

cause thereof more proper than other, it is most like to be impured to their vaine Idolatry, and to the contempt of the true God. Also that such evils be increased by the wickednes of the people, fo that to speake in his owne words *sanctum inuocant facias rapaces quam licet*. i. famine cometh more by avarice of men, than by drought of the aire, but especially the cause thereof to procede of the cruell meddling of the innocent blood of the Christians &c.

Thus with many other no probations doth Cyprian defend the Christians, against the barbarous exclamation of the heathen Gentiles. Of which Cyprian followeth as he suffered in the time of his persecution, I mynde (Christ wylling) to recapitulate here in ample discourse, the full summe first of his life and bringing up, then of his death, & afterward of his works, and the wayes of his life, before they be remembered. Of this Cyprian therefore, otherwise named Scavianus, thus writeth Nicephorus, Nazianzenus, Iacobus de Voragine, Henricus de Birkonia, Volaterranus, Hieronymus, and other, that he being an African, and borne in Carthage, first was an Idolater and Gentill, altogether given to the study and practise of the Magicall Artes, of whose parentage and education in letters from his youth, no mention is made but he was a worthy Rhetorician in Aphyca, Of whose conversion and baptism he himselfe in his first booke a second Epistle, writeth a flourishing and eloquent History. which his conuersion vnto the christian faith as Hieronimus affirmeth in his commentary vpon Ionas, was through the grace of God and the means of Cecilius a Jewell, whose name after he bare, and through the occasion of hearing the history of the Prophet Ionas. The same Hieronimus moreover testifieth how he immediately vpon his conuersion distributed among the poore al his substance and after that being ordained a Jewell, was not long after constituted bishop of the congregation of Carthage. But whether he succeeded Agrippinus of whom he often maketh mention, which also was the first author of rebaptization, or some other bishop of Carthage, it remaineth vncertain. But this is most true, he himselfe shined in his office and dignitie with such good gifts, and vertues, that as Nazianzenus writeth, he had the government of the whole east Church, and church of Spain, and was called the Bishop of the Christian men.

And to the further setting forth (to the praise of God) of his godly vertues wherewith he was indued appearing as well in his owne workes, to them that list to peruse the same, as also described by other worthy writers, he was curteous and gentle, louing and full of patience, and therewithall sharpe & seuerer in his office, according as the cause required, as appeareth in his first booke and third epistle. Furthermoze he was most louing and kinde towards his brethren, and toke much payne in helping and relieuing the Martyrs, as appeareth by his letters to the Elders, and Deacons of his Bishopricke, that with all study and indouour they should gently entertaine and shewe pleasure vnto the Martyrs in his absence, as partly is touched before.

The third Epistle of his first booke doth declare of what stomacke and godly courage he was, in executing his office, and handling his matters. Neither was he void of prudence & circumspection, but was adozned with marvellous modestie, wherby he attempted nothing vpon his owne head and iudgement, but with the consent of his fellow byshops and other inferior ministers, & that chiefly (among others) doth the 10. Epistle of his third booke witness. He was of a marvellous liberal disposition towards the poore brethren of other countries: for so often as he had cause of absence he committed the care of those poore men to his fellow officers, and wrote vnto them, that of their owne proper goods, they would helpe their banished brethren, to that which was necessary for them, as witnesseth the 24. Epistle of his third booke. He reciteth among other gifts wherewith he was indued, as touching the visions and heavenly admonitions of the persecutions that should follow, and of other matters touching the government of the Church in his first booke & third Epistle, and fourth booke and fourth Epistle, where he reciteth and expounded the forme or manner of a certaine vision, which we haue before sufficiently expellid.

He had moreover great skill in the foreknowledge of things that should chaunce, as may be gathered in the vi. Epistle of his fourth booke. Also Auguline doth attribute vnto him many worthy vertues, which wyrteth much in setting forth his gifts of humilitie, in his seconde booke of Baptisme, the fourth chapter, against the Donatistes, and in his vii. booke and vi. chap. of his long sufferance and patience. Also of his curtelie and meekenes by which vertues he concealed nothing that he vnderstoode, but vttered the same meekly and patiently. Also that he kept the Ecclesi-

asticall peace & conorde with those that were of an other opinion then he was of: In that he neither decremented nor did prejudice any man, but followed by thing which seemed good in his iudgement, it is manifest. As Auguline his fifth booke, De Baptismo contra Donatistas. Cyprian is thus to be praised with silence, that Hierome writeth that he was very diligent in reading, especially the workes of Tertullian, for he saith that he saw a certain olde man whose name was Paulus, which tolde him he saw the bodye of blessed Cyprian, being then an olde man, wherby he felt he was but a springall in the time of his owne, and tolde him that it was Cyprian, whom neuer so long a daye past without some reading of Tertullian, and that he was accustomed of continuing to read his booke, vnto the very last, many yeres thereby Tertullian.

