

**A DISERTATION CONCERNING
THE ETERNAL SONSHIP OF CHRIST
Or
The Eternal Generation
Of Christ**

**Showing
By Whom It Has Been Denied and Opposed,
and
By Whom Asserted and Defended in All Ages of Christianity.**

Dr. John Gill

Including

THE ARIAN CONTROVERSY

BY

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CAMBRIDGE. (1908)**

Publishers Preface

This publication presents Dr John Gill's **A Deser-tion Concerning the Eternal Sonship Of Christ**, fol-lowed by **The Arian Controversy**, by Henry Melville Gwatkins.

This publication is occasioned by a noted rise strange teachings by , Reformed, Evangelical and other Christian groups, including Preterists. Sight seems to have been lost, or never seen, by those who lay claim to historic Christianity. Arianism, and Socinianism leads to Arminianism. And without a biblical view of the fall of man, and his inability to regenerate himself, we will fail to understand the eschatology spoken of in the scriptures.

Further Publications

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Back Cover Text

Arianism is a Christiological concept that asserts Jesus Christ is the son of God, gotten by the Father, at a pointing time, and he is distinct from the Father, and therefore sub ordinate to the Father

Arian teachings were first attributed to Arius (c. AD 256–336), a Christian presbyter in Alexandria, Egypt.

The Arian view was rejected by the The Ecumenical First Council of Nicaea of 325 deemed Arianism to be a heresy.

The Arian concept of Christ is based on the belief that the Son of God did not always exist but was begotten by God the Father, at a moment time.

The Arian view still remains today, by groups such as the Jehovah's Witnesses, Oneness Pentecostalism, and recently put forward by some particular baptists in America, Preterists and other groups.

This matter has been been disputed and the argu-ment is between two interpretations; Arianism and

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those who hold to a Trinitarian view the Christ.

The Trinitarian view of Christ is that he is of the same substance and essence of the Father. He is the eternal Son of God, the one God, with the Father and the Spirit. He did not become the Son of God at His incarnation as he always was the Son of God, the one God with the Father and the Spirit.

This controversy led to the definition that He was eternally generated by the Father, from all eternity and so always the Son of God.

Eternal Generation

The concept of the eternal generation of the Son of God has been rejected by some, and in the 18 century defended Dr John Gill, and many others, a Particular Baptist minister, from England, and which led to a further division in the 19 century, by some who were its opponents. They describing this view as “eternal nonsense”.

In 1860 J.C. Philpot, the editor of the Gospel Standard magazine, defended the teaching of the eternal generation of the Son of God, in his book, “**The Eternal Sonship Of The Lord Jesus Christ**”.

It is believed that a correct understanding of this subject will preserve the teaching of the divinity of the Lord Jesus Christ.

This book, republished by Bierton Particular Baptists, should help your studies.

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A DISERTATION CONCERNING THE ETERNAL SONSHIP OF CHRIST

Or

The Eternal Generation Of The Son of God

BY DR. JOHN GILL

INTRODUCTION

THE ETERNAL SONSHIP OF CHRIST, or that he is the Son of God by eternal generation, or that he was the Son of God before he was the son of Mary, even from all eternity, which is denied by the Socinians, and others akin to them, was known by the saints under the Old Testament; by David (Ps. 2:7, 12); by Solomon (Prov. 8:22, 30), by the prophet Micah, chapter 2, verse 2. His Sonship was known by Daniel, from whom it is probable Nebuchadnezzar had it (Dan. 3:25), from which it appears he was, and was known to be, the Son of God before he was born of the virgin, or before his incarnation, and therefore not called so on that account. This truth is written as with a sun-beam in the New Testament; but my design in what I am about is, not to give the proof of this doctrine from the sacred scriptures, but to show who first set themselves against it, and who have continued the opposition to it, more or less, to this time; and on the other hand, to show that sound and orthodox Christians, from the earliest times of Christianity to the present, have asserted and defended it. I shall begin with,

THE FIRST CENTURY

1. The first century, in which the Evangelists and Apostles lived; what their sentiments were concerning this doctrine, is abundantly manifest from their writings. The persons in this age who opposed the divine and eternal Sonship of Christ were,

Simon Magus

1st, **Simon Magus**, father of heresies, as he is justly called; he first vented the notion afterwards imbibed by Sabellius, of one person in the Godhead; to which he added this blasphemy, that he was that person that so is. Before he professed himself a Christian he gave out that

he was some great one; he afterwards said, he was the one God himself under different names, the Father in Samaria, the Son in Judea, and the holy Spirit in the rest of the nations of the world;* or as Augustine* expresses it, he said that he in mount Sinai gave the law to Moses for the Jews, in the person of the father; and in the time of Tiberius, he seemingly appeared in the person of the Son, and afterwards as the holy Ghost, came upon the apostles in tongues of fire. And according to Jerome* he not only said, but wrote it; for it seems, according to him, he wrote some volumes, in which he said, "I am the Word of God, that is, the Son of God." Menander his disciple took the same characters and titles to himself his master did.*

Cerinthus

2dly, Cerinthus is the next, who was contemporary with the apostle John, of whom that well known story is told,* that the apostle being about to go into a bath at Ephesus, and seeing Cerinthus in it, said to those with him, "Let us flee from hence, lest the bath fall upon us in which Cerinthus, the enemy of truth is:" he asserted that Christ was only a man, denying his deity,* and in course his divine and eternal Sonship; he denied that Jesus was born of a virgin, which seemed to him impossible; and that he was the son of Joseph and Mary, as other men are* of their parents. Jerome says,* at the request of the bishops of Asia, John the apostle wrote his gospel against Cerinthus and other heretics, and especially the tenets of the Ebionites, then rising up, who asserted that Christ was not before Mary; hence he was obliged plainly to declare his divine generation; and it may be observed, that he is the only sacred writer who in his gospel and epistles speaks of Christ as the begotten and only begotten Son of God, at least speaks mostly of him as such.

Ebion

3dly, Ebion. [ed. note: 'Ebyonim' means 'the poor,' but several of the early church writers assumed this group was named for a founder, thus 'Ebion.'] What his sentiment was concerning Christ, may be learned from what has been just observed, about the apostle John's writing his gospel to refute it; and may be confirmed by what Eusebius* says of him, that he held that Christ was a mere man, and born as other men are: and though he makes mention of another sort of them, who did not deny that Christ was born of a virgin, and of the Holy Ghost, nevertheless did not own that he existed before,

being God the Word and Wisdom. Hence Hilary calls* Photinus, Ebion, because of the sameness of their principles, and Jerome* says, Photinus endeavored to restore the heresy of Ebion; now it is notorious that the notion of the Photinians was the same with the Socinians now, who say, that Christ was not before Mary; and so Alexander bishop of Alexandria* observes of Arius and his followers, who denied the natural sonship and eternal generation of Christ, that what they propagated were the heresy of Ebion and Artemas.

Besides the inspired writers, particularly the apostle John, who wrote his gospel, as now observed, to confute the heresies of Ebion and Cerinthus, and in vindication of the deity of Christ, and his divine and eternal generation, there are very few writings if any in this century extant. There is an epistle ascribed to Barnabas, contemporary with the apostle Paul, in which are these words:* having made mention of the brazen serpent as a figure of Jesus, he adds, “what said Moses again to Jesus the son of Nave, putting this name upon him, being a prophet, that only all the people might hear that the Father hath made manifest all things concerning his Son Jesus in the son of Nave, and he put this name upon him, when he sent him to spy the land—because the Son of God in the last days will cut up by the roots the house of Amalek: behold again Jesus, not the son of man, but the Son of God, manifested in the flesh by a type.—Likewise David said the Lord said to my Lord.—See how David calls him Lord, and the Son of God:” by which it appears that he believed that Christ was the Son of God before he was manifested in the flesh or became incarnate; and that he was the Son of God according to the divine nature, as well as the Son of David according to the human nature, which he also expresses in the same paragraph. And elsewhere he says,* “For this end the Son of God came in the flesh, that the full sum might be made of the sins of those who persecuted the prophets,” so that according to him Christ was the Son of God before he came in the flesh or was incarnate.

Clemens Romanus bishop of Rome

Clemens Romanus was bishop of Rome in this century, and though the book of Recognitions, ascribed to him, are judged spurious, yet there is an epistle of his to the Corinthians* thought to be genuine: in which, after speaking of Christ our Savior, and the high priest of our oblations, and the brightness of the magnificence of God, and of his having a more excellent name than the angels, observes, that the Lord thus says of his own

Son, Thou art my Son, this day have I begotten thee; thereby declaring his belief, that Christ is the proper Son of God, and begotten by him. Ignatius was bishop of Antioch in this century, after the first bishop of that place Evodius, and was early in it, if any truth in these reports that he was the child Christ took in his arms, when he rebuked his disciples; and that he saw Christ after his resurrection; but though these are things not to be depended on, yet it is certain that he lived in the latter end of the first century, and suffered martyrdom in the beginning of the second. Several epistles of his are extant, in which, as well as by words, he exhorted the saints to beware of heresies then springing up among them, and abounding, as Eusebius observes;* meaning the heresies of Ebion and Cerinthus about the person of Christ: and says many things which show his belief, and what was their error. In one of his epistles* he exhorts to decline from some persons, as beasts, as ravenous dogs, biting secretly, and difficult of cure; and adds, “there is one physician, carnal and spiritual, begotten and unbegotten. God made flesh, in a true and immortal life, who is both of Mary and of God.” In a larger epistle to the same,* thought by some to be interpolated, though it expresses the same sentiment; “our physician is alone the true God, the unbegotten and invisible Lord of all, the Father and begetter of the only begotten one; we have also a physician, or Lord Jesus Christ, the only begotten Son before the world, and the word, and at last man of the virgin Mary;” and afterwards in the same* epistle still more expressly, “the Son of God, who was begotten before the world was, and constitutes all things according to the will of the Father, he was bore in the womb by Mary, according to the dispensation of God, of the seed of David by the Holy Ghost.” And a little farther,* “be ye all in grace by name, gathered together in one common faith of God the Father, and of Jesus Christ his only begotten Son, and the first-born of every creature: according to the flesh indeed of the family of David: ye being guided by the Comforter.” A plain account, as of the divine Sonship and Humanity of Christ, so of the doctrine of the Trinity. In another epistle* of his, he speaks of Jesus Christ, “who was with the Father before the world was, and in the end appeared,” that is, in human nature in the end of the world; and exhorts all to “run to one temple of God, as to one altar, as to one Jesus Christ, who came forth from one Father, and being in him and returning to him.” And a little lower he adds, “there is one God, who hath manifested himself by Jesus Christ his Son, who is his eternal word.” And father on he says, “study to be established in the doc-

trines of the Lord, and of the apostles, that whatsoever ye do may prosper, in flesh and spirit, in faith and love, in the Son, and in the Father, and in the Spirit." A full confession of the Trinity, one of the principal doctrines he would have them be established in. All which is more fully expressed in the larger epistle* to the same persons: speaking of Christ, he says, "who was begotten by the Father before the world was; God the Word, the only begotten Son, and who remains to the end of the world, for of his kingdom there is no end." Again, "there is one God omnipotent, who hath manifested himself by Jesus Christ his Son, who is his Word; not spoken, but essential, not the voice of an articulate speech, but of a divine operation, begotten substance, who in all things pleased him that sent him." And father on, "but ye have a plerophory in Christ, who was begotten by the Father before all worlds, afterwards made of the virgin Mary without the conversation of men." And in the larger epistle* of his to other persons, he thus speaks of some heretics of his time; "they profess an unknown God, they think Christ is unbegotten, nor will they own that there is an holy Spirit: some of them say the Son is a mere man, and that the Father, the Son and the holy Spirit, are the same:—beware of such, lest your souls be ensnared." And in an epistle to another people* he says, "there is one unbegotten God the Father, and one only begotten Son, God the Word and man, and one comforter the Spirit of truth." And in an epistle* ascribed unto him he has these words, "there is one God and Father,—there is also one Son, God the Word—and there is one comforter, the Spirit;—not three Fathers, nor three Sons, nor three Comforters, but one Father, and one Son, and one Comforter; therefore the Lord, when he sent his apostles to teach all nations, commanded them to baptize in the name of the Father and of the Son, and of the Holy Ghost; not in one of three names, nor into three that are incarnate, but into three of equal honor and glory." Lucian, that scoffing, blasphemous heathen, lived in the times of Trajan, and before, as Suidas says, wrote a dialogue* in derision of the Christian religion, particularly of the doctrine of the Trinity: which dialogue, though it is a scoff at that doctrine, is a testimony of it, as held by the Christians of that age; and among other things, he represents them as saying that Christ is the eternal Son of the Father. I go on,

SECOND CENTURY

II. To the second century, in which the same heresies of Ebion and Cerinthus were held and propagated

by Carpocrates, the father of the Gnostics,* by Valentinus and Theodotus the currier, whose disciples were another Theodotus a silversmith, and Asclepiodotus and Artemon also, according to Eusebius.*

Carprates

1st. Carpocrates was of Alexandria in Egypt, and lived in the beginning of the second century: he and his followers held that Christ was only a man, born of Joseph and Mary, of two parents, as other men,* only he had a soul superior to others; which, having a strong memory, could remember, and so could relate, what he had seen and had knowledge of, when in the circumference (as they express it) and in conversation with his unknown and unbegotten Father; and which was endowed with such powers, that he escaped the angels, the makers of the world; and was so pure and holy, that he despised the Jews, among whom he was brought up; and afterwards returned to his unknown Father; his soul only, not his body.* There seems to be something similar in this notion of the human soul of Christ, to what is imbibed by some in our day.

Valentinus

2dly, Valentinus. He came to Rome when Hyginus was bishop of that place, flourished under Pius, and lived till the time of Anicetus.* He and his followers held, that God the creator sent forth his own Son, but that he was animal, and that his body descended from heaven, and passed through the virgin Mary, as water through a pipe; and therefore, as Tertullian observes,* Valentinus used to say, that Christ was born by a virgin, but not of a virgin. This is what divines call the heretical elapse; which yet those disavow, who in our day are for the antiquity of the human nature of Christ before the world was; though how he could be really and actually man from eternity, and yet take flesh of the virgin in time, is not easy to reconcile.

Artemon

3dly. Artemon or Artemas who lived in the time of Victor bishop of Rome. He held that Christ was a mere man* and pretended that the apostles and all Christians from their times to the times of Victor, held the same;* than which nothing could be more notoriously false, as the writings as Justin, Irenæus, &c. show: and it is said that by him, or by his followers, the celebrated text in 1 John 5:7, was erased and left out in some copies.*

Theodotus

4thly, Theodotus the currier held the same notion he did, that Christ was a mere man; for which he was excommunicated by Victor bishop of Rome: which shows the falsity of what Artemon said; for if Victor had been of the same opinion, he would never have excommunicated Theodotus. Eusebius says, this man was the father and broacher of this notion,* before Artemon, that Christ was a mere man; and denied him to be God. Yea, that he was not only a mere man, but born of the seed of man.* Though Tertullian says, that he held that Christ was only a man, but equally conceived and born of the holy Ghost and the virgin Mary, yet inferior to Melchizedec.*

The contrary to these notions was asserted and maintained by those apostolical men, not only Ignatius, who lived in the latter end of the preceding century, and the beginning of this, as has been observed, but by Polycarp, Justin Martyr, Irenæus, and others.

Polycarp

1. Polycarp, bishop of Smyrna, a disciple and hearer of the apostle John, used to stop his ears when he heard the impious speeches of the heretics of his time. This venerable martyr, who had served his master Christ eighty-six years, when at the stake, and the fire just about to be kindled upon him, witnessed a good confession of the blessed Trinity in his last moments, putting up the following prayer; “O Father of thy beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee; God of angels and of powers, and every creature—I praise thee for all things; I bless thee, I glorify thee, by the eternal high priest Jesus Christ thy beloved Son, through whom, to thee with him in the holy spirit, be glory, now and for ever, Amen.”*

Justin

2. Justin, the philosopher and martyr, in his first apology* for the Christians, has these words; “The Father of all, being unbegotten, has no name—the Son of him, who only is properly called a Son, the Word, begotten and existing before the creatures (for at the beginning by him he created and beautified all things) is called Christ.” And in his second apology he says, “We profess to be atheists with respect to such who are thought to be Gods, but not to the true God and Father of righteousness, etc.; him, and his Son who comes from

him, and has taught us these things, and the prophetic Spirit, we adore and worship.” Afterwards he speaks of the logos, or word, the first birth of God:” which, says he, we say is begotten without mixture.” And again “We speak that which is true, Jesus Christ alone is properly the Son begotten by God, being his Word, and first-born, and power, and by his will became man; these things he hath taught us.” And in his dialogue with Trypho the Jew, who is represented as objecting to him, “What thou sayest that this Christ existed God before the world, and then was born, and became man, does not only seem to be a paradox to me, but quite foolish.” To which Justin replies, “I know this seems a paradox, especially to those of your nation,—but if I cannot demonstrate, that this is the Christ of God, and that he pre-existed God, the Son of the maker of all things, and became man by a virgin, in this only it would be just to say, that I am mistaken, but not to deny that this is the Christ of God, though he may seem to be begotten a man of men, and by choice made Christ, as asserted by some: for there are some of our religion who profess him to be Christ, but affirm that he is begotten a man of men; to whom I do not assent, nor many who are in the same mind with me.” In which he plainly refers to the heretics before mentioned, who thought that Christ was born of Joseph and Mary. And in another place, in the same dialogue, he says, “I will prove from scripture that God first begat of himself before all creatures, a certain rational power, which is called by the holy Spirit, the Glory of the Lord, sometimes the Son, sometimes Wisdom, sometimes the Angel, sometimes God, sometimes the Lord and the Word.” And then, after observing there is something similar in the Word begetting a Word without any rejection or diminution, and fire kindling fire without lessening it, and abiding the same; he proceeds to give his proof from the words of Solomon, Proverbs 8, where “the word of wisdom testifies, that he is the God who is begotten by the Father of all, who is the word and wisdom and the power and the glory of him that generates.” And then observes, that “this is the birth produced by the Father, which co-existed with the Father before all creatures, and with whom the Father familiarly conversed, as the word by Solomon makes it manifest, that he the beginning before all creatures is the birth begotten by God, which by Solomon is called Wisdom.” And in another place, in the same dialogue, on mention of the same words in Proverbs he says, “Ye must understand, ye hearers, if ye do but attend, the Word declares that this birth was begotten by the Father before all creatures, and that which is begotten is

numerically another from him that begets." What can be more express for the eternal generation of the Son of God, and that as a distinct person from his Father!

Irenaeus

3. Irenaeus, a martyr, and bishop of Lyons in France, and a disciple of Polycarp. He wrote five books against the heresies of Valentinus and the Gnostics, which are still extant; out of which many testimonies might be produced confirming the doctrine of the Trinity, and the deity of Christ. I shall only transcribe two or three passages relating to the divine Sonship and generation of Christ. In one place he says,* "Thou art not increated and man, nor didst thou always co-exist with God, as his own word did, but through his eminent goodness, hast now had a beginning of beings; thou sensibly learnest from the word the dispositions of God who made thee; therefore observe the order of thy knowledge, and lest, as ignorant of good things, thou shouldest, transcend God himself." And again,* "should any one say to us, how is the Son brought forth by the Father? we reply to him, This bringing forth or generation, etc. or by whatsoever name it is called; no man knows his existing unspeakable generation; not Valentinus, not Marcion, not Saturninus, nor Basilides, nor angels, nor archangels, nor principalities, nor powers, only the Father who hath generated, and the Son that is generated; therefore seeing his generation is ineffable, whoever attempts to declare such productions and generations (as the above heretics did) are not in their right minds, promising to declare those things which cannot be declared." And elsewhere, he says,* "The Son, the Word and Wisdom, was always present with him (God), and also the Spirit, by whom, and in whom, he made all things freely and willingly; to whom he spake, saying, Let us make man, etc." And a little after, "that the Word, that is, the Son, was always with the Father, we have abundant proof;" and then mentions Proverbs 3:19 and Proverbs 8:22, etc.

Athenagoras

4. Athenagoras, who flourished at Athens, in the times of Antoninus and Commodus, to which emperors he wrote an apology for the Christians, in which he has these words,* "Let not any think it ridiculous in me that I speak of God as having a Son, for not as the poets fable, who make their Gods nothing better than men, do we think either of God and the Father, or of the Son; but the Son of God is the Word of the Father, in idea and efficacy; for of him, and him are all things made,

seeing the Father and the Son are one; so that the Son is in the Father, and the Father is in the Son, by the union and power of the Spirit; the mind, and word of the Father is the Son of God; now if any through the sublimity of your understanding would look further and inquire what the Son means, I will tell him in a few words, that he is the first birth of the Father; not as made, for from the beginning, God being the eternal mind, he had the word in himself (the *logos*, or reason) being eternally rational, (that is, "never without his word and wisdom) but as coming forth is the idea and energy of all things." For which he produces as a proof Proverbs 8:22 and then proceeds, "Who therefore cannot wonder, to hear us called atheists, who speak of God the Father, and of God the Son, and the holy Spirit, showing their power in unity and their distinction in order?" A little farther,* he strongly expresses the doctrine of the Trinity in Unity; "We assert God and the Son his Word, and the holy Ghost, united indeed according to power, the Father, the Son, the Spirit, for the Mind, Word and Wisdom, is the Son of the Father, and the Spirit an emanation, or influence, as light from fire."

Theophilus Bishop of Antioch

5. Theophilus, bishop of Antioch, flourished under the emperor Antoninus Verus: in a treatise of his* he has these words concerning the Word and Son of God, "God having his *logos* endiaqeton, internal word within himself, begat him, when he brought him forth with his wisdom before all things; this word he used in working those things that were made by him, and he made all things by him.—The prophets were not when the world was made; but the wisdom of God, which is in him, and the holy word of God, was always present with him;" in proof of which he produces Proverbs 8:27. And in another place,* speaking of the voice Adam heard, says, "What else is the voice, but the word of God who is his Son? not as the poets and writers of fables, who say, the sons of the gods are born of copulation; but as the truth declares, the internal Word being always in the heart of God, before any thing was made, him he had as his counselor, being his mind and prudence; when God would do what he counseled, he begat the Word, and having begotten the Word, the first-born of every creature, he always conversed with his Word," for which he quotes John 1:1-3.

Clemens of Alexandria

6. Clemens of Alexandria flourished under the em-

perors Severus and Caracalla, towards the latter end of the second century. He bears a plain testimony to the doctrine of the Trinity, concluding one of his treatises thus,* “Let us give thanks, praising the only Father and the Son, both teachers, with the holy Spirit, in which are all things, in whom are all things, and by whom all are one,—to whom “be glory now and for ever, Amen.” He speaks* of Christ the perfect word, as born of the perfect Father; and says* of the Son of God, “that he never goes out of his watchtower, who is not divided nor dissected, nor passes from place to place, but is always every where, is contained no where, all mind, all paternal light, all eye; who sees all things, hears all things, knows all things by his power, searches powers, and to whom the whole militia of angels and gods (magistrates) is subject.—This is the Son of God, the Savior and Lord whom we speak of, and the divine prophecies show.” A little after he speaks of him as, “begotten without beginning, that is, eternally begotten, and who, before the foundation of the world, was the Father’s counselor, that wisdom in whom the almighty God delighted; for Son is the power of God; who before all things were made, was the most ancient word of the Father.—Every operation of the Lord has a reference to the almighty; and the Son is, as I may say, a certain energy of the Father.” This ancient writer frequently attacks and refutes the Carpocratians, Valentinians, and Gnostics, and other heretics of this and the preceding age. I proceed,

THIRD CENTURY

III. To the third century. The heresies which sprung up in this age respecting the Person, Sonship, and Deity of Christ, were those of Beryllus, who revived that of Artemon, and of the Noetians or Sabellians, sometimes called Patripassians, and of the Samosatensians.

Beryllus

1st, Beryllus, bishop of Bostra in Arctia, who for some time behaved well in his office, as Jerome says,* but at length fell into this notion, that Christ was not before his incarnation; or as Eusebius* expresses it, that our Lord and Savior did not subsist in his own substance before he sojourned among men, and had no deity of his own residing in him, but his Father’s; but through disputations he had with several bishops and particularly with Origen, he was recovered from his error and restored to the truth.

The Noetians

2. The Noetians, so called from Noetus, and afterwards Sabellians, from Sabellius, a disciple of the former; those held that Father, Son, and Spirit, are one person under these different names. The foundation of their heresy was laid by Simon Magus, as before observed. They were sometimes called Praxeans and Hermogenians, from Praxeas and Hermogenes, the first authors of it, who embraced the same notions in this period, and sometimes Patripassians, because, in consequence of this principle, they held that the Father might be said to suffer as the Son.*

The Samosatensians

3. The Samosatensians, so called from Paul of Samosate, bishop of Antioch, who revived the heresy of Artemon, that Christ was a mere man. He held that Christ was no other than a common man; he refused to own that he was the Son of God, come from heaven; he denied that the only begotten Son and Word was God of God: he agreed with the Noetians and Sabellians, that there was but one person in the Godhead;* of these notions he was convicted, and for them condemned by the synod at Antioch.*

The writers of this age are but few, whose writings have been continued and transmitted to us; but those we have, strongly opposed the errors now mentioned; the chief are Tertullian, Origen, and Cyprian, besides in some fragments of others.

Tertullian

1. Tertullian. He wrote against Praxeas, who held the same notion that Noetus and Sabellius did, in which work he not only expresses his firm belief of the Trinity in Unity, saying;* “nevertheless the economy is preserved, which disposes Unity into Trinity, three, not in state or nature (essence), but in degree (or person), not in substance but in form, not in power but in species, of one substance, of one state, and of one power, because but one God, from whom these degrees, forms and species are deputed, under the name of the Father, and of the Son, and of the Holy Spirit,” And that he means three distinct persons, is clear from what he afterwards says: “whatsoever therefore was the substance of the Word, that I call a person, and to him I give the name of Son; and whilst I acknowledge a Son, I defend a second from the Father.” The distinction of the Father and Son from each other, and the eternal generation of the one from the other, are fully expressed by him: “this

rule as professed by me, is every where held; by which I testify, the Father, Son, and Spirit are inseparable from each other;—for Lo, I say, another is the Father, and another is the Son, and another is the holy Spirit;—not that the Son is another from the Father, by diversity, but by distribution; not another by division, but by distinction:—another is he that generates, and another he that is generated: —a “Father must needs have Son that he may be a Father, and the Son a Father that he may be a Son.” And again, he explains the words in Proverbs 8:22, (The Lord possessed me) of the generation of the Son; and on the clause, when he prepared the heavens, I was with him, he remarks, “thereby making himself equal to him, by proceeding from whom he became the Son and first born, as being begotten before all things; and the only begotten, as being alone begotten of God.” On these words, Thou art my Son, this day have I begotten thee, he observes* to Praxeas, “If you would have me believe that he is both Father and Son, show me such a passage elsewhere, The Lord said unto himself, I am my Son, this day have I begotten myself.” And in another work* of his, he has these words, speaking of the Word, “this we learn is brought forth from God, and by being brought forth generated, and therefore called the Son of God, and God, from the unity of substance;—so that what comes from God, is God, and the Son of God, and both one:” that is, one God.

Origen

2. Origen. Notwithstanding his many errors, he is very express for the doctrine of the Trinity, and the distinction of the Father and Son in it, and of the eternal generation of the Son: he observes* of the Seraphim, in Isaiah 6:3 that by saying, “Holy, holy, holy, they preserve the mystery of the Trinity; that it was not enough for them to cry holy once nor twice, but they take up the perfect number of the Trinity, that they might manifest the multitude of the holiness of God, which is the repeated community of the trine holiness, the holiness of the Father, the holiness of the only begotten Son, and of the holy Spirit.” And elsewhere,* allegorizing the show-bread, and the two tenth deals in one cake, he asks, how two tenths become one lump? because, says he, “we do not separate the Son from the Father, nor the Father from the Son (John 10:30, therefore each loaf is of two tenths, and set in two positions, that is in two rows, for if there was one position, it would be confused, and the Word would be mixed of the Father and the Son, but now indeed it is but one bread, for in them is one will

and one substance; but there are two positions; that is, two proprieties of persons (or proper persons for we call him, the Father who is not the Son: and him the Son who is not the Father.” Of the generation of the Son of God he thus speaks,* “Jesus Christ himself, who is come, was begotten of the Father before every creature was.” And again,* “it is abominable and unlawful to equal God the Father in the generation of his only begotten Son, and in his substance, to any one, men or other kind of animals: but there must needs be some exception, and something worthy of God, to which there can be no comparison, not in things only, but indeed not in thought: nor can it be found by sense, nor can the human thought apprehend, how the unbegotten God is the Father of the only begotten Son: for generation is eternal, as brightness is generated from light, for he is not a Son by adoption of the Spirit extrinsically, but he is a Son by nature.”

Cyprian

3. Cyprian. Little is to be met with in his writings on this subject. The following is the most remarkable and particular;* “the voice of the Father was heard from heaven, This is my beloved Son, in whom I am well pleased; hear ye him;— that this voice came from thy paternity, there is none that doubts; there is none who dares to arrogate this word to himself; there is none among the heavenly troops who dare call the Lord Jesus his Son. Certainly to thee only the Trinity is known, the Father only knows the Son, and the Son knows the Father, neither is he known by any unless he reveals him; in the school of divine teaching, the Father is he that teaches and, instructs, the Son who reveals and opens the secrets of God unto us, and the holy Spirit who fits and furnishes us; from the Father we receive power, from the Son wisdom, and from the holy Spirit innocence. The Father chooses, the Son loves, the Holy Spirit joins and unites; from the Father is given us eternity, from the Son conformity to him his image, and from the holy spirit integrity and liberty; in the Father we are, in the Son we live, in the holy Spirit we are moved, and become proficient; eternal deity and temporal humanity meet together, and by the tenor of both natures is made an unity, that it is impossible that what is joined should be separated from one another.” As for the Exposition of the Creed, which stands among Cyprian’s works, and is sometimes attributed to him, it was done by Ruffinus, and the testimonies from thence will be produced in the proper place.

Gregory of Neocaesarea

4. Gregory of Neocaesarea, sometimes called Thaumaturgus, the wonder-worker, lived in this century, to whom is ascribed* the following confession of faith; "One God, the Father of the living Word, of subsisting wisdom and power, and of the eternal character, perfect begetter of the perfect One, Father of the only begotten Son: and God the Son, who is through all. The perfect Trinity, which in glory eternity and kingdom, cannot be divided, nor alienated. Not therefore anything created or servile is in the Trinity, nor any thing super-induced, nor first and last; nor did the Son ever want a Father, nor the Son a Spirit: but the Trinity is always the same, immutable and invariable." And among his twelve articles of faith, with an anathema annexed to them, this is one: "If any one says, another is the Son who was before the world, and another who was in the last times, and does not confess, that he who was before the world, and he who was in the last times, is the same, as it is written, let him be anathema." The interpolation follows; "how can it be said, another is the Son of God before the world was, and another in the last days, when the Lord says, before Abraham was, I am; and because I came forth from the Father, and am come; and again, I go to my Father?"

Dionysius, bishop of Alexandria

5. Dionysius, bishop of Alexandria, was a disciple of Origen: he wrote against the Sabellians,* but none of his writings are extant, only some fragments preserved in other authors. And whereas Arius made use of some passages of his, and improved them in favor of his own notions, Athanasius from him shows the contrary, as where in one of his volumes he expressly says,* that "there never was a time in which God was not a Father; and in the following acknowledges, that Christ the Word, Wisdom and Power, always was; that he is the eternal Son of the eternal Father; for if there is a Father, there must be a Son; and if there was no Son, how could he be the Father of any? but there are both, and always were. The Son alone always co-existed with the Father. God the Father always was; and the Father being eternal, the Son also is eternal, and co-existed with him as brightness with light." And in answer to another objection, made against him, that when he mentioned the Father, he said nothing of the Son; and when he named the Son, said nothing of the Father; it is observed,* that in another volume of his, he says, that "each of these names spoken of by me are inseparable and indivisible from one another; when I speak of the Father, and be-

fore I introduce the Son, I signify him in the Father; when I introduce the Son; though I have not before spoken of the Father, he is always to be understood in the Son."

Paulus Samosate

6. The errors of Paulus Samosate were condemned by the synod at Antioch, towards the latter end of this century, by whom* a formula or confession of faith was agreed to, in which are these words: "We profess that our Lord Jesus Christ was begotten of the Father before ages, according to the Spirit, and in the last days, born of a virgin, according to the flesh." The word *omoousioV*, consubstantial, is used in their creed. Towards the close of this century, and at the beginning of the next, lived Lactantius, (for he lived under Dioclesian, and to the times of Constantine) who asserts,* that God, the maker of all things, begat "a Spirit holy, incorruptible, and irreprehensible, whom he called the Son." He asks,* "how hath he procreated? The divine works can neither be known nor declared by any; nevertheless the scriptures teach, that the Son of God is the Word of God." Nothing more is to be observed in this century. I pass on,

THE FOURTH CENTURY

IV. To the fourth century, in which rose up the Arians and Photinians, and others. 1st, The Arians, so called from Arius, a presbyter of the church at Alexandria, in the beginning of this century, who took occasion from some words dropped in disputation by Alexander his bishop, to oppose him, and start the heresy that goes under his name; and though the eternal Sonship of Christ was virtually denied by preceding heretics, who affirmed that Christ did not exist before Mary; in opposition to whom the orthodox affirmed, that he was begotten, of the Father before all worlds; yet Arius was the first, who pretended to acknowledge the Trinity, that actually and in express words set himself to oppose the eternal Sonship of Christ by generation; and argued much in the same manner as those do, who oppose it now: for being a man who had a good share of knowledge of the art of logic, as the historian observes,* he reasoned thus: "If the Father begat the Son, he that is begotten, must have a beginning of his existence, from whence it is manifest, that there was a time when the Son was not; and therefore it necessarily follows, that he had his subsistence from things that are not;" or was brought out of a state of non-existence into a state of

existence. He understood generated in no other sense than of being created or made; and asserted, that he was created by God before time, and was the first creature, and by which he made all others; in proof of which he urged Proverbs 8:22 taking the advantage of the Greek version, which, instead of possessed me, reads created me the beginning of his ways. His sentiments will more fully appear from his own words in his epistles to Eusebius of Nicomedia, and to his own bishop, Alexander of Alexandria; in his letter to the former, he says,* “Our sentiments and doctrines are, that the Son is not unbegotten, nor a part of the unbegotten in any manner, nor out of any subject matter, but that by will and counsel he subsisted before times and ages, perfect God, the only begotten, immutable; and that before he was begotten or created, or decreed or established, he was not, for He was not unbegotten; we are persecuted because we say, the Son had a beginning, but God is without beginning: for this we are persecuted, and because we say, that he is of things that did not exist (that is, out of nothing;) so we say, that he is not a part of God, nor out of any subject-matter; and for this we are persecuted.” And in his letter to his bishop, he thus expresses himself,* “We acknowledge one God, the only unbegotten;—that this God begat the only begotten Son before time, by whom he made the world, and the rest of things; that he begot him not in appearance, but in reality; and that by his will he subsisted, immutable and unalterable, a perfect creature, but as one of the creatures, a birth, but as one of the births—We say, that he was created before times and ages, by the will of God, and received his life and being from the Father; so that the Father together appointed glories for him;—The Son without time was begotten by the Father, and was created and established before the world was; he was not before he was begotten, but without time was begotten before all things, and subsisted alone from the alone Father; neither is eternal nor co-eternal, nor co-unbegotten with the Father, nor had he a being together with the Father.” What he held is also manifest from his creed,* which he delivered in the following words, “I believe in one eternal God, and in his Son whom he created before the world, and as God he made the Son, and all the Son has, he has not (of himself,) he receives from God, and therefore the Son is not equal to, and of the same dignity with the Father, but comes short of the glory of God, as a workmanship; and in less than the power of God. I believe in the holy Ghost, who is made by the Son.”

The Arians

The Arians were sometimes called Aetians, from Aetius, a warm defender of the doctrine of Arius, and who stumbled at the same thing that Arius did; for he could not understand, the historian says,* how that which is begotten could be co-eternal with him that begets; but when Arius dissembled and signed that form of doctrine in the Nicene Synod, Aetius took the opportunity of breaking off from the Arians, and of setting up a distinct sect, and himself at the head of them. These were after called Eunomians, from Eunomius, a disciple of Aetius; he is said* to add to and to exceed the blasphemy of Arius; he with great boldness renewed the heresy of Aetius, who not only after Arius asserted that the Son was created out of nothing, but that he was unlike to the Father.* Hence the followers of these men were called Anomeoans. There was another sect called Nativitarians, who were a sucker or branch that sprung from the Eunomians, and refined upon them; these held that the Son had his nativity of the Father, and the beginning of it from time; yet being willing to own that he was co-eternal with the Father, thought that he was with him before he was begotten of him, that is, that he always was, but not always a Son, but that he began to be a Son from the time he was begotten. There is a near approach to the sentiments of these in some of our days.

The Arians were also called Macedonians, from Macedonius a violent persecutor of the orthodox, called “Homoousians,”* who believed that the Son is of the same substance with the Father; but this man afterwards becoming bishop of Constantinople, refused to call him a creature, whom the holy scripture calls the Son; and therefore the Arians rejected him, and he became the author and patron of his own sect; he denied the Son was consubstantial with the Father, but taught, that in all things he was like to him that begat him, and in express words called the Spirit a creature,* and the denial of the deity of the holy Spirit is the distinguishing tenet of his followers.

The Photinians

2dly, The Photinians rose up much about the same time the Arians did, for they are made mention of in the council of Nice, but their opinions differ from the Arians. These were sometimes called Marcellians, from Marcellius of Ancyra, whose disciple Photinus was, and from him named Photinians. He was bishop of Syrmium; his notions were the same with Ebion, and Paul of Samosate, that Christ was a mere man, and was only of Mary; he would not admit of the generation and ex-

istence of Christ before the world was.* His followers were much the same with our modern Socinians, and who are sometimes called by the same name. According to Thomas Aquinas,* the Photinians, and so the Cerinthians, Ebionites, and Samosatensians before them, held that Christ was a mere man, and took his beginning from Mary, so that he only obtained the honor of deity above others by the merit of his blessed life; that he was, like other men, the Son of God by the Spirit of adoption, and by grace born of him, and by some likeness to God is in Scripture called God, not by nature, but by some participation of divine goodness.

Heresies Condemned

These heresies were condemned by the several councils and synods held on account of them, and were refuted by various sound and valuable writers who lived in this century: to produce all their testimonies would be endless: I shall only take notice of a few, and particularly such as respect the Sonship of Christ.

1. The tenets of Arius were condemned by the council held at Nice in Bythia, consisting of three hundred and eighteen bishops, by whom was composed the following creed or agreement of faith, as the historian calls it:* “We believe in one God the Father Almighty, the 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, out of the substance of the Father, God of God, light of light, true God of true God; begotten not made, consubstantial (or of the same essence) with the Father, by whom all things are made which are in heaven and in earth; who for us men, and for our salvation, descended and became incarnate, and was made man and suffered, and rose again the third day; ascended up into heaven, and will come to judge the quick and the dead. And we believe in the holy Spirit. As for those that say, there was a time when the Son of God was not, and before he was begotten was not, and that he was made of what does not exist (out of nothing), and say, he was from another substance, or essence, or created, or turned, or changed; the holy catholic and apostolic church anathematises.”

Athanasius

2. Athanasius was a famous champion for the doctrines of the Trinity, the proper Sonship of Christ, and his eternal generation; to produce all the testimonies from him that might be produced in proof of those doc-

trines, would be to transcribe a great part of his writings; it may be sufficient to give his creed; not that which is commonly called the Athanasian creed, which, whether penned by him is a doubt, but that which stands in his works, and was delivered by him in a personal disputation with Arius, and is as follows; which he calls an epitome of his faith.* “I believe in one God the Father, the almighty, being always God the Father; and I believe in God the Word, the only begotten Son of God, that he co-existed with his own Father; that he is the equal Son of the Father, and that he is the Son of God; of the same dignity; that he is always with his Father by his deity, and that he contains all things in his essence; but the Son of God is not contained by any, even as God his Father: and I believe in the Holy Ghost, that he is of the essence of the Father, and that the Holy Spirit is co-eternal with the Father and with the Son. The Word, I say, was made flesh.” After this I would only just observe, that Athanasius having said that the Son was without beginning and eternally begotten of the Father, farther says,* that he was begotten ineffably and inconceivably; and elsewhere he says,* “it is superfluous or rather full of madness to call in question, and in an heretical manner to ask, how can the Son be eternal? or, how can he be of the substance (or essence) of the Father, and not be a part of him?” And a little farther, “it is unbecoming to inquire how the Word is of God, or how he is the brightness of God, or how God begets, and what is the mode of the generation of God: he must be a madman that will attempt such things; since the thing is ineffable, and proper to the nature of God only, this is only known to himself and his Son.”

Alexander, bishop of Alexandria

3. Alexander, bishop of Alexandria, whom Arius opposed, and should have been mentioned first, in an epistle of his to Alexander, bishop of Constantinople,* acquaints him with the opinion of Arius, that there was a time when the Son of God was not, and he that was not before, afterwards existed, and such was he made, when he was made as every man is; and that the Son of God is out of things that are not, or out of nothing; he observes to him, that what was his faith and the faith of others, was the faith of the apostolic church: “We believe in one unbegotten Father,—and in one Lord Jesus Christ, the only begotten Son of God; not begotten out of that which is not, but from the Father; that exists, not in a corporal manner by incision, or deflections of divisions, as seemed to Sabellius and Valentinus, but in

a manner ineffable and inexplicable.”

Epiphanius

4. Epiphanius wrote a volume against all heresies, and attempts a confutation of them: and with respect to the Arian heresy, he thus writes;* “God existing incomprehensible, has begat him that is incomprehensible, before all ages and times, and there is no space between the Son and the Father, but as soon as you understand a Father, you understand a Son, and as soon as you name a Father you show a Son; the Son is understood by the Father, and the Father is known by the Son; whence a Son, if he has not a Father? and whence a Father, if he has not begat an only begotten Son? For when is it the Father cannot be called a Father, or the Son, a Son? Though some think of a Father without a Son, who afterwards comes to a proficiency and begets a Son, and so after the birth is called the Father of that Son: the Father who is perfect, and never wants perfection, making a progress or proficiency in the deity.”

Hilary, bishop of Poitiers in France

5. Hilary, bishop of Poitiers in France, wrote against the Arians, and says many things in opposition to their tenets, concerning the Sonship of Christ, and his eternal generation; among others, he says* “the unbegotten begot a Son of himself before all time, not from any subjacent matter, for all things are by the Son, nor out of nothing, for the Son is from him himself.—He begot the only begotten in an incomprehensible and unspeakable manner, before all time and ages, of that which is unbegotten, and so of the unbegotten, perfect and eternal Father, is the only begotten, perfect and eternal Son.”

Faustinus the presbyter

6. Faustinus the presbyter, wrote a treatise against the Arians; who observes, that they sometimes use the same words and phrases the orthodox do, but not in the same sense; they speak of God the Father and of God the Son, but when they speak of the Father, it is not of one who truly begets, and when they speak of the Son, it is of him as a Son by adoption, not by nature; and when they speak of him as a Son begotten before the world was, they attribute a beginning to him, and that there was a time when he was not; and so they assert him to be of things not existent, that is, of nothing. He asks, “How is he truly a Father, who, according to them, does not beget (truly)? and how is Christ truly a Son, whom

they deny to be generated of him?” And again, “How is he the only begotten of the Father, since he cannot be the only begotten, other Sons existing by adoption? but if he is truly the only begotten by the Father, therefore because he only is truly generated of the Father.” And elsewhere,* “They say God made himself a Son; if he made him out of nothing, then is he a creature, and not a Son. What is he that you call a Son, whom you confirm to be a creature, since you say he is made out of nothing? therefore you cannot call him both a Son and a creature; for a Son is from birth, a creature from being made.” And again,* “In this alone the Father differs from the Son, that the one is a Father, the other a Son; that is, the one begets and the other is begotten; yet not because he is begotten has he any thing less than what is in God the Father” (Heb. 1:3). Once more,* “God alone is properly a true Father, who is a Father without beginning and end, for he did not sometime begin: he is a Father, but he was always a Father, having always a Son begotten of him, as he is always the true God, continuing without beginning and end.”

