

## LECTURE.

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tween Paganism and so called Christianity, and the triumph of the latter began to be apparent. Although the emperor was not baptized until he was on his death bed, which was in the year 337, he acted as a Christian emperor from the first year of his supremacy. In previous years he had exercised the widest toleration towards Christians, but had not wholly set aside Paganism. In the year 321, he went a step further, and issued an edict establishing

## THE LORD'S DAY

as a day of abstinence from labor.

On the death of Licinius the collegian emperor, he issued another, exhorting all his subjects to forsake Paganism and worship Christ alone, and from that time he connected himself wholly with Christianity, and contemporary with these events another heresy sprang up which added further to the detraction of pure Christianity, namely, that of Arianism. The substance of Arian doctrine may be understood in a few words: "It is that the Second Person in the Holy Trinity is not God in the same sense as the First, or in any true sense, because he is not eternal, and there was therefore a time when he did not exist."

It appears upon the cessation of persecution, schism and division increased in the church. Constantine, who assumed to be the secular head of the church, although not yet baptized, seeing the difference of opinion that existed among professing Christians in respect to the true status of the Savior, and not feeling competent himself to adjudicate and reconcile these differences, decided on assembling an immense Council of Bishops from every part of the world, and entrusted to them the final decision of the question. This assembly met in the year 325 at Nice, not far from the Imperial residence, and the new city which Constantine was then building on the opposite shore of the Bosphorus, and which still retains his name. At this council there assembled 318 bishops who had traveled from all parts of the world at the public expense.

## "SUCH AN ASSEMBLY,"

writes J. H. Blunt, author of a work upon early Christianity, "when we come rationally to consider its composition, must have been one to command the respect of the age, and one which may command our respect also. Those who composed it were men of mature years, many of them long past the meridian of life; they had been picked out of the best educated class among their fellow countrymen at home, as having the knowledge, judgment, and goodness which fitted them for the office of bishop. Many of them had suffered grievously for their religion, showing by their maimed bodies, as they sat in the council, how real those sufferings had been. They now met together under Imperial command, to decide on an important public question, and must have felt the responsibility of their office. They believed that God's guidance was with them to lead them to a right decision."

Their deliberations resulted in what is termed the Nicene Creed, which was averse to Arianism, as follows:

"There is 'one Lord Jesus Christ,' and therefore there is no pretense for those who have said, 'Lo, here is Christ, or, Lo there, since He departed from the world."

"He is 'the only begotten Son of God,' and therefore Son of God in a sense in which no other so called can be."

"'Begotten of His Father before all the worlds,' and therefore not coming into existence, as the Gnostics had said, after the world was created."

"He is 'God,' coming 'of God, Light,' coming of Light, 'very God' coming of 'very God,' and consequently, not in theory or imagination, but in actual reality God, as the Father by Whom He is begotten is God, as truly Divine as the Father."

"He is 'begotten not made,' no created being, but God, through a Son."

"Being of one substance with the Father, 'like unto Him in every perfection of His Being.' By whom all things were made."

"Who for us men and for our salvation, came down from heaven."

"And was incarnate; by the Holy Ghost, of the Virgin Mary, and was made man."

"And was crucified," etc., etc.

A little reflection will show that the Nicene Creed is about as absurd as the Arian doctrine.

The Nicene Creed while laboring to establish the identity of the Savior, distorts its efforts, by declaring that he was of "one substance with the Father." Such a proposition, being untenable, shows the light that reflected itself upon the minds of this famous council to be sadly deficient, when compared with the saying found in Hebrews 1: 3, that Christ was the express image of the person of God. This idea is strengthened by the declaration of the Father when the Holy Ghost descended upon Christ, that: "This is my beloved Son in whom I am well pleased," which saying positively established the identity of the Son as apart from the Father.

