

these wordes that foliow: In the dayes sayd he, either of Lent, or in the time of other lawfull fastings, he that abstaineth not as well from the eating meate as also from y^e mixture of bodie, doth incur in so doing not onely pollution, but also comitteth offence, which must be washed away with the teares of repentance. Agayne, Apollonius, admitteth that Montanus the heretic, was the first beuiter and bynnger in of these lawes of fasting into the Church, which beuiter was vied to be free. Euseb. Lib. 5. cap. 18. but especially by Socrates, wyer of the Ecclesiasticall story, who luyed after the daies of Theodosius, maye be argued, that this vij. weekes fast is falsly imputed to Telesphorus. For Socrates in his first booke, speaking of this time hath these wordes: Romani namque tres ante Pascha septimanas præter Sabbatum & Dominicam continuas ieiunant, that is: the Romans (saith he) doe fast three weekes continually before Easter, beside the Sabbath and the Sunday. And moreover, speaking of the diuers and sundry fastings of Lent in sundry and diuers Churches, he addeth these wordes: And because that no man can bring forth any commandement written of this matter, it is therefore apparant, that the Apostles left this kind of fast free to euery mans will and iudgement, least anye should be constrained by feare and necessitie to doe that which is good, &c. With this of Socrates, agreeth also the wordes of Sozomenus, luying much about y^e same time, in his seventh booke, where he thus writeth: The whole fast of Lent (saith he) some comprehend in fyve weekes, as doe the Egyptians, and the west churches, with all Libya, Egypt, & Palestine: some in vij. weekes, as at Constantinople, & y^e partes bordering to Phoenicia: other some in thre weekes, next before the day of Easter, & some againe in ij. weekes, &c. By y^e which it may be collected, y^e Telesph. neuer ordained any such fast of vij. weekes: whiche otherwise neither woude haue ben neglected in Rome, & in y^e west churches: neither againe woude haue bene vncemembred of these auncient Ecclesiasticall writers, if any such thing had bene. The like is to be thought also of the rest, not onely of his constitutions: but also of the other auncient Byshops & Martyrs, which followed after him, as of Higinus. an. 142. who succeding him & dying also a Martyr, as Volateranus, lib. 22. declareth, is saide or rather saied to bring in the creame, one Godfather and Godmother in Baptisme, to ordayne the dedication of Churches: when as in his time so far it was ord. that anye solenne Churches were standing in Rome, that vnder the Christians could safely conuent in their own houses. Likewile they distincting the orders of Metropolitanes, Byshops, and other degrees, sauour nothing lesse then of that tyme.

After Higinus followed Pius, who as Platin reporteth, was so precisely deuout aboute the hoyle misteries of the Lords Table, that if any one erone therof did fall downe to the grounde, he ordained that the Priest should doe penance xl. daies. If any fell vpon the Supercalter, he should doe penance iij. daies: if vpon the linen Corporas cloth iij. daies: if vpon any other linnen cloth. ii. daies. And if any drop of the bloude (saith he) should chauce be spilled, wheresoeuer it fell it should be licked vp, if it were possible: if not the place should be washed or pared, & so being washed or pared, should be buried and layd in the vestry. All which toies may seeme to a wise man, moze vaine and trifling, then to sauour of those pure and straight times of those hoyle Martyrs. This Pius (as is reported) was much conuersant with Hermes called otherwile Pastor. Damasus saith he was his brother, but how is that like that Hermes being the discipule of Paule, or one of the ix. disciples, could be the brother of this Pius? Of this Hermes & of the reuelations the foresaid Pius in his Epistle decretall (if it be not forged) maketh mentio, declaring that vnto him appeared the aungel of God in the habite of a shepherde, commaunding him, y^e Easter day should be celebrated of al men vpon no other day, but vpon a sonday, wherupon, saith the Epistle, Pius the Byshop, by his authoritie Apostolicall, decreed and commaunded the same to be obserued of al men.

Then succeeded Anicetus, Soter, and Eleutharius, about the yeare of our Lord. 180. This Eleutherius, at the request of Lucius king of Britaine, sent to him Damianus, and Fugatus, by whom the king was conuerted to Christs saith, and baptised about the yeare of our Lord 179. Naucleus, Lib. Chro. Sen. 6. saith, it was, an. 156. Henr. de Erfordia, saith, it was, 169. in the xix. yeare of Verus the Emperour, it some say it was in the vij. yeare of Commodus, which should be about the yeare of our Lord, 185. Timotheus in his storie thinketh that Eleutherius came himself: but that is not like. And as there is a variance among the writers for y^e count of yeeres: So doth there rise a question among some, whether Eleutherius was the first that brought the faith from Rome into this lande or not, Nicephorus, Lib. 2. cap. 4. saith

that Symo Zelotes, came into Britaine. Some other alleged out of Gildas de victoria Aurel Ambrosi, that Iudeph of Armenia after the dispersion of the Jewes, was sent to Whilip the Apostle from France to Britaine, about the yeare of our Lord 63. and here remained in this land all his time, and so with his fellowes laide the first foundation of christian sayth among the Britaine people. wherupon other preachers and teachers coming afterwarde confirmed the same & increased it moze. And therefore doth Petrus Cluniacensis call the Scotsmen & to doth count them to be moze auncient Christians. For the confirmation hereof might be alleged the testimonie of Origene, of Tertulian, and the wordes also of the letter of Eleutherius whiche impose no lesse, but that the faith of Christ was here in Englande among the Britaine people, before Eleutherius time, & before the king was conuerted; but here of moze shall be spoke hereafter (Christ willing) when after the tractation of these x. persecutions, we shall enter y^e matter of our English stories.