Gregory, bishop of Nazianzum

7. Gregory, bishop of Nazianzum, gives many testimonies to the doctrines of the Trinity and of the Sonship and generation of Christ, against the Arians and Eunomians: among which are the following: “We ought, says he,* to acknowledge one God the Father, without beginning and unbegotten; and one Son, begotten of the Father; and one Spirit, having subsistence from God, yielding to the Father, because he is unbegotten, and to the Son, because he is begotten; otherwise of the same nature, dignity, honor and glory.” And elsewhere he says,* “If you ask me, I will answer you again, When was the Son begotten? When the Father was not begotten. When did the Spirit proceed? When the Son did not proceed, but was begotten before time, and beyond expression.—How can it be proved, that they (the Son and Spirit) are co-eternal with the Father? From hence, because they are of him, and not after him, for what is without beginning is eternal.” And then he goes on to answer the several objections made to the generation of the Son by the Eunomians. Again he says,* “Believe the Son of God, the word that was before all ages begotten of the Father before time, and in an incorporeal manner; the same in the last clays made the Son of man for thy sake, coming forth from the virgin Mary in an unspeakable manner.” And elsewhere he says,* “Do you hear of generation? do not curiously inquire how it is.

Do you hear that the holy Spirit proceeds from the Father? do not be anxiously solicitous how it is: for if you curiously search into the generation of the Son, and the procession of the Spirit, I shall curiously inquire into the temperament of the soul and body, how thou art dust, and yet the image of God? How the mind remains in thee, and begets a word in another mind?"

Basil, called the great archbishop of Caesarea Cappadocia

8. Basil, called the great archbishop of Caesarea Cappadocia, wrote a treatise against Eunomius, in which he says,* "As there is one God the Father always remaining the Father, and who is for ever what he is; so there is one Son, born by an eternal generation, who is the true Son of God, who always is what he is, God the Word and Lord; and one holy Spirit, truly the holy Spirit." Again,* "Why therefore, O incredulous man, who dost not believe that God has an own Son, dost thou inquire how God begets? if truly thou askest of God how and where also, as in a place and when as in time; which, if absurd to ask such things concerning God, it will be more abominable not to believe." And a little after he says,* "If God made all out of nothing by his will, without labor, and that is not incredible to us; it will certainly be more credible to all, that it became God to beget an own Son of himself, in the divine nature, without passion, of equal honor, and of equal glory, a counselor of the same seat, a co-operator consubstantial with God the Father; not of a divers substance, nor alien from his sole deity; for if he is not so, neither is he adorable, for it is written thou shall not worship a strange God."

Gregory, bishop of Nyssa

9. Gregory, bishop of Nyssa, the brother of Basil, wrote against Eunomius, in which we have this passage.* "He (Eunomius) does say, that he (the Son) was truly begotten before the world. Let him say of whom he was begotten: he must say of the Father entirely, if he is not ashamed of the truth; but from the eternal Father there is no separating the eternity of the Son; the word Father contains a Son."

Ambrose, bishop of Milan

10. Ambrose, bishop of Milan, after having said many things in opposition to Arius, Sabellius, Photinus, and Eunomius, observes, that "when you speak of a Father, you also design his Son, for no man is a father

to himself; and when you name a son, you confess his father, for no man is a son to himself; therefore neither the son can be without the father, nor the father without the son; therefore always a father and always a son." He has also these words:* "You ask me, how he can be a son if he has not a prior father? I ask of you also, when or how you think the Son is generated? for to me it is impossible to know the secret of generation; the mind fails, the voice is silent; and not mine only, but that of the angels; it is above angels, above powers, above cherubim, above seraphim, and above all understanding; if the peace of Christ is above all understanding (Phil, 4:7), must not such a generation be above all understanding?" And in another place,* "God the Father beget the Word co-eternal with himself and co-omnipotent, with whom he produced the holy Spirit; hence we believe that the substance of the Son and of the holy Spirit existed before any creature, out of all time; that the Father is the begetter, the Son is begotten, and the holy Spirit the holiness and the Spirit of the begetter and the begotten."

Jerome the presbyter

11. Jerome the presbyter, and a noted writer in this century, speaking of the Arians says,* "Let them understand, that they glory in vain of the testimony in which Wisdom speaks of being created in the beginning of the ways of God, and begotten and established; for if, according to them, he was created, he could not be begotten or born: if begotten or born, how could he be established and created?" And a little after he says, "God, the Father of our Lord Jesus Christ, is a Father according to substance (or essence,) and the only begotten is not a Son by adoption, but by nature; whatsoever we say of the Father and the Son, this we know is said of the holy Spirit." Here the creed of Damasus might be taken notice of, in which he says, "God has begot a Son, not by will nor by necessity, but by nature;" and in the explanation of it, it is said, "Not because we say the Son is begotten of the Father by a divine and ineffable generation, do we ascribe any time to him, for neither the Father nor the Son began to be at any time; nor do we any otherwise confess an eternal Father, but we also confess a co-eternal Son." Also Ruffinus's exposition of the apostles creed, which stands among Jerome's works, "when you hear of a Father, understand the Father of a Son, the image of his substance; but how God begot a Son do not discuss, nor curiously intrude into the depth of this secret.*"

The errors of the Photinians

12. The errors of the Photinians were not only confuted by the several above writers, but Photinus himself was condemned by the synod at Syrmium, of which place he had been bishop; and in the formula of faith agreed on therein, among others, are the following articles,* “We believe in one God the Father almighty, the creator and maker of all things;—and in his only begotten Son our Lord Jesus Christ, who was begotten of the Father before all ages;—and in the holy Spirit:—and as to those that say, that the Son is of things that are not (or of nothing), or of another substance, and not of God; and that there was a time or age when he was not, the holy and catholic church reckons them as aliens.—If any one dare to say, that the unbegotten or a part of him was born of Mary, let him be anathema: and if any one say that he is the Son of Mary by prescience, and not begotten of the Father before the world, and was with God by whom all things are made, let him be anathema.—If any one says, that Christ Jesus was not the Son of God before the world was, and ministered to the Father at the creation of all things, but only from the time he was born of Mary was called Son and Christ, and then received the beginning of deity, let him be anathema, as a Samosatenian.”

13. The formulas, creeds, and confessions of faith, made by different persons, and at different places, besides the Nicene creed, and even some that differed in other things from that and from one another, yet all agreed in inserting the clause respecting their faith in Christ, the only begotten Son, as begotten of the father before all ages, or the world was; as at Antioch, Syrmium, Ariminum, Selucia, and Constantinople.*

14. Before the Nicene creed was made, or any of the above creeds, this was an article of faith with the orthodox Christians, that Christ was the eternal begotten Son of God. From the writings of Cyril, bishop of Jerusalem, who lived in the fourth century, may be collected a symbol or creed containing the faith of the church, and in which this article is fully expressed;* that Christ “is the only begotten Son of God, begotten of the Father before all worlds, the true God by whom all things are made;” and which article he strongly asserts and defends; and the creed which he explains, is thought to be the* same which the first and ancient church always professed, and from the beginning; and perhaps is what Eusebius* refers unto, who was bishop of Caesarea in Palestine, when he declared his faith in the council at Nice; our

formula, says he, which was read in the presence of our emperor (Constantine) most dear to God, is as we received it from the bishops that were before us; and as when catechized and received the laver (that is, were baptized,) and as we learnt from the divine writings, and is in this manner, “We believe in one God the Father Almighty,—and in one Lord Jesus Christ, the Word of God, the only begotten Son, the first-born of every creature, begotten of God the Father before all worlds, by whom all things are made, etc.” Nor indeed was the word *omoousioV*, consubstantial, which expresses the Son’s being of the same substance, nature and essence with the Father, a new word,* devised in the council of Nice; for it was in use before,* as Athanasius has proved from the same Eusebius. “The bishops, he says, (that is, those assembled at Nice) did not invent these words of themselves, but having a testimony from the Fathers, so they wrote; for the ancient bishops near a hundred and thirty years before, both in the great city of Rome, and in our city (Alexandria) reprov’d those that said that the Son was a creature, and not consubstantial with the Father;” and this Eusebius who was bishop of Caesarea, knew, who first gave into the Arian heresy, but afterwards subscribed to the synod at Nice; for being confirmed, he wrote to his own people thus,* “We find, says he, some sayings of the ancient and famous bishops and writers, who use the word consubstantial in treating of the deity of the Father and of the Son.” And certain it is, that it is used by Gregory of Neocaesarea,* who lived before the council of Nice, and by the synod at Antioch in their creed,* held A. D. 277.

THE V CENTURY

V. In the fifth century Arianism continued and prospered, having many abettors, as well as many who opposed it: other heresies also arose, and some in opposition to the Sonship of Christ.

Felicianusthe Arian

1st. Felicianus, the Arian, argued against it thus, “If Christ was born of a virgin, how can he be said to be co-eternal with God the Father?” To whom Augustine replied, “The Son of God entered into the womb of the virgin, that he might be again born, who had been already begotten before, he received the whole man (or whole humanity) who had had already perfect deity from the Father, not unlike was he to the begetter, when

being everlasting he was begotten from eternity, nor unlike to men when born of his mother.”

Faustus, the Manichee,

2dly, Faustus, the Manichee, asserted, that according to the evangelists, Christ was not the Son of God, only the Son of David, until he was thirty years of age, and was baptized: to which Augustine replied, “The catholic and apostolic faith is, that our Lord and Savior Jesus Christ, is the Son of God according to Deity, and the Son of David, according to the flesh: which we so prove from the evangelic and apostolic writings, as that no man can contradict our proofs, unless he contradicts their express words.”*

The Priscillianists

3dly, the Priscillianists asserted that Christ is called the only begotten Son of God, because he only was born of a virgin; to which Leo Magnus makes answer, “Let them take which they will, their tenets tend to great impiety, whether they mean, that the Lord Christ had his beginning from his mother, or deny him to be the only begotten of God the Father; since he was born of his mother, who was God the Word, and none is begotten of the Father but the Word.”*

The writers in this century are many, who have plainly and strongly asserted the eternal generation and Sonship of Christ: as Augustine, Chrysostom, Proclus archbishop of Constantinople, Leo Magnus, Theodoret, Cyril of Alexandria,* Paulinus, Victor, Maximus Taurinensis, etc. It may be abundantly sufficient only to mention the following formulas, or confessions of faith.

1. Of Augustine, bishop of Hippo, or of Sennadius, presbyter of Marseilles in France, to whom it is sometimes ascribed: “We believe there is one God, the Father, Son, and holy Spirit; the Father because he has a Son, the Son because he has a Father; the holy Spirit because he is from the Father and the Son (proceeding and co-eternal with the Father and the Son,)—the eternal Father, because he has an eternal Son, of whom he is the eternal Father; the eternal Son, because he is co-eternal with the Father and the holy Spirit; the eternal holy Spirit, because he is co-eternal with the Father and the Son.”*

2. Of Flavianus, bishop of Constantinople, which he delivered in Constantinople A. D. 448, approved of by the synod at Chalcedon, A. D. 451. “Our Lord Jesus Christ, the only begotten Son of God, perfect God and

perfect man, of a reasonable soul and body; begotten indeed of the Father, without beginning and before the world, according to deity, but in the end, in the last days, the same was born of the virgin Mary for our salvation, according to humanity; consubstantial with the Father, according to deity, consubstantial with his mother according to humanity; for of two natures we confess that Christ is after the incarnation in one subsistence, in one person. We confess one Christ, one Son, one Lord.”*

Of the Council at Chalcedon

3. Of the council at Chalcedon, consisting of six hundred and thirty Fathers; “Following the holy fathers, say they, we all harmoniously teach and confess our Lord Jesus Christ: that he is perfect in deity and perfect in humanity, truly God and truly man, of a rational soul and body; co-essential with the Father according to the deity, and co-essential with us according to the humanity, in all things like unto us, excepting sin, but begotten of the Father before the world, according to the deity: and in the last days, for us and our salvation, was of the virgin Mary, the mother of our Lord, according to the humanity, etc.”*

THE VI CENTURY

VI. In the sixth century were a sort of heretics called Bonosians, who held that Christ was not the proper but adoptive Son; against whom Justinian bishop of Valae in Spain wrote;* and Arianism spread and prevailed under the Gothic kings in several parts. Fulgentius speaks of the tenets of the Arians in this time, that the Word or Son of God was not of the same substance with the Father.* This author wrote an answer to ten objections of theirs: to the first, concerning diversity of words and names used, he replies, “When Father and Son are named, in these two names a diversity of words is acknowledged, but neither by those two different words the nature of both is signified, for the diversity of those names does not divide the natures, but shows the truth of the generation, as from one true Father, we know that one true Son exists.” To the second objection, concerning the ineffability of generation, he observes, “because the generation of the Son is unspeakable, it is not unknowable, nor does it follow, because it cannot be declared, that it cannot be known.”*

Chilpericus, king of the Franks

Chilpericus, king of the Franks, endeavored to re-

vive the Sabellian heresy, but was opposed by Gregory Furnensis:* besides Fulgentius and Gregory, there were others in this age who asserted and defended the eternal generation and Son-ship of Christ, as Fortunatus, Cassiodorus, Gregorius Magnus, and others;* and even by a synod consisting of Gothic bishops,* in number sixty three. In the same century the famous Boetius declares his faith in God the Father, in God the Son, and in God the holy Ghost; that the Father has a Son begotten of his substance, and co-eternal with him, whose generation no human mind call conceive of.*

THE VII CENTURY

VII. In the seventh century, towards the beginning of it, rose up that vile impostor Mohammed, as bitter an enemy to the true, proper and eternal Sonship of Christ, as ever was, for which he gave the following brutish and stupid reasons; “because God did not need a Son, because if he had a Son, they might not agree, and so the government of the world be disturbed.”* Reasons which require no answer. Not to take notice of the several councils at Toletum, held in this century, in which the article of Christ’s eternal Son-ship was asserted and maintained, I would observe what is said in a Roman synod, consisting of a hundred and twenty five bishops, in which Agatho the Roman pontiff presided; “We believe, say they, in God the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in his only begotten Son, who was begotten of him before all worlds.”*

THE VIII CENTURY

VIII. In the eighth century, the notion that Christ, though the true, proper, and natural Son of God according to the divine nature, yet according to the human nature was only the Son of God by adoption and grace, an adoptive Son, was propagated by Elipandus and Felix, Spanish bishops; but condemned by the council at Frankfort, called by Charles the Great;* and the eternal Sonship and generation of Christ was asserted and maintained by Damascene, Bede, Albinus, and others.*

THE IX CENTURY

IX. In the ninth, tenth and eleventh centuries, the controversies were chiefly about Image-worship, Transubstantiation, etc.; yet in these and the following centuries, we have testimonies from various writers to the truth of Christ’s proper and eternal Sonship by genera-

tion; it would be too numerous to produce them all; it will be sufficient to say, it was not opposed by any, but plainly and strongly affirmed by Rabanus, Macerus, and Haymo in century 9, by Theophilact, in century 10, by Anselm, in century 11, by Peter Lombard and Bernard, in century 12, by Thomas Aquinas and Albertus Magnus, in century 13, but in these and the following centuries, till the Reformation, Satan had other work to do than to stir up men to oppose the Trinity, or any of the divine persons in it, having enough to do to support the hierarchy of Rome, and the peculiar tenets of Popery, against the witnesses who rose up at different times to oppose them, and to endeavor to carry the pride and tyranny of the bishop of Rome to the highest pitch possible.

THE REFORMATION 16TH CENTURY

X. When the Reformation began in the sixteenth century, and spread throughout many nations in Europe, great evangelical light broke forth among the Reformers; and Satan fearing his kingdom would greatly suffer hereby, went to his old game again, which he had played with so much success in the first ages of Christianity, namely, to stir up an opposition to the doctrine of the Trinity, and the person of Christ; which was first begun by Servetus in Helvetia, who afterwards came to Geneva and there ended his life.* Blandrata, infected with his principles, went into Poland, and there artfully spread his poison in the reformed churches, assisted by others, and which at length issued in a division in those churches; when Faustus Socinus, who had imbibed some bad notions from the papers of his uncle Laelius about the Trinity, came into Poland, and joined the Anti-trinitarians there, and strengthened their cause, and where the notions of him and his followers took root and flourished much: and from thence have been transplanted into other countries. Those men, who were men of keen parts and abilities, saw clearly that could they demolish the article of Christ’s Son-ship by eternal generation, it would be all over with the doctrine of the Trinity; and therefore set themselves with all their might against it.* Socinus himself says of it,* not only that it is error and a mere human invention, and which he represents as if it was held to be more animantium; but that it is most absurd, most unworthy of God, and contrary to his absolute perfection and unchangeable eternity;* and asserts, that Christ is not called the only begotten Son of God, because generated of the substance of God; and that there is no other, nor ever existed any other

only begotten Son of God, besides that man, Jesus of Nazareth: and expressly says, it clearly appears, that the human nature of Christ is the person of the Son of God; and elsewhere* makes the same objection to Sonship by generation as Mohammed did, for he says, "Those who accommodate the Word brought forth in Proverbs 8:24 to the Son, are not according to the judgment of the Homousians, to be reckoned very distant from the blasphemy of the Turks, who when they hear that the Christians say, God has a Son, ask, Who is his wife?" And in this article concerning the Sonship of Christ, and also with respect to the doctrine of the Trinity, the Remonstrants,* in the seventeenth century and onwards, seem to agree with them; but the contrary has been maintained by all sound divines and evangelical churches, from the Reformation to the present time, as appears by their writings and harmony of confessions: so that upon the whole it is clear, that the church of God has been in the possession of this doctrine of the eternal generation and Sonship of Christ, from the beginning of Christianity to the present age, almost eighteen hundred years; nor has there been any one man who professed to hold the doctrine of the Trinity, or of the three distinct divine persons in the unity of the divine essence, that ever opposed it, till the latter end of the seventeenth century: if any such person in this course of time can be named, let him be named: none but the followers of Simon Magus, Cerinthus, Ebion, Carpocrates, the Gnosticks, etc. in the two first centuries, and then by the Sabellians, Samosatensians, Arians, Photinians, Mohammedans, Socinians, and more lately by the Remonstrants, such as are Antitrinitarians. The only two persons I have met with who have professed to hold the doctrine of the Trinity, as it has been commonly received, that have publicly expressed their doubts or dissatisfaction about the phrase eternal generation, I mean such as are of any note or character, for as for the trifling tribe of ignorant writers and scribblers, who know not what they say, nor whereof they affirm, I make no account of them; I say, I have met with only two of this sort. The one is Roell, a Dutch Professor at Franeker, who lived at the latter end of the last century; this man professed to believe that there are three distinct divine persons, the Father, Son, and Spirit, and that these three are one; that the second person in the Trinity was begotten by the Father from all eternity, and that this is the first and chief reason that he is called a Son; nor did he object to the use of the phrase eternal generation, nor did he disuse it, but explained it to another sense than that in which it was commonly taken, that is, that it only signified the

co-existence of the second person with the first, and communion of nature with him. But as the same may be said of the first and third persons, the phrase of generation so understood might be said of them as well as of the second; he therefore was obliged to have recourse to the economy of salvation, and the manifestation of the three persons in it.* On the whole, he was opposed by the very learned Vitringa,* and his opinion was proscribed and condemned by almost all the synods of the Dutch churches, and he was forbidden by the authority of his supreme magistrate to propagate it; and most of the synods have decreed, that the candidates for the ministry shall be examined about this opinion, before they are admitted into the ministry.* The other person, who has objected to the eternal generation of the Son of God, is Dr. Thomas Ridgeley, Professor of Divinity in London, towards the beginning of the present century:* who strongly asserts, and contends for the doctrine of a Trinity of divine distinct persons in the Godhead, and yet strangely adopts the Socinian notion or Sonship by office, and makes the eternal Sonship of Christ to be what he calls his mediatorial Sonship. There is indeed a third person of great fame among us, Dr. Isaac Watts, who has expressed his dissatisfaction with the doctrine of the eternal generation of the Son of God, but then he is not to be reckoned a Trinitarian, being so manifestly in the Sabellian scheme, as appears by his Dissertations published in 1725. Insomuch that the celebrated Fred. Adolphus Lampe, who published his Theological Disputations concerning the holy Spirit, two or three years after, spares not to reckon him among the grossest Sabellians: his words are,* "Nuperius novum systema Socinianum de Trinitate Angtiee J. WATS edidit, additis quibusdam dissertationibus eam illustrantibus, quarum quinta ex professo de spiritu S. agit. Existimat quidem sect. o. p. 126. eatenus se a Socino, Schlictingio, Crellio esse distinguatum, quod virtutem in Deo non accidentalem, sed essentialem, seu substantialem pro spiritu S. habeat: hoc tamen ita facit, ut non censeat hanc notionem constanter ubique obtinere: nam saepius cum crassioribus Sabellianis spiritum S. esse Deum psum, p. 130. s. 49. defendit."

Upon the whole, setting aside the said persons, the testimonies for and against the eternal generation and Sonship of Christ stand thus:

THOSE FOR ETERNAL GENERATION

Ignatius, Polycarp, Justin Martyr, Irenaeus, Athanasius, Theophilus of Antioch, Clemens of Alexan-

dria, Tertullian, Origen, Cyprian, Gregory of Neocæsaria, Dionysius of Alexandria, the three hundred and eighteen Nicene Fathers; Athanasius, Alexander bishop of Alexandria, Epiphanius, Hilary, Faustinus, Gregory of Nazianzum, Basil, Gregory of Nyssa, Ambrose, Jerome, Ruffinus, Cyril of Jerusalem, besides the many hundreds of bishops and presbyters assembled at different times and in different places, as at Syrmium, Antioch, Arminum, Seleucia, and Constantinople, and elsewhere;

Augustine, Chrysostom, Leo Magnus, Theodoret, Cyril of Alexandria, Paulinus, Flavianus, Victor, Maximus Tauriensis, six hundred and thirty fathers in the council at Chalcedon; Fulgentius, Gregory Furnensis, Fortunatus, Cassiodorus, Gregorius Magnus, the many bishops in the several councils at Toletum, the Roman synod of a hundred and twenty-five under Agatho, Damascene, Beda, Albinus, and the fathers in the council of Frankfort, with many others in later times, and all the sound divines and evangelic churches since the reformation.

THOSE AGAINST IT,

Simon Magus, Cerinthus, and Ebion, and their respective followers; Carpocrates and the Gnostick, Valentinus, Theodotus the currier, Artemon, and others their associates; Beryllus of Bostra, Praxeas, Hermogenes, Noetus and Sabellius, the Samosatensians, Arians, Aetians, Eunomians and Photinians, the Priscillianists and Bonotians; Mohammed and his followers; the Socinians and Remonstrants; and all Anti-trinitarians.

Now since it appears that all the sound and orthodox writers have unanimously declared for the eternal generation and Sonship of Christ in all ages, and that those only of an unsound mind and judgment, and corrupt in other things as well as this, and many of them men of impure lives and vile principles, have declared against it, such must be guilty of great temerity and rashness to join in an opposition with the one against the other; and to oppose a doctrine the Church of God has always held, and especially being what the scriptures abundantly bear testimony unto, and is a matter of such moment and importance, being a fundamental doctrine of the Christian religion, and indeed what distinguishes it from all other religions, from those of Pagans, Jews and Mohammedans, who all believe in God, and generally in one God, but none of them believe in the Son of God: that is peculiar to the Christian religion.

* Servetus has these blasphemous words concerning eternal generation, “debuissent dicere quod pater celebrat uxorem quandam spiritualem, vel quod solus ipse masculo-foemineus, out hermaphroditus, simul crat pater & mater, etc. nam ratio vocabuli nou patitur ut quis dicatur sine matre pater.” Servetus do Trinit. error Septen. 1. 1. A, D. 1531. And again, “Si Logos filius crat natus ex patre sine matre, dic mihi quomodo peperit cure, per ventrem an per latus.” Ibid. 1. 2. p. 52., Apud Hornbeck Socin. consolat, tom. 1. p. 17. Servetus would not own Christ to be the eternal Son of God, only the Son of the eternal God. Socinus apud Hornbeck. Ibid. p. 20.

Epochs of Church History.

Gwatkin, Henry Melvill, 1844-1916

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THE ARIAN CONTRVERSY

BY

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He was born at Barrow-on-Soar, Leicestershire. He was educated at St. John's College, Cambridge.[1] He became Dixie Professor of Ecclesiastical History of the University of Cambridge in 1891, retiring in 1912. He is buried in the Parish of the Ascension Burial Ground in Cambridge.,[2] with his wife Lucy De Lisle Gwatkin.

CHAPTER 1.

THE BEGINNINGS OF ARIANISM.

ARIANISM is extinct only in the sense that it has long ceased to furnish party names. It sprang from permanent tendencies of human nature, and raised questions whose interest can never perish. As long as the Agnostic and the Evolutionist are with us, the old battlefields of Athanasius will not be left to silence. Moreover, no writer more directly joins the new world of Teutonic Christianity with the old of Greek and Roman heathenism. Arianism began its career partly as a theory of Christianity, partly as an Eastern reaction of philosophy against a gospel of the Son of God. Through sixty years of ups and downs and stormy controversy it fought, and not without success, for the dominion of the world. When it was at last rejected by the Empire, it fell back upon its converts among the Northern nations, and renewed the contest as a Western reaction of Teutonic pride against a Roman gospel. The struggle went on for full three hundred years in all, and on a scale of vastness never seen again in history.

Even the Reformation was limited to the West, whereas Arianism ranged at one time or another through the whole of Christendom. Nor was the battle merely for the wording of antiquated creeds or for the outworks of the faith, but for the very life of revelation. If the Reformation decided the supremacy of revelation over church authority, it was the contest with Arianism which cleared the way by settling for ages the deeper and still more momentous question, which is once more coming to the surface as the gravest doubt of our time, whether a revelation is possible at all.

Unlike the founders of religions, Jesus of Nazareth made his own person the centre of his message. Through every act and utterance recorded of him there runs a

clear undoubting self-assertion, utterly unknown to Moses or Mahomet. He never spoke but with authority. His first disciples told how he began his ministry by altering the word which was said to them of old time, and ended it by calmly claiming to be the future Judge of all men. And they told the story of their own life also; how they had seen his glory while he dwelt among them, and how their risen Lord had sent them forth to be his witnesses to all the nations. Whatever might be doubtful, their personal knowledge of the Lord was sure and certain, and of necessity became the base and starting-point of their teaching. In Christ all things were new. From him they learned the meaning of their ancient scriptures; through him they knew their Heavenly Father; in him they saw their Saviour from this present world, and to him they looked for the crown of life in that to come.

His word was law, his love was life, and in his name the world was overcome already. What did it matter to analyse the power of life they felt within them? It was enough to live and to rejoice; and their works are one long hymn of triumphant hope and overflowing thankfulness.

It was easier for the first disciples to declare what their own eyes had seen and their own hands had handled of the Word of Life, than for another generation to take up a record which to themselves was only history — and to pass from the traditional assertion of the Lord's divinity, to its deliberate enunciation, in clear consciousness of the difficulties which gathered round it when the gospel came under the keen scrutiny of thoughtful heathens. Whatever vice might be in heathenism, there was no lack of interest in religion. If the doubts of some were real, the scoffs of many were only surface-deep. If the old legends of Olympus were outworn, philosophy was still a living faith, and every sort of superstition flourished luxuriantly. Old worships were revived; the ends of the earth were searched for new ones. Isis or Mithras might help where Jupiter was powerless, and uncouth lustrations¹ of the blood of bulls and goats might peradventure² cast a spell upon eternity. The age was too sad to be an irreligious one. Thus from whatever quarter a convert might approach the gospel, he brought earlier ideas to bear upon its central question of the person of the Lord. Who then was this man who was dead, whom all the churches affirmed to be alive and worshipped as

1 *Lustrate*: to purify by means of a ritual.

2 *Peradventure*: Doubt or uncertainty as to whether something is the case; perchance.

the Son of God?

If he was divine, there must be two Gods; if not, his worship was no better than the vulgar worships of the dead. In either case, there seemed to be no escape from the charge of polytheism.

The key of the difficulty is on its other side, in the doctrine of the unity of God, which was not only taught by Jews and Christians, but generally admitted by serious heathens. The philosophers spoke of a dim Supreme far off from men, and even the polytheists were not unwilling to subordinate their motley crew of gods to some mysterious divinity beyond them all. So far there was a general agreement. But underneath this seeming harmony there was a deep divergence. Resting on a firm basis of historic revelation, Christianity could bear record of a God who loved the world and of a Redeemer who had come in human flesh. As this coming is enough to show that God is something more than abstract perfection and infinity, there is nothing incredible in a real incarnation, or in a real trinity inside the unity of God. But the heathen had no historic revelation of a living hope to sustain him in that age of failure and exhaustion. Nature was just as mighty, just as ruthless then as now, and the gospel was not yet the spring of hope it is in modern life. In our time the very enemies of the cross are living in its light, and drawing at their pleasure from the well of Christian hope. It was not yet so in that age. Brave men like Marcus Aurelius could only do their duty with hopeless courage, and worship as they might a God who seemed to refuse all answer to the great and bitter cry of mankind.

If he cares for men, why does he let them perish? The less he has to do with us, the better we can understand our evil plight. Thus their Supreme was far beyond the weakness of human sympathy. They made him less a person than a thing or an idea, enveloped in clouds of mysticism and abolished from the world by his very exaltation over it. He must not touch it lest it perish. The Redeemer whom the Christians worship may be a hero or a prophet, an angel or a demigod — anything except a Son of God in human form. We shall have to find some explanation for the scandal of the incarnation.

Arianism is Christianity shaped by thoughts like these. Its author was no mere bustling schemer, but a grave and blameless presbyter of Alexandria. Arius was a disciple or the greatest critic of his time, the venerated martyr Lucian of Antioch. He had a name for learning, and his letters bear witness to his dialectical skill and

mastery of subtle irony. At the outbreak of the controversy, about the year 318, we find him in charge of the church of Baucalis at Alexandria, and in high favour with his bishop, Alexander. It was no love of heathenism, but a real difficulty of the gospel which led him to form a new theory. His aim was not to lower the person of the Lord or to refuse him worship, but to defend that worship from the charge of polytheism. Starting from the Lord's humanity, he was ready to add to it everything short of the fullest deity.

He could not get over the philosophical difficulty that one who is man cannot also be God, and therefore a second God. Let us see how high a creature can be raised without making him essentially divine.

The Arian Christ is indeed a lofty creature. He claims our worship as the image of the Father, begotten before all worlds, as the Son of God, by whom all things were made, who for us men took flesh and suffered and rose again, and sat down at the right hand of the Father, and remains both King and God forever. Is this not a good confession? What more can we want? Why should all this glorious language go for nothing? God forbid that it should go for nothing. Arianism was at least so far Christian that it held aloft the Lord's example as the Son of Man, and never wavered in its worship of him as the Son of God. Whatever the errors of its creed, whatever the scandals of its history, it was a power of life among the Northern nations. Let us give Arianism full honour for its noble work of missions in that age of deep despair which saw the dissolution of the ancient world.

Nevertheless, this plausible Arian confession will not bear examination. It is only the philosophy of the day put into a Christian dress. It starts from the accepted belief that the unity of God excludes not only distinctions inside the divine nature, but also contact with the world. Thus the God of Arius is an unknown God, whose being is hidden in eternal mystery. No creature can reveal him, and he cannot reveal himself. But if he is not to touch the world, he needs a minister of creation.

The Lord is rather such a minister than the conqueror of death and sin. No doubt he is the Son of God and begotten before all worlds. Scripture is quite clear so far; but if he is distinct from the Father, he is not God; and if he is a Son, he is not co-eternal with the Father. And what is not God is creature and what is not eternal is also creature. On both grounds, then, the Lord is only a creature; so that if he is called God, it is in a lower and improper sense; and if we speak of him as eternal, we

mean no more than the eternity of all things in God's counsel. Far from sharing the essence of the Father, he does not even understand his own. Indeed, more; he is not even a creature of the highest type. If he is not a sinner (Scripture forbids at least that theory, though some Arians came very near it), his virtue is, like our own, a constant struggle of free-will, not the fixed habit which is the perfection and annulment of free-will. And now that his human soul is useless, we may as well simplify the incarnation into an assumption of human flesh and nothing more. The Holy Spirit bears to the Son a relation not unlike that of the Son to the Father. Thus the Arian trinity of divine persons forms a descending series, separated by infinite degrees of honour and glory, resembling the philosophical triad of orders of spiritual existence, extending outwards in concentric circles.

Indeed, the system is heathen to the core. The Arian Christ is nothing but a heathen idol invented to maintain a heathenish Supreme, in heathen isolation from the world. Never was a more illogical theory devised by the wit of man.

Arius proclaims a God of mystery, unfathomable to the Son of God himself, and goes on to argue as if the divine generation were no more mysterious than its human type. He forgets first that metaphor would cease to be metaphor if there were nothing beyond it, and then that it would cease to be true if its main idea were misleading. He presses the metaphor of sonship as if mere human relations could exhaust the meaning of the divine; and soon he works round to the conclusion that it is no proper sonship at all. In his irreverent hands, the Lord's deity is but the common right of mankind, his eternity no more than the beasts themselves may claim. His clumsy logic overturns every doctrine he is endeavouring to establish. He upholds the Lord's divinity by making the Son of God a creature, and then worships him to escape the reproach of heathenism, although such worship, on his own showing, is mere idolatry. He makes the Lord's manhood his primary fact, and overthrows that too by refusing the Son of Man a human soul. The Lord is neither truly God nor truly man, and therefore is no true mediator. Heathenism may dream of a true communion with the Supreme, but for us there neither is nor ever can be any. Between our Father and ourselves there is a great gulf fixed, which neither he nor we can pass. Now that we have heard the message of the Lord, we know the final certainty that God is darkness, and in him is no light at all. If this is the sum of the whole matter, then revelation is a mockery, and Christ

is dead in vain.

Arius was but one of many who were measuring the heights of heaven with their puny logic, and sounding the deeps of Wisdom with the plummet of the schools. Men who agreed in nothing else agreed in this practical subordination of revelation incarnation to philosophy. Sabellius, for example, had reduced the Trinity to three successive manifestations of the one God in the Law, the Gospel, and the Church; yet even he agreed with Arius in a philosophical doctrine of the unity of God which was inconsistent with a real incarnation. Even the noble work of Origen had helped to strengthen the philosophical influences which were threatening to overwhelm the definite historic revelation. Tertullian had long since warned the churches of the danger; but a greater than Tertullian was needed now to free them from their bondage to philosophy. Are we to worship the Father of our spirits or the Supreme of the philosophers? Arius put the question: the answer came from Athanasius. Though his *De Incarnatione Verbi Dei* was written in early manhood, before the rise of Arianism, we can already see in it the firm grasp of fundamental principles which enabled him so thoroughly to master the controversy when it came before him. He starts from the beginning, with the doctrine that God is good and not envious, and that His goodness is shown in the creation, and more especially by the creation of man in the image of God, whereby he was to remain in bliss and live the true life, the life of the saints in Paradise. But when man sinned, he not only died, but fell into the entire corruption summed up in death; for this is the full meaning of the threat 'you shall die with death.'³

So things went on from bad to worse on earth. The image of God was disappearing, and the whole creation going to destruction. What then was God to do? He could not take back his sentence that death should follow sin, and yet he could not allow the creatures of his love to perish. Mere repentance on man's side could not touch the law of sin; a word from God forbidding the approach of death would not reach the inner corruption. Angels could not help, for it was not in the image of angels that man was made. Only he who is himself the Life could conquer death. Therefore the immortal Word took human flesh and gave his mortal body for us all. It was no necessity of his nature to do so, but a pure outcome of his love to men and of the Father's loving purpose of salvation. By receiving in himself the principle of death, he overcame it, not in his own person only,

3 Gen. 2.17, LXX.

but in all of us who are united with him. If we do not yet see death abolished, it is now no more than the passage to our joyful resurrection. Our mortal human nature is joined with life in him, and clothed in the asbestos robe of immortality. Thus, and only thus, in virtue of union with him, can man become a sharer of his victory. There is no limit to the sovereignty of Christ in heaven and earth and hell. Wherever the creation has gone before, the issues of the incarnation must follow after. See, too, what he has done among us, and judge if his works are not the works of sovereign power and goodness. The old fear of death is gone. Our children tread it underfoot; our women mock at it. Even the barbarians have laid aside their warfare and their murders, and live at his bidding a new life of peace and purity.

Heathenism is fallen, the wisdom of the world is turned to folly, the oracles are dumb, the demons are confounded. The gods of all the nations are giving place to the one true God of mankind. The works of Christ are more in number than the sea; his victories are countless as the waves; his presence is brighter than the sunlight. He was made man that we might be made God.⁴

The great persecution had been raging but a few years back, and the changes which had passed since then were enough to stir the enthusiasm of the dullest Christian. These splendid paragraphs are the song of victory over the defeat of the Pharaohs of heathenism and the deliverance of the churches from the house of bondage. Sing to the Lord, for he has triumphed gloriously. There is something in them higher than the fierce exultation of Lactantius⁵ over the sufferings of the dying persecutors, though that too is impressive.

‘The Lord has heard our prayers. The men who strove with God lie low; the men who overthrew his churches have themselves fallen with a mightier overthrow; the men who tortured the righteous have surrendered their guilty spirits under the blows of Heaven and in tortures well deserved though long delayed yet delayed only that posterity might learn the full terrors

4 Ath. De Inc. 44: *autos gar enanthrôpêsen hina hêmeis theopoiêthômen*. Bold as this phrase is, it is not too bold a paraphrase of Heb. 2.5-18.

5 *Lactantius* (ca. 240 – ca. 320) a Christian writer who became an advisor to the first Christian Roman emperor, Constantine I, guiding his religious policy as it developed; and he became tutor to Constantine’s son. What is alluded to is his brief treatise “Of the Manner in which the Persectuors Died”, addressed to Donatus

of God’s vengeance on his enemies.’

There is none of this fierce joy in Athanasius, though he too had seen the horrors of the persecution, and some of his early teachers had perished in it. His eyes are fixed on the world-wide victory of the Eternal Word, and he never lowers them to resent the evil wrought by men of yesterday.

Therefore neither lapse of time nor multiplicity of trials could ever quench in Athanasius the pure spirit of hope which glows in his youthful work. Slight as our sketch of it has been, it will be enough to show his combination of religious intensity with a speculative insight and a breadth of view reminding us of Origen. If he fails to reach the mystery of sinlessness in man, and is therefore not quite free from a Sabellian view of the Lord’s humanity as a mere vesture of his divinity, he at least rises far above the barren logic of the Arians. We shall presently have to compare him with the next great Eastern thinker, Apollinarius of Laodicea.

Yet there were many men whom Arianism suited by its shallowness. As soon as Christianity was as a lawful worship by the edict of Milan in 312, the churches were crowded with converts and inquirers of all sorts. A church which claims to be universal, cannot pick and choose like a petty sect, but must receive all comers. Now these were mostly heathens with the thinnest possible varnish of Christianity, and Arianism enabled them to use the language of Christians without giving up their heathen ways of thinking. In other words, the world was ready to accept the gospel as a sublime monotheism, and the Lord’s divinity was the one great stumbling-block which seemed to hinder its conversion. Arianism was therefore a welcome explanation of the difficulty. Nor was the attraction only for nominal Christians like these.

Careless thinkers — sometimes thinkers who were not careless — might easily suppose that Arianism had the best of such passages as ‘The Lord created me,’⁶ or ‘The Father is greater than I.’⁷ Athanasius constantly complains of the Arian habit of relying on isolated passages like these without regard to their context or to the general scope and drift of Scripture.

Nor was even this all. The Lord’s divinity was a real difficulty to thoughtful men. They were still endeavouring to reconcile the philosophical idea of God with the

6 Prov. 8.22 LXX mistranslation.

7 John 14.28.

fact of the incarnation. In point of fact, the two things are incompatible, and one or the other would have to be abandoned. The absolute simplicity of the divine nature is consistent with a merely external Trinity, or with a merely economic Trinity, or with an Arian Trinity of one increate⁸ and two created beings, or with a Sabellian Trinity of three temporal aspects of the one God revealed in history — but not with a Christian Trinity of three eternal aspects of the divine nature, facing inward on each other as well as outward on the world. But this was not yet fully understood. The problem was to explain the Lord's distinction from the Father without destroying the unity of God. Sabellianism did it at the cost of his premundane⁹ and real personality, and therefore by common consent was out of the question. The Easterns were more inclined to theories of subordination, to distinctions of the derivatively from the absolutely divine, and to views of Christ as a sort of secondary God. Such theories do not really meet the difficulty.

A secondary God is necessarily a second God. Thus heathenism still held the key of the position, and constantly threatened to convict them of polytheism. They could not sit still, yet they could not advance without remodelling their central doctrine of the divine nature to agree with revelation. Nothing could be done till the Trinity was placed inside the divine nature. But this is just what they could not for a long time see. These men were not Arians, for they recoiled in genuine horror from the polytheistic tendencies of Arianism; but they had no logical defence against Arianism, and were willing to see if some modification of it would not give them a foothold of some kind. To men who dreaded the return of Sabellian confusion, Arianism was at least an error in the right direction. It upheld the same truth as they the separate personality of the Son of God and if it went further than they could follow, it might still do service against the common enemy.

Thus the new theory made a great sensation at Alexandria, and it was not without much hesitation and delay that Alexander ventured to excommunicate his heterodox presbyter with his chief followers, like Pistus, Carpones, and the deacon Euzoius — all of whom we shall meet again. Arius was a dangerous enemy. His austere life and novel doctrines, his dignified character and championship of 'common sense in religion,' made him the idol of the ladies and the common people. He

8 Existing without having been created.

9 Existing or occurring before this world was created.

had plenty of telling arguments for them. 'Did the Son of God exist before his generation?' Or to the women, 'Were you a mother before you had a child?'

He knew also how to cultivate his popularity by pastoral visiting — his enemies called it canvassing — and by issuing a multitude of theological songs for sailors and millers and wayfarers, as one of his admirers says. So he set the bishop at defiance, and more than held his ground against him. The excitement spread to every village in Egypt, and Christian divisions became a pleasant subject for the laughter of the heathen theatres.

The next step was to secure outside support. Arius took himself to Caesarea in Palestine, and there appealed to the Eastern churches generally. Nor did he look for help in vain. His doctrine fell in with the prevailing dread of Sabellianism, his personal misfortunes excited interest, his dignified bearing commanded respect, and his connection with the school of Lucian secured him learned and influential sympathy. Great Syrian bishops like those of Caesarea, Tyre, and Laodicea gave him more or less encouragement; and when the old Lucianist Eusebius of Nicomedia¹⁰ held a council in Bithynia to demand his recall, it became clear that the controversy was more than a local dispute. Arius even boasted that the Eastern bishops agreed with him, 'except a few heretical and ill-taught men,' like those of Antioch and Jerusalem.

The Eastern Emperor, Licinins, let the dispute take its course. He was a rude old heathen soldier, and could only let it alone. If Eusebius of Nicomedia tried to use his influence in favour of Arius, he had small success. But when the battle of Chrysopolis (323) laid the Empire at the feet of Constantine, it seemed time to get the question somehow settled.

CHAPTER 2.

THE COUNCIL OF NICEA.

FOR nearly twenty years after the middle of the

10 As distinct from Eusebius of Caesarea who was the Father of Church History. This Eusebius was the man who baptised Constantine the Great. He was a bishop of Berytus (modern-day Beirut) in Phoenicia, then of the See of Nicomedia where the imperial court resided, and finally of Constantinople from 338 up to his death in 341.

third century, the Roman Empire seemed given over to destruction. It is hard to say whether the provinces suffered more from the inroads of barbarians who ravaged them almost at their will, or from the exactions of a mutinous soldiery who set up an emperor for almost every army; yet both calamities were surpassed by the horrors of a pestilence which swept away the larger part of mankind. There was little hope in an effete polytheism, still less in a corrupt and desponding society. The emperors could not even make head against their foreign enemies. Decius was killed in battle with the Goths, Valerian captured by the Persians. But the Teuton was not yet ready to be the heir of the world. Valerian left behind a school of generals who were able, even in those evil days, to restore the Empire to something like its former splendour. Claudius began by breaking the power of the Goths at Naissus in 269. Aurelian (270-275) made a firm peace with the Goths, and also recovered the provinces. Tetricus and Zenobia, the Gaulish Caesar and the Syrian queen, adorned the triumph of their conqueror.

