

for the dignitie of a certaine order, whiche by all order of course, was next to fall upon him by right, had not the envious ambition of him y^e should follow next after him, supplant'd him both of office & life, for he accused him to be a Christian, and therefore sayd that he was not to be admitt'd into their offices, which was against their Religion. Whereupon Achaius then being iudge examined him of his faith, who finding him to be a christian in doct, & constantly to stand to his profession, gaue him iii. houres to deliberate & aduise wth himselfe. There was the same time in Cesarea a Byshop named Theotechnus, otherwise called Theoditus, who perceiuing him to stand in doubtfull deliberation and perplexitie in himselfe, took him by the hand & brought him into the house or Church of the Christians, laying before him a sword (which he had under his cloke for the same purpose) and a booke of the new Testament & so would him to take his free choise which of them both he would preferre. He should not immediately without delay can to the booke of the Gospell, taking that before the sword. And thus he being animated by the bishop, presented himselfe boldly before the iudge, by whose ieuence he was beheaded, and died a Martyr, Euseb. ibid.

faith, a martyr. After him followed Eutychanus, and then Gaius, both martyrs, as the histories of some do recorde. About the time of these byshops, luyed Theodorus byshop of Neocesarea, who is otherwise called Gregorius Magnus, wth some also Nicephorus for his myracles, called *Θεομαρτυρῆς*.

Martyr. Gaius Byshop of Rome and Martyr.

Theotechnus Byshop of Cesarea.

Marinus animated by the Byshop to dye.

Euseb. ibid.

Alyrius a rich Senator and fellower.

Euseb. lib. 7.

The worke of Satan appointed by the prayer of Alyrius.

Euseb. lib. 7.

Cap. 17.

A miracle noted in Euseb. lib. 7.

cap. 18.

A miraculous operation of an herbetouching the hemme of Chriites picture to heale diseases.

No vertue to be attributed to pictures.

Dionysius Byshop of Rome

{Anno.} 266. Felix Byshop of Rome and Martyr. Eutichianus Byshop of Rome and

whose body he being dead, one Alyrius a noble Senator of Rome, and a man very wealthy among the chief of that order, (who the same tyme was there present at this Martyrdom) took up and bare vpon his owne shoulders, wrapping it in a rich & sumptuous weede, & so honourably committed it to the burial. Euseb. Lib. 7. cap. 16.

Of which Alyrius the layde author writeth, moreouer this story, howe that in the forsayde Citie of Cesarea, the Gentiles vied ther, of an ancient custome to offer vpon a certaine sacrifice by a fontaine side, the which sacrifice by the working of the demill, was wont sodainly to vanishe out of their eyes, to the great admiracon of the inhabitants by. Alyrius seeing this and pitying the miserable error of the simple people, lating vpon his eyes to Heauen, made his prayer to almighty God in the name of christ, y^e the people might not be iouced of the deuil any longer: by y^e vertue of whose prayer the sacrifice was iene to iuonne in the water of the fontaine, & so the straunge wonder of that sight was taken away, and no such matter could be their wrought any more. Euseb. Lib. 7. cap. 17.

And because mention is made here of Cesarea, there followeth in y^e next chapter of y^e same author, a strange miracle if it be true, which he there reporteth, howe y^e out of the same Citie was the woman, which in y^e gospel came to our Santour, and was healed of her bloody issue. Her house being in the Citie of Cesarea, before the doore thereof was set vpon a certayne piller of stone, & vpon the piller, an Image was made of brasse, of a woman meekely kneeling on her knees, and holding vpon her hands, as one that had some sue. Against the which there was an other Image also of a man proportioned of the same metall, cunningly engrauen, in a short scanty vesture, & stretching forth his hand to the woman. At the foot of which piller grew vpon a certayne herbe of a straunge kind, but of a more strange operation, which growing vpon to the hemme of his vesture, & once touching the same, is saide to haue such vertue, that it was able to cure all manner of diseases. This picture of the man, (they say) represented the image of Christ. The history is written in Eusebius, as is said, the credite whereof I referre to the Reader, whether he will thinke it true or false. If he thinke it false, yet I haue shew'd him myne author: if he thinke it true, then must hee thinke with all that this miraculous operation of the herbe, proceeded whether by the vertue of the picture, nor by the prayer of the other being both diuine pictures, and engrauen no doubt at that time by the hand of Infidels, but to be wrought by some secret permission of God his wiselome, either to reduce the Infidels at that time to the belief of the foyle, or to admonish the Christians to consider with them selves what strength and health was to be looked for onely of Christ, and no other aduocate, seeing the diuine picture engrauen in brasse, gaue his efficacy to a poore herbe to cure so many diseases. This picture saith Eusebius remained also to his time which was vnder Constantinus the great.

