CAUTION

Do not write in this book or mark it with pen or pencil. Penalties are imposed by the Revised Laws of the Commonwealth of Massachusetts, Chapter 208, Section 83.
A GENERAL ECCLESIASTICAL HISTORY

From the Nativity of our BLESSED SAVIOUR

To the First Establishment of Christianity by Human Laws,
Under the EMPEROR CONSTANTINE the Great.

Containing the Space of about 313 Years.

With so much of the JEWISH and ROMAN HISTORY as is Necessary and Convenient to illustrate the WORK.

To which is added, A Large CHRONOLOGICAL TABLE of all the Roman and Ecclesiastical Affairs, included in the same Period of Time.

By, LAURENCE ECHARD, A.M.
ARCH-DEACON OF STOWE.

VOLUME the SECOND.

The SIXTH EDITION.

LONDON: Printed for Jacob Tonson, at Shakespeare's-Head over-against Katharine-Street in the Strand. MDCCXXII.
C H A P. VIII.

From the total Destruction of Jerusalem, to the Beginning of the second General Persecution of the Church under the Emperor Domitian.

Containing the Space of near 25 Years.

I.

The Jews were now an accursed abandon'd People, without Scepter, without Sacrifice, without Altar, without Ephod; yet still they retain'd their Circumcision, their Sabbath, their Paschal Lamb, and some other Ceremonies, as a Mark that God had left upon them, as he once did upon Cain, that they might not be wholly exterminated. And thus they were distinguish'd, and likewise dispers'd through all Nations, that the whole World might be Witnesses of their Punishment and Obstinate; and that they might be as Esau, Servants to the true Israel the Christians, in bearing and transmitting the Holy Scriptures; not for their own Advantage, but for a Testimony of the Truth, against the Pagans and themselves. And now the Christians began to lift up their Heads with Confidence, after their severe Persecutions, being assur'd of an approaching Summer, and a certain Redemption; and knowing that the Kingdom of God was even at their Doors. For God had now sent his Ministers with the Trumpet of his Gospel, to gather together his chosen People in the utmost Parts of the World; all which, as our Saviour told his Disciples, should be accomplisht before one Generation pass'd away. So that Christianity now flourish'd, and
increased more than ever; and Churches were established, and Bishops were placed in all great Cities in the Roman Empire. In Antioch, Evodius the Bishop of that City dying, he was this Year succeeded by the famous Ignatius called Theophorus, a Disciple of St. John's; yet first ordained into this Church by St. Paul, as Evodius was by St. Peter, according to the Author of the Apostolick Constitutions: Which is no ways contrary to Probability, since many have observed, that where St. Peter and St. Paul preached, and founded a Church in the same City; one being an Apostle of the Circumcision, and the other of the Uncircumcision, the Church was divided into two Cætus or Assemblies, under their respective Bishops. In this City both the Apostles laying the Foundation, each committed the Superstructure to a distinct Successor, Evodius succeeding St. Peter, and Ignatius St. Paul; till Evodius dying, about the time of the Destruction of Jerusalem, when the Distinction between the Jewish and Gentile Converts began to fail, there was a Coalition of both the Cætus under the surviving Bishop Ignatius. So Dionysius of Corinth seems to imply, was his Church founded; and so without doubt was the Church of Rome, where Linus, and after him Cætus or Anacleitus succeeded St. Paul, and Clement St. Peter, till at length both the Cætus had their Union under Clement; which naturally solves all the Difficulties of the first Succession in many Churches.

Titus having finished his great Work, and wintered at Caesarea, went to Berytus and Antioch, and from thence turned back to Alexandria, in order to go for Rome. In this Journey, he passed by the Ruins of Jerusalem, upon the Sight of which, he could not but deplore the Loss of that noble City; cursing the Seditious, and lamenting that his Virtue should be made known by the Calamity of that miserable People. At Rome all Mens Mouths were filled with the Praisef of Titus, who had shewn himself so expert a Soldier and Commander; and a Triumph was decreed by the Senate, both for him and his Father who had so bravely managed the Beginning of the Jewish War. Titus being returned to Rome, was received with the universal Applauses of the whole City, and about the end of the Month April, both the Father and the Son enter'd upon their Triumphs, which was as solemn and magnificent as Rome ever saw. For the Spectacles there exhibited both for Number, Variety and Charge, were admirable in all things which Human Invention could possibly supply; and all Things that ever were esteemed valuable, or beautiful among Persons abounding in Wealth and Prosperity, were
that Day exposed in the Triumph; largely displaying the wonderful Power, and Magnificence of the Romans. Among the rich and glorious Spoils, were exposed incredible Quantities of Gold taken out of the Temple; after which was carry’d the Body of the Jews Law, the last, and not the least remarkable of all the Spoils. In this Triumph Simon was ignominiously dragged along with a Rope about his Neck, and afterwards slain. Titus had a Triumphant-Arch erected to his Honour, of extraordinary Beauty and Workmanship, describing all his noble Exploits against the Jews, which to this Day continues almost intire, as a lasting monument against that impious and perverse Nation. Vespasian likewise began a new Temple to Peace, to contain the Jewish Spoils, and now having quieted all Nations, as well as the Jews, he shut up the Temple of Janus, in token of an universal Peace, it having flood open about five Years. And thus after the most dreadful Storm that ever hapned, and the most signal Vengeance, which was attended with Wars in every Nation, and an universal Concussion of Nature, there succeeded a great Calm throughout all the Parts of the World.

After this happy Peace, Vespasian proceeded to the Regulation of the numerous Abuses and Corruptions in the State, begun in the late Reigns and the Civil Confusions; and what he undertook, he performed with great Wifdom and Resolution. He first restrained the Luxury and Licentiousness of his Officers and Soldiers, not sparing those who had been Assistants to him and Partners with him in his Victories, nor omitting any Thing that might restore the ancient Discipline. He took no lefs Care in purging and reforming the two principal Orders among the Romans, the Senators and Equites, of both which he took a strict and particular View; and fearlessly turn’d out all such as he found unworthy of their Places and Dignities, supplying their Places with the most deferving Persons he could procure either in Italy, or the distant Provinces. He likewise strictly examined into all the Courts of Judicature, where he found the Number of Proceses, and Law-Suits swelled to such an unreasonable Bulk, that innumerable Actions were left undetermined; for the finishing of which, he qualify’d many knowing Persons, and made many excellent Laws to digest and reduce such Matters into a far lefs compass. To reform the Corruptions of Usurers, and the Luxuriféts of Youth, he ordained, That no Usurer should recover any Money of young Heirs, if it was lent to be repaid with Advantage upon the Decease of their Fathers.
And as he was severe in punishing Vice and Lewdness, so he was no less remarkable for rewarding all Kinds of Merits; in which he extended his Liberality to Men of all Ranks, compleating the Estates, and settling Penions upon many decay’d Persons, when their Wants proceeded from no manifest Crime of theirs. His Courtesie and Clemeney appeared constantly both in publick and private, so that scarce one innocent Person was punished throughout his Reign; and so contrary was his Temper to that of most of his Predecessors, that he could not so much as look upon the Sufferings of a Criminal, without signifying his Compassion by his Sighs and Tears. But tho’ he was thus mild and humble, brave and generous, yet he did not preserve himself from the Scandal of Avarice and Rapaciousness, which was grounded upon his numerous and peculiar Impositions, particularly his Excise upon Urin; at which when his Son Titus was offended, he took some of the first Mony that came thence, and demanded if the Smell offended him? And yet, proceeded he, this comes all out of the Urin. In this Year he order’d Libertus Maximus and Bassus to sell all the Lands in Judaea, and appropriated all to himself, leaving there only 800 Soldiers, and giving them a Place to inhabit called Emmaus, five or six Miles from Jerusalem. He also impos’d a Tribute upon all the Jews in the Roman Empire, commanding every Person yearly to pay two Drachma’s to the Capitol, as they had formerly done to the Temple at Jerusalem. And thus the miserable Jews, who rejected the Messiah, and would own no King but Caesar, now were constrained to acknowledge the Idol of Jupiter for their God.

At this time, the Church of God, tho’ flourishing and free from Persecution, was much disturb’d and infested with several Heresies, proceeding in a great measure from a Mixture of Samaritanism, Judaism and Christianity. For besides the immediate Followers of Simon Magnus and the Gnosticks, those of Menander, Ebion and Cerinthus began to shew themselves, to the great Danger of the Christian Faith. To give some Account of each, 1. Menander was a Samaritan, and like Simon a notorious Impostor and Magician, abounding with more monstrous Illusions than he; declaring himself a Saviour, sent from above for the Restoration of Mankind, and teaching, that no Man could otherwise overcome the Angels, the Makers of the World, unless he was first instituted in the Magical Knowledge deliver’d by him, and initiated in his Baptism: Of which Baptism, those who were accounted worthy, he affirm’d should be
be Partakers of a perpetual Immortality in this very Life, 
and continue always young and vigorous in this World. 
With these and other of his Master Simon's Opinions he 
sewed'd many in Antioch; and tho' the Extravagancy of his 
Notions made them left infectious, yet they were continu'd 
in the second Century, particularly by Baslides and Saturn- 
ninus. 2. Ebion, so call'd from his affected Poverty, and 
born in Cocaba a Village in Palestine, spread his Heresie in 
Trachonitis, and among the Christians who had retired to 
Pella, where he gain'd many Followers. These deny'd the 
Divinity of our Saviour, acknowledged him an excellent 
Person, but belief'd that he was born of Joseph and Mary. 
They enjoin'd the Observation of the Law of Moses, as ne-
cessary to Salvation, retain'd Circumcision, the Sabbath, 
and other Ceremonies; but to shew themselves Christians, 
they kept the first Day of the Week, in Commemoration 
of the Resurrection of Jesus. They receiv'd all the Writ-
ings of the Old Testament; but for the New Testament, 
they rejected all but St. Matthew's Gofpel, or rather the 
Gospel according to the Hebrews or Nazarens; and particu-
larly condemn'd St. Paul as an Apostate, for proving the 
Dissolution of the Mosaic Law. 3. Cerinthus spread his 
Heresie principally in Ephesus, and Asia Minor, which in 
some Things was the same with that of Ebion; particular-
ly in the Denial of the Divinity of our Saviour, in the ac-
knowledgment only of St. Matthew's Gospel, and in af-
firming the Obligation of the Mosaic Rites. He asserted 
the Creation of the World by Angels, as did the Gnosticks, 
and to intinsate himself among the Vulgar he boasted of 
strange Revelations and Illuminations. He also taught that 
as Jesus was but a meer Man, Christ descend'd upon him 
in the Likeness of a Dove, and that then Jesus Christ re-
vealed the Father, who before was unknown; and that at 
last Christ, who was incapable of Suffering, forsook Jesus, 
and left him to suffer Death. And lastly, that his Kingdom 
afterwards should be Terrestrial, in the City of Jerusalem, 
where Men should be blest with all Kinds of carnal Plea-
fures for a thousand Years.