THE PART THAT CONSTANTINE PERFORMED

in accepting Christianity, and in calling together the Council of Nice has been regarded by many in the Christian world as the circumstance that saved Christianity from extinction. It

is thought he was the instrument that established it on a sure foundation, he acting the part of an Elias, or in other words a restorer; nothing can be more erroneous than such an idea. While he is entitled to the gratitude of the Christian world for calling a halt in the persecutions of the Christians, it cannot be claimed that he added anything, or brought back the power, purity and lustre that characterized Christianity in the days of the Apostles.

This is very evident when we consider the career and character of the man. Born and reared a Pagan it may be imagined with certainty that his early training was anything but desirable to the mind of a Christian. His private life was tainted with crimes of the deepest dye. While living in Rome he murdered his son Crispus, his nephew Licinius, and suffocated his wife Fausta in a steam bath. He had been married to her twenty years, and she was the mother of three sons. His crimes became so revolting that he changed his residence in consequence of the bad odor in which he was held, and began the building of another metropolis and named it Constantinople in honor of himself.

After these events he

## BECAME A CONVERT

to Christianity, and was baptized on his deathbed. In view of these things how inconsistent it appears to imagine that God would employ a man whose hands had been imbued in the blood of his own relations, to build up or revivify His church, or take any cognizance of the acts of such a man whom He never had appointed to act as His vicegerent upon the earth. Constantine's acts were simply gratuitous and of no effect, so far at least as making a renewal of pure Christianity is concerned. Our sectarian friends are therefore welcome to all the consolation that they may derive from the acts of Constantine by the way of giving Christianity an impetus that sent it through the ages, as they claim, to the present time.

It will be well to now note the character of the Christianity that existed at the time we are now considering, and the condition of the Church then. Was it in a state of perfect purity, or was it in a state of apostasy and decay? Did it possess those offices and the peculiar organization placed in it by the Savior, and were the gifts and blessings enjoyed as in former times? The voice of history answers no! The Church had long since been deprived of the

## GUIDING INFLUENCE

of the apostles, whose voices had been hushed by the hands of violence. Those who presumed to be the teachers of Christianity at this period, and all through this century, were distracted and divided. The ordinances of the Gospel had been changed in many respects, and the power that accompanied the primitive Church had departed. The Christianity that Constantine espoused was scarcely the skeleton of the Church which had been denuded of its saving and beautiful habiliments. The devotees of the church which Constantine joined had a form of godliness, but denied the power thereof; and as Mosheim aptly remarks, (chap. 3) of the "Fourth Century," speaking of these times: "An enormous train of superstitions were gradually substituted for true religion and genuine piety. This odious revolution proceeded from a variety of causes. A ridiculous precipitation in receiving new opinions; a preposterous desire of imitating the Pagan rites, and of blending them with the Christian worship; and that idle propensity, which the generality of mankind have toward a gaudy and ostentatious religion, all contributed to establish the reign of superstition upon the ruins of Christianity."

During this century the most foolish and extravagant notions and practices sprang up, as is seen from the frequent pilgrimage made to Palestine, and visits to the tombs of martyrs. It seemed as if the

## IDOLATROUS PRACTICES

of the Pagans, who worshipped their idols and images, had been transferred to the Christians, the latter rendering a similar homage to these objects which they deemed sacred. Monastic orders were established, and monks began the sale of all kinds of relics, claimed to possess great sanctity, and by working upon the credulity of the masses, amassed wealth and influence in the name of religion.

Respecting the ecclesiastical order of the Church, it will be proper to remark that Constantine essayed to regulate it, and introduced many new orders. He created a new Episcopate in Constantinople, and placed upon its incumbent all the honors, rights, privileges and ornaments that were enjoyed by the Roman Pontiff, in order to raise up a rival in the new city, against the See of Rome, and to give prestige to the undertaking of making another capital of the empire.

Three prelates had existed previous to that of the one established at Constantinople, namely, those of Rome, Antioch and Alexandria. These held a degree of pre-eminence over the rest of the Episcopal orders, and of these three, Rome was held first in rank.

