

discoveries of Christ already present, whose future coming the other psalms did but foresignify, they are against the obstinate incredulity of the Jews, the most luculent testimonies that Christian religion hath; yea the only sacred hymns they are that Christianity hath peculiar unto itself, the other being songs too of praise and thanksgiving, but songs wherewith as we serve God, so the Jew likewise.

[3.] And whereas they tell us these songs were fit for that purpose, when Simeon and Zachary and the Blessed Virgin uttered them, but cannot so be to us which have not received like benefit¹; should they not remember how expressly Ezechias amongst many other good things is commended for this also, that the praises of God were through his appointment daily set forth by using in public divine service the songs of David and Asaph unto that very end²? Either there wanted wise men to give Ezechias advice, and to inform him of that which in his case was as true as it is in ours, namely, that without some inconvenience and disorder he could not appoint those Psalms to be used as ordinary prayers, seeing that although they were songs of thanksgiving such as David and Asaph had special occasion to use, yet not so the whole Church and people afterwards whom like occasions did not befall: or else Ezechias was persuaded as we are that the praises of God in the mouths of his saints are not so restrained to their own particular, but that others may both conveniently and fruitfully use them: first, because the mystical communion of all faithful men is such as maketh every one to be interested in those precious blessings which any one of them receiveth at God's hands: secondly, because when any thing is spoken to extol the goodness of God whose mercy endureth for ever, albeit the very particular occasion whereupon it riseth do come no more, yet the fountain continuing the same, and yielding other new effects which are but only in some sort proportionable, a small resemblance between the benefits which we and others have received, may serve to make the

¹ T. C. lib. iii. p. 208. [and 1. 107. al. 137.] "These thanksgivings were made by occasion of certain particular benefits, and are no more to be used for ordinary prayers than the *Ave Maria*. So that both

"for this cause and the other before alleged of the Psalms, it is not convenient to make ordinary prayers of them."

² 2 Chron. xxix. 30.

same words of praise and thanksgiving fit though not equally in all circumstances fit for both; a clear demonstration whereof we have in all the ancient Fathers' commentaries and meditations upon the Psalms: last of all because even when there is not as much as the show of any resemblance, nevertheless by often using their words in such manner, our minds are daily more and more inured with their affections.

XLI. The public estate of the Church of God amongst the Jews hath had many rare and extraordinary occurrences, which also were occasions of sundry³ open solemnities and offices, whereby the people did with general consent make show of correspondent affection towards God. The like duties appear usual in the ancient Church of Christ, by that which Tertullian speaketh of Christian women matching themselves with infidels. "She cannot content the Lord with performance of his discipline, that hath at her side a vassal whom Satan hath made his vice-agent to cross whatsoever the faithful should do. If her presence be required at the time of Station or standing prayer, he chargeth her at no time

Of the Litany^{1, 2}.

¹ [1 Adm. ap. Whit. Def. 494. "They pray that they may be delivered from thundering and tempest when no danger is nigh."] T. C. lib. i. 137. [107.] "We pray for the avoiding of those dangers which are nothing near us, as from lightning and thundering in the midst of winter, from storm and tempest when the weather is most fair and the seas most calm. It is true that upon some urgent calamity a prayer may and ought to be framed which may beg either the commodity for want whereof the Church is in distress, or the turning away of that mischief which either approacheth or is already upon it: but to make those prayers which are for the present time and danger ordinary and daily prayers, I cannot hitherto see any either Scripture or example of the primitive Church. And here for the simple's sake I will set down after what sort this abuse crept into the Church. There was one Mamerus Bishop of Vienna, which in the time of great earthquakes

"which were in France instituted certain supplications, which the Grecians (and we of them) call the Letany, which concerned that matter: there is no doubt but as other discommodities rose in other countries they likewise had prayers accordingly. Now Pope Gregory either made himself, or gathered the supplications that were made against the calamities of every country, and made of them a great Letany or Supplication as Platina calleth it, and gave it to be used in all churches: which thing albeit all churches might do for the time in respect of the case of the calamity which the churches suffered, yet there is no cause why it should be perpetual that was ordained but for a time, and why all lands should pray to be delivered from the incommodities that some land hath been troubled with." [See also T. C. iii. 204.]

² ["Letanie," ed. 1. 1616.]

³ Exod. xv. 20; Wisd. x. 20; 2 Samuel vi. 2; 1 Chron. xiii. 5; 2 Chron. xx. 3; Joel ii. 15.