The next step was for Diocletian (284-305) to reform the civil power and reduce the army to obedience. Unfortunately his division of the Empire into more manageable parts led to a series of civil wars, which lasted till its reunion by Constantine in 323. His religious policy was a still worse failure. Instead of seeing in Christianity the one remaining hope of mankind, he set himself at the end of his reign to stamp it out, and left his successors to finish the hopeless task. Here again Constantine repaired Diocletian's error. The edict of Milan in 312¹¹ put an end to the great persecution, and a policy of increasing favour soon removed all danger of Christian disaffection.

When Constantine stood out before the world as the patron of the gospel, he felt bound to settle the question of Arianism. In some ways he was well-qualified for the task. There can be no doubt of his ability and earnestness, or of his genuine interest in Christianity. In political skill he was an overmatch for Diocletian, and his military successes were unequalled since the triumph of Aurelian. The heathens saw in him the restorer of the

¹¹ The document known as the Edict of Milan (Edictum Mediolanense) is found in *De Mortibus Persecutorum* of Lactantius and in Eusebius' *History of the Church*. There are marked differences between them. In February 313 (not 312), Constantine I and Licinius of the Balkans, met in Milan and agreed to treat the Christians benevolently — essentially legalizing Christianity.

Empire, the Christians their deliverer from persecution. Even the feeling of a divine mission, which laid him so open to flattery, gave him also a keen desire to remedy the social misery around him; and in this he looked for help to Christianity. Amidst the horrors of Diocletian's persecution, a conviction grew upon him that the power which fought the Empire with success must somehow come from the Supreme.

Thus he slowly learned to recognise the God of the Christians in his father's God, and in the Sun-god's cross of light to see the cross of Christ. But in Christianity itself he found little more than a confirmation of natural religion. Therefore, with all his interest in the churches, he could not reach the secret of their inner life. Their imposing monotheism he fully appreciated, but the person of the Lord was surely a minor question. Constantine shared the heathen feelings of his time, so that the gospel to him was only a monotheistic heathenism. Thus Arianism came up to his idea of it, and the whole controversy seemed a mere affair of words.

¹ The document known as the Edict of Milan (Edictum Mediolanense) is found in *De Mortibus Persecutorum* of Lactantius and in Eusebius' *History of the Church*. There are marked differences between them. In February 313 (not 312), Constantine I and Licinius of the Balkans, met in Milan and agreed to treat the Christians benevolently — essentially legalizing Christianity.

But if he had no theological interest in the question, he could not overlook its political importance. Egypt was always a difficult province to manage; and if these Arian songs caused a bloody tumult in Alexandria, he could not let the Christians fight out their quarrels in the streets, as the Jews were used to doing. The Donatists had given him trouble enough over a disputed election in Africa, and he did not want a worse than Donatist quarrel in Egypt. Nor was the danger confined to Egypt; it had already spread through the East. The unity of Christendom was at peril, and with it the support which the shattered Empire looked for from an undivided church. The state could deal with a definite organisation of churches, but not with miscellaneous gatherings of sectaries. The question must therefore be settled one way or the other, and settled at once. Which way it was decided mattered little; [only] that an end was made of the disturbance.

In this temper, Constantine approached the difficulty. His first step was to send Hosius of Cordova to Alexandria with a letter to Alexander and Arius representing

the question as a battle of words about mysteries beyond our reach. In the words of a modern writer, 'It was the excess of dogmatism founded upon the most abstract words in the most abstract region of human thought.' It had all arisen out of an over-curious question asked by Alexander, and a rash answer given by Arius. It was a childish quarrel and unworthy of sensible men like them, besides being very distressing to himself. Had the dispute been really trifling, such a letter might have had a chance of quieting it. Instead of this, the excitement grew worse.

Constantine enlarged his plans. If Arian doctrine disturbed Alexandria, Meletius of Lycopolis was giving quite as much trouble about discipline farther up the Nile; and the old disputes about the time of Easter had never been effectually settled. There were also minor questions about the validity of baptism administered by the followers of Novatian and Paul of Samosata, and about the treatment of those who had denied the faith during the persecution of Licinius. Constantine, therefore, invited all Christian bishops inside and outside the Empire to meet him at Nicea in Bithynia during the summer of 325, in order to make a final end of all the disputes which endangered the unity of Christendom. The 'city of victory' bore an auspicious name, and the restoration of peace was a holy service, and would be a noble preparation for the solemnities of the great Emperor's twentieth year upon the throne.

The idea of a general or ecumenical council (the words mean the same thing) may well have been Constantine's own. It bears the mark of an ecumenical statesman's mind, and is of a piece with the rest of his life. Constantine was not thinking only of the questions to be debated. However these might be settled, the meeting could not fail to draw nearer to the state and to each other the churches of that great confederation, which later ages have so often mistaken for the church of Christ. As regards Arianism, smaller councils had been a frequent means of settling smaller questions. Though Constantine had not been able to quiet the Donatists by means of the Council of Arles, he might fairly hope that the authority of such a gathering as this would bear down all resistance. If he could only bring the bishops to some decision, the churches might be trusted to follow it.

An imposing list of bishops answered Constantine's call. The signatures are 223, but they are not complete. The Emperor speaks of 300, and tradition gives 318, like

the number of its members.

Abraham's servants, or like the mystic number¹² which stands for the cross of Christ. From the far west came his chief adviser for the Latin churches, the patriarch of councils, the old confessor Hosius of Cordova. Africa was represented by Caecilian of Carthage, round whose election the whole Donatist controversy had arisen, and a couple of presbyters answered for the apostolic and imperial see of Rome.

Of the thirteen great provinces of the Empire none was missing except distant Britain; but the Western bishops were almost lost in the crowd of Easterns. From Egypt came Alexander of Alexandria with his young deacon Athanasius, and the Coptic confessors Paphnutius and Potammon, each with an eye seared out, came from cities farther up the Nile. All these were resolute enemies of Arianism; its only Egyptian supporters were two bishops from the edge of the western desert. Syria was less unequally divided. If Eustathius of Antioch and Macarius of Elia (we know that city better as Jerusalem) were on Alexander's side, the bishops of Tyre and Laodicea with the learned Eusebius of Caesarea leaned the other way or took a middle course. Altogether there were about a dozen more or less decided Arianizers thinly scattered over the country from the slopes of Taurus to the Jordan valley. Of the Pontic bishops, we need notice only Marcellus of Ancyra and the confessor Paul of Neo-Caesarea. Arianism had no friends in Pontus to our knowledge, and Marcellus was the busiest of its enemies. Among the Asiatics, however, there was a small but influential group of Arianizers, disciples of Lucian like Arius himself. Chief of these was Eusebius of Nicomedia, who was rather a court politician than a student like his namesake of Caesarea, and might be expected to influence the Emperor as much as anyone. With him went the bishops of Ephesus and Nicea itself, and Maris of Chalcedon. The Greeks of Europe were few and unimportant, but on the outskirts of the Empire we find some names of great interest. James of Nisibis represented the old Syrian churches which spoke the Lord's own native language.

Restaces the Armenian could remind the bishops that Armenia was in Christ before Rome, and had fought the persecutors in their cause. Theophilus the Goth might tell them the modest beginnings of Teutonic Christianity among his countrymen of the Crimean undercliff. John the Persian, who came from

12 318; in Greek *tih*.

one or another of the many distant regions which bore the name of India, may dimly remind ourselves of the great Nestorian missions which one day were to make the Christian name a power in Northern China. Little as Eusebius of Caesarea¹³ liked some issues of the council, he is full of genuine enthusiasm over his majestic roll of churches far and near, from the extremity of Europe to the farthest ends of Asia. Not without the Holy Spirit's guidance did that august assembly meet. Nor was its meeting a day of hope for the churches only, but also for the weary Empire. In that great crisis, the deep despair of ages was forgotten. It might be that the power which had overcome the world could also cure its ancient sickness. Little as men could see into the issues of the future, the meaning of the present was beyond mistake. The new world faced the old, and all was ready for the league which joined the names of Rome and Christendom, and made the sway of Christ and Caesar one.

It seems to have been understood that the council was to settle the question by drawing up a creed as a test for bishops. Here was a twofold test novelty. In the first place, Christendom as a whole had as yet no written creed at all. The so-called Apostles Creed may be older than 340, but it first appears then, and only as a personal confession of the heretic Marcellus.

Every church taught its catechumens the historic outlines of the faith, and referred to Scripture as the storehouse and final test of doctrine. But that doctrine was not embodied in forms of more than local currency. Thus different churches had varying creeds to form the basis of the catechumen's teaching, and placed varying professions in his mouth at baptism. Some of these were ancient, and some of widespread use, and all were much alike, for all were couched in Scripture language, variously modelled on the Lord's baptismal formula (Matt, 28.19). At Jerusalem, for example, the candidate declared his faith

In the Father;

In the Son;

In the Holy Spirit;

And in one Baptism of Repentance.

The Roman form, as approximately given by Novatian in the middle of the third century, was,

¹³ Also known as Eusebius Pamphili (263-339), the Father of Church History.

I believe in God the Father, the Lord Almighty;

In Christ Jesus his Son,

The Lord our God;

And in the Holy Spirit.

Though these local usages were not disturbed, it was none the less a momentous step to draw up a document for all the churches. Its use as a test for bishops was a further innovation. Purity of doctrine was for a long time guarded by Christian public opinion. If a bishop taught novelties, the neighbouring churches (not the clergy only) met in conference on them, and refused his communion if they proved unsound.

In recent years, these conferences had been growing into formal councils of bishops, and the legal recognition of the churches by Gallienus had enabled them to take the further step of deposing false teachers (c. 261). Aurelian had sanctioned this in the case of Paul of Samosata by requiring communion with the bishops of Rome and Italy as the legal test of Christian orthodoxy (272). But there were practical difficulties in this plan of government by councils. A strong party might dispute the sentence, or even get up rival councils to reverse it. The African Donatists had given Constantine trouble enough of this sort some years before; and now that the Arians were following their example, it was evident that every local quarrel would have an excellent chance of becoming a general controversy. In the interest, therefore, of peace and unity, it seemed better to adopt a written test. If a bishop was willing to sign it when asked, his subscription should be taken as a full reply to every charge of heresy which might be made against him. On this plan, whatever was left out of the creed would be deliberately left an open question in the churches. Whatever a bishop might choose to teach (Arianism, for example), he would have full protection, unless some clause of the new creed expressly shut it out. This is a point which must be kept in view when we come to estimate the conduct of Athanasius. Thus however, Constantine hoped to make the bishops keep the peace over such trumpery questions,¹⁴ as Arianism seemed to him. Had it been a trumpery question, his policy might have had some chance of lasting success.

For the moment, at any rate, all parties accepted it,

¹⁴ Trumpery, doctrines or beliefs that are inconsequential, untrue, or make no sense.

so that the council had only to settle the wording of the new creed.

The Arians must have come full of hope to the council. So far, theirs was the winning side. They had a powerful friend at court in the Emperor's sister, Constantia, and an influential connection in the learned Lucianic circle. Reckoning also on the natural conservatism of Christian bishops, on the timidity of some, and on the simplicity or ignorance of others, they might fairly expect that if their doctrine was not accepted by the council, it would at least escape formal condemnation. They hoped, however, to carry all before them. An Arianizing creed was therefore presented by a score or so of bishops, headed by the courtier Eusebius of Nicomedia. They soon found their mistaken The Lord's divinity was not an open question in the churches. The bishops raised an angry clamour and tore the offensive creed in pieces. Arius was at once abandoned by nearly all his friends.

This was decisive. Arianism was condemned almost unanimously, and nothing remained but to put on record the decision. But here began the difficulty. Marcellus and Athanasius wanted it put into the creed, but the bishops in general saw no need of this. A heresy so easily overcome could not be very dangerous. There were only half a dozen Arians left in the council, and too precise a definition might lead to dangers on the Sabellian side. At this point the historian Eusebius¹⁵ came forward. Though neither a great man nor a clear thinker, he was the most learned student of the East.

He had been a confessor in the persecution, and now occupied an important see, and stood high in the Emperor's favour. With regard to doctrine, he held a sort of intermediate position, regarding the Lord not indeed as a creature, but as a secondary God derived from the will of the Father. This, as we have seen, was the idea then current in the East, that it is possible to find some middle term between the creature and the highest deity. To a man of this sort, it seemed natural to fall back on the authority of some older creed, such as all could sign. He therefore (laid before the council that of his own church of Caesarea, as follows:

We believe in one God, the Father Almighty, maker of all things, both visible and invisible;

And in one Lord Jesus Christ, the Word of God,

God from God,

Light from light,

Life from life,

The only-begotten Son,

The first-born of all creation,

Begotten of the Father before all ages, by whom also

All things were made;

Who for our salvation was made flesh, and lived

Among men,

And suffered,

And rose again the third day,

And ascended to the Father,

And shall come again in glory, to judge quick and dead;

And in the Holy Spirit.

Had the council been drawing up a creed for popular use, a short and simple document of this kind would have been suitable enough. The undecided bishops received it with delight. It contained none of the vexatious technical terms which had done all the mischief — nothing but familiar Scripture, which the least learned of them could understand. So far as Arianism might mean to deny the Lord's divinity, it was clearly condemned already, and the whole question might now be safely left at rest behind the ambiguities of the Caesarean creed. So it was accepted at once. Marcellus himself could find no fault with its doctrine, and the Arians were glad now to escape a direct condemnation. But unanimity of this sort, which really decided nothing, was not what Athanasius and Marcellus wanted. They had not come to the council to haggle over compromises, but to cast out the blasphemer, and they were resolved to do it effectually.

Hardly a more momentous resolution can be found in history. The whole future of Christianity ___ was determined by it; and we must fairly face the question whether Athanasius was right or not. Would it not have been every way better to rest satisfied with the great moral victory already gained? When heathens were pressing into the church in crowds, was that a suitable time to offend them with a solemn proclamation of the very doctrine which chiefly kept them back? It was, moreover, a dangerous policy to insist on measures for

15 That is, Eusebius of Caesarea.

which even Christian opinion was not ripe, and it led directly to the gravest troubles in the churches — troubles of which no man then living was to see the end.

The first half century of prelude was a war of giants; but the main contest opened at Nicea is not ended yet, or likely to end before the Lord himself comes to end it. It was the decision of Athanasius which made half the bitterness between the Roman and the Teuton, between Christianity and Islam to this day. Even now it is the worst stumbling-block of Western unbelief. Many of our most earnest enemies would gladly forget their enmity if we would only drop our mysticism and admire with them a human Christ who never rose with power from the dead. But we may not do this thing. Christianity cannot make its peace with this world by dropping that message from the other which is its only reason for existence. Athanasius was clearly right. When Constantine had fairly put the question, they could not refuse to answer. Let the danger be what it might, they could not deliberately leave it open for Christian bishops (the creed was not for others) to dispute whether our Lord is truly God or not. Those may smile to whom all revelation is a vain thing; but it is our life, and we believe it is their own life too. If there is truth or even meaning in the gospel, this question of all others is most surely vital. Nor has history failed to justify Athanasius. That heathen age was no time to trifle with heathenism in the very citadel of Christian life. Fresh from the fiery trial of the last great persecution, whose scarred and mutilated veterans were sprinkled through the council-hall, the church of God was entering on a still mightier conflict with the spirit of the world.

If their fathers had been faithful unto death or saved a people from the world, their sons would have to save the world itself and tame its Northern conquerors. Was that a time to say of Christ, 'But as for this man, we know not where he is from?' Joh 9.29

Athanasius and his friends made a virtue of necessity, and disconcerted the plans of Eusebius by promptly accepting his creed. They were now able to propose a few amendments in it, and in this way they meant to fight out the controversy. It was soon found impossible to avoid a searching revision. Ill-compacted clauses invited rearrangement, and older churches, like Jerusalem or Antioch, might claim to share with Caesarea the honour of giving a creed to the whole of Christendom. Moreover, several of the Caesarean phrases seemed to favour the opinions which the bishops had agreed to

condemn. 'First-born of all creation' does not necessarily mean more than that he existed before other things were made. 'Begotten before all worlds' is just as ambiguous, or rather worse, for the Arians understood begotten to mean created. Again, 'was made flesh' left it unsettled whether the Lord took anything more than a human body. These were serious defects, and the bishops could not refuse to amend them. After much careful work, the following was the form adopted:

We believe in one God, the Father Almighty, maker of all things, both visible and invisible; And one Lord Jesus Christ, the Son of God, begotten of the Father, an only-begotten — that is, from the essence (*ousia*) of the Father

God from God,

Light from light,

True God from true God,

Begotten, not made,

Being of one essence (*homoousion*) with the Father;

By whom all things were made,

Both things in heaven and things on earth:

Who for us men and for our salvation came down

And was made flesh,

Was made man, suffered, and rose again the third day,

Ascended into heaven, comes to judge quick and dead;

And in the Holy Spirit.

But those who say that

'there was once when he was not,' and

'before he was begotten he was not,' and

'he was made of things that were not,'

or maintain that the Son of God is of a different essence

(*hypostasis or ousia*)¹⁶

Or created or subject to moral change or alteration,

16 The two words are used as synonyms.

these the Catholic and Apostolic Church anathematize.

It will be seen that the genuine Nicene Creed given here differs in almost every clause from the so-called Nicene Creed of our communion Service. Leaving, however, the spurious Nicene Creed till we come to it, let us see how the genuine Nicene Creed dealt with Arianism. Its central phrases are the two which refer to essence. Now the essence of a thing is that by which it is what we suppose it to be. We look at it from various points of view, and ascribe to it first one quality and then another. Its essence from any one of these successive points of view is that by which it possesses the corresponding quality.

About this unknown something, we make no assertion, so that we are committed to no theory whatever. Thus the essence of the Father as God (for this was the point of view) is that unknown and incommunicable something by which He is God. If therefore we explain St. John's 'an only-begotten who is God'¹⁷ by inserting 'that is, from the essence of the Father,' we declare that the Divine Sonship is no accident of will, but belongs to the divine nature. It is not an outside matter of creation or adoption, but (so to speak) an organic relation inside that nature. The Father is no more God without the Son than the Son is God without the Father. Again, if we confess him to be of one essence with the Father, we declare him the common possessor with the Father of the one essence which no creature can share, and thus ascribe to him the highest deity in words which allow no evasion or reserve. The two phrases, however, are complementary. From the essence makes a clear distinction: of one essence lays stress on the unity. The word had a Sabellian history, and was used by Marcellus in a Sabellian sense, so that it was justly discredited as Sabellian. Had it stood alone, the creed would have been Sabellian; but at Nicea it was checked by from the essence. When the later Nicenes, under Semi-Arian influence, came to give the word another meaning, the check was wisely removed.

Upon the whole, the creed is a cautious document. Though Arianism is attacked again in the clause was made man, which states that the Lord took something more than a human body, there is no attempt to forestall later controversies by a further definition of the meaning of the incarnation.

The abrupt pause after the mention of the Holy Spir-

¹⁷ 1 John 1.18 (the best reading, and certainly familiar in the Nicene age).

it is equally significant, for the nature of his divinity was still an open question. Even the heretics are not cursed, for anathema in the Nicene age was no more than the penalty which to a layman was equivalent to the deposition of a cleric. It meant more when it was launched against the dead two hundred years later.

Our accounts of the debate are very fragmentary. Eusebius passes over an unpleasant subject, and Athanasius up and down his writings only tells us what he wants for his immediate purpose.

Thus we cannot trace many of the Arian objections to the creed. Knowing, however, as we do that they were carefully discussed, we may presume that they were the standing difficulties of the next generation. These were four in number:

(1.) 'From the essence' and 'of one essence' are materialist expressions, implying either that the Son is a separate part of the essence of the Father, or that there is some third essence prior to both. This objection was a difficulty in the East, and still more in the West, where 'essence' was represented by the materializing word substantia, from which we get our unfortunate translation of one substance.

(2.) 'Of one essence' is Sabellian. This was [not] true; and the defenders of the word did not seem to care if it was true. Marcellus almost certainly used incautious language, and it was many years before even Athanasius was fully awake to the danger from the Sabellian side.

(3.) The words 'essence' and 'of one essence' are not found in Scripture. This is what seems to have influenced the bishops most of all.

(4.) 'Of one essence' is contrary to church authority. This also was true, for the word had been rejected as materializing by a large council held at Antioch in 269 against Paul of Samosata. The point raised at present, however, was not that it had been rejected for a good reason, but simply that it had been rejected; and this is an appeal to church authority in the style of later times. The question was one of Scripture against church authority. Both parties indeed accepted Scripture as supreme, but when they differed in its interpretation, the Arians pleaded that a word not sanctioned by church authority could not be made a test of orthodoxy. If tradition gave them a foothold (and none could deny it), they thought themselves entitled to stay; if Scripture condemned them (and there could be no doubt of that), Athanasius thought himself bound to turn them out. It

was on the ground of Scripture that the fathers of Nicea took their stand, and the works of Athanasius, from first to last, are one continuous appeal to Scripture. In this case he argues that if the disputed word is not itself Scripture, its meaning is. This was quite enough; but if the Arians chose to drag in antiquarian questions, they might easily be met on that ground also, for the word had been used or recognised by Origen and others at Alexandria. With regard to its rejection by the Syrian churches, he refuses all mechanical comparisons of date or numbers between the councils of Antioch and Nicea, and endeavours to show that while Paul of Samosata had used the word in one sense, Arius denied it in another.

The council paused. The confessors in particular were an immense conservative force. If Hosius and Eustathius had been forward in attacking Arianism, few of them can have greatly wished to re-state the faith which had sustained them in their trial. Now the creed involved something like a revolution. The idea of a universal test was in itself a great change, best softened as much as might be. The insertion of a direct condemnation of Arianism was a still more serious step, and though the bishops had consented to it, they had not consented without misgiving. But when it was proposed to use a word of doubtful tendency, neither found in Scripture nor sanctioned by church authority, it would have been strange if they had not looked round for some escape.

Yet what escape was possible? Scripture can be used as a test if its authority is called in question, but not when its meaning is disputed. If the Arians were to be excluded, it was useless to put into the creed the very words whose plain meaning they were charged with evading. Athanasius gives an interesting account of this stage of the debate. It appears that when the bishops collected phrases from Scripture and set down that the Son is 'of God,' those wicked Arians said to each other, 'We can sign that, for we ourselves also are of God. Is it not written, All things are of God?'¹⁸

So when the bishops saw their impious ingenuity, they put it more clearly, that the Son is not only of God, like the creatures, but of the essence of God. And this was the reason why the word 'essence' was put into the creed. Again, the Arians were asked if they would confess that the Son is not a creature, but the power and eternal image of the Father and true God. Instead of giving a straight forward answer, they were caught

whispering to each other.

'This is true of ourselves, for we men are called the image and glory of God.¹⁹ We too are eternal, for we who live are always.²⁰ And powers of God are many. Is He not the Lord of powers (hosts)? The locust and the caterpillar are actually "my great power which I sent among you."²¹ He is true God also, for he became true God as soon as he was created.'

These were the evasions which compelled the bishops to sum up the sense of Scripture in the statement that the Son is of one essence with the Father.

So far Athanasius. The longer the debate went on, the clearer it became that the meaning of Scripture could not be defined without going outside Scripture for words to define it. In the end, they all signed except a few. Many, however, signed with misgivings, and some almost avowedly as a formality to please the Emperor. 'The soul is none the worse for a little ink.' It is not a pleasant scene for the historian.

Eusebius of Caesarea was sorely disappointed. Instead of giving a creed to Christendom, he received back his confession in a form which at first he could not sign at all. There was some ground for his complaint that, under pretence of inserting the single word of one essence, which our wise and godly Emperor so admirably explained, the bishops had in effect drawn up a composition of their own. It was a venerable document of stainless orthodoxy, and they had laid rude hands on almost every clause of it. Instead of a confession which secured the assent of all parties by deciding nothing, they forced on him a stringent condemnation, not indeed of his own belief, but of opinions held by many of his friends, and separated by no clear logical distinction from his own. But now was he to sign or not? Eusebius was not one of the hypocrites, and would not sign till his scruples were satisfied. He tells them in a letter to the people of his diocese, which he wrote under the evident feeling that his signature needed some apology. First he gives their own Caesarean creed, and protests his unchanged adherence to it. Then he relates its unanimous acceptance, subject to the insertion of the single word of one essence, which Constantine explained to be directed against materializing and unspiritual views of the divine generation. But it emerged from the debates

¹⁹ 1 Cor. 11.7.

²⁰ 2 Cor. 4.11; the impudence of the quotation is worth notice.

²¹ 4 Joel 2.25 (army).

¹⁸ 1 Cor. 8.6.

in so altered a form that he could not sign it without careful examination. His first scruple was at of the essence of the Father, which he explained was not meant to imply any materializing separation. So, for the sake of peace, he was willing to accept it, as well as of one essence, now that he could do it with a good conscience.

Similarly, begotten, not made, was explained to mean that the Son has nothing in common with the creatures made by him, but is of a higher essence, inflexibly begotten of the Father. So also, on careful consideration, of one essence with the Father implies no more than the uniqueness of the Son's generation, and his distinctness from the creatures. Other expressions prove equally innocent.

Now that a general agreement had been reached, it was time for Constantine to interpose. He had summoned the council as a means of union, and enforced his exhortation to harmony by burning the letters of recrimination which the bishops had presented to him. To that text he still adhered. He knew too little of the controversy to have any very strong personal opinion, and the influences which might have guided him were divided. If Hosius of Cordova leaned to the Athanasian side, Eusebius of Nicomedia was almost Arian. If Constantine had any feeling in the matter — dislike, for example, of the popularity of Arius — he was shrewd enough not to declare it too hastily. If he tried to force a view of his own on the undecided bishops, he might offend half Christendom; but if he waited for the strongest force inside the council to assert itself, he might safely step in at the end to coerce the recusants. Therefore, whatever pleased the council pleased the Emperor too. When they tore up the Arian creed, he approved. When they accepted the Caesarean, he approved again. When the morally strong Athanasian minority urged the council to put in the disputed clauses, Constantine did his best to smooth the course of the debate. At last, always in the interest of unity, he proceeded to put pressure on the few who still held out.

Satisfactory explanations were given to Eusebius of Caesarea; and in the end, they all signed but the two Egyptian Arians, Secundus of Ptolemais and Theonas of Marmarica. These were sent into exile, as well as Arius himself; and a qualified subscription from Eusebius of Nicomedia only saved him for the moment. An imperial rescript²² also branded the heretic's followers with

22 Rescript: a legally binding command or decision entered on the court record.

the name of Porphyrians, and ordered his writings to be burnt. The concealment of a copy was to be a capital offence.

Other subjects decided by the council will not detain us long, though some of its members may have thought one or two of them quite as important as Arianism. The old Easter question was settled in favour of the Roman custom of observing, not the day of the Jewish Passover in memory of the crucifixion, but a later Sunday in memory of the resurrection. For how, explains Constantine — how could we who are Christians possibly keep the same day as those wicked Jews? The council, however, was right on the main point, that the feasts of Christian worship are not to be tied to those of Judaism. The third great subject for discussion was the Meletian schism in Egypt, and this was settled by a liberal compromise. The Meletian presbyter might act alone if there was no orthodox presbyter in the place; otherwise he was to be a coadjutor²³ with a claim to succeed if found worthy. Athanasius (at least in later times) would have preferred severer measures, and more than once he refers to these with unconcealed disgust.

The rest of the business [being] disposed of, Constantine dismissed the bishops with a splendid feast, which Eusebius enthusiastically likens to the kingdom of heaven.

Let us now sum up the results of the council, so far as they concern Arianism. In one sense they were decisive. Arianism was so sharply condemned by the all but unanimous voice of Christendom, that nearly thirty years had to pass before it was openly avowed again. Conservative feeling in the West was engaged in steady defence of the great council; and even in the East its doctrine could be made to wear a conservative aspect as the actual faith of Christendom. On the other hand, there were serious drawbacks. The triumph was rather a surprise than a solid victory. As it was a revolution which a minority had forced through by sheer strength of clearer thought, a reaction was inevitable when the half-convinced majority returned home. In other words, Athanasius had pushed the Easterns further than they wished to go, and his victory recoiled on himself. But he could not retreat once he had put the disputed words into the creed. Come what might, those words were irreversible. And if it was a dangerous policy which won the victory, the use made of it was deplorable. Though the exile of Arius and his friends was

23 Coadjutor: An assistant to a bishop.

Constantine's work, much of the discredit must fall on the Athanasian leaders, for we cannot find that they objected to it either at the time or afterwards. It seriously embittered the controversy. If the Nicenes set the example of persecution, the other side improved on it till the whole contest threatened to degenerate into a series of personal quarrels and retaliations.

The process was only checked by the common hatred of all parties to Julian,²⁴ and by the growth of a better spirit among the Nicenes, as shown in the later writings of Athanasius.

CHAPTER 3.

THE EUSEBIAN REACTION.

At first sight, the reaction which followed the Nicene council is one of the strangest scenes in history. The decision was clear and all but unanimous. Arianism seemed crushed forever by the universal reprobation of the Christian world. Yet it instantly renewed the contest, and fought its conquerors on equal terms for more than half a century. A reaction like this is plainly more than a court intrigue. Imperial favour could do a good deal in the Nicene age, but no emperor could long oppose any clear and definite belief of Christendom. Nothing could be plainer than the issue of the council. How then could Arianism venture to renew the contest?

The answer is, that though the belief of the churches was certainly not Arian, neither was it yet definitely Nicene. The dominant feeling both in East and West was one of dislike to change, which we may conveniently call conservatism. But here there was a difference. Heresies in the East had always gathered round the person of the Lord, and more than one had already partly occupied the ground of Arianism.

Thus Eastern conservatism inherited a doctrine from the last generation, and was inclined to look on the Nicene decisions as questionable innovations. The Westerns thought otherwise. Leaning on authority as they habitually did, they cared little to discuss for themselves an unfamiliar question. They could not even

²⁴ Julian (Latin: Flavius Claudius Julianus Augustus, 331/332 – 363), also called Julian the Apostate. Roman Emperor from 361 to 363. A member of the Constantinian dynasty, Constantius II made him Caesar over the western provinces in 355.

EUSEBIAN REACTION

translate its technical terms into Latin without many misunderstandings. Therefore Western conservatism simply fell back on the august decisions of Nicea. No later meeting could presume to rival 'the great and holy council' where Christendom had once for all pronounced the condemnation of Arianism. In short, East and West were alike conservative; but while conservatism in the East went behind the council, in the West it was content to start from it.

The Eastern reaction was therefore in its essence not Arian but conservative. Its leaders might be

conservatives like Eusebius of Caesarea, or court politicians like his successor, Acacius. They were never open Arians till 357. The front and strength of the party was conservative, and the Arians at its tail were in themselves only a source of weakness. Yet they could enlist powerful allies in the cause of reaction. Heathenism was still a living power in the world. It was strong in numbers even in the East, and even stronger in the imposing memories of history. Christianity was still an upstart on Caesar's throne. The favour of the gods had built up the Empire, and men's hearts misgave them that their wrath might overthrow it. Heathenism was still an established religion, the Emperor still its official head.

Old Rome was still devoted to her ancient deities, her nobles still recorded their priesthoods and augurships²⁵ among their proudest honours, and the Senate itself still opened every sitting with an offering of incense on the altar of Victory. The public service was largely heathen, and the army too, especially its growing cohorts of barbarian auxiliaries. Education also was mostly heathen, turning on heathen classics and taught by heathen rhetoricians. Libanius, the teacher of Chrysostom, was also the honoured friend of Julian. Philosophy too was a great influence, now that it had leagued together all the failing powers of the ancient world against a rival not of this world. Its weakness as a moral force must not blind us to its charm for the imagination.

Neoplatonism brought Egypt to the aid of Greece, and drew on Christianity itself for help. The secrets of philosophy were set forth in the mysteries of Eastern superstition. From the dim background of a noble monotheism the ancient gods came forth to represent on earth a majesty above their own. No waverer could face the terrors of that mighty gathering of infernal powers. And the Nicene age was a time of unsettlement

²⁵ A religious official who interpreted omens to guide public policy.

and change, of half-beliefs and wavering superstition, of weakness and unclean frivolity. Above all, society was heathen to an extent we can hardly realise. The two religions were strangely mixed. The heathens on their side never quite understood the idea of worshipping one God only; while crowds of nominal Christians never asked for baptism unless a dangerous illness or an earthquake scared them, and thought it quite enough to show their faces in church once or twice a year.

Meanwhile, they lived just like the heathens round them, steeped in superstitions like their neighbours, attending freely their immoral games and dances, and sharing in the sins connected with them. Thus Arianism had many affinities with heathenism, in its philosophical idea of the Supreme, in its worship of a demigod of the vulgar type, in its rhetorical methods, and in its generally lower moral tone. Heathen influences therefore strongly supported Arianism.

The Jews also usually took the Arian side. They were still a power in the world, though it was long since Israel had challenged Rome to seventy years or internecine contest for the dominion of the East. But they had never forgiven her the destruction of Jehovah's temple (66-135). Half overcome themselves by the spell of the eternal Empire, they still looked vaguely for some Eastern deliverer to break her impious yoke. Still more fiercely they resented her adoption of the gospel, which indeed was no tidings of good-will or peace to them, but the opening of a thousand years of persecution. Thus they were a sort of caricature of the Christian churches. They made every land their own, yet were aliens in all. They lived subject to the laws of the Empire, yet gathered into corporations governed by their own. They were citizens of Rome, yet strangers to her imperial comprehensiveness. In a word, they were like a spirit in the body, but a spirit of uncleanness and of sordid gain. If they hated the Gentile, they could love his vices notwithstanding. If the old missionary zeal of Israel was extinct, they could still purvey impostures for the world.

Jewish superstitions were the plague of distant Spain, the despair of Chrysostom at Antioch. Thus the lower moral tone of Arianism and especially its denial of the Lord's divinity were enough to secure it a fair amount of Jewish support as against the Nicenes. At Alexandria, for example, the Jews were always ready for lawless outrage at the call of every enemy of Athanasius.

The court also leaned to Arianism. The genuine Arians, to do them justice, were not more pliant to imperial

dictation than the Nicenes, but the genuine Arians were only one section of a motley coalition. Their conservative patrons and allies were laid open to court influence by their dread of Sabellianism; for conservatism is the natural home of the impatient timidity which looks round at every difficulty for a saviour of society, and would fain turn the whole work of government into a crusade against a series of scarecrows. Thus when Constantius²⁶ turned against them, their chiefs were found lacking in the self-respect which kept both Nicene and Arian leaders from condescending to a battle of intrigue with such masters of the art as flourished in the palace. But for thirty years the intriguers found it in their interest to profess conservatism. The court was as full of selfish cabals as the old French monarchy. Behind the glittering ceremonial on which the treasures of the world were squandered, fought armies of place-hunters great and small, cooks and barbers, women and eunuchs, courtiers and spies, adventurers of every sort, forever wresting the majesty of law to their private favour, forever aiming new oppressions at the men on whom the exactions of the Empire already fell with crushing weight.

The noblest bishops, the ablest generals, were their fairest prey; we have no surer witness to the greatness of Athanasius or Julian than the pertinacious²⁷ hatred of this odious horde. Intriguers of this kind found it better to unsettle the Nicene decisions, on behalf of conservatism, than to maintain them in the name of truth. There were many ways of upsetting them, and each might lead to gain; there was only one of defending them, and that was not attractive.

Nor were Constantius and Valens without political reasons for their support of Arianism. We can see by the light of later history that the real centre of the Empire was the solid mass of Asia from the Bosphorus to Mount Taurus, and that Constantinople was its outwork on the side of Europe. In Rome on one side, Egypt and Syria on the other, we can already trace the tendencies which led to their separation from the orthodox Eastern Church and Empire. Now in the fourth century, Asia was a stronghold of conservatism. There was a good deal of Arianism in Cappadocia, but we hear little of it in Asia. The group of Lucianists at Nicea left neither

²⁶ Constantius II (317-361) Roman Emperor from 337 to 361. Second son of Constantine I and Fausta. He ascended to the throne with his brothers Constantine II and Constans upon their father's death.

²⁷ Stubbornly unyielding.

Arian nor Nicene successors. The ten provinces of Asia truly did not know God in Hilary's time;²⁸ and even the later Nicene doctrine of Cappadocia was almost as much Semi-Arian as Athanasian. Thus Constantius and Valens pursued throughout an Asiatic policy, striking with one hand at Egypt, with the other at Rome. Every change in their action can be explained with reference to the changes of opinion in Asia.

On the whole, we may say that Arian hatred of the council would have been powerless if it had not rested on a formidable mass of conservative discontent; while the conservative discontent might have died away if the court had not supplied it with the means of action. If the decision lay with the majority, every initiative had to come from the court. Hence the reaction went on as long as these were agreed against the Nicene party; it was suspended as soon as Julian's policy turned another way, became unreal when conservative alarm subsided, and finally collapsed when Asia went over to the Nicene side.

We may now return to the sequel of the great council. If Constantine thought he had restored peace in the churches, he soon found out his mistake. The literary war began again almost where his summons had interrupted it. The creed was signed and done with and seemed forgotten. The conservatives hardly cared to be reminded of their half unwilling signatures. To Athanasius it may have been a watchword from the first, but it was not so to many others. In the West it was as yet almost unknown. Even Marcellus was more disposed to avoid all technical terms than to lay stress on those which the council sanctioned. Yet all parties had learned caution at Nicea.

Marcellus disavowed Sabellianism; Eusebius avoided Arianism, and nobody seems to have disowned the creed as long as Constantine lived.

Athanasius bishop of Alexandria, 328.

The next great change was at Alexandria. The bishop Alexander died in the spring of 328, and a stormy election followed.

Its details are obscure, but the Nicene party put forward the deacon Athanasius, and consecrated him in spite of determined opposition from Arians and Mele-

²⁸ Hilary of Poitiers (ca. 300–368); sometimes referred to as the “Hammer of the Arians” and the “Athanasius of the West.”

tians. And now that we stand before the greatest of the Eastern fathers, let us see how his character and training fitted him to be the hero of the Arian controversy.

Athanasius was a Greek by birth and education — Greek also in subtle thought and philosophic insight, in oratorical power and supple statesmanship. Though born almost within the shadow of the mighty temple of Serapis at Alexandria, he shows few signs of Coptic influence. Deep as his feeling is of the mystery of revelation, he has no love of mystery for its own sake, nothing of the Egyptian passion for things awful and mysterious. Even his style is clear and simple, without a trace of Egyptian involution²⁹ and obscurity. We know nothing of his family, and cannot even date his birth for certain, though it must have been very near the year 297. He was, therefore, old enough to remember the worst days of the great persecution, which Maximin Daza kept up in Egypt as late as 313. Legend has of course been busy with his early life. According to one story, Alexander found him with some other boys at play, imitating the ceremonies of baptism — not a likely game for a youth of sixteen. Another story makes him a disciple of the great hermit Antony, who never existed. He may have been a lawyer for a time; but in any case his training was neither Coptic nor monastic, but Greek and scriptural, as became a scholar of Alexandria.

There may be traces of Latin in his writings, but his allusions to Greek literature leave no doubt that he had a liberal education. In his earliest works he refers to Plato; in later years he quotes Homer, and models his notes on Aristotle, his Apology to Constantius on Demosthenes. To Egyptian idolatry he seldom alludes. Scripture, however, is his chosen and familiar study, and few commentators have ever shown a firmer grasp of certain of its leading thoughts. He at least endeavoured (unlike the Arian text-mongers) to take in the context of his quotations and the general drift of Christian doctrine. Many errors of detail may be pardoned to a writer who so seldom fails in suggestiveness and width of view. In mere learning he was no match for Eusebius of Caesarea, and even as a thinker he has a worthy rival in Hilary of Poitiers, while some of the Arian leaders were fully equal to him in political skill. But Eusebius was no great thinker, Hilary no statesman, and the Arian leaders were not men of truth. Athanasius, on the other hand, was philosopher, statesman, and saint in one. Few great men have ever been so free from littleness or weakness. At the age of twenty he had risen far above

²⁹ Marked by elaborately complex detail.

the level of Arianism and Sabellianism, and throughout his long career we catch glimpses of a spiritual depth which few of his contemporaries could reach. Above all things, his life was consecrated to a simple witness for truth. Athanasius is the hero of a mighty struggle, and the secret of his grandeur is his intense and vivid faith that the incarnation is a real revelation from the other world, and that its issues are for life and death supreme in heaven and earth and hell forevermore.

Such a bishop was sure to meet a bitter opposition, and as sure to overcome it. Egypt soon became a stronghold of the Nicene faith, for Athanasius could sway the heart of Greek and Copt alike. The pertinacious hatred of a few was balanced by the enthusiastic admiration of the many. The Meletians dwindled fast, the Arians faster still. Nothing but outside persecution was needed now to make Nicene orthodoxy the national faith of Egypt. It will be remembered that Eusebius of Nicomedia was exiled shortly after the council. His disgrace was not a long one. He had powerful friends at court and it was no very hard for a man who had signed the creed, to satisfy the Emperor of his substantial orthodoxy. Constantine was not unforgiving, and policy as well as easy temper forbade him to scrutinize too closely the professions of submission laid before him. Once restored to his former influence at court, Eusebius became the centre of intrigue against the council. Old Lucianic friendships may have led him on. Arius was a Lucianist like himself, and the Lucianists had in vain defended him before the council. Eusebius was the ablest of them, and had fared the worst. He had strained his conscience to sign the creed, and his compliance had not even saved him from exile. We cannot wonder if he brought back a firm determination to undo the council's hateful work. If it was too dangerous to attack the creed itself, its defenders might be gotten rid of one by one on various pretexts. Such was the plan of operations.

A party was easily formed. The Lucianists were its nucleus, and all sorts of malcontents gathered round them.

The Meletians of Egypt joined the coalition, and the unclean creatures of the palace rejoiced to hear of fresh intrigue. Above all, the conservatives gave extensive help. The charges against the Nicene leaders were often more than plausible, for men like the Caesarean Eusebius dreaded Sabellianism, and Marcellus was practically Sabellian, and the others were aiders and abettors of his misbelief. Even some of the darker charges may have

had some ground, or at least have seemed truer than they were. Thus Eusebius had a very heterogeneous following, and it would be scant charity if we laid on all of them the burden of their leader's infamy.

They began with Eustathius of Antioch, an old confessor and a man of eloquence, who enjoyed a great and lasting popularity in the city. He was one of the foremost enemies of Arianism at Nicea, and had since waged an active literary war with the Arianizing clique in Syria. In one respect they found him a specially dangerous enemy, for he saw clearly the important consequences of the Arian denial of the Lord's true human soul. Eustathius was therefore deposed³⁰ (on obscure grounds) in 330, and exiled with many of his clergy to Thrace. The vacant see was offered to Eusebius of Caesarea, and finally accepted by the Cappadocian Euphronius. But party spirit ran high at Antioch. The removal of Eustathius nearly caused a bloody riot, and his departure was followed by an open schism. The Nicenes refused to recognise Euphronius, and held their meetings apart, under the presbyter Paulinus, remaining without a bishop for more than thirty years.

The system was vigorously followed up. Ten of the Nicene leaders were exiled in the next year or two. But Alexandria and Ancyra were the great strongholds of the Nicene faith, and the Eusebians still had to expel Marcellus and Athanasius. As Athanasius might have met a charge of heresy with a dangerous retort, it was found necessary to take other methods with him. Marcellus, however, was so far the foremost champion of the council, and he had fairly exposed himself to a doctrinal attack. Let us therefore glance at his theory of the incarnation.

Marcellus of Ancyra was already in middle life when he came forward as a resolute enemy of Arianism at Nicea. Nothing is known of his early years and education, but we can see some things which influenced him later on. Ancyra was a strange diocese, full of uncouth Gauls and chaffering³¹ Jews, and overrun with Montanists and Manichees, and votaries³² of endless fantastic heresies and superstitions. Marcellus spent his life in the midst of this turmoil; and if he learned too much of the Galatian party spirit, he also learned that the gospel is

30 Marked by elaborately complex detail.

31 Chaffer: to wrangle (over a price, terms of an agreement, etc.)

32 Votary: A priest or priestess (or consecrated worshipper) in a non-Christian religion or cult.

wider than the forms of Greek philosophy. The speculations of Alexandrian theology were as little appreciated by the Celts of Asia as the stately churchmanship of England is little appreciated by the Celts of Wales. They were the foreigner's thoughts, too cold for Celtic zeal, too grand for Celtic narrowness. Fickleness is not inconsistent with a true and deep religious instinct, and we may find something austere and high behind the ever-changing phases of spiritual excitement.