The Bishop of Rome surpassed all his brethren in the magnificence and splendor of the church over which he presided, in the riches of his revenues and possessions; in the number and variety of his ministers; in his credit with the people, and in his sumptuous manner of living. These dazzling marks of human power,—these seeming proofs of true greatness and felicity,

had such a mighty influence upon the minds of the multitude, that the

## SEE OF ROME

became in this century, a most seducing object of sacerdotal ambition.

Great emulation had existed among the bishops for many years, for pre-eminence, over each other, the Bishop of Rome leading the way, gaining influence and power over all others, until at length, Boniface the Third, Bishop of Rome, became the sole bishop, or pope of the church, in the year 606, at the instance of Phocas, the tyrant, at which period it may safely be stated, that the apostasy of the Church upon the eastern hemisphere became complete.

Cotemporary with the process of the apostasy of the Church upon the eastern hemisphere a similar result was reached upon the western hemisphere in the apostasy and decay of the Church of Christ among the Nephites, brought about by a train of circumstances, described in the Book of Mormon. It seems as if by an inevitable fatality, coupled with a striking coincidence in both cases, that as the life of these churches went out, so did the life and existence of two great nations, nearly simultaneously go out, as witnessed in the dissolution of the once mighty empire of Rome; whose record is stained by deeds of unparalleled atrocity, and the extinction of the Nephite nation, of America, three-fourths of a century previous, brought about by

## INTERNECINE WAR,

superinduced by a departure from the laws of God.

All of this is another striking evidence of the certainty of the retributive hand of God; and that that nation and people who fight against Him shall surely be brought to naught. The spectacle now depicted in the apostasy of these Churches, is presented to the candid and reflecting mind. How sad and forlorn must have been the condition of our race who, shut out from the voice of prophets, and deprived of true religion, were left to wander in doubt and darkness, until the fulness of the Gentiles came in, and the dispensation of the fulness of times brought back the Gospel, long lost to mankind.

## REXBURG ITEMS.

Matters in the Metropolis of Snake River Valley.

THE rock is now on the ground to build the new store of Durrans & Winters.

A STORE is about to be started in Teton, one of the most flourishing towns in Snake River Valley.

THE country is very dry. The dust in the roads is knee deep and the wind raises it in dense clouds.

SNAKE RIVER is not yet frozen, but is full of floating ice, that makes it quite difficult and dangerous to cross. Some good bridges should be built.

THE grist mill in Rexburg is to be repaired. It is now crowded with work, and parties from a distance have to wait a week or more for their grists. More flouring mills are needed.

A PARTY of engineers passed through Rexburg and Parker, going north, taking observations for a contemplated railroad from the south into Montana, making connection with the Northern Pacific in Madison or Galatia Valley. Rumor says the new road is to start from some point in Utah. Fewsen Smith, Esq., of Salt Lake City, was in charge.

WIRE PULLERS have been at work endeavoring to rob the people of Rexburg of their postoffice and postal service. The postoffice has been taken from an honest man and given to parties who were deemed unworthy to hold it, some time ago. It has been removed from the business portion of the town to the outside limits—a great inconvenience to the public. A petition has been gotten up protesting against this.

AN attempt has been made to move the Teton postoffice and carry it across the river two and a half miles from the town, where the good people will have two forks of a turbulent river to cross to get their mail. A postal agent who was through here a short time ago said the Rexburg and Teton postoffices were all straight and conducted satisfactorily. But the occupants are reputed to belong to the "Mormon" faith and appointments have been made to strong anti-"Mormons."

R. G. L.

Albuquerque, N. M., Nov. 22.—Bernardo Ordonez, who shot and killed Felipe Navarez on the evening of July 21st, 1887, on Chihuahuah Hill, near Silver City, in this Territory, has been caught and lodged in the county jail. The shooting was done in daylight and witnesses to the affair claim that it was a cold-blooded killing. As soon as Ordonez had killed his victim he fled into the country. He was pursued by officers and a posse of citizens, but without gaining any knowledge of his whereabouts. A Mexican named Roses Armijo recently came into Silver City from the Burro Mountains and gave the information that the murderer was there, having built himself a hut and living in the fastnesses of the mountains. Parties went out and returned with the prisoner.