About the latter End of this Year 71, or the Beginning 
of the next, according to Mr. Dodwell, the Apostle Jude 
wrote his short Epiftle, which is plac'd the laft of thofe fe-
ven in the sacred Canon, which are call'd Catholic. It has 
no particular Inscription as the other fix have, but it was 
probably intended for the Jewish Converts, in their several 
Dispersions, as St. Peter's Epifles were. "In it he first 
shew'd his Design to write to them in general of the 
A 4 common
common Salvation, and to confirm them in it; but seeing the Doctrine of Christ attack'd on every Side by Hereticks, he thought it more necessary to exhort them to stand manfully upon the Defence of the Faith once deliver'd to the Saints, and to oppose those false Teachers who so much labour'd to corrupt it. The Hereticks meant in this Epistle were some of the Gnosticks, but especially the Ebionites, whose Manners were as corrupt as their Doctrine, also imagining Faith without Works sufficient for Salvation. So that his Subject is much the same with St. Peter's second Epistle, whose Sense he mostly follows, and often uses the very same Expression; but because the Infection had spread it self farther, and gotten more Ground, he oppos'd these Hereticks with more Zeal and Sharpness, than St. Peter. Yet with a Spirit of Charity he exhorted the Christians to labour by all gentle Methods to save them, and to take them out of the Fire, into which their own Folly had call'd them. Several Persons have anciently doubted of the Authority of this Epistle, because it quotes the Apocryphal Book of Enoch, and also brings the History of the Archangel St. Michael disputing with the Devil concerning the Body of Moses, taken out of another Apocryphal Book, intituled, The Ascension of Moses. But this does not diminish the Reputation of this Epistle, nor add much to the Credit of those Apocryphal Books, since they might contain some Truths, as well as many Errors, which St. Jude, inspir'd by God, knew well how to distinguish. Eusebius tells us, that in his Time most Churches made Use of this Epistle; and it is evident that before the End of the 4th Century, it was universally acknowledged for Canonical Scripture, in the Council of Laodicea and Carthage, and by the most eminent Fathers. And Origen says of it, That in a few Lines it contains many Words full of Divine Power and Grace.

A. D. II

Tho' Titus had conquer'd Palestine and the Jews by the taking of Jerusalem, yet for a long time after, two or three strong Castles held out; the last of which was the impregnable Fortress Manna, which was kept by Eleazar, Grandson of Judas Galileus; who finding that he could subsist no longer, persuaded the Besieg'd, to the Number of 960, to kill themselves with their Wives and Children, having first burnt the Castle and all that was valuable in it. This was done upon the 15th Day of April, and compleatly finish'd all Wars and Rebellions in Judaea, which began about six Years before. But many of the Robbers and Assassinates
follonates that escap'd from this Country, fled into Egypt, where perswading the Jews in those Parts to revolt, great Disturbances were rais'd, which ended with the Death and Ruin of these Incendiaries. And this so far provok'd the Emperor, that he order'd Lupus the Governor to demolish the Jews Temple near Memphis, which Onias had built above 300 Years before. Which Order was not executed in the Rigour; but the Temple was rifed of all its Gifts and Riches, shut up, and all Persons forbidden to come at it, so that there was not the least Footstep of Religion left there. About the same time a certain Jew nam'd Jonathan, a Weaver, escaping to Cyrene, rais'd a Tumult there; and perswading the Vulgar that he would shew them Signs and Wonders, he soon led 2000 into the Desarts. But Catullus the Governor of Libya, by a Party of Horse and Foot, in a short time defeated them, and took Jonathan Prisoner; who falsely accusing the moft wealthy of his Countrymen, as Authors of this Rebellion, Catullus without any farther Enquiry put 3000 Jews to Death at once. Besides these Miseries and Calamities, with which Josephus concludes his famous History, Eusebius tells us, that Vespasian commanded all those that were of the Family of David to be diligently sought out, left any one of the Royal Race should be left remaining among the Jews; and that upon this, a moft severe Persecution was again brought upon the Jews.

All Things being quieted and settled in Judea, it is believ'd that the Christians at Pella at this Time return'd to Jerusalem, and the neighbouring Parts, with their Bishop Simeon; where they built some few Houses, and a little Oratory upon Mount Sion, in the Place of that Upper Room, where the Apostles assembled after our Lord's Ascension. About the same time it is moft probable that the Apostle Barnabas wrote his Epistle to the Jewish Converts; an Epistle of great Repute among the Ancients, and sometimes read in the Christian Churches, but never admitted into the Canon of the Holy Scripture. According to the Jewish Way of Writing, the Frame and Contexture of it is intricate and obscure to us, made up of uncouth Allegories, with some forc'd and improbable Interpretations of Scripture. Its main Design is to prove, That the Law was abolish'd by the Gospel, that the legal Ceremonies were then useless and unprofitable, and that it was necessary that Jesus Christ should be incarnate and suffer Death. It has indeed no Inscription, but the Matter of it evidently shews, That it was written to the Jews, many of whom after
after they were become Christians were still fond of the Law, and observ'd its Ceremonies as necessary to Salvation. Origen, for this Reason, calls it a Catholic Epistle, because it was not intended for a single Church or People, but an whole Nation. In the last Part of it, he gave excellent Rules for Manners, desiring the Prayers of them to whom he writ, calling them the Children of Love and Peace. The Agreement in the Subject between this Epistle and St. Paul's to the Hebrews, has made Tertullian and some others, to attribute this laft to Barnabas, not having seen perhaps the Epistle it self that bears his Name. How long Barnabas liv'd after this, we have no Certainty; it is generally said that he dy'd a Martyr in his own Country Cyprus, being flon'd by the Jews at Salamis, and bury'd within a Quarter of a Mile of the City. Both the Greek and Latin Church keep his Feast on June 11. Some have attributed to him a Gospel full of Fables, which is condemn'd by Pope Gelasius.

In this Year 72, severall Writers place the Death of the Apostle Jude, who having propagated the Gospel in Syria and Mesopotamia, generally working as an Husbandman, at length travell'd into Persia; where after great Success in his Apostolical Ministry, he was at laft for his free and open reproving the superflitious Rites and Usages of the Magi cruelly put to Death. Some say he was shot to Death with Arrows, and others that he dy'd in Peace at Berytus in Phoenicia. The ancient Martyrologies place his Feast with St. Simon's, on the 29th Day of June, and the 28th of October, and some have attributed to him a false Gospel condemn'd by Pope Gelasius. After all, the Time and Manner of St. Jude's Death is very uncertain. Nor have we greater Certainty of the Death of the Apostle Bartholomew, which is by some plac'd in the same Year. This Apostle, after he had preach'd with great Success in the bither India, or Arabia Felix, into which he carry'd St. Matthew's Gospel, is said to have remov'd into Lycaonia, and laft of all to Albanopole in the greater Armenia, or rather Albania, a City upon the Caspian Sea, and miserably over-grown with Idolatry: From which, while he fought to reclaim the People, he was by the Governor of the Place commanded to be crucify'd; which Punishment he cheerfully underwent, comforting and confirming the Gentile Converts to the laft Minute of his Life. Some add, that he was crucify'd with his Head downwards, others that he was head, and his Skin first taken off, a barbarous Punishment much in use in thofe Eastern Countries. His Feast, according to the ancient
ent Martyrologies, is to be kept on the 24th Day of August, but the Greeks observe it on the 11th of June. The Heretics afterwards forg’d a fabulous Gospel under his Name, as well as St. Jude’s, which has been sufficiently exploded.

The following Year is said to be signaliz’d with the Death of the Apostle Thomas; but with as much Uncertainty as any of the former. To this Apostle, according to the Tradition of the Church in Origen’s Days, was allotted Parthia, which then contain’d all Persia; and some have given us a Catalogue of the several People in that Kingdom, to whom Thomas preach’d, namely the Medes, Persians, Carmanians, Hyrcanians, and Baetrians, besides the Magi, to whom Pliny allots a distinct Region of Persia, and who liv’d in several other Places of the East. St. Chrysostom says, That St. Thomas, who at first was the most weak and most incredulous of all the Apostles, became, through the Condescension of Jesus Christ to satisfy his Scruples, the most fervent, powerful and invincible of them all, and went through almost all the Parts of the World, and liv’d without Fear, in the midst of the most barbarous Nations, performing his Duty without any Regard to his own Security or Life. And being encourag’d by a divine Vision, he travel’d forwards into the Indies, to Maliapur, and the Country of the Brachmans; where after many Travels and Labours, he by his Miracles convert’d Sagamo the Prince of the Country, with many others. This much exasperated the Brachmans, who fearing the Downfall of their Rites and Religion, resolv’d upon his Death; and accordingly at a Tomb not far from the City, where the Apostle often retir’d for his Devotions, while he was intent at Prayer, they first loaded him with Stones and Darts, till one of them coming nearer, ran him through with a Lance. His Feast, according to the Martyrologies, is to be observ’d on the 21st Day of December. Several Books have been attributed to him, namely, his Acts compos’d by Lucius Carinus, his Voyages, his Gospel compos’d by the Manichees, and Revelation, all condemn’d by Gelafius. From these first Plantations of Christianity in the Eastern Indies by this Apostle, there is said to have been a continu’d Series and Succession of Christians in those Parts to this Day, and still call’d by the Name of St. Thomas-Christians.

But to return from thence to Rome, in the same Year 73, a Nobleman and Philosopher call’d Helvidius Priscus, suffer’d Death upon the account of his insolent and seditious Practices; and the rest of his Sect following his Steps, Vespasian

A. D. 73.
Vesp. 4. 5.
Ecclesiastical History.

Spasian thought fit to banish all the Philosophers out of the City, besides Musonius Rufus. Not long after, Demetrius the Cynick meeting the Emperor upon the Road, would shew him no Respect, but proceeded so far as to revile him openly; but he generously pass'd it by, inflicting no other Punishment upon him, than the bare stiling him by the Title of Dog, as alluding to the Name of his Sect. In the following Year, Vespasian join'd his Son Titus with him in the Quality of Cenfor, and they two made the last publick Census, or Numbering of the Roman Citizens, that was ever known; in which Pliny observes that several Persons were found of an extraordinary Age, particularly of 110, of 120, of 130, of 140, and two of 150 Years. Which may make us less wonder at the Age of many of the Ecclesiasticks, and Saints of this Time; particularly of St. John, St. Iguatius, Simeon, Quadratus, and others, who saw Jesus Christ in the Flesh, yet liv'd till the Reigns of Trajan and Adrian.

In this Year it is supposed that the Evangelist Luke dy'd, having after St. Paul's Death preach'd the Gospel with great Success in Egypt and Libya according to some, and also in Dalmatia, Galatia, Italy, and Macedonia, according to others. As to his Death, some fix it in one Place, and some in another; and whether he dy'd a natural or violent Death, we have no certain Account: Yet most do assent his Martyrdom, and Nicephorus assures us, That being in Greece, a Party of Infidels made Head against him, drew him to Execution, and for want of a Cross hang'd him upon an Olive Tree, in the 85th Year of his Age, according to St. Jerom. And thus we have given as true an Account as we can find, of the Actions and Deaths of all the Apostles and Evangelists, besides John and Simon. And as for the former, we shall speak of him afterwards; but for the latter, we are told by some that he went into Egypt, Cyrene and Africa, and that after many Converts made there, he travell'd into Libya and Mauritania, where he not only display'd the Glory of Jesus Christ by his Preaching, but by a great number of Miracles. From these Countries he is said to have gone into Britain, where having converted and baptiz'd great Multitudes to the Faith, he was, after many other Persecutions, crucify'd by the Infidels, and bury'd there. Others give a different Account of his Death, so that we can have no Certainty either of the Time or the Manner of it. God has thought fit to conceal from us the holy Actions and Lives of many of his choice Servants,
Chap. VIII. VESPASIAN the 10th Rom. Emp.

vants, that we may be satisfy'd in having our religious
Deeds known to him alone, and not like the Scribes and
Pharisees affect the Praise of Men. His Feast is kept with
St. Jude's on October 28th, but the Greeks celebrate it on
June 10th.

