

Angels can Christ hate, the those in whō he hath promised to dwell: For so it is written, I was hungry, & ye gaue me to eate: I was thirsty, and ye gaue me to drinke: I was harboyles, and ye lodged me. And againe: I loke what ye haue done to the least of these, the same haue ye done to me. What greater riches can Christ our maister posses, then the poore people, in whō he loueth to be sene? Wh, what tounge is able to expresse the fury and madnes of the tyrants hart? How he shapd, he stard, he rapd, he faced as one out of his wit: his eies like fier glowd, his mouth like a boze foamed, his teeth like an helhold grinded. How not a reasonable man, but a roaring lion he might be called. Kindle the fire (he cried) of wood make no spare. Bath this vylaine deuiled the Emperour: away with him, away with him. Whip him with scourges, iercke him with rods; but fet him with fettes, braine him with clubs, ierck the traitour with the Emperour: Winche him with fyre tonges gyde him with burning plates, bring out the strongest chaines, and the fireforkes, and the grated bedde of yron. On the fire with it, bind the rebell hande and foote, & when the bed is fire hot, on with him: roff him, boyle him, tosse him, turne him: On paine of our highe displeasure do cuesday man his office, & ye tormentors.

The woide was no soner spoken, but all was done. After many cruell handlings, this mecke lambe was layd I will not say on his fyre bed of yron, but on his soft bed of downe. So mightily God wrought with his Martyr Laurence, so miraculously God tempered his clement the fire, not a bed of consuming paine, but a paller of nourishing rest was it vnto Laurence. Not Laurence, but the Emperour might seeme to be tormentd: the one broding in the fleshe, the other burning in the hart. When this triumphat Martyr had bene pressed downe with firepikes for a great space, in the mightie spirit of God he spake to the vanquished tyrant:

This side is now rosted inough, turne vp O tyrant great, Assay, whether rosted or raw, thou thinkest the better meate.

Ware and vnaccustomed patience. Faith inuincible, that not onely not burnest, but by meanes vnspearable doest recreate, reuelth, stablish, & strengthen those that are burned, afflicted and troubled. And why so mightie comfortest thou the persecuted? Because through thee they beleue in gods promyses infallible. By thee this glorious Martyr ouercometh his torment, vanquisheth this tyrant, conquorseth his eninies, confirmeth the Christians Repet in peace, raiguet in glory. The God of might and mercy graunt vs grace, by the life of Laurence to learne in Christ to liue, and by his deat to learne for Christ to dye. Amen.

Such is the wilidome and prouidence of God, that the blood of his beare Saints (like good seede) neuer faller in vaine to the grounde, but it bringeth some increase: so it pleased the Lord to worke at the Martyrdome of this holy Laurence, that by the constant confession of this worthy & valiant Deacon, a certaine souldiour of Rome being therewith rompanured, and converted to y same faith, desired forchwith to be Baptised of him: for the which he being called for of the iudge, was scourged, and afterwarde beheaded. Henr. de Erford.

Under the same Valerianus suffered also Dionysius byshop of Alexandria much affliction and banishment, with certaine other brethren. Of the which he writeth himselfe, & is alledged in the Ecclesiasticall story of Euseb. Lib. 7. cap. 11. the wordes whereof tend to this effect: Dionysius wyth thre of his Deacons, to wit, Maximus, Faustus, and Cheremon, also with a certaine brother of Rome, came to Emilianus then President, who there declared vnto them in circumstance of word, how he had signified vnto them y clemencie of his Lords and Emperours: who had granted them pardon of life, so that they would returne to them, & worship the Gods and keepers (as he called them) of their Empire, asking them what answer they would gyue him there vnto: trusting as he saide that they woulde not shew themselves ingratfull to the clemency of them which so gently did exhort them. To this Dionysius answeryng, said: All men worship not al Gods, but diuers men diuers gods, so as euery one hath in himselfe a mynd of phantastie to worship. But we worship not many nor diuers Gods, but onely that one God, who is the creator of all things, & hath committed to our Lords Valerianus and Galienus the gouernment of their Empire, making to him our prayers necessarily for their prosperous heath and continuance. Then the President sayde: And what hurt is it, but that you may both worship your God, what God soeuer he be, and these our Gods also? For you are commanded worship such Gods, as al men know to be gods. Dionysius answered we worship none other, but as we haue sayd, Emi-

