Synods of Ariminum and Seleucia.

West at Arimin in Italy, the Eastern at Seleucia the same time. Amongst them of the East there was no stop, they agreed without any great ado, gave their sentence against heresy, excommunicated some chief maintainers thereof, and sent the emperor word what was done. They had at Arimin about four hundred which held the truth, scarce of the adverse part fourscore, but these obstinate, and the other weary of contending with them: whereupon both it was resolved to send to the emperor such as might inform him of the cause, and declare what hindered their peaceable agreement. There are chosen for the Catholic side such men as had in them nothing to be noted but boldness, neither gravity nor learning nor wisdom. The Arians for the credit of their faction take the eldest, the best experienced, the most wary, and the longest practised veterans they had amongst them. The emperor conjecturing of the rest on either part by the quality of them whom he saw, sent them speedily away, and with them a certain confession of faith ambiguously and subtilly drawn by the Arians, whereunto unless they all subscribed, they should in no case be suffered to depart from the place where they were. At the length it was perceived, that there had not been in the Catholics either at Arimin or at Seleucia so much foresight, as to provide that true intelligence might pass between them what was done. Upon the advantage of which error, their adversaries, abusing each with persuasion that other had yielded, surprised both. The emperor the more desirous and glad of such events, for that, besides all other things wherein they hindered themselves, the gall and bitterness of certain men’s writings, which spared him little for honour’s sake, made him for their sakes the less inclinable to that truth, which he himself should have honoured and loved.

Only in Athanasius there was nothing observed throughout the course of that long tragedy, other than such as very well became a wise man to do and a righteous to suffer. So that

Firmness of Athanasius. Origin of his Creed.

this was the plain condition of those times: the whole world against Athanasius, and Athanasius against it; half a hundred years spent in doubtful trial which of the two in the end would prevail, the side which had all, or else the part which had no friend but God and death, the one a defender of his innocency, the other a finisher of all his troubles.

[6.] Now although these contentions were cause of much evil, yet some good the Church hath reaped by them, in that they occasioned the learned and sound in faith to explain such things as heresy went about to deprave. And in this respect the Creed of Athanasius first exhibited unto Julius bishop of Rome, and afterwards (as we may probably gather) sent to the emperor Jovian, for his more full information concerning that truth which Arianism so mightily did impugn, was both in the East and the West churches accepted as a treasure of inestimable price, by as many as had not given up even the very ghost of belief. Then was the Creed of Athanasius written, howbeit not then so expedient to be publicly used as now in the Church of God; because while the heat of division lasteth truth itself enduring opposition doth not so quietly and currently pass throughout all men’s hands, neither can be of that account which afterwards it hath, when the world once perceiveth the virtue thereof not only in itself, but also by the conquest which God hath given it over heresy.

That which heresy did by sinister interpretations go about to pervert in the first and most ancient Apostolic Creed, the same being by singular dexterity and plainness cleared from those heretical corruptions partly by this Creed of Athanasius, written about the year three hundred and forty, and partly by that other set down in the synod of Constantinople forty years after, comprehending together with the Nicene Creed an addition of other articles which the Nicene

1 [A conjecture of Baronius, Ann. A.D. 340.]
3 [Greg. Nazian. de Athan. [ubi sup.]]
4 [For the most probable account of this matter, see Waterland’s Critical Hist. of the Athanasian Creed, Works, iv. 241. 259. Oxford, 1823.]
5 That Creed which in the Book of Common Prayer followeth immediately after the reading of the Gospel.

[1 Sulpit. lib. ii. [c. 37.]] "Ex parte nostra legitur homines a bines, parum docet et parum cautus. Ab Arianis autem missis sines, callidi et etengionem velantes, terno perfide imbuti, qui apud re- gem facile superiores exsiterunt."

[2 Eisdemque conscriptam ab improbis idena tradit verbis fallentibus involutam, quam catholicam disciplinam per- fidentea latente loquetur."

[3 Greg. Nazian. de Athan. [ubi sup.]]
invented. "We must (saith St. Basil) as we have received "even so baptize, and as we baptize even so believe, and "as we believe even so give glory." Baptizing we use the name of the Father, of the Son, and of the Holy Ghost; confessing the Christian faith we declare our belief in the Father, and in the Son, and in the Holy Ghost; ascribing glory unto God we give it to the Father, and to the Son, and to the Holy Ghost. It is ἀπάδειξι τοῦ ὑστοῦ φρονήματος, "the token of a true and sound understanding" for matter of doctrine about the Trinity, when in ministering baptism, and making confession, and giving glory, there is a conjunction of all three, and no one of the three severed from the other two.