All Things now being in a quiet and peaceable Condi-
tion in the Roman Empire, Vespasian in the 6th Year of his
Reign consecrated his famous Temple of Peace, which he
began immediately after the Destruction of Jerusalem. Hav-
ing beflow'd great Charges upon it, he also beautify'd it
with divers Pictures and carved Works, placing all the Ra-
rities in it that in former Ages had been gather'd together
from the utmost Parts of the Earth. And among these he
plac'd all the golden Vessels, and other rich Utensils, which
the Jews had in their Temple, expressing a great Veneration
for them; but the Jewish Law, and the Tapestry or
purple Veils of the Sanctuary, he commanded to be kept
in the Palace. At this time the Jews began in some Mea-
sure to recover their Misfortunes, tho' they left all the
Benefit of Jerusalem, erecting a famous School at Jabneh near
Joppa, where they still retain'd their great Sanhedrim, which,
as Dr. Lightfoot says, they kept up in the same Luxtre, and
State, as it had been for many Years before the City's Ruin.
It seems Jochanan Vice-President of the Sanhedrim, esca-
ping by a Stratagem from Jerusalem in the Siege, afterwards
obtain'd so much Favour from the Emperor, that this As-
fembly might be fix'd at Jabneh, where it had been for
some few Years before the Jewish Wars. This being al-
low'd, he was made President of the Sanhedrim, and in
this Year was succeeded by Gamaliel II. the Assembly being
continu'd at this Place 'till the Reign of the Emperor A-
drian.

The three following Years afford us very few Materials
proper for our Purpose. In the first, Eusebius in his Chron-
icon mentions the Destruction of three Cities in the Isle
of Cyprus by a great Earthquake; of which Salamis and
Paphos were two; Cities sufficiently enlightened by the Apos-
tles Paul and Barnabas, if they had made the best Ufe of
their Doctrine. In the second, Pliny the Elder dedicated
his great Work the History of Nature to the Emperor's
Son Titus, now the sixth time Consul, near four Years
after he had celebrated the last Lustrum or Census in Rome.
About the same time Eusebius tells us that fo great a Pefli-
lence rag'd in Rome, that for many Days together, there
dy'd 10000 in a Day; during which Plague, a Woman
nam'd

A. D.
76. Vesp.
7 8.

A. D.
77. Vesp.
3 9.
nam’d Alcipa was deliver’d of an Elephant. The third we
find most remarkable for the Impostor Peregrinus, a Cynick
Philosopher, who pretended a great Veneration for the
Christian Religion, into which he was baptiz’d; and he
made Profession of it with such a seeming Zeal, that he
procour’d himself to be imprison’d by the Pagan Power, in
which he made a great Shew of Patience and Resignation.
And being once a Person of considerable Note, he by his
Agents procur’d large Contributions from the Christians in
many Places; after which he return’d again to his Pagan-
ism, got free from his Imprisonment, and derided the
Christians for having greatly enrich’d him at their Expences.
But not long afterwards, being universally hated and rejec-
ted, he fell into great Poverty; and at the Olympick Games,
exited by a diabolical Vanity, he is said to have leap’d al-
live into the Fire, like the Indian Brachmans. In all Pro-
bability this is the same Person against whom the Scoffer
Lucian wrote with so much Satyr.

In the next Year 79, Vespasian being now in his ninth
Consulship, and his Son Titus in his seventh, and having
perform’d many great and noble Acts, to the happy Esta-
blishment of the Empire, was surpriz’d at Campania with
some light Motions of a Dilemper; when immediately he
cry’d out, according to the Dictates of his Pagan Princi-
ples, Methinks I am going to be a God. His Indisposition
caus’d him to remove to the City, from whence he retir’d
to Cutylia, and an Estate he had about Reate, which he u-
usually visited every Summer. In which Place, notwith-
standing the Encrease of his Dilemper, he still manag’d the
Affairs of the Empire as formerly: But having corrupted
his Entrails by the use of cold Water, he was after a short
time suddenly taken with a Flux, which soon brought him
to such Weakness, that he was ready to faint; when of a
sudden he cry’d out with his former Courage and Bravery,
An Emperor ought to die standing on his Feet; and so raising
himself up, he expir’d in the Hands of those who support-
ed him. His Death was highly lamented, and his Memory
gratefully preserv’d by all the great and wise Men of the
Empire, being a Prince of extraordinary Management and
Moderation, next to Julius Caesar in War, and to Augustus
in Peace; one whom Providence seem’d to have rais’d on
purpose for the Recovery and Restauration of the Romans,
and the Ruin and Desolation of the Jews; and one who
act’d nothing against the Christians, but as they were acci-
dentially involv’d under the Notion of Jews. He was the
second
second Roman Emperor that dy’d a natural Death, it being in the 69th Year of his Age, and on the 24th Day of June; having reign’d ten Years wanting six Days, reckoning from the first of July 69, when he was first proclaim’d Emperor at Alexandria.

III. Upon the Decease of Vespasian, his eldest Son Titus, now near 39 Years of Age, succeed’d by general Consent, as well as by his Father’s Will, tho’ not without Titus, some Obstructions from his ambitious Brother Domitian. the eleventh Roman Emperor. Tho’ Titus had serv’d in many Wars with great Honour, and discharg’d many civil Offices with no less Wisdom, yet during his Father’s Reign he had given too many Occasions of Prejudice and Asperion, upon the account of his Severity, and voluptuous Life, his extravagant Passion for Agrippa’s Sister Bernice, and his promoting his Father’s Impositions and Extortions; insomuch that he was generally look’d upon as a second Nero; and scarce any Man arriv’d at the Empire with a more fully’d Reputation, or a greater Repugnancy of the People. But in a short time these Accusations turn’d all to his Advantage, and his Virtues gain’d him a Reputation under the Burthen of an Empire, which he could not obtain under the Freedom of a private Person; in which he proceeded with so much Prevalence upon the Hearts and Affections of all People, that he came to be generally fil’d, The Love and Delight of Mankind. He began first with the moderating his Passions, and bridling his strong Inclinations; particularly withdrawing himself from the Company of his beloved Queen Bernice, and discharging several Persons who were formerly the chief Instruments of his Pleasures, rightly judging them unbecoming the Dignity of his Office. In all which Matters, he shew’d such a happy Mixture of firm Resolution, and easie Modesty, that of him it was said, That if ever any Man truly abstain’d from what was his own, He was the Person. The Excellency of his Temper has been applauded by Writers of all Ages, and St. Augustine fil’d him by the Title of a most sweet Prince; and when he enter’d upon the Office of Pontifex Maximus, he solemnly protested, That he did it to keep his Hands pure and undefil’d from Blood. One of his principal Methods was never to send away any Petitioner with an unpleasing Answer, declaring, That no Man ought to depart sorrowful from the Presence of a Prince; and he was naturally so desirous of doing Good, that one Night being told he had done nothing for any Person that Day, he thus readily express’d his Concern, My Friends, I have lost
lost a Day! A Sentence worthy of an Emperor, and even of a Christian.

Titus in the Beginning proceeded with all Wisdom and Diligence in the great Affairs of the Publick, particularly in the regulating and reforming of several Mischiefs, which had not been perfectly remov’d in his Father’s Reign; amongst which that of Informers, Promoters, and Pettifoggers was very notorious, who had their Rife from the Licientiousness and Impunity of former Reigns, and daily encreasing in Corruptions, became the Authors and Fomenters of all kinds of Heats and Difsentions. Of these this Emperor daily made publick Examples, condemning them to be scourg’d and beaten with Clubs in the publick Forum, then to be dragg’d through the Theatre, and at last, part to be sold as Slaves, and part to be transported to uninhabited Islands, till he had utterly exterminated those Pests of the City. And to put a farther Stop than his Father had to the Corruptions and Tediousness of Law-Suits, he prohibited, among other things, that the fame Cause should be try’d by several Laws; or that any one should enquire into the Estate of any dead Person, after a set and precise Number of Years. Notwithstanding the Excellency and Mildness of the present Government, we are told that Linus, St. Peter’s, or perhaps St. Paul’s Successor, suffer’d Martyrdom this Year in Rome; tho’ most probably without the Emperor’s Knowledge. The Year of his Death is uncertain; yet Eusebius positively fixes it in the Second of Titus, or, as Mr. Dodwell regulates it, the first; after he had been Bishop of Rome, or perhaps only of the Gentile Converts in Rome, twelve Years; to which others add 4 Months and 12 Days. He was succeeded by Anacletus or Cletus, who held the Bishoprick about twelve Years longer.

In the short Reign of this Emperor, there hapned some Misfortunes and Calamities no less astonishing than deplorable. The first was a dreadful and almost incredible Irruption of Mount Vesuvius in Campania, in the Beginning of November, which was accompany’d with violent Earthquakes, and wonderful Prodigies, and after it had ruin’d many Cities and People with a vast Tract of Land, the Ashes were carry’d through the Air into many distant Nations, particularly Africk, Egypt and Syria, being so very great at Rome, that the Sun was darkned for many Days together. At this Mount, Pliny the Elder, and famous natural Historian, then Admiral of the Roman Navy at Misena, being desirous to discover the Reason of this wonderful
Chap. VIII. Titus the 11th Rom. Emp.

ful Accident, by his too near approaching it, and his too great Curiosity, was suffocated in the Smoak. Besides this terrible Calamity, in the following Year, there hapned a great Fire in Rome, which lasted three Days, and as many Nights incessantly, consuming the Capitol, the Temples of Serapis, Isis, and Neptune, the Pantheon, and the Library of Augustus, with many other noble Buildings; God here-by evidently shewing his Displeasure against the Romans for their false Deities, the Cause both of their Vices, and their voluntary Blindness against the Light of the Gospel. This was also succeeded by a dangerous Pestilence, in which there commonly dy’d ten thousand every Day; which Plague was supposed to have been occasioned by the Ashes of Mount Vesuvius. In all these Miseries Titus behaved himself not only with the Care and Regard of a Prince, but also with the Tenderness and Compassion of a Father, comforting the Distressed with his reviving Edicts, and affisting them as his own Revenues would permit. Then to abate the Pestilence, and the Malignity of that Diftemper, there were no Methods either human or divine that he neglected, seeking all Sorts of superstitious Rites, and all Kinds of Sacrifices, which he thought might be of any imaginable Use; in which he shew’d the Height of Paganism.

In this Year Titus confer’d particular Honours upon the celebrated Josephus, tho’ his Countrymen were in very low Reputation with the Romans. His Father Vespasian had shewn great Respect to him, after the Jewish Wars, lodged him in his own House, made him a free Citizen of Rome, assigned him a Pension, gave him Lands in Judaea, and above all ordered him a publick Statue. Titus increased these Favours, and in Honour to him, ordered his History of the Wars of the Jews, now finisht, to be deposited in the publick Library, and to be viewed by all Men; after it had been carefully examined by himself, King Agrippa, and many others. The Writings of this Author have been highly valued by Jews, Gentiles, and Christians, shewing a very fine and polite Pen; and the Turn he gave to Things was extreamly agreeable. His History is enriched with admirable Descriptions, most eloquent Speeches, and most sublime Thoughts; his Narration is clear and just; and, as one observes, he not only diverts his Readers, but also inclines them on which Side he pleases, raising and laying such Motions in them as he thinks fit. In short, his Genius and Accomplishments rendered him the most illustrious of his Countrymen; so that he may be said to have been a finisht and compleat Historian, and might well be stil’d, as he is

Vol. II. B
by many, The Livy of the Greeks. As for his History of
the Wars of the Jews, which we are now speaking of, it is
a continued Story from the Taking of Jerusalem by Anti-
opus Epiphanes, down to the utter Ruin of it by Titus, be-
going about 170 Years before our Saviour's Nativity, and
reaching to the Year 72, consisting in all of 242 Years.
But the most considerable and valuable Part of it is that of
the six last Years, where he describes the last Jewish War,
the Destruction of Jerusalem, and the Miseries of his Coun-
trymen in the most lively and affecting Manner imaginable,
in which also is fully shewn the Completion of our blessed
Saviour's Prophecies. And whoever would carefully com-
pare what our Lord has said concerning this War and
Sackage of Jerusalem, with the Accounts thereof given by
Josephus, might find in just a Correspondency between
the Prophecy, and the Completion, as would make him ima-
gine that the Historian had taken his Measures as much from
our Lord's Predictions, as from the Event of Things: So
that the History is highly useful for the Conviction either of
Jews or Pagans.