Thus the ideal holiness of the church, upheld by Montanists and Novatians, attracted kindred spirits at opposite ends of the Empire — among the Moors of the Atlas and the Gauls of Asia. Such a people will have sins and scandals like its neighbours, but very little indifference or cynicism. It will be more inclined to make of Christian liberty an excuse for strife and debate. The zeal which carries the gospel to the loneliest mountain villages will also fill them with the jealousies of endless quarrelling sects; and the Gaul of Asia clung to his separatism with all the more tenacity for the consciousness that his race was fast dissolving in the broader and better world of Greece. Thus Marcellus was essentially a stranger to the wider movements of his time. His system is an appeal from Origen to St. John, from philosophy to Scripture. Nor can we doubt the high character and earnest zeal of the man who for years stood side by side with Athanasius. More significant therefore is the failure of his bold attempt to cut the knot of controversy.

Marcellus then agreed with the Arians that the idea of sonship implies beginning and inferiority, so that a Son of God is neither eternal nor equal to the Father. When the Arians argued on both grounds that the Lord is a creature, the conservatives were content to reply that the idea of sonship excludes that of creation, and implies a peculiar relation to and origin from the Father. But their own position was weak. Whatever they might say, their secondary God was a second God, and their theory of the eternal generation only led them into further difficulties, for their concession of the Son's origin from the will of the Father made the Arian conclusion irresistible.

Marcellus looked scornfully on a lame result like this. The conservatives had broken down because they had gone astray after vain philosophy. Turn then to Scripture. 'In the beginning was,' not the Son, but the Word. It is no secondary or accidental title which St. John throws to the front of his Gospel, and repeats with deliberate emphasis three times over in the first verse.

EUSEBIAN REACTION

Thus the Lord is properly the "Word of God, and this must govern the meaning of all such secondary names as the Son. Then he is not only the silent thinking principle which remains with God, but also the active creating power which comes forth too for the dispensation of the world.

In this Sabellianizing sense, Marcellus accepted the Nicene faith, holding that the Word is one with God as reason is one with man. Thus he explained the Divine Sonship and other difficulties by limiting them to the incarnation. The Word as such is pure spirit, and only became the Son of God by becoming the Son of Man. It was only in virtue of this humiliating separation from the Father that the Word acquired a sort of independent personality. Thus the Lord was human certainly on account of his descent into true created human flesh, and yet not merely human, for the Word remained unchanged. Not for its own sake was the Word incarnate, but merely for the conquest of Satan. 'The flesh profits nothing,' and even the gift of immortality cannot make it worthy of permanent union with the Word. God is higher than immortality itself, and even the immortal angels cannot pass the gulf which parts the creature from its Lord. That which is of the earth is useless for the age to come.

Hence the human nature must be laid aside when its work is done and every hostile power overthrown. Then the Son of God shall deliver up the kingdom to the Father, so that the kingdom of God may have no end; and then the Word shall return, and be forever with the Father as before.

A universal cry of horror rose from the conservative ranks to greet the new Sabellius, the Jew and worse than Jew, the shameless miscreant who had forsworn the Son of God. Marcellus had confused together all the errors he could find. The faith itself was at peril if blasphemies like these were to be sheltered behind the rash decisions of Nicea. So thought the conservatives, and not without a reason — though their panic was undignified from the first, and became a positive calamity when taken up by political adventurers for their own purposes. As far as doctrine went, there was little to choose between Marcellus and Arius. Each held firmly the central error of the conservatives, and rejected as illogical the modifications and side views by which they were finding their way to something better. Both parties, says Athanasius, are equally inconsistent. The conservatives, who refuse eternal being to the Son of God, will not endure to hear

that his kingdom is other than eternal; while the Marcellians, who deny his personality outright, are equally shocked at the Arian limitation of it to the sphere of time. Nor had Marcellus escaped the difficulties of Arius. If, for example, the idea of an eternal Son is polytheistic, nothing is gained by transferring the eternity to an impersonal Word. If the generation of the Son is materializing, so also is the coming forth of the Word.

If the work of creation is unworthy of God, it may as well be delegated to a created Son as to a transitory Word. So far Athanasius. Indeed, to Marcellus the Son of God is a mere phenomenon of time, and even the Word is as foreign to the divine essence as the Arian Son. If the one can only reveal in finite measure, the other gives but broken hints of an infinity beyond. Instead of destroying Arianism by the roots, Marcellus had fallen into something very like Sabellianism. He reaches no true mediation, no true union of God and man, for he makes the incarnation a mere theophany, the flesh a useless burden, to be one day laid aside. The Lord is our Redeemer and the conqueror of death and Satan, but there is no room for a second Adam, the organic head of regenerate mankind. The redemption becomes a mere intervention from without, not also the planting of a power of life within, which will one day quicken our mortal bodies too.

Marcellus had fairly exposed himself to a doctrinal attack. Other methods were used with Athanasius: they had material enough without touching doctrine; his election was disputed;

Meletians and Arians complained of oppression; there were some useful charges of magic and political intrigue. At first, however, the Meletians could not even get a hearing from the Emperor. When Eusebius of Nicomedia took up their cause, they fared a little better. The attack had to be put off till the winter of 331, and was even then a failure. Their charges were partly answered by two presbyters of Athanasius who were on the spot; and when the bishop himself was summoned to court, he soon completed their discomfiture.

As Constantine was now occupied with the Gothic war, nothing more could be done till 334. When, however, Athanasius was ordered to attend a council at Caesarea, he treated it as a mere cabal of his enemies, and refused to appear.

The Council of Tyre (335)

Next year the Eastern bishops gathered to Jerusalem to keep the festival of the thirtieth year of Constantine's reign and to dedicate his splendid church Golgotha. But first it was a work of charity to restore peace in Egypt. A synod of about 150 bishops was held at Tyre (335), and this time the appearance of Athanasius was secured by peremptory orders from the Emperor. The Eusebians had the upper hand, though there was a strong minority. Athanasius brought nearly fifty bishops from Egypt, and others, like Maximus of Jerusalem and Alexander of Thessalonica, were willing to do justice. Athanasius was not accused of heresy but, with more plausibility, of episcopal tyranny. His friends replied with reckless violence. Potammon aimed a bitter and unrighteous taunt at Eusebius of Caesarea. You and I were once in prison for the faith. I lost an eye: how did you escape? Athanasius might perhaps have been crushed if his enemies had kept up a decent semblance of truth and fairness. But nothing was further from their thoughts than an impartial trial. Scandal succeeded scandal, till the iniquity culminated in the dispatch of an openly partizan commission to superintend the manufacture of evidence in Egypt. Maximus of Jerusalem and Paphnutius left the council, saying that it was not good that old confessors like them should share its evil deeds.

The Egyptian bishops protested. Alexander of Thessalonica denounced the plot to the Emperor's representative. Athanasius himself took ship for Constantinople without waiting for the end of the farce, and the council condemned him by default. This done, the bishops went on to Jerusalem for the proper business of their meeting.

The concourse on Golgotha was a brilliant spectacle. Ten years had passed since the still unrivalled assembly at Nicea, and the veterans of the last great persecution must have been deeply moved at their meeting once again in this world. The stately ceremonial suited Maximus and Eusebius much better than the noisy scene at Tyre, and may for the moment have soothed the swelling indignation of Potammon and Paphnutius. Constantine had once more plastered over the divisions of the churches with a general reconciliation, but this time Athanasius was condemned and Arius received to communion. The heretic had long since left his exile in Illyricum, though we cannot fix the date of his recall. However, one winter the Emperor invited Arius and his friend Euzoios to Constantinople, where they laid before him a short and simple confession of their faith. It said nothing of the disputed points, but was not unorth-

odox as far as it went. Nor were they bishops, that the Nicene creed should be forced upon them. Constantine was therefore satisfied, and now directed them to lay it before the bishops at Jerusalem, who duly approved of it and received its authors to communion. In order to complete the work of peace, Athanasius was condemned afresh on the return of the commission from Egypt, and proceedings were begun against Marcellus of Ancyra.

First Exile of Athanasius

Meanwhile Constantine's dreams of peace were rudely dissipated by the sudden appearance of Athanasius before him in the streets of Constantinople. Whatever the bishops had done, they had plainly caused dissensions just when the Emperor was most anxious for harmony. An angry letter summoned the whole assembly straight to court. The meeting, however, was most likely dispersed before its arrival; at any rate, there came only a deputation of Eusebians. The result was unexpected. Instead of attempting to defend the council of Tyre, Eusebius of Nicomedia suddenly accused Athanasius of hindering the supply of corn for the capital. This was quite a new charge, and chosen with much skill. Athanasius was not allowed to defend himself, but summarily sent away to Trier in Gaul, where he was honourably received by the younger Constantine. On the other hand, the Emperor refused to let his position be filled at Alexandria, and exiled the Meletian leader, John Archaph, for causing divisions. Marcellus came to Constantinople also. He had kept away from the councils of Tyre and Jerusalem, and only came now to invite the Emperor's decision on his book. Constantine referred it as usual to the bishops, who promptly condemned it and deposed its author.

There remained only the formal restoration of Arius to communion at Constantinople. But the heretic was taken ill suddenly, and died in the midst of a procession the evening before the day appointed. His enemies saw in his death a judgment from heaven, and likened it to that of Judas. Only Athanasius relates it with reserve and dignity.

On the whole, Constantine had done his best for peace by leaving matters in an uneasy suspense which satisfied neither party. This seems the best explanation of his wavering. He had not turned Arian, for there is no sign that he ever allowed the decisions of Nicea to be openly rejected inside the churches. Athanasius was not exiled for heresy, for there was no question of heresy

in the case. The quarrel was ostensibly one of orthodox bishops, for Eusebius had signed the Nicene creed as well as Athanasius. Constantine's action seems to have been determined by Asiatic feeling. Had he believed the charge of delaying the corn-ships, he would have executed Athanasius at once. His conduct does not look like a real explosion of rage. The merits of the case were not easy to find out, but the quarrel between Athanasius and the Asiatic bishops was a nuisance, so he sent him out of the way as a troublesome person. The Asiatics were not all of them either Arians or intriguers. It was not always furtive sympathy with heresy which led them to regret the heresiarch's³³ expulsion for doctrines which he disavowed; neither was it always partizanship which could not see the innocence of Athanasius. Constantine's vacillation is natural if his policy was to seek for unity by letting the bishops guide him.

CHAPTER 4.

THE COUNCIL OF SARDICA.

Death of Constantine, May 22, 337.

CONSTANTINE's work on earth was done. "When the hand of death was on him, he laid aside the purple, and the ambiguous position of a Christian Constantine, Caesar with it, and passed away in the white robe of a simple convert. Long as he had been a friend to the churches, he had till now put off the elementary rite of baptism, in the hope one day to receive it in the waters of the Jordan, like the Lord himself. Darkly as his memory is stained with isolated crimes, Constantine must forever rank among the greatest of the emperors; and as an actual benefactor of mankind, he stands alone among them. Besides his great services to the Empire in his own time, he gave the civilization of later days a new centre on the Bosphorus,³⁴ beyond the reach of Goth or Vandal. Bulgarians and Saracens and Russians dashed themselves in pieces on the walls of Constantinople, and the strong arms of Western and crusading traitors were needed at last to overthrow the old bulwark which for so many centuries had guarded Christendom (1204).

Above all, it was Constantine who first essayed the

33 The founder of a heresy, or a major ecclesiastical proponent of such a heresy.

34 A strait connecting the Mediterranean and the Black Sea; it separates the European and Asian parts of Turkey.

problem of putting a Christian spirit into the statecraft of the world. Hard as the task is even now, it was harder still in times when the gospel had not yet had time to form, as it were, an outwork of common feeling against some of the grosser sins. Yet whatever might be his errors, his legislation was a landmark forever, because no emperor before him had been guided by a Christian sense of duty.

The sons of Constantine shared the Empire among them like an ancestral inheritance. Thrace and Pontus had been assigned to their cousins, Dalmatius and Hannibalianus; but the army would have none but Constantine's own sons to reign over them. The whole house of Theodora perished in the tumult except two boys — Gallus and Julian, afterwards "the apostate Emperor." Thus Constantine's sons were left in possession of the Empire. Constantine II took Gaul and Italy; the legions of Syria secured the East for Constantius; and Italy and Illyricum were left for the share of the youngest, Constans.

Recall of Athanasius, 337.

One of the first acts of the new Emperors was to restore the exiled bishops. Athanasius was released by the younger Constantine as soon as his father's death was known at Trier. He reached Alexandria in November 337, to the joy of both Greeks and Copts. Marcellus and the rest were restored about the same time, though not without much disturbance at Ancyra, where the intruding bishop Basil was an able man, and had formed a party.

Let us now take a glance at the new Emperor of the East. Constantius had something of his father's character. In temperance and chastity, in love of letters and in dignity of manner, in social charm and pleasantness of private life, he was no unworthy son of character of Constantine; and if he inherited no splendid genius for war, he had a full measure of soldierly courage and endurance. Nor was the statesmanship entirely bad which kept the East in tolerable peace for four-and-twenty years. But Constantius was essentially a little man, in whom his father's vices took a meaner form. Constantine committed some great crimes, but the whole spirit of Constantius was corroded with fear and jealousy of every man better than himself. Thus the easy trust in unworthy favourites, which marks even the ablest of his family, became a public calamity in Constantius. It was bad enough when the uprightness of Constantine

or Julian was led astray; but it was far worse when the eunuchs found a master too weak to stand alone, too jealous to endure a faithful counsellor, too easy-tempered and too indolent to care what oppressions were committed in his name, and without the sense of duty which would have gone far to make up for all his shortcomings. The peculiar repulsiveness of Constantius is not due to any flagrant personal vice, but to the combination of cold-blooded treachery, with the utter lack of any inner nobleness of character. Yet he was a pious Emperor, too, in his own way. He loved the ecclesiastical game, and was easily won over to the Eusebian side. The growing despotism of the Empire and the personal unity of Constantius were equally suited by the episcopal timidity which cried for an arm of flesh to fight its battles.

It is not easy to decide how far he acted on his own likings and superstitions, how far he merely let his flatterers lead him, or how far he saw political reasons for following them. In any case, he began with a thorough dislike of the Nicene council, continued for a long time to hold conservative language, and ended after some vacillation by adopting the vague Homoean compromise of 359.

Second exile of Athanasius, Lent 339.

Eusebian intrigue was soon resumed. Now that Constantine was dead, a schism could be set on foot at Alexandria: so the Arians were encouraged to hold assemblies of their own, and were provided with a bishop in the person of Pistus, one of the original heretics deposed by Alexander. No fitter consecrator could be found for him than Secundus of Ptolemais, one of the two bishops who held out to the last against the council. The next move was the formal deposition of Athanasius by a council held at Antioch in the winter of 338. But there was still no charge of heresy — only old and new ones of sedition and intrigue, and a new argument, that after his deposition at Tyre he had forfeited all right to further justice by accepting a restoration from the civil power. This last was quite a new claim on behalf of the church, first used against Athanasius, and next afterwards for the ruin of Chrysostom, though it has since been made a pillar of the faith. Pistus was not appointed to the vacant see. The council chose Gregory of Cappadocia as a better agent for the rough work to be done. Athanasius was expelled by the apostate prefect Philagrius, and Gregory was installed by military violence in his place. Scenes of outrage were enacted all over Egypt.

Athanasius fled to Rome. Marcellus of Ancyra also came there, and ejected clerics from all parts of the East. Under the rule of Constans they might meet with justice. Bishop Julius at once took the position of an arbiter of Christendom. He received the fugitives with a decent reserve, and invited the Eusebians to the council they had already asked him to hold. For a long time no answer came from the East. The old heretic Carpones appeared at Rome on Gregory's behalf, but the envoys of Julius were detained at Antioch till January 340, and at last dismissed with an unmannerly reply. After some further delay, a synod of about fifty bishops met at Rome the following autumn. The cases were examined, Marcellus and Athanasius acquitted, and it remained for Julius to report their decision to the Easterns.

His letter is one of the ablest documents of the entire controversy. Nothing can be better than the calm and high judicial tone in which he lays open every excuse of the Eusebians. He was surprised, he says, to receive so discourteous an answer to his letter. But what was their grievance? If it was his invitation to a synod, they could not have much confidence in their cause. Even the great council of Nicea had decided (and not without the will of God) that the acts of one synod might be revised by another. Their own envoys had asked him to hold a council, and the men who set aside the decisions of Nicea by using the services of heretics, like Secundus Pistus and Carpones, could hardly claim finality for their own doings at Tyre.

Their complaint that he had given them too short a notice would have been reasonable if the appointed day had found them on the road to Rome. But this also, beloved, is only an excuse. They had detained his envoys for months at Antioch, and plainly did not mean to come. As for the reception of Athanasius, it was neither lightly nor unjustly done. The Eusebian letters against him were inconsistent, for no two of them ever told the same story; and they were, moreover, contradicted by letters in his favour from Egypt and elsewhere. The accused had come to Rome when summoned, and waited for them eighteen months in vain, whereas the Eusebians had uncanonically appointed an utter stranger in his place at Alexandria, and sent him with a guard of soldiers all the way from Antioch to disturb the peace of Egypt with horrible outrages. With regard to Marcellus, he had denied the charge of heresy and presented a very sound confession of his faith. The Roman legates at Nicea had also borne witness to the honourable part he had taken in the council. Thus the Eusebians

could not say that Athanasius and Marcellus had been too hastily received at Rome. Rather their own doings were the cause of all the troubles, for complaints of their violence came in from all parts of the East. The authors of these outrages were no lovers of peace, but of confusion. Whatever grievance they might have against Athanasius, they should not have neglected the old custom of writing first to Rome, that a legitimate decision might issue from the apostolic see. It was time to put an end to these scandals, as they would have to answer for them in the day of judgment.

Severe as the letter is, it contrasts well with the disingenuous querulousness of the Eusebians. Nor is Julius unmindful to press as far as possible the claims of the Roman see. His one serious mistake was in supporting Marcellus. No doubt old services at Nicea counted heavily in the West. His confession too was innocent enough, being very nearly our so-called Apostles Creed, here met for the first time in history.³⁵ Knowing, however, what his doctrine was, we must admit that the Easterns were right in resenting its deliberate approval at Rome.

The Eusebians replied in the summer of 341, when ninety bishops met at Antioch to consecrate the Golden Church, begun by Constantine. The character of the council is an old question of dispute. Hilary calls it a meeting of saints, and its canons have found their way into the authoritative collections; yet its chief work was to confirm the deposition of Athanasius and to draw up creeds in opposition to the Nicene. Was it Nicene or Arian? Probably neither, but conservative. The Eusebians seem to have imitated Athanasius in pressing a creed (this time an Arianizing one) on unwilling conservatives, but only to have succeeded in making great confusion. This was a new turn of their policy, and not a hopeful one.

Constantine's death indeed left them free to try if they could replace the Nicene creed by something else; but the friends of Athanasius could accept no substitute, and even the conservatives could hardly agree to make the Lord's divinity an open question. The result was twenty years of busy creed-making, and twenty more of confusion, before it was finally seen that there was no escape from the dilemma which had been decisive

³⁵ It has even been ascribed to Marcellus; but it seems a little older. Its apostolic origin is of course absurd. The legend cannot be traced beyond the last quarter of the fourth century.

at Nicea.

The Lucianic creed (second of Antioch)

The Eusebians began by offering a meagre and evasive creed, much like the confession of Arius and Euzoius, prefacing it with a declaration that they were not followers of Arius, but of his independent adherents. They overshot their mark, for the conservatives were not willing to go so far as this, and, moreover, had older standards of their own. Therefore, instead of drawing up a new creed, they put forward a work of the venerated martyr Lucian of Antioch. Such it was said to be, and such in the main it probably was, though the anathemas must have been added now. This Lucianic formula then is essentially conservative, but leans much more to the Nicene than to the Arian side. Its central clause declares the Son of God 'not subject to moral change or alteration, but the unvarying image of the deity and essence and power and counsel and glory of the Father,' while its anathemas condemn 'those who say that there was once a time when the Son of God was not, or that he is a creature as one of the creatures.' These are strong words, but they do not in the least shut out Arianism.

No doubt the phrase 'unvarying image of the essence' means that there is no change of essence in passing from the Father to the Son, and is therefore logically equivalent to 'of one essence' (homoousion); but the conservatives meant nothing more than 'of like essence' (homoiousion), which is consistent with great unlikeness in attributes. The anathemas also are the Nicene, with insertions which might have been made for the very purpose of letting the Arians escape. However, the conservatives were well-satisfied with the Lucianic creed, and frequently refer to it with a veneration akin to that of Athanasius for the Nicene. But the wire-pullers were determined to upset it. The confession next presented by Theophronius of Tyana was more to their mind, for it contained a direct anathema against "Marcellus and those who communicated with him." It secured a momentary approval, but the meeting broke up without adopting it. The Lucianic formula remained the creed of the council.

The Fourth Creed of Antioch

Defeated in a free council, the wire-pullers a few months later assembled a cabal of their own, and drew up a fourth creed, which a deputation of notorious Arianizers presented to Constans in Gaul as the genuine

work of the council. It seems to have suited them better than the Lucianic, for they repeated it with increasing series of anathemas at Philippopolis in 343, at Antioch the next year, and at Sirmium in 351. We can see why it suited them. While in substance it is less opposed to Arianism than the Lucianic, its wording follows the Nicene, even to the adoption of the anathemas in a weakened form. Upon the whole, it is a colourless document, which left all questions open.

The wording of the creed of Tyana was a direct blow at Julius of Rome, and is of itself enough to show that its authors were no lovers of peace. But Western suspicion was already roused by the issue of the Lucianic creed. There could no longer be any doubt that the Nicene faith was the real object of attack. Before the Eastern envoys reached Constans in Gaul, he had already written to his brother (Constantine II was now dead) to demand a new general council. Constantius was busy with the Persian war, and could not refuse; so it was summoned to meet in the summer of 343. To the dismay of the Eusebians, the place chosen was Sardica in Dacia, just inside the dominions of Constans. After their failure with the Eastern bishops at Antioch, they could not hope to control the Westerns in a free council.

Council of Sardica (343)

The bishops came to Sardica. The Westerns were about ninety-six in number, with Hosius of Cordova for their father, bringing with him Athanasius and Marcellus, and supported by the chief Westerns — Gratus of Carthage, Protasius of Milan, Maximus of Trier, Fortunatian of Aquileia, and Vincent of Capua, the old Roman legate at Nicea. The Easterns, under Stephen of Antioch and Acacius of Caesarea, the disciple and successor of Eusebius, were for once outnumbered. They therefore travelled in one body, more than seventy strong, and agreed to act together. They began by insisting that the deposition of Marcellus and Athanasius at Antioch should be accepted without discussion. Such a demand was absurd. There was no reason why the deposition at Antioch should be accepted blindly rather than the acquittal at Rome.

At any rate, the council had an express commission to re-open the whole case, and indeed had met for no other purpose; so, if they were not to do it, they might as well go home. The Westerns were determined to sift the whole matter to the bottom, but the Eusebians refused to enter the council. It was in vain that Hosius

asked them to give their proofs, if it were only to himself in private. In vain he promised that if Athanasius was acquitted, and they were still unwilling to receive him, he would take him back with him to Spain. The Westerns began the trial: the Easterns left Sardica by night in haste. They had heard, actually, of a victory on the Persian frontier, and must pay their respects to the Emperor without a moment's delay.

Once more the charges were examined and the accused acquitted. In the case of Marcellus, it was found that the Eusebians had misquoted Marcellus and his book, setting down opinions as his own which he had only put forward for discussion. Thus it was not true that he had denied the eternity of the Word in the past or of his kingdom in the future. Quite so: but the eternity of the Sonship is another matter. This was the real charge against him, and he was allowed to evade it. Though doctrinal questions lay more in the background in the case of Athanasius, one party in the council was for issuing a new creed in explanation of the Nicene. The proposal was wisely rejected. It would have made the fatal admission that Arianism had not been clearly condemned at Nicea, and thrown on the Westerns the odium³⁶ of innovation. All that could be done was to pass a series of canons to check the worst scandals of recent years. After this, the council issued its encyclical and the bishops dispersed.

Meanwhile the Easterns (such was their haste) halted for some weeks at Philippopolis to issue their own encyclical, falsely dating it from Sardica. They begin with their main argument, that the acts of councils are irreversible. Next they recite the charges against Athanasius and

Marcellus, and the doings of the Westerns at Sardica. Hereupon they denounce Hosius, Julius, and others as associates of heretics and patrons of the detestable errors of Marcellus. A few random charges of gross immorality are added, after the Eusebian custom. They end with a new creed, the fourth of Antioch, with some verbal changes, and seven anathemas instead of two.

The Fifth Creed of Antioch (344)

The quarrel of East and West seemed worse than ever. The Eusebians had behaved discredibly enough, but they had at least frustrated the council, and secured a recognition of their creed from a large body of Eastern

³⁶ Odium: State of disgrace resulting from detestable behavior.

THE COUNCIL OF SARDICA.

conservatives. So far they had been fairly successful; but the next move on their side was a blunder and worse. When the Sardican envoys, Vincent of Capua and Euphrates of Cologne, came eastward in the spring of 344, a harlot was brought one night into their lodgings. Great was the scandal when the plot was traced up to the Eusebian leader, Stephen of Antioch. A new council was held, by which Stephen was deposed and Leontius the Lucianist, himself the subject of an old scandal, was raised to the vacant see.

The fourth creed of Antioch was also re-issued with a few changes, but followed by long paragraphs of explanation. The Easterns adhered to their condemnation of Marcellus, and joined with him his disciple Photinus of Sirmium, who had made the Lord a mere man like the Ebionites. On the other hand, they condemned several Arian phrases, and insisted in the strongest manner on the mutual, inseparable and, as it were, organic union of the Son with the Father in a single deity.

Return of Athanasius (Oct. 346)

This conciliatory move cleared the way for a general suspension of hostilities. Stephen's crime had discredited the whole gang of Eastern court intriguers who had made the quarrel. Nor were the Westerns unreasonable. Though they still upheld Marcellus, they frankly gave up and condemned Photinus. Meanwhile Constantius pressed the execution of the decrees of Sardica, and Constantius, with a Persian war on his hands, could not refuse. The last obstacle was removed by the death of Gregory of Cappadocia in 345. It was not till the third invitation that Athanasius returned. He had to take leave of his Italian friends, and the Emperor's letters were only too plainly insincere. However, Constantius received him graciously at Antioch, ordered all the charges against him to be destroyed, and gave him a solemn promise of full protection for the future. Athanasius went forward on his journey, and the old confessor Maximus assembled the bishops of Palestine to greet him at Jerusalem. But his entry into Alexandria (Oct. 346) was the crowning triumph of his life.

For miles along the road, the great city streamed out to meet him with enthusiastic welcome, and the jealous police of Constantius could raise no tumult to mar the universal harmony of that great day of national rejoicing.

The next few years were an uneasy interval of suspense rather than of peace, for the long contest had so

far decided nothing. If the Nicene exiles rest (346-353.) were restored, the Eusebian disturbers were not deposed. Thus while Nicene animosity was not satisfied, the standing grounds of conservative distrust were not removed. Above all, the return of Athanasius was a personal humiliation for Constantius, which he was not likely to accept without watching his opportunity for a final struggle to decide the mastery of Egypt. Still there was tolerable quiet for the present. The court intriguers could do nothing without the Emperor, and Constantius was occupied first with the Persian war, then with the civil war against Magnentius. If there was not peace, there was a fair amount of quiet till the Emperor's hands were freed by the death of Magnentius in 353.

The truce was hollow and the rest precarious, but the mere cessation of hostilities was not without its influence. As Nicenes and conservatives were fundamentally agreed on the reality of the Lord's divinity, minor jealousies began to disappear when they were less busily encouraged. The Eusebian phase of conservatism, which emphasised the Lord's personal distinction from the Father, was giving way to the Semi-Arian, where stress was rather laid on his essential likeness to the Father. Thus 'of a like essence' (homoiousion) and 'like in all things' became more and more the watchwords of conservatism.

The Nicenes, on the other side, were warned by the excesses of Marcellus that there was some reason for the conservative dread of the Nicene 'of one essence' (homoousion) as Sabellian. The word could not be withdrawn, but it might be put forward less conspicuously, and explained rather as a safe and emphatic form of the Semi-Arian 'of like essence' than as a rival doctrine. Henceforth it came to mean absolute likeness of attributes rather than common possession of the divine essence. Thus by the time the war is renewed, we can already foresee the possibility of a new alliance between Nicenes and conservatives.

We see also the rise of a new and more defiant Arian school, more in earnest than the older generation, impatient of their shuffling diplomacy and less pliant to court influences. Aetius was a man of learning and of no small dialectic skill, who had passed through many troubles in his earlier life. He had been the disciple of several scholars, mostly of the Lucianic school, before he came to rest in a clear and simple form of Arianism. Christianity without mystery seems to have been

his aim. The Anomean³⁷ leaders took their stand on the doctrine of Arius himself, and dwelt with most emphasis on its most offensive aspects. Arius had long ago laid down the absolute unlikeness of the Son to the Father, but for years past the Arianizers had prudently softened it down. Now, however, 'unlike' became the watchword of Aetius and Eunomius; and their followers delighted to shock all sober feeling by the harshest and profanest declarations of it. The scandalous jests of Eudoxius must have given deep offence to thousands; but the great novelty of the Anomean doctrine was its audacious self-sufficiency.

Seeing that Arius was illogical in regarding the divine nature as incomprehensible, and yet reasoning as if its relations were fully explained by human types, the Anomeans boldly declared that it is no mystery at all. If the divine essence is simple, man can perfectly understand it. 'Can you by searching find out God?' Yes, and know him quite as well as he knows me. Such was the new school of Arianism — it was presumptuous and shallow, quarrelsome and heathenising, yet not without a directness and a firmness of conviction which gives it a certain dignity in spite of its wrangling and irreverence. It despised its conservative allies for their wavering and insincerity; it repaid hatred for hatred to its Nicene opponents, and flung back with retorted scorn their denial of its right to bear the Christian name.

We may now glance at the state of the churches at Jerusalem and Antioch during the years of rest. Jerusalem had been a resort of pilgrims since the days of Origen, and Helena's visit shortly after the Nicene council, had fully restored it to the dignity of a holy place. We still have the itinerary of a nameless pilgrim who found his way from Bordeaux to Palestine in 333. The great church, however, of the Resurrection, which Constantine built on Golgotha, was only dedicated by the council of 335. The Catecheses of Cyril are a series of sermons on the creed, delivered to the catechumens of that church in 348. If it is not a work of any great originality, it will show us all the better what was passing in the minds of men of practical and simple piety, who had no taste for the controversies of the day.

³⁷ The Anomoeans, also spelled "Anomeans" and known also as Heterousians, Aëtians, or Eunomians, were a sect that upheld an extreme form of Arianism, which denied not only that Jesus Christ was of the same nature (homoousion) as God the Father, but even that he was of like nature (homoiousian), as maintained by the semi-Arians.

All through it we see the earnest pastor who feels that his strength is needed to combat the practical immoralities of a holy city (Jerusalem was a scandal of the age), and never lifts his eyes to the wild scene of theological confusion round him, except in fear and dread that Antichrist is near.

‘I fear the wars of the nations; I fear the divisions of the churches; I fear the mutual hatred of the brethren. Enough concerning this. God forbid it come to pass in our days; yet let us be on our guard. Enough concerning Antichrist.’

Jews, Samaritans, and Manichees are his chief opponents; yet he does not forget to warn his hearers against the teaching of Sabellius and Marcellus, the dragon’s head recently arisen in Galatia. He sometimes contradicts Arius in set terms, though without naming him. We hear nothing directly of the Nicenes either, but they seem glanced at in the complaint that whereas in former times heresy was open, the church is now full of secret heretics. He never mentions the Nicene creed again; but we cannot mistake the allusion when he tells his hearers that their own Jerusalem creed was not put together by the will of men. He impresses on them that every word of it can be proved by Scripture. But the most significant feature of his language is its close relation to the dated creed of Sirmium in 359. Nearly every point where the latter differs from the Lucianic, is one specially emphasized by Cyril. If then the Lucianic creed represents the earlier conservatism, it follows that Cyril expresses the later views which had to be conciliated in 359.

The condition of Antioch under Leontius (344-357) is equally significant. The Nicene was quite as strong in the city as Arianism had ever been at Alexandria. The Eustathians³⁸ formed a separate and strongly Nicene congregation under the presbyter Paulinus, and held their meetings outside the walls. Athanasius communicated with them on his return from exile, and agreed to give the Arians a church in Alexandria, as Constantius

38 Eustathius (270-360) — Bishop of Antioch in Syria. At the Council of Nicea (325), he was one of the most prominent opponents of Arianism. By his fearless denunciation of Arianism and his refusal to engage any Arian priests in his diocese, he incurred the hatred of the Arians. At the synod at Antioch (331) Eustathius was accused by false witnesses, of Sabellianism, cruelty, and other crimes. He was deposed and banished to Trajanopolis in Thrace by order of the Emperor Constantine.

desired, if only the Eustathians were allowed one inside the walls of Antioch. His terms were prudently declined, for the Arians were a minority even in the congregation of Leontius. The old Arian needed all his caution to avoid offence. ‘When this snow melts,’ referring to his white head, ‘there will be much mud.’ Nicenes and Arians made a slight difference in the doxology; and Leontius always dropped his voice at the critical point, so that nobody knew what he said. This policy was successful in keeping out of the Eustathian communion not only the indifferent multitude, but also many whose sympathies were clearly Nicene, like the future bishops Meletius and Flavian. But they always considered [Leontius] an enemy, and the more dangerous for the contrast of his moderation with the reckless violence of Macedonius at Constantinople. His appointments were Arianizing, and he gave deep offence by the ordination of his old disciple, the detested Aetius. So great was the outcry, that Leontius was forced to suspend him. The opposition was led by two ascetic laymen, Flavian and Diodorus, who both became distinguished bishops in later times. Orthodox feeling was nourished by a vigorous use of hymns and by all-night services at the tombs of the martyrs.

As such practices often led to great abuses, Leontius may have had nothing more in view than good order when he directed the services to be transferred to the church.

The case of Antioch was not exceptional. Arians and Nicenes were still parties inside the church rather than distant sects. They still used the same prayers and the same hymns, still worshipped in the same buildings, still commemorated the same saints and martyrs, and still considered themselves members of the same church. The example of separation set by the Eustathians at Antioch and the Arians at Alexandria was not followed till a later stage of the controversy, when Diodorus and Flavian on one side, and the Anomeans on the other, began to introduce their own peculiarities into the service. And if the bitterness of intestine strife was increased by a state of things which made every bishop a party nominee, there was some compensation in the free intercourse of parties afterwards separated by barriers of persecution. Nicenes and Arians in most places mingled freely long after Leontius was dead; and the Novatians³⁹ of Constantinople threw open their

39 1 Novatian (c. 200-258) — presbyter of the Roman church. His followers voiced dissatisfaction with lax moral practices and the lenient treatment of

churches to the victims of Macedonius in a way which drew his persecution on themselves, and was remembered in their favour even in the next century by liberal men like the historian Socrates.

CHAPTER 5.

THE VICTORY OF ARIANISM.

MEANWHILE new troubles were gathering in the West. While the Eastern churches were distracted with the crimes or wrongs of Marcellus and Athanasius, Europe remained at peace from the Atlantic to the frontier of Thrace. The western frontier of Constantius was also the western limit of the storm. Up to then, its distant echoes had been very faintly heard in Gaul and Spain; but now the time had come for Arianism to invade the tranquil obscurity of the West.

Magnentian war, 350-353.

Constans was not ill-disposed, and for some years ruled well and firmly. Afterwards — it may be that his health was bad — he lived in seclusion with his Frankish guards, and left his subjects to the oppression of unworthy favourites. Few regretted their weak master's fate when the army of Gaul proclaimed Magnentius, Augustus (January 350). But the memory of Constantine was still a power which could set up emperors and pull them down. The old general Vetranio at Sirmium received the purple from Constantine's daughter, and Nepotianus claimed it at Rome as Constantine's nephew.

The Magnentian generals scattered the gladiators of Nepotianus, and disgraced their easy victory with slaughter and proscription. The ancient mother of the nations never forgave the intruder who had disturbed her queenly rest with civil war and filled her streets with bloodshed. Meantime Constantius came up from Syria, won over the legions of Illyricum, reduced Vetranio to a peaceful abdication, and pushed on with augmented forces towards the Julian Alps — there to decide the strife between Magnentius and the house of Constantine. Both parties tried the resources of intrigue; but while Constantius won over the Frank Silvanus from the those who denied the faith during the persecutions of the church, refusing them readmission to communion. Novation (an antipope) began a parallel church structure by appointing his own bishops; this was known as the Novatian Schism.

Western camp, the envoys of Magnentius, who sounded Athanasius, gained nothing from the wary Greek. The decisive battle was fought near Mursa, on the Save (September 28, 351). Both armies well-sustained the honour of the Roman name, and it was only after a frightful slaughter that the usurper was thrown back on Aquileia. Next summer he was forced to evacuate Italy, and in 353 his destruction was completed by a defeat in the Cottian Alps. Magnentius fell upon his sword, and Constantius remained the master of the world.

The Eusebians were not slow to take advantage of the confusion. The fires of controversy in the East were smouldering through the years of rest, so that it was no hard task to make them blaze afresh. As the recall of the exiles was only due to Western pressure, the death of Constans (350) cleared the way for further operations. Marcellus and Photinus were again deposed by a council held at Sirmium in 351.

Ancyra was restored to Basil, and Sirmium was given to Germinius of Cyzicus. Other Eastern bishops were also expelled, but there was no thought of disturbing Athanasius for the present. Constantius more than once repeated to him his promise of protection.

Magnentius had not meddled with the controversy. He was more likely to see in it the chance of an ally at Alexandria than a matter of practical interest in the West. As soon, however, as Constantius was master of Gaul, he set himself to force on the Westerns an indirect condemnation of the Nicene faith in the person of Athanasius. Any direct approval of Arianism was out of the question, for Western feeling was firmly set against it by the council of Nicea.

Liberius of Rome followed the steps of his predecessor Julius. Hosius of Cordova was still the patriarch of Christendom, while Paulinus of Trier, Dionysius of Milan, and Hilary of Poitiers proved their faith in exile. Mere creatures of the palace were no match for men like these. Doctrine was therefore kept in the background. Constantius began by demanding from the Western bishops a summary and lawless condemnation of Athanasius. No evidence was offered; and when an accuser was asked for it, the Emperor himself came forward, and this at a time when Athanasius was ruling Alexandria in peace on the faith of [Constantius'] solemn and repeated promises of protection.

Council of Arles (Oct. 353)

A synod was held at Arles as soon as Constantius was settled there for the winter. The bishops were not unwilling to take the Emperor's word for the crimes of Athanasius, if only the court party cleared itself from the suspicion of heresy by anathematizing Arianism.

Much management and no little violence was needed to get rid of this condition; but in the end the council yielded. Even the Roman legate, Vincent of Capua, gave way with the rest, and Paulinus of Trier alone stood firm, and was sent away to die in exile.

Council of Milan (Oct. 355)

There was a sort of armed truce for the next two years. Liberius of Rome disowned the weakness of his legates and besought the Emperor to hold a new council. But Constantius was busy with the barbarians, and had to leave the matter till he came to Milan in the autumn of 355. There Julian was invested with the purple and sent as Caesar to drive the Alemanni out of Gaul, or, as some hoped, to perish in the effort. The council, however, was for a long time quite unmanageable, and only yielded at last to open violence. Dionysius of Milan, Eusebius of Vercellae, and Lucifer of Calaris in Sardinia, were the only bishops who had to be exiled.

Lucifer of Calaris (Cagliari).

The appearance of Lucifer is enough to show that the contest had entered on a new stage. The lawless tyranny of Constantius had roused an aggressive fanaticism which went far beyond the claim of independence for the church. In dauntless courage and determined orthodoxy, Lucifer may rival Athanasius himself, but any cause would have been disgraced by his narrow partisanship and outrageous violence. Not a bad name in Scripture, but is turned to use. Indignation every now and then supplies the place of eloquence; but more often, common sense itself is almost lost in the weary flow of vulgar scolding and interminable abuse.

He scarcely condescends to reason, scarcely even to state his own belief, but revels in the more congenial occupation of denouncing the fires of damnation against the disobedient Emperor.

Hilary of Poitiers

The victory was not to be won by an arm of flesh like this. Arianism had an enemy more dangerous than Lucifer. From the sunny land of Aquitaine, the firmest

conquest of Roman civilization in Atlantic Europe, came Hilary of Poitiers, the noblest representative of Western literature in the Nicene age. Hilary was by birth a heathen, and only turned in ripe manhood from philosophy to Scripture, coming before us in 355 as an old convert and a bishop of some standing. He was by far the deepest thinker of the West, and a match for Athanasius himself in depth of earnestness and massive strength of intellect. But Hilary was a student rather than an orator, a thinker rather than a statesman like Athanasius. He had not touched the controversy till it was forced upon him, and would much have preferred to keep out of it. But once he had studied the Nicene doctrine and found its agreement with his own conclusions from Scripture, a clear sense of duty forbade him to shrink from manfully defending it. Such was the man whom the brutal policy of Constantius forced to take his place at the head of the Nicene opposition. As he was not present at Milan, the courtiers had to silence him some other way. In the spring of 356 they exiled him to Asia, on some charge of conduct 'unworthy of a bishop, or even of a layman.'

Meanwhile Hosius of Cordova was ordered to Sirmium and detained there. Constantius was not ashamed to send to the rack the old man who had been a confessor in his grandfather's days, more than fifty years before. He was brought at last to communicate with the Arianizers; but even in his last illness, he refused to condemn Athanasius. After this there was but one power in the West which could not be summarily dealt with. The grandeur of Hosius was merely personal; but Liberius claimed the universal reverence due to the apostolic and imperial See of Rome. It was a great and wealthy church, and during the last two hundred years had won a noble fame for world-wide charity. Its orthodoxy was without a stain; for whatever heresies might flow to the great city, no heresy had ever issued there. The strangers of every land who found their way to Rome were welcomed from St. Peter's throne with the majestic blessing of a universal father. 'The church of God which sojourns in Rome' was the immemorial counsellor of all the churches; and now that the voice of counsel was passing into that of command, Bishop Julius had made a worthy use of his authority as a judge of Christendom. Such a bishop was a power of the first importance now that Arianism was dividing the Empire round the hostile camps of Gaul and Asia. If the Roman church had partly ceased to be a Greek colony in the Latin capital, it was still the connecting link of East and West, the rep-

representative of Western Christianity to the Easterns, and the interpreter of Eastern to the Latin West. Liberius could therefore deal almost on the footing of an independent sovereign. He would not condemn Athanasius unheard, and after so many acquittals.

If Constantius wanted to reopen the case, he must summon a free council, and begin by expelling the Arians. To this demand he firmly adhered. The Emperor's threats he disregarded, the Emperor's gifts he flung out of the church. It was not long before Constantius was obliged to risk the scandal of seizing and carrying off the bishop of Rome.

Third exile of Athanasius (356-362)

Athanasius was still at Alexandria. When the notaries tried to frighten him away, he refused to take their word against the repeated written promises of protection he had received from Constantius himself. Duty as well as policy forbade him to believe that the most pious Emperor could be guilty of any such treachery. So when Syrianus, the general in Egypt, brought up his troops, it was agreed to refer the whole question to Constantius. Syrianus broke the agreement. On a night of vigil (Feb. 8, 356) he surrounded the church of Theonas with a force of more than five thousand men. The whole congregation was caught in a net. The doors were broken open, and the troops pressed up the church. Athanasius fainted in the tumult; yet before they reached the bishop's throne its occupant had somehow been safely conveyed away.

George of Cappadocia.

If the soldiers connived at the escape of Athanasius, they were all the less disposed to spare his flock. The outrages of Philagrius and Gregory were repeated by Syrianus and his successor, Sebastian the Manichee; and the evil work went on apace after the arrival of the new bishop in Lent 357. George of Cappadocia is said to have been, before this, a pork-contractor for the army, and is certainly no credit to Arianism.

Though Athanasius does injustice to his learning, there can be no doubt that he was a thoroughly bad bishop. Indiscriminate oppression of Nicenes and heathens provoked resistance from the fierce populace of Alexandria. George escaped with difficulty from one riot in August 358, and was fairly driven from the city by another in October.