## "A GREATER DIVERSITY OF READING."

Reflection as Well as Reading Necessary to Mental Growth.

If it is a "greater diversity of reading" that our young men need, why is it that so few of these "diversified readers" are ever heard of in after life in any position demanding close application or energy of thought? Why is it that the golden age of English literature was at the time when there were comparatively few books? In fact the great master minds in almost all cases have been noted for their concentration or oneness of aim.

The human mind has been likened to a burning glass, whose rays are intense only as they are concentrated. As the glass burns only when its light is conveyed to the focal point, so the former illuminates the world of science, literature, or business only when it is directed to a solitary object. The fame of such men as Shakespeare or Milton, Mozart or Beethoven, Erasmus or Luther, is crystallized in the world's history; but it may be questioned if they would have towered above their fellows in mental strength had they been the constant readers of half a dozen journals. Would they have shone in the intellectual firmament as stars of the first magnitude if they had permitted their attention to be diverted by secondary objects? We see illustrations of this idea in the prominent men of our own land. Look at the wonderful genius of Edward Everett. What did he accomplish in proportion to his rare gifts, what work did he leave as a monument of his fine powers? But what could be expected of a man who tried to disperse his thoughts over the whole field of human knowledge, and elegant accomplishments? On the other hand, if we recollect that Gibbon gave twenty years' toil to his "Decline and Fall of the Roman Empire," that Newton re-wrote his "Chronology" seventeen times, that Adam Smith toiled ten years over his "Wealth of Nations," then we shall understand how the work is done which the world delights to honor.

So too it is in education. Men must be content to be ignorant of many things, if they would know one thing well. We are aware this is an age of cramming. The grasping faculty has been greatly enlarged in these modern times. Man in his eagerness to acquire does not cultivate the power to retain and use. The miser, whose only object is to hoard, neglects to use until he loses the power of using.

The bookworm, eager to acquire all knowledge, sweeps through a library like a flame of fire, and like that flame subsides when the library is consumed. He rushes from volume to volume in such frenzied haste, that when he has devoured them all, he cannot tell what he has obtained. This is called a reading age. There is in fact too much reading and too little thinking. The memory is crammed day after day, and no time is allowed for digesting the facts and incorporating the thoughts till they become one's own.

The old adage says, "Beware of the man of one book." Beware how you dispute with that man in that book. But take the multitude of book worms of the present day, and you need not fear discussion with them—not even upon the last book they have read. They flit from author to author so rapidly that they do not gather and lay up the contents of any one. They have a dim, confused idea of something; a clear, distinct, comprehensive understanding of nothing. Of the multitudes of readers how many can give an intelligent description of any work they have read. Possibly not one in ten. And this is not because they have no natural ability; but because they have not carefully and thoughtfully read the work. In their eagerness to get through the volume, and see the denouement, they skim it as a swallow skims along the sky; and as the sky retains the impression of that swallow's wing, so their minds retain the impressions of that book. Doubtless there are many books not worth remembering. A book that is not worth the time to read and consider is not worth the time to read at all. And herein lies a great evil in the management of circulating libraries. The mind crammed with the contents of a book at one hurried reading is in a dazed condition, and cannot make use of its half acquired knowledge to gain mental strength.

The world is full of literary dyspeptics. This is caused by reading and not reflecting. In childhood the mind is inquisitive. It seeks for the reason of things and with proper training would never pass over difficulties without an effort to solve them.

The young should be taught to read for knowledge, not for mere amusement; to so read that they shall retain what they read, and to so reflect upon it, that they shall be able to communicate that knowledge as circumstances may require. But how few read in this manner!

It is from this arises that want of power to communicate, when, in our social circles, the conversation touches upon any historic, scientific or literary subject. These persons may have read works on all these topics, and remember the facts as soon as some more thorough reader enters into the conversation and throws the light of his mind upon the circle. How frequent the remark, "I don't remember well what I read." Well, why don't you remember what you read? Why doesn't the stomach digest food crammed

into it without proper mastication? Simply because it can't do it; it has no power to do it; it was never designed to do it. The meal is of no use because what should have been done by the teeth and mouth cannot be done by the stomach. Worse than that, the meal is absolutely injurious. If such treatment continues the physical system suffers.

