

depende for his teaching, for the better confirmatiō of their familiaritie. Whereupon Iustine accepting him as no ϕ ilosopher lett him, & departed. And yet not satisfied in mind but desirous to heare of further learning in ϕ ilosophy, adioyned him selfe to one that professed γ Pythagorian lect, a man of great fame, and one who made no small account of himselfe. who after he had followed a time, his maister, demaunded of him whether he had any sight in ϕ isicke, Astronomy, and Geometry, without the light of whiche science, he saide he could not be apte to receive the knowledge of vertue and felicitie, vnles before he had vied to apply his minde from sensible matters to the contemplation of things intelligible. And speaking much in the commendation of these sciences, how profitable and necessary they were: after that Iustine had declared him selfe not to be fesse therin, the ϕ ilosopher gaue him ouer, which grieued Iustine not a little, & so much the more because he thought he had attained to some knowledge in those sciences. After this Iustine considering w ϕ himselfe what time was requisite to the learning of these sciences, and thinking not to discontinue any longer, thought best to resort to the secte of the Platonistes for the great fame that ran of them: wherefore he choise vnto him a singular learned man of that secte, which lately was come to thoe parties & so remaining w ϕ him seemed to profite not a little in contemplation of supernall things, & vniuersall formes, inasmuch that he thought shortly to aspire to such sharpnes of witte and wisdom, that out of hand he might archiue to the comprehension & contemplation of god, which is the end of Plato his ϕ ilosophie. And in this manner he bestowed his youth: but afterwards he grew to a ripper age, howe & by what meanes the said Iustine came to the knowledge & profession of christianitie, is so wel knowne in his laide first Apologie: where he affirmeth of him selfe (as witnesseth Eusebius in his fourth booke) that when he did behold the christians in their townes and asiderings to be so constant in theyr profession, was therewith maruellously moued: after this manner reasoning with himselfe, that it was impossible for that kinde of people to be subiect to any vice or carnalitie, which vices of their owne nature are not able to sustayne any charge of adueritie, much lesse the byrrenesse of death. The γ ze wherof helpe him not a little (being of his owne nature inclined to the searching of true knowledge & vertue) to begin thereby to lone and embrace Christian Religion; so he becom witness of himselfe in the ende of γ first Apologie: signifying there how it was his seeking and endeavour to attaine to Christianitie: Understanding how the Chydians by malice of wicked perions were persecuted to suffer wrong and tormentes, and to be euill spoken of. By sight wherof, as he saith himselfe, he became a Christian, through this occasion: for being thus afflicted in his minde as is aforesaid, it came in his head for his more quietnes to go aside to some desert and solitary place void of concourse of people, vnto a village or graunge neare to γ sea side: whither as he approached, thinking there to be alalone, there meetly with him an old auncient father of a comly visage and gentle behauior, who following him a little did began to reason with him, where after long disputation, when γ old man had declared vnto him that there was no knowledge of truth amongst the ϕ ilosophers, which neither knewe God, neither were aided by the holy ϕ host: & further had reasoned w ϕ him of γ immortality of γ soule, of the reward of the godly, & punishment of the wicked: then Iustine being contented with his reasons and arguments, yelded to him of his owne accord, and demaunded of him by what meanes he might attaine to that true knowledge of God, wherof he had spoken. who then counsailed him to read & scarthe the ϕ rophetes, adioyning therewith prayer: but what maister, quoth Iustine should I vse for the instruction therof, & who haibe able to helpe vs if these ϕ ilosophers (as you say) lacke the truth, & are void of the same? To whom the old father answering, there haue bene saide he many yeres before these ϕ ilosophers, other more auncient than all these, which beinge accomplished for ϕ ilosophers were mist and beloued of God: who spake by the spirit of God, foreseing and prophesying these things which wee see now come to passe, & therefore they are called ϕ rophets. These only haue knownen the truth and reueled it to men, neither fearing nor passing for any: who were seduced w ϕ no opinions of mans inuention, but only spake & taught those things which they themselves both heard and sawe, being inspired with the holy spirit of god: whose writings and works yet to this day remaine. Out of which the reader may receive great profite & knowledge of things, as concerning the first creation of the worlde & end of γ same, with al other things necessary to be knowne of euery true ϕ ilosopher which wil giue credit vnto them. Neither