About this tyme of Commodus aforementioned among diuers other learned men and famous teachers who God stirred vp at that tyme (as he doth at all other times rayse vp some) in his church, to confound y^e persecutors by learning and writing, as the Martyrs to confirme the truth with their bloud; was Serapion Byshop of Antioche, Egesippus a writer of the Ecclesiasticall histoye from Christs Passion to his time, as writteth Hierome, & Eusebius Lib. 4. cap. 8. & 22. which booke of his be not now remaining. And those that be remaining (which be 5. de exordio Hierosol.) be not mentioned neither of Hierome, nor of Eusebius, Miltiades which also wrote his Apology in defence of christian Religion, as did Melito, Quadratus, and Aristides before mentioned. About y^e same tyme also wrote Heraclitus, who first began to write annotations & enarrations vpon the newe Testament, and Epistles of the Apostles. Also Theophilus Byshop of Casaria, Dionysius Byshoppe of Corinth, a man famously learned, which wrote diuers Epistles to diuers Churches, & among other writeth, exhorting Pnitius a certaine Byshop, Ne graue seruandæ castitatis onus necessario fratribus imponat, sed multorum sese imbecillitati attemptet, that is, that he would lay no yoke of chastitie any necessity vpon his brethren: but that he would consider the infirmite of other, and beare with it. Euseb. Lib. 4. cap. 23. Moreover y^e sayd Dionysius in his Epistles writing of Dionysius Apopagites, declareth of him how that he was first conuerted to the Christian faith by S. Paule, according as in the actes is recorded, and afterwarde was made the first Byshop of Athens, but maketh there no mention of his booke de Hierarchia. wherby it maye easily appeare, what is to be iudged of that booke. Furthermore, by the Epistles of the saide Dionysius Corint. this wee haue to vnderstande, to be the vlt at that time in Churches to reade the letters and Epistles, such as were sent by learned Byshops and teachers vnto the Congregations, as may appeare by these wordes of Dionysius, who writing to y^e church of the Romans, and to Soter saith: This day we celebrate the hoyle Dominical day. In which we haue read y^e Epistle, which alwaies we wil read for our exhortation, like as we doe reade also the Epistle of Clement sent to vs before, &c. Euseb. ibid. where also mention is made of keeping the Sunday hoyle. wherof wee finde no mention made in auncient authors, before his tyme, except onely in Iulianus Martyr; who in his description declareth two tymes most especially vied for Christen men to congregate together, first, when any conuert was to be Baptised. The second was vpon the Sunday, which was wont for ij. causes then to be halowed. First, because (saith he) vpon that day God made the worde. Secondly, because that Christ vpon that day first shewed himselfe after his resurrection to his Disciples, &c.

Duer and beside these about named, about the daies of Commodus, wrote also Clemens Alexandrinus, a man of notable and singular learning, whose booke, although for a great part be lost, yet certaine of them yet remaine wherint is declared among other thinges, the order and number of the booke and Gospels of the new testament, &c.

The same time moreover liued Pantenus, which was the first in Alexandria, that professed in open school to reade, of whom is thought first to proceede the order and maner among the Christians to reade and profit in vniuersities. This Pantenus for his excellency of learning was sent by Demetrius Bishop of Alexandria to preach to the Iudæans, where he founde the Gospell of S. Mathew written in Hebrew, left there by S. Bartheleme, which booke afterward he brought with him from thence, to the Library of Alexandria.

Duryng all the raigne of Commodus, God granted rest & tranquillity, although not without some bloodshed

Ex Nicep. lib. 2. cap. 4. Ex Gilda de Vicor. Aur. Ambros. Whether this land of Britaine receiued the Gospell before kinge Lucius dayes.

Serapion Byshop of Antioche. Egesippus Ecclesiasticall writer.

Miltiades Ecclesiasticall writer. Heraclitus Ecclesiasticall writer. Theophilus Ecclesiasticall writer.

Dionysius Corinthinus Ecclesiasticall writer.

The yoke of chastitie notto be layd vpon the infirme brethren.

Ex Euseb. lib. 4. cap. 23. The booke of Dionysius Arco. De Hierarchia suspected.

Celebration of the Sunday.

Clemens Alexandrinus.

The Gospell of S. Mathew in Hebrew.

Montanus first brought in the lawes of fasting Ex Euseb. Lib. 5. cap. 18.

Ex Socrat. Eccles. hist. Lib. 5. cap. 20.

Ex Sozomeno. lib. 7. cap. 19. The ordinances of Telesphorus

falsely to him ascribed.

Higinus Byshop of Rome and Martyr. Ex Volateranus Anthrop. Lib. 22.

Creame. One Godfather and Godmother in Baptisme. Dedication of Churches.

Pius Byshop of Rome. The dangers of letting the hoyle misteries fall from the Lordes Table.

The reuelation of Hermes. The decretall Epistle of Pius.

Anicetus Byshop of Rome and Martyr. Soter Byshop. Eleutherius Byshop.

England conuerted to the sayth of Christ.