In the following Year 81, the Emperor Titus, having
been saluted Imperator the fifteenth Time, lived not long to
enjoy that Honour, being suddenly snatched away, to the
exceeding Detriment of the Empire, and to the unexpressi-
able Grief of his Subjects. Not long before, at the finish-
ing of certain publick Solemnities, in which he went plen-
tifully before the People, he retired into the Territories of
the Sabines, somewhat more melancholy than formerly, be-
ing discouraged by some unfortunate Omens. In his first
Stage he was surpriz’d with a violent Fever, and being car-
ry'd afterwards in his Litter, and finding that he must sub-
mit to Death, he could not refrain shewing his great Un-
willingness to depart; and looking up to Heaven, with an
uncommon Tenderness complain’d, That he should be taken
away so undeservedly; protesting, That in the whole Course
of his Life, he did not know of any Action but one that he
ought to repent of, which he did not mention. Shortly after
he dy'd, in the fame Town where his Father dy'd, not
without Suspicion of Poison from his Brother Domitian.
This was accompani’d with an universal Grief and Sadness
throughout the City and Empire; and all the Senators with-
out any legal or regular Convocation, hasted to the Senate
House, and shutting the Doors for a Time, opened them
again, render’d more Thanks and Acknowledgments, heap’d
upon his Memory more Praises and Encomiums, than ever
any Emperor obtained, either before or after his Death. He
dy'd
Chap. VIII. DOMITIAN the 12th Rom. Emp.

dy'd in the Year 81, on the 13th Day of September, under the Consulships of Silvanus and Verus, being in the 41st Year of his Age, and having reigned only two Years, two Months, and twenty Days.

IV. The venerable Respect all had for Titus and his Father, caus'd his Brother Domitian to succeed him without Opposition, being now about thirty Years of Age. The Pride and Ambition of this Prince shortly appeared in his declaring in open Senate, That it was he who had given the Empire both to his Father and Brother, and that they had but restored it to him again. Yet the Beginning of his Reign was generally acceptable to the People, he shewing so little Signs of Cruelty and Bloodshed, that he once resolved by Edict to forbid the sacrificing of Oxen, and also so little of Avarice, that his chiefest Advice to them about him was to abhor all Rapine and Sordidness. At first indeed, his Vices and Enormities were happily tempered by many wise and good Actions; in which time he spent and employ'd many of his Hours in divers Kinds of Exercises and Diversions, particularly Archery and the like Games, in which he excelled to Admiration. But we must not omit one despicable Recreation of his, of which all Authorists take Notice; and that was his usual Custom of retiring an Hour in a Day into his Chamber, in the Beginning of his Reign, where his sole Employment was catching of Flies; and prick'ing them through with a sharp Bodkin: A great Argument of a cruel and melancholy Temper. And afterwards this Temper was more shewn to Men than to Flies; and even to those of the highest Rank and Quality; and when the Vizor was taken off, he appeared in his proper Colours, lazy and unactive, ill-natured and suspicious, gripping and voracious, and barbarous and insolent to the utmost Degree. In his Fierceness and Bruality he equalled Nero; and in this Particular exceeded him; that Nero was satisfactory'd with commanding Execution to be done at a Distance; whereas this Tyrant took Pleasure in beholding his Cruelties exercised before his Eyes; which at length proved his only Diversion; for he did not, like Nero, delight in the Charms of Musick, and such kind of Pleasures as would naturally sweeten his Morose Humour. In his Cunning and Diffimulation he resembled Tiberius; for he was not only fierce and implacable, but also exceeding subtle and artificial in surprizing, never pronouncing any dismal Sentence, but with an insinuating Preamble full of great Clemency and Mercy; so that whensoever he appeared kind
and gentle in the Prologue, he certainly proved cruel and bloody in the Epilogue.

About the latter End of the first Year of this Emperor's Reign, the Apostle John, being principally at Ephesus, and having established many Churches in Asia, is said to have constituted his eminent Disciple Polycarp Bishop of Smyrna, at this Time. But the Time of this Apostle's coming into Asia is very uncertain, tho' most probably it was about the Year 70; and his usual Residence at Ephesus caused him to be called sometimes the Bishop of the City. But since the Apostolick Authority was superior to that of Bishops, he did not confine himself to the Church of Ephesus in particular, but took Care of all the Asian Churches; nor did his Abode at Ephesus deprive Timothy of his Episcopal Authority, which St. Paul had formerly conferred upon him. Many Churches of Note and Eminency were of his Foundation and Erection, besides Smyrna, particularly Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea, which, together with Ephesus, make up the seven Churches which he mentions in his Revelations. Apollonius, who defended the Church in the Beginning of the third Age, assures us that this Apostle raised a Man from the Dead at Ephesus, and deposed a Priest of Asia for writing the fabulous Voyages of St. Paul and Thecla, although he composed that Work in honour of St. Paul, to whom he attributes them. St. Epiphanius affirms, That he was carry'd into Asia by the special Condukt of the Holy Spirit, to oppose the Heresies of the Ebionites and Cerinthians; and Irenæus relates a Story, which he had from his Disciple Polycarp, That going with some Friends at Ephesus to a Bath, and finding Cerinthus the Arch-Heretic there before him, he with great Abhorrence turned back, crying out, Let us escape immediately, lest the Building fall upon our Heads, since Cerinthus the Enemy of God and his Truth is in it: By this Example teaching us to avoid the Society of such as publickly abuse and corrupt the Truth. This is all that we find of this beloved Apostle, from his coming into Asia, to the second general Persecution.

In this Year 82, the Emperor Domitian taking upon him the Office of Censor, and the Reformation of Manners, performed many Things worthy of a better Man; particularly, he suppressed such Libels and defamatory Writings as any ways reflected upon Persons of Quality of either Sex. He turned a Senator out of the House, purely for his immoderate Delight in Buffoonry and Dancing; judging those Qualities below the Dignity of that venerable Order.
Order. From such Women as were light and scandalous in their Lives he took away the Privilege of Litters, and their Capacities of Legacies and Inheritance; and struck a Roman Knight out of the List of the Judges, for receiving his Wife after she had been divorc'd for such a Crime as Adultery. He was very diligent for a while in the Administration of Justice, and many times sat himself in an extraordinary Manner in the Courts of Judicature, superceding the partial Sentences of the Centumviri. He severely punish'd such Judges and Counsellors as were corrupt, and acted by Bribes; and in these Matters he was so careful, as to encourage the Tribunes in Person to accuse a particular Edile of Extortion, and to demand Justice against him in the Senate. He pursued his Father's and Brother's Designs as to the reforming of tedious Law-Suits, and in banishing Delators and Promoters; and discharg'd such as had been sued in the Exchequer five Years before, and had their Suits still depending, not allowing any new Process but within a Year's Space; and with this particular Caution, that if the Informer made not his Charge good, he should suffer Banishment. He likewise prohibited the Cultivation of Children; and of such as were already Eunuchs, and in the Possession of the Merchants, he moderated the Prices, and reduc'd them to a more reasonable Rate. In all which Regulations he shew'd great Pride and Contempt of his Father's and Brother's Management. Therefore in the next Year, because the Whoredoms of the Vestal Virgins had been accidentally neglected by his Father and Brother, he made a strict Enquiry after those Corruptions, and punish'd them without Mercy. Such as were convicted but once, suffer'd Death as other ordinary Malefactors; but others were bury'd alive, according to the ancient Custom, and their associate Male-criminals scourg'd to Death. This Year a great Earthquake near the Hellespont gave an opportunity to the Magicians, Chaldeans and Egyptians, to enrich themselves from the People's Bounty, under Pretence of offering Sacrifices to appease the Gods. And in the same Year Domitian shew'd so great a Hatred of Philosophers, Mathematicians, and Astrologers, that he not only banish'd them out of Rome, but likewise out of all Italy, persecuting them with such Fury, that they were constrain'd to fly to many Nations.

By reason of the Loss of so many Ecclesiastical Records, the following Year affords us nothing but the bare Mention of the Death of Anianus, the first Bishop of Alexandria next to St. Mark; who after 22 Years excellent Government.
Government of that Church, was succeeded by Avilius, the third Bishop of this vast Ciry, who held the Dignity about 13 Years. The next Year after that, is remarkable for nothing so much as the prodigious Impiety of Domitian, whose exorbitant Pride at this Time exceeded almost all Example. For he not only caused his Statues in the Capitol to be made of pure Gold and Silver, but his Ambition carry'd him so far, as to assume Divine Honours; and He whose Crimes had rendered him unworthy of the Quality of Man, by his Pride equalled himself with God. He stil'd himself the Son of Pallas or Minerva, and particularly assumed the Titles of OUR LORD and OUR GOD; decreeing likewise, that no Man should presume to call him otherwise, either in Writing or Discourse. Pliny complains that the Way to the Capitol was crowded and incumbered by the numerous Throngs that went to offer to the Statue of this Emperor; sacrificing Beasts to Him, who continually sacrificed Men to himself. The next Year, having finished the Capitol with great Magnificence, he engrossed all the Honour of the Foundation to himself, not permitting any Name to be put in the Inscription but his own. After which he instituted certain Religious Solemnities, called Capitoline-Games, to be for ever celebrated every fifth Year, after four Years Completion, according to the Manner of Olympiads. These Games were attended with all Kinds of Combats, Races, Exercises, Mufick, and Dancings, with the Contests of both Sexes. Being instituted in Honour of Jupiter, the great Numbers of Pagan-Priests Attendance sufficiently shewed it was in Opposition to the true Religion; and shortly after, they proved so contrary to the Purity of good Manners, that many of the wiser fort of the unconverted Romans wished to see these Games abolisht'd.

V. In the mean time the Church of God flourished and increased in all Parts, tho' it was much infected with Heresies, of which St. Paul, 1 Cor. 11. 19. speaks as tho' there was a kind of Necessity to have them in the Church, to set off and distinguish the Orthodox and Faithful. Besides the Ebionites and Cerinthians, and others formerly mentioned, about this Time there appeared another sort of Heretics called the Nicolaitans, particularly mentioned, Rev. 2. 15. and whose Doctrine our Lord is with an Emphasis there said to hate; a horrid brutifh Sect, generally suppos'd to derive their Original from Nicolas, one of the seven Deacons mentioned in the 6th of the Acts, whereof Clemens Alexandrinus
andrinus gives this probable Account. This Nicholas having a beautiful Wife, and being reprov'd by the Apoftles for being jealous of her, he to shew how far he was from that, brought her forth, and gave any Perfon leave to marry her, affirming it was fuitable to that Saying, We ought to abuse the Flefh; which Sentence was by fome afcrib'd to our Saviour, and alfo to the Apoftle Mattias, who taught Men to fight with the Flefh and abuse it. These Words and Actions of his being misunderflood by his Disciples and Followers, and perverted to the worst Sense imaginable, they began to let loose the Reins, and henceforward to give themselves over to the greatest Impurities, and the most fcandalous Liberties, throwing down all Inclosures, allowing of the most pernicious Mixtures, and making Corporal Pleasure the ultimate End and Happiness of Man. Yet Clemens fays that Nicholas, their pretended Patron and Founder, was a sober and temperate Man, never making use of any but his own Wife, by whom he had one Son, and feveral Daughters, who all liv'd in perpetual Virginity. But these Hereticks, with many others, together with Diotrephes, who affected a Supremacy in the Church, and refifted St. John's Preaching, were in no long Time fuppref'd by the great Care and Vigilance of that holy Apoftle.

