

not able to charge him with any other offence. But if he stande to his name, onely for his confession you may cast him, where indeede it were your duty rather to examine their manner of life what thing they confesse or denge, and according to their demerites to see iustice done.

And in the same further he saith, you examine not the causes, but incited with rash affections as with the spur of ire, ye say & murder them not convicted, without any respect of iustice. And further he addeth: Some peradventure will say certaine of them haue bene apprehended & taken in euill doings, as though (saith he) you bled to enquire vpon them being brought afoze you, & not commonly to condemne the befoze due examination of their offence for the cause aboue mentioned. where also in the ende of y^e said Apologie after this manner he reprehendeth the. You do degenerate (quoth he) from the goodnes of your predecessors, whose example you followe not: for your father Adrian of famous memozye, caused to bee proclaymed that Christians accused befoze the iudge, should not be condemned, vntles they were found guilty of some notorious crime. If finde that all his vehement and graue Apologie standeth vpon most strong & firme probations: denying y^e christians ought by conscience at the will & commaundement of the Emperour & Senate to doe sacrifice to the Idols. For the which they being condemned, affirme y^e they lister open wrong: approuing mozeouer that the true & only Religion, is the Religion of the Christians: whose boie doctrine and conuersion hath no fault. Iustinus although with tyde and such like persuasions did not so puenayle with the Emperour to cause him to loue his Religion & become a christian (for that is not written) yet thus much he obtained, that Antoninus writing to his Officers in Asia in the behalfe of the Christians, required and commaunded them, that those Christians which onely were founde guilty of any reuepsalle, should suffer, and such as were not convicted, should not therefore onely for the name be punished, because they were called Christians. By these it is apparant with what zeale and faith this Iustinus did strue against the persecutors, which (as he said) could kill onely but could not hurt.

This Iustinus by the meanes and malice of Cressent the Philosopher as is befoze declared, suffered Martyrdom under Marcus Antoninus Verus a little after that Polycarpus was martyred in Asia, as witnesseth Eusebius. Lib. 4. Here is to be gathered how Epiphanius was deceived in the time of his death, saying that he suffered under Rusticus the president, and Adrian the Emperour, being of xxx. yeares of age, which indeede agreeth not neither with Eusebius, nor Jerome, nor Swide, nor other moe, which manuelyly declare and testifie how he exhibited his Apology vnto Antoninus Pius which came after Adrian. Thus hast thou good Reader the life of this learned & blessed martir although partly touched befoze, yet now more fully & amply diuouced, for the better commendand of his excellent & notable vertues of whose small ende thus worth Photius, saying that he instructing for Christians and cheerfully & with honor.

Thus haue ye heard the whole discourse of Iustinus and of the blessed Saints of Fraunce, Vetus, Zacharias, Sanctus, Maturus, Attalus, Blandina, Alexander, Alcibiades, with other, recorded and set forth by the writing of certaine Christian brethren of the same Church & place of Fraunce. In the which forecited writing of theirs mozeouer apparreth the great meekenes and modest conscience of the said martires described in their wordes: such followers were they of christ who when he was in the forme of God thought it no robbery to be equal with god, being in y^e same glory with him, that they not once nor twise, but oft times suffered martyrdom, & taken againe from the beastes & bearing wounds tearinges and saeres in their bodies, yet neither woude counte them selues Martires, neyther woude they suffer vs so to call the: but if any of vs either by word or letter woude call them Martires, they did vehementlye rebuke them: saying that y^e name of martyrdom was to be giuen to Christ the faithfull and true martir, the first borne of the dead, & the captaine of life, testifying mozeouer that martyrdom belongeth to such, who by their martyrdom were alreadye passed out of this life, and whom as christ by their worthy confession hath receiued vnto him selfe and hath sealed vpon their martyrdom by their ende finithed: As for the, which were not yet consummated, they (said they) were not worthy the names of martires, but only were humble and worthy confessours, desiring also their brethren with teares, to praye without ceasing for their consummation. Thus they performing in dede that which belonged to true Martires, in resisting the heathen with much libertie, and great patience, without all feare of man, being repleuished with the feare of God, refused to be named of their

brethren for martires. And after in the said writing it follo with moze: they humbled themselves vnder the mightye hand of God, by which they were greatly exalted. When they renoued to all men a reason of their faith, they accused no man, they loosed all, they bounde none. And for them which to euill did incite them, they praised, following the example of Stephen the perfect Martir, which sayde: O Lord impute not their sinne to them. And after againe: Neither did they proudlye outdaine against them which fell but of such as they had, they imparted to them that lacked bearing toward them a motherly affection, shedding their plentifull teares for them to God the Father, and prayed for their life and saluation, and as God gaue it them, they also did communicate to their neighbours. And thus they as conquerers of all thynges departed to God. They loued peace, and leauing the same to vs, they went to God, neither leauing any molestation to their mother, nor sedition or trouble to their brethren, but loye, peace, concord, and loue to all.