How a few wordes touching his wife, and Martyrdom. Of his Epistles which he wrote backe to his congregation, leading his life in exile, mention is made aboue wherin he sheweth the vertue becomming a faithfull pastor in that he toke no lesse care, as wel of his owne church, as of other Bishops being absent, then he did being present. wherin also he humbled doth himselfe, & voluntarily he absented himselfe, least he should doe moze hurt then good to the congregation, by reason of his presence, as in the wyse declared before. Thus from the Bishopricke place of his banishment, wherem he was oftentimes sought for, he writeth vnto his brethren, as in his third booke and 10. Epistle is manifest, which thing seemeth to be done in the reigne of Decius or Gallus. But after that he returned againe out of exile, in the reigne of this Valerianus, he was also after that the second tyme banished of Paternus the Bishop of the City of Aphyca, into the City of Thurin, as the oration of Auguline touching Cyprian sheweth, or els as Pontius the Deacon saith, into a Citie named Furibuliana, or Curabitana. But when Paternus the Bishopricke was dead, Galienus Maximus succeeded in the rowme and office of Paternus, who fynding Cyprian in a garden, caused him to be apprehended by his Sergeants, and to be brought before the Idoles, to offer sacrifice, which when he would not doe, then the Bishop breaking forth in these wordes sayd: Long hast thou liued in a sacrilegious mind, and hast gathered together men of wicked conspiracie, and hast shewed thy selfe an enimie to the Gods of the Romans, and to their holye lawes: neither could the sacred Emperours Valerianus & Galienus reuoke thee to the secte of their ceremonies. At length the wicked tyrant condemning him to haue his head cut off patiently and willingly submitted his necke to the stroke of the sword (as Hieronimus affirmeth.) And so this blessed Martyr ended this present life in the Loyde, Xijth then being Bishop of Rome, as Eusebius noteth, in the yeare of our Loyde, 259. Sabellicus saith that he was Martyred in the reigne of Gallus and Volusianus, Lucius, being bishop of Rome; but that seemeth not like.

How remaineth to speake something likewise of his workes and booke left behind him, although al peradventure doe not remaine, that he wrote: wherof some are mistaking, some againe which in the liney of his name & title, are not his, but such as be certainly his by the style & sentie may soone be discerned: such is the eloquence of his phrase, & grauity of his sentence, vigour of wit, power in persuasion, so much differing from many other, as he can lightly be imitated but offewe. Of the which his booke with vncertain, as the flourishing eloquence is worthely commended, proceeding out of the school of Rhetoricians, so is the authoritic thereof no lesse reputation, nor onely among vs of this age of the Church, but also among the Auncient fathers, wherof S. Austen speaking of his commendation saith, Ego inquit, literas Cypriani non vt canonicas habeo, sed eas ex canonicis considero: & quod in eis de iudicarij Scripturarum autoritati congruit cum laude eius accipio: quod autem non congruit, cum pace eius respuo. &c. By which wordes it may appeare that Austen, although he did not repute his booke and writings of Cyprian, to be equalant with the holy Scripture, yet notwithstanding vsed after the scriptures he had the same in great admiration.

Vincenitius, and Laziardus Celestinus, reciting the names of dyuers booke, bearyng the tytle of Cyprian (moe perchance than he truly his) do collect out of them a certaine extract of his most pithy sentences, al which here to repeat were to tedious. To giue a taste of the speciall, I thought it not impertinent, as where he speaketh of the treasures of a rich man, exhorteth saying:

Ne domiat in thesauris tuis, quod pauperi prodesse possit. i. Let it not sleepe in thy treasures, that may profite the poore. Duo nunquam veterascunt in homine, cor semper nouas cogitationes machinando: lingua, consis vanas conceptiones profereudo.

Cyprian a great reader of Tertullian.

The second banishment of Cyprian.

The apprehension of Cyprian.

The martiridome of Cyprian.

Anno. 259.

The books of Cyprian.

The iudgement of Austen vpon the booke of Cyprian. Augull. contra Crefconium. Lib. 12. cap. 32.

Sentences of Cyprian collected. Ex Vincent. Lib. 12. ca. 63.

The country and education of Cyprian.

The conuersion of Cyprian.

Cyprian made first Priest, then Byshop of Carthage.

The vertues of Cyprians life described.

The care of Cyprian toward the afflicted brethren.

The modesty of Cyprian in conferring with his fellow brethren.

Visions concerning the troubles and peace of the church, recited and expounded by Cyprian before pag. 67.

Cyprian meek and patient.