

Scrapion Martyr.

There was one also Scrapion, whom they tooke in his owne house, and after they had assailed him with sundrye kindes of tormentes, and had broken almost all the iointes of his body, they cast him downe from an vpper loit, & so did he complete his Martyrdom. Thus was there no way neither private nor publicke, nor corner nor alleie left for vs, neither by day nor by night to escape, al the people making an outcrye against vs, that vntlesse we vttered wordes of blasphemy, we should be drawne to the fire & burned. And this outrageous tumult endured a certayne space, but at length as the Lord would, the miserable wretches fell at disconsol among themselves, which turned the cruelty they exercised against vs, vpon their own heads. And so had we a little breathing tyme for a season, while the fury of the Dea then people by this occasion aswaged.

The last punishment of God turning the cruelty of aduersaries vpo them felues.

Shortly then after this, word was brought vnto vs of the state of the Empire, which before was something fauorable to vs, to be altered and changed agaynst vs, putting vs in great feare. And consequently vpon the same folowed the Edict of the Emperoz so terrible & cruell, that according to the forewarning of the lord, the elect if it had bene possible, might haue bene thereby subuerted. Vpon that Edict such feare came ouer vs al, that many there were especially of the richer sort, of whō some for feare came running, some were led by the occasion of tyme, some were drawne by their neighbours being cited by name, to those vnpure and idolatrous sacrifices. Other some came trembling & shacking, as men not which should do sacrifice, but which should be sacrificed themselves, the multitude laughing them to scorn. Some agayne came boldly to the aultars, declaring themselves neuer to haue bene of that professiō, of whom it is said, that hardly they shalbe saved. Of the residue, some followed one part, some an other, some ran away, some were taken. Of whome certayne continued to bands & tormentes constant. Other agayne after long imprisonment, before they should come before the Iudge, renounced their faith. Some also after they suffered tormentes, yet after recoiled. But other being as strong as blessed, & valiant pillars of the Lord, fortified with constancie agreeing to their sayth, were made faithfull Martyrs of y Kingdome of God.

Julianus Martyr.

Of whom the first was Iulianus, a man diseased with the gout, and not able to go, being caried of two men, of whō he one quickly denied, the other Cronion surnamed Eunus, with the foresayd Iulianus, the old man, confessing the Lord with a perfect sayth, were layd vpon Camels, and there scourged, at length cast into the fire, with great constancie were so consumed.

A certayne foulatour Martyr.

As these foresaid were going to their Martyrdom, there was a certayne souldiour, who in their defence tooke part agaynst them that rayled vpon them. For the which cause the people crying out agaynst hym, he also was apprehended, and being constant in his professiō, was forthwith beheaded.

Macar a blessed Martyr.

Likewise one Macar, a man borne in Lybia, being admonished and exhorted of the Iudge to deny his sayth, and not agreeing to his persulations was burned alpye.

Epimachus, Alexander, with foure woemen Martyrs.

After these suffered Epimachus, and one Alexander, who being long deteyned in prison and in bandes, after innumerable paynes & tormentes with razers & scourges, were also cast into the burning fire with foure other women with them, which all there ended their Martyrdom.

Ammoniarion Virgine martyr.

Also Ammoniarion an holy virgine, whō the cruel iudge had long and strictly tormented, for that she promising the Iudge before, that for no punishment she would yelde to his request, and constantly performing the same, suffered likewise Martyrdom, with two other women, of whom there was an aged Matrone, named Mercuria, the other was called Dionysia, being a mother of many sayre childre, whom yet notwithstanding she loued not aboute the Lord. These after they could not be overcome by no tormentes of y cruell iudge, but he rather ashamed and confounded to be overcome of sely women, at length they being past feeling of all tormentes, were slayne with the sword, first Ammoniarion like a valiant Capitaine suffryng before them.

Mercuria, Dionysia, Martyrs.

Heron, Ater, and Isidorus Egyptians, and with them Dioscorus also a child of xv. yeres, were crowned with y same crowne of Martyrdom. And first the iudge began with the child, thinking him more easie to be wonne, with wordes to entice him, then with tormentes to constrain him, but he persisted immouable, geuing neither place to persulations nor punishments. The rest after he had greuously tormented being constant in their profession, he committed to the fire. At Dioscorus, the iudge greatly meruailling for his wife answers & graue constancie dismissed him, sparing (as he said) his age to a longer respite: which Dioscorus is yet also with vs at this present, wayting for a longer trial,

Heron, Ater, Isidorus, Dioscorus, Martyrs.

