

previously acquired. The further inquiry is made as to the justification of a registrar or other election officer who refuses to grant the full privileges of an elector to a woman in a state where she is a qualified voter, alleging as his excuse disqualification by marriage to an alien. There is no justification for such officer, who becomes a violator of the law in interfering with the rights of an elector. For instance, if the law which prevails in Utah in regard to this offense were in force under circumstances where a woman is entitled to register and vote, and if a registrar or judge of election were to prevent her exercising such privilege in accordance with the statute, then such judge or registrar would be liable to prosecution and a suit for damages. Where equal suffrage prevails, an election officer has no more right to discriminate between sexes than between persons of different ages who are over the required age of voting.

SCHOOLS AND NON-PARTISANSHIP.

The following resolutions have been received from Richfield, Sevier county, with the statement that they were adopted by the Sevier county teachers in official institute and a request for publication and comment thereon:

Whereas, our public schools should be counted common ground where the interests of all creeds, sects and parties may meet without clash or disturbance; and

Whereas, it has been demonstrated, over and over again, in eastern cities, that school interests retrograde when under the nepotism and favoritism of partisan domination; therefore

Resolved, by the Sevier County Teachers' association, in official institute assembled, that all movements pertaining to the welfare of our schools should be non-partisan in character and should be conducted without reference to party or politics; and

Resolved, That in supporting nominees for school offices, whether local, county, or Territorial, we will vote for educational fitness without respect to party affiliations, and will use our best endeavors to persuade others to do the same.

Resolved, That we heartily endorse the administration of the present county superintendent of Sevier county, H. N. Hayes, and name him as our choice for re-election.

The position of the NEWS on non-partisanship in school matters has been stated on a number of occasions of late date. It was unmistakably declared at the time of the last school elections here, in December, 1894. We strongly advocate non-partisanship in that field, because we believe that generally it will conduce to the selection of men specially fitted for the needed work, and will result beneficially to school discipline and effectiveness. Where partisanship is allowed to guide, too often the man with a "pull" gets the office regardless of his special fitness therefor, and as a consequence ill results follow.

With respect to the particular incident referred to here, the suggestion of the teachers of a county, unanimously expressed without regard to political bias, and based upon a thorough understanding of the ability of the person endorsed, should have great weight with the people of all political

faiths. The members of the institute might even nominate a man for office and seek to secure his election at the polls; but if they were opposed by either or both political parties, their action could not be designated as non-partisan. Under existing circumstances, the endorsement having been given, it would have been appropriate for those of each political party to have gone into their own ranks and there labored for the acceptance of their candidate upon the broad ground stated. If all parties agreed, then the non-partisanship would be established. But if either party representing a considerable portion of the people refused to accede to the proposition, then, so far as non-partisanship is concerned, the movement is rejected, and an attempt to crowd it through is itself partisan. To be successful, non-partisanship must come through mutual arrangement that will preclude political antagonism. This harmony is the key to its advantage.

Where there are two or more candidates for an office requiring special qualifications, as does that relating to school matters, and one or more are notoriously unfitted for the place, it is usually the case in every state of the Union that the better man runs ahead of his ticket, and often is elected thereby. The bonds of political parties are not restrictive of the higher duty of citizenship, which demands the presence of representative men in governmental affairs; and if the great majority of the voters want a man he is pretty sure to get their support. Party ties, however, should not be lightly disregarded, or cast aside for a whim or fad, although they might be laid aside upon good and sufficient reason being given for the action. This reason is afforded in non-partisan agreements among the different parties, when all are satisfied. But when a non-partisan movement arouses party feeling, to press it by other than persuasive and conciliatory methods causes the loss of its original distinguishing feature. Under the conditions of antagonism stated by our correspondent, it looks as though the non-partisan suggestion had not been acquiesced in. As to whether or not the voters wish to accept the recommendation of the institute must be left to themselves to decide. It is a political question with which the NEWS feels that it cannot consistently interfere.

FAITH AND WORKS.

In the August number of the *Non-Sectarian* we notice a paper on "Scepticism and the Pulpit," which is of interest, perhaps, to a great number of the readers of the NEWS. The expressed views of ultra-evangelicals as to the conditions of salvation have been combated by the Latter-day Saints from the first as a fatal error of modern Christianity. In the article referred to it is pointed out that the New Testament doctrine of salvation is not "to keep the commandments," nor belief merely, is the entrance into life eternal. Is the religious world not awakening to the fact that Mormonism is New Testament Christianity?

The author, in the *Non-Sectarian*

argues that when we inquire how we may become Christians, we are answered in a set of stereotyped phrases which are meaningless, vague and unsatisfactory. When the young man came to the Master inquiring what he should do to secure eternal life, nothing was said to him about "looking to Jesus;" he was not told to "wash in the blood of the Lamb;" no allusion was made to the "mountain filled with blood;" he was not referred to the "Lamb who died on Calvary;" he was not besought to "take refuge in the Rock of Ages;" to "come to Christ;" to "cast his burden on the Lord;" to "only believe;" to "lay hold on Christ;" but in words which could not be plainer, or more emphatic, Jesus replied: "If thou wouldst enter into life, keep the commandments." Here is something tangible and practical—something which every man can understand and test in his daily life. But if we ask some modern preachers what we must do to be saved, we are assured that we can do nothing, that Jesus did not wish us to do anything; that He has done it all for us; that His righteousness was imputed to, and will be regarded by God as a substitute for our own, if we believe on Him; that He has suffered the penalty of our sins by dying in our stead; that all we have to do is to believe, and accept the proffered pardon thus rendered possible by the shedding of His blood. But when a certain lawyer stood up and tempted Jesus, saying: "Master, what shall I do to inherit eternal life?" He said unto him: What is written in the law? How readest thou? And he, answering, said: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And He said unto him: Thou hast answered right; this do and thou shalt live."

The celebrated Andover controversy was precipitated by a discussion on this very subject, and it led, as will be remembered, to the trial for heresy of Dr. Newman Smyth and others who endorsed his views.

The doctrine that faith is efficient for salvation originated with Protestantism. It will not be denied that the Roman church had for centuries proclaimed salvation as a result of works. She erred, however, in substituting the commandments of men for those of the Almighty. Luther had faithfully endeavored to comply with the requirements of the church and failed to realize the holiness he sought to obtain. In tearing himself loose from the Catholic institutions he, too, erred, not understanding that the principle was correct, although the application was false. He therefore sought a new principle, and thought he had discovered it in "justification by faith," and by that as the standard of Protestantism, the battles were fought with a considerable degree of blind zeal on both sides. Luther's followers soon went as astray in their direction as had their opponents done in theirs. Both were forced to discard large portions of the Scriptures, in order to make the remainder agree with their theology.

On this important point Mormonism is clear as the silver trumpets of Israel in the wilderness, and it offers the