Meanwhile Athanasius had disappeared from the eyes of men. A full year after the raid of Syrianus, Athanasius in he was still unconvinced of the Emperor's treachery. Outrage after outrage might turn out to be the work of underlings. Constantine himself had not despised his cry for justice, and if he could but stand before the son of Constantine, his presence might even yet confound the gang of eunuchs. Even the weakness of Athanasius is full of nobleness. Not till the work of outrage had gone on for many months was he convinced. But then he threw off all restraint. Even George the pork-contractor is not assailed with such a storm of merciless invective as his holiness Constantius Augustus. George might sin 'like the beasts who know no better, but no wickedness of common mortals could attain to that of the new Belshazzar, of the Lord's anointed, self-abandoned to eternal fire.'

The exile governed Egypt from his hiding in the desert. Alexandria was searched in vain; in vain the malice of Constantius pursued him to the court of Ethiopia. Letter after letter issued from his inaccessible retreat to keep alive the indignation of the faithful; and invisible hands conveyed them to the farthest corners of the land.

Constantius had his revenge but it shook the Empire to its base. It was the first time since the fall of Israel that a nation had defied the Empire in the name of God. It was a national rising, none the less real for not breaking out in formal war. This time Greeks and Copts were united in defence of the Nicene faith, so that the contest was at an end when the Empire gave up Arianism. But the next breach was never healed. Monophysite Egypt was a dead limb of the Empire, and the Roman power beyond Mount Taurus fell before the Saracens, because the provincials would not lift a hand to fight for the heretics of Chalcedon.⁴⁰

The Sirmian manifesto (357)

The victory seemed won when the last great enemy was driven into the desert, and the intriguers hastened to the spoil. They forgot that the West was only overawed for the moment, that Egypt was devoted to its patriarch, that there was a strong opposition in the East, and that the conservatives, who had won the battle for them, were not likely to take up Arianism at the bidding of their unworthy leaders. Among the few prominent

⁴⁰ Chalcedon was a former town on the Bosphorus (now part of Istanbul); refers to Constantinople and the Arian seat of power.

Eusebians of the West were two disciples of Arius who held the neighbouring bishoprics of Mursa and Singidunum, the modern Belgrade. Valens and Ursacius were young men in 335, but old enough to take a part in the infamous Egyptian commission of the council of Tyre. Since that time they had been well to the front in the Eusebian plots. In 347, however, they had found it prudent to make their peace with Julius of Rome by confessing the falsehood of their charges against Athanasius.

Lately they had been active on the winning side, and enjoyed much influence with Constantius. Thinking it now safe to declare more openly for Arianism, they called a few bishops to Sirmium in the summer of 357, and issued a manifesto of their belief for the time being, to the following general effect.

‘We acknowledge one God the Father, also His only Son, Jesus Christ our Lord. But two Gods must not be preached. The Father is without beginning, invisible, and in every respect greater than the Son, who is subject to Him together with the creatures. The Son is born of the Father, God of God, by an inscrutable generation, and took flesh or body, that is, man, through which he suffered. The words essence, of the same essence, of like essence, ought not to be used, because they are not found in Scripture, and because the divine generation is beyond our understanding.’

Here is something to notice besides the repeated hints that the Son is no better than a creature. It was a new policy to make the mystery in the manner of the divine generation an excuse for ignoring the fact. In this case the plea of ignorance is simply impertinent.

The Sirmian manifesto is the turning-point of the whole contest. Arianism had been so utterly crushed at Nicea that it had never again till now appeared in a public document. From here on the conservatives were obliged, in self-defence, to look for a Nicene alliance against the Anomeans. Suspicions and misunderstandings, and at last mere force, delayed its consolidation till the reign of Theodosius; but the Eusebian coalition fell to pieces the moment Arianism ventured to have a policy of its own.

Ursacius and Valens had blown a trumpet which was heard from one end of the Empire to the other. Its avowal of Arianism caused a stir even in the west. Unlike the creeds of Antioch, it was a Western document,

drawn up in Latin by Western bishops. The spirit of the West was fairly roused, now that the battle was clearly for the faith. The bishops of Rome, Cordova, Trier, Poitiers, Toulouse, Calaris, Milan, and Vercellae were in exile, but Gaul was now partly shielded from persecution by the varying fortunes of Julian’s Alemannic war. Thus everything increased the ferment. Phoebadius of Agen took the lead, and a Gaulish synod at once condemned the ‘blasphemy’.

If the Sirmian manifesto disturbed the West, it spread dismay through the ranks of the Eastern conservatives. Plain men were weary of the strife, and only the fishers in troubled waters wanted more of it. Now that Marcellus and Photinus had been expelled, the Easterns looked for rest. But the Sirmian manifesto opened an abyss at their feet. The fruits of their hard-won victories over Sabellianism were falling to the Anomeans. They must even defend themselves, for Ursacius and Valens had the Emperor’s ear. As if to bring the danger nearer home to them, Eudoxius the new bishop of Antioch, and Acacius of Caesarea convened a Syrian synod, and sent a letter of thanks to the authors of the manifesto.

Synod of Ancyra (Lent 358)

Next spring came the conservative reply from a knot of twelve bishops who had met to consecrate a new church for Basil of Ancyra. But its weight was far beyond its numbers. Basil’s name stood high for learning, and he, more than any man, could sway the vacillating Emperor.

Eustathius of Sebastia was another man of mark. His ascetic eccentricities, long ago condemned by the council of Gangra, were by this time forgotten or considered harmless. Above all, the synod represented most of the Eastern bishops. Pontus indeed was devoted to conservatism, and the decided Arianizers were hardly more than a busy clique, even in Asia and Syria. Its decisions show the awkwardness to be expected from men who have had to make a sudden change of front, and exhibit well the transition from Eusebian to Semi-Arian conservatism. They seem to start from the declaration of the Lucianic creed, that the Lord’s sonship is not an idle name. Now if we reject materialising views of the Divine Sonship, its primary meaning will be found to lie in similarity of essence. On this ground the Sirmian manifesto is condemned. Then follow eighteen anathemas, alternately aimed at Aetius and Marcellus. The last of these condemns the Nicene of one essence — clearly

as Sabellian, though no reason is given.

The synod broke up. Basil and Eustathius went to lay its decisions before the court at Sirmium. To conciliate the Nicenes, they left out the last six anathemas of Ancyra. They were just in time to prevent Constantius from declaring for Eudoxius and the Anomeans. Peace was made before long on Semi-Arian terms. A collection was made of the decisions against Photinus and Paul of Samosata, together with the Lucianic creed, and signed by Liberius of Rome, by Ursacius and Valens, and by all the Easterns present.

Liberius had not borne exile well. He had already signed some still more compromising document, and is denounced for it as an apostate by Hilary and others. However, he was now allowed to return to his see.

The Semi-Arians had won a complete victory. Their next step was to throw it away. The Anomean leaders were sent into exile. After all, these Easterns only wanted to replace one tyranny by another. The exiles were soon recalled, and the strife began again with more bitterness than ever.

Here was an opening for a new party. Semi-Arians, Nicenes, and Anomeans were equally unable to settle this interminable controversy. The Anomeans indeed almost deserved success for their boldness and activity, but pure Arianism was hopelessly discredited throughout the Empire. The Nicenes had Egypt and the West, but they could not at present overcome the court and Asia. The Semi-Arians might have mediated, but men who began with persecutions and wholesale exiles were not likely to end with peace. In this deadlock, better men than Ursacius and Valens might have been tempted to try some scheme of compromise. But existing parties left no room for anything but vague and spacious charity. If we may say neither of one essence nor of like essence, nor yet unlike, the only course open is to say like, and forbid any nearer definition. This was the plan of the new Homoean party⁴¹ formed by Acacius in the East, Ursacius and Valens in the West.

Parties began to group themselves afresh. The Anomeans leaned to the side of Acacius. They had no favour to expect from Nicenes or Semi-Arians, but to the Homoeans they could look for connivance at least. The Semi-Arians were therefore obliged to draw still closer to the Nicenes. Here Hilary of Poitiers came in. If he had

41 Better known as the Acacians.

seen in exile the worldliness of too many of the Asiatic bishops, he had also found among them men of a better sort who were in earnest against Arianism, and not so far from the Nicene faith as was supposed. To soften the mutual suspicions of East and West, he addressed his *De Synodis* to his Gaulish friends about the end of 358. In it he reviews the Eusebian creeds to show that they are not indefensible. He also compares the rival phrases of one essence and of like essence, to show that either of them may be rightly or wrongly used. The two, however, are properly identical, for there is no likeness but that of unity, and no use in the idea of likeness but to exclude Sabellian confusion. Only the Nicene phrase guards against evasion, and the other does not.

Now that the Semi-Arians were forced to deal with their late victims on equal terms, they agreed to hold summons for a general council. Both parties might hope for success. If the Homoean influence was increasing at court, the Semi-Arians were strong in the East, and could count on some help from the Western Nicenes. But the court was resolved to secure a decision to its own mind. As a council of the whole Empire might have been too independent, it was divided. The Westerns were to meet at Ariminum in Italy, the Easterns at Seleucia in Isauria; and in case of disagreement, ten deputies from each side were to hold a conference before the Emperor. A new creed was also to be drawn up before their meeting and laid before them for acceptance.

The 'Dated Creed' (May 22, 359)

The Dated Creed was drawn up at Sirmium on Pentecost Eve 359, by a small meeting of Homoean and Semi-Arian leaders. Its prevailing character is conservative, as we see from its repeated appeals to Scripture, its solemn tone of reverence for the person of the Lord, its rejection of the word essence for the old conservative reason that it is not found in Scripture, and above all, from its elaborate statement of the eternity and mysterious nature of the divine generation. The chief clause however is, 'But we say that the Son is like the Father in all things, as the Scriptures say and teach.' Though the phrase here is Homoean, the doctrine seems at first sight Semi-Arian, not to say Nicene. In point of fact, the clause is quite ambiguous. First, if the comma is put before in all things, the next words will merely forbid any extension of the likeness beyond what Scripture allows; and the Anomeans were quite entitled to sign it with the explanation that for their part they found very

little likeness taught in Scripture. Again, likeness in all things cannot extend to essence, for all likeness which is not identity implies difference, if only the comparison is pushed far enough. So the Anomeans argued, and Athanasius accepts their reasoning. The Semi-Arians had ruined their position by attempting to compromise a fundamental contradiction. The whole contest was lowered to a court intrigue.

There is grandeur in the flight of Athanasius, dignity in the exile of Eunomius; but the conservatives fell ignobly and unregretted, victims of their own violence and unprincipled intrigue.

After signing the creed, Ursacius and Valens went on to Ariminum, with the Emperor's orders to the council to take doctrinal questions first, and not to meddle with Eastern affairs. They found the Westerns waiting for them, to the number of more than two hundred. The bishops were in no courtly temper, and the intimidation was not likely to be an easy task. They had even refused the usual imperial help for the expenses of the journey. Three British bishops only accepted it on the ground of poverty. The new creed was very ill-received; and when the Homoean leaders refused to anathematize Arianism, they were deposed, 'not only for their present conspiracy to introduce heresy, but also for the confusion they had caused in all the churches by their repeated changes of faith.' The last clause was meant for Ursacius and Valens. The Nicene creed was next confirmed, and a statement added in defence of the word essence. This done, envoys were sent to report at court and ask the Emperor to dismiss them to their dioceses, from which they could ill be spared. Constantius was busy with his preparations for the Persian war, and refused to see them. They were sent to wait his leisure, first at Hadrianople, then at the neighbouring town of Nicé (chosen to cause confusion with Nicea), where Ursacius and Valens induced them to sign a revision of the dated creed. The few changes made in it need not detain us.

Meanwhile, the Easterns met at Seleucia near the Cilician coast. It was a fairly central spot, and easily accessed from Egypt and Syria by sea; but otherwise most unsuitable. It was a mere fortress, lying in a rugged country, where the spurs of Mount Taurus reach the sea. Around it were the ever-restless marauders of Isauria. They had attacked the place that very spring, and it was still the headquarters of the army sent against them. The choice of such a place is as significant as if a Pan-Anglican synod were called to meet at the central and con-

venient port of Souakin.⁴² Naturally the council was a small one. Of the 150 bishops present, about 110 were Semi-Arians. The Acacians and Anomeans were only forty, but they had a clear plan and the court in their favour. As the Semi-Arian leaders had put themselves in a false position by signing the dated creed, the conservative defence was taken up by men of the second rank, like Silvanus of Tarsus and the old soldier Eleusius of Cyzicus. With them, however, came Hilary of Poitiers, who, though still an exile, had been summoned with the rest. The Semi-Arians welcomed him, and received him to full communion.

Next morning the first sitting was held. The Homoeans began by proposing to abolish the Nicene creed in favour of one to be drawn up in scriptural language. Some of them argued in defiance of their own Sirmian creed, that 'generation is unworthy of God. The Lord is creature, not Son, and his generation is nothing but creation.' The Semi-Arians, however, had no objection to the Nicene creed beyond the obscurity of the word of one essence.

The still more important of the essence of the Father seems to have passed without remark. Towards evening, Silvanus of Tarsus proposed to confirm the Lucianic creed, which was done next morning by the Semi-Arians only. On the third day, the Count Leonas, who represented the Emperor, read a document given him by Acacius, which turned out to be the dated creed revised afresh and with a new preface. In this the Homoeans say that they are far from despising the Lucianic creed, though it was composed with reference to other controversies. The words of one essence and of like essence are next rejected because they are not found in Scripture; and the new Anomean unlike is anathematized — 'but we clearly confess the likeness of the Son to the Father, according to the apostle's words, Who is the image of the invisible God.' There was a hot dispute on the fourth day, when Acacius explained the likeness as one of will only, not extending to essence, and refused to be bound by his own defence of the Lucianic creed against Marcellus. Semi-Arian horror was not diminished when an extract was read from an obscene sermon preached by Eudoxius at Antioch. At last Eleusius broke in upon Acacius — 'Any hole-and-corner doings of yours at Sirmium are no concern of ours. Your creed is not the Lucianic, and that is quite enough to condemn it.' This was decisive. Next morning the Semi-Arians had the church to themselves, for the Homoeans, and even Leonas, refused to

42 A port in eastern Sudan on the Red Sea.

come. 'They might go and chatter in the church if they pleased.' So they deposed Acacius, Eudoxius, George of Alexandria, and six others.

The exiled patriarch of Alexandria was watching from his refuge in the desert, and this was the time he chose for an overture of friendship to his old conservative enemies. If he was slow to see his opportunity, at least he used it nobly. The Eastern church has no more honoured name than that of Athanasius, yet even Athanasius rises above himself in his *De Synodis*. He had been a champion of controversy since his youth, and spent his manhood in the forefront of its hottest battle. The care of many churches rested on him, the pertinacity of many enemies wore out his life. Twice he had been driven to the ends of the earth, and twice come back in triumph; and now, far on in life, he saw his work again destroyed, himself once more a fugitive. We do not look for calm impartiality in a Demosthenes, and cannot wonder if the bitterness of his long exile grows even on Athanasius. Yet no sooner is he cheered with the news of hope, than the jealousies which had grown for forty years are hushed in a moment, as though the Lord himself had spoken peace to the tumult of the grey old exile's troubled soul. To the impenitent Arians he is as severe as ever, but for old enemies returning to a better mind he has nothing but brotherly consideration and respectful sympathy. Men like Basil of Ancyra, he says, are not to be set down as Arians or treated as enemies, but to be reasoned with as brethren who differ from us only about the use of a word which sums up their own teaching as well as ours. When they confess that the Lord is a true Son of God and not a creature, they grant all that we care to contend for. Their own of like essence without the addition of from the essence does not exclude the idea of a creature, but the two together are precisely equivalent to of one essence.

Our brethren accept the two separately: we join them in a single word. Their of like essence is by itself misleading, for likeness is about properties and qualities, not about essence, which must be either the same or different. Thus the word rather suggests than excludes the limited idea of a sonship which means no more than a share of grace, whereas our of one essence quite excludes it. Sooner or later they will see their way to accept a term which is a necessary safeguard for the belief they hold in common with ourselves.

There could be no doubt about the opinion of the churches when the councils had both so decidedly re-

fused the dated creed; but the court was not yet at the end of its resources. The Western deputies were sent back to Ariminum, and the bishops, already reduced to great distress by their long detention, were plied with threats and cajolery till most of them yielded. When Phoebadius and a score of others remained firm, their resistance was overcome by as shameless a piece of villainy as can be found in history. Valens came forward and declared that he was not one of the Arians, but heartily detested their blasphemies. The creed would do very well as it stood, and the Easterns had accepted it already; but if Phoebadius was not satisfied, he was welcome to propose additions. A stringent series of anathemas was therefore drawn up against Arius and all his misbelief. Valens himself contributed one against those who say that the Son of God is a creature like other creatures.

The court party accepted everything, and the council met for a final reading of the amended creed. Shout after shout of joy rang through the church when Valens protested that the heresies were none of his, and with his own lips pronounced the whole series of anathemas; and when Claudius of Picenum produced a few more rumours of heresy, 'which my lord and brother Valens has forgotten' they were disavowed with equal readiness. The hearts of all men melted towards the old dissembler, and the bishops dispersed from Ariminum in the full belief that the council would take its place in history among the bulwarks of the faith.

Conferences at Constantinople

The Western council was dissolved in seeming harmony, but a strong minority disputed the conclusions of the Easterns at Seleucia. Both parties, therefore, hurried to Constantinople. But there Acacius was in his element. He held a splendid position as the bishop of a venerated church, the disciple and successor of Eusebius, and himself a patron of learning and a writer of high repute. His fine gifts of subtle thought and ready energy, his commanding influence and skilful policy, marked him out for a glorious work in history, and nothing but his own falseness degraded him to be the greatest living master of backstairs intrigue. If Athanasius is the Demosthenes of the Nicene age, Acacius will be its Æschines. He had found his account in abandoning conservatism for pure Arianism, and was now preparing to complete his victory by a new treachery to the Anomeans. He had anathematized unlike at Seleucia, and now sacrificed Aetius to the Emperor's dislike of him. After this it became possible to enforce the prohibition of the Nicene

of like essence.

Meanwhile the final report arrived from Ariminum. Valens at once gave an Arian meaning to the anathemas of Phoebadius. 'Not a creature like other creatures.' Then creature he is. 'Not from nothing.' Quite so: from the will of the Father. 'Eternal.' Of course, as regards the future. However, the Homoeans repeated the process of swearing that they were not Arians; the Emperor threatened; and at last the Seleucian deputies signed the decisions of Ariminum late on the last night of the year 359.

Acacius had won his victory, and had now to pass sentence on his rivals. Next month a council was held at Constantinople. As the Semi-Arians of Asia were prudent enough to absent themselves, the Homoeans were dominant. Its first step was to re-issue the creed of Nicé with a number of verbal changes. The anathemas of Phoebadius having served their purpose, were of course omitted. Next Aetius was degraded and anathematized for his impious and heretical writings, and as 'the author of all the scandals, troubles, and divisions.' This was needed to satisfy Constantius; but as many as nine bishops were found to protest against it. They were given six months to reconsider the matter, and soon began to form communities of their own. Having cleared themselves from the charge of heresy by laying the foundation of a permanent schism, the Homoeans could proceed to the expulsion of the Semi-Arian leaders. As men who had signed the creed of Nicé could not well be accused of heresy, they were deposed for various irregularities.

The Homoean supremacy established at Constantinople was limited to the East. Violence was its only resource beyond the Alps; and violence was out of the question after the mutiny at Paris (Jan. 360) had made Julian master of Gaul. Now that he could act for himself, common sense as well as inclination forbade him to go on with the mischievous policy of Constantius. So there was no further question of Arian domination. Few bishops were committed to the losing side, and those few soon disappeared in the course of nature. Auxentius the Cappadocian, who held the see of Milan till 374, must have been one of the last survivors of the victors of Ariminum. In the East, however, the Homoean supremacy lasted nearly twenty years. No doubt it was an artificial power, resting partly on court intrigue, partly on the divisions of its enemies; yet there was a reason for its long duration. Eusebian conservatism was fairly worn out, but the Nicene doctrine had not yet replaced

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it. Men were tired of these philosophical word-battles, and ready to ask whether the difference between Nicé and Nicea was worth fighting about. The Homoean formula seemed reverent and safe, and its bitterest enemies could hardly call it false. When even the court preached peace and charity, the sermon was not likely to want an audience.

The Homoeans were at first less hostile to the Nicene faith than the Eusebians had been. After sacrificing Aetius and exiling the Semi-Arians, they could hardly do without Nicene support. Thus their appointments were often made from the quieter men of Nicene leanings. If we have to set on the other side, the enthronement of Endoxius at Constantinople, and the choice of Eunomius the Anomean for the see of Cyzicus, we can only say that the Homoean party was composed of very discordant elements.

Appointment of Meletius at Antioch

The most important nomination ascribed to Acacius is that of Meletius at Antioch to replace Eudoxius. The new bishop was a man of distinguished eloquence and undoubted piety, and further suited for a dangerous elevation by his peaceful temper and winning manners. He was counted among the Homoeans, and they had placed him a year before in the room of Eustathius at Sebastia, so that his un-canonical translation to Antioch engaged him all the more to remain on friendly terms with them. Such a man — and of course Acacius was shrewd enough to see it — would have been a tower of strength to them. Unfortunately, for once Acacius was not all-powerful. Some evil-disposed person put Constantius onto demanding from the new bishop a sermon on the crucial text 'The Lord created me'⁴³ Acacius, who preached first, evaded the test; but Meletius, as a man of honour, could not refuse to declare himself. To the delight of the congregation, his doctrine proved decidedly Nicene. It was a test for his hearers as well as for himself. He carefully avoided technical terms, repudiated Marcellus, and repeatedly deprecated controversy on the ineffable mystery of the divine generation. In a word, he followed closely the lines of the Sirmian creed; and his treatment by the Homoeans is a decisive proof of their insincerity. The people applauded, but the courtiers were covered with shame. There was nothing for it but to exile Meletius at once and appoint a new bishop.

This time they made sure of their man by choosing

43 Prov. 8.22, LXX translation.

Euzoius, the old friend of Arius. But the mischief was already done. The old congregation of Leontius was broken up, and a new schism, more dangerous than the Eustathian, formed round Meletius. Many jealousies still divided him from the Nicenes, but his bold confession was the first effective blow at the Homoean supremacy.

The idea of conciliating Nicene support was not entirely given up. Acacius remained on friendly terms with Meletius, and was still able to name Pelagius for the see of Laodicea (361).⁴⁴ But Euzoius was an avowed Arian; Eudoxius differed little from him, and only the remaining scruples of Constantius delayed the victory of the Anomeans.

CHAPTER 6.

THE REIGN OF JULIAN.

FLAVIUS CLAUDIUS JULIANUS was the son of Constantine's half-brother, Julius Constantius, by his second wife, Basilina, a lady of the great Anician family. He was born in 331, and lost his mother a few months later, while his father and other relations perished in the massacre which followed Constantine's death. Julian and his half-brother Gallus escaped the slaughter to be kept almost as prisoners of state, surrounded through their youth with spies and taught a repulsive Christianity by hypocrites. Julian, however, had a literary education from his mother's old teacher, the eunuch Mardonius; and this was his happiness till he was old enough to attend the rhetoricians at Nicomedia and elsewhere. Gallus was Caesar for a while in Syria (351- 354); and after his execution, Julian's own life was only saved by the Empress Eusebia, who got permission for him to retire to the schools of Athens. In 355 he was made Caesar in Gaul, and with much labour freed the province from the Germans. Early in 360 the soldiers mutinied at Paris and proclaimed Julian Augustus.

Negotiations followed, and it was not till the summer of 361 that Julian pushed down the Danube. By the time he halted at Naissus, he was master of three-quarters of the Empire. There seemed no escape from civil war now that the main army of Constantius was coming up from Syria. But one day two barbarian counts rode into Julian's camp with the news that Constantius was dead. A sudden fever had carried him off in Cilicia (Nov. 3, 361), and the Eastern army presented its alle-

⁴⁴ This is not the Pelagius of Pelagianism.

giance to Julian Augustus.

Before we can understand Julian's influence on the Arian controversy, we shall have to take a wider view of the Emperor himself and of his policy towards the Christians generally. The life of Julian is one of the noblest wrecks in history. The years of painful self-repression and forced dissimulation,⁴⁵ which turned his bright youth to bitterness and filled his mind with angry prejudice, had only consolidated his self-reliant pride and firm determination to walk worthily before the gods. In four years his splendid energy and unaffected kindness had won all hearts in Gaul; and Julian relaxed nothing of his sense of duty to the Empire when he found himself master of the world at the age of thirty.

But here that fatal heathen prejudice came in, which put him in a false relation to all the living powers of his time, and led directly even to his military disaster in Assyria. Heathen pride came to him with Basilina's Roman blood, and the dream-world of his lonely youth was a world of heathen literature. Christianity was nothing to him but 'the slavery of a Persian prison.'

Fine preachers of the kingdom of heaven were those fawning eunuchs and episcopal sycophants, with Constantius behind them, the murderer of all his family! Every force about him worked for heathenism. The teaching of Mardonius was practically heathen, and the rest were as heathen as utter worldliness could make them. He could see through men like George the pork-contractor, or the shameless renegade Hecebolius. Full of thoughts like these, which corroded his mind more for the danger of expressing them, Julian was easily won to heathenism by the fatherly welcome of the philosophers at Nicomedia (351). Their teaching came like a voice of love from heaven, and Julian gave himself heart and soul to the mysterious fascination of their lying theurgy.⁴⁶ From then on, King Sun was his guardian deity, and Greece his Holy Land, and the philosopher's mantle dearer to him than the diadem of the empire. For ten more years of painful dissimulation Julian 'walked with the gods' in secret, before the young lion of heathenism could openly throw off the 'donkey's skin' of Christianity.

Once master of the world, Julian could see its needs

⁴⁵ The act of deceiving.

⁴⁶ Using magic (incantations, potions, sacrifices) to persuade the gods to intervene in human affairs.

without using the eyes of the Asiatic camarilla.⁴⁷ First of all, Christian domination must be put down. Not that he wanted to raise a savage persecution. Cruelty had been well tried before, and it would be a poor success to stamp out the Galilean imposture without putting something better in its place. As the Christians 'had filled the world with their tombs' (Julian's word for churches), so must it be filled with the knowledge of the living gods. Sacrifices were encouraged and a pagan hierarchy set up to oppose the Christian hierarchy.

Heathen schools were to confront the Christian, and heathen almshouses were to grow up round them. Above all, the priests were to cultivate temperance and hospitality, and to devote themselves to grave and pious studies. Julian himself was a model of heathen purity, and spared no pains to infect his wondering subjects with his own enthusiasm for the cause of the immortal gods. Not a temple missed its visit, not a high place near his line of march was left unclimbed. As for his sacrifices, they were by the hecatomb. The very abjects called him Slaughterer.

Never was a more complete failure. Crowds of course applauded Caesar, but only with the empty cheers they gave the jockeys or the preachers. Multitudes came to see an Emperor's devotions, but they only quizzed his shaggy beard or tittered at the antiquated ceremonies. Sacrificial dinners kept the soldiers devout, and lavish bribery secured a good number of renegades mostly waverers, who really had not much to change. Of the bishops, Pegasius of Ilium alone laid down his office for a priesthood; but he had always been a heathen at heart, and worshipped the gods even while he held his bishopric. The Christians upon the whole stood firm. Even the heathens were little moved. Julian's own teachers held cautiously aloof from his reforms; and if meaner men paused in their giddy round of pleasure, it was only to amuse themselves with the strange spectacle of imperial earnestness. Neither friends nor enemies seemed able to take him quite seriously.

Passing over the scattered cases of persecution encouraged or allowed by Julian, we may state generally that he aimed at degrading Christianity into a vulgar superstition, by breaking its connections with civilized government on one side, with liberal education on the other. One part of it was to deprive the Galileans of state

47 A clique (often secret) that seeks power usually through intrigue 2 Unwise, inexpedient; unadvisable.

support, and weed them out as far as possible from the public service, while still leaving them full freedom to quarrel among themselves; the other was to cut them off from literature by forbidding them to teach the classics. Homer and Hesiod were prophets of the gods, and must not be expounded by unbelievers. Matthew and Luke were good enough for barbarian ears like theirs. We need not pause to note the impolicy⁴⁸ of an edict which Julian's own admirer Ammianus wishes 'buried in eternal silence.' Its effect on the Christians was very marked. Marius Victorinus, the favoured teacher of the Roman nobles, at once resigned his chair of rhetoric. The studies of his old age had brought him to confess his faith in Christ, and he would not now deny his Lord. Julian's own teacher Proseresius gave up his chair at Athens, refusing the special exemption which was offered him. It was not all loss for the Christians to be reminded that the gospel is revelation, not philosophy — life and not discussion. But Greek literature was far too weak to bear the burden of a sinking world, and its guardians could not have devised a more fatal plan than this of setting it in direct antagonism to the living power of Christianity. In our regret for the feud between Hellenic culture and the mediaeval churches, we must not forget that it was Julian who drove in the wedge of separation.

We can now sum up in a sentence. Every blow struck at Christianity by Julian fell first on the Arianizers whom Constantius had left in power; and the reaction he provoked against heathen learning directly threatened the philosophical postulates of Arianism within the church. In both ways he powerfully helped the Nicene cause. The Homoeans could not stand without court support, and the Anomeans threw away their rhetoric on men who were beginning to see how little ground is really common to the gospel and philosophy. Yet he cared little for the party quarrels of the Christians. Instead of condescending to take a side, he told them contemptuously to keep the peace. His first step was to proclaim full toleration for all sorts and sects of men. It was only too easy to strike at the church by doing common justice to the sects. A few days later came an edict recalling the exiled bishops. Their property was restored, but they were not replaced in their churches. Others were commonly in possession, and it was no business of Julian's to turn them out. The Galileans might look after their own squabbles. This sounds fairly good, and suits his professions of toleration; but Julian had a malicious hope of still further embroiling the ecclesiastical confusion. If

48 Unwise, inexpedient; unadvisable.

the Christians were only left to themselves, they might be trusted 'to quarrel like beasts.'

Julian was gratified with a few unseemly wrangles, but the general result of his policy was unexpected. It took the Christians by surprise, and fairly shamed them into a sort of truce. The very divisions of churches are in some sense a sign of life, for men who do not care about religion will usually find something else to quarrel over.

If nations redeem each other, so do parties; and the dignified slumber of a catholic uniformity may be more fatal to spiritual life than the vulgar wranglings of a thousand sects. The Christians closed their ranks before the common enemy. Nicenes and Arians forgot their enmity in the pleasant task of reviling the gods and cursing Julian. A yell of execration ran all along the Christian line, from the extreme Apollinarian right to the furthest Anomean left. Basil of Caesarea renounced the apostate's friendship; the rabble of Antioch assailed him with scurrilous lampoons and anti-pagan riots. Nor were the Arians behind in hate. Blind old Maris of Chalcedon came and cursed him to his face. The heathens laughed, the Christians cursed, and Israel alone remembered Julian for good. 'Treasured in the house of Julianus Caesar,' the vessels of the temple still await the day when Messiah-ben-Ephraim shall take them there.

Return of Athanasius, Feb. 362.

Back to their dioceses came the survivors of the exiled bishops, no longer travelling in pomp and circumstance to their noisy councils, but bound on the nobler errand of seeking: out their lost or scattered flocks. Eusebius of Vercellae and Lucifer left Upper Egypt; Marcellus and Basil returned to Ancyra; while Athanasius reappeared at Alexandria. The unfortunate George had led a wandering life since his expulsion in 358, and did not venture to leave the shelter of the court till late in 361. It was a rash move, for his flock had not forgotten him.

Three days he spent in safety, but on the fourth came news that Constantius was dead and Julian was master of the Empire. The heathen populace was wild with delight, and threw George straight into prison. Three weeks later they dragged him out and lynched him. Thus when Julian's edict came for the return of the exiles, Athanasius was doubly prepared to take advantage of it.

It was time to resume the interrupted work of the

council of Seleucia. Semi-Arian violence frustrated Hilary's efforts, but Athanasius had things more in his favour, now that Julian had sobered Christian partizanship. If he wished the Galileans to quarrel, he also left them free to combine. So twenty-one bishops, mostly exiles, met at Alexandria in the summer of 362. Eusebius of Vercellae was with Athanasius; but Lucifer had gone to Antioch, and only sent a couple of deacons to the meeting.

Four subjects claimed the council's attention. The first was the reception of Arians who came over to the Nicene side. The stricter party was for treating all opponents without distinction as apostates. Athanasius, however, urged a milder course. It was agreed that all comers were to be gladly received on the single condition of accepting the Nicene faith. None but the chiefs and active defenders of Arianism were even to be de-

prived of any ecclesiastical rank which they might be holding.

A second subject of debate was the Arian doctrine of the Lord's humanity, which limited it to a human body. In opposition to this, the council declared that the Lord assumed also a human soul. In this they may have had in view, besides Arianism, the new theory of Apollinarius of Laodicea, which we shall have to explain presently.

The third subject before the council was an old misunderstanding about the term hypostasis. It had been used in the Nicene anathemas as equivalent to ousia, or essence; and so Athanasius used it still, to denote the common deity of all the persons of the Trinity. So also the Latins understood it, as the etymological representative of substantia, which was their translation (a very bad one by the way) of ousia (essence). Thus Athanasius and the Latins spoke of one hypostasis (essence) only. Meantime the Easterns in general had adopted Origen's limitation of it to the deity of the several persons of the Trinity in contrast with each other. Thus they meant by it what the Latins called *persona*,⁴⁹ and rightly spoke of three hypostases (persons). In this way East and West were at cross-purposes. The Latins, who spoke of one hypostasis (essence), regarded the Eastern three hypostases as tri-theist; while the Greeks, who confessed three hypostases (persons), looked on the Western one hypostasis as Sabellian. As Athanasius had connections with both parties, he was a natural mediator. As soon as both views were stated before the council, both were

⁴⁹ *Persona*, again, was a legal term, not exactly corresponding to its Greek representative.

seen to be orthodox. One hypostasis (essence) was not Sabellian, nor were 'three hypostases' (persons) Arian. The decision was that each party might keep its own usage.

Affairs at Antioch remained for discussion. Now that Meletius was free to return, some decision had to be made. The Eustathians had been faithful through thirty years of trouble, and Athanasius was specially bound to his old friends; yet, on the other hand, some recognition was due to the honourable confession of Meletius. As the Eustathians had no bishop, the simplest course was for them to accept Meletius. This was the desire of the council, and it might have been carried out if Lucifer had not taken advantage of his stay at Antioch to denounce Meletius as an associate of Arians. By way of making the division permanent, he consecrated the presbyter Paulinus as bishop for the Eustathians. When the mischief was done, it could not be undone. Paulinus added his signature to the decisions of Alexandria, but Meletius was thrown back on his old connection with Acacius. Afterwards, the rising Nicene party of Pontus and Asia was divided from the older Nicenes of Egypt and Rome by this unfortunate personal question.

Fourth exile of Athanasius

Julian could not help but see that Athanasius was master in Egypt. He may not have cared about the council, but the baptism of some heathen ladies at Alexandria roused his fiercest anger. He broke his rule of contemptuous toleration, and 'the detestable Athanasius' was an exile again before the summer was over. But his work remained. The leniency of the council was a great success, notwithstanding the calamity at Antioch. It gave offence, indeed, to zealots like Lucifer, and may have admitted more than one unworthy Arianizer. Yet its wisdom is evident. First one bishop, then another accepted the Nicene faith.

Friendly Semi-Arians came in like Cyril of Jerusalem; old conservatives followed, like Dianius of the Cappadocian Caesarea; and at last the arch-heretic Acacius himself gave his signature. Even the creeds of the churches were remodelled in a Nicene interest, as at Jerusalem and Antioch, in Cappadocia and Mesopotamia.

Nor were the other parties idle. The Homoean coalition was even more unstable than the Eusebian. Already before the death of Constantius there had been quarrels over the appointment of Meletius by one section of the

party, of Eunomius by another. The deposition of Aetius was another bone of contention. Hence the coalition broke up of itself as soon as men were free to act. Acacius and his friends drew nearer to Meletius, while Eudoxius and Euzoius talked of annulling the condemnation of the Anomean bishops at Constantinople. The Semi-Arians were busy too. Guided by Macedonius and Eleusius, the ejected bishops of Constantinople and Cyzicus, they gradually took up a middle position between Nicenes and Anomeans, confessing the Lord's deity with the one, and denying that of the Holy Spirit with the other. Like true Legitimists, who had learned nothing and forgotten nothing, they were satisfied to confirm the Seleucian decisions and re-issue their old Lucianic creed. Had they ceased to care for the Nicene alliance, or did they fancy the world had stood still since the Council of the Dedication? ⁵⁰

Julian's campaign in Persia (Mar 5 to Jun 26, 363)

Meanwhile the Persian war demanded Julian's attention. An emperor so full of heathen enthusiasm was not likely to forego the dreams of conquest which had brought so many of his predecessors on the path of glory in the East.

His own part of the campaign was a splendid success. But when he had fought his way through the desert to the Tigris, he looked in vain for succours from the north. The Christians of Armenia would not fight for the apostate Emperor. Julian was obliged to retreat on Nisibis through a wasted country, and with the Persian cavalry hovering round. The campaign would have been at best a brilliant failure, but it was only converted into absolute disaster by the chance arrow which cut short his busy life (June 26, 363). After all, he was only in his thirty-second year.

Christian charity will not delight in counting up the outbreaks of petty spite and childish vanity which disfigure a noble character of purity and self-devotion. Still less need we presume to speculate what Julian would have done if he had returned in triumph from the Persian war. His bitterness might have hardened into a ren-

⁵⁰ In 341 the council of the Dedication or Encaenia was held at Antioch (see p. 35). Eudoxius attended. He was an Arian, a disciple of Aetius, and friend of Eunomius. The council produced four creeds, in which the Eusebian party succeeded in making their doctrine as plausible as possible. The second of these creeds became known as the "Creed of the Dedication".

CHAPTER SEVEN

egade's malice, or it might have melted at our Master's touch. But apart from what he might have done, there is matter for the gravest blame in what he did. The scorner must not pass unchallenged to the banquet of the just. Yet when all is said against him, the clear fact remains that Julian lived a hero's life. Often as he was blinded by his impatience or hurried into injustice by his heathen prejudice, we cannot mistake a spirit of self-sacrifice and earnest piety as strange to worldly bishops as to the pleasure-loving heathen populace.

Mysterious and full of tragic pathos is the irony of God in history, which allowed one of the very noblest of the emperors to act the part of Jeroboam, and brought the old intriguer Maris of Chalcedon to cry against the altar like the man of God from Judah. But Maris was right, for Julian was the blinder of the two.

CHAPTER 7.

THE RESTORED HOMOEAN SUPREMACY.

JULIAN'S reign seems at first sight no more than a sudden storm which clears up and leaves everything much as it was before. Far from restoring heathenism, he could not even seriously shake the power of Christianity. No sooner was he dead than the philosophers disappeared, the renegades did penance, and even the reptiles of the palace came back to their accustomed haunts. Yet Julian's work was not in vain, for it tested both heathenism and Christianity. All that Constantine had given to the churches, Julian could take away, but the living power of faith was not at Caesar's beck and call. Heathenism was strong in its associations with Greek philosophy and culture, with Roman law and social life, but as a moral force among the common people, its weakness was contemptible. It could sway the wavering multitude with superstitious fancies, and cast a subtler spell upon the noblest Christian teachers, but its own adherents it could hardly lift above their petty quest of pleasure. Julian called aloud, and called in vain. A mocking echo was the only answer from that valley of dry bones.

Christianity, on the other side, had won the victory almost without a blow. Instead of ever coming to grapple with its mighty rival, the great catholic church of heathenism hardly reached the stage of apish mimicry. When its great army turned out to be a crowd of camp-followers, the alarm of battle died away in peals

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of defiant laughter. Yet the alarm was real, and its teachings were not forgotten. It broke up the revels of party strife, and partly roused the churches to the dangers of a purely heathen education. Above all, the approach of danger was a sharp reminder that our life is not of this world. They stood the test fairly well. Renegades or fanatics were old scandals, and signs were not lacking that the touch of persecution would wake the old heroic spirit which had fought the Empire from the catacombs and overcome it. As Julian was the last survivor of the house of Constantine, his lieutenants were free to choose the worthiest of their comrades. But while his four barbarian generals were debating, one or two voices suddenly hailed Jovian as Emperor. The cry was taken up, and in a few moments the young officer found himself the successor of Augustus. Jovian was a brilliant colonel of the guards. In all the army there was not a goodlier person than he. Julian's purple was too small for his gigantic limbs. But that stately form was animated by a spirit of cowardly selfishness. Instead of pushing on with Julian's brave retreat, he saved the relics of his army by a disgraceful peace. Jovian was also a decided Christian, though his morals suited neither the purity of the gospel

Even the heathen soldiers condemned his low amours and vulgar tippling. The faith he professed was the Nicene, but Constantine himself was less tolerant than Jovian. In this respect he is blameless. If Athanasius was graciously received at Antioch, even the Arians were told with scant ceremony that they might hold their assemblies as they pleased at Alexandria.

About this time the Anomeans organised their schism. Nearly four years had been spent in uncertain negotiations for the restoration of Aetius. The Anomeans counted on Eudoxius, but did not find him very zealous in the matter. At last, in Jovian's time, they made up their minds to set him at defiance by consecrating Poemenius to the see of Constantinople. Other appointments were made at the same time, and Theophilus the Indian, who had a name for missionary work in the far East, was sent to Antioch to win over Euzoius. From this time the Anomeans were an organized sect.

But the most important document of Jovian's reign is the acceptance of the Nicene creed by Acacius of Caesarea, with Meletius of Antioch and more than twenty others of his friends. Acacius was only returning to his master's steps when he explained one in essence by like in essence, and laid stress on the care with which the

Fathers had guarded its meaning. We may hope that Acacius had found out his belief at last. Still the connexion helped to widen the breach between Meletius and the older Nicenes.

All these movements came to an end at the sudden death of Jovian (Feb 16, 364.) The Pannonian Valentinian was chosen to succeed him, and a month later assigned the East to his brother Valens, reserving to himself the more important Western provinces. This was a lasting division of the Empire, for East and West were never again united for any length of time. Valentinian belongs to the better class of emperors. He was a soldier like Jovian, and, held much the same rank at his election. He was a decided Christian like Jovian, and, like him, free from the stain of persecution. Jovian's rough good-humour was replaced in Valentinian by a violent and sometimes cruel temper, but he had a sense of duty and was free from Jovian's vices. His reign was a laborious and honourable struggle with the enemies of the republic on the Rhine and the Danube. An uncultivated man himself, he still could honour learning, and in religion his policy was one of comprehensive toleration. If he refused to displace the few Arians whom he found in possession of Western sees, like Auxentius at Milan, he left the churches free to choose Nicene successors. Under his wise rule the West soon recovered from the strife Constantius had introduced.

Valens was a weaker character, timid, suspicious, and slow, yet not ungentle in private life. He was as character of uncultivated as his brother, but not inferior to him in scrupulous care for his subjects. Only, because Valens was no soldier, he preferred remitting taxation to fighting at the head of the legions. In both ways, he is entitled to head the series of financial rather than unwarlike sovereigns whose cautious policy brought the Eastern Empire safely through the great barbarian invasions of the fifth century.

The contest entered on a new stage in the reign of Valens. The friendly league of church and state at Nicea had become a struggle for supremacy. Constantius endeavoured to dictate the faith of Christendom according to the pleasure of his eunuchs, while Athanasius reigned in Egypt almost like a rival for the Empire. And if Julian's reign had sobered party spirit, it had also shown that an emperor could sit again in Satan's seat. Valens had an obedient Homoean clergy, but no trappings of official splendour could enable Eudoxius or Demophilus to rival the imposing personality of Athanasius or

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Basil. Thus the Empire lost the moral support it looked for, and the church became embittered with its wrongs.

The breach involved a deeper evil. The ancient world of heathenism was near its dissolution. Vice and war, and recent taxation, had dried up the springs of prosperity, and even the population, till Rome was perishing for lack of men. Cities had dwindled into villages, and of villages the very names had often disappeared. The stout Italian yeomen had been replaced by gangs of slaves, and these again by thinly scattered barbarian serfs. And if Rome grew weaker every day, her power for oppression seemed only to increase. Her fiscal system filled the provinces with ruined men. The Alps, the Taurus, and the Balkan swarmed with outlaws. But in the East men looked for refuge to the desert, where many a legend told of a people — of brethren dwelling together in unity, and serving God in peace, beyond the reach of the officials.