"but that to be with him in his baths; if a fasting-day come he hath on that day a banquet to make; if there be cause for the church to go forth in solemn procession, his whole family have such business come upon them that no one can be spared¹."

[2.] These processions as it seemeth were first begun for the interring of holy martyrs, and the visiting of those places where they were entombed. Which thing the name itself applied by heathens unto the office of exequies², and partly the speeches of some of the ancient delivered concerning Christian processions³, partly also the very dross which superstition thereunto added, I mean the custom of invoking saints in processions, heretofore usual, do strongly insinuate. And as things invented to one purpose are by use easily converted to moe⁴, it grew that supplications with this solemnity

¹ Tertull. lib. ii. ad Uxor. [c. 4. "Domino certe non potest pro disciplina satisfacere, habens in late-re diaboli servum, procuratorem domini sui ad impedienda fidelium studia et officia. Ut si statio faci-enda est, maritus de die concicat ad balneas: si jejunia observanda sunt, maritus eadem die convivium exerceat: si procedendum erit, nunquam magis familiae occupatio adveniat."]

² Terent. Andr. [1. i. 100. "funus procedit." Phorm. v. 8. 37. "Exsequias Chremeti, quibus est commodum ire, hoc tempus est."] ³ "Martyres tibi quærantur in cubiculo tuo. Nunquam causa deerit procedendi, si semper quan-do necesse est progressura sis." Hier. Epist. xxii. ad Eust. [al. xviii. § 17.]

⁴ Socrat. lib. vi. c. 8. [Οἱ Ἀρειανίζοντες, ὡς περ ἔφημεν, ἔξω τῆς πόλεως τὰς συναγωγὰς ἐποιοῦντο ἤμικα οὖν ἐκάστης ἐβδομάδος ἑορταὶ κατελάμβανον, φημὶ δὴ τὸ τε σάββατον καὶ ἡ κυριακὴ, ἐν αἷς αἱ συνάξεις κατὰ τὰς ἐκκλησίας εἰώθισι γίνεσθαι, αὐτοὶ ἔντος τῶν τῆς πόλεως πυλῶν περὶ τὰς στοὰς ἀθροίζομενοι, καὶ ᾠδαὶ ἀντιφώνους πρὸς τὴν Ἀρειανῶν δόξαν συντιθέντες ἦδον' καὶ τοῦτο ἐποίουν κατὰ τὸ πλείστον μέρος τῆς νυκτός ὑπὸ δὲ ὄρθρον, τὰ τοιαῦτα ἀντίφωνα

λέγοντες, διὰ μέσης τῆς πόλεως ἐξ-ῆσαν τῶν πυλῶν, καὶ τοὺς τόπους ἐνθα συνήγον κατελάμβανον . . . τότε δὲ καὶ Ἰωάννης [Χρυσόστομος] εἰλαβηθεὶς, μή τις τῶν ἀπλουστέρων ὑπὸ τῶν τοιούτων ᾠδῶν ἀφελκυσθῆ τῆς ἐκκλησίας, ἀντιτίθεισιν αὐτοῖς τοὺς τοῦ ἰδίου λαοῦ, ὅπως ἂν καὶ αὐτοὶ ταῖς νυκτεριναῖς ὑμολογίαις σχολάζοντες, ἀμαυρῶσιν μὲν τὴν ἐκείνων περὶ τοῦτου σπουδῆν, βεβαίους δὲ τοὺς οἰκείους πρὸς τὴν ἑαυτῶν πίστιν ἐργάζωνται.] Sozom. lib. viii. c. 8; Theod. lib. ii. c. 24; lib. iii. c. 10. [Julian having permitted the remains of St. Babylas to be removed from Daphne, the Christians ἀσμένως τὸ ἅλσος καταλαβόντες, καὶ ἐπὶ ζεύγους θεϊκοῦτες τὴν λάμνακα, πανδημεὶ ταύτης ἡγούντο, χορεύοντες καὶ τὴν Δαυϊτικὴν ἄδοντες μελωδίαν, καὶ καθ' ἕκαστον κῶλον ἐπι-φθεγγόμενοι, "αἰσχυνθῆτωσαν πάντες οἱ προσκυνῶντες τοῖς γλυπτοῖς." Novel. lxviii. 51. [lxvii. 1. p. 261. ed. Gothofred. 1688. "Nulli licentiam esse neque monasterium neque ecclesiam neque orationis domum incipere ædificare, antequam civitatis Deo amabilis [θεοφιλέστατος] episcopus orationem in loco faciat, et crucem figat, publicum processum [δημοσίαν πρόσσδον] ipse faciens, et causam manifestam omnibus statuens." Ibid. cxviii.