In the Year 88, upon occasion of the Cruelties of the Emperor, and fome Affronts receiv'd, Lucius Antonius, Governor of the Upper Germany, rais'd a dangerous Rebellion in thofe Parts; and being Commander of a numerous Army, usurp'd the Title of Emperor. The Succes of this Insurrection remain'd long doubtful, and became daily more formidable to Domitian, who had fo much loft the Love of his People; till at length his General Normandus dextroufly surpriz'd Antonius, juft when a fudden overflowing of the Rhine had ftopp'd the Arrival of his German Auxiliaries, and deftoy'd both him and his Army. The News of which Victory, as Plutarch and others affure us, was brought to Rome by supernatural Means on the fame Day that the Battel was fought, to the great Surprize of the Emperor and City. In the fame Year Domitian celebrated the grand Secular Games, which of all others in Rome, were the moft solemn and magnificent, and in a regular Courfe could not be represented but once in a hundred Years. These began in the 13th Day of September, and 8th of Domitian, 41 Years after the laft under Claudius, and 105 after thofe under Augustus. And now this Emperor rag'd more fiercely against his Subjects than ever, especially fuch as he suppos'd of Antonius's Party, inventing new Kinds of Cruelties and Tortures.
Tortures, such as were never practis'd before. In this Year Eusebius speaks of his Anger against the Philosophers and Astrologers, whom he a second time banished out of Rome and Italy; which he did as much out of Hatred to Literature, as for any laudable Pretence. For his Jealousies extended to all Writers and learned Men, especially Historians, whom he punish'd for their due Praisef of illustrious Persons; and justly dreaded them, lest they should record his vicious Actions: Only the great Josephus, by a happy Fortune and Address, retain'd his Favour and Encouragement as long as he liv'd.

In the following Year, it is believ'd by some, that Domitian began to vent his Rage against the Christians, and to raise the second general Persecution against the Church. But tho' it is probable he might now begin to express his Hatred to that Sect, yet the best Chronologers are agreed, that the Persecution began not 'till five Years after, in 95. In the Year 91, the Roman Forces having after many great Losses, finish'd the Wars against the Danes, and also the Catti a People of Germany, Domitian obtain'd a Triumph, which was attended with many Superstitious Rites, as well as glorious Spectacles, naval Contests, and Combats of Women as well as Men. He likewise vainly assum'd the Name of Germanicus, and caus'd the two Months September and October to be call'd Germanicus and Domitianus, because in one of them he was made Emperor, and in the other he was born. At the same time he shut up the Temple of Janus in token of an universal Peace, this being the third time that it was shut since our Saviour's Nativity. In the same Year he executed Cornelia the Head of the Vestal Virgins for Incontinency; the being condemn'd to be bury'd alive, according to the ancient Custom, and her Associate Male-criminals to be scourg'd to Death.

The Christians were flourishing and increasing in Rome, Cletus or Anacletus in the Beginning of 92, or the latter End of 91, suffer'd Martyrdom, after he had been Bishop of Rome above 12 Years. He was succeeded by the famous Clemæt or Clemens, of whom we have formerly taken notice, who is frequently call'd the third Bishop of Rome after St. Peter, yet with no little Uncertainty. For many are of Opinion, as we formerly hinted, that before the Deaths of the Apostles Peter and Paul, the Church at Rome was divided into two Catus; one consisting of Jewish Converts under St. Peter, and the other of Gentile Converts under St. Paul; and that upon their Deaths, Linus succeedeth St. Peter, and Clement St. Paul: But that afterwards, when the
the Distinction of Jew and Gentile fail'd upon the Death of Cletus, there was a Coalition of both the Cæcuses under the surviving Bishop Clement; so that in that Sense he may be call'd the third Bishop of Rome, after the Apostles. And tho' this well grounded Opinion is doubted and deny'd by some, especially the Romanists, yet it is plain that nothing will so well solve the different Accounts of the Succession of the first Bishops Rome. While Clement was sole Bishop of Rome, it is believ'd that that celebrated Book call'd Pastor was written by Hermas a Roman Convert, and most probably the same mention'd by St. Paul, Rom. 16. 14. Tho' the Time of its writing is very uncertain, yet all agree that it was written before the Persecution under this Emperor; and some think that the fourth Vision is a Prophecy of it; and others, that it foretold the Destruction of Jerusalem; which if true, it must have been written above twenty Years before this Time: But of that we shall not dispute. This Book was in great Esteem among the Ancients, many of the Fathers have accounted it as part of the Holy Scriptures, and several Churches receiv'd it as Canonical. But many others have rejected it for such; and the Moderns have had far less Opinion of its Worth, it being so disagreeable to the Reliæ and Palates of the latter Ages. It consists of three Parts; the first of which, entituled the Visions, is full of many Revelations explain'd to Hermas by a Woman representing the Church, all relating to the State of the Church, and the Manners of the Christians. The second Part, which is most useful and intelligible, is call'd the Ordinances; wherein are compriz'd divers Precepts of Morality and Pious Instructions, which the Pastor or Angel of Hermas prescribes to him. The third Part is call'd the Similitudes; because it begins with several Similes or Comparisons, and concludes with Visions. These three Books comprehend many moral Instructions concerning the Practice of Christian Virtues; but the great Number of Visions, Allegories and Similitudes, make them tedious and uncouth; and far less agreeable to our Tastes, than if they had been simply propounded.

About the Beginning of the Year 94, or the latter End of 93, and 13th of Domitian, Josephus finish'd his great Work call'd, The Antiquities of the Jews, in twenty Books; being a continu'd History from the Creation of the World to the Beginning of the last Jewish War, in the Year 66; containing, according to A. B. Usher's Chronology, 4069 Years. It is written with wonderful Art and Eloquence, admirably adapted to the Genius and Tempers of the Romans.
and Grecians; and particularly his Account of the Miseries of Herod in the Diffentions of his Family, and of the Death of the Emperor Caligula, have been admired by many Criticks. Above one half of it is taken from the Books of the old Testament, but he has ventur'd to add several Facts not in those Writings, about which the Learned are not agreed: And as to those that he has wholly taken from them, he oftentimes gives them such an artificial Turn, and us'd such disguising and mollifying Strokes, as shew'd that he durst not always follow Truth rigidly; but that he design'd to accommodate the most surprizing Passages in the Holy Scriptures to the Humour and Opinions of the Persons to whom he wrote. Yet after all these Imperfections, it must be acknowledg'd to be a noble Work, and undoubtedly was highly advantageous to the better fort of the Gentiles, who might be induc'd to read this, when they despis'd the Scriptures; and this being an excellent Preparative and Incitement to the other, it could not fail of making those Sacred Writings, and the Works of Providence more known, and consequently Christianity by degrees more acceptable. As to that Passage, wherein our Saviour is honourably mention'd, we shall not enter into the Dispute of its Genuine; but only observe, that it is certainly very ancient; and those same modern Criticks have doubted of it, and argu'd against it, yet we do not find that any of the Ancients ever did. Josephus wrote, besides his own Life and the Wars of the Jews, two excellent Treatises against Apion, as a Reply to the Heathen against the Antiquity of the Jews, the Purity of their Law, and the Conduct of Moses; and a Treatise concerning the Martyrdom of the Maccabees, which Erasmus justly titles a Master-piece of Eloquence. Being in the 56th Year of his Age, shortly after his writing the Antiquities of the Jews, this great Man dy'd.

About the same time, Domitian again vanish'd all the Philosophers and Astrologers out of Rome and Italy, among whom was that celebrated Stoick Epictetus. Shortly after this Decree, we are told, that the famous Philosopher and Magician Apollonius Tyanaeus, was sent for to Rome by the Emperor, upon pretence of his Sacrificing a Child, and his foretelling Nerva to be Emperor; and that being brought before Domitian, after some little Discourse, he vanish'd out of his Sight, and was found at Puteoli, three Days Journey from Rome. Philostratus has given us an Account of this at large, and also of the Life of Apollonius; in which he relates many strange Stories, both as to the Innocence of his
his Life, and as to the Miracles he wrought. Infomuch that Hierocles, and some other Enemies to Chriftianity, proceeded so far as to compare this Magician to our Saviour himself, and endeavour’d to set him up as a Rival to him in his Actions: Tho’ after all we have scarce any other Account of his Actions but from one Person, upon whose Authority we cannot much rely. This is suppos’d to have been done in the 14th of Domitian, under the Consulhip of A- fpenas and Lateramus, a little before the Second General Persecution of the Church, near 25 Years after the Destructi- on of Jerusalem.

CHAP. IX.

From the Beginning of the Second General Persecution of the Church, to the third, and to the Death of St. John the last surviving A- postle; which concluded the first Century.

Containing the Term of about five Years.

The Second General Persecution.

Domitian, who imitated the Vices and Cruelties of Nero, did also imitate him in his Hatred to the Church of God; and to compleat all his former Wickedness, in the Beginning of this Year, rais’d the Second General Persecution of the Chriftians. His Letters and bloody Edicts were publish’d through all Parts of the Empire, which caus’d the Banishment and Death of great Numbers both in Rome and other Places: But Mr. Dodwell believes that this Persecution went no further than Banishment; to which Monf. Tillemont and others have given a particular Answer. Several are of Opinion, that by Hermas’s Book call’d Pastor, God thought fit to forewarn the Church of this great Tribulation, that the Chriftians might prepare themselves for the Conflict, and at length be purg’d from the Corruptions that too many of them had contracted. This Persecution began in the fourteenth Year of this Emperor’s Reign, thirty one Years after the first under Nero; in which many eminent Chriftians suffer’d: Particularly Antipas, in Pergamus, one of the seven Churches of St. John’s Erecti-
on; a Person to whom Jesus Christ was pleas'd to give the Title of a Faithful Martyr, Rev. 2. 13. and Dionysius the Areopagite, St. Paul's Convert, and first Bishop of Athens; who suffer'd many Torments, as well as Death itself. This last was succeeded by Publius, whom some suppose to have been the Governor of Melita formerly converted by St. Paul. Domitian was not satisfy'd with destroying the Heads of the Church, but proceeded to the Execution of his own Relations, particularly, his Cousin-German Flavius Clemens, in the very Year of his Consulship, whom he put to Death for embracing Christianity, and banish'd this Consul's Wife Domitilla to the Island Pandataria, and his Niece of the same Name to Pontia. Which was succeed'd by the Deaths and Banishments of great Numbers of others in Rome.