This was the time when the ascetic spirit, which had long been hovering round the outskirts of Christianity, began to assume the form of monasticism. There were monks in Egypt monks of Serapis before Christianity existed, and there may have been Christian monks by the end of the third century. In any case, they make little show in history before the reign of Valens. Paul of Thebes, Hilarion of Gaza, and even the great Antony are only characters in the novels of the day. Now, however, there was in the East a real movement towards monasticism. All parties favoured it. The Semi-Arians were busy inside Mount Taurus; and though Acacians and Anomeans held more aloof, they could not escape an influence which even Julian felt. But the Nicene party was the home of the ascetics. In an age of indecision and frivolity like the Nicene, the most earnest striving after Christian purity will often degenerate into its ascetic caricature. Through the selfish cowardice of the monastic life we often see the loving sympathy of Christian self-denial. Thus there was an element of true Christian zeal in the enthusiasm of the Eastern Churches; and thus it was that the rising spirit of asceticism naturally attached itself to the Nicene faith as the strongest moral power in Christendom. It was a protest against the whole framework of society in that age; and therefore the alliance was cemented by a common enmity to the Arian Empire. It helped much to conquer Arianism, but it left a lasting evil in the lowering of the Christian standard. At that point, the victory of faith was not to overcome the world, but to flee from it. Even heathen immorality was hardly more ruinous than the unclean

ascetic spirit which defames God's holy ordinance as a form of sin which a too indulgent Lord will overlook.

Valens was only a catechumen, and had no policy to declare for the present. Events therefore continued to develop naturally. The Homoean bishops retained their sees, but their influence was fast declining. The Anomeans were forming a schism on one side, and the Nicenes recovering power on the other. Unwilling signatures to the Homoean creed were revoked in all directions. Some even of its authors declared for Arianism with Euzoius, while others drew nearer to the Nicene faith like Acacius. On all sides, the simpler doctrines were driving out the compromises. It was time for the Semi-Arians to stir themselves if they meant to remain a majority in the East. The Nicenes seemed to gain ground daily. Lucifer had compromised them in one direction, Apollinarius in another, and even Marcellus had never been frankly disavowed; yet the Nicene cause advanced. A new question, however, was beginning to come forward. Up to now, the dispute had been about the person of the Lord, while the person of the Holy Spirit was quite in the background. Significant as the tone of Scripture is, the proof is not on the surface. The divinity of the Holy Spirit is shown by many convergent lines of evidence; but it was still an open question whether that divinity amounts to co-essential and co-equal deity. Thus Origen leans to some theory of subordination, while Hilary limits himself with the utmost caution to the words of Scripture. If neither of them lays down in so many words that the Holy Spirit is God, much less does either of them classify him with the creatures, like Eunomius.

The difficulty was the same as with the person of the Lord, that while the Scriptural data clearly pointed to his deity, its admission involved the dilemma of either Sabellian confusion or polytheistic separation. Now, however, it was beginning to be seen that the theory of hypostatic distinctions must either be extended to the Holy Spirit or entirely abandoned. Athanasius took one course, the Anomeans the other, but the Semi-Arians endeavoured to draw a distinction between the Lord's deity and that of the Holy Spirit. In truth, the two are logically connected. Athanasius pointed this out in the letters of his exile to Serapion, and the council of Alexandria condemned 'those who say that the Holy Spirit is a creature and distinct from the essence of the Son.' But logical connection is one thing, formal enforcement another. Athanasius and Basil to the last refused to make it a condition of communion. If anyone saw the error

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of his Arian ways, it was enough for him to confess the Nicene creed. Thus the question remained open for the present.

Council of Lampsacus (364)

Thus the Semi-Arians were free to do what they could against the Homoeans. Under the guidance of Eleusius of Cyzicus, they held a council at Lampsacus in the summer of 364. It sat two months, and reversed the acts of the Homoeans at Constantinople four years before. Eudoxius was deposed (in name) and the Semi-Arian exiles restored to their sees. With regard to doctrine, they adopted the formula like according to essence, on the ground that while likeness was needed to exclude a Sabellian (they mean Nicene) confusion, its express extension to essence was needed against the Arians.

Nor did they forget to reissue the Lucianic creed for the acceptance of the churches. They also discussed without result the deity of the Holy Spirit. Eustathius of Sebastia for one was not prepared to commit himself either way. The decisions were then laid before Valens.

But Valens was already falling into bad hands. Now that Julian was dead, the courtiers were fast recovering their influence, and Eudoxius had already secured the Emperor's support. The deputies of Lampsacus were ordered to hold communion with the bishop of Constantinople, and exiled on their refusal.

Looking back from our own time, we should say that it was not a promising course for Valens to support the Homoeans. They had been in power before; and if they had not then been able to establish peace in the churches, they were not likely to succeed any better after their heavy losses in Julian's time. It is therefore more important to see the Emperor's motives. No doubt personal influences must count for a good deal with a man like Valens, whose private attachments were so steady. Eudoxius was, after all, a man of experience and learning, whose mild prudence was the very help which Valens needed. The Empress Dominica was also a zealous Arian, so that the courtiers were Arians too. No wonder their master was sincerely attached to the doctrines of his friends. But Valens was not strong enough to impose his own likings on the Empire.

No merit raised him to the throne; no education or experience prepared him for the august dignity he reached so suddenly in middle life. Conscientious and irresolute, he could not even firmly control the officials.

He did not have the magic of Constantine's name behind him, and he was prevented by Valentinian's toleration from buying support with the spoils of the temples.

Under these circumstances, he could hardly do otherwise than support the Homoeans. Heathenism had failed in Julian's hands, and an Anomean course was out of the question. A Nicene policy might answer in the West, but it was not likely to find much support in the East outside Egypt. The only alternative was to favour the Semi-Arians; and even that was full of difficulties. After all, the Homoeans were still the strongest party in 365. They were in possession of the churches and commanded much of the Asiatic influence, and had no enmity to contend with which was not quite as bitter against the other parties. They also had astute leaders, and a doctrine which still presented attractions to the quiet men who were tired of controversy. Upon the whole, the Homoean policy was the easiest for the moment.

In the spring of 365 an imperial rescript commanded the municipalities, under a heavy penalty, to drive out the bishops who had been exiled by Constantius and restored by Julian. There upon the populace of Alexandria declared that the law did not apply to Athanasius, because he had not been restored by Julian. A series of dangerous riots followed, which obliged the prefect Flavianus to refer the question back to Valens. Other bishops were less fortunate. Meletius had to retire from Antioch, Eustathius from Sebastia.

The Semi-Arians looked to Valentinian for help. He had received them favourably the year before, and his intercession was not likely to be disregarded now. Eustathius of Sebastia was therefore sent to lay their case before the court of Milan. However, as Valentinian had already started for Gaul, the deputation turned aside to Rome and offered to Liberius an acceptance of the Nicene creed signed by fifty-nine Semi-Arians — and purporting to come from the council of Lampsacus and other Asiatic synods. The message was well received at Rome, and in due time the envoys returned to Asia to report their doings before a council at Tyana.

Meanwhile the plans of Valens were interrupted by the news that Constantinople had been seized by a pretender. Procopius was a relative of Julian who had retired into private life, but whom the jealousy of Valens had forced to become a pretender. For awhile the danger was pressing. Procopius had won over to his side some of the best legions of the Empire, while his con-

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nexion with the house of Constantine secured him the formidable services of the Goths. But the great generals kept their faith to Valens, and the usurper's power melted away before them. A decisive battle at Nacolia in Phrygia (May 366) once more seated Valens firmly on his throne.

Events could scarcely have fallen out better for Eudoxius and his friends. Valens was already on their side, and now his zeal was quickened by the mortal terror he had undergone, perhaps also by shame at the unworthy panic in which he had already allowed the exiles to return. In an age when the larger number of professing Christians were content to spend most of their lives as catechumens, it was a decided step for an Emperor to come forward and ask for baptism. This, however, was the step taken by Valens in the spring of 367, which finally committed him to the Homoean side. By it, he undertook to resume the policy of Constantius, and to drive out false teachers at the dictation of Eudoxius.

The Semi-Arians were in no condition to resist. Their district had been the seat of the revolt, and their disgrace at court was not lessened by the embassy to Rome. Also, they were so divided that while one party assembled a synod at Tyana to welcome the return of the envoys, another met in Caria to ratify the Lucianic creed again. Unfortunately, however, for Eudoxius, Valens was entangled in a war with the Goths for three campaigns, and afterwards detained for another year in the Hellespontine district, so that he could not revisit the East till the summer of 371. There was not much to be done meanwhile. Athanasius had been formally restored to his church during the Procopian panic by Brasidas the notary (February 366), and was too strong to be molested again. Meletius also and others had been allowed to return at the same time, and Valens was too busy to disturb them. Thus there was a sort of truce for the next few years we hear scarcely anything of Syria; and even in Pontus the strife must have been abated by the famine of 368.

The little we find to record seems to belong to the year 367. On one side, Eunomius the Anomean was sent into exile, but soon recalled on the intercession of the old Arian Valens of Mursa. On the other, the Semi-Arians were not allowed to hold the great synod at Tarsus, which was intended to complete their reconciliation with the Western Nicenes. These years form the third great break in the Arian controversy, and were hardly less fruitful of results than the two former breaks under

Constantius and Julian. Let us therefore glance at the condition of the churches.

The Homoean party was the last hope of Arianism within the Empire. The original doctrine of Arius had been decisively rejected at Nicea; the Eusebian coalition was broken up by the Sirmian manifesto; and if the Homoean union also failed, the fall of Arianism could not be long delayed. Its weakness is shown by the rise of a new Nicene party in the most Arian province of the Empire. Cappadocia is an exception to the general rule that Christianity flourished best where cities were most numerous. The polished vice of Antioch or Corinth presented fewer obstacles than the rude ignorance of pagi or country villages. Now Cappadocia was chiefly a country district. The walls of Caesarea lay in ruins since its capture by the Persians in the reign of Gallienus; and the other towns of the province were small and few. Yet Julian found it incorrigibly Christian, and we hear only a little about heathenism from Basil. We cannot suppose that the Cappadocian boors were civilized enough to be out of the reach of heathen

It seems rather that the paganism of the West was partly represented by Arianism. In Cappadocia the heresy found its first great literary champion in the sophist Asterius. Gregory and George were brought to Alexandria from Cappadocia, and afterwards Auxentius was brought to Milan and Eudoxius to Constantinople. Philagrius also, the prefect who drove out Athanasius in 339, was another of their countrymen. Above all, the heresiarch Eunomius came from Cappadocia, and had abundance of admirers in his native district. In this old Arian stronghold, the league was formed which decided the fate of Arianism. Earnest men like Meletius had only been attracted to the Homoeans by their professions of reverence for the person of the Lord. When, therefore, it appeared that Eudoxius and his friends were no better than Arians after all, these men began to look back to the decisions of 'the great and holy council' of Nicea. There, at any rate, they would find something independent of the eunuchs and cooks who ruled the palace. Of the old conservatives also, who were strong in Pontus, there were many who felt that the Semi-Arian position was unsound; and yet they could find no satisfaction in the indefinite doctrine professed at court. Here then was one split in the Homoean, another in the conservative party. If only the two sets of malcontents could form a union with each other and with the older Nicenes of Egypt and the West, they would sooner or later be the arbiters of Christendom. If they could se-

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cure Valentinian's intercession, they might obtain religious freedom at once.

Such seems to have been the plan laid down by the man who was now succeeding Athanasius as leader of the Nicene party. Basil of Caesarea was a disciple of the schools of Athens, and a master of heathen eloquence and learning. He was also man of the world enough to keep on friendly terms with men of all sorts. Among his friends we find Athanasius and Gregory of Nazianzus, Libanius the heathen rhetorician, the barbarian generals Arinthaas and Victor, the renegade Modestus, and the Arian bishop Euippius. He was a Christian also of a Christian family. His grandmother, Macrina, was one of those who fled to the woods in the time of Diocletian's persecution; and in after years young Basil learned from her the words of Gregory the Wonder worker. The connections of his early life were with the conservatives. He owed his baptism to Dianius of Caesarea, and much encouragement in asceticism to Eustathius of Sebastia. In 359 he accompanied Basil of Ancyra from Seleucia to the conferences at Constantinople, and on his return home he came forward as a resolute enemy of Arianism at Caesarea. The young deacon was soon recognised as a power in Asia. He received the dying recantation of Dianius, and guided the choice of his successor Eusebius in 362. Yet he still acted with the Semi-Arians, and helped them with his counsel at Lampsacus. Indeed, it was from the Semi-Arian side that he approached the Nicene faith. In his own city of Caesarea Eusebius found him indispensable.

When jealousies arose between them, and Basil withdrew to his rustic paradise in Pontus, he was recalled by the clamour of the people at the approach of Valens in 365. This time the danger was averted by the Procopian troubles, but thereafter Basil governed Eusebius, and the church of Caesarea through him, till in the summer of 370 he succeeded to the bishopric himself.

The election was a critical one, for everyone knew that a bishop like Basil would be a pillar of the Nicene cause. On one side were the officials and lukewarm bishops; on the other the people and the better class of Semi-Arians. They had to make great efforts. Eusebius of Samosata came to Caesarea to urge the wavering bishops, and old Gregory⁵¹ was carried from Nazianzus on his litter to perform the consecration. There

51 The father of Gregory of Nazianzus the Divine, who was bishop, as we shall see, of Sasima and Constantinople in succession, but never of Nazianzus.

was none but Basil who could meet the coming danger. By the spring of 371, Valens had fairly started on his progress to the East. He travelled slowly through the famine-wasted provinces, and only reached Caesarea in time for the great winter festival of Epiphany 372. The Nicene faith in Cappadocia was not the least of the abuses he was putting down. The bishops yielded in all directions, but Basil was unshaken. The rough threats of Modestus succeeded no better than the fatherly counsel of Euippius; and when Valens himself and Basil met face to face, the Emperor was overawed. More than once the order was prepared for the obstinate prelate's exile; but for one reason or another it was never issued. Valens went forward on his journey, leaving behind a princely gift for Basil's poorhouse.

He reached Antioch in April, and settled there for the rest of his reign, never again leaving Syria till the disasters of the Gothic war called him back to Europe.

Armed with spiritual power which in some sort extended from the Bosphorus to Armenia, Basil could now endeavour to carry out his plan. Homoean malcontents formed the nucleus of the league, but conservatives began to join it, and Athanasius gave his patriarchal blessing to the scheme. The difficulties, however, were very great. The league was full of jealousies. Athanasius indeed might frankly recognise the soundness of Meletius, though he was committed to Paulinus, but others were less liberal, and Lucifer of Calaris was forming a schism on the question. Some, again, were lukewarm in the cause and many sunk in worldliness, while others were easily diverted from their purpose. The sordest trial of all was the selfish coldness of the West. Basil might find here and there a kindred spirit like Ambrose of Milan after 374; but the confessors of 355 were mostly gathered to their rest, and the church of Rome paid no regard to sufferings which were not likely to reach herself.

Nor was Basil quite the man for such a task as this. His courage indeed was indomitable. He ruled Cappadocia from a sick-bed, and bore down opposition by sheer strength of his inflexible determination. The very pride with which his enemies reproached him was often no more than a strong man's consciousness of power; and to this unwearied energy he joined an ascetic fervour which secured the devotion of his friends, a knowledge of the world which often turned aside the fury of his enemies, and a flow of warm hearted rhetoric which never failed to command the admiration of outsiders.

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Yet after all we miss the lofty self-respect which marks the later years of Athanasius. Basil was involved in constant difficulties by his own pride and suspicion. We cannot, for example, imagine Athanasius turning two presbyters out of doors as 'spies.' But the ascetic is usually too full of his own plans to feel sympathy with others, too much in earnest to feign it like a diplomatist. Basil had enough worldly prudence to keep in the background his belief in the Holy Spirit, but not enough to protect even his closest friends from the outbreaks of his imperious temper. Small wonder if the great scheme met with many difficulties.

A specimen or two may be given, from which it will be seen that the difficulties were not all of Basil's making. When Valens divided Cappadocia in 372, the capital of the new province was fixed at Tyana. Thereupon Bishop Anthimus argued that ecclesiastical arrangements necessarily follow civil, and claimed the obedience of its bishops as due to him and not to Basil. Peace was patched up after an unseemly quarrel, and Basil disposed of any future claims from Anthimus by getting the new capital transferred to Podandus.

Apollinarius of Laodicea.

The dispute with Anthimus was little more than a personal quarrel, so that it was soon forgotten. The old Semi-Arian Eustathius of Sebastia was able to give more serious annoyance. He was a man too active to be ignored, too unstable to be trusted, too famous for ascetic piety to be lightly made an open enemy.

His friendship was compromising, his enmity dangerous. We left him professing the Nicene faith before the council of Tyana. For the next three years we lose sight of him. He reappears as a friend of Basil in 370, and heartily supported him in his strife with Valens. Eustathius was at any rate no time-server. He was drawn to Basil by old friendship and a common love of asceticism, but almost equally repelled by the imperious orthodoxy of a stronger will than his own. And Basil for a long time clung to his old teacher, though the increasing distrust of staunch Nicenes like Theodotus of Nicopolis was beginning to attack himself. His peacemaking was worse than a failure. First he offended Theodotus, then he alienated Eustathius. The suspicious zeal of Theodotus was quieted in course of time, but Eustathius never forgave the urgency which wrung from him his signature to a Nicene confession. He had long been leaning the other way, and now he turned on Basil with all the

bitterness of broken friendship. To such a man the elastic faith of the Homoeans was a welcome refuge. If they wasted little courtesy on their convert, they did not press him to strain his conscience by signing what he ought not to have signed.

The Arian controversy was exhausted for the present, and new questions were already beginning to take its place. While Basil and Eustathius were preparing the victory of asceticism in the next generation, Apollinarius had already essayed the Christological problem of Ephesus and Chalcedon; and Apollinarius was no common thinker.

If his efforts were premature, he at least struck out the most suggestive of the ancient heresies. Both in what he saw and in what he failed to see, his work is full of meaning for our own time. Apollinarius and his father were Christian literary men of Laodicea in Syria, and stood well to the front of controversy in Julian's days. When the rescript came out which forbade the Galileans to teach the classics, they promptly undertook to form a Christian literature by throwing Scripture into classical forms. The Old Testament was turned into Homeric verse, the New into Platonic dialogues. Here again Apollinarius was premature. There was indeed no reason why Christianity should not have as good a literature as heathenism, but it would have to be a growth of many ages. In doctrine, Apollinarius was a staunch Nicene, and one of the chief allies of Athanasius in Syria. But he was a Nicene of an unusual type, for the side of Arianism which specially attracted his attention was its denial of the Lord's true manhood. It will be remembered that according to Arius the created Word assumed human flesh and nothing more. Eustathius of Antioch had long ago pointed out the error, and the Nicene council shut it out by adding 'was made man,' to the phrase 'was made flesh' of the Caesarean creed. It was thus agreed that the lower element in the incarnation was man, not mere flesh; in other words, the Lord was perfect man as well as perfect God. But in that case, how can God and man form one person? In particular, the freedom of his human will is inconsistent with the fixity of the divine. Without free will he was not truly man; yet free-will always leads to sin.

If all men are sinners, and the Lord was not a sinner, it seemed to follow that he was not true man like other men. Yet in that case the incarnation is a mere illusion. The difficulty was more than Athanasius himself could fully solve. All that he could do was to hold firmly

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the doctrine of the Lord's true manhood as declared by Scripture, and leave the question of his free-will for another age to answer.

The analysis of human nature which we find in Scripture is twofold. In many passages there is a moral division into the spirit and the flesh — all that draws up towards heaven and all that draws us down to earth. It must be carefully noted (what ascetics of all ages have overlooked) that the flesh is not the body. Envy and hatred are just as much works of the flesh⁵² as revelling and uncleanness. It is not the body which lusts against the soul, but the evil nature running through them both which refuses the leading of the Spirit of God. But these are practical statements: the proper psychology of Scripture is given in another series of passages. It comes out clearly in I Thess. 5. 23 — 'your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ.' Here the division is threefold. The body we know pretty well, as far as concerns its material form. The soul however, is not the soul of common language. It is only the seat of the animal life which we share with the beasts. Above the soul, beyond the ken of Aristotle, Scripture reveals the spirit as the seat of the immortal life which is to pass the gate of death unharmed.

Now it is one chief merit of Apollinarius (and in this he has the advantage over Athanasius) that he based his system on the true psychology of Scripture. He argued that sin reaches man through the will, whose seat is in the spirit. Choice for good or for evil is in the will. Hence Adam fell through the weakness of the spirit. Had that been stronger, he would have been able to resist temptation. So it is with the rest of us: we all sin through the weakness of the spirit. If then the Lord was a man in whom the mutable human spirit was replaced by the immutable Divine Word, there will be no difficulty in understanding how he could be free from sin. Apollinarius, however, rightly chose to state his theory the other way, that the Divine Word assumed a human body and a human soul, and himself took the place of a human spirit. So far we see no great advance on the Arian theory of the incarnation. If the Lord had no true human spirit, he is no more true man than if he had nothing human but the body. We get a better explanation of his sinlessness, but we still get it at the expense of his humanity. In one respect, the Arians had the advantage. Their created Word is easier joined with human flesh than the Divine Word with a human body and a

52 Gal. 5. 19-21.

human soul. At this point, however, Apollinarius introduced a thought of deep significance that the spirit in Christ was human spirit, although divine. If man was made in the image of God, the Divine Word is not foreign to that human spirit which is in his likeness, but is rather the true perfection of its image. If, therefore, the Lord had the divine Word instead of the human spirit of other men, he is not less human, but more so for the difference.

Furthermore, the Word which in Christ was human spirit, was eternal. Apart then from the incarnation, the Word was archetypal man as well as God. Thus we reach the still more solemn thought that the incarnation is not a mere expedient to get rid of sin, but the historic revelation of what was latent in the Word from all eternity. Had man not sinned, the Word must still have come among us, albeit not through shame and death. It was his nature that he should come. If he was man from eternity, it was his nature to become in time like men on earth; and it is his nature to remain forever man. And as the Word looked down on mankind, so mankind looked upward to the Word. The spirit in man is a frail and shadowy thing apart from Christ, and men are not true men till they have found in him their immutable and sovereign guide. Thus the Word and man do not confront each other as alien beings. They are joined together in their inmost nature, and (may we say it?) each receives completion from the other.

The system of Apollinarius is a mighty outline whose details we can hardly even now fill in; yet as a system it is certainly a failure. His own contemporaries may have done him something less than justice, but they could not follow his daring flights of thought when they saw plain errors in his teaching. After all, Apollinarius reaches no true incarnation. The Lord is something very like us, but he is not one of us. The spirit is surely an essential part of man, and without a true human spirit, he could have no true human choice or growth or life; and indeed Apollinarius could not allow him any.

His work is curtailed also like his manhood, for (so Gregory of Nyssa put it) the spirit which the Lord did not assume is not redeemed. Apollinarius understood even better than Athanasius the kinship of true human nature to its Lord, and applied it with admirable skill to explain the incarnation as the expression of the eternal divine nature. But he did not see so well as Athanasius that sin is a mere intruder among men. It was not a hopeful age in which he lived. The world had gone

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a long way downhill since young Athanasius had sung his song of triumph over fallen heathenism. Roman vice and Syrian frivolity, Eastern asceticism and Western legalism, combined to preach, in spite of Christianity, that the sinfulness of mankind is essential. So instead of following out the pregnant hint of Athanasius that sin is no true part of human nature (else were God the author of evil), Apollinarius cut the knot by refusing the Son of Man a human spirit as a thing by necessity sinful. Too thoughtful to slur over the difficulty like Pelagius, he was yet too timid to realize the possibility of a conquest of sin by man, even though that man were Christ himself.

Apollinarius and his school contributed not a little to the doctrinal confusion of the East. His ideas were current for some time in various forms, and are attacked in some of the later works of Athanasius; but it was not till about 375 that they led to a definite schism, marked by the consecration of the presbyter Vitalis to the bishopric of Antioch. From this time, Apollinarian bishops disputed many of the Syrian sees with Nicenes and Anomeans.

Their adherents were also scattered over Asia, and supplied one more element of discord to the noisy populace of Constantinople.

The declining years of Athanasius were spent in peace. Valens had restored him in good faith, and never afterwards molested him. If Lucius the Arian returned to Alexandria to try his chance as bishop, the officials gave him no connivance, nothing but sorely needed shelter from the fury of the mob. Arianism was nearly extinct in Egypt.

One of his last public acts was to receive an embassy from Marcellus, who was still living in extreme old age at Ancyra. Some short time before 371, the deacon Lugenius presented to him a confession on behalf of the 'innumerable multitude' who still owned Marcellus for their father.

'We are not heretics, as we are slandered. We specially anathematize Arianism, confessing, like our fathers at Nicea, that the Son is no creature, but of the essence of the Father and co-essential with the Father; and by the Son we mean no other than the Word. Next we anathematize Sabellius, for we confess the eternity and reality of the Son and the Holy Spirit. We anathematize also the Anomeans, in spite of their pretence not to be Arians. We anathematize finally the Arianizers who separate

the Word from the Son, giving the latter a beginning at the incarnation, because they do not confess him to be very God. Our own doctrine of the incarnation is that the Word did not come down as on the prophets, but truly became flesh and took a servant's form, and as regards flesh, was born as a man.'

There is no departure here from the original doctrine of Marcellus, for the eternity of the Son means nothing more than the eternity of the Word. The memorial, however, was successful. Though Athanasius was no Marcellian, he was as determined as ever to leave all questions open which the great council had forborne to close. The new Nicenes of Pontus, on the other hand, inherited the conservative dread of Marcellus, so that it was a sore trial to Basil when Athanasius refused to sacrifice the old companion of his exile. Even the great Alexandrian's comprehensive charity is hardly nobler than his faithfulness to erring friends. Meaner men might cherish the petty jealousies of controversy, but the veterans of the great council once more recognised their fellowship in Christ. They were joined in life, and in death they were not divided.

Death of Athanasius (373)

Marcellus passed away in 371, and Athanasius two years later. The victory was not yet won, the goal of half a century was still beyond the sight of men; yet Athanasius had conquered Arianism. We need say no more of his greatness. Some will murmur of 'fanaticism' before the only Christian whose grandeur awed the scoffer Gibbon. So be it that his greatness was not unmixed with human passion; but those of us who have seen the light of heaven shining from some saintly face, or watched with kindling hearts and solemn thankfulness some mighty victory of Christian faith, will surely know that it was the spirit of another world which dwelt in Athanasius. To him more than anyone, we owe it that the question of Arianism did not lose itself in personalities and quibbles, but took its proper place as a battle for the central message of the gospel, which is its chief distinction from philosophy and heathenism.

Extinction of the Marcellians (375)

Instantly Alexandria was given up to the Arians, and Lucius repeated the outrages of Gregory and George. The friends of Athanasius were exiled, and his successor Peter fled to Rome. Meanwhile the school of Marcellus died away. In 375 his surviving followers addressed a

new memorial to the Egyptian exiles at Sepphoris, in which they plainly confessed the eternal Sonship so long evaded by their master. Basil took no small offence when the exiles accepted the memorial.

'They were not the only zealous defenders of the Nicene faith in the East, [but] should not have acted without the consent of the Westerns and of their own bishop, Peter. In their haste to heal one schism, they might cause another if they did not make it clear that the heretics had come over to them, and not they to the heretics.'⁵³

This, however, was mere grumbling. Now that the Marcellians had given up the point in dispute, there was no great difficulty about their formal reconciliation. The West held out for Marcellus after his own disciples had forsaken him, so that he was not condemned at Rome till 380, nor by name till 381.

Meanwhile the churches of Asia seemed in a state of universal dissolution. Disorder under Constantius had become confusion worse confounded under Valens. The exiled bishops were just so many centres of disaffection; and personal quarrels had full scope everywhere.

Thus when Basil's brother Gregory was expelled from Nyssa by a riot stirred up by Anthimus of Tyana, he took refuge under the eyes of Anthimus at Doara, where a similar riot had driven out the Arian bishop. Pastoral work was carried on under the greatest difficulties. The exiles could not attend to their churches, the schemers would not, and the fever of controversy was steadily demoralizing both flocks and pastors.

Creeds

Creeds were in the same confusion. The Homoeans as a body had no consistent principle at all beyond the rejection of technical terms, so that their doctrinal statements are very miscellaneous. They began with the indefinite Sirmian creed, but the confession they imposed on Eustathius of Sebastia was purely Macedonian. Some of their bishops were Nicenes, others Anomeans. There was room for all in the happy family presided over by Eudoxius and his successor Demophilus. In this anarchy of doctrine, the growth of irreligious carelessness kept pace with that of party bitterness. Ecclesiastical history records no clearer period of decline than this. There is a plain descent from Athanasius to Basil, a rapid one from Basil to Theophilus and Cyril. The victors of

53 Presumably this quote is from the memorial.

Constantinople are but the epigoni⁵⁴ of a mighty contest.

Hopeful signs indeed were not entirely lacking. If the Nicene cause did not seem to gain much ground in Pontus, it was at least not losing. While Basil held the court in check, the rising power of asceticism was declaring itself every day more plainly on his side. One schism was healed by the reception of the Marcellians; and if Apollinarius

The submission of the Lycian bishops in 375 helped to isolate the Semi-Arian phalanx in Asia; and the Illyrian council held in the same year by Ambrose, was the first effective help from the West. It secured a rescript of Valentinian in favour of the Nicenes; and if he did not long survive, his action was enough to show that Valens might not always be left to carry out his plans undisturbed.

CHAPTER 8.

THE FALL OF ARIANISM.

THE fiftieth year from the great council came and went, and brought no relief to the calamities of the churches. Meletius and Cyril were still in exile (375), East and West were still divided over the consecration of Paulinus, and now even Alexandria had become the prey of Lucius. The leaden rule of Valens still weighed down the East, and Valens was scarcely yet past middle life, and might reign for many years longer. The deliverance came suddenly; and the Nicene faith won its victory in the confusion of the greatest disaster which had ever yet befallen Rome.

In the year 376 the Empire still seemed to stand unshaken within the limits of Augustus. If the legions had retired from the outlying provinces of Dacia and Car-duene, they more than held their ground on the great river frontiers of the Euphrates, the Danube, and the Rhine. If Julian's death had seemed to let loose all the enemies of Rome at once, they had all been repulsed.

While the Persian advance was checked by the obstinate patriotism of Armenia, Valens reduced the Goths to submission, and his Western colleague drove the Germans out of Gaul and recovered Britain from the Picts. The Empire had fully held its own through twelve years of incessant warfare; and if there were serious indications of exhaustion in the dwindling of the

⁵⁴ Epigoni means followers or successors — but here it suggests remnants.

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legions and the increase of the barbarian auxiliaries, in the troops of brigands who infested every mountain district, in the alarming decrease of population, and above all in the ruin of the provinces by excessive taxation, it still seemed inconceivable that real danger could ever menace Rome's eternal throne.

The Gothic war (377-378)

But while the imperial statesmen were watching the Euphrates, the storm was gathering on the Danube. The Goths in Dacia had been learning husbandry and Christianity since Aurelian's time, and would fairly soon become a civilized people. Heathenism was already half-abandoned, and their nomad habits half laid aside. But when the Huns came up suddenly from the steppes of Asia, the stately Gothic warriors fled almost without a blow from the hordes of wild dwarfish horsemen. The Ostrogoths became the servants of their conquerors, and the heathens of Athanaric found a refuge in the recesses of the Transylvanian forests. But Fritigern was a Christian. Rome had helped him once before, and Rome might help him now. A whole nation of panic-stricken warriors crowded to the banks of the Danube. There was but one inviolable refuge in the world, and that was beneath the shelter of the Roman eagles. Only let them have some of the waste lands in Thrace, and they would be glad to do the Empire faithful service.

When conditions had been settled, the Goths were brought across the river. Once on Roman ground, they were left to the mercy of officials whose only thought was to make the famished barbarians a prey to their own rapacity and lust. Before long, the Goths broke loose and spread over the country, destroying whatever cultivation had survived the desolating misgovernment of the Empire. Outlaws and deserters were willing guides, and crowds of fresh barbarians came in to share the spoil. The Roman generals found it no easy task to keep the field.

Battle of Hadrianople (Aug 9, 378)

First the victories of Claudius and Aurelian, and then the statesmanship of Constantine, had stayed for a century the tide of Northern war, but now the Empire was again reduced to fight for its existence. Its rulers seemed to understand the crisis. The East was drained of all available troops, and Sebastian the Manichee, the old enemy of Athanasius, was placed in command. Gratian hurried Thraceward with the Gaulish legions;

and at last Valens thought it time to leave his pleasant home at Antioch for the field of war. Evil omens beset his march, but no omen could be worse than his own impulsive rashness. With a little prudence, such a force as he had gathered round the walls of Hadrianople was an overmatch for any hordes of barbarians. But Valens determined to storm the Gothic camp without waiting for his Western colleague. Rugged ground and tracts of burning grass delayed his march, so that it was long past noon before he neared the line of waggons, later still before the Gothic trumpet sounded. But the Roman army was in hopeless rout at sundown.

The Goths came down 'like a thunderbolt on the mountain tops' and all was lost. Far into the night the slaughtering went on. Sebastian fell, the Emperor was never heard of more, and full two-thirds of the Roman army perished in a scene of unequalled horror since the butchery of Cannas.

Beneath that crushing blow, the everlasting Empire shook from end to end. The whole power of the East had been mustered with a painful effort to the struggle, and the whole power of the East had been shattered in a summer's day. For the first time since the days of Gallienus, the Empire could place no army in the field. But Claudius and Aurelian had not fought in vain, nor were the hundred years of respite lost. If the dominion of Western Europe was transferred forever to the Northern nations, the walls of Constantinople had risen to bar their eastward march, and Christianity had shown its power to awe their boldest spirits. The Empire of the Christian East withstood the shock of Hadrianople — only the heathen West sank under it. Once the old barriers of civilization on the Danube and the Rhine were broken through, the barbarians poured in for centuries like a flood of mighty waters overflowing. Not till the Northman and the Magyar had found their limit at the siege of Paris (888) and the battle of the Lechfeld (955) could Europe feel secure. The Roman Empire and the Christian Church alone rode out the storm which overthrew the ancient world. But the Christian Church was founded on the ever-living Rock, the Roman Empire rooted deep in history.

Arianism was a thing of yesterday and had no principle of life; and therefore it vanished in the crash of Hadrianople. The Homoean supremacy had come to rest almost wholly on imperial misbelief. The mob of the capital might be in its favour, and the virtues of isolated bishops might secure it some support elsewhere;

but serious men were mostly Nicenes or Anomeans. Demophilus of Constantinople headed the party, and his blunders did it almost as much harm as the profane jests of Eudoxius. At Antioch, Euzoius, the last of the early Arians, was replaced by Dorotheus. Milan under Ambrose was aggressively Nicene, and the Arian tyrants were very weak at Alexandria. On the other hand, the greatest of the Nicenes had passed away, and few were left who could remember the great council's meeting. Athanasius and Hilary were dead, and even Basil did not live to greet an orthodox Emperor. Meletius of Antioch was in exile, and also Cyril of Jerusalem and the venerated Eusebius of Samosata — while Gregory of Nazianzus had found in the Isaurian mountains a welcome refuge from his hated diocese of Sasima. If none of the living Nicenes could pretend to rival Athanasius, they at least outmatched the Arians.

As Valens left no children, the Empire rested for the moment in the hands of his nephew, Gratian, a youth of not yet twenty. Gratian, however, was wise enough to see that it was no time to cultivate religious quarrels. He, therefore, began by proclaiming toleration to all but Anomeans and Photinians. As toleration was still the theory of the Empire, and none but the Nicenes were practically molested, none but the Nicenes gained anything by the edict.

But mere toleration was all they needed. The exiled bishops found little difficulty in resuming the government of their flocks, and even in sending missions to Arian strongholds. The Semi-Arians were divided. Numbers went over to the Nicenes; others took up an independent or Macedonian position. The Homoean power in the provinces fell of itself before it was touched by persecution. It scarcely even struggled against its fate. At Jerusalem indeed party spirit ran as high as ever, but Alexandria was given up to Peter almost without resistance. We find one or two outrages like the murder of Eusebius of Samosata by an Arian woman in a country town, who threw down a tile on his head; but we hardly ever find a Homoean bishop heartily supported by his flock.

Gregory of Nazianzus

Constantinople itself was now the chief stronghold of the Arians. They had held the churches since 340, and were steadily supported by the court. Thus the city populace was devoted to Arianism, and the Nicenes were a mere remnant, without either church or teach-

er. The time, however, had now come for a mission to the capital. Gregory of Nazianzus was the son of Bishop Gregory, born about the time of the Nicene council. His father was already presbyter of Nazianzus, and held the bishopric for nearly half a century (329-374). Young Gregory was a student of many schools. From the Cappadocian Caesarea he went on to the Palestinian, and from there to Alexandria; but Athens was the goal of his student-life. Gregory and Basil and Prince Julian met at the feet of Proaeresius. They all did credit to his eloquence, but there the likeness ends.

Gregory disliked Julian's strange, excited manner, and persuaded himself in later years that he had even then foreseen the evil of the apostate's reign. With Basil, on the other hand, his friendship was for life. They were well-matched in eloquence, in ascetic zeal, and in opposition to Arianism, though Basil's imperious ways were a trial to Gregory's gentler and less active spirit. During the quarrel with Anthimus of Tyana, Basil thought fit to secure the disputed possession of Sasima by making it a bishopric (372). It was a miserable post-station. No water, no grass, nothing but dust and carts, and groans and howls, and small officials with their usual instruments of torture. Gregory was made bishop of Sasima against his will, and never fairly entered on his repulsive duties. After a few years' retirement, he came forward to undertake the mission to Constantinople (379). The great city was a city of triflers. They jested at the actors and the preachers without respect of persons, and followed with equal eagerness the races and the theological disputes. Anomeans abounded in their noisy streets, and the graver Novatians and Macedonians were infected with the spirit of wrangling. Gregory's austere character and simple life were in themselves a severe rebuke to the lovers of pleasure round him. He began his work in a private house, and only built a church when the numbers of his flock increased. He called it his Anastasia — the church of the resurrection of the faith. The mob was hostile — one night they broke into his church; but the fruit of his labours was a growing congregation of Nicenes in the capital.

Theodosius Emperor in the East (379)

Gratian's next step was to share his burden with a colleague. If the care of the whole Empire had been too much for Diocletian or Valentinian, Gratian's were not the Atlantean shoulders which could bear its undivided weight. In the far West, at Cauca near Segovia, there lived a son of Theodosius, the recoverer of Britain and

Africa, whose execution had so foully stained the opening of Gratian's reign. That memory of blood was still fresh; yet in that hour of overwhelming danger, Gratian called young Theodosius to be his honoured colleague and deliverer. Early in 379 he gave him the conduct of the Gothic war. With it went the Empire of the East.

Theodosius was neither Greek nor Asiatic, but a stranger from the Spanish West, endued with a full measure of Spanish courage and intolerance. Gothic war. As a general, he was the most brilliant Rome had seen since Julian's death. Men compared him to Trajan; and in a happier age he might have rivalled Trajan's fame. But now the Empire was ready to perish. The beaten army was hopelessly demoralized, and Theodosius had to form a new army of barbarian legionaries before the old tradition of Roman superiority could resume its usual sway. It soon appeared that the Goths could do nothing with their victory, and sooner or later would have to make their peace with Rome. Theodosius drove them inland in the first campaign; and while he lay sick at Thessalonica in the second, Gratian or his generals received the submission of the Ostrogoths. Fritigern died the same year, and his old rival Athanaric was a fugitive before it ended.

When the returning Ostrogoths dislodged him from his Transylvanian forest, he was welcomed with honourable courtesy by Theodosius in person at Constantinople. But the old enemy of Rome and Christianity had only come to lay his bones on Roman soil. In another fortnight the barbarian chief was carried out with kingly splendour to his Roman funeral. Theodosius had nobly won Athanaric's inheritance. His wondering Goths at once took service with their conqueror: chief after chief submitted, and the work of peace was completed on the Danube in the autumn of 382.

We can now return to ecclesiastical affairs. The dangerous illness of Theodosius in 380 had important consequences, for his baptism by Ascholius of Thessalonica was the natural signal for a more decided policy. Ascholius was a zealous Nicene, so that Theodosius was committed to the Nicene side as effectually as Valens had been to the Homoean; and Theodosius was less afraid of strong measures than Valens. His first rescript (Feb. 27, 380) commands all men to follow the Nicene doctrine committed by the apostle Peter to the Romans, and now professed by Damasus of Rome and Peter of Alexandria; and it plainly threatens to impose temporal punishments on the heretics. Here it will be seen that

Theodosius abandons Constantine's test of orthodoxy by subscription to a creed. It seemed easier now, and more in the spirit of Latin Christianity, to require communion with certain churches. The choice of Rome is natural; the addition of Alexandria shows that the Emperor was still a stranger to the mysteries of Eastern partizanship.

There was no reason for delay when the worst dangers of the Gothic war were over. Theodosius made his formal entry into Constantinople, November 24, 380, and at once required the bishop either to accept the Nicene faith or to leave the city. Demophilus honourably refused to give up his heresy, and adjourned his services to the suburbs. So ended the forty years of Arian domination in Constantinople. But the mob was still Arian; and their stormy demonstrations, when the cathedral of the Twelve Apostles was given up to Gregory of Nazianzus, were enough to make Theodosius waver. Arian influence was still strong at court, and Arian bishops came flocking to Constantinople. Low as they had fallen, they could still count among them the great name of Ulfilas. But he could give them little help, for though the Goths of Moesia were faithful to the Empire, Theodosius preferred the stalwart heathens of Athanaric, to their Arian countrymen. Ulfilas died at Constantinople like Athanaric; but there was no royal funeral for the first apostle of the Northern nations. Theodosius hesitated, and even consented to see the heresiarch Eunomius, who was then living near Constantinople. The Nicenes took alarm, and the Empress Flaccilla urged her husband on the path of persecution. The next edict (Jan. 381) forbade heretical discussions and assemblies inside cities, and ordered the churches everywhere to be given up to the Nicenes.

Council of Constantinople (May 381)

Thus was Arianism put down, as it had been set up, by the civil power. Nothing now remained but to clear away the disorders which the strife had left behind.

Once more an imperial summons went forth for a council to meet at Constantinople in May 381. It was a sombre gathering. The bright hope which lighted the Empire at Nicea had long ago died out, and even the conquerors now had no more joyous feeling than that of thankfulness that the weary strife was coming to an end. Only a hundred and fifty bishops were present, all of them Easterns. The West was not represented even by a Roman legate. Among them were Meletius of An-

tioc, Gregory of Nyssa, Cyril of Jerusalem, Gregory of Nazianzus as elect of Constantinople, and Basil's unworthy successor, Helladius of Caesarea. Timothy of Alexandria came later. The Semi-Arians mustered thirty-six under Eleusius of Cyzicus.

The bishops were greeted with much splendour, and received a truly imperial welcome in the form of a new Appointments edict of persecution against the Manichees. Meletius of Antioch presided in the council, and Paulinus was ignored. Theodosius was no longer neutral between Constantinople and Alexandria. The Egyptians were not invited to the earlier sittings, or at least were not present. The first act of the assembly was to ratify the choice of Gregory of Nazianzus as bishop of Constantinople. Meletius died as they were coming to discuss the affairs of Antioch, and Gregory took his place as president. Here was an excellent chance of putting an end to the schism, for Paulinus and Meletius had agreed that on the death of either of them, the survivor should be recognised by both parties as bishop of Antioch.

.But the council was jealous of Paulinus and his Western friends, and broke the agreement by appointing Flavian, one of the presbyters who had sworn to refuse the office. Gregory's remonstrance against this breach of faith only drew upon him the hatred of the Eastern bishops. The Egyptians, on the other hand, were glad to join any attack on a nominee of Meletius, and found an obsolete Nicene canon to invalidate his translation from Sasima to Constantinople.

Both parties were thus agreed for evil. Gregory did not care to dispute with them, but gave up his beloved Anastasia, and retired to end his days at Nazianzus. The council was not worthy of him. His successor was another sort of man. Nectarius, the praetor⁵⁵ of Constantinople, was a man of the world of dignified presence, but neither saint nor student. However, Theodosius chose him to fill the vacant see; and under his guidance the council finished its sessions.

