

we know one God condemning the second marriage. Lib. de Monogam. Diuers other things of like absurditie in him be noted. Iulianus also seemeth to haue inclined vnto the error of the Chilianes, of the fall of certaine Angels by women, of free will or man, of possibilitie of keeping the lawe and such other. Neither was this our Cyprian, the great scholar of Tertullian, wetherly exempt from the blot of them, who contrary to the doctrine of the Church, did hold with rebaptising of such, as were before Baptised of hereticks, wherof speaketh S. Austen, mysifying the same error of Cyprian, in these words contained in his 2. booke. Contra Cresconium. Cypriani, inquit, laudem ego consequi non valeo eius multis literis mea scripta non comparo, eius ingenium diligo eius ore delector, eius charitatem miror, eius Martyrium veneror. Non accipio quod de baptisandis hereticis & schismaticis sensit, &c. Upon the wiche matter there was a great contention betwene the layd Cyprian, and Stephen Bishop of Rome, as partly afore is noted. Of Austen himselfe like wife, of Ambrose, Hierome, Chrysostome, the same maye be said, that none of them al so clearly palled away, but their peculiar fautes and errors went with them, wherof it were to long, and out of our purpose at this present to enreat. And thus much concerning the story of Cyprian the holy learned Martyr of Christ.

Iulianus.

Cyprian.

Contention betwene Cyprian and Stephanus Bishop of Rome.

Cyprians diuers of that name.

Dist. 10. Quoniam.

Glosa ibid. A blinde glose challenging both the swordes to the Popes hand.

A distinction of Gracian disproued.

Xistus the second Bishop of Rome Martyr. Sixe Deacons with Xistus Martyrs.

Albeit here is to be noted by the way, touching the life and story of Cyprian that this Cyprian was not he, whome the narration of Nazianzen speaketh of (as is aboue mentioned) who from Arce Magick was conuerted to bee a Christian, which Cyprian was a Citizen of Antioche, and afterward Bishop of the same Citie, and was Martyred vnder Diocletian. Wher as this Cyprian was Bishop of Carthage, and died vnder Valerianus, as is sayd, &c. By the decrees of Gracia. Dist. x. Quoniam. it appeareth mozeouer that there was also a thirde Cyprian in the time of Iulianus the Emperour. Apollonia, long after both these afore named. For to giueth the title preiudged before the laide Distinct. Cyprianus Iuliano Imperatori: the distinction beginning. Quoniam idem mediator Dei & hominum homo Christus Iesus, sic actibus propriis, & dignitatibus distinctis officia potestatis vtriusque dilectum, &c. Upon the which distinctio the glose cometh in with these words saying: the pope dome, and the seate Imperial, haue both one beginning of one that is, Christ: who was both Bilhoppe, and king of Kings. And that the said dignities be distinct, albeit the Pope notwithstanding hath both the swordes in his hand and maye exercise them both some time. And therefore although they be distinguished, yet in exercise the one standeth lineally vnder the other, so that the imperiall dignitie is subiect vnder the Papall dignitie, as the inferior is subiect vnder the superior: that as there is one ruler ouer the whole which is God: so in the Church is one Monarche, that is, the Pope, to whom the Lord hath committed the power and lawfull right both of the heavenly and terrene dominion. Hac Glosa.

Thus much I thought here to note by the waye because this distinction is fathered vpon Cyprian, which is false, for this Cyprian was not in the time of Iulian, not by 200. yeares, and so likewise by the other Cyprian, which died Martyr vnder Diocletian. Of anye Cyprian besides these two, we read not. Neither is it credible, that if there were any such Cyprian, he would euer haue written of any such matter, of the difference and mutual neede of Christian Emperours and Christian Popes. when as that Emperour being an Apostata, neither regarded Christ, nor cared for anye Pope.

About this tyme, and vnder the same Emperour Valerianus suffered also Xistus, or Sixtus, the seconde of that name, Bishop of Rome, who being accused of his aduersaries, to be a Christian, was brought with his vi. deacons to the place of execution, where he with Nemesius & other hys Deacons were beheaded and suffered Martyrdome. Laurence in the same time being also Deacon followed after complaying to Xistus, as one being grieved, that he might not also suffer with him, but to be secluded as the sonne frō the father. To whom the Bishop answering againe, declared that within the daies he should followe after. In the meane time, hee willed him to go home, and to distribute his treasures, if he had any vnto ppoore. The iudge belike hearing mentio that he made of treasures, to be giuen to the poore, and thinking that Laurence had great store of treasure in his custody, commaunded him to bring the same vnto him, according as the discourse of his storye here vnder written, more fully maye appeare. Whiche historye, because it is set forth moze at large in Prudentius, Ambrose, and other writers, and containeth in it moze things in it worthy to be noted of the Reader, we haue therefore with the moze diligence here inserted the moze ample description of y same, to the further admiration of his patience, and God his

gloze shewd in him.

