

[History of Arianism](#)

First among the [doctrinal](#) disputes which troubled [Christians](#) after Constantine had recognized the [Church](#) in A.D. 313, and the parent of many more during some three centuries, Arianism occupies a large place in

[ecclesiastical history](#)

. It is not a modern form of unbelief, and therefore will appear strange in modern eyes. But we shall better grasp its meaning if we term it an Eastern attempt to rationalize the creed by stripping it of mystery so far as the relation of

[Christ](#)

to

[God](#)

was concerned. In the

[New Testament](#)

and in Church teaching

[Jesus of Nazareth](#)

appears as the

[Son of God](#)

. This name He took to Himself (

[Matthew 11:27](#)

;

[John 10:36](#)

), while the

[Fourth Gospel](#)

declares Him to be the Word (Logos), Who in the beginning was with

[God](#)

and was

[God](#)

, by Whom all things were made. A similar

[doctrine](#)

is laid down by

[St. Paul](#)

, in his undoubtedly genuine Epistles to the Ephesians, Colossians, and Philippians. It is reiterated in the Letters of

[Ignatius](#)

, and accounts for Pliny's observation that

[Christians](#)

in their assemblies chanted a

[hymn](#)

to

[Christ](#)

as
[God](#)
. But the question how the Son was related to the Father (Himself acknowledged on all hands to be the one
[Supreme Deity](#)
) , gave rise, between the years A.D. 60 and 200, to a number of
[Theosophic](#)
systems, called generally
[Gnosticism](#)
, and having for their authors
[Basilides](#)
, Valentinus,
[Tatian](#)
, and other Greek speculators. Though all of these visited
[Rome](#)
, they had no following in the West, which remained free from controversies of an abstract nature, and was faithful to the creed of its
[baptism](#)
. Intellectual centres were chiefly Alexandria and Antioch,
[Egyptian](#)
or Syrian, and speculation was carried on in Greek. The
[Roman Church](#)
held steadfastly by tradition. Under these circumstances, when
[Gnostic](#)
[schools](#)
had passed away with their "conjugations" of Divine powers, and "emanations" from the Supreme unknowable
[God](#)
(the "Deep" and the "Silence") all speculation was thrown into the form of an inquiry touching the "likeness" of the Son to His Father and "sameness" of His Essence.
[Catholics](#)
had always maintained that
[Christ](#)
was truly the Son, and truly
[God](#)
. They worshipped Him with divine honours; they would never consent to separate Him, in
[idea](#)
or reality, from the Father, Whose Word, Reason, Mind, He was, and in Whose Heart He abode from
[eternity](#)
. But the technical terms of
[doctrine](#)
were not fully defined; and even in Greek words like essence (*ousia*
) , substance (*hypostasis*

), nature (*physis*)
,
[person](#)
(*hypostasis*)
) bore a variety of meanings drawn from the pre-Christian
[sects](#)
of
[philosophers](#)
, which could not but entail misunderstandings until they were cleared up. The adaptation of a vocabulary employed by
[Plato](#)
and
[Aristotle](#)
to
[Christian](#)
[truth](#)
was a matter of time; it could not be done in a day; and when accomplished for the Greek it had to be undertaken for the Latin, which did not lend itself readily to
[necessary](#)
yet subtle distinctions. That disputes should spring up even among the
[orthodox](#)
who all held one
[faith](#)
, was inevitable. And of these wranglings the
[rationalist](#)
would take advantage in order to substitute for the ancient creed his own inventions. The drift of all he advanced was this: to deny that in any
[true](#)
sense
[God](#)
could have a Son; as
[Mohammed](#)
tersely said afterwards, "
[God](#)
neither begets, nor is He begotten" (
[Koran](#)
, 112). We have learned to call that denial
[Unitarianism](#)
. It was the ultimate scope of Arian opposition to what
[Christians](#)
had always believed. But the Arian, though he did not come straight down from the
[Gnostic](#)
, pursued a line of argument and taught a view which the speculations of the
[Gnostic](#)

had made familiar. He described the Son as a second, or inferior

[God](#)

, standing midway between the First Cause and creatures; as Himself made out of nothing, yet as making all things else; as existing before the worlds of the ages; and as arrayed in all divine perfections except the one which was their stay and foundation.

[God](#)

alone was without beginning, unoriginate; the Son was originated, and once had not existed. For all that has origin must begin to be.

God protects His own. ☐ Jesus has assured the indestructibility of His Church. ☐ By examining the succession of authority from St. Peter we can find out who is the legal inheritor of the mantle of St. Peter. For 2000 years Rome had the same church, but Europe broke away, and created their own denominations, and to substitute the Apostolic authority they introduced the Bible as the sole authority, and the interpretation was left to the individuals, and one can judge from the evolution of these events, by looking at the present day state of affairs. Of course, Jesus is still the Lord, and dispenser of mercies, and we can rely on Him, that he will protect those who genuinely love him and want to serve him, even though they may by ignorance have broken away from the authority which he promised to protect.