Precisely so with the intellectual gourmandizer. Book after book is devoured, and no thought bestowed upon anything; no review given to the day's reading; no application made of the facts or truths that have been learned. It has not become a part of his intellectual store to be drawn upon as occasion may require. In financial circles it is mortifying for a man not to be able to honor a draft made upon him, when he knows that from his opportunities he should be able to honor it. More humiliating still, it is for the literary bankrupt to be found wanting, when he himself and all his friends know he should be posted in that particular branch of science, art or literature.

A literary dyspeptic is one of the unhappiest of mortals. To be full of undigested knowledge; to have read extensively, and yet to have retained no command of what he has read; to sit by an evening circle and engage in conversation, and yet be unable to add to the interest of the occasion, because he cannot recall what he has read, will make a good and benevolent heart miserable. Then, in the same circle and at the same time to hear another take up the conversation and give the same facts which you desire to give, but could not,—facts which you should have had at your command, for you read the works—is to a man of spirit exceedingly humiliating. To be asked to give an opinion of an author, to analyze the character of Napoleon, or give the marked events in the life of Washington, and be utterly unable to do it; and then hear another party across the room take up the subject and set it forth as you would have done it if you had read as you should have read—this to a sensitive man or woman is, to say the least, exceedingly mortifying.

A literary dyspeptic is a literary imbecile. His method of reading has so weakened his mind that his memory is confused and powerless.

J. H. W.

SALT LAKE CITY,

Nov. 12, 1887.

## A BIG COUNTRY.

Inducements to Settlers Offered by Snake River Valley.

PARKER, Bingham Co.,

Nov. 22, 1887.

Editor Deseret News:

This big country on Snake River has to be traveled over before one can conceive of its facilities and many advantages. Parker is about 10 miles north from Rexburg, on the north side of the north fork of the river. To the northwest are large sand mountains, and the soil here is a sandy loam, very warm, and said to be productive of good crops when properly handled.

Bishop W. M. Parker, formerly of North Morgan, Morgan Co., Utah, presides here. He has erected a commodious residence on the townside, and a fine new barn, which is a worthy example to his neighbors.

North of here, on Sand Creek, 13 located a large creamery, owned by W. O. Carbine, A. D. Miller and D. G. Miller. They were late in getting it in operation this season, but gave it a test that proved it to be a decided success. They expect to have it in full blast next season and turn out a vast amount of No. 1 creamery butter that will find a ready market. More enterprises of this kind are needed in this section, which offers many inducements to the good and true to find homes. Faithful young men, blessed with muscle and continuity, are invited by the settlers to join them. There is

## ROOM FOR THOUSANDS,

Snake River Valley is capable of sustaining half a million.

To the south and east of Parker on the other side of the Snake River and between it and the Teton, is located Wilford Ward, presided over by Bishop George Davis, late of Hooper Utah. The settlers have taken out a large canal from the Teton, which covers some excellent land. Good crops have been raised, and the place is fast filling up. A new canal has been surveyed from Fall River, some eight miles to the northeast, that will bring many thousand acres of land under cultivation. A townsite has been laid out that will be located on next spring. Thus, here again is a good opening for settlers.

R. G. L.

The Rock Springs Independent in speaking of the leasing of the Union Pacific coal mines at Rock Springs says: "We learn that the lease has actually been signed, that Mr. A. C. Beckwith has a large interest in the syndicate that is to operate the mines and that it will be turned over to the new managers about the first of the year. We understand very little change is likely to be made in the force now working in the mines."

On November 25th a freight train ran into a work train on the Atlantic and Pacific Railroad six miles from Williams, Arizona. Fifteen men on the work train were more or less injured. The brakeman on the freight was badly hurt and is expected to die.