As touching the line and order of the Roman Byshops hethereto intermitted, after the martirdome of Xistus about specified, the gouernement of that church was committed next, to one Dionysius, about the yeare of our Lord, 266. who continued in the same the space of ix. yeares, as Eusebius saith, as Damafus recordeth but onely vi. yeares, and two monthes. Of his decretall Epistles because sufficient hath bene sayd before concerning that matter, I omit to speake. After whom succeeded Felix, in the first yeare of Probus the Emperour, about y^e yeare of our Lord, 280. who gouerned that church v. yeares, and died as Placina

declared, with his iarger Valerian, viii. yeares, after whose captiuitie he ruled the Monarchie, alone about ix. yeares, with some peace and quietnes granted to the Church.

The daies of this Galienus being expired, followed Claudius a quiet Emperour, as moir histories do recorde. Although Vincentius affirmeth that he was a mouer of persecution against the Christians, & maketh mention of 262. Martyrs, which in his time did suffer: but because no such recorde remaineth to be found in Eusebius, who would not haue omitted some memoriall thereof if it had bene true, therefore I referre the same to the free iudgement of the Reader to iudge such credite as it maye. This Claudius reigned but two yeares, after whome came Quintilianus, his brother next Emperour, & a quiet Emperour, who continued but only xiiii. daies, and had to his successor Aurelianus, vnder whome Orobus in his seventh booke, doth number the y^e persecution against the Christians.

Claudius Emperour. {Anno.} 272.

Quintilianus Emperour.

* The ix. Persecution.

Hethereto from the captiuitie of Valerian the Church of Christ was in some quietnes till the death of Aurelianus, as hath bene declared: After whom Aurelianus the next Emperour, possessed the crowne, who in the first beginning of his reigne (after the common maner of all princes) he was a gentle & a iustice moderate and discrete, much worthy of commendation, if his good beginning had continued in a constant course agreeing to the same. Of nature he was iener & vigorous in correcting, dissolute in manners, in so much that it was said of him in a vulgar proverb, that he was a good phisition, saying that he gaue to bitter medicines. This Emperour being sicke, neuer sent to y^e phisition, but cured himselfe with abstinence. And as his beginning was not vniuersall to the common wealth: so neither was he any great disturber of the Christians: whom he did not onely tolerate in their religion but also in their ciuill, being the same tyme assembled at Antioche, seemed not to be against them. Notwithstanding in continuance of time through sinister motion and insinuation of certaine about him (as commonly such are neuer absent in all places from the cares of princes) bys nature some what inclinable to seueritie, was altered to a playne tyranny; which many first he thought beginning with the death of his owne sisters sonne, as wretchedly Eutropius. After that he proceeded either to moue, or at least to purpose persecution against the Christians. Albeit that with the purpose of the Emperour, the mercifull working of God his hand did some overthrow. For as the edict or proclamation should haue bene denounced for the persecuting of the Christians, and the Emperour now ready to subscribe the edict with his hande, the mighty stroke of the hand of the lord sodainly from about did stop his purpose, binding, as a man might say, the Emperours hands vnder him: declaring (as Eutropius saith) to all men, how there is no power to worke any violence against the seruantes of God, vntill his permission do interuenue, and give them leave. Euseb. Lib. 7. cap. 30. Eutropius and Euphrasius affirm, that as the sayd Aurelianus was purposing to sayle persecutio against vs, he was sodainly reuised with lightning, and so stopped from his wicked tyranny. Not long after about the fite or six yeare of his reigne, he was slaine betwene Beauce and Hieracia, an. 278. Thus Aurelianus rather intended the moue persecution. Neither is there any more than this founde concerning this persecution in ancient histories and records of the Church, wherefore I maruell the more, that Vincentius collecting out of the Martyrologes, hath comprehended such a great Cataloge of so many martires, whiche in France and in Italye (sayeth he) suffered death and torments vnder this Emperour Aurelianus. Whereunto Orobus also seemeth to agree, in numbering this to be the ninth persecution vnder the sayd Aurelianus.

The ninth persecution. Aurelianus Emperour.

A prophetic. A good phisition but hegeth ueth to bitter medicines. Abstinence the best phisicke.

The councill of Antioche. The good beginning of Aurelianus. The Emperour altered by wicked counsell.

A notable example of Gods hand stopping persecution.

Ex Euseb. lib. 7. cap. 30. No power against the people of God, except God geue leave.

The death of Aurelianus. {Anno.} 276.

Next after Aurelianus the succession of the impyry fell to Publius Annus Tacitus, who reigned but vi. monthes, & him succeeded his brother Florianus, who reigned but ix. dayes. And after him followed Marcus Aurelius, surnamed Probus. Of whome more hereafter (God willing) shall appaer.

Ex Eutropio Tacitus Emperour. Florianus Emperour.

In the meane tyme, within the compass of these Emperours saileth in a story recorde, of Eusebius, and not vnder B. ii. worthy