

places of publication are given. The author has certainly searched far and wide for every scrap of fact and fiction relating to the "Mormon" question that could be found on either hemisphere, and he has compiled it with rare skill and made of it a most interesting, entertaining and instructive volume.

A radical, enthusiastic "Mormon" who feels impatient at the printing of anything which he knows to be untrue concerning the faith and doings and motives of his co-religionists, will not be satisfied with Bancroft's history of Utah. On the other hand, the fire-eating "Mormon"-hater, who thinks any evil thing is justifiable if it is inimical to the people and creed that he detests, will be disgusted with a work that simply places the two sides of a strongly contested question before the public, and does not recommend the wholesale destruction or suppression of an unpopular faith and community.

But the conservative reader on either side will, we believe, agree with us in saying that this volume is a remarkable aggregation of the things that have been said and done in the most important controversy of the nineteenth century, that it is a faithful history of the chief events in the settlement and progress of this Territory, and that it is a valuable work of reference, because of its accuracy as to dates and places and the impartiality of the writer in regard to the incidents related and the ideas explained. It is a strong link in a great chain of histories, and as much as any other portion of this vast literary undertaking—the History of the Pacific States—will reflect credit upon the painstaking author.

WRITE TO YOUR FRIENDS.

Some time ago we published in these columns a letter from one of the Elders on a mission in England, in which the writer deplored the fact that so many of the people who emigrated from the old country to Utah neglected to write to their friends and acquaintances they left behind. The effect of this omission is to cause weak-minded people to believe the absurd stories told abroad concerning the Latter-day Saints. Among those about whom inquiries were made in consequence of his not having written was Brother Andrew Gregory. That gentleman saw the letter, and the following, just received from him, shows that he is all right, and

has already acted on the hint regarding communicating with his friends left in his native land:

COALVILLE, Summit County,
Utah, October, 1889.

Editor Deseret News:

I have seen in your paper an inquiry as to the whereabouts of Andrew Gregory. I take the earliest opportunity of writing to say that I am in the land of the living, and happy and comfortable in my mountain home. As the brethren in England take the *DESERET NEWS*, you may say in your paper, if you like, that I and those belonging to me are all right; but by this time my friends are acquainted with the fact, as I have written several letters. I have had but little time since my arrival here for anything else than visiting, as I have so many friends in Utah. I am, however, now settled and at work in Coalville.

Yours Respectfully,
ANDREW GREGORY.

THE EPISCOPAL CREED ON DEITY.

THE Episcopal Church of the United States is holding its triennial General Convention in New York. This is a very important body and its present session has more than ordinary interest, because it is the centennial anniversary of the adoption of the constitution of the Protestant Episcopal Church in this country. Among other subjects which have been under consideration is the question of changes and modifications in the Book of Common Prayer. This was to have been settled at this Convention, according to the action taken three years ago. But it seems that the full revision of the book is not likely to be completed until 1890.

If the wires have brought the news correctly, one point in this connection has been decided upon. That is, the Athanasian Creed is not to be incorporated in the new prayer book to be used in this country. It is to be found in the English prayer book, and is required to be said or sung on certain occasions at morning service.

The American Episcopal authorities will do well to adhere to this exclusion of the Creed of St. Athanasius. That remarkable collection of inconsistencies is an attempt on the part of learned men to describe and explain Deity. There could not be a more striking exemplification of the truth of the exclamation of the inspired writer: "Man by searching cannot find out God." When any man, however highly educated, endeavors to explain something he knows nothing about, he is sure to make a

failure. And the Athanasian Creed, which has been upon the pages of the Protestant and Catholic books of prayer for centuries, and which opens with the announcement that he who does not believe it and "keep it whole and undefiled, shall without doubt perish everlastingly," is one of the most complete failures, and offers the clearest evidence that the author or authors knew nothing of the all-important subject, of anything we ever remember seeing in print.

God is described therein as three separate and distinct persons, and yet as but one person. Each of these three personalities is declared to be exactly like the others, and yet they are all announced to have different peculiarities. They are said to be co-equal and co-eternal, none before or after the other, and yet is said the second was begotten by the first and the third proceeds from the other two. They are each pronounced "incomprehensible," and yet this Creed is given as an explanation of the three incomprehensibles which are "but one incomprehensible." And after much more flat contradiction and sheer impossibilities, it is announced that "whosoever will be saved must thus think of the Trinity."

It is a wise thing to leave this theological muddle and, as we regard it, blasphemous dogmatism, out of the Book of Common Prayer. For it furnishes arguments for the atheist and food for the scoffer, while it is of no earthly benefit to a living soul, and only tends to confuse in the devout mind that which left without such absurd paradoxes might be a simple matter easily understood.

But, while revising the Prayer Book, it would be well for the dignitaries of this ecclesiastical body to expunge some things from the Thirty-nine Articles, to which every minister of the Church has to subscribe before he can take "holy orders," and which, it is safe to say, not one in ten really intelligent candidate unreservedly believes.

Among other things, the article on Deity should be considered. It is, in a condensed form, something of the substance of the Athanasian creed, though free from its most striking contradictions. For instance, it conveys the three-in-one idea in a similar sense, and after declaring that there is but one God and that He is "without body, without parts, and without passions," and that "in unity of this Godhead there are three persons of one sub-