for the appeasing of God's wrath, and the averting of public evils, were of the Greek church termed Litanies; ¹ Rogations, of the Latin. To the people of Vienna (Mamercus being their Bishop, about 450 years after Christ) there befell many things, the suddenness and strangeness whereof so amazed the hearts of all men, that the city they began to forsake as a place which heaven did threaten with imminent ruin. It besemed not the person of so grave a prelate to be either utterly without counsel as the rest were, or in a common perplexity to shew himself alone secure. Wherefore as many as remained he earnestly exhorteth to prevent portended calamities, using those virtuous and holy means wherewith others in like case have prevailed with God. To which purpose he perfecteth the Rogations or Litanies before in use, and addeth unto them that which the present necessity required. Their good success moved Sidonius Bishop of Arverna to use the same so corrected Rogations², at such time as he and his people were

cap. 31, 32, are laws for the protection of the litany services from disturbance, and forbidding them to be solemnized except by the clergy. Both enactments are by Justinian.]

¹ Basil. Epist. lxxiii. [al. 207. t. iii. 311. αἱ Λιτανεῖαι, ἃς ὑμεῖς νῦν ἐπιτηδεύετε. But it is truly observed by the Benedictine editor, that the word Litany is not employed here in its technical sense; no procession being mentioned or implied.] Niceph. (758-828.) lib. xiv. c. 3. ["The younger Theodosius, having to preside at the Circensian games in a time of excessive rain, which threatened famine, said to the people, 'It were better for us, deferring the festivity, to appease God:' and they went forth in procession with the Litany, offering hymns to God: and the city with accordant voice became in a moment one church."] Cedren. (Eleventh Cent.) in Theodos. [junior, p. 281, ed. Xyland. Basil. 1566. Σεισμὸν μεγάλου γεγονόσαν ἐν Κωνσταντινουπόλει . . . τοῦ γούν . . . πατριάρχου μετὰ τοῦ κλήρου καὶ τοῦ λαοῦ ταῖς λιταῖς [ἔξω τῆς πόλεως] προσκαρτεροῦντος, περὶ ὧραν τρίτην, ἀφῆνω πάντων ὁρώτων ἠρώγη νεανίας εἰς τὸν ἀέρα, καὶ

ἤκουσε θείας φωνῆς παρεγγύωσης αὐτῶ, ἀναγγεῖλαι τῷ ἐπισκόπῳ καὶ τῷ λαῷ, λιτανεῦειν οὕτω, καὶ λέγειν, "Ἅγιος ὁ Θεός, ἄγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς" καὶ μηδὲν ἕτερον προστιθέναι' καὶ εὐθὺς τοῦτο ψάλλοντος τοῦ λαοῦ, ἔστη ὁ σεισμός. "Ὅθεν ὁ βασιλεὺς Θεοδόσιος, καὶ ἡ μακαρία Πουλχερία, ὑπεραγισθέντες τῷ θαύματι, ἐθέσπισαν κατὰ πάσαν οἰκουμένην οὕτω ψάλλεσθαι τὸν θεῖον ὕμνον.]

² Sidon. (430-487.) lib. vii. Epist. 1. [ad Mamercum. "Rumor est, Gothos in Romanum solum castra movisse. Huic semper irruptioni nos miseri Arverni janua sumus. Solo tamen invectarum te auctore Rogationum palpamur auxilio. . . Non enim latet nostram sciscitationem, primis temporibus haurumce supplicationum institutarum civitas cælitus tibi credita per cujusmodi periculorum terriculamenta vacuabatur. Nam modo scenæ mœnium publicorum crebris terræ motibus concutiebantur; nunc ignes sæpe flammati caducas culminum cristas superjecto favillarum monte tumulabant; nunc stupenda foro cubilia collocabat audacium pavenda mansuetudo cervorum: cum tu inter ista discessu primorum populariumque

after afflicted with famine, and besieged with potent adversaries. For till the empty name of the empire came to be settled in Charles the Great, the fall of the Romans' huge dominion concurring with other universal evils, caused those times to be days of much affliction and trouble throughout the world. So that Rogations or Litanies were then the very strength, stay, and comfort of God's Church. Whereupon in the year 506 it was by the council of Aurelia decreed¹, that the whole Church should bestow yearly at the feast of Pentecost three days in that kind of processional service. About half an hundred years after, to the end that the Latin churches which all observed this custom might not vary in the order and form of those great Litanies which were so solemnly every where exercised, it was thought convenient by Gregory the First and the best of that name to draw the flower of them all into one².