Out of the same writing mozeouer concernyng these Martires of Fraunce afoze mentioned, is recorded also another history, not vnworthy to be noted, taken out of the same booke of Eusebius. cap. 3. which history is this.

There was among these constant and blessed Martires, one Alcibiades, as is aboue specified: which Alcibiades euer vied a very straighr diet, receiuing for his foode and sustenance nothing els but only bread and water: when this Alcibiades now being cast into prison, went about to accuse the same straightnes of diet, after his vsual maner befoze it was reueiled by God to Attalus afoze mentioned, one of the said company, being also the same time imprisoned after his first conduct vpon the scaffold that Alcibiades did not well in that he refused to vs and take the creatures of God: & also thereby ministred to other a pernicious occasion of offensive example. whereupon Alcibiades being aduertised, & reformed, began to take all thynges boldly and with giuing thankes, whereby may appere to all scrupulous consciences, not only a wholesome instruction of the holy Ghost, but also here is to be noted how in those dayes they were not destitute of the grace of God: but had the holy spirit of God to be their instructor, Hæc Euseb.

The forecited martires of Fraunce also the same tyme, commended Irenæus newly then made minister, with their letters vnto Eleutherus Bishop of Rome: as witnesseth Euseb. in the x. chap. of the same booke; which Irenæus first was the hearer of Polycarpus, then made minister (as is sayde) vnder these Martires. And after their death, made Bishop afterward of Lyons in Fraunce and succeeded after Photinus. Besides this Iustinus there was also the same time in Asia, Claudius Apollinaris, or Apollinarius Bishop of Hierapolis, and also Melito Bishop of Sardis an eloquent & learned man, much commended of Tertullian, who succeeding after the time of the apostles, in the reign of this Antoninus Verus, exhibited vnto him, learned and eloquent Apologies, in defence of Christs Religion, like as Quadratus and Aristides aboue mentioned, did vnto the Emperour Hadrian whereby they moued him somewhat to stay, the rage of his persecution. In like manner did this Apollinaris and Melito (stirred vpon by God) adventure to defende in writing the cause of the christians vnto this Antoninus. Of this Melito, Eusebius in his fourth booke making mention, excepteth certaine places of his Apologie, in these wordes as followeth. Howe saith he which was neuer seene befoze, the godly suffereth persecution by occasion of certaine proclamations & Edictes proclaimed throughout Asia, for vilanous Schizophantes, robbers & spoylers of other mens goods grounding them selmes vpon those proclamations, and taking occasion of them, robbe openely night and daye, and spoyle those which doe no harme: And it followeth after: which if it be done by your commaundment, be it so well done. For a good Prince will neuer commaund but good thynges. And so we wil be contented to sustaine the honor of his death. This onely wee most humblye beseech your Maiestie, that calling befoze you and examining the authors of this tumult and contention, then your grace would iustly iudge whether we are worthy of cruell death or quiet life. And then if it be not your pleasure, and that it proceedeth not by your occasion (which indeede against your barbarous enemies were to hadde) the more a great draie we are petitioners to your hyghnes, that hereafter you will vouchsafe to heare vs thus to vexed and oppressed with these kinde of vilanous robberies. And verily our Philosophy & doctrine did first among the barbarous take place, which doctrine first in the daies of Augustus your predecessor, when it did raygne and flourish, thereby your Empire became most famous &

Ex Euseb. Lib. 5. ca. 3. Alcibiades. The straits fasting of Alcibiades corrected by the holy Ghost.

A lesson for scrupulous consciences.

Irenæus newly made minister, and commended to Eleutherus.

Appollinaris and Melito exhibited, Apologies to the Emperour for the Christians.

Ex Euseb. Lib. 4. cap. 26. The summe of the Apologie of Melito.

The Christians Religion began with the Empire of Rome.

The Lord take away this spirit of fury, condemning innocents before they be convicted.

Ex Euseb. lib. 4. Cap. 16. A place of Epiphanius found faulty.

Com dignitate Et laus pro Christo pertrahit. The singular modesty of the forecited Martires declared. Ex Euseb. lib. 5. cap. 2.

The holy Martires refuse to be called Martires.