[9.] Against the Arians affirming the Father to be greater than the Son in honour, excellency, dignity, majesty, this form and manner of glorifying God was not at that time first begun, but received long before, and alleged at that time as an argument for the truth. "If (saith Phæbusadius) there be "that inequality which they affirm, then do we every day "blaspheme God, when in thanksgivings and offerings of "sacrifice we acknowledge those things common to the "Father and the Son." The Arians therefore, for that they perceived how this did prejudice their cause, altered the Hymn of Glory, whereupon ensued in the church of Antioch about the year 349 that jar which Theodoret and Sozomen mention. "In their quires while they praised

1 Basil. Epist. 78. [al. 125. p. 216 D. deq γραμματείας μετ΄ ἡσπερίδων θεοτόκου δί καὶ πυθήματας ἡμῶν, τούτων τέκνων τοῦ Κυρίου, Πατρε ἡμῶν, Άγιον Πνεύμα.] This epistle is in the nature of a solemn document, much to the same purpose as the Athanasian Creed itself: reciting the Nicene Creed, and the blasphemies which had since become current, and anathematizing them. 1 Hilar. Arelat. Epist. ad Aug. [§ 4. t. ii. 828. "Non ignorat quæres sint pietas tua, quanto "itoritate nominum in sententia "teneantur, aut a sententia trans-="feratur."]

2 Exod. xxxiii. 18; Heb. i. 3.

3 Josh. vii. 19; Psal. xxii. 23.

It's ancient Use, an Argument against Arianism.
thereof unto him likewise by virtuous offices, doth not every tongue both ways confess, that the brightness of his glory hath spread itself throughout the world by the ministry of his only-begotten Son, and is in the manifold graces of the Spirit every way marvellous; again, that whatsoever we do to his glory, it is done in the power of the Holy Ghost, and made acceptable by the merit and mediation of Jesus Christ? So that glory to the Father and the Son, or glory to the Father by the Son, saving only where evil minds do abuse and pervert most holy things, are not else the voices of error and schism, but of sound and sincere religion.

[11.] It hath been the custom of the Church of Christ to end sometimes prayers, and sermons always, with words of glory; wherein, as long as the blessed Trinity had due honour, and till Arianism had made it a matter of great sharpness and subtlety of wit to be a sound believing Christian, men were not curious what syllables or particles of speech they used. Upon which confidence and trust notwithstanding when St. Basil began to practise the like indifferency, and to conclude public prayers, glorifying sometime the Father with the Son and the Holy Ghost, sometime the Father by the Son in the Spirit, whereas long custom had inflamed them unto the stranger kind alone, by means whereof the later was new and strange in their ears; this needless experiment brought afterwards upon him a necessary labour of excusing himself to his friends, and maintaining his own act against them, who because the light of his candle too much drowned theirs, were glad to lay hold on so colourful matter, and exceeding forward to traduce him as an author of suspicious innovation.

How hath the world forsaken that course which it sometime held? How are the judgments, hearts, and affections of men altered! May we not wonder that a man of St. Basil's authority and quality, an arch-priest in the house of God, should have his name far and wide called in question, and be

[De Sp. Sancto, cap. i. tit. iii. p. 3. D. Prosequebosque mihi prorsum metà τοῦ λού, καὶ ἀμφατέρως τῷ δυσλογίαν ἀποκλινομένῳ τῇ θεῷ καὶ Πατρὶ, κατὰ μία τοῦ Υἱοῦ σειμα τοῦ Πνεύματος τῇ Ἁγίῳ, καὶ δὴ διὰ τοῦ Υἱοῦ ἐν τῇ Ἁγίῳ Πνεύματι, ἐπίσκοπον ψυχί της τῶν παρόνων, δεσιμότης ἡμᾶς ψυχική προδίδωσι, καὶ ἀμα πρὸς ἀλλήλους ἐνεργείας ἐχῶν. To explain and justify himself was his immediate object in writing the Treatise of the Holy Ghost.]
driven to his painful apologies, to write in his own defence whole volumes, and yet hardly to obtain with all his endeavour a pardon, the crime laid against him being but only a change of some one or two syllables in their usual church liturgy? It was thought in him an unpardonable offence to alter any thing; in us as intolerable that we suffer any thing to remain unaltered. The very Creed of Athanasius and that sacred Hymn of Glory, than which nothing doth sound more heavenly in the ears of faithful men, are now reckoned as superfluities, which we must in any case pare away, lest we cloy God with too much service. Is there in that confession of faith any thing which doth not at all times edify and instruct the attentive hearer? Or is our faith in the blessed Trinity a matter needless to be so oftentimes mentioned and opened in the principal part of that duty which we owe to God, our public prayer? Hath the Church of Christ from the first beginning by a secret universal instinct of God's good Spirit always tied itself to end neither sermon nor almost any speech of moment which hath concerned matters of God without some special words of honour and glory to that Trinity which we all adore; and is the like conclusion of psalms become now at the length an eysore or a galling to their ears that hear it?