[3.] But this iron began at the length to gather rust. Which thing the synod of Colen saw and in part redressed within that province³, neither denying the necessary use for which such Litanies serve, wherein God's clemency and mercy is desired by public suit, to the end that plagues, destructions, calamities, famines, wars, and all other the like adversities, which for our manifold sins we have always cause to fear, may

"statu urbis exinanito, ad nova celer veterum Ninevitarum exempla decurristi . . . Qua devotione placatus inspector pectorum Deus, fecit esse obsecrationem vestram vobis salutem, cæteris imitationi, utrisque præsidio . . . Quæ omnia sciens populus iste, Viennensibus tuis et accidisse prius et non accessisse posterius, vestigia tam sacrosanctæ informationis amplectitur, sedulo petens, ut conscientia tuæ beatitudo mittat orationum suarum suffragia, quibus exempla transmissit." Biblioth. Patr. Colon. V. 1020.]

¹ Concil. (First Council of Orleans, 511 (not 506) Can. 27.) tom. ii. p. 513. [iv. 1408. E. "Rogationes, i. e. Litanias ante ascensionem Domini ab omnibus ecclesiis placuit celebrari: ita ut præmissum triduanum jejunium in dominicæ ascensionis festivitate solvatur: per quod triduum servi et ancillæ ab omni opere relaxentur, quo

"magis plebs universa conveniat."

² [See Palmer's *Origines Liturgicæ*, i. 267-272.]

³ Concil. tom. v. anno 1536. [Conc. Colon. i. p. 9. c. 7, 8; xiv. 546, 547. "Quod processiones per agros et campos peraguntur, rationem quidem habet, nempe quod populus oret, ut segetes ac fruges terræ a Domino conserventur: verum ut alia plurima, ita et hic mos hominum malitia depravatus est, quod per occasionem talis deambulationis, quæ Deo placando erat instituta, multa scelera committantur. Quam obrem nobis satius videtur, ut hæc, aliæque supplicationes ac processiones, de cætero intra septa ecclesiarum religiose fiant, ac ut in templo, loco precatationibus peculiariter dedicato, oretur Deus, habeaturque tum pius rei ac temporis conveniens ad populum communitarius sermo."]

be turned away from us and prevented through his grace; nor yet dissembling the great abuse whereunto as sundry other things so this had grown by men's improbity and malice, to whom that which was devised for the appeasing of God's displeasure gave opportunity of committing things which justly kindled his wrath. For remedy whereof it was then thought better, that these and all other supplications or processions should be no where used but only within the walls of the house of God, the place sanctified unto prayer. And by us not only such inconveniences being remedied, but also whatsoever was otherwise amiss in form or matter, it now remaineth a work, the absolute perfection whereof upbraideth with error or somewhat worse them whom in all parts it doth not satisfy.

[4.] As therefore Litanies have been of longer continuance than that we should make either Gregory or Mamercus the author of them, so they are of more permanent use than that now the Church should think it needeth them not. What dangers at any time are imminent, what evils hang over our heads, God doth know and not we. We find by daily experience that those calamities may be nearest at hand, readiest to break in suddenly upon us, which we in regard of times or circumstances may imagine to be farthest off. Or if they do not indeed approach, yet such miseries as being present all men are apt to bewail with tears, the wise by their prayers should rather prevent. Finally, if we for ourselves had a privilege of immunity, doth not true Christian charity require that whatsoever any part of the world, yea any one of all our brethren elsewhere doth either suffer or fear, the same we account as our own burden? What one petition is there found in the whole Litany, whereof we shall ever be able at any time to say that no man living needeth the grace or benefit therein craved at God's hands? I am not able to express how much it doth grieve me, that things of principal excellency should be thus bitten at, by men whom God hath endued with graces both of wit and learning for better purposes.

XLII. We have from the Apostles of our Lord Jesus Christ received that brief confession of faith which hath been

Of Athanasius' Creed, and Gloria Patri¹.

