

worthy here to be noted, whereby to understand the faithfull diligence of good Ministers, what good it may doe in a common wealt.

Mention is made before of Eusebius the Deacon of Dyonisius, whom God stirred up to valice and comfort the faintes that were in prison and bandes, and to burye the bodies of the blessed Martyrs departed, not without great perill of his owne life, and after was made bishop (as is sayde) of Laodicea. But before he came to Laodicea to be bishop there, it chanced, the sayde Eusebius remaining as yet at Alexandria, the cite to be besieged of the Romaines, Pyrchus being there captaine. In the which sieg hee of the cite did hold with the Romaines, the other half withstode them. In that part which went with the Romaine captaine was Eusebius, being also in great laour with the captaine for his worthy fidelitie and service shewed. With the other halfe that resisted the Romaines, was Anatholius, gouernour or moderator then of the schole of Alexandria, who also was bishop after the sayde Eusebius of Laodicea. This Anatholius perceiving the citizens to be in miserable distresse of famine and destruction by reason of penury and lacke of sustenance, sendeth to Eusebius being then with the Romaines, and certified him of the lamentable penurie and perill of the cite, instructing him moreover, what to do in the matter. Eusebius vnderstanding the case, repairereth to the captaine, desiring of him so much fauoure, that so many as would flee out of the cite from their enemies, might be licenced to escape and freely to passe, which was to him effectones graunted. As Eusebius was thus labouring with the captaine, on the other side Anatholius too his part laboured with the Citizens, mouing them to assemble together, and perswading them to geue themselves ouer, in yeelding to the force and might of the Romaines. But when the Citizens could not auide the hearing thereof, yet if I shall counsaile you, in this miserable lacke of things to auoide out of your cite, all such superfluities and vnicessary impediments vnto you, as olde women, yong children, aged men, with such other as be feeble and impotent, & not to suffer them here to perill with famine, whose presence can do no stead to you if they dy, & lesse if they liue, for spending the victuals which otherwise might serue the that be more able to defend the cite. The Senate hearing this sentenc, & vnderstanding moreover the graunt of the captaine, promising them their libertie, were well contenting therewith. When Anatholius, hauing a speciall care to them that belonged to the Church of Christ, callerh them together, with the rest of the multitude, and perswading them what they should do, and what had bene outcomed for the, caused them to void the cite, and not onlie them, but also a great number of other mo, who perswaded by him, vnder that pretence, changing themselves in womens apparell, or taking some impotence, to escape out of the cite. At whose conuincing out Eusebius on the other side was ready to receiue them, and refreshed their hungrye and pined bodies, whereby not onely they, but the whole Cite of Alexandria was preserued from destruction. Eusebius. lib. 7. cap. 32.

Eusebius Deacon of Alexandria, Anatholius rector of the Vniuersitie of Alexandria.

The piety of Anatholius and Eusebius, and their counsell.

Euseb. lib. 7. cap. 32. The Prelates of Rome are cleare contrary to these good Prelates.

Marcus Aurelius Probus Emperour. Peace in the Church.

The saying of Marcus Aurelius.

Souldiours brought vpon idleness can abide no labour.

Marcus Aurelius slayne.

By this litle historie of Eusebius and Anatholius, described in the viij. booke of Eusebius. cap. 32. and briefly here set forth to thee (gentle Reader) thou mayest partly vnderstande the practise of the Prelates what it was in those daies in the church, which was then onlie imploied in saving of life, and succouring the common weales wherein they liued, as by these two godly persons Eusebius and Anatholius may well appeare. Vnto the which practise if we compare the practise of our latter prelates of the church of Rome. I suppose no litle difference will appeare.

The next Emperour to Florianus (as is said) was Marcus Aurelius Probus, a Prince both wise and vertuous, and no lesse valiant in martiall affaires, as fortunate in the successe of the same. During his time we reade of no persecution greatly stirring in the church, but much quietnes, as well in matters of religion, as also in the common wealt. In so much that after his great and manye victories, such peace ensued, that his saying was, there needed no more souldiours, seeing there were no moe enemies to the common wealt to fight against. It was his saying also, that his souldiours neede not to spend corne and victuals, except they laboured to serue the common wealt. And for the same cause he caused his souldiours to be set a worke about certayne mountaynes in Syria & in Sicilia to be planted with vines, and not so much as in winter suffered them to be at rest; therefore by them at length he was slayne, after he had reigned the space of vi. yeres, and 4. monthes, an. 284. Eutrop.

