

into the world for mannes sake, hath taught & declared how these Idols, whom they do honoured as Gods, were not only not gods, but also most cruell Devils, most enemies to mankind, teaching y people nothing els, but that wherwith God is offended, and being offended turneth away and regardeth them not; and so by the wicked seruice of the Deuill doe fall headlong into all wickednesse, and after their departing, nothing remaineth vnto them, but their euill deedes.

But the Hypocritall esteeming these things to bee as wayne, especially seing the Jewes (as he said) had crucified Christ before, therfore charged and commaunded Andrew not to teach and preach such things any more; or if he did, that he should be fastened to the crosse with all speede.

Andrew abiding in his former mynd very constant, answered thus concerning the punishment which he threatened, he would not haue preached the honour and glory of the crosse, if he had feared the death of the crosse. wherupon sentence of condemnation was pronounced, that Andrew teaching and enterprising a new sect, and taking away the religion of their gods ought to be crucified. Andrew coming to the place, and seing a crosse of the crosse prepared, did chaunge neither countenance nor colour, as the ancient line of mortal men is wont to do, neither did his blood shynke, neither did he fade in his speech, his body fainted not, neither was his mynd molested; his understanding did not fayle him, as it is the manner of men to do, but out of the abundance of his hart his mouth did speake. And seruenne charitie did appeare in his words as kindled sparkes. He said, O crosse most welcome and long looked for with a willing mynde, joyfully and desirously I come to thee, being the Scholer of him which did hang on thee: Because I haue bene alwayes thy louer and haue consented to embrace thee. So he wayes crucified, he yelded by the Ghost and fell on sleepe, the day before the Calendes of December.

Andrew otherwaie named Lewi, first of a Publicanus made an Apostle, wrote his gospell to the Jewes in Hebrew tongue, as recordeth Eusebius, lib. 3. 24. 39. lib. 5. cap. 8. cap. 10. Also Iræneus, lib. 3. cap. 1. Item Hieronymus in Catalogo script. Eclesiast. concerning the Doings and Decretmentes of this blessed Apostle and Euangelist, diuers things bee recorded by Iulius Africanus, under the pretended name of Abdias. Also of Vincentius, Perionius, and others; but in such sort, as by the contents may greatly be suspected, the matter not to lacke some craftie forgery, for the more establishment of latter decretals, and Romish doctrine, as touching merites, consecration of Iununes, the superstitious prescription of Lent fast, not onely in abstainyng from all fleshmeates, but also from all matrimoniall copulation between man and wife, during the said tyme of holy Lent. Item, the straight prohibition not to take any bodily seruance, before the receiuing of the Lordes supper. In ordaining of Masse, and that no Masse must marry after the vowe of her profession, with such otherlike.

Iean de Monte Regali, testifieth of Matthias, that after he had preached to the Jewes, at length he was stoned & beheaded. Some other record that he died in Ethiopia.

Philippus the holy Apostle, after he had much laboured among the barbarous nations in preaching the worde of saluation to them, at length he suffered as the other Apostles did, in Hierapolis a cite of Phrygia, being there crucified and stoned to death, where also he was buried, & his daughters also with him. Ido.

* Of James the brother of the Lord, thus we read in the story of Clement and Egesippus.

After that Festus had sent the Apostle Iam into Rome after his appellatid made at Caesaria, & that the Jewes by the incantes thereof had lost their hope of performing their malicious how against him conceived, they set upon James the brother of our Lord, who was bishop at Ierusalem, against whom they being bent with like malice, brought him forth before them, and required him to deny before all the people the faith of Christ. But he otherwaie then they all looked for, freely and with a greater confidence before all the multitude, confessed Iesus to be the sonne of God, our Sautour, and our Lord. wherupon, they not being able to abide the testimonie of this man any longer, because he was thought to be the iustest among all, for the hignesse of deuine wisdom, and godlinesse, which in him he declared, they killed him, finding the more opportunity to accomplish their mischiefe, because the kingdom the same tyme was vacant, for Festus being dead in Ierusalem, the administration of that prouince was becomme of a

ruler, and a deputie. But after what maner James was killed, the words of Clement do declare, which wraeth that he was cast doune from the pinace of the temple, and being smitten with the instrument of a fuller was slaine, but Egesippus which lived in the tyme next after the Apostles, describeth this came diligently, in his first Commentarie, after this maner as followeth.

