

Then I just very briefly mentioned the emperor who only reigned for 8 mos. He is not particularly important in our history but we will say a word about him later. I might mention in ~~say~~ finishing up the reign of Julian that he was succeeded by one who was not only a Christian but an orthodox Christian and one who believed in the full deity of Christ ~~and~~

F. Downfall of Arianism

When Julian became Emperor Arianism seemed to be in triumph. The Arian leaders were ~~supreme~~ in the east. Athanasias was in exile. In the west, the men had been forced to sign -----2 $\frac{1}{2}$ creed and it was officially the view of the whole empire. But when Constantius died we know that Julian in his desire to destroy Christianity, thought he would make it disappear faster if he gave the different factions a chance to fight. That of course meant that the orthodox were temporarily ~~removed~~ ^{relieved} from the strong pressure against them which Constantius had made, their bishops were allowed to return and they again were able to exert considerable influence. So it was a help to Orthodoxy that Julian was emperor. Julian didn't interfere in the church except to be impartially antagonistic to all sections of it and this meant that the orthodox views were much more free. All the Christians were opposed to Julian and much more against him than even the vital matters on which they differed yet it did give a certain chance for them to freely discuss the relationship one to another that they believed in and orthodoxy took a definite step forward during Julian's reign. Under this title - the Downfall of Arianism, I am going to mention one thing that happened in Alexandria, which was not particularly important in relation to Julian but is important to Arianism.

1. Council at Alexandria

You remember that as soon as Julian