

manners of the lives of the christians gave it."

Had the poor worms of the dust, Alexander and Arius and Athanasius, been let alone to enjoy their speculations, with a moderate attention to the word of God, their differences of opinion would either have done no harm, would have been healed, or would have died with them.

Jones, in his history, remarks, that "the effects of this general council were to lay the foundation of a system of persecution of a complexion altogether new, professing christians tyrannizing over the consciences of each other, and inflicting tortures and cruelties far greater than they had sustained from their heathen persecutors." Each side of the Arian controversy, when in power, persecuted the other with the most ruthless sanguinary violence. True christianity had nothing to do in this dark business. This was the revelation of the Man of Sin which had been previously let or hindered by pagan emperors.

The difference between Alexander and Arius arose from the neglect or disregard of the doctrinal statements and facts as revealed in the word of God on the subject of the nature and character of Christ, and by indulging in metaphysical speculations, aided by Clement's natural religion, without regard to the word.

It is impossible for those who entertain a reverential regard for the great God not to be struck with the presumption of sinful, ignorant, erring mortals, who would dare to investigate a subject of such awful import as the *modus* of the divine existence, or who would presume to go further in the discovery of God than he has revealed himself.

It would now seem, that, according to the most enlightened scripture views of the subject, both sides of the Arian controversy in the fourth century were wrong, and yet both in some degree were right:—for as has been observed by a distinguished orthodox writer of Europe of the present day, and which agrees pretty much with the principles of the Andover school in Massachusetts, "Divine revelation never leads us to conceive of the Son of God abstractly from the incarnation of the Word. The Word that was God was made flesh. The Holy Ghost overshadowed the Virgin Mary;—this was the reason, not only of her conceiving that holy thing, but also of its being called the Son of God. Although the sonship of Christ always supposes and includes his godhead, in which the eternal original and essential dignity of his person consists; yet it does not appear from scripture that he is called the Son of God, merely as God, or to teach us the origin and manner of his existence in the godhead; it seems applicable to him as Emanuel, God with us." Human knowledge of Jehovah can go no further than the terms in which the divine nature as Father, Son, and Holy Ghost are revealed. The cherubim veil the rest with their wings.

In the western states a very unprofitable controversy has existed on this subject. If men could be content with the scripture statements of the nature and character of Christ, and could realize the fact that he was worshipped as God by inspired apostles and christians for which they suffered death, and which was indeed the first