Nothing render'd this Persecution so memorable as the famous Sufferings of the Apostle John; the Courage by which he conquer'd all the Power of his Persecutors, shew'd that the eternal Word, which he so frequently preach'd to others, did really abide in him. It is said, that the Calumnies which were brought to Domitian against him, as a Disturber of the Peace of the Empire, caus'd him to order the Proconsul of Asia to send him bound to Rome, where he treated him with all the Cruelty that Rage could suggest; for, according to Tertullian, he commanded him to be cast into a Cauldron of boiling Oil, or rather Oil set on Fire, and this, as others assure us, in the Presence of all the Roman Senate. But Jesus Christ, who favour'd him above all the Apostles, so preferv'd him in this great Danger that he felt no Harm from it, but as if he had only been anointed as the Athlete were, according to St. Jerom, he came out more active and vigorous than before, thus giving him the Honour of Martyrdom, without suffering the Torments of it, or leaving it in the Power of Man to take his Life. In this illustrious Manner was accomplish'd what our Lord had foretold, That he should drink of the Cup of his Passion. And from hence the Ancients gave him the Title of a Martyr; for tho' Martyrdom had no Power over him, yet he yielded his Body to all its Torments, and was willing to die for Christ; and as the three Children cast into the fiery Furnace were Martyrs in their Intentions, tho' the Fire confum'd not their Bodies; so was John in his Will, tho' not in his Sufferings, God miraculously preserving him beyond his Hopes, or Desires. The cruel Emperor being disappointed in his Intentions, harden'd himself against the Evidence of the Miracle, and without any farther Consideration banish'd him into the desolate Ile of Patmos, one of the
the Sporades in the Ægean Sea, there to be employ’d in dig-
ing in the Mines, according to Victorinus, the usual La-
born of Persons banish’d thither for any Crime.

In this disconfortable Place God fill’d his Mind with spiri-
tual Comforts, and as if he had been translated from Earth to Heaven, open’d the Cabinet of Glory to him, giving him a clear Prospect of the future State of Chriftianity in those excellent Revelations by several Vifions, which are trans-
mitted to us in the Book of that Name: Which was not the least Influence of our Lord’s Favour to this Apostle. This Book was written, as it is most generally believ’d, about
the Beginning of the Year 96; and in a Prophetical Stile, with peculiar, and uncommon Expressions. The first Part con-
ifts of Admonition and Instruction, as well as Prophe-
sie, being directed to the seven Churches in Asia, which
this Apostle had principally founded, namely, Ephesius,
Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and La-
odicea: And the three first Chapters confift, not only of an
Epiftle from St. John, but also of seven other Epifles, one
to each Church, dictated immediately, and sent by Chrift
himself; wherein Advice is given to the Bishops of these
Places, who are there call’d Angels, concerning the State of
their Flocks. There are many clear Truths in this Book by
which humble and plain Chriftians may profit, without con-
cerning themselves with the Explanation of the Prophecies
above their Capacities. As for thofe, we shall not presume
to unfold them, but only obferve in general, That the Ro-
manists look upon all the Prophecies as already fulfill’d under
the Pagan Emperors, inferring it from the firft Verse of the
Book, which speaks of Things which muft shortly come to
pass: But others interpret it, Things which muft shortly begin
to be fulfill’d. Some of the Ancients obferving the Myleri-
oufnefs and Obscurity of this Book, have doubted whe-
ther it ought to be admitted into the sacred Canon, beca-
use they were uncertain, whether it was really the Apostle John’s
Writing or not; but this being made plainly to appear by
a Multitude of Witnesses, scarce any one since the fourth
Century has scrupled to receive it as Scripture. This A-
postle in his Banishment, as Victorinus observes, feeing him-
sclf condemn’d to great Pains and Labour in an Age not
able to undergo any Hardships, defpair’d of Life; and hop’d
to finish all with Death; but God was pleas’d to undeceive
him by revealing to him, That he muft prophefie before many
People, and Nations, and Tongues, and Kings; by which his
Enlargement was forefhewn, which hapned shortly af-
ter in the succeeding Reign.

Still
Still Domitian continu'd the Persecution, and among the Martyrs we find Mark, the first Bishop of Atina in Latium, who was struck into the Head with Tenter-hooks; Felicula, an illustrious Woman in Rome, whose Body was thrown into a common Sewer; and Nicodemus a Presbyter of the same City, who was beaten to Death. And now the Errors and Enormities of the Emperor became more conspicuous than ever, for he grew every Day more lazy and unactive, more insolent and revengeful, and like a thorough-paced Tyrant, insupportably jealous and suspicious of all Persons. The Predictions of the Chaldeans and other Astrologers concerning his Death, gave him violent Apprehensions; which, together with his numerous Crimes, kept him in perpetual Disquiet and Anxiety; so that at length he would admit of no Prisoner to be brought before him but with the most imaginable Care and Caution: And that his Domefticks might perceive how unsafe it was for a Man to attempt the Life of his Patron, upon any Pretence, he commanded Epaphroditus to be executed, for being suppos'd to affift Nero in his Death, tho' with his own Consent and Desire. Finally, his Jealousies increas'd to that Degree, that he caus'd his Gallery, in which he usually walk'd, to be fet about with a certain Stone call'd Phengites, by the Brightnes of which he could discern what was done behind him by Reflexion, as in a Glass. His Severity extended to the Jews, as well as Christians, who were also prosecuted as Atheists and Disowners of the Gods; and he particularly commanded that the Postlicity of David should be sought out and put to Death, like Herod exceedingly fearing the Coming of Christ. Upon this Account two Grand-Children of the Apostle St. Jude, and Kinsman of our Lord, were brought before him. Having confess'd themselves of the Line of David, he demanded what Possessions they had; and was answer'd, That they had but 39 Acres of Land, out of the Improvement of which they both paid him Tribute, and maintain'd themselves with their own hard Labour, as appear'd from the Roughness and Callousness of their Hands, which they then shew'd. He then enquir'd of them concerning the Messiah, and the State and Nature of his Kingdom, and when and where it would commence. To which they reply'd, That his Kingdom was not of this World, nor of the Dominions of it, but Heavenly and Angelical, which would finally take place in the End of the World, when coming with great Glory, he would judge the Quick and the Dead, and reward all Men according to their Works. The Issue was, that looking upon the
Chap. IX. DOMITIAN the 12th Rom. Emp.

Meanness and Simplicity of the Men, as below his Jealousies and Fears, he dismiss’d them without any Severity against them; and Tertullian adds, that he immediately ceas’d the Persecution against the Church by his Edict, which happen’d just before his Death. These two were now look’d upon not only as Kinsmen, but as Martyrs of our Lord, and were honour’d of all, being preferr’d to Places of Authority and Government in the Church; and Julius Africanus, a famous Author of the third Century, says that he learn’d several Things of Christ’s Genealogy, of those who were then his Kindred according to the Flesh, and who from Nazareth and Cab in Judaea, were dispers’d in divers Parts of the World.

Domitian now became daily tormented with terrible Omens and Portents, which sometimes drove him to Despair; but nothing more affected him than the Answer of Ascleterion, the Astrologer, and the Strange Accident that ensued. For being accus’d to the Emperor of publishing Predictions of his Death, and not denying the Charge, Domitian ask’d him if he knew his Fortune, and what Death he himself should die; the Astrologer reply’d, That he should be devou’rd by Dogs. To convince the World therefore, as he thought, of his Error, the Emperor caus’d him immediately to be slain, and commanded that he should be burnt with all possible Care; but while this was effecting, a furious Tempest suddenly arose, blew down the funeral Pile, and threw off the Body; upon which the Dogs caught it up, and devour’d it before it was half consum’d by the Fire. This Tyrant’s Ruin was much promoted by Means of the unjust Death of his Cousin Clemens before mention’d, and hasten’d by reason of an accidental Discovery of his own Wife Domitia, who searching into his black Table Book, found her own Name there, with many of his principal Friends, particularly Stephanus his Steward, Norbanus and Petronius, to whom she shew’d the Book, in order to oblige them to dispatch Domitian. These and several others were soon persuaded into a deep Conspiracy, which they form’d and carry’d on with the greatest Diligence and Secrecy; among whom Stephanus and Parthenius were Principals, the latter being Domitian’s chief Chamberlain, and the former for several Days wearing a short Dagger in his left Arm wrapt in Wool, pretending an accidental Hurt in that Place. Domitian had particular Notice long before of the very Night and the Hour of his Death, according to some; which as the time approached, gave him the most imaginable Uneasiness.
easeines. At that Night when his Fears were greatest, he enquiring of his Attendants what Hour it was, they falfly told him Midnight, which was an Hour later than that which he apprehended. At which, being transported, as if all Danger was past, he hafted to his Bath for the Refreshment of his Body; but Parthenius with great Earnestness led him another Way, pretending he had a Person in his Chamber, who had a Matter of the highest Importance to discover to him, and which could not safely be deferr’d. In which Chamber he was met by Stephanus, who under Pre- tence of discovering a Conspiracy, presented Domitian with a Lift of several Names, affuring him that Clemens was still alive; and while he was reading it, he suddenly struck his Dagger in his Groin. Whereupon the Emperor crying out, clos’d with him, and with great Violence threw him to the Ground before he could give him another Wound; but in these Struglings Parthenius, Clodianus, Maximus, and Saturnius, with other Conspirators, ran all furiously upon him, and with many Wounds dispatch’d this impious Tyrant in spite of all his Affurance and pretended Divinity. Thus did God’s Vengeance meet with the second great Persecutor of his Church, who after his Death was farther punish’d by the Senate, who made a Decree, That no more Honour should be shewn at his Funeral, than was allow’d to a common Ruf- fian; that all his Inscriptions should be totally raz’d, that his Name should be struck out of the Registers of Fame, and his Memory aboli’d for ever. He dy’d in the Year 96, on the 18th Day of September, under the Consulships of Valens and Vetus, being in the 45th Year of his Age, and having reign’d 15 Years and 5 Days. It is almost incredible what some Writers say concerning Apollonius Tyanaus, formerly mention’d, viz. that he being at Ephesus at the fame Minute that Domitian was slain, suddenly cry’d out before great Numbers, Courage brave Stephanus! Strike the Tyrant home; and that immediately after he said, All is well, the Tyrant is dead, he is just now slain.

**A.D. 96.**

**Nerva, the thirteenth Roman Emperor.**

**II.** The Roman Senate, after some Moderation of their Joy for Domitian’s Death, by the Affistance of Petronius Captain of the Praetorian Guards, created Cocceius Nerva Emperor, a Person of about 64 Years of Age, born in the Isle of Crete, and the first Emperor who was neither of a Roman or Italian Family. He was a Man of singular Honesty and Generosity, and of no less Moderation and Clemency; and one of his first Acts was the rescinding the odious
odious Decrees of his Predecessor, particularly recalling the dispersed Jews and Christians, who from Rome and other Cities were banished in the late Reign, not disturbing them in the Use of their Religion. He shewed the like Kindness and Humanity to all others unjustly banished by Domitian, likewise restoring all their Goods found about the Imperial Palace; and he not only shewed himself liberal to the Oppressed, but he also caused great Numbers of poor Mens Sons to be bred up at his own Charges, and gave certain Lands for the Recovery of decayed Gentlemen. As an Instance of his Clemency, he solemnly swore, That no Senator of Rome should be put to Death by his Commandment; which he so religiously observed, that when two of that Rank had conspired against his Life, he used no Severity against them; but to let them see he was not ignorant of their Designs, he carry’d them with him to the publick Theatre, placed them on each Side of him, and presenting them with two Swords, he told them before all the People, That they might experience the Goodness of the Weapons upon his Body. Which with other uncommon Acts of Clemency, gave Occasion to some to murmur at the Lenity of his Government, openly declaring, That it was a great Misfortune to live under that Reign where all Things were forbidden, but a worse under that where all Things were allowed. This was particularly made known to the Emperor, who took Care accordingly; and during his short Reign, made several good Laws and Ordinances; among which one was, that he strictly prohibited a common Abuse of that Age, the Castration of Male Children; a Custom which Domitian had likewise condemn’d, but not wholly remov’d. He also forbad that any Man should marry his Niece, which had been first allowed in the Reign of Claudius; and settled several other Matters that wanted Reformation. He would not permit any Statues to be erected in his Honour, and took down all those Gold and Silver Statues of Domitian’s, which the Senate had spared, and converted them to better Uses. His Symbol was, A good Mind possesseth a Kingdom; and he had so great a Confidence in his own Innocency, that he often declared, That tho’ he should quit the Empire, and return to a private Life, he had atted nothing that could cause him to fear any Man.