James the brother of our Lord, toke in hand to gouern the Church after the Apostles (being counted of all men from the tyme of our Lord to be a iust and perfect man.) Many and diuers order Jameses there were beside him, but this was bozne holy from his mothers wombe, he dronke no wine, nor any strong drinke, neither did he cate any liuing creature, the razor neuer came vpon his head, he was not anointed with oyle, neither did he vse bathe; to him onely was it lawfull to enter into the holy place, neyther was he clothed with woollen cloth, but with silke, and he onely entered into the temple, falling vpon his knees, asking remission for the people, so that his knees by ofte kneeling, lost the sense of feeling, being brummed & hardened like the knees of a Camel. He was (for worshipping God and crauing forgiveness for the people) called iust, & for the excellencie of his iust life named Oblias, which (if you do interpret it) is the sancgard, and iustice of the people as the Prophets beclate of him: therefore when as many of the heretikes which were among the people asked him what maner of doze Iesus should be, he answered that he was the Sautour, wherof some do beleue him to be Iesus Christ, but the aforesaid heretikes neuer beleue the resurrection, neither that any shall come, which shall render vnto euery man according to his workes, but as many as beleue, they beleue for James cause. when as many therefore of the Iudices did beleue, there was a tumult made of the Scribes, Jewes, and Phariseis, saying: it is dangerous least that all the people do looke for this Iesus, as for Christ, therfore they gathered themselues together, & layd vnto James: we beleech thee restrain the people, for they beleue in Iesus, as though he were Christ. we pray thee perswade them all which come vnto the feast of the Passouer of Iesus, for we are all obedient vnto thee, and all the people do testifie of thee that thou art iust, neither that thou dost accept the person of any man, therefore perswade the people that they be not deceiued in Iesus, and all the people, and we will obey thee, therefore stand vpon the pillar of the temple, that thou mayest be seene from aboue, and that thy wordes may be perceiued of all the people, for to this passeouer all the tribes do come with all the countrey. And thus the fozenamed Scribes, and Phariseis did let James vpon the battlements of the Church, and they cried vnto him and sayd, thou iust man whom all we ought to obey, because this people is led after Iesus, which is crucified, tell what is the doze of Iesus crucified: and he answered with a great voyce, what do you aske me of Iesus? some of man, seeyng that he sittyth on the right hand of God in heauen, and shall come in the cloudes of the heu: But wher many were perswaded of this, they glorified God vpon the witness of James, and sayd: Diana in the highest to the sonne of Dauid. When the Scribes and the Phariseis sayd among themselues, we haue done euill that we haue caused such a testimonie of Iesus. But let vs go vp and let vs take him, that they being compelled with feare, may deny that faith. And they cried out, saying: O, O, this iust man also is seduced, and they fulfilled that Scripture which is spoken of in Psal. Let vs take away the iust man, because he is not profitable for vs: wherfore let them eat the fruits of their workes. Therfore they went vp to throwe doune the iust man, and laid among themselues: let vs stone this iust man James, & they took him to smite him with stones for he was not yet dead wher he was cast doune, but he turning, fell doune vpon his knees, saying: O Lord God, Father, I beleech thee to forgive them, for they know not what they do. But wher they had smitten him with stones one of the priests of the children of Rechab, the sonne of Charobim, spake to them the testimonie which is in Ieremie the prophet: leaue off, what do ye? The iust man prayeth for you. And one of those which were present, took a fullers instrument, wherwith they did vse to beat and purge cloth, and smote the iust man on his head, and so he finished his Martyrdome, and they buried him in the same place, & his pillar abideth yet by the temple. He was a true testimonie to the Jewes and the Gentiles. And shortly after Vespasianus the Emperour destroying the land of Iewey, brought them into captiuitie. These things being thus written at large of Egesippus, do well agree to those which Clement did write of him. This James was so notable a man, that for his iustice he was had in honour of all men, in so much that, the wise men of the Jewes shortly after his

The constant faith of Andrew to the end.

The crosse here is not taken for the materiall crosse of wood; but for the manner of death vpon the Crosse whiche death was to him welcome. S. Mathew the Apostle slayne with a spear. Euseb. lib. 3. Cap. 24. 39. Irenæus lib. 3. cap. 1. Hiero. in catalogo script.

Mathias the Apostle, stoned and headed. Philip the Apostle crucified. Ex Ido. lib. de patribus nouis test. James Bishop of Ierusalem.

Ex Clemente. Ex Egesippo Commentario.

Apoc. 12.

Cap. 7.

Luc. 23.