Carus with his two sonnes Carinus and Numerianus,

succeeded next after Probus in the Empire, the raygne of which Emperours continued is all, but in yeres. Of the which three first Carus, waring agaynst the Persians, was slayne with lightning. Of Numerianus his sonne, being with his father in his warres agaynst the Persians, we finde much commendation in Eutropius, Vopiscus, and other writers, which testified to him to be a valiant warrior, an eloquent orator, as appeared by his declamations and writings sent to the Senate. Thirdly, to be an excellent Doct. This Numerianus sorrowing & lamenting for the death of his father, through immoderate weeping fell into a great sozenes of his eyes, by reason whereof he keeping close, was slaine not long after of his father in lawe, named Aper who traiterously aspiring to the Empire, dissimuled his death, with a false excuse to the people, asking for him, saying, for the payne of his eyes he kept in from the wind and weather, till at length by the stich of his body being caried about, his death was vntered.

Correction of a certaine place of Eutropius, ex editioe Frobeniana.

Cyrillus rolisth the Emperour.

Cyrillus Byshop of Antioche, Martyr.

Ex Chrono. Vrspergen.

In the life of this Emperour Carus aforesaid, written by Eutropius in the later edition set forth by Frobenius, I finde (which in other editions of Eutropius doth not appeare) that Numerianus the sonne of this Carus was by that name Babylas the holye Martyr, whose history before wee haue comprehended. But that seemeth not to be like both by the narration of Chryostome, and also for that Vrspergensis declaring the same historye and in the same wordes, as it is in Eutropius, saith that it was Cyrillus, whome Numerianus killed, the story whereof is this: What time Carus the Emperour in his iourney going toward the Persians, remained at Antioche, Numerianus his sonne would enter into the church of the christians, to view and behold their misteries. But Cyrillus their bishop would in no wise suffer him to enter into the church, saying that it was not lawfull for him to see the misteries of God, who was polluted with sacrifices of Idoles. Numerianus full of indignation at the hearing of these wordes, not suffering that repulse at the hands of Cyrillus, in his fury did slay the godly Martyr. And therefore iustly (as it seemed) was he himselfe slayne afterward by the hands of Aper.

This Carus with his sonne Numerianus being slaine in the East partes, as is declared, Carinus the other sonne reigned alone in Italye, where he ouercame Sabinus trying for the Empire, and reigned there with much vices and cruelties, till they returning home of the army agayne from the Persians, who then set by Dioclesian to be Emperour, by whome the foresayde Carus for the wickednes of his life, being forsaken of his host, was overcome, & at length slayne with the hande of the Tribune, whose wyfe before he had deflowred. Thus Carus with his two sonnes, Numerianus and Carinus ended their liues, whose raigne continued not above three yeres.

Carinus Emperour slayne. Adultery punished.

All this meane space we reade of no great persecution stirring in the Church of Christ, but was in meane quiete state and tranquillitie, vnto the xix. yere of the raigne of Dioclesian, so that in counting the time from the latter ende of Valerian, vnto this foresaid yere of Dioclesian, the peace of the church which God gaue to his people, seemeth to continue aboue 44. yeres. During the which tyme of peace and tranquillitie, the church of the Lord did mightly increase and flourish, so that the more bodies it lost by persecution, the more honor and reuerence it wau daily among the Gentiles in all quarters, both Greeces and barbarous, in so much that (as Eusebius in his viij. booke describerh) amongst the Emperours themselves, diuers there were which not onely bare singular good will and fauor to them of our profession, but also did commit vnto them offices & regiments ouer countries and nations, so well were they affected to our doctrine, that they privileged the same with liberty and indemnitie. What needeth to speake of them which not onely liued vnder the Emperours in libertie but also were familiar in the court with the Princes themselves, entertained with great honour and speciall fauour beyond the other seruitors of the court, as was Dorotheus with his wife, children and whole family, highly accepted & aduanced in the palace of the Emperour: Also Gorgonius in like maner with diuers other mo, who for their doctrine & learning which they professed, were with the Princes in great estimation. In like reuerence also were the bishops of cities and Diocesse, with the Presidents and rulers where they liued: who not onely suffered the to liue in peace, but also had them in great price and regarde, so long as they kept themselves upright, and continued in Gods hande. who is able to number at that time the mighty and innumerable multitudes and congregations assembling together in euery cite, and the notable courses of such as dayly flocked to the common Oratoures to pray: for the which cause they being not able to be contented

An. 289. The peace of the Church from Valerian to the tenth persecution, lasted 44. yeres. Euseb. lib. 8. cap. 1.

Dorotheus, Gorgonius, Christians of great reputation in the Emperour court.

The peccable state of the Church described.