

tion taken by many of the influential papers of the country.

Every religious organization must have some kind of creed or recognized formula of doctrine, adherence to which is essential to membership. Its ministers are chosen to be exponents and defenders of the principles belief in which is the motive of church fellowship. If any of those expounders change their views, it is evident they can no longer consistently retain their official positions, even if they may remain members of the body. And that they should desire to do so when they become convinced that the doctrines which form the creed of that body are erroneous, argues a strange confusion of mind or a mercenary spirit.

The question as to whether the churches that have expelled able preachers for heresy have been benefited, is being debated. It is argued that they have lost the services of brilliant and popular men, and further, that while the immediate effect is usually to cause a quiet acquiescence of the members in the teachings of the church, it has never been followed by any valuable gain in their intellectuality or in the progress of the expelling body.

It appears to us that there are only two courses open to any religious society when one of its ministers proclaims ideas opposed to its established tenets. One is to silence or expel the preacher, the other to adopt the views which he advocates.

Truth should be welcome to every believer in the Christian religion. The spirit of that faith is to guide into all truth. Progress in light and knowledge should be encouraged. Error when exposed ought to be rejected. But if each member or minister is to be the judge of what is truth and what error, how long would there be unity, harmony or a standard of doctrine in the body that permitted such license? The society or its authorized directors must determine such questions, and the dissenting preacher or member unable to conform to the decision should cheerfully retire, and either unite with a society entertaining similar views to his own, or stand aloof, or start out as an independent advocate.

There is one thing that recent trials for heresy makes clearly evident. This is, that "the knowledge of the truth," which is one of the promised effects of the original Christian faith, is woefully lacking in the so-called Christian world. Not only is the meaning of the sayings of the Savior and His Apostles, which are supposed to be the standard of the Christian religion,

a matter of astonishing uncertainty, but the real signification of the written creeds of the sects is unsettled and a subject of dispute among the preachers and the people who subscribe to them.

This is a sad condition of religious affairs. The knowledge of the truth was one of the chief results of the acceptance of the Christian faith and one of its principal promises. Doubt, uncertainty, confusion, contention were the conditions of spiritual darkness that the light of Christ was to remove, so that knowledge and understanding might be established in the soul. But in these later times, when light is supposed to have increased with the advancement of the ages, confusion seems to hold sway and religious doctrine to be a matter of mental speculation.

No wonder that spiritually-minded people are looking for some new development of religious thought and action, which shall evolve order out of the chaos of Christendom and shed light upon the darkness and doubt of the times.

The Latter-day Saints have the great advantage of that firm conviction which amounts to knowledge of the truth of their creed. Its principles are well defined, and the humblest of those who embrace them may comprehend them in the glory of their simplicity and their harmony. What a pity it is that the very souls who are hungering after spiritual knowledge, refuse to taste of the fruit of the tree of life which the hand of Deity has planted anew, and which the multitude reject because it has been ridiculed under the name of "Mormonism!"

THE JEWISH QUESTION.

WE have received from a Hebrew of this city, a copy of a rather interesting circular, which emanates from the Holy Land. It is in Hebrew and English, the latter being a somewhat defective translation.

The reason assigned for leaving a copy of this document at this office was that the Latter-day Saints take a special interest in the welfare of the Jews. This is quite correct, and it is anticipated further that the future of the two peoples will in course of time, be more or less closely interwoven, appearances to the contrary notwithstanding.

The fact that some of the Jews of this Territory have been among the most bitter and unscrupulous enemies of the Saints, does not in the least affect the faith of the latter regarding the future of the race. Events now oc-

curing strengthen it. The preparatory conditions precursory to the gathering of the Jews, as a people, to Asla Minor, are making their appearance thick and fast. This little incident of the leaving at this office of the circular in question is small of itself, but it points to a time when there will be a universal recognition of the fact that the Latter-day Saints are more friendly disposed to all of the remnants of the ancient people of God, than any other community. The Jews will, doubtless, be the recipients of evidences of good will from some of the nations, but these will, in the developments ahead, be abruptly supplanted by demonstrations of hostility. The interest in Israel entertained by the Saints will, on the contrary, never be suspended.

The circular referred to conveys information to the effect that the oppression, hardships and persecution to which the Jews are being subjected in some of the nations, have caused large numbers of Hebrew refugees to flock of late to the land of their fathers. Many of them have reached that part of the world in a state of destitution, being without the means of living. They are without clothing, food or shelter. Hence this appeal to Jews throughout the world for assistance to enable the committee having the matter in hand to purchase land, erect small houses, and give these poor people a start that will enable them to become self-supporting. The document is signed by a number of gentlemen residing in Jerusalem who are the "Wardens and Trustees of the Central Committee of the United Charities of the Ashkenazim in the Holy City, Jerusalem."

The Jews have of late years been thrown conspicuously before the notice of the whole world. Their situation is now a question with which the leading nations will evidently be forced to deal. It is evident that the Czar of Russia proposes to exterminate them from his empire. They are more numerous there than in any part of the globe. The autocrat is enforcing decrees that will naturally lead to death or exodus of the Russian Jews. The efforts by England and America to induce the Emperor to soften his policy toward the remnants have only served to render him more determined the other way. Whither shall the great mass of afflicted people go? We expect the answer to be reverberated around the earth one of these days—"Let them go home."

As an indication in that direction we reproduced, a short time ago, from a leading paper of this country, an article which asserted that a citizen of the United States, prominent in social