We are told by Philostratus that this Emperor, in the Beginning of his Reign, sent to the famous Apollonius Tyaneus, to desire him to come and assist in his Council; but was answered, That they two could not meet before Death. How-
ever Apollonius wrote a letter to him, full of wise Instruc-
tions, and the Arts of Government, which he sent by his
Friend Damis, with other verbal Directions; and shortly
after dy'd, in the latter End of this Year 96, or the Begin-
ing of the next, being about an hundred Years of Age.
As to the several Miracles said to have been wrought by
this Philosopher and Magician, his familiar Converse with
Kings and Emperors, and the mighty Estimation even to
Adoration, which he is suppos'd to have obtain'd, as we
hinted before, there is the greatest Uncertainty, and also
Improbability. Therefore we have said the less concerning
them.

In these Times of Indulgence and Toleration, the Church
of God encreas'd exceedingly, and the Christians multiply-
ing, became very numerous in most Parts of the Roman
Empire. But notwithstanding the great Mildness of this
Reign, it was not wholly without Martyrs, particularly the
great Timothy Bishop of Ephesus, who after many Years
Government of this Church, suffer'd on the 22d or 24th
of January. This we are assure'd by the Roman Martyrolo-
y, and his Acts attributed to Polycrates in the second Century,
(tho' written in the fifth or sixth) which inform us, That
Diana's Votaries celebrating a Festival call'd Catagogian,
in which they carry'd about the Images of their Gods, and by
 Means of their Masks and Clubs committed a thousand
Infolencies and Outrages; Timothy stood in the Streets to
oppose and reprove this execrable Custom, which so inrag'd
the People, that falling upon him with Stones and Clubs,
they left him for dead: But some of the Christians finding
him to breath, took him up, and lodg'd him without
the Gates of the City, where in two Days he expir'd. Thus
after infinite Labours and Difficulties, he dy'd in God's
Cause, being the same Person whom St. John stiles, The Angel
of the Church of Ephesus, and one of that Note and Emin-
nency, that many have given him the Title of an Apostle.
Shortly after his Death, the Apostle John taking the Op-
portunity of those easy Times, being brought back from
Patmos, return'd to his most intimate Friends at Ephesus.
Finding Timothy dead, the Bishops of his Province desir'd
him to take the Care of the Church upon him, which he
accepted, and govern'd it 'till the Reign of Trajan. He
was 90 Years of Age, according to Epiphanius, when he
took this Care upon him; and notwithstanding his great
Age, he went many Journeys into the neighbouring Pro-
vinces to ordain Bishops, and settle and confirm Churches,
Chap. IX. N E R V A the 13th Rom. Emp.

as Occasion requir'd, in this Manner governing all the Churches of the Lesser Asia.

This Apostle having again undertaken the Government of the Church, wrote three several Epistles, and as it is generally believ'd, near the same Time; tho' as to that we cannot be very positive. The first of them is call'd Catholic, calculated as it were for all Times and Places, containing most excellent Rules for the Conduct of the Christian Life, press'd to Love and Charity, to Holiness and Purity of Manners, and not to rest in a naked and empty Profession of Religion, particularly not to be led away with the crafty Infinuations of Seducers and false Teachers, antidoting Men against the Gnostic, and other heretical Principles and Practices, to whom it is not to be doubted, but that the Apostle had a more particular Respect in this Epistle. According to his usual Modesty, he conceal'd his Name; yet this Epistle, as Eusebius tells us, was universally receiv'd and never question'd by any; and was anciently, as appears from St. Austin, inscrib'd to the Parthians; tho' for what Reason we are to learn, unless because he himself had formerly preach'd in those Parts of the World. It is look'd upon to be very like his Gospel, both as to the Matter and the Stile. His other two Epistles are very short; and some have doubted whether they are canonical, attributing them to another John; and this Dispute continu'd 'till the End of the fourth Century. But since then both Fathers and Councils have unanimously agreed to receive them as the Writings of this Apostle, because they breath out the same Spirit of Charity, and Zeal against Sin, as St. John's other Writings do. The first of the two is directed to a Christian Lady, which some think is nam'd Electa; wherein he commended her and her Children's Pieties, encouraging them to Charity, exhorting them to Perseverance in good Works, and persuading them to shew a great Abhorrence of false Teachers and Deceivers, without so much as being hospitable to them or flattering them. Adding that he was so brief in his Instructions, because he design'd to see her shortly. His last Epistle is directed to Gains or Cains, which some think was one of St. Paul's Disciples; which, if true, it is more likely to be Gains of Derbe than of Corinth. In it he commended his Hospitality to the Faithful, exhorting him to exercise it cheerfully to those who are employ'd in the Church's Service. He condemn'd the Ambition of Diotrephes, threatening, when he came, to punish his abusive Tongue severely; and highly approv'd of the Virtue of Demetrius, for which he was honour'd.
of all Men. John took not upon him the Title of Apostle in these two last Epistles, because they were written to private Friends, but called himself an Elder, probably from his great Age, which perhaps was not the Title he usually gave himself. St. Jerom speaking of St. John's, and the other general Epistles, gives this Character of them, That they are long and short, short in Words, long in Sense and Mysteries, which are so many and great, that few Persons but are dazzled by the View and Contemplation of them.

Besides these Epistles, the Apostle undertook a greater Work, in the same Year 97, according to the best Chronologers; and this was his Gospel, which many believe was the last of his Writings, and of all the Holy Scriptures. It was composed at the Request of several of his Disciples, almost all the Bishops of Asia, and all the Faithful of the neighbouring Provinces, who unanimously joined in a Petition to him, to give an authentick Testimony to the Truth. His Modesty and a venerable Respect to those profound Truths he was urged to treat of, made him backward in undertaking the Task; but the Importunity of the Asian Churches, who had severally sent their Deputies, and the secret Influence of the Holy Ghost, oblig'd him to venture upon the Work. He would not begin it till they had appointed a publick Fast and Prayers, to implore the Assistance of God; and at the End of a profound Vision and Revelation, being filled with the Spirit, he broke out into those Words, In the Beginning was the Word, and the Word was with God, and the Word was God. As the other three Evangelists had shewn the Humanity of Jesus Christ, as he was King, Prophet, and Priest, so this soar'd above them, and manifested his Divinity. The Ancients assign two Reasons especially for the writing of this Gospel: The first, that he might confound the early Heresies of those Times, especially of the Ebionites and Cerinthians, and the rest of that Party, who began openly to deny Christ's Divinity, and his Existence before his Incarnation; which Reason is affirmed by Irenæus, Clemens Alexandrinus, Victorinus, St. Jerom, Epiphanius, and many others. The other Reason was, that he might supply those Passages of the Evangelical History, which the rest of the sacred Writers had omitted; which is asserted by Eusebius and St. Jerom. Collecting therefore the other Evangelists, and viewing them carefully, he first set his Seal and ratified the Truth of them, and then added his own Gospel to the rest, especially infilling upon the
the Actions of our Saviour from his Temptation in the Wilderness, to the Imprisonment of John Baptist, wherein the others were most defective, scarce giving any Account of his first Year's Ministry. And as the Historical Part begins after our Saviour's Temptation, so the whole takes in a less Compass of Time than the least of the other Three, St. Mark; and tho' it appears to have been written to supply the Defects and Omissions of the rest, recording our Saviour's Discourses, more than his Miracles, yet still the Order of Time is more carefully observ'd, and the four Passovers exactly distinguish'd, of which we have express Intimation but of one in the other Evangelists. The Subject of his Writing is very sublime and mysterious, manifesting Christ's Eternity, creating of the World, &c. upon which Account Theodoret stiles his Gospel a Theology which human Understandings can never fully penetrate. Thence by the Ancients he is compar'd to an Eagle, soaring aloft within the Clouds, where the weak Eye of Man could not follow him; hence he is peculiarly honour'd with the Title of The Divine, as if it were due to none but him, at least were due to him in a more eminent and extraordinary Manner. Nay the very Gentile Philosophers could not but admire his Writings; and a certain Platonist said, That the first Sentence of his Gospel ought to be written in Letters of Gold, and plac'd in the Front of all Churches. Another of them, nam'd Amedias, cites this Passage as an admirable Piece of Philosophy, equal to Plato's most divine Notions; and several of the most approv'd Philosophers have admir'd it, and inserted it in their Works. This Gospel was always receiv'd by the Church as Canonical, and those who rejected it treated as Hereticks, under the Name of Alogi, or Enemies to the Word. It was written in Greek, by St. John himself, and some say the Original Manuscript was at Ephesus in the 7th Century; but in the fourth, it was translated into Hebrew, and kept by the Jews in their Library at Tiberias. Dionysius Alexandrinus says concerning the Stile, That it was written according to the strictest Rules of the Greek Tongue, with Elegance of Words, Reasonings and Construction; having nothing in it barbarous or improper, flat or vulgar, tho' written with the greatest Simplicity; so that God gave him not only Knowledge of the Mysteries he relates, but Abilities to express them fairly and fully.

About the Time of the writing this Gospel, dy'd Avili-

the second Bishop of Alexandria after St. Mark, having

happily
happily govern’d that Church about thirteen Years. He was succeeded by Cerdo, who is suppos’d to have been one of the three first Presbyters ordain’d by St. Mark: He held the Dignity about eleven Years, in whose time the Numbers of the Christians exceedingly encreas’d in Egypt, Thebais, and Libya. In this same Year 97, Mons. Tillemont, contrary to the Opinion of Mr. Dodwell and some others, has plac’d the Writings of St. Clement’s Epistle to the Corinthians, and not without good Reasons and Conjectures; but having already taken Notice of it in the Year 68, we shall not contend about a Thing of so little Certainty, and which is so very hard to discover.

Towards the latter End of this Year, the Emperor Nerva, finding his Soldiers mutinous upon the Account of Domitian’s Murther, and himself declining in Years and Infirmities, resolv’d to adopt some worthy Person, who should be able both to support him, and govern after his Decease. Tho’ he had many considerable Friends and Relations, who hop’d for this high Dignity, yet like a just and generous Prince, he sought only the publick Good, and wisely made Choice of Ulpius Trajanus, an utter Stranger to his Family, then Governor of the Lower Germany, and the greatest and most deserving Person of that Age. Having solemnly perform’d this about the 28th of October, he sent Ambassadors to him at Cologne with the Ensigns and Arms of the Empire; from which time the Soldiers remain’d in a perfect Quietness and Obedience. But he liv’d not long to enjoy the Benefit of this happy Choice; for in the beginning of the following Year, near three Months after, he was seiz’d with a violent Passion against a Senator call’d Regulus, and by straining his Voice, was put into such Disorder, that by Reason of the Feebleness of his Body, and the Lowness of his Spirits, he fell into a Fever, and shortly after dy’d. This happen’d in the Year 98, on the 21st or 27th Day of January, he being near 66 Years of Age; after a short Reign of one Year, four Months, and about eight or nine Days. He was deify’d by the Senate, according to the ancient Custom, and his Body interr’d in the Sepulchre of Augustus.