Nemesion being also an Egyptian, first was accused for a companion of thicues, but being purged thereof before the Centurion, was then accused of Chyristianitie, and for that cause being in bandes, was brought to the President, who most vnrightheously tormenting and scourging hym double to al other thicues and scions, at length among the thicues burned him to death, making him a blessed martir.

Nemesion Martyr. Theemes in the olde tyme amongst the Romynes burned.

There were standing before the tribunall seere certayne of the warriorz or knights, whose names were Ammon, Zenon, Ptolomeus, Ingenuus, and with them a certayne aged man called Theophilus, who standing by, at what tyme a certayne chyristian man was before the iudge examined, and there saying hym for feare redy to incline and fall away, did burst almost for sorow within themselves, making signes to him with their hands, and all iestures of their body, to be constant. This being noted of all the standers by, they were redy to lay hold vpon them, but they preventing the matter, pleased vp of their owne accord before to the bench of the iudge, professing themselves to be Chyristians. In so much, that both the President with the benchers were all astonied, the chyristians which were iudged, more emboldened to suffer, and the Iudges thereby terrified. This done, they departed away from the place, glad and reioycing for the testimony that they had geuen of their sayth. Many other besides were in other cities and townes rent and torne alimder by the Heathen, among whom, one I will speake off for cause worthy of memory.

Ammon, Zenon, Ptolomeus, Ingenuus, Theophilus, Martyr confellers. A notable example of Chyristian courage in confessing Christ.

Ichirion one that was in seruice with a certayne noble man, was commaunded of his maister to make sacrifice, who for not obeying, was therefore rebuked: After persisting in the same, was greuously threathed with sharp and manacing wordes. At last his maister when he coulde not preuaile against him, taking a stake or pike in his haundes, ran him through into the body and slue him.

Ichyriion Martyr.

What should I speake of the multitude of them which wandering in desertes and mountaines, were confined with hunger, thirst, cold, sickness, thicues, or wilde beastes, of whose blessed victorie they which be alive, are yet witness. In the number of whom, one I will speake off, among diuers other, named Cheremon Bishop of the Citie called Nilus, an aged man, he with his wife flying to the mountain of Arabia, neuer returned again, nor euer could be seene after. And though they were sought for diligently by their brethren, yet neither they nor their bodies were found. Many other there were which flying to these mountains of Arabia, were taken of the barbarous Arabians: of whom some with much money could scarce be ransomed, some were neuer heard off yet to this present day. This much out of the Epistle of Dionysius alledged in Euseb. Lib. 6. cap. 41. & 8cc.

Cheremon Martyr. Cheremon, a Byshop had a wife.

Moreover, the foresaid Dionysius in an other place writing to Germanus, of his owne daungers and of other, is stained in this persecution, & before this persecution of Decius, thus interreth as followeth: I sayth he, behold before the sight of God, I lye nor; and he knoweth, I lie not, how that I hauing no regard of myne owne life, and notwithstanding out the motion of God, did flye and auoyde the danger of this persecution. Yes and also before that this persecution of Decius did rage against vs: Sabinus the same houre sent a farmer to seeke me, at what tyme I remaining at home waited iij. dayes for his coming. But he searching narrowly for me by all wayes, fields, hounds, & corners, where he thought I might best haue hid my self, or to haue passed by, was stroken with such a blindness, that he could not find myne house, thinking with himselfe nothing lesse, then that I would abide at home in such so dangerous persecution. Thus these iij. dayes being past, vpon the fourth day, the Lord God so willing and commanding me to flee, and also maruelously opening to me the way, I with my children and many other brethren went out together. And this not to come of my selfe, but to be the worke of Gods providence, the sequel of those things declared, wherein afterward I was not vnprofitable peradventure to some, &c.

Euseb. lib. 6. cap. 40, 41, 42.

The Epistle of Dionysius Alexad. to Germanus.

This Germanus was a Byshop in that tyme, whiche charged Dionysius for his flying persecution, a gaynst who he purgeth himselfe. God willed Dionysius to flee in persecution. Ergo Byshops then had wiues and Children.

Againe in another place shortly after the foresaid Dionysius proceeding in the narration of himselfe, thus interreth: Then I coming to Hierusalem with them which were with me, was brought by souldiours vnto Taposixis, wher as Timotheus (by the prouidence of God) nyether was present, nor yet take. Who then returning home soild his house desert, and officers watching about the same, & vs within taken, &c. And agayne shortly after it foloweth: And to see (sayth he) the admirable disposing of God his workes. As Timotheus was thus flying with much hast & great feare, a certayne man, as happened, a dweller nere by met him by the way, & asked, whether he went so hastily: to whom Timotheus answering declared all the matter simply as it was, which done, the man proceedeth on his iourney

The prouidence of God in preferring his iourney