The contention between Arius and Alexander Bishop of Alexandria, and how that Alexander deprived Arius with his complices of the Ministry.

After Peter Bishop of Alexandria, which suffered Martyrdom under Diocletian, Achillas succeeded in the Bishoprick. After Achillas, Alexander in the time of the afore-aided peace was chosen Bishop: who leading a quiet and peaceable life brought the Church unto an unity, and on a certain time in presence of the Priests which were under him, and the rest of the Clergy, he intreated somewhat more curiously of the holy Trinity, and the Unity to be in the Trinity. Arius then being one of the Priests placed in order under him, a man very skilfull in the fibleties of sophisticall Logick, suspecting the Bishop to have brought into the Church the erroneous doctrine of Sabellius the Affrick, and being kindled with the desire of contention, set himselfe opposite against the opinion of Sabellius the Affrick, and as it seemed directly against the allegations of the Bishop, saying: If the Father begot the Son, then had the Son which was begotten a beginning of ence : hereby it is manifest that there was a time when the Son was not, and the consequent to follow necessarily that he had this essence of nothing. 
When he had with his strange kind of doctrine concluded and laid down this position, he provoked many to reaon hereof, so that of a small spark a great fire was kindled. For this noilome petition beginning from the Churches of Alexandria spread itself throughout all Egypt, Lybia, and the upper Tebag, yea passed moreover through the rest of the Provinces and Cities. Many other also embraced the pertinent opinion of Arius, of which number chiefly Eusebius (not he of Ceare) but another which aforetime was Bishop of the Church of Berytus, but then craftily crept in to be Bishop of Nicomedia a City of Bithynia, clave unto him. Which things when Alexander had both heard and keen done with his eyes, was very much moved thereat, and summoning together a Council of many Bishops, he deprived Arius and such as favoured his opinion of the Priesty order: and wrote unto the severall Bishops throughout the cities in this manner.

The Epistle of Alexander Bishop of Alexandria.

To the wellbeloved and most reverend brethren, fellow Ministers With us throughout the Churches Wheresoever. Insomuch as we are commanded by holy Scripture to remain the bond of unity and peace, it is requisite that we write and signifie one to another the things that severally happen among us, to the end that if one suffer or one rejoice, we all may suffer together or rejoice together. Now in our Church there are seven certain men Which transgress the laws: Which impugne Chrift: Which lead men into Apostasie: Whom a man may rightly suppose and justly term the forerunners of Antichrist. I was disposed truly to be silent, and not to blame at all such baseless an offence, if peradventure by any means possibly this blunder might have been wiped away from among them which alone fell from the Church, lest that straying abroad into strange places, it might infect with the stink thereof the ears of simple and silly fools. But in as much as Eusebius now Bishop of Nicomedia, supposing the whole state of the Church to be under his jurisdiction, and seeing With himselfe that he is to be charged of none for leaving the Church of Berytus, and for that he greatly gaped after the Church of Nicomedia, and in that he is become the patron and ring leader of these Apostats, going about to publish letters into all Provinces, highly extolling them, that he may plunge certain of the ignorant first into an extreme pestilities hereof, altogether contrary to Chrift himselfe: I think it necessary (seeing the like is written in some part of the law) no longer to be silent, but to declare unto you all the whole matter, whereby ye may not only know them which fell from the truth, but also their deceitable doctrine, and the circumstance of their hereof, and also if peradventure Eusebius do write unto you that you give no ear unto him. For he having concealed for a season his old stolen corruption of minds, and now disposed to renew the same, signifies to further his cause by his Epistles, but in very deed he showeth plainly that these his practices he directed to the furtherance of his own cause. Such a one from the Church were shone: Arius, 

Achillas;