

to favor him selfe, being in the floure of his age, he would not be aſſured: but conſtantly and boldly, and of his owne accord incited and prouoked the wild beaſt to come vpon him, and to deuour him, to be deliuered moze ſpeedily out of this wretched life. Hæc Eusebius, an. 170.

Thus haue you heard out of the Epistle of the brethren of Smyrna, the whole order and life of Policarpus, whereby it may appeare that he was a very aged man who had serued Christ, 100. yeares ſince the first knowledge of him, and serued also in the ministry about the space of 70. yeares.

This Policarpus was the Schoole and teacher of John the Euangelist, and was placed by the layde John in Smyrna. Whan also Ignatius maketh mention in his Epistle which he wrote in his iourney to Rome, going toward his martyrdom, and commended to him the gouernement of hys Church at Antioch, whereby it appeareth that Policarpus then was in y^e ministry. Likewise Irenæus writeth of the sayd Policarpus after this manner. He alwayes taught (sayd he) thoe things which he learned of the Apostles, leauing them to the Church, and are onely true. Wherunto also al the Churches that be in Asia, and all they which succeeded after Policarpus to this day beareth witness, and the same Irenæus witnesseth also that the sayd Policarpus wrote an Epistle to the Philippians, which whether it be the same that is now extant and read in the name of Policarpus, it is doubted of some: notwithstanding in the sayd Epistle diuers things are founde very holie and Apostolicke: as where he teacheth of Christ, of iudgement and of the resurrection. And he writeth of faith very worthily, thus declaring that by grace we are saued, and not by works, but in the will of God by Iesus Christ.

In Eusebius we reade in like maner a part of an Epistle written by Irenæus to Florinus, wherein is declared how that the said Irenæus being yet young, was with Policarpus in Asia: at what time he saw & well remembered, what Policarpus did, and the place where he was teaching, his waye of order of life and proportion of his body, with the sermons & wordes which he said to the people. And furthermoze, he perfectly remembered howe that the said Policarpus often times reported vnto him those things which hee learned, and heard them speak of the Lord, his downiges, power, and doctrine, who heard the worde of life with their owne eares, all which were moze comfourt and agreeable to the holy Scripture. Thus with much moze hath Irenæus, concerning Policarpus.

Hierome also writing of the same Policarpus, hath howe he was in great estimation throughout all Asia, for that he was schole to the Apostles and to them which did see and were conuersant with Christ himselfe, whereby it is to be coniectured his authority to be much not onely with them of his owne Church, but with all other Churches about him.

ouer and besides, it is witnessed by the sayd Irenæus, that Policarpus came to Rome in the time of Anicetus Bishop of Rome about the yere of our Lord, 157. in y^e raigne of Antoninus Pius, whose cause of his conuicting theher appeared to be about the controuersie of Easter day: wherein the Asians and the Romanes something disagreed amonge themselves. And therefore the said Policarpus in the behalfe of the brethren and Church of Asia, toke his long iourney theher to come and conferre with Anicetus, wherof wryteth also Nicephorus Lib. 4. declaring that Policarpus and Anicetus, something varied in opinions and iudgement about that matter. And that notwithstanding, yet both freely communicated either with the other, in so much that Anicetus in his Church gaue place to Policarpus to minister the Communion and Sacrament of the Lordes Supper for honour sake, which may be a notable testimony now to vs, that the doctrine concerning the free vse and liberty of ceremonies, was at that time retained in the church without any offence of stomacke, or breach of Christian peace in the Church.

This Policarpus (as is aboue mentioned) suffered his Martyrdom euen in his owne Church at Smyrna, where he had laboured so many yeares in planting of the Gospel of Christ, which was about the yere of our Lord 170. as Eusebius rekeneth in his Chronicle, and in the 7. yere of Antoninus Verus his raigne: whereby it appeareth that Socrates in Historia tripartita was much deceaued saying that Policarpus suffered in the time of Gordianus.

In this fourth persecution beside Policarpus and other mentioned before, we read also in Eusebius of diuers other, who at the same time likewise did suffer at Smyrna,

ouer and besides in the said persecution suffered mozeouer Metrodorus a minister: who was giuen to the fier, & so consumed. An other was worthy Pionius, which after much boldnes of speeche, with his Apologies exhibited, &

his sermons made to the people in the defence of christian faith, and after much relieuyng and comforting of such as were in prisons, and otherwise distressed, at last was put to cruell torments and afflictions, then giuen likewise to the fier, so finished his blessed martyrdom.

After these also suffered Carpus Pappus, and Agathonysa woman who after their most constant and worthy confessions were put to death at Pergamopolis in Asia, witnessing Eusebius Lib. 4. cap. 7.