in their teaching they do vse any demonstration, as being more certaine of themselves, than that they neede any such demonstration to be made. For asmuch as the accomplishing and the end of things both past, & now present constraineth vs of necessitie to beleue the words and doctrine which they taught: which men not only therefore are to be beleued, but also for their miracles and wonders done are worthy of credit, for that they both preached of God the maker and creator of all things: And also did prophesye before of Christ his sonne to be sent of him, The which the false ϕ rophets being seduced with false and wicked spirits, neither haue done, nor do, but onely take vpon them to worke certaine prodigious wonders for men to gaze at, setting out thereby to the worlde false & vncleane practices: But then afoze all things make thy prayer, that γ gate of light may be opened vnto thee: for other wise these things cannot be attained vnto of euery man, but onely of such, to whom God and his Christ giueth understanding. These things with much more (which now leaure sermeth not, to prosecute) after the foresaid old father had declared vnto him he departed: exhortyng him well to follow the things which he had spoken. And after that Iustine as he himselfe witnesseth, saw him no more. Immediately after this Iustine being all inflamed as with fyre kindled in his heart, began to conceiue a lone & zeale toward the ϕ rophets and all such as were fauoured of Christ. And thus he resoluing in his mind more and more these wordes, found out by this ϕ ilosophie among all other professions, both true and profitable, and so became he a ϕ ilosopher, & in time by these meanes afterwards he was made a Christian and Baptized. But where he received this holy Sacrament of Baptisme, is not read of, nor yet by what occasiō he left his countrey and came to Rome. This only we read in Ierome that he was in Rome, & there vied certaine exercises which he called Diatribas; disputing there with Crescens, a Chyrical philosopher, as is before touched. But this is certaine how that Iustine after he had receaued the professiō of Christian Religion, became an earnest defender of the same, traueiling and disputing against all the adueritarie there offering neither peril of life nor danger of death where by he might maintaine the doctrine of Christ, against the malicious blasphemers and also augment the number of Christian beleuers. As may appere by his vehement disputations against γ heathen ϕ ilosophers. Also moreover as well appeareth in that long disputatiō which he had with one Tripho at Ephesus: as also in his confutations of heretikes. Furthermore his conflictes and Apologies which with great courage & security he exhibited against the persecutors of the Christians, both the Emperour and the Magistrates, yea and the whole Senate of Rome, do testifie the same.

Of the which Apologies the first he wrote to the Senate of Rome, and after to Antoninus Pius the Emperour as is before mentioned, where, in the first writing wyth great liberty to the Senate he declared: that of necessitie he was compelled to write and vtter his minde and consciēce to them. For that in persecuting the Christians they did neglect their duety, and highly offended God, and therefore neede they had to be admonished. And further writing to Vrbius licetenaunt of the Citie, sayd, that he put men to death and tormentes for no offence committed, but for the confession onely of the name of Christ: which proceedinges and iudgements neyther became the Emperour nor bys sonne, nor the Senate: defending moreover in the sayd Apologie and putyng the Christians of such crimes as falsely were layd and obiected agaynst them by the ϕ ritikes.

And likewise in hys second Apology writing to Antonius the Emperour and his successors, with like granty and free libertie, declared vnto them how they had the name, commonly beinge repured & taken as vertuous ϕ ilosophers, mayntayners of iustice, loners of learning, but whether they were so, their actes declared. As for him neither for flattery nor fauour at their hands, he was constrained thus to write vnto them, but onely to sue vnto the and desire a serious & righteous kind of dealing in their iudgements and sentenres. For it becommeth ϕ rinces to follow vprightnes & pietie in their iudgements, not tyranny and violence: & also in playne wordes chargeth as well the emperor as the Senate with manifest wrong. For that they did not graunt the Christians, that which is not denied to all other malefactoris, iudging men to death not committed but onely for the hatred of the name: Other men which be appeached (saith he) in iudgement, are not toudenned, because they are convicted: but on vs you take your name onely for the crime, when as in dede you ought to see iustice done vpon our accusers. And againe (saith he) if a Christian being accused onely denie that name, you release being

Prophetes to be credited for such causes.

Iustine proueth all sectes of Philo-phy.

Iustine a Platonist.

The end of Plato hys Philo-phy.

Ex Euseb. lib. 4. cap. 8.

Iustine beginneth to fauour Christen Religion.

Iustine goeth into desert.

Iustinus miraculously conuerted by an olde man.

The vanity of the olde Philosophers reproued.

The doctrine of the Prophetes commended.

The vtilitie of reading the Prophetes.

Iustinus baptized.

Diatriba.

Iustinus an earnest defender of Christ.

Two Apologies of Iustinus.

The summe of his Apologies.

The second Apology of Iustine.