¹ T. C. lib. i. p. 137. [107.] "The Church to the end that men like may be said of the *Gloria Patri* and the Athanasius' Creed. "It was first brought into the "thereby should make an open

always a badge of the Church, a mark whereby to discern Christian men from Infidels and Jews. "This faith received from the Apostles and their disciples," saith Irenæus¹, "the Church though dispersed throughout the world, doth notwithstanding keep as safe as if it dwelt within the walls of some one house, and as uniformly hold, as if it had but one only heart and soul; this as consonantly it preacheth, teacheth, and delivereth, as if but one tongue did speak for all. As one sun shineth to the whole world, so there is no faith but this one published, the brightness whereof must enlighten all that come to the knowledge of the truth." "This rule," saith Tertullian², "Christ did institute; the stream and current of this rule hath gone as far, it hath continued as long, as the very promulgation of the Gospel."

[2.] Under Constantine the emperor about three hundred years and upward after Christ, Arius a priest in the church of Alexandria, a subtle-witted and a marvellous fair-spoken man,

"profession in the Church of the divinity of the Son of God against the detestable opinion of Arius and his disciples, wherewith at that time marvellously swarmed almost the whole Christendom. Now that it hath pleased the Lord to quench that fire, there is no such cause why these things should be in the Church, at the least why that *Gloria Patri* should be so often repeated." [Strype, Aylm. 71. "The Bishop silenced one Huckle, a minister in his diocese, . . . an impugner of the book, and a gatherer of night conventicles, and more lately a busy disputer against Athanasius' Creed." They attacked the Nicene Creed also. Adm. ap. Whitg. Def. 589. "The Nicene Creed was not read in their communion; we have it in ours."]

¹ Iren. lib. i. cap. 3. [al. c. 10. p. 46. Ἡ μὲν ἐκκλησία, καίπερ καθ' ὅλης τῆς οἰκουμένης ἕως περάτων τῆς γῆς διεσπαρμένη, παρὰ δὲ τῶν Ἀποστόλων, καὶ τῶν ἐκείνων μαθητῶν παραβαθῶσα τὴν εἰς ἓνα Θεόν, Πατέρα παντοκράτορα . . . πίστιν . . . καὶ εἰς ἓνα

Χριστὸν Ἰησοῦν . . . καὶ εἰς Πνεῦμα ἅγιον . . . τούτο τὸ κήρυγμα παρελήφθη, καὶ ταυτὴν τὴν πίστιν, ὡς προέφημεν, ἢ ἐκκλησία, καίπερ ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη, ἐπιμελῶς φυλάσσει, ὡς ἓνα οἶκον οἰκοῦσα· καὶ ὁμοίως πιστεύει τούτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν· καὶ συμφώνως ταῦτα κηρύσσει, καὶ διδάσκει, καὶ παραδίδωσιν, ὡς ἐν στόμα κεκτημένη . . . Ὡσπερ ὁ ἥλιος, τὸ κτίσμα τοῦ Θεοῦ, ἐν ὅλῳ τῷ κόσμῳ εἰς καὶ ὁ αὐτός· οὕτω καὶ τὸ κήρυγμα τῆς ἀληθείας πανταχῇ φαίνει, καὶ φωτίζει πάντας ἀνθρώπους τοὺς βουλομένους εἰς ἐπίγνωσιν ἀληθείας εἰλεῖν.]

² Tertull. de Præscr. advers. Hæret. [c. 14. "Hæc regula a Christo . . . instituta nullas habet apud nos quæstiones, nisi quas hæreses inferunt, et quæ hæreticos faciunt."] et advers. Prax. [c. 2. "Hanc regulam ab initio Evangelii decucurrisset, etiam ante priores quosque hæreticos, nedum ante Praxean hesternum, probabit tam ipsa posteritas omnium hæreticorum, quam ipsa novellitas Praxæ hesterni."]

but discontented that one should be placed before him in honour, whose superior he thought himself in desert, became through envy and stomach prone unto contradiction, and bold to broach at the length that heresy, wherein the deity of our Lord Jesus Christ contained but not opened in the former creed, the co-equality and co-eternity of the Son with the Father was denied. Being for this impiety deprived of his place by the bishop of the same church, the punishment which should have reformed him did but increase his obstinacy, and give him occasion of labouring with greater earnestness elsewhere to entangle unwary minds with the snares of his damnable opinion. Arius in short time had won to himself a number both of followers and of great defenders, whereupon much disquietness on all sides ensued. The emperor to reduce the Church of Christ unto the unity of sound belief, when other means whereof trial was first made took no effect, gathered that famous assembly of three hundred and eighteen bishops in the council of Nice, where besides order taken for many things which seemed to need redress, there was with common consent for the settling of all men's minds, that other confession of faith set down which we call the Nicene Creed, whereunto the Arians themselves which were present subscribed also; not that they meant sincerely and in deed to forsake their error, but only to escape deprivation and exile, which they saw they could not avoid openly persisting in their former opinions when the greater part had concluded against them, and that with the emperor's royal assent. Reserving therefore themselves unto future opportunities, and knowing that it would not boot them to stir again in a matter so composed, unless they could draw the emperor first and by his means the chiefest bishops unto their part, till Constantine's death and somewhat after they always professed love and zeal to the Nicene faith; yet ceased not in the meanwhile to strengthen that part which in heart they favoured, and to infest by all means under colour of other quarrels their greatest adversaries in this cause: amongst them Athanasius especially, whom by the space of forty-six years, from the time of his consecration to succeed Alexander archbishop in the church of Alexandria till the last hour of his life in this world, they never suffered to enjoy the comfort of a peaceable

