

Arianism. About his theological opinions there were conflicting views in his own times, as there have been ever since. He was the Beecher of his age. Men have been disputing ever since he died, in 254, whether he was orthodox or a heretic. Bishop Bull, a very high and conservative Anglican authority of the seventeenth century, in his well-known work, "Defence of the Nicene Creed," absolves him from the charge of heresy in Christology. In Eschatology, however, his misguided charity and defective views of divine justice led him to doctrines concerning human destiny not in harmony with Scripture. He is the apostle of the doctrine of Restorationism.

I need not go through the round of factions, and fights, and shibboleths, which were the outcome of the Arian controversy, producing in the fourth century not liberty, but lawlessness of opinion in the most sacred department of Christian thought, Christology, a license of which we would positively be ashamed, up in this nineteenth century, even if it manifested itself in Leipzig or Boston. My ministerial readers will recognize their old friends of college days when I mention the Homœans, Anomœans, Homoiousians, Eusebians, Arians, Sabellians, Pneumatomachoi, Nestorians, Monophysites, Monothelites, Patripasians. I would be tempted to join the latitudinarian of to-day, in his contempt for the whole mob of these theological factions, did I not remember, that amidst them all, truth was being brought out into greater clearness by contrast with error, and that the doctrines of the Trinity and the nature of Christ were then passing through a moulding period, at the completion of which they reached a form in which they have ever since been accepted by catholic faith. The Arian controversy necessarily produced liberalism in theology, for it came at a transitional period when the old simple heart-trust of apostolic times was declining, and when no dogmatic tribunal had yet appeared, like that of the papacy, to compel submission to authority. There was enough of the anathematizing spirit abroad among both Catholics and heretics, to deal out curses liberally, but curses did not amount to much unless endorsed by imperial approval, and from 325 until the triumph of the Catholic faith under Theodosius during those one hundred years heretics