

their names, exhorting the people, that if any had a crime to urge he might make it evident by proof; and he said that it was a bad thing when Christians and Jews did this in propounding priests (Bishops) who were to be ordained, the same course should not be pursued in the case of rulers of provinces."* Here we have a practical explanation of the *testimonium plebis*; the Bishops proposed names, but to do so they must have been present at the election. Let me now cite the testimony of another Emperor as to the traditional usage. Auxentius, Bishop of Milan, being dead A.D. 374, the Emperor Valentinian called a Synod of Bishops, and after an address to them on the serious nature of the work in hand, said, "Consult now together, and elect as Bishop of this Church a man to whose authority we may submit ourselves, and whose rebukes we may endure without hesitation." The Synod decided to give the nomination to the Emperor who declined the responsibility in these words, "*It is your business*, and it is meet that you on whom God has conferred grace, should take charge of this matter, I decide that it is too great for my powers, and foreign to my office." *Vestrum est negotium, ac vobis id quibus gratiam suam Deus contulit curare convenit. Ego vero id et viribus meis majus et ab officio meo alienum judico.*† The Emperor was not so foolish as to interpret the 4th Nicæan Canon enacted only 49 years previously, as a Canon of Consecration only, or he would not have told the Bishops that the election was *their business*. The Bishops proceeded to consult together, but meanwhile the populace partly orthodox and partly Arian rushed to the church, and a riot ensued. Ambrose, prefect of the city, hastened to restore order. A child cried out, "Ambrose for Bishop." All united in acclamations, and the Synod sanctioned his nomination, no doubt on the principle that a unanimous election was a divine one. Ambrose resisted on the ground that there was no precedent for making an unbaptized layman a Bishop, but he was at length consecrated. *Quem resistebam ne ordinarer. Sed non valuit præscriptio tandem.*‡

Next in importance to the testimony of St. Cyprian, is that of Jerome. He says, "One (presbyter) was elected as a remedy against schism, lest each one attaching parties to himself should

* Lamp. Vita Alex. Sev. c. 45, p. 397.

† Magd. Cent. Tom., 2 p. 1147.

‡ Lib. 10, Ep. 82.