day. The heart of Constantine stolen from him. Constantius Constantine's successor his scourge and torment by all the ways that malice armed with sovereign authority could devise and use. Under Julian no rest given him. And in the days of Valentinian as little. Crimes there were laid to his charge many, the least whereof being just had bereaved him of estimation and credit with men while the world standeth. His judges evermore the selfsame men by whom his accusers were suborned. Yet the issue always on their part, shame; on his, triumph. Those bishops and prelates, who should have accounted his cause theirs, and could not many of them but with bleeding hearts and with watered cheeks behold a person of so great place and worth constrained to endure so foul indignities, were sure by bewraying their affection towards him to bring upon themselves those molestations, whereby if they would not be drawn to seem his adversaries, yet others should be taught how unsafe it was to continue his friends.

[3.] Whereupon it came to pass in the end, that (very few excepted) all became subject to the sway of time; other odds there was none amongst them, saving only that some fell sooner away, some later, from the soundness of belief; some were leaders in the host of impiety, and the rest as common soldiers, either yielding through fear, or brought under with penury, or by flattery ensnared, or else beguiled through simplicity, which is the fairest excuse that well may be made for them. Yea (that which all men did wonder at) Osius the ancientest bishop that Christendom then had, the most forward in defence of the Catholic cause and of the contrary part most feared, that very Osius with whose hand the Nicene Creed itself was set down and framed for the whole Christian world to subscribe unto, so far yielded in the end as even with the same hand to ratify the Arians' confession, a thing which they neither hoped to see, nor the other part ever feared, till with amazement they saw it done. Both were persuaded that although there had been for Osius no way but either presently subscribe or die, his answer and choice would have been the same that Eleazar's was¹, "It doth not become our
"age to dissemble, whereby many young persons might think,

¹ 2 Mac. vi. 24.

"that¹ Osius an hundred years old and upward were now "gone to another religion, and so through mine hypocrisy " (for a little time of transitory life) they might be deceived by "me, and I procure malediction and reproach to my old age. "For though I were now delivered from the torments of "men, yet could I not escape the hand of the Almighty, "neither alive nor dead." But such was the stream of those times, that all men gave place unto it, which we cannot but impute partly to their own oversight. For at the first the emperor was theirs, the determination of the council of Nice was for them, they had the Arians' hands to that council. So great advantages are never changed so far to the contrary, but by great error.

[4.] It plainly appeareth that the first thing which weakened them was their security. Such as they knew were in heart still affected towards Arianism, they suffered by continual nearness to possess the minds of the greatest about the emperor, which themselves might have done with very good acceptance, and neglected it. In Constantine's lifetime to have settled Constantius the same way had been a duty of good service towards God, a mean of peace and great quietness to the Church of Christ, a labour easy, and how likely we may conjecture, when after that so much pain was taken to instruct and strengthen him in the contrary course, after that so much was done by himself to the furtherance of heresy, yet being touched in the end voluntarily with remorse, nothing more grieved him than the memory of former proceedings in the cause of religion, and that which he now foresaw in Julian, the next physician into whose hands the body that was thus distempered must fall².

[5.] Howbeit this we may somewhat excuse, inasmuch as every man's particular care to his own charge was such as gave them no leisure to heed what others practised in princes' courts. But of the two synods of Arimine and Seleucia what should we think? Constantius by the Arians' suggestion had devised to assemble all the bishops of the whole world about this controversy, but in two several places, the bishops of the

¹ Major centenario. Sulpit. Sever. Hist. lib. ii. [c. 54.]² [Greg. Naz. Orat. 21. t. i. 389.]