The next move was to find out whether the Semi-Arians were willing to share the victory of the Nicenes. As they were still a strong party round the Hellespont, their friendship was important. Theodosius also was less of a zealot than some of his admirers imagine. The sincerity of his desire to conciliate Eleusius is fairly guaranteed by his effort two years later to find a scheme of comprehension even for the Anomeans. But the old soldier was not

⁵⁵ An annually elected magistrate of the ancient Roman Republic.

to be tempted by hopes of imperial favour. However he might oppose the Anomeans, he could not forgive the Nicenes their inclusion of the Holy Spirit in the sphere of co-essential deity. Those of the Semi-Arians who were willing to join the Nicenes had already done so, and the rest were obstinate.

They withdrew from the council and gave up their churches like the Arians. They comforted themselves with those words of Scripture, 'The churchmen are many, but the elect are few.'⁵⁶ Whatever jealousies might divide the conquerors, the Arian contest was now at an end. Pontus and close of the Syria were still divided from Rome and Egypt on the question of Flavian's appointment, and there were the germs of many future troubles in the disposition of Alexandria to look for help to Rome against the upstart see of Constantinople; but against Arianism the council was united. Its first canon is a solemn ratification of the Nicene creed in its original shape, with a formal condemnation of all the heresies, and specially those of the Eunomians or Anomeans, of the Arians or Eudoxians (Homoeans), of the Semi-Arians or Pneumatomachi; of the Sabellians, Marcellians, Photinians, and Apollinarians.

The bishops issued no new creed. Tradition indeed ascribes to them the spurious Nicene creed of our Communion Service, with the exception of two later insertions — the clause 'God of God,' and the procession of the Holy Spirit 'from the Son' as well as 'from the Father.' The story is an old one, for it can be traced back to one of the speakers at the council of Chalcedon in 451. It caused some surprise at the time, but was afterwards accepted. Yet it is beyond all question false. This is shown by four convergent lines of argument. In the first place,

(1.) it is a priori unlikely. The Athanasian party had been contending all along, not vaguely for the Nicene doctrine, but for the Nicene creed, the whole Nicene creed, and nothing but the Nicene creed.

Athanasius refused to touch it at Sardica in 343, refused again at Alexandria in 362, and to the end of his life refused to admit that it was in any way defective. Basil himself as late as 377 declined even to consider some additions to the incarnation proposed to him by Epiphanius of Salamis. Is it likely that their followers would straightway revise the creed the instant they got the upper hand in 381? And such a revision! The elaborate framework of Nicea is completely shattered, and even the keystone clause 'of the essence of the Father' is

⁵⁶ Matt. 20.16.

left out. Moreover,

(2.) there is no contemporary evidence that they did revise it. No historian mentions anything of the sort, and no single document connected with the council gives the slightest colour to the story. There is neither trace nor sign of it for nearly seventy years.

(3.) The internal evidence points the same way. Deliberate revision implies a deliberate purpose in the alterations made. Now in this case, though we have serious variations enough, there is another class of differences so meaningless that they cannot even be represented in an English translation. There remains one more argument.

(4.) The spurious Nicene creed cannot be the work of the fathers of Constantinople in 381, because it is given in the *Ancoratus* of Epiphanius, which was certainly written in 374.

But if the council did not draw up the creed, it is time to ask who did. Everything seems to show that it is not a revision of the Nicene creed at all, but of the local creed of Jerusalem, executed by Bishop Cyril on his return from exile in 362.

This is only a theory, but it has all the evidence which a theory can have — it explains the whole matter. In the first place, the meaningless changes disappear if we compare the spurious Nicene creed with that of Jerusalem instead of the genuine Nicene. Every difference can be accounted for by reference to the known position and opinions of Cyril. Thus the old Jerusalem creed says that the Lord 'sat down at the right hand of the Father;' our 'Nicene,' that he sits! Now this is a favourite point of Cyril in his *Catecheses* — that the Lord did not sit down once for all, but that he sits so forever. Similarly other points. We also know that other local creeds were revised about the same time and in the same way. In the next place, the occurrence of a revised Jerusalem creed in the *Ancoratus* is natural. Epiphanius was past middle life when he left Palestine for Cyprus in 368, and never forgot the friends he left behind at Lydda. We are also in a position to account for its ascription to the council of Constantinople. Cyril's was a troubled life, and there are many indications that he was accused of heresy in 381, and triumphantly acquitted by the council. In such a case, his creed would naturally be examined and approved. It was a sound confession, and in no way heretical. From this point its history is clearer. The authority of Jerusalem combined with its own intrinsic merits to

recommend it, and the incidental approval of the bishops at Constantinople, was gradually developed into the legend of their authorship.

The remaining canons are mostly aimed at the disorders which had grown up during the reign of Valens. One of them checks the reckless accusations which were brought against the bishops by ordering that no charge of heresy should be received from heretics and such like. Such a disqualification of the accusers was not unreasonable, as it did not apply to charges of private wrong; yet this clerical privilege grew into one of the worst scandals of the Middle Ages. The forged decretals of the ninth century not only order the strictest scrutiny of witnesses against a bishop, but require seventy-two of them to convict him of any crime except heresy. Another canon forbids the intrusion of bishops into other dioceses. 'Nevertheless, the bishop of Constantinople shall hold the first rank after the bishop of Borne, because Constantinople is New Rome.' This is the famous third canon, which laid a foundation for the ecclesiastical authority of Constantinople. It was extended at Chalcedon into a jurisdiction over the whole country, from Mount Taurus to the Danube, and by Justinian into the supremacy of the East. The canon, therefore, marks a clear step in the concentration of the Eastern Church and Empire round Constantinople. The blow struck Rome on one side, Alexandria on the other. It was the reason why Rome withheld for centuries her full approval from the council of Constantinople. She could not safely give it till her Eastern rival was humiliated; and this was not till the time of the Latin Emperors in the thirteenth century.

The council having ratified the Emperor's work, it only remained for the Emperor to complete that of the council. A new edict in July forbade Arians of every sort to build churches. Even their old liberty to build outside the walls of cities was now taken from them.

At the end of the month Theodosius issued an amended definition of orthodoxy. Henceforth sound belief was to be guaranteed by communion, no longer with Rome and Alexandria, but with Constantinople, Alexandria, and the chief bishoprics of the East. The choice of bishops was decided partly by their own importance, partly by that of their sees. Gregory of Nyssa may represent one class, Helladius of Caesarea the other. The omissions, however, are significant. We miss not only Antioch and Jerusalem, but Ephesus and Hadrianople, and even Nicomedia. There is a broad space

left clear around the Bosphorus. If we now take into account the third canon, we cannot mistake the Asiatic policy of endeavouring to replace the primacy of Rome or Alexandria by that of Constantinople.

The tolerance of Theodosius was a little, though only a little, wider than it seems. Though the Novatians were not in communion with Nectanus, they were, during the next half century, a recognised exception to the persecuting laws. They had always been sound as against Arianism, and their bishop Agelius had suffered exile under Valens. His confession was approved by Theodosius, and several of his successors lived on friendly terms with liberal or worldly patriarchs like Nectarius and Atticus. They suffered something from the bigotry of Chrysostom, something also from the greed of Cyril, but for them the age of persecution only began with Nestorius in 428.

So far as numbers went, the cause of Arianism was not even yet hopeless. It was still fairly strong in Syria and Asia, and counted adherents as far west as the banks of the Danube. At Constantinople it could raise Decay of dangerous riots (in one of them Nectarius had his house burnt), and even at the court of Milan it had a powerful supporter in Valentinian's widow, the Empress Justina. Yet its fate was none the less a mere question of time. Its cold logic generated no such fiery enthusiasm as sustained the African Donatists; the newness of its origin allowed no venerable traditions to grow up round it like those of heathenism, while its imperial claims and past successes cut it off from the appeal of later heresies to provincial separatism. When, therefore, the last overtures of Theodosius fell through in 383, the heresy was quite unable to bear the strain of steady persecution.

But if Arianism soon ceased to be a power inside the Empire, it remained the faith of the barbarian invaders. The work of Ulfilas was not in vain. Not the Goths only, but all the earlier Teutonic converts were Arians. And the Goths had a narrow miss of empire. The victories of Theodosius were won by Gothic strength. It was the Goths who scattered the mutineers of Britain, and triumphantly scaled the impregnable walls of Aquileia (388); the Goths who won the hardest battle of the century, and saw the Franks themselves go down before them on the

Frigidus (394). The Goths of Alaric plundered Rome itself; the Goths of Gainas entered Constantinople, though only to be overwhelmed and slaughtered round the vain asylum of their burning church.

In the next century the Teutonic conquest of the West gave Arianism another lease of power. Once more the heresy was supreme in Italy, and Spain, and Africa. Once more it held and lost the future of the world. To the barbarian as well as to the heathen it was a half-way halt upon the road to Christianity; and to the barbarian also it was nothing but a source of weakness. It lived on and in its turn perpetuated the feud between the Roman and the Teuton which caused the destruction of the earlier Teutonic kingdoms in Western Europe. The provincials or their children might forget the wrongs of conquest, but heresy was a standing insult to the Roman world. Theodoric the Ostrogoth may rank with the greatest statesmen of the Empire, yet even Theodoric found his Arianism a fatal disadvantage. And if the isolation of heresy fostered the beginnings of a native literature, it also blighted every hope of future growth. The Goths were not inferior to the English, but there is nothing in Gothic history like the wonderful burst of power which followed the conversion of the English. There is no Gothic writer to compare with Bede or Casdmon. Jordanis is not much to set against them, and even Jordanis was not an Arian. The sword of Belisarius only laid open the internal disunion of Italy and Africa. A single blow destroyed the kingdom of the Vandals, and all the valour of the Ostrogoths could only win for theirs a downfall of heroic grandeur. Sooner or later every Arian nation had to purge itself of heresy or vanish from the earth. Even the distant Visigoths were forced to see that Arians could not hold Spain.

The Lombards in Italy were the last defenders of the hopeless cause, and they too yielded a few years later to the efforts of Pope Gregory and Queen Theudelinda (599). Of Continental Teutons, the Franks alone escaped the divisions of Arianism. In the strength of orthodoxy they drove the Goths before them on the field of Vouglé (507), and brought the green standard of the Prophet to a halt upon the Loire (732). The Franks were no better than their neighbours — rather worse — so that it was nothing but their orthodoxy which won for them the prize which the Lombard and the Goth had missed, and brought them through a long career of victory to that proud day of universal reconciliation when the strife of ages was forgotten, and Arianism with it when, after more than three hundred years of desolating anarchy, the Latin and the Teuton joined to vindicate for Old Rome her just inheritance of empire, and to set its holy diadem upon the head of Karl the Frank (800).

CONCLUSION.

Now that we have traced the history of Arianism to its final overthrow, let us once more glance at the causes of its failure. Arianism, then, was an illogical compromise. It went too far for heathenism, not far enough for Christianity. It conceded Christian worship to the Lord, yet made him no better than a heathen demigod. It confessed a Heavenly Father, as in Christian duty bound, yet identified Him with the mysterious and inaccessible Supreme of the philosophers.

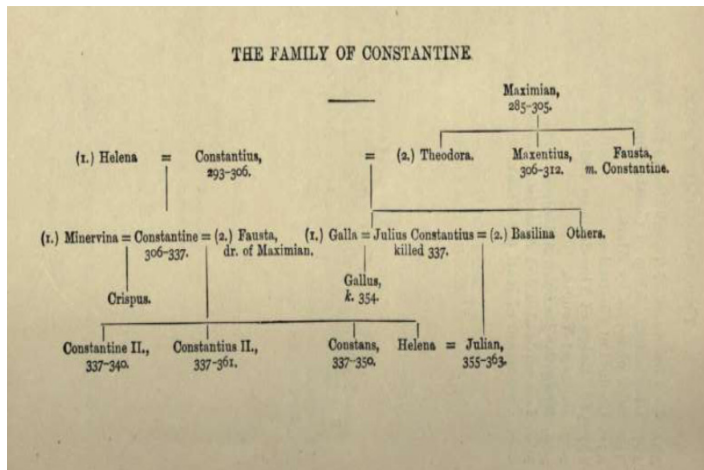
As a scheme of Christianity, it was overmatched at every point by the Nicene doctrine; as a concession to heathenism, it was outbid by the growing worship of saints and relics. Debasing as the error of turning saints into demigods was, it seems to have shocked Christian feeling less than the Arian audacity which degraded the Lord of saints to the level of his creatures. But the crowning weakness of Arianism was the incurable badness of its method. Whatever were the errors of Athanasius, and in details they were not a few, his work was without doubt a faithful search for truth by every means attainable to him. He may be misled by his ignorance of Hebrew or by the defective exegesis of his time; but his eyes are always open to the truth, from whatever quarter it may come to him. In breadth of view as well as grasp of doctrine, he is beyond comparison with the rabble of controversialists who cursed or still invoke his name. The gospel was truth and life to him, not a mere subject for strife and debate. It was far otherwise with the Arians. On one side their doctrine was a mass of presumptuous theorizing, supported by alternate scraps of obsolete traditionalism and uncritical text-mongering; on the other it was a lifeless system of spiritual pride and hard unlovingness. Therefore Arianism perished. So too every system, whether of science or theology, must likewise perish which presumes like Arianism to discover in the feeble brain of man a law to circumscribe the revelation of our Father's love in Christ.

CHRONOLOGICAL TABLE.

- 269. Claudius defeats the Goths at Naissus. 272.
- Aurelian defeats Zenobia.
- 284-305. Diocletian.
- Cir. 297. Birth of Athanasius.
- 303-313. The great persecution.

- 306-337. Constantine (in Gaul). Council at Constantinople. Exile of Semi-Arians. 361. Appointment and exile of Meletius.
311. First edict of toleration (by Galerius).
- 312-337. Constantine (in Italy).
312. Second edict of toleration (from Milan).
314. Council of Arles, on the Donatists, &c.
- 315-337. Constantine (in Illyricum).
- Cir. 317. Athanasius de Incarnations Verbi Dei.
- Cir. 318. Outbreak of Arian controversy.
- 323-337. Constantine (in the East).
- 325 (June). Council of Nicea.
- 328-373. Athanasius bishop of Alexandria.
330. Foundation of Constantinople.
- Cir. 330. Deposition of Eustathius of Antioch.
335. Councils of Tyre and Jerusalem.
- 336 (Feb.)-337 (Nov.) First exile of Athanasius.
- 337 (May 22). Death of Constantine.
- 339 (Lent) — 346 (Oct.) Second exile of Athanasius.
341. Council of the Dedication at Antioch.
- Consecration of Ulfilas. 343. Councils of Sardica and Philippopolis.
- 350 Death of Constant
351. Battle of Mursa.
353. Death of Magnentius.
355. Julian Caesar in Gaul. Council at Milan.
- 356 (Feb. 8)-362 (Feb. 22). Third exile of Athanasius. 357. Sirmian manifesto.
358. Council at Ancyra. Hilary de Synodis.
- 359 (May 22). Conference at Sirmium. The dated creed.
- Councils of Ariminum and Seleucia.
- Athanasius de Synodis.
- 360 (Jan.) Julian Augustus at Paris.
- (Nov.) Death of Constantius.
362. Council at Alexandria. Fourth exile of Athanasius.
- 363 (June 26). Death of Julian. Jovian succeeds.
- 364 (Feb. 16). Death of Jovian. Valentinian succeeds.
- 365-366. Revolt of Procopius. Fifth exile and final restoration of Athanasius. 367-369. Gothic war.
- 370-379. Basil bishop of Caesarea (in Cappadocia).
371. Death of Marcellus.
372. Meeting of Basil and Valens.
- 373 (May 2). Death of Athanasius.
374. Epiphanius Ancoratus.
- 374-397. Ambrose bishop of Milan.
375. Death of Valentinian. Gratian succeeds.
376. Goths pass the Danube.
- 378 (Aug. 9). Battle of Hadrianople. Death of Valens.
- 379-395. Theodosius Emperor.
- 381 (May.) Council of Constantinople.
383. Last overtures of Theodosius to the Arians.
397. Chrysostom bishop of Constantinople.
410. Sack of Rome by Alaric.
451. Council of Chalcedon.
- 487-526. Reign of Theodoric in Italy.
507. Battle of Vouglé.
589. Visigoths abandon Arianism.
599. Lombards abandon Arianism.
800. Coronation of Karl the Frank

The Family Of Constantine



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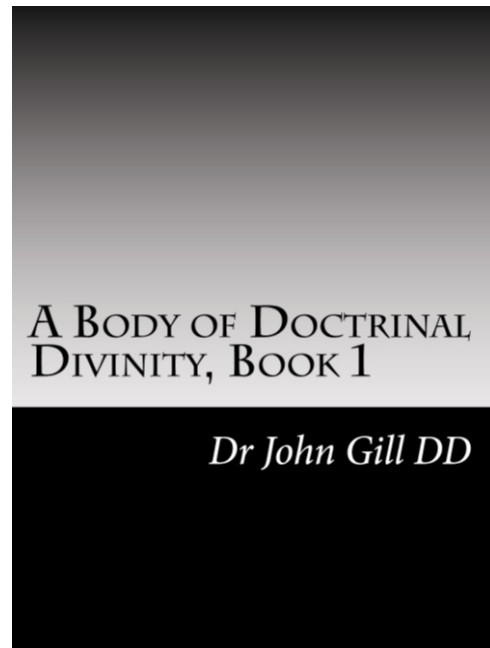
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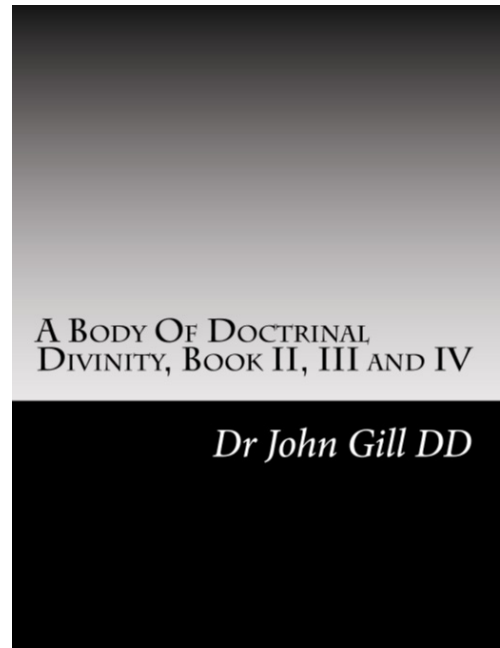
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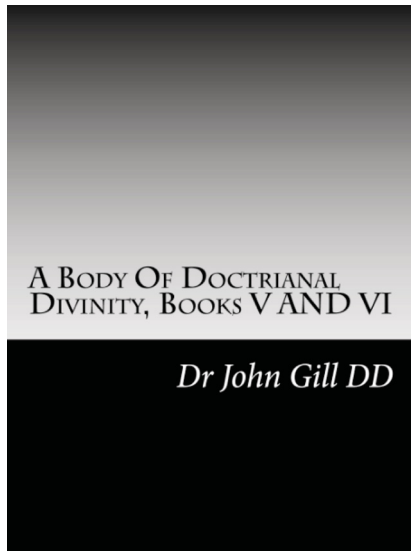
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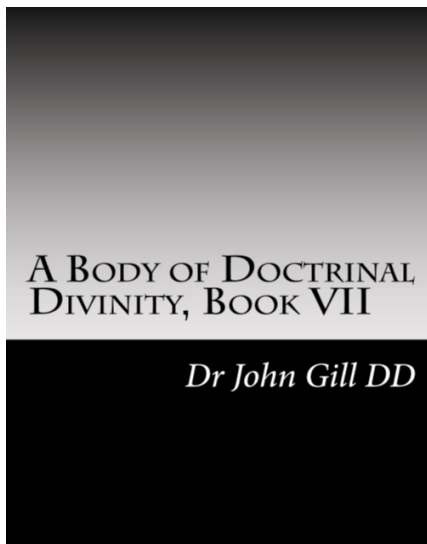
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Chapter of Of The Conflagration Of The Universe

Chapter 7 Of The New Heavens And Earth, And The Inhabitants Of Them.

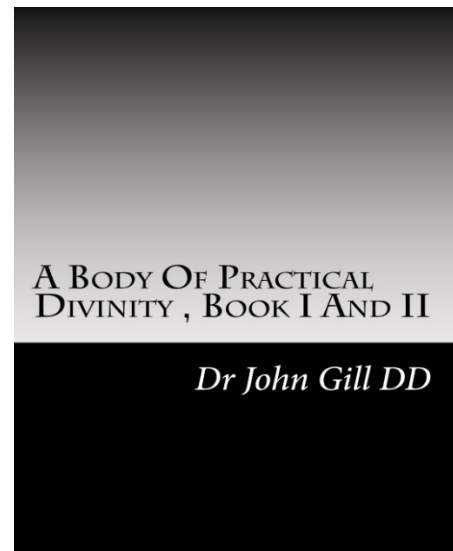
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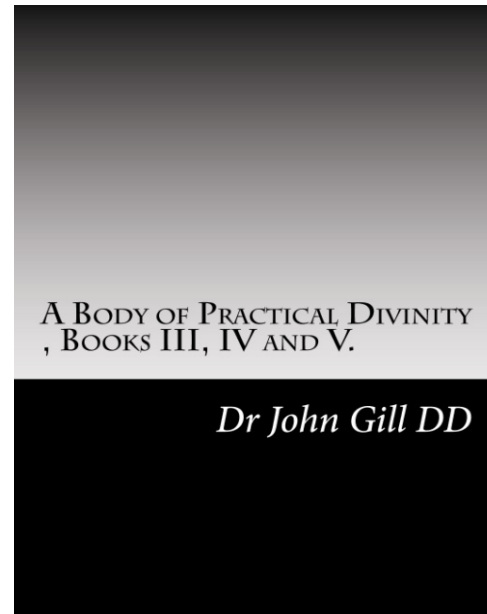
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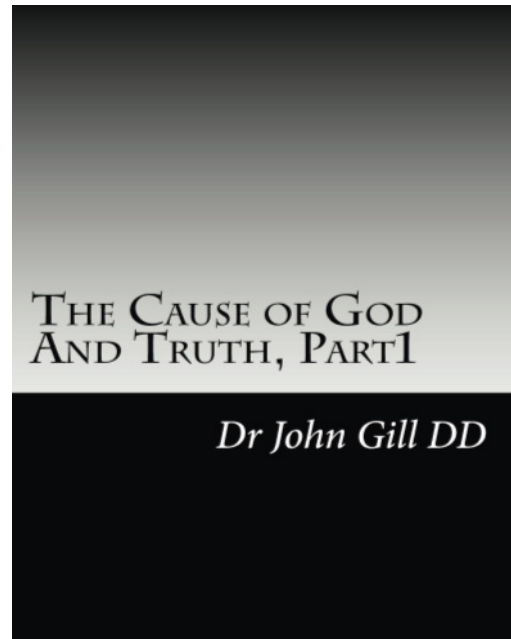
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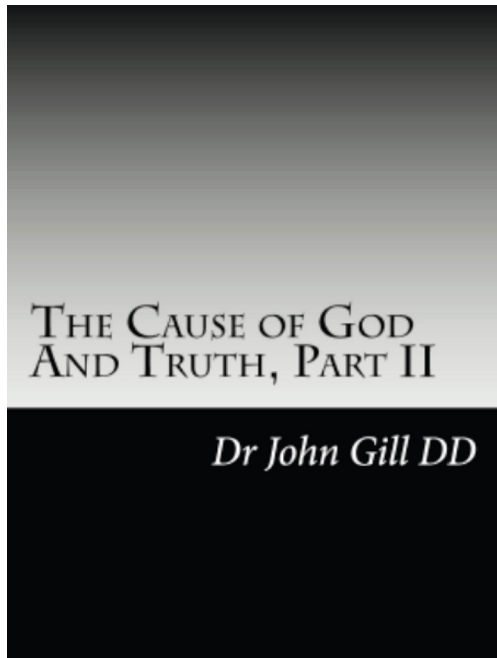
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Authored by Dr John Gill DD

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This is volume 2 of this 4 part series and it should be known that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work. In the year 1735, the First Part of this work was published, in which are considered the several passages of Scripture made use of by Dr. Whitby and others in favour of the Universal Scheme, and against the Calvinistical Scheme, in which their arguments and objections are answered, and the several passages set in a just and proper light. These, and what are contained in the following Part in favour of the Particular Scheme, are extracted from Sermons delivered in a Wednesday evening's lecture. The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions

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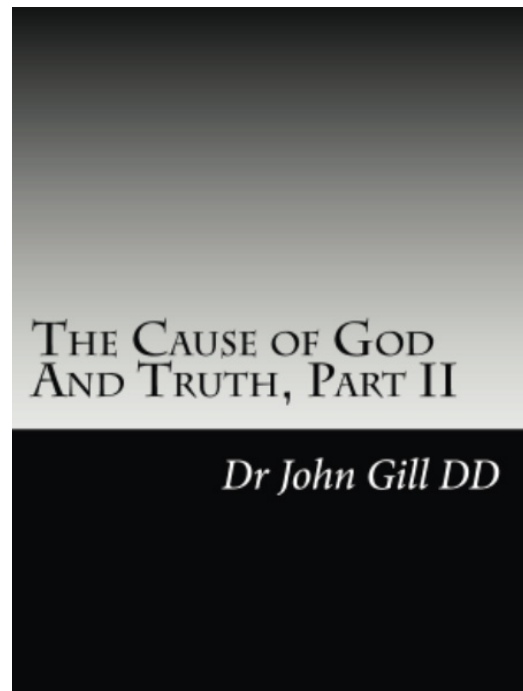
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The Cause of God and Truth Part III:



The Doctrines of Grace

Authored by Dr John Gill D.

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ISBN-10: 1544810598

BISAC: Religion / Christian Theology / Systematic

This book contains John Gill's answers to Dr Whitby objections to The Doctrines of Grace under the following heads.

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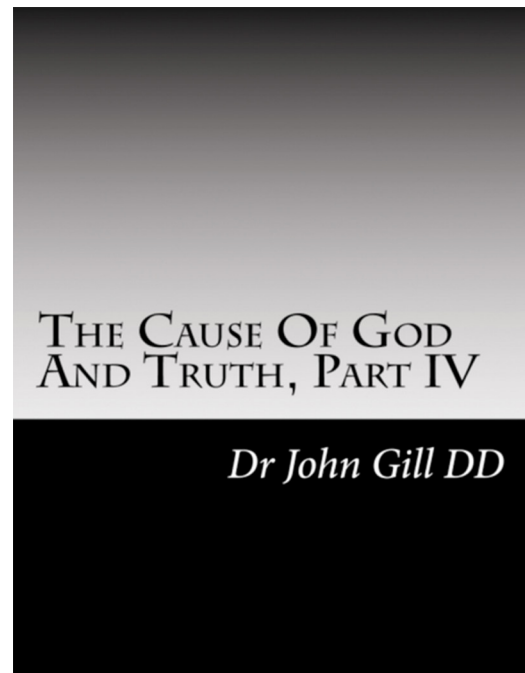
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The Second Part was published in the year 1736, in which the several passages of Scripture in favour of special and distinguishing grace, and the arguments from them, are vindicated from the exceptions of the Arminians, and particularly from Dr. Whitby, and a reply made to answers and objections to them.

The Third Part was published in 1737.

The Cause Of God And Truth, Part IV



Authored by Dr John Gill DD,

BISAC: Religion / Christian Theology / Systematic

It should be known by the reader, that the following work was undertaken and begun about the year 1733 or 1734, at which time Dr. Whitby's Discourse on the Five Points was reprinting, judged to be a masterpiece on the subject, in the English tongue, and accounted an unanswerable one ; and it was almost in the mouth of every one, as an objection to the Calvinists, Why do not ye answer Dr. Whitby ? Induced hereby, I determined to give it another reading, and found myself inclined to answer it, and thought this was a very proper and seasonable time to engage in such a work.

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to answers and objections to them.

The Third Part was published in 1737, and is a confutation of the arguments from reason used by the Arminians, and particularly by Dr. Whitby, against the above doctrines ; and a vindication of such as proceed on rational accounts in favour of them, in which it appears that they are no more disagreeable to right reason than to divine revelation ; to the latter of which the greatest deference should be paid, though the Rationalists of our age too much neglect it, and have almost quitted it ; but to the law and to the testimony, if they speak not according to this word it is because there is no light in them.

In this part of the work is considered the agreement of the sentiments of Mr. Hobbes and the Stoic philosophers with those of the Calvinists, in which the difference between them is observed, and the calumny removed ; to which is added, a Defence of the Objections to the Universal Scheme, taken from the prescience and the providence of God, and the case of the Heathens.

The Fourth Part was published in 1738, in which the sense of the ancient writers of the Christian Church, before the times of Austin, is given ; the importance and consequence of which is shown, and that the Arminians have very little reason to triumph on that account.

This work was published at a time when the nation was greatly alarmed with the growth of Popery, and several learned gentlemen were employed in preaching against some particular points of it ; but the author of this work was of opinion, that the increase of Popery was greatly owing to the Pelagianism, Arminianism, and other supposed rational schemes men run into, contrary to divine revelation, This was the sense of our fathers in the last century, and therefore joined these and Popery together in their religious grievances they were desirous of having redressed ; and indeed, instead of lopping off the branches of Popery, the axe should be laid to the root of the tree, Arminianism and Pelagianism, the very life and soul of Popery.

This is Part 4 of 4 parts, and a new edition, with some alterations and improvements, is now published by request.

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Chapter 1 Of Predestination

Chapter 2 Of Redemption

Chapter 3 Or Original Sin

Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

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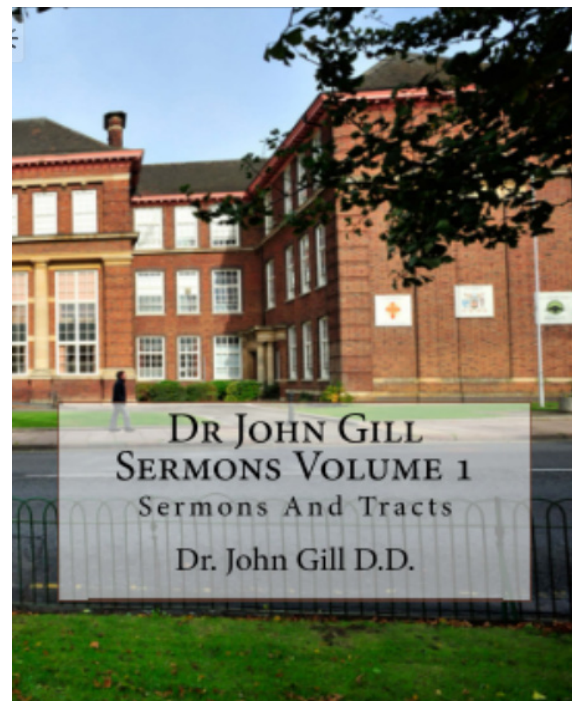
Chapter 4 Of Efficacious Grace

Chapter 5 Of Perseverance

Chapter 6 Of The Heathens

A Vindication of The Cause of God and Truth

Dr John Gills Sermons



Volume 1: Sermons And Tracts

Authored by Dr. John Gill D.D..

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This is volume 1 of 4 volumes of Dr John Gills sermons and are reproduced for the benefit of Bierton Particular Baptists Pakistan with a view to promote the gospel of our Lord Jesus Christ. It is the view of the publisher that Dr. J Gill is the clearest and most faithful in preaching and teaching the doctrines of grace. We dismiss the charges, that those who do not his writings, and call him a Hyper-Calvinist and ask you to read or your self and learn from a master in Israel. Bierton Particular Baptists have republished the whole of Dr. Gills Body of Doctrinal and Practical Divinity, e Cause of God And Truth. Sermons and Tracts in several volumes.

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5 Doctrine Of The Wheels, In The Visions Of Ezekiel, Opened And Explained.

6 Solomon's Temple A Figure Of The Church; And, Two Pillars, Jachin And Boaz, Typical Of Christ.

7 A Discourse On Singing Of Psalms As A Part Of Divine Worship

8 A Declaration Of The Faith And Practice Of The Church Of Christ, In Carter Lane, Southwark

9 A Dissertation Concerning The Rise And Progress Of Popery

10 Baptism: A Divine Commandment To Be Observed

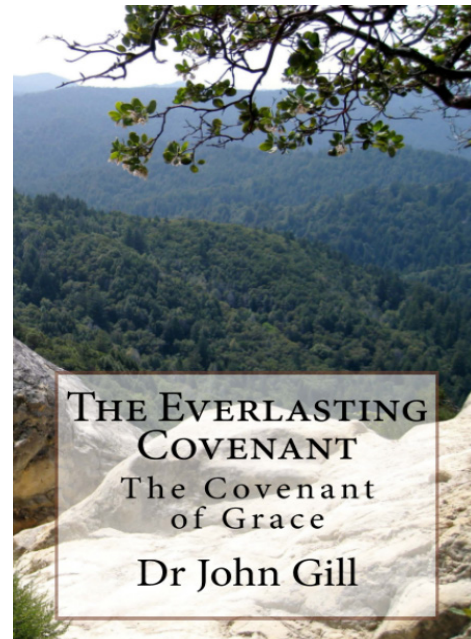
11 Baptism: A Public Ordinance Of Divine Worship

12 The Ancient Mode Of Baptizing, By Immersion, Plunging, Or Dipping Into Water;

13 The Divine Right Of Infant Baptism, Examined And Disproved;

14 The Divine Right Of Infant Baptism, Examined And Disproved.

The Everlasting Covenant



Or The Covenant of Grace

Authored by Dr John Gill.

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This book treats the subject of the Everlasting Covenant of grace. A covenant made between the three Persons Father, Son and Holy Ghost, before the world began. That has been gradually revealed by means of the Old Covenant and the New Covenant as declared by the Lord Jesus and His Apostles. It is by this covenant the whole Israel of God are saved.

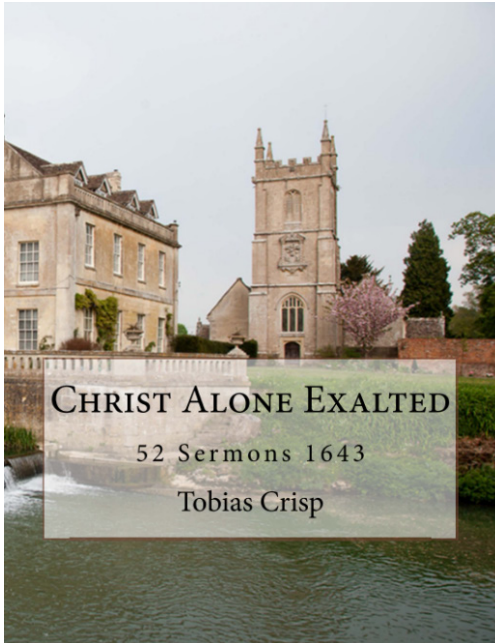
Dr. John Gill (23 November 1697 – 14 October 1771) was an English Baptist pastor, biblical scholar, and theologian who held to a firm Calvinistic soteriology. Born in Kettering, Northamptonshire, he attended Kettering Grammar School where he mastered the Latin classics and learned Greek by age 11. He continued self-study in everything from logic to Hebrew, his love for the latter remaining throughout his life. He is the only person to write a commentary on each very of the bible and after its completion wrote his Body of Doctrinal and Practical Divinity from which this subject The Everlasting Covenant is an extract.

This book has be republished by Bierton Particular Baptists with a view to promote the cause of God and

truth and to encourage all to read and study the scriptures for themselves. A knowledge of this subject will enable one to be free from the pitfalls of Arminianism

Authored by Tobias Crisp

Christ Alone Exalted



52 Sermons 1643

Authored by Dr Tobias Crisp D.D., From an idea by Bierton Particular Baptists, Created by David Clarke

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BISAC: Religion / Christian Theology / Soteriology

Tobias Crisp was a preacher of the gospel in England in the 17 century. He was born in 1600 and died in 1643 at which time these sermons were published.

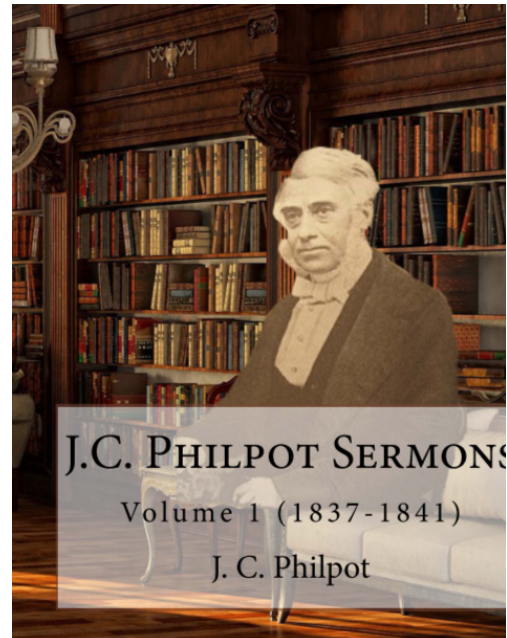
He lived at the time when the First London Particular Baptist Confession of 1644 was published and it is clear from these sermons he taught Calvinists truths.

He preached the doctrines of grace and was charged with being an Antinomian and provoked opposition from various quarters.

Dr. John Gill republished these sermons along with comments, in his defense, showing that Tobias Crisp clearly taught the truths of the Lord Jesus Christ.

Authored by J.C. Philpot

J.C. Philpot Sermons



Volume 1 (1837-1841)

Authored by J C Philpot

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BISAC: Religion / Christian Ministry / Preaching

Joseph Charles Philpot (1802 – 1869) was known as “The Seceder”. He resigned from the Church of England in 1835 and became a Strict & Particular Baptist. While with the Church of England he was a Fellow of Worcester College, Oxford. After becoming a Strict and Particular Baptist he became the Editor of the Gospel Standard magazine and served in that capacity for twenty years.

Educated at Oxford University, he was elected a fellow of Worcester College and appeared to have a brilliant scholastic career before him. But he was brought into solemn concern spiritually and the Lord led him into the ministry. He first preached in the Established Church at Stadhampton (Oxfordshire). In 1835, however, he was constrained, for the truth’s sake, to sever his connection with the Church of England and to resign his curacy and his fellowship. The letter to the provost stating his reasons was published and went into several editions.

The same year, he was baptized by John Warburton

at Allington (Wilts). The rest of his life was spent ministering among the Strict Baptists. For 26 years, he held a joint pastorate at Stamford (Lines) and Oakham (Rutland). In addition for over twenty years, he was editor of "The Gospel Standard", where many of his sermons first appeared.

"My desire is to exalt the grace of God; to proclaim salvation alone through Jesus Christ; to declare the sinfulness, helplessness, and hopelessness of man in a state of nature; to describe the living experience of the children of God in their trials, temptations, sorrows, consolations and blessings." - J. C. Philpot

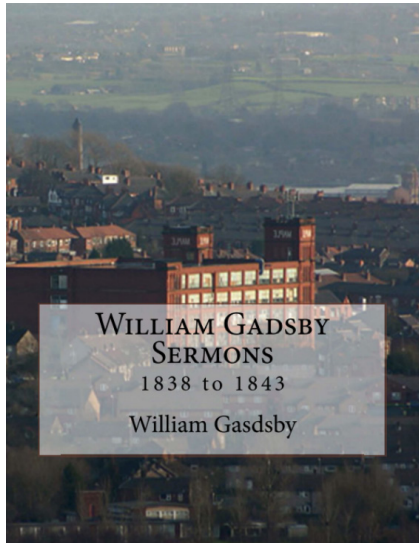
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Authored by William Gadsby

William Gadsby Sermons



Sermons: 1838 to 1843

Authored by William Gadsby

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BISAC: Religion / Christian Theology / Soteriology

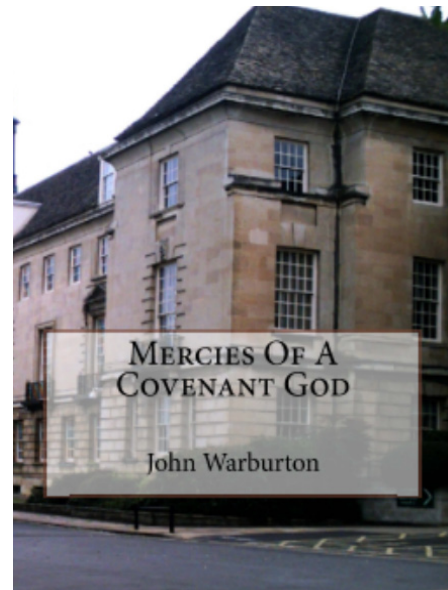
This volume contains a tribute of high esteem, given by J.C Philpot on the death of William Gadsby, in 1844 and contains series of sermons preached between September 1838 and 14th June 1843.

William Gadsby became a Particular Baptist minister in 1798 and went on to preach to many thousands of people. He later published Hymns, in a hymn books still used today by Particular Baptists.

He was born in Attleborough, Warwickshire in 1773. He had little or no education. In 1790, he went to see men hanged, and the horrid spectacle had such an effect on his mind that he was never afterward like the same youth. His memoirs tell of the lengths of folly into which he ran prior to this time and were often related by him in his ministry. These memoirs were published shortly after his death.

William Gadsby preached the distinguishing doctrines of grace that gave all the glory to the Lord Jesus Christ for his salvation.

Mercies Of A Covenant God



Authored by John Warburton, Created by Bieron Particular Baptists

ISBN-13: 978-1976527562

ISBN-10: 1976527562

BISAC: Religion / Christianity / Baptist

God be merciful to me a sinner was the cry of John Warburton on discovering and realizing he ruined lost condition before God. He knew and felt the condemnation of God against him. He knew of no way but to mend his ways, repent to find mercy. He could think of no other way to save his soul but by mending his life, doing his duty and pleasing God.

This book, "Mercies of a Covent God" tells the life story of John Warburton, of his call by grace, and becoming a Particular Baptists ministry in England. This book is not dry or intellectual Calvinism but experiential Christian experience. Teaching the way of salvation as Gods way, Father, Son and Holy Spirit engaged in covenant to save not to propose salvation but call by grace. Faith alone in the person of the Lord Jesus Christ, his atoning blood, and imputed righteousness are clearly taught be blessings of grace.

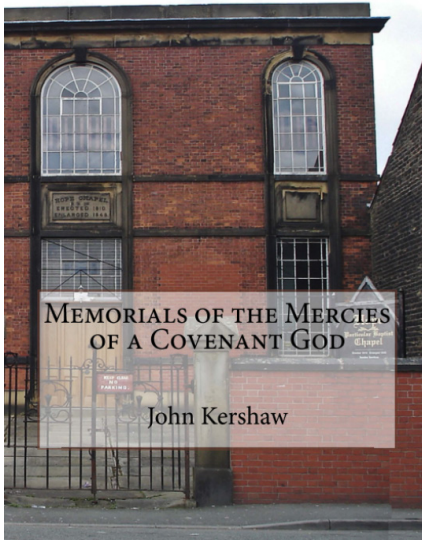
This is recommended read for Preterits as it is important, in order to have a correct understanding of Last things, we must have a correct view of first things, i.e. the beginnings to understand last things.

The Soteriology of John Warburton, like all Particular Baptists in the, is Calvinistic, but not textbook Calvinism. It is felt that a correct view of the way of salvation is important to understand eschatology, correctly and not in a dry textbook way. True religion is more than notion, Something must be known and felt.

This book also contains short bibliographies of the hymn writers that are quoted in this book

Authored John Kershaw

Memorials Of The Mercies Of A Covenant God



Authored by John Kershaw

ISBN-13: 978-1977848956

ISBN-10: 1977848958

BISAC: Biography & Autobiography / Personal Memoirs

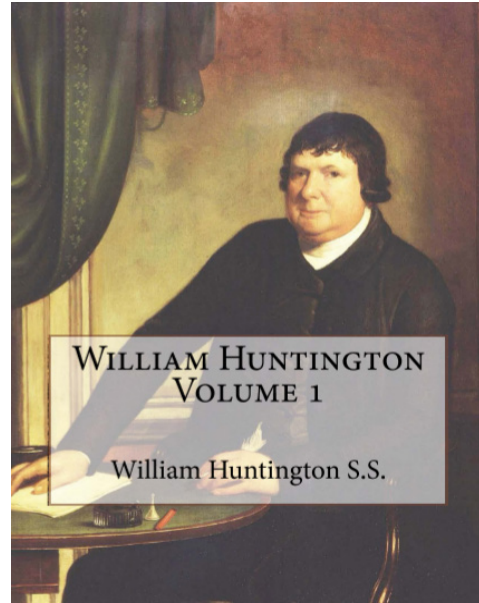
John Kershaw (1792-1870) was a Particular Baptists pastor for fifty-two years of Hope Chapel, Rochdale. He exercised a powerful ministry among the church, and became an influential preacher across the country. Few ministers remain faithful to a single congregation for an extended period—Kershaw committed himself to the same church he attended as a boy. This autobiography “Memorials of the Mercies of a Covenant God while Traveling through the Wilderness”, is one of the best written of its genre.