Now then as order requireth, let vs enter the story of that most constant and couragious Martyr of Christ S. Laurence, whose words and works deserue to be as fresh and greene in Christian hearts, as is the flourishing Laurel tree. This thirde had longing after the water of life, desirous to passe vnto it, through the straight dore of bitter death, when on a time he saw his biglaunt Shepheard, Xistus led as an harmles lambe, of harneuill ruminants to his death, cryd our with open mouth and hart inuincible, saying, O deare father, whether goest thou, without the company of thy deare sonne? whether hastenest thou, O reuerend bysell, without thy Deacon? Neuer wast thou wont to offer sacrifice without thy minister. What cryme is there in me that offendeth thy fatherhood: What thou proued me vnaturall: Now trye sweete father, whether thou hast chosen a faithfull minister or not. Deniest thou vnto him the fellowship of thy blood, to whom thou hast committed the distribution of thy Lodes bloud? See that thy judgement be not mislied, whilst thy fortitude is liked & lauded. The abasing of the scholar, is the disgracing of the Maister. What? haue we not learned that worthy Maisters, haue obtained most worthy fame, by y worthy actes of their Disciples and Scholars? Finally Abraham sacrificed his onely begotten Isaac. Sounded Stephen prepared the way to preaching Peter, euen to father declared thy manifold vertues by me thy sonne. Offer thou him that proferreth him selfe, Graunt that the body of thy scholar may be sacrificed, whose mind with good letters thou hast beate refined. These wordes with teares S. Laurence uttered, not because his maister should suffer, but for that he might not be suffered to tast of deachs cup, which he thirsted after.

The story and Martyrdome of Laurence. EA Ambros. lib. 1. offic. cap. 41. EA Prudentio. Lib. Perseph.

The wordes of Laurence to Xistus.

Then Xistus to his sonne sayd this answer: I forsake thee not, O my sonne, I giue thee to wit, that a sharper conflict remaineth for thee. A feeble and weak old man art thou, and therefore run the race of a lighter & easier death. But lusty and young thou art, and more lustily, yea more gloriously shalt thou triumph ouer this tyrant. Thy time approacheth, cease to wepe & lament, three daies after thou shalt follow me. Decent is it, that this space of time come betwene the Priest & the Leuite. It may not becom thee O sweete Xippul, to triumph vnder thy maister, least it be said he wanted an helper. Why crauest thou to be pertaker with me in my passion? I bequeath vnto thee the whole inheritance, why requirest thou to enioy my wealth: let weake scholars go before, and the stronger come after, that those without maister may get the victory, which haue no neede by maister to be gouerned. So Helias left behynde him his beloued Heliseus. I preide vp into thy handes the succession of my vertues. Such was their contention, not vnnete for so godly a priest, so zelous a minister, striving with themselves, who should be first suffer for the name of Christ Iesu.

The answer of Xistus to Laurence.

In tragical histories we haue it mentioned, y through toy & admiration people claped their handes, vnder Pylades named himselfe Orestes, Orestes, as truth it was, as if he d himselfe to bee Orestes. Pylades willing to die for Orestes, Orestes, not suffering Pylades to lose his life for his sake: But neither of them might escape death, for both these Louers were guilty of blood the one committing the facte the other consenting. But this our Laurence the Martyr, most constant, was by no means enforced to make this offer, saying ouely by his ardent zeale, and feruent spirit, who thirsting after the cup of Martyrdome, had it shortly after filled to the hard bymune.

Some say that this tyrant was Decius the Emperour, but that cannot be, except Galienus or some other iudge now was called by the name of Decius.

Now let vs draw neare to the fire of Martyred Laurence, that our colde hartes may be warmed thereby. The mercyleffe tyrant, vnderstanding this vertuous Leuite, not onely to be a minister of the Sacramentes, but a distributor also of the Church riches (wherof mention is made before in the wordes of Xistus) promised to himselfe a double pray, by the appellation of one lilly soule. First with the rake of Auarice to scrape to himselfe the treasure of poore Christians, then with the fire sake of tyranny to tosse and turneyle them, that they should wape weary of their Christian profession: with furious face, and cruel countenance, the greedy wolfe demanded wher this Deacon Laurence had bestowed the substance of the Church, who craving three dayes respite, promised to declare wher the treasure might be had. In the meane time he caused a good number of poore Christians to be congregated. So when y day of his answer was come, the persecutor straightly charged him to stand to his promise. Then hallout Laurence stretching out his armes ouer the poore, sayd: These are the precious treasures of the church: These are the treasure in deede, in whom the faith of Christ raignteth, in whom Iesus Christ hath his mansion place, what moze precious

The true treasure of Christ hys Church.

Juels