The people accustomed themselves more and more to the ways of the heathen nations, and they became ensnared in the sins of their surroundings, to their own cost. The influence of the first heroes was not there to counteract the power of the adversary.

Nor is this strange. Joshua and his contemporaries had received not only the correct doctrines, which had been taught them by Moses, but they had also been imbued with that spirit, without which none can faithfully continue to serve the Lord. They had been led on from trial to trial, and at the same time from victory to victory. They had been placed in circumstances where they were entirely thrown upon the omnipotent arm of their God, and they had through their wonderful experience, learned to trust Him. This had made them heroes of faith, and they inspired, by their very presence, the

whole people with this genuine heroism. Like the first Napoleon or Gustavus Adolphus, they imparted their own enthusiasm to their followers. And this was done through that divine Spirit of which they were in possession. Doctrine alone is not sufficient for the preservation of a people.

Now, it is comparatively easy to impart doctrines to the growing generation. This can be done and is done by faithful and diligent teaching. Men can learn, theoretically, the first principles of the Gospel; they can receive an understanding of many theological and ecclesiastical truths, and even thereby be brought to conform with certain outward ordinances, and yet not receive of that Spirit which alone enables men to stand up faithfully in the performance of the duties incumbent upon one who has made sacred covenants with God. For this spirit is not received by study or by research. It is given. It is imparted from on High.

The life of the prophet Elisha, who was a faithful disciple of Elijah, affords an illustration of this fact. When this last mentioned remarkable champion of truth was about to be taken away from the earth, Elisha asked, as a last favor, that two parts of the great prophet's spirit might fall upon him. Elisha was before that time duly instructed, but that for which he now asked, he knew he had not yet received; and they were both well aware that he could not receive it, unless it were given by Him from whom the Spirit emanates. His desire was fulfilled, however, because he sought for it in faith, diligently and earnestly.

Another illustration is given in the first disciples of our Lord. For years they had followed Him and been instructed in the principles of the Gospel. They had even, to some extent, been impressed with the fact of His divine nature and the work He had commenced. Yet, when He was, as they thought, for ever gone; when they thought themselves sadly disappointed in their expectations, their moral strength was almost exhausted and they seemed to contemplate the propriety of again giving their attention to their worldly pursuits. "Let us go fishing" was the proposition of Peter, one of the most devoted of the disciples. They had been well instructed, but they lacked as yet the gift of the Spirit. When they became possessed of this precious gift, on the day of Pentecost, they were enabled to face the world, and they became mighty men of God.

The trouble with Israel was this: Joshua died; the Elders, who had been