And as theie suffered in Asia, so in Rome suffered Felicitas with her 7. children, who under this M. Antoninus Verus, sustayned also the cruelty of this persecution. The names of whose children Bergomensis and other histories doe thus recite, Ianuarius Felix, Philippe, Siluanus, Alexander, Vitalis, Martialis. Of whom her first and eldest sonne Ianuarius after he was whipped and scourged with rodde, was prest to death with leaden waights: Felix and Philippe had their braynes beaten out with marles. Siluanus was cast downe headlong, and had his necke broken. Furthermoze, Alexander, Vitalis, and Martialis was beheaded. Last of all Felicitas the mother (otherwise then the accustomed maner was, for such as hadde borne children) was slayne with the sword. Ex Supplem.

In the rage of this fourth persecution, under the raigne of Antoninus Pius, suffered also good Iustinus, a man in learning and Philosophy excellent, & a great defender of Christian Religion, who first exhibited vnto the Emperour & to the Senate, a booke or Apologie in the defence of the Christians, and afterward himselfe also dyed a Martyr. Of whom in the history of Euseb. Lib. 4. cap. 16. it is thus recorded: That about what tyme, or a litte before that Policarpus with other diuers Sainctes suffered Martyrdom in Pergamopolis, a Little of this Iustinus (as is aboue sayd) presented a booke in defence of our doctrine to the Emperour, to wit vnto Antonius, and to the Senate. After which he was also crowned with like Martyrdom vnto those, whom he in his booke had defended, through the malicious meanes, and crafty circumuention of Crescens.

This Crescens was a Philosopher concerning his life and maners to the Cynical sect, whom for because this Iustinus had reprovied in open audience, and had borne away the victory of the truth which he defended, he therefore as much as in him lay, did worke & procure vnto him this crowne of Martyrdom. And this did also Iustine himselfe a Philosopher, no lesse famous by hys profession, force and declare in hys forsayd Apology, telling almost all those things before said which should happen vnto him, by these words saying: And I looke after this good turne, that I be slayne going by the way, eyther of some of those whom I haue named, and to haue my braynes beaten out with a bat, or els of Crescens, whom I cannot call a Philosopher, but rather a bayne boaster. For it is not conuenient to call him a Philosopher, which openly professeth things to him unknowne, and whereof he hath no skill, laying and reporting of vs, that the Christians be vngodly & irreligious: And all to please and flatter them, which are reduced by error.

For whether he objecteth against vs the doctrine of the Christians which he hath not read, yet is he very malicious, and worke then the vnlearned ideotes, who for the most part vie not to dispute or iudge of things they know not, and to beare witness of the same. Or put case that he had read them, yet understandeth he not the maine of the matters therein contained, or if peradventure he understandeth them, and doth it for thys purpose, that he would not be counted as one of them: then is he so much the more wicked and malicious, and the bondslane of hyle & crafty both fame and feare. For this I testifie of him, getting you truly to vnderstand that for a truth, which I declare vnto you, how that I haue apposed him, and haue put vnto him many questions, whereby I know and perceaue, that he understandeth nothing. But if so be that this our disputatis with him, hath not come vnto your eares, I am ready to communicate vnto you agayn those questions which I demaunded of him, which things shall not be vnfit for your princely honour to heare. But if ye knowe and vnderstand both what things I haue examined him of, as also what answers he hath made, it shall be apparant vnto you, that he is altogether ignorant of our doctrine and learning, or els if he knoweth the same, he dare not utter it for feare of hys auditors, which thing, as I sayd before, is a prooffe that he is no Philosopher, but a slane to bayne glory, which maketh none accompt of that, which his own Master Socrates had in so great estimation. And thus much of Iustine, out of Iustine himselfe.

Now to verifie that, which Iustine here of him selfe doth propheticke, that Crescens would and did procure his death, Tacianus

The olde age of Policarpus.

Policarpus the schooller of Iohn.

Irenæus lib. 3. Cap. 1.

The Epistle of Policarpus to the Philippians.

Iustification by faith.

Ex Euseb. lib. 5. cap. 20.

Irenæus conuersant with policarpus.

Policarpus conuersant with the Apostles.

The authoritie of Policarpus in the Churches of Asia.

Policarpus came to Rome.

Policarpus conferreth with Anicetus

The East church and Romaine Church differre about Easterday

Ex Nicepho. Lib. 4. cap 39.

Difference of ceremonies caused no breach of charitie in the Primitive Church.

Socrates deceiued in hys Tripart. hist.

Ex Euseb.

Lib. 4. cap. 17.

Metrodorus.

Pionius.

Carpus.

Pappus.

Agathonica.

Felicitas with her 7. Children. Ianuarius. Felix. Philippe. Siluanus. Alexander. Vitalis. Martialis. Martyrs.

Iustinus

Martyr. Ex Euseb. Lib. 4. Cap. 16.

Crescens A Philosopher proouer of the death of Iustinus.

Crescens a rayling Philosopher, and a malicious rayler.

A slane of fame and feare.

Crescens proud an vnlearned Philosopher.