[12.] "Those flames of Arianism" they say "are quenched, which were the cause why the Church devised in such sort to confess and praise the glorious cœty of the Son of God. Seeing therefore the sore is whole, why retain we as yet the "plaster? When the cause why any thing was ordained doth once cease, the thing itself should cease with it, that the "Church being eased of unprofitable labours, needful offices may "the better be attended. For the doing of things unnecessary, "is many times the cause why the most necessary are not "done." But in this case so to reason will not serve their turns.

For first, the ground whereupon they build is not certainly their own but with special limitation. Few things are so restrained to any one end or purpose that the same being extinct they should forthwith utterly become frustrate. Wisdom may have framed one and the same thing to serve commodiously for divers ends, and of those ends any one be sufficient cause for continuance though the rest have ceased; even as

the tongue, which nature hath given us for an instrument of speech, is not idle in dumb persons, because it also serveth for taste. Again, if time have worn out, or any other mean altogether taken away what was first intended, uses not thought upon before may afterwards spring up, and be reasonable causes of retaining that which other considerations did formerly procure to be instituted. And it cometh sometime to pass that a thing unnecessary in itself as touching the whole direct purpose whereto it was meant or can be applied, doth notwithstanding appear convenient to be still held even without use, lest by reason of that coherence which it hath with somewhat most necessary, the removal of the one should endanger the other; and therefore men which have clean lost the possibility of sight keep still their eyes nevertheless in the place where nature set them.

As for these two branches whereof our question growth, Arianism was indeed some occasion of the one, but a cause of neither, much less the only entire cause of both. For albeit conflict with Arians brought forth the occasion of writing that Creed which long after was made a part of the church liturgy, as hymns and sentences of glory were a part thereof before; yet cause sufficient there is why both should remain in use, the one as a most divine explication of the chiefest articles of our Christian belief, the other as an heavenly acclamation of joyful applause to his praises in whom we believe; neither the one nor the other unworthy to be heard sounding as they are in the Church of Christ, whether Arianism live or die.

[13.] Against which poison likewise if we think that the Church at this day needeth not those ancient preservatives which ages before us were so glad to use, we deceive ourselves greatly. The weeds of heresy being grown unto such ripeness as that was, do even in the very cutting down scatter oftentimes those seeds which for a while lie unseen and buried in the earth, but afterward freshly spring up again no less pernicious than at the first. Which thing they very well know and I doubt not will easily confess, who live to their great both toil and grief, where the blasphemies of Arians, Samosatians, Tritheites, Eutychians, and Macedonians 1 are renewed.

as a Safeguard against modern Heresies.

the roof, and Zwinglius batter but the walls of popish superstition, the last and hardest work of all remained, which was to raze up the very ground and foundation of popery, that doctrine concerning the deity of Christ which Satanism (for so it pleased those impious forsaken miscreants to speak) hath in this memorable creed explained. So manifestly true is that which one of the ancient hath concerning Arianism, "Mortuis auctoribus hujus veneni, seculars tamen eorum "doctrina non moritur." "The authors of this venom being "dead and gone, their wicked doctrine notwithstanding "continueth."

XLIII. Amongst the heaps of these excesses and superfluities, there is espied the want of a principal part of duty. "There are no thanksgivings for the benefits for which there "are petitions in our book of prayer?" This they have "thought a point matter to be objectified. Neither may we take it "in evil part to be admonished what special duties of thankfulness we owe to that merciful God, for whose unspakeable "graces the only requital which we are able to make is a true, "heartly, and sincere acknowledgment how precious we esteem "such benefits received, and how infinite in goodness the Author "isse in cautae oppugnatio, so- "lumque Philippum ex tot millibus "unum fugitiv, qui quasi adiud agens "lethale vulnus ei potius minari "quam infinigere videatur. Idem "facit Gregorius ille Paulus. Scri- "bit Deum per Lutherum copius "ecclesiam Antichristi a tecto demo- "liri, non a fundamento, ne domus "putrida eum opprimebat. Scilicet "quia negonium Trinitatis inconvul- "sum reiunqenti."

The epitaph of Faustus Socinus, who died 1604, runs thus:

"Tota liet [Jacob!] Babylon; desoruit tecta "sum cunctarum, nempe superioris tantum "vestigii in edificio Antichristiano "deletionem. At sibimet isti "spiritus arrogans Antichristi "excitacionem et expiracionem abi "usque fundamenti."