He preached and taught the doctrines of grace along with his contemporaries William Gadsby, John Warburton, J.C. Philpott.

These men were all Calvinists maintaining the bible to be the word of God and giving all the praise and glory to the Lord Jesus Christ for their salvation

Authored by William Huntington

William Huntington Works



William Huntington Volume 1 Of 20

Authored by William Huntington S.S,

ISBN-13: 978-1983933820

ISBN-10: 1983933821

BISAC: Religion / Christianity / Calvinist

William Huntington S.S. (2nd February 1745- 1 July 1813) was an English preacher and the man who preached to the Queen of England as well as the Prime Minister, and signed his letters William Huntington, S.S. (Saved Sinner). He taught that the moral law, or the 10 commandments, as published by Moses, was not the rule of life for the believer but rather the gospel, which is the Law Christ. He delighted in talking of the everlasting love of God, blessed redemption, all conquering grace, mysterious providence, the Spirit’s work in mens souls and many other good news themes. He was charge with being an Antinomian although his writings and sermons do not bear this out. Huntington was a strict Calvinist who believed some were predestined to eternal life and some were not. He founded or opened chapels throughout England, many of which survive to this day.

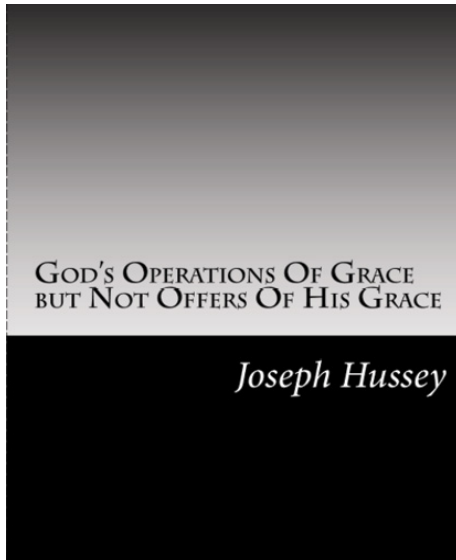
There are 20 volumes of his works that were pub-

lished in 1811, this is volume 1 of that series.

This volume contains the Kingdom Of Heaven Taken By Prayer and The Spiritual Sea Voyage

Authored by Joseph Hussey

God's Operations Of Grace but Not Offers Of His Grace



Published 1707

Authored by Joseph Hussey

ISBN-13: 978-1979551847

ISBN-10: 1979551847

BISAC: Religion / Christian Theology / Soteriology

This work of Joseph Hussey treats the subject of preaching the gospel in light of the distinguishing doctors of grace. This is as relevant today as it was in the 18 century as there are those who call themselves Calvinists but are not and advocate “Duty Faith” and “Duty Repentance”, terms that are used to express a belief that it is the duty of all men, every where, to receive and accept the Lord Jesus Christ as their own personal saviour.

There are those historically, such as Richard Baxter and Andrew Fuller, who advocated, “Duty Faith” and ‘Duty Repentance’, in the UK and as a result brought about a great division the among Particular Baptists and Presbyterians and evangelicals. I am not sure about America.

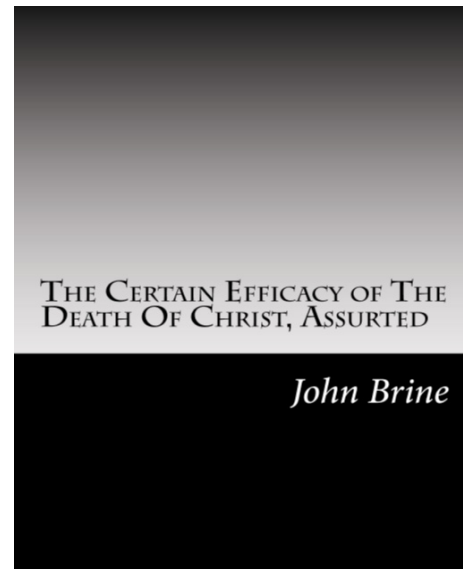
This work of Joseph Hussey denies “Duty Faith” and “Duty Repentance” and demonstrates that saving faith is a free grace gift of God, bestowed upon those being ef-

fectually called by the Spirit of God, and who are stilled the elect. That is those for who the Lord Jesus died.

This book is published to assist Preterits’ studying eschatology and all Calvinists, as it is important to have a correct understanding of the nature of the fall of Man and the corruption of human nature in order to see the glory of free grace.

Authored by John Brine

The Certain Efficacy of The Death Of Christ, Assurted



Authored by John Brine

Created by David Clarke

ISBN-13: 978-1973922254

ISBN-10: 1973922258

BISAC: Religion / Christian Theology / Soteriology

This work declares the Glory of God in all his Perfections, the Honour of Christ, and the eternal Happiness of his People, all of which are intimately concerned in them. This is treated in four parts: In the First John Brine endeavours to prove the limited Extent of the Death of CHRIST, and the certain Salvation of all those for whom he died.

In the Second, the Objections which are usually urged by the Arminians, and others, will be answered.

In the Third shall attempt to prove the Impossibility of the Salvation of the Non-Elect, upon the Supposition

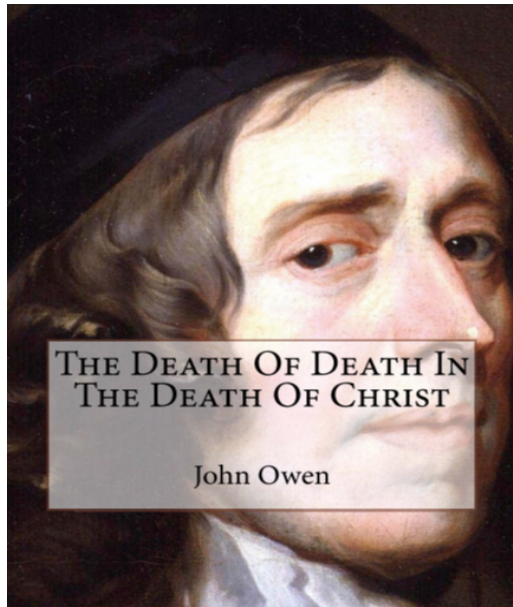
of no other than a conditional Provision of Salvation being made for them.

In the Fourth Part shall attend to what he delivers on the Subjects of the Imputation of original Sin to Men, the Charge of Sin on CHRIST, and the Imputation of his Righteousness to his People.

This has been republished by Bierton Particular Baptists to further the cause of God and truth, it opposes Arminianism, Islam, and duty faith.

Authored by John Owen

The Death Of Death In The Death OF Christ



John Owen

ISBN-13: 978-1544793733

ISBN-10: 1544793731

BISAC: Religion / Christian Theology / Soteriology

The Death of Death in the Death of Christ is a polemical work, designed to show, among other things, that the doctrine of universal redemption is unscriptural and destructive of the gospel. There are many, therefore, to whom it is not likely to be of interest. Those who see no need for doctrinal exactness and have no time for theological debates which show up divisions between so-called Evangelicals may well regret its reappearance. Some may find the very sound of Owen’s thesis so shocking that they will refuse to read his book at all; so passionate a thing is prejudice, and so proud are we of our theological shibboleths. But it is hoped that this reprint will find itself readers of a different spirit. There are signs today of a new upsurge of interest in the the-

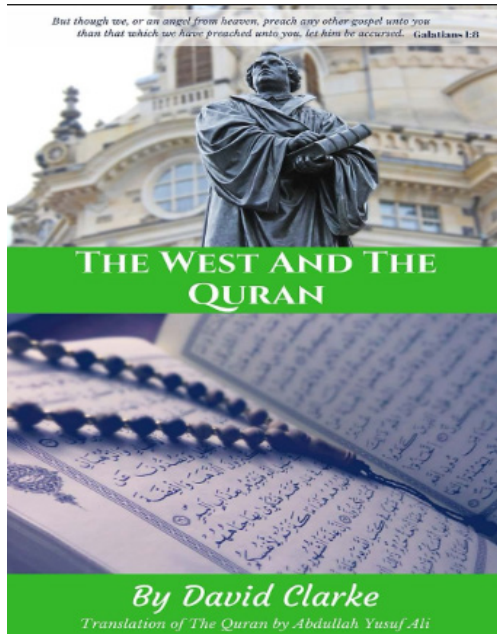
ology of the Bible: a new readiness to test traditions, to search the Scriptures and to think through the faith. It is to those who share this readiness that Owen’s treatise is offered, in the belief that it will help us in one of the most urgent tasks facing Evangelical Christendom today—the recovery of the gospel.

This last remark may cause some raising of eyebrows, but it seems to be warranted by the facts. There is no doubt that Evangelicalism today is in a state of perplexity and unsettlement. In such matters as the practice of evangelism, the teaching of holiness, the building up of local church life, the pastor’s dealing with souls and the exercise of discipline, there is evidence of widespread dissatisfaction with things as they are and of equally widespread uncertainty as to the road ahead. This is a complex phenomenon, to which many factors have contributed; but, if we go to the root of the matter, we shall find that these perplexities are all ultimately due to our having lost our grip on the biblical gospel. Without realising it, we have during the past century bartered that gospel for a substitute product which, though it looks similar enough in points of detail, is as a whole a decidedly different thing. Hence our troubles; for the substitute product does not answer the ends for which the authentic gospel has in past days proved itself so mighty. The new gospel conspicuously fails to produce deep reverence, deep repentance, deep humility, a spirit of worship, a concern for the church. Why? We would suggest that the reason lies in its own character and content. It fails to make men God-centred in their thoughts and God-fearing in their hearts because this is not primarily what it is trying to do. One way of stating the difference between it and the old gospel is to say that it is too exclusively concerned to be “helpful” to man—to bring peace, comfort, happiness, satisfaction—and too little concerned to glorify God. The old gospel was “helpful,” too—more so, indeed, than is the new—but (so to speak) incidentally, for its first concern was always to give glory to God. It was always and essentially a proclamation of Divine sovereignty in mercy and judgment, a summons to bow down and worship the mighty Lord on whom man depends for all good, both in nature and in grace. Its centre of reference was unambiguously God. But in the new gospel the centre of reference is man. This is just to say that the old gospel was religious in a way that the new gospel is not. Whereas the chief aim of the old was to teach men to worship God, the concern of the new seems limited to making them feel better. The subject of the old gospel

was God and His ways with men; the subject of the new is man and the help God gives him. There is a world of difference. The whole perspective and emphasis of gospel preaching has changed.

Authored by David Clarke

The West And The Quran



Translation of The Quran

Authored by David Clarke, Authored with Abdullah Yusuf Ali

ISBN-13: 978-1548914042 (CreateSpace-Assigned)

ISBN-10: 1548914045

BISAC: Religion / Biblical Criticism & Interpretation / General

This Publication treats the subject of the Quran and the reason for presenting this is due to a rise in Islamic terrorism which has caused great concern to many in the West. So with the current massive influx of Muslim's migrating from the various parts of the world into Europe, Great Britain and the USA, it seems reasonable to discover the roots of Islam in order to deal with the problems that have occurred. Our Politicians seem clueless on how to deal with this enemy and when they are questioned they appear to know relatively little about Muhammad and his teaching. One of our greatest Prime-ministers in Britain William Gladstone declared the Quran an "Accursed book" and once held a copy of Muhammad's Quran up in Parliament, declaring: "So long as there is this book there will be no peace in the

world".

Winston Churchill was one of the greatest leaders of the 20th Century, who served as Prime Minister of the United Kingdom during World War II and again from 1951 to 1955.

As an officer of the British Army in 1897 and 1898, he fought against a Pashtun tribe in the north west frontier of British India and also at the Battle of Omdurman in Sudan. In both of those conflicts, he had eye-opening encounters with Muslims. These incidents allowed his keen powers of observation and always-fluid pen to weigh in on the subject of Islamic society.

While these words were written when he was only 25-years-old (in 1899), they serve as a prophetic warning to Western civilisation today.

"How dreadful are the curses which Mohammedanism (Islam) lays on its votaries! Besides the fanatical frenzy, which is as dangerous in a man as hydrophobia in a dog, there is this fearful fatalistic apathy."

Churchill apparently witnessed the same phenomenon in several places he visited. "The effects are apparent in many countries: improvident habits, slovenly systems of agriculture, sluggish methods of commerce and insecurity of property exist wherever the followers of the Prophet rule or live."

He saw the temporal and the eternal tainted by their belief system. "A degraded sensualism deprives this life of its grace and refinement, the next of its dignity and sanctity," he wrote.

The second-class status of women also grated at the young officer. "The fact that in Mohammedan law every woman must belong to some man as his absolute property, either as a child, a wife, or a concubine, must delay the final extinction of slavery until the faith of Islam has ceased to be a great power among men," he noted.

"Individual Muslims may show splendid qualities, but the influence of the religion paralyses the social development of those who follow it. No stronger retrograde force exists in the world."

Well before the birth of modern Israel, its terror tactics and drive for world domination were felt. "Far from being moribund, Mohammedanism is a militant and proselytising faith. It has already spread throughout Central Africa, raising fearless warriors at every step, and were it not that Christianity is sheltered in

the strong arms of science, the science against which it (Islam) has vainly struggled, the civilisation of modern Europe might fall, as fell the civilisation of ancient Rome.”

With the influx of Muslim people from the various parts of the continent along with their culture all of which is shaped by the teachings of Muhammad in the Quran.

Some objections and Observations are as follows:

Islam means submission

Islam does not mean peace

Multiculturalism is a failure.

Islam denies the natural rights of women

An Objection Halal Meat

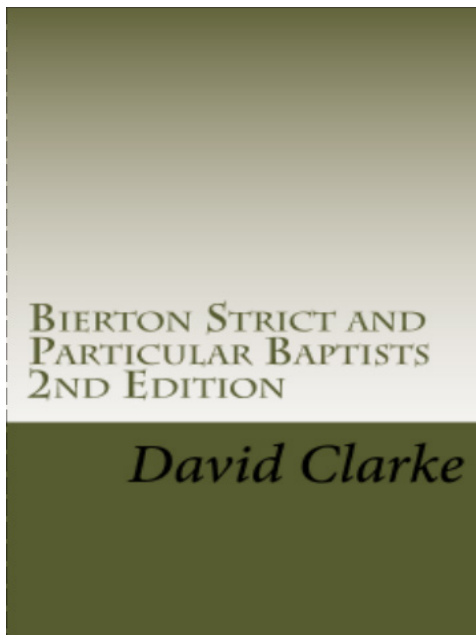
An Objection To Shari-ah Law

Objects to Female Genital Mutilation (FGM)

An objection to Jihad which seeks over throw Western culture through education, Social activity, political activation and Law.

For this reason, this publication is made available for education purposes. With this prayer that God may grant us all wisdom as to how we may respond to the rise and threat of Islam.

Bierton Strict and Particular Baptists, 2nd Edition



Authored by Mr David Clarke Cert.

ISBN-13: 978-1519553287 (CreateSpace-Assigned)

ISBN-10: 1519553285

BISAC: Biography & Autobiography / Religious

This book tells the story and life of David Clarke in the form of an autobiography. It is no ordinary book in that David and his brother were both notorious criminals in the 60’s, living in Aylesbury, Buckinghamshire, where they were MODs and were both sent to prison for and malicious wounding and carrying a fire arm without a license . They were however both converted from crime to Christ and turned their lives around.

This story tells of David’s conversion to Christianity in 1970 and that of Michael’s conversion, 1999 some 30 years later.

It tells of their time in HMP Canterbury Prison and David’s time in HMP Wormwood Scrubs and Dover Borstal. It also tells of David’s criminal activity and the crimes he committed before his miraculous conversion from crime to Christ, during a bad experience on LSD, in 1970.

It tells how he became a Christian over night and how he learned to read in order to come to a fuller knowledge of the gospel. He learned to read through reading the bible and classical Christian literature. David tells of the events that led to him making a confession to the police about 24 crimes he had committed since leaving Dover Borstal in 1968 and of the court case where he was not sentenced. It tells how David’s educated himself and went on to Higher education, and graduated with a Certificate in Education and how he went on to teach Electronics, for over 20 years, in colleges of Higher and Further Education.

It tells of his life as a member of the Bierton Strict and Particular Baptist church, which was a Gospel Standard cause, and how he was called by the Lord and sent by the church to preach the gospel. David tells of the various difficulties that he faced once he discovered the many doctrinal errors amongst the various Christian groups he met and of the opposition that he experience when he sought to correct them. David recorded his experience and finding in his book “The Bierton Crisis” 1984, written to help others.

David’s tells how his brother Michael was untouched by his conversion in 1970 and continued his flamboyant lifestyle ending up doing a 16 year prison sentence, in the Philippines, in 1996.

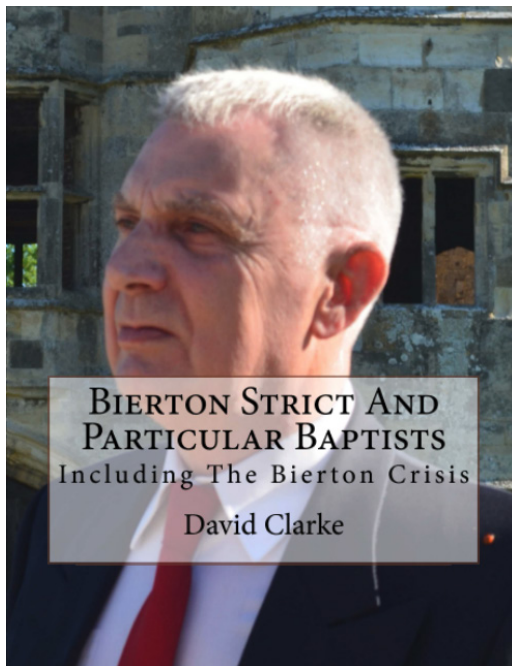
David tells how Michael too was converted to Christianity through reading C.S. Lewis's book, "Mere Christianity", and him being convinced that Jesus was the Christ the Son of the living God. David then tells of his mission to the Philippines, to bring help and assistance to Michael, in 2001 and of their joint venture in helping in the rehabilitation of many former convicted criminals, not only in New Bilibid Prison but other Jails in the Philippines.

David tells how he felt compelled to write this story in his book, "Converted On LSD Trip". once he got news of his brothers arrest, in the Philippines, via ITN Television news broadcast, in 1995. This book was published when he got news of his brothers conversion from crime to Christ in 1999, which was after serving 5 years of his 16 year sentence.

This story is told in their joint book, "Trojan Warriors", that contains the testimonies of 66 notorious criminals who too had turned there lives around, from crime to Christ, 22 of which testimonies are men on Death Row.

David say he believes his story could be of great help to any one seeking to follow the Lord Jesus Christ but sadly Michael died in New Bilibid Prison of tuberculosis, in 2005 before their vision of bringing help to many was realized.

Bierton Strict And Particular Baptists: Including The Bierton Crisis



Authored by David Clarke

ISBN-13: 978-1985696730

ISBN-10: 1985696738

BISAC: Religion / Christian Life / Inspirational

This book tells a remarkable true story, David Clarke was sent to Borstal at 17 and he had no real knowledge of Christianity or the gospel as he was not brought in a Christian home. On leaving Dover Borstal on 1968 he had a 3-year career of undetected crime and On 16th January 1970 he had a sudden conversion to Christianity after a bad experience on LSD and turned his back on his criminal past and sinful way of life.

He Learned to read through reading the Bible and classical literature as he wanted to learn all about the Lord Jesus Christ, as he was virtually illiterate.

One year after his conversion he was able to make a Confession to the police telling of 24 crimes that he had committed since leaving Dover borstal in 1968.

He went on to higher education joined the Bierton Strict and Particular Baptist church and was later called by the Lord and sent by the church to preach the gospel.

He graduated with a Cert Rd awarded by Birmingham University and lectured in electronics, for over 20 years, in colleges of Further and Higher education

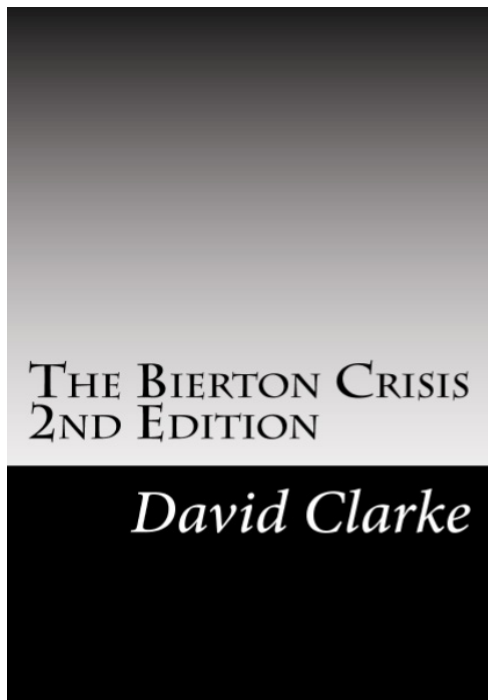
Sadly he discovered unresolvable errors and bad practice in the church and sought to defend the truth of particular redemption and other serious errors. All of which were unresolved due to long-standing traditions of man which opposed the way of Christ. This led him to secede from the church, in 1984.

He continues his work seeking to follow the Lord Jesus Christ by writing and publishing seeking to help others who may value and benefit from his learning.

This book Bierton Strict and Particular Baptist Includes The Bierton Crisis and tells the whole story.

Available as a paperback and ebook

The Bierton Crisis



2nd Edition: A Testimony of David Clarke

Authored by Mr David Clarke Cert.E

ISBN-13: 978-1534701717

ISBN-10: 1534701710

BISAC: Religion / Christian Theology / Soteriology

The Bierton Crisis is the personal story of David Clarke a member of the Bierton Strict and Particular Baptist church. He was also the church secretary and minister sent by the church to preach the gospel in 1982.

The Bierton Church was formed in 1831 and was a Gospel Standard cause who's rules of membership are such that only the church can terminate ones membership.

This tells of a crisis that took place in the church in 1984, which led to some members withdrawing support. David, the author, was one of the members who withdrew but the church did not terminate his membership as they wished him return.

This story tells in detail about those errors in doctrine and practices that had crept into the Bierton church and of the lengths taken to put matters right. David maintained and taught Particular Redemption and that the gospel was the rule of life for the believer and not the law of Moses as some church members maintained.

This story tells of the closure of the Bierton chapel when David was on mission work in the Philippines in De-

ember 2002 and when the remaining church members died. It tells how David was encouraged by the church overseer to return to Bierton and re-open the chapel.

On David's return to the UK he learned a newly un-elected set of trustees had take over the responsibility for the chapel and were seeking to sell it. The story tells how he was refused permission to re open or use the chapel and they sold it as a domestic dwelling, in 2006.

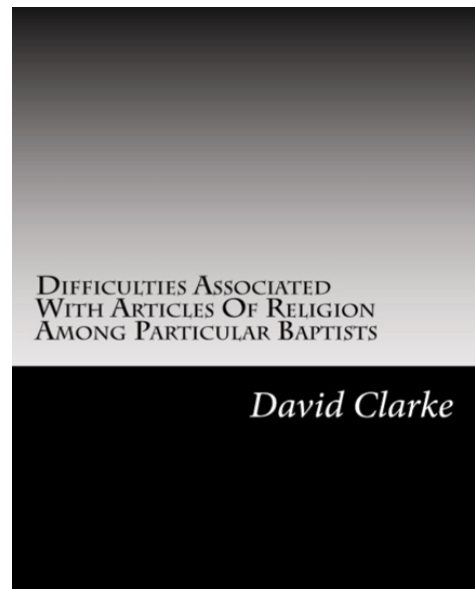
These trustees held doctrinal views that opposed the Bierton church and they denied David's continued membership of the church in order to lay claim too and sell the chapel, using the money from the sale of the chapel for their own purposes.

David hopes that his testimony will promote the gospel of the Lord Jesus Christ, as set out in the doctrines of grace, especially Particular Redemption and the rule of life for the believer being the gospel of Christ, the royal law of liberty, and not the law of Moses as some reformed Calvinists teach, will be realized by the reader.

His desire is that any who are called to preach the gospel should examine their own standing and ensure that they can derive from scripture the doctrines and practices they teach and advance and that they can derived the truths they teach from scripture alone and not from the traditions of men or their opinions however well they may be thought of.

Difficulties Associated with Articles of Religion

Among Particular Baptists



By David Clarke

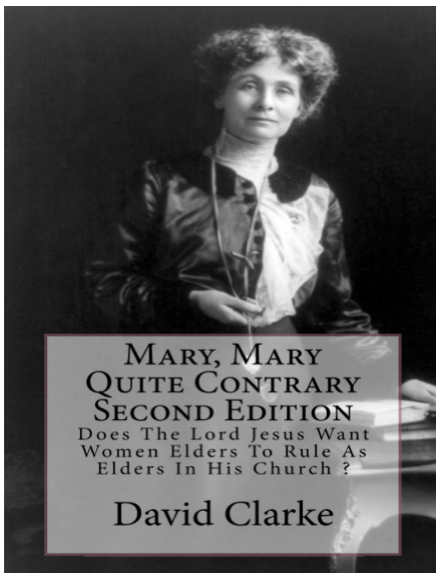
ISBN-13: 978-1532953446

BISAC: Religion / Christianity / Baptist

Articles of Religion are important when dealing with matters of the Christian Religion, however problems occur when churches fail to recognize there is a growth in grace and knowledge of the Lord Jesus Christ in any believer. When a person first believes in the Lord Jesus Christ they cannot possibly have a comprehensive knowledge of a church's constitution or its articles of religion, before solemnly subscribing to them. The author David Clarke has introduced the Doctrines of Grace to Birtton Particular Baptists Pakistan, situated in Rahim Yar Khan, Pakistan and bearing in mind his own experience with articles of religion he has compiled Birtton Particular Baptists Pakistan articles of religion from the first Birtton Particular Baptists of 1831, of which he is the sole surviving member, the First London Baptist Confession, 2nd edition 1646, and those of Dr John Gill, in order to avoid some of the difficulties encountered by Particular Baptist during the later part of the 19th century and since. This booklet highlights the problem and suggests the Birtton Particular Baptists Pakistan is as step in the right direction.

Isaiah 52:8 Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

Mary, Mary Quite Contrary



Second Edition: Does The Lord Jesus Want Women To Rule As Elders In His Church ??

Authored by Mr David Clarke Cert E

ISBN-13: 978-1514206812 (CreateSpace-Assigned)

ISBN-10: 1514206811

BISAC: Religion / Christian Theology / General

When treating the subject of women elders in the church we are not dealing with the affairs of a secular society and so it has nothing to do with women's rights, equality of sex or race in the world. This matter only relates to men and women in a Christian church. It is about the rules of the house of God, which is the church of the living God and rules for those who are members of the body of Christ and members of an heavenly county.

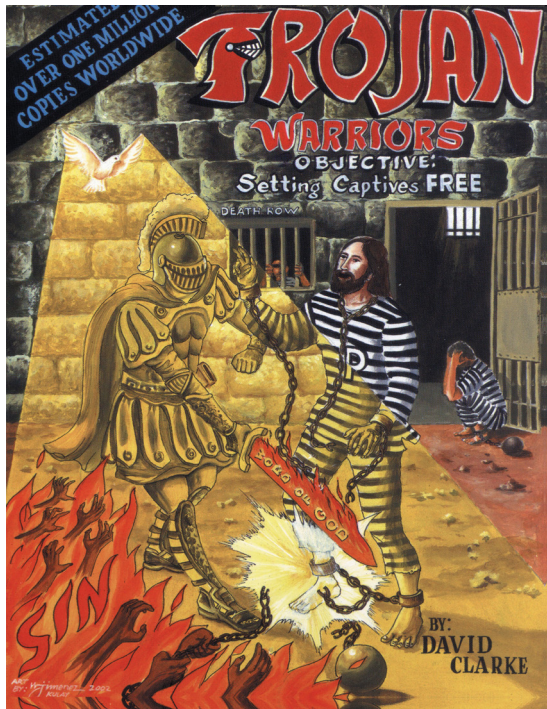
The Suffragettes

Emmeline Pankhurst 1858 -1928) was a Suffragette and worked very hard to bring equal rights for women to vote as men. In the year of her death all women over 21 gained the right to vote. The Suffragette movement brought about many changes for the better in a secular society but not so for women seeking to follow Christian principles. One of her famous quotes was, "Trust in God She shall provide". Terms which do not reflect Christian beliefs. We know God will provide and He is not a she.

In the USA and the UK, women's political rights were brought into general political consciousness by the suffragettes and since then there have been legal rights granted to the Lesbian, gay, bisexual and transgender groups, same sex marriages, along with the development of the feminist movement and the appointment of persons from the LBGT community to responsible positions in the Church of England. All of this has caused conflict in the Christian community due to differences of beliefs of right and wrong.

This book seeks to show what the bible has to say about the role of women in the church and family. Since these rules are taught by the Apostles of Christ they are the word of God to us and we should obey. The secular world may differ and turn from the narrow path taught in scripture but we should follow the word of God, this is our wisdom.

Trojan Warriors



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

ISBN-13: 978-1508574989 (CreateSpace-Assigned)

ISBN-10: 1508574987

BISAC: Religion / Christian Life / General

Trojan Warriors is a true story of two brothers, Michael and David Clarke, who are brought up in Aylesbury, Buckinghamshire, England. They became criminals in the 60's and were sent to prison for malicious wounding and carrying a fire arm without a license, in 1967.

They both turned from their lives of crimes in remarkable ways but some 25 years apart, and then they worked together helping other prison inmates, on their own roads of reformation.

David the younger brother became a Christian, after a bad experience on LSD, in 1970, and then went on to educate himself and then on to Higher Education. He became a baptist minister and taught electronics for over 20 years, in colleges of Higher and Further Education. Michael however remained untouched and continued his flamboyant life style ending up serving a 16 year prison sentence, in the Philippines, in 1996, where he died of tuberculosis in 2005.

When David heard the news of his brothers arrest on an ITN television news bulletin he felt compelled to wrote their story. And then when he heard of his own brothers conversion from crime to Christ, after serving 5 year of his sentence, he published their story in his book, "Converted on LS Trip", and directed a mission of help to the Philippines to assist his brother. This book tells the story of this mission.

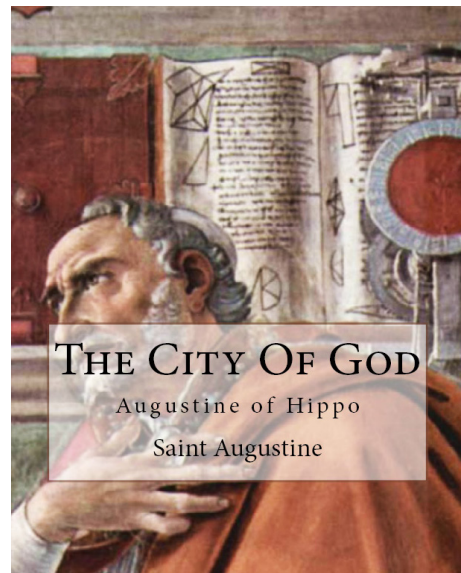
They then worked together with many former notorious criminals, who were inmates in New Bilibid Prison, who too had become Christians and turned their lives around. This help was to train them to become preachers of the gospel of Jesus Christ .

This book contains the 66 testimonies of some of these men who convicted former criminals, incarcerated in New Bilibid Prison. They are the, "Trojan Warriors", who had turned their lives around and from crime to Christ. Twenty two of these testimonies are men who are on Death Row scheduled to be executed by lethal injection.

Revelation 12 verse 11: And they overcame him by the blood of the lamb and the word of their testimony and they loved not their lives unto the death.

Authored by Augustine Of Hippo

The City Of God:



Augustine of Hippo

by Saint Augustine of Hippo

ISBN-13: 978-1547278985 (CreateSpace-Assigned)

ISBN-10: 1547278986

BISAC: Religion / Christian Theology / Soteriology

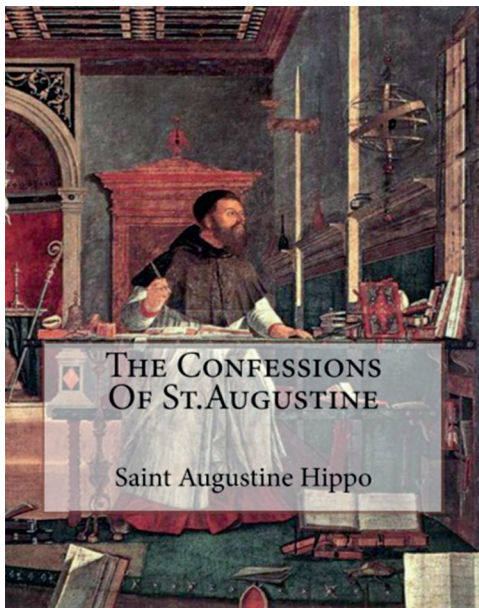
The City of God, is a book of Christian philosophy written in Latin by Augustine of Hippo in the early 5th century AD. The book was in response to allegations that Christianity brought about the decline of Rome and is considered one of Augustine's most important works.

The City of God is a cornerstone of Western thought, expounding on many profound questions of theology, such as the suffering of the righteous, the existence of evil, the conflict between free will and divine omniscience, and the doctrine of original sin.

Augustine is recognized as a saint in the Catholic Church, the Eastern Christian Church, and the Anglican Communion and as a preeminent Doctor of the Church.

Many Protestants, especially Calvinists and Lutherans, consider him to be one of the theological fathers of the Protestant Reformation due to his teachings on salvation and divine grace. Lutherans, and Martin Luther in particular, have held Augustine in preeminence (after the Bible and St. Paul). Luther himself was a member of the Order of the Augustinian Eremites (1505–1521).

The Confessions Of St. Augustine



by St. Augustine Of Hippo

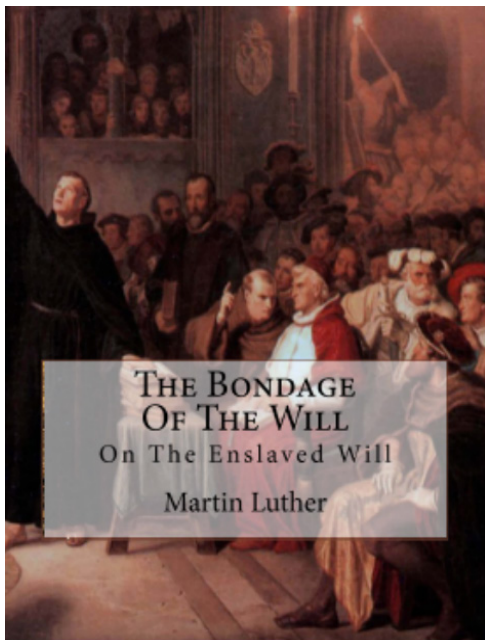
This is an autobiography, a work, consisting of 13 books, by Saint Augustine of Hippo, written in Latin between AD 397 and 400. The work outlines Saint Augustine's sinful youth and his conversion to Christianity. Its original title was Confessions in Thirteen Books, and it was composed to be read out loud with each book being

a complete unit. Confessions is generally considered one of Augustine's most important texts. It is widely seen as the first Western autobiography ever written, and was an influential model for Christian writers throughout the Middle Ages. Professor Henry Chadwick wrote that Confessions will "always rank among the great masterpieces of western literature". Written after the legalization of Christianity, Confessions dated from an era where martyrdom was no longer a threat to most Christians as was the case two centuries earlier. Instead, a Christian's struggles were usually internal. Confessions was written between AD 397–398, suggesting self-justification as a possible motivation for the work. With the words "I wish to act in truth, making my confession both in my heart before you and in this book before the many who will read it" in Book X Chapter 1 Augustine both confesses his sins and glorifies God through humility in His grace, the two meanings that define "confessions," in order to reconcile his imperfections not only to his critics but also to God. Pelagius, a British monk, took exception to Augustines prayer "Grant what Thou commandest, and command what Thou dost desire." Pelagius recoiled in horror at the idea that a divine gift (grace) is necessary to perform what God commands. For Pelagius and his followers responsibility always implies ability. If man has the moral responsibility to obey the law of God, he must also have the moral ability to do it. Augustine took

up the cause of God clearly demonstrating the the fall of man and the inability of man to do good and defended the truth of original sin.

Authored by Martin Luther

The Bondage Of The Will



On The Enslaved Will

Authored by Martin Luther DD

ISBN-13: 978-1547044207

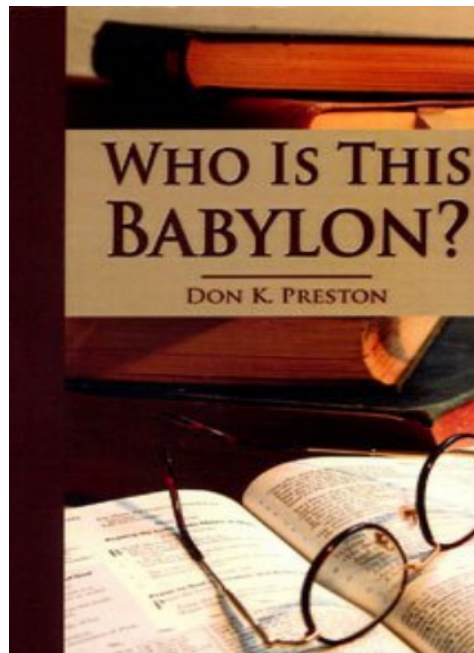
ISBN-10: 1547044209

BISAC: Religion / Christian Theology / Systematic

This work of Martin Luther is very relevant today as so many who profess a knowledge of God in the person of the Lord Jesus Christ are unable to discern the error of so-called Free Will. So for any who find a problem with Calvinism and Arminianism it is important they grasp the issues discussed in this book. This was first published in 1525 and was Luther's reply to Desiderius Erasmus on Free Will, which had appeared in 1524 and was his first public attack on Luther. The issue raised by Erasmus was human beings, after the fall of Man are free to choose good or evil. The debate between Luther and Erasmus is one of the earliest of the Reformation over the issue of free will and predestination.

Authored by Don K. Preston

Who Is This Babylon



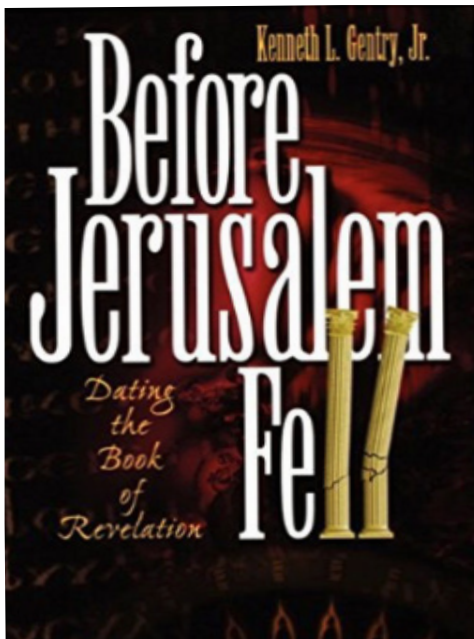
by Don K. Preston (Author)

When the first edition of this work was introduced, it was called “ground breaking” and even “definitive” by scholars and laymen alike. The logical, analytical, and most of all textual approach to understand Revelation has helped thousands to better understand this enigmatic book. Preston's continued research has now resulted in this revised, enlarged, and vastly improved second edition. Here is a small sampling of what is added to the new version: 1.) A comparison between 1 Peter and Revelation. Everyone agrees that 1 Peter was written before A.D. 70. What is so important to realize is that Peter and John wrote to the same audiences. John predicted certain things to happen, but Peter, speaking of those identical things, said the things were present! This amounts to a very powerful argument in favor of the pre-A. D. 70 dating of the Apocalypse. 2.) The 144,000. Did you know that the the 144,000 out of the 12 tribes comprise a veritable irrefutable argument that the Revelation is about the fall of Jerusalem and was written before that event? This is one of the simplest, but powerful elements in the Revelation! 3.) A comparative study between the book of Lamentations, and the Apocalypse! You may have never thought of this relationship before, seemingly, few have. Yet, I produce 21 parallels between Jeremiah's historical lament over the fall of Jerusalem, and John's prophetic vision of the fall of Babylon. You will not find this material anywhere

else! 4.) Special material on the millennium. Without doubt, the millennium is one of the most perplexing aspects of Revelation. Many use that reference as proof for the late date, and other speculations. However, I have added a lot of material on the millennium that proves conclusively that John was standing near the end of the millennium, and anticipating the end of the millennial period! The millennium is not the Christian Age, nor did the millennium begin in A. D. 70. The millennium ended in A.D. 70!

Author Kenneth Gentry

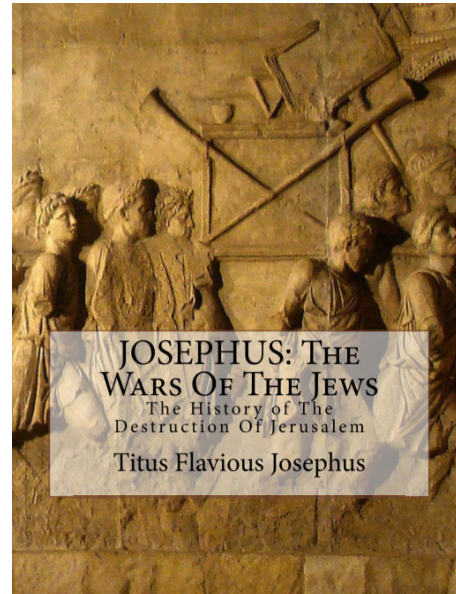
Before Jerusalem Fell



“Before Jerusalem Fell: Dating the Book of Revelation” is a doctoral dissertation seeking to demonstrate that Revelation was written prior to the destruction of the Jewish Temple in AD 70 and that it was prophesying that event. It proves this early date for Revelation by providing both internal evidence from within Revelation and external evidence from Church history and tradition. It provides much exposition of the text of Revelation. A large part of the argument deals with the identity of the beast (666) as Nero Caesar, the first imperial persecutor of the Church.

Author Joesphus

JOSEPHUS, The Wars Of The Jews



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by
Translated by William Winston

ISBN-13: 978-1985029132 (CreateSpace-Assigned)

ISBN-10: 1985029138

BISAC: Religion / Christianity / History / General

Josephus was an eye witness to those events that he records in this book, ‘The Wars of The Jews’, or ‘The History of The Destruction Of Jerusalem.’

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

The historic events that Josephus records are remarkable as they give evidence to the fulfilment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events

that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they lived in expectation of their fulfilment in their day.

Josephus gives the historic evidence of the fulfilment of those prophecies and that confirms scripture fulfilment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.

This publication presents Dr John Gill's desertion concerning the Eternal Sonship Of Christ, followed by The Arian Controversy, by Henry Melville Gwatkins.

Arianism is a Chronological concept that asserts Jesus Christ is the son of God, gotten by the Father, at a pointing time, and he is distinct from the Father, and therefore subordinate to the Father. Arian teachings were first attributed to Arius (c. AD 256–336), a Christian presbyter in Alexandria, Egypt. This view was rejected by the The Ecumenical First Council of Nicaea of 325 that deemed Arianism to be a heresy.

The Arian concept of Christ is based on the belief that the Son of God did not always exist but was begotten by God the Father at a moment time. The Arian view still remains today, by groups such as the Jehovah's Witnesses, Oneness Pentecostalism, and recently put forward by some Particular Baptists in America, Preterists and other groups.

The Trinitarian view of Christ is that he is of the same substance and essence of the Father. He is eternal Son of God, the one God, with the Father and the Spirit. He did not become the Son of God at His incarnation as he always was the Son of God, the one God with the Father and the Spirit.

This controversy lead to the definition that He was eternally generated by the Father, from all eternity and so always the only begotten Son of God.

The concept of the eternal generation of the Son of God has been rejected by some, and in the 18 century defended Dr John Gill, a Particular Baptist minister, from England, and which lead to a further division by some who were its opponents, in the 19 century. They describing this view as "eternal nonsense". In 1860 J.C. Philpot, the editor of the Gospel Standard magazine, defended the teaching of the eternal generation of the Son of God, in his book, "The Eternal Sonship Of The Lord Jesus Christ".