A. D.
98.

III. Upon the Death of Nerva, Trajan was joyfully receiv’d at Rome by the Senate and People, and obey’d as Emperor. He was a Spaniard by Birth, and about 42 Years of Age, of a strong Body, and vigorous Mind, happily temper’d with the enlivening Warmth of Youth, and the wary
wary Experience of old Age; so that he was in all Res-
pects prepar'd for the greatest Attempts, and the noblest Enterprizes. In the Beginning of his Reign, he was blest with the Happiness of having the greatest Master of his Age, that admirable Philosopher and Biographer Plutarch, by whose wise Instructions, added to his own Abilities, he pursu'd his Ministration of the Government with that Moderate and Justice, and that Wisdom and Greatness, as rais'd both the Love and Admiration of all Men. He began with a Reformation of several Laws, and took care to advance the most worthy and virtuous Men to the highest Posts, reclaiming such as were otherwise with Gentleness and Clemency. At his first Entrance into the Senate he solemnly swore, That no good Man by his Command should suffer Death or Disgrace; and soon after shew'd great Liberality to worthy Men, especially relieving the Poor and Indigent, in which he both imitated and excelled his Predecessor Nerva; which he eminently shew'd by his educating great Numbers of poor Mens Children in Rome, and in all Italy. He acted all Things with a remarkable Mixture of Moderation and Munificence, treated all Men with Courtesie and Affability, without Disguise or Envy, and entertain'd Persons of Merit with a most open Familiarity, tho' of mean Rank, frequently paying Visits to them, and admitting them into his private Conversation: For which being blam'd for too great Condescension, he reply'd, That he treated his Subjects with the same Usage as he himself would desire of his Prince, were he a private Person. Then he had to great an Assurance of his own Innocence and Integrity, that in giving his Sword to Saburinus, according to Custom, when he made him Commander of his Guards, he pronounced these Words, Take this Sword, and if I govern like a just Prince, employ it in my Service; But if I abuse my Authority, draw it against me. In short, he was endu'd with all the Excellencies and Qualifications of a mighty Emperor, and with so great a Measure of the noblest Gifts that Aur. Victor. tells us, he seem'd to enjoy a transcendent Temperature of all Virtues. His Virtues were all human, and he met with all human Rewards, both in the Prosperity of his Life, and his Fame after Death; it being a Custom in succeeding Reigns, when the Romans pour'd out their Blessings upon their new choisen Emperors, they wish'd them The Fortune of Augustrus, and the Goodness of Trajan. Yet he must be acknowledg'd to have been exorbitant in his Ambition, the prevailing Passion of his Religion, and that Age; and not free from those two Vices of Luxury and Wo-
men; tho' in the former he never knew'd any Disorder or Extravagance, nor in the latter us'd any Violence or Compulsion.

But none of the least remarkable Qualities of this Emperor was his Superstition and his Zeal for Paganism, the establishment of Religion of the Empire; for which he is highly applauded by Pliny, who says, That he gloried in being the most religious of all Princes. This false Religion he embrac'd afterwards prov'd very incommodious to the true one; and the famous St. Clement of Rome found the Effects of it in the first Year of his Reign, according to Metaphrastes, who assures us, That St. Clement having converted a noble Lady call'd Theodora, and many others in Rome, the Emperor banish'd him, and condemn'd him to dig in the Mines in the Taurica Gerfonesas, where in the midst of his great Afflictions he made many Converts, and spread Christianity farther than ever. But having no better Authority than Metaphrastes, we shall neither insist upon the Truth of the Fact, nor enlarge upon the Story as we might have done.

In the following Year the Emperor was made Pontifex Maximus, an Office highly agreeable to his Temper, and vigorously proceeded in a farther Reformation of the Laws, and all kinds of Inconveniencies: Among the rest he utterly exterminated those insufferable Vermin the Delators, Promoters, and Pettifoggers, who in former Reigns had made vast Advantages by fomenting all Kinds of private Quarrels and Dissentions, and had been almost destroy'd by the Emperor Titus. He also put down the ordinary Pan
tomini, Farce-Players and Buffoons, rightly judging those Diversions effeminate, and unworthy of the Roman Grav
ty. He augmented the Number of the poor Children to be educated at his Charge to near five thousand, and per
cord'd many other worthy Actions; for which he not on
ly obtain'd the Title of Pater Patria, but the Senate gave
him the new Title of OPTIMUS, as the best of all
Princes, which he esteem'd more than all the Glories of
his Victories and Conquests, because this related not so
much to his Courage and Conduct, as to his Morality and
Piety.

In the mean time, the Apostle John proceeded in his
Duty with all imaginable Care and Tenderness, and with
all the Labour and Vigour that his great Age would per
mit. Of which we have this remarkable and undoubted
Influence; Coming to a City near Ephesus, in the Visitation
of his Churches, which some think to be Smyrna, he espied a Youth of excellent Shape and pregnant Parts, and taking hold of him, deliver'd him to the Bishop of the Place with this Charge twice repeated, I commend this Person to be look'd to with the utmost Care and Diligence, and that in the Presence of Christ, and the Church. The Bishop readily undertook the Charge, receiv'd the young Man into his House, instructed him, and at last baptiz'd him. After which, as if this Sacrament would guard him from all Temptations, he thought he might remit the strictness of his Care; but the young Man, making a wrong Use of his Liberty, fell into dangerous Company, by whose Arts and Snares he was seduc'd into all kinds of Riot and Wickedness; till despairing of Pardon from God, he let loose the Reins to the utmost Exorbitancy, and agreeing with his Associates, they combin'd themselves into a Band of Highway-men, and made him their Captain, who soon became as far above the rest in Fierceness and Cruelty, as he was in Power and Authority. St. John upon Occasion returning to the same Place not long after, after he had dispatch'd his other Business, requir'd from the Bishop the Treasure committed to his Charge; who being surpriz'd, and not understanding his Meaning, the Apostle reply'd, He requir'd the young Man his Brother, whose Soul he had trust'd to his Care. The old Man with a sorrowful Countenance, and Tears in his Eyes, answer'd, He is Dead: And being demanded by what kind of Death, reply'd, He's dead to God; for, alas, he is become a Villain, and instead of the Church, is fled with his Companions to the Mountains to be a Thief and a Robber. The Apostle rending his Cloaths, and bewailing that he had entrusted his Brother's Soul to so careless a Guardian, immediately call'd for a Horse and a Guide, and hasten'd to the Mountains; where being taken by the Sentinels of the Robbers, he beg'd to be brought before their Captain, who flood ready arm'd some Distance off; but as soon as he perceiv'd it was the Apostle, he became confounded, and fled away. St. John not regarding his own Age and Weakness, follow'd him with all possible Speed; and when his Legs could not reach him, he sent these passionate Exclamations after him, Why, O my Son, dost thou fly from thy aged and unarmed Father? Take Pity on me, and fear not, there is yet Hope of Salvation for thee: I will undertake with Christ for thee; if need require, I will freely dye for thee, as our Lord did for us all, and lay down my own Life to ransom thine; only stay and believe me, for I am
am sent by Christ. Upon which he faid, and with a deje-
ted Look throwing away his Arms, he trembled and
melted into Tears; he embrac'd the aged Apostle with all
possible Expressions of Sorrow, being as it were again bap-
tiz'd with the Flood from his Eyes. St. John affur'd him,
That he had obtain'd his Pardon of Christ, and having fasted
and pray'd with him, and for him, and with the Arts of
Consolation refresh'd his shattered and disconsolate Mind,
he brought him into, and restor'd him to the Church; lea-
ving a noble Example of true Love and Compassion for
effring and endanger'd Souls.

The Third General Persecution:

IV. The Church of God had enjoy'd Rest from Per-
secution but four Years, before a new Storm broke out,
and fell upon the Christians in many Parts of the Empire;
which is call'd The third General Persecution of the Church,
beginning in the third Year of Trajan, and about five Years
after the Beginning of the second under Domitian. Many
Things contributed to this Persecution, as the standing
Laws of the Empire, the Emperor's Zeal for his Religion,
and Aversion to Christianity, and the Pagans unreasonable
Prejudices, which were supported with all imaginable Fal-
sfities and Calumnies against the Christians. The Emperor
had issu'd out no Edict or Decree against the Christian Re-
ligion in particular; wherefore he is not plac'd in the Num-
ber of the Persecutors by Tertullian, St. Melito, or Lactan-
tius: But had always forbidden the Heterie, the Societies
or Colleges ered in many Parts of the Empire, where
Men were wont to meet, and liberally feast, under Pre-
text of Business, and the Maintenance of mutual Love and
Friendship; which yet the Roman State beheld with a jea-
lous Eye, as being often the Nurseries of Faction and Se-
dition. In the Number of which Heterie all Colleges and
Corporations were accounted, that were not settled by the
Constitution of the Emperor, or by Decree of the Senate;
and the Persons frequenting them adjudg'd guilty of
High-Treason. Under this plausible Pretence, and the
Name of illegal Societies, the Christians were severely pro-
fected by Governors and other Officers; in which Per-
secution great Numbers fell by the Rage of popular Tu-
mults, as well as by Laws and Processes. This Persecuti-
on continu'd several Years, with different Degrees of Se-
verity,
Chap. IX. TRAJAN the 14th Rom. Emp.

verity, in many Parts of the Empire; and was so much the more afflicting, because the Christians generally suffer'd under the Notion of Malefactors and Traytors, and under an Emperor fam'd throughout the World for his singular Justice and Moderation.

Of the Martyrs that suffer'd in the Beginning of this Persecution, we have the Names of Cesarius, a Deacon of Terracina in Italy, and Zosimus of Pisdia in Asia; the latter on the 19th Day of June; and the former on the 1st of November. But the most noted Martyr that suffer'd this Year, was St. Clement himself, who having in the Time of his Exile made great Numbers of Converts, was finged out for a special Example, and condemn'd to be thrown into the Sea with an Anchor about his Neck, according to the most receiv'd Opinion; tho' for want of more ancient Authority, many doubt of the Relation. His Martyrdom happen'd on the 24th Day of November, according to Baronia, and the ordinary Roman Computation, after he had been Soile Bishop of Rome nine Years, fix Months, and fo many Days. He was succeed'd in that Dignity by Evarifus a Grecian by Birth, and of Jewish Parentage, according to Platina, who held the Place near nine Years. As to the Writings of this Apostolical Man St. Clement, besides the celebrated Epistle, of which we have formerly given some Account, there is a Fragment of a second Epistle, or rather a Homily, containing a fervious Exhortation to the Practice of Repentance, and of divers Christian Virtues, on the Account of the Mercy of God, and Reward promis'd to the Faithful. Some think this Epistle more ancient than the other, as shewing no Footsteps of troublesome and unquiet Times; yet many have judg'd it a spurious Piece. Nevertheless several of the Fathers have cited both the Epistles as of equal Authority; tho' few or none have thought them of equal Value. Several other Writings are fallly imputed to St. Clement, as particularly The Apostolical Constitutions, an ancient and useful Book, but writ long after his Death; The Recognitions, an ancient Book, abounding with Errors and Fables; The Clementine, and the Conferences of St. Peter and Appion, Works of the same Nature and Authority with the Recognitions.

During this Persecution, the holy Apostle St. John felt none of the Storm at Ephesus, but pursu'd his Duty in Peace, tho' extremally weak and declining in Body. He continually urg'd his Auditors to the Duties of Love, Meekness and Tendernefs to each other; and our Lord's great
great Love to him seems to have inspired his fervent Soul with a more extensive and generous Charity than the rest of Mankind. St. Jerome tells us, that by reason of his great Age, he was reduc’d to that Weakness, that he could not go to the Church or Christian Assemblies, unless carry’d by his Disciples; and that not being able to make long Discourses, he said nothing else in those Assemblies but this Sentence, My dear Children, love one another. But those who heard him, at length being weary with his constant Repetition of the same Thing, said to him, Master, Why do you always say the same Thing? Upon which he return’d them this Answer, worthy of the beloved Apostle, It is what our Lord himself has commanded, and if we can perform this, we