lianus the President said: I see you are ingratfull men, and consider not y benignite of the Emperours, wherfore you shal remaune no longer in this City, but shal be sent out to the parts of Libya, vnto a towne called Cephro. For that place by the commaundment of the Emperour I haue chosen for you. Neither shal it be lawfull for you, to conuenture assemblies, or to reioyce, as ye are wont to your buriall places. And if any of you shal be found out of your places wherunto you are appointed, at your peril be it. And think not contrary, but ye shal be watched well inough. Depart therefore to the place as is commaunded you, and it foloweth moze in the said Dionysius speaking of himselfe: And as for me (sayth he) although I was sicke, yet hee vyled mee so straightly to depart, that he would not giue me one dayes respite. And how (sayth he writing to Germanus) coulde I congregate or not congregare any assemblies? And after a few lines it foloweth. And yet neyther am I altogether absent from the corporall societie of the Lords flocke, but I haue collected them together, which were in the City, being absent, as though I had bene present, absent in body yet present in spirit. And in the same Cephro, a great congregation remayned with mee, as well of those brethren which followed me out of the City, as also of them which were remayning there out of Egypt. And there the Lord opened to me the doore of his word, although at the first entrance I was periculed and stoned among them, yet afterward a great number of them fel from their Idoles and were conuerted vnto the Lord. And so by vs the word was preached to them which before were infidels: which ministry after that we had accomplished there, the Lord removed vs to an other place. For Emilianus translated vs fro thence to moze sharpe and straighter places of Libya, commaunding vs to meete altogether at a city Mareota, thinking there to separate vs scuerallye, into sundrye villages, or thinking rather to take and preuent vs by the way. After we were come thither, it was assigned to me (sayth Dionysius) to go to Colluthion, which place I neuer heard of before: which was the moze grieue to me, yet some solace it was to me, that the brethren told me, it was nere to a Citie named Paratonium. For as my being at Cephro got me the acquaintaunce of many brethren of Egypt, so my hope was that the vicinitie of that place where I shoulde be, to the Citie, might procure the familiaritie and concourse of certaine louing brethren, which would resort and assemble with vs, and so it came to passe, &c.

Howeouer the said Dionysius in his Epistle ad Domitium & Dydimus, making mention of them which were afflicted in this persecution of Valerian, recordeth in these wordes sayng: it were superfluous (sayth he) here to recite the names peculiarly of all our brethren slaine in this persecution, which both were manye and to me unknowen. But this is certaine that there were men, women, younge men, maydens, olde viues, souldiers, simple innocents, and of all sortes and ages of men. Of whome some with scourginges and fire, some with sword obtained victorie, and got the crowne. Some continued a great time, and yet haue bene reserved. In the which number am I referred hetherto to some other oportune tyme known vnto the Lord, which sayth: In the time recyted I haue hearde thee, and in the daye of saluation I haue helped thee, &c. Howe as concerning my selfe in what state I am, if thou desire to know first howe I stand Caius, and Faustus Petrus, and Paulus, being apprehended by the Centurion, were taken away by certayne of the towne of Mareote. I haue declared to you before. How I and Caius, and Petrus alone are left here included, in a west place of Libya, distant the space of thre daies iouney from Paratonium &c. And in procelle farther he addeth: In the Citie (sayth he) were certaine priuily which visite the brethren: of whiche Maximus, Dioscorus, Demetrius, and Lucius. For they which were moze notable in the world, Faustus and Aquilla, do wander abroade in Egypt. Of the Deacons besides them whō sickness hath continued, Faustus, Eusebius, & Cheremon, are yet alpye. Eusebius hath God raised and stirred up to minister to the confessours lying in bandes, and to burye the bodies of the blessed Martyrs, not without great perill. Neither doth the President cease yet to this day, cruelllye murdering such as he brought afore him, some tearyng with torment, some imprisoning and keeping in custody commaunding that no man should come to them, manying also who resorted vnto them. Yet notwithstanding God with chearefulness and daulye reioyce of the brethren doth comfort the afflicted. Hec Dionysius.

Concerning these deacons aboue recited, here is to be noted, that Eusebius afterward was made Bishop of Laodicia in Syria. Maximus the Priest aforesaide, had the mynistration of the Church of Alexandria after Dionysius Faustus

The constant confession of Dionysius and hys Deacons.

Dionysius banished to Cephro.

Infidels & uerted by Dionysius in hys banishment. Ex Dionysio contra Germanum. Encl. lib. 7.

Ex Dionysio ad Domitium & Dydimum. Encl. ibidem.

Martyrs of all fortis and ages.

Commentation of Eusebius the Deacon.

Eusebius the Deacon made Byshop of Laodicea. Maximus Byshop of Alexandria.

Laurence tormented on the fiery gridiron.

The singular patience of Laurence in his paynes.

The Martyrdome and end of blessed Laurence.

A Romaine souldiour conuerted by Laurence, and Martyred.

Dionysius Byshop of Alexandria with hys fellowes banished. Maximus, Faustus, Cheremon, a certayne Romaine banished.

The examination of Dionysius before the President.