

often every Sabbath by Catholics and Episcopalians as apostolic.

The next one which we shall notice, and which is the most distinguished instance of creed making in history, is the Nicene Creed, which was made by and under the authority of Constantine the Great, in the year 325, and was established as the constitution and test of the true Catholic church, and the divine measure of all orthodoxy.

The history of this creed is the following. There were in the church of Alexandria, in Egypt, two pastors, one named Alexander, and the other Arius. Alexander, on a certain occasion, affirmed in reference to the Trinity, that there was "an unity in Trinity, and particularly that the Son was co-eternal, and co-substantial, and of the same dignity with the Father." Arius objected to the language, and urged that "If the Father begat the Son, he who was begotten must have a beginning of his existence as Son; and from hence, said he, it is manifest that there was a time when the Son was not," &c. This difference in speculation between these two men, neither of whom seems to have attended to the scriptural statements on the subject, involved all christendom in a flame and set bishops against bishops, who set the people together by the ears, and gave occasion, as Louates in his church history observes, to the heathen to ridicule the christian religion upon their public theatres. Julian, the nephew of Constantine, who, by reason of these disputes, renounced christianity and returned to Paganism, used to call into his presence the boxers on each side of the controversy, to abuse each other for his amusement.

The dispute between Alexander and Arius occasioned Constantine to call his Ecumenical Council—the council of the whole world, as it was called, to settle the orthodoxy on the subject, who decreed as follows:—"We believe in one God, the Father Almighty, maker of all things, visible and invisible; and in one Lord, Jesus Christ, the Son of God, the only begotten, begotten of the Father, that is, of the substance of the Father, God of God, Light of Light, true God of true God, begotten, not made, consubstantial with the Father," &c. This was the established creed, or the iron bedstead by which every man was to be measured, and to be lopped or stretched as he might be too long or too short, according to its dimensions. With its erection was forged the infernal instruments of torture and death for effecting uniformity in religion, which were put into the hands of the clergy by civil authority. This occurred in A. D. 325, and was the first regular establishment of christianity by civil authority, and has been perpetuated down to the present time in the old world. At that time Constantine, though unbaptized, assumed the title of Universal Bishop. With this creed, and the power of punishing heretics, was exhibited the full revelation of the Man of Sin, and with it was established the kingdom of the clergy. See Jones' History of the Church, vol. I. It was at this time, as Dupin remarks, that "bishops met together with liberty, being supported by the authority of princes, and made abundance of rules concerning the ordinances of the church. Previous to this the discipline was plain and simple, and the church had no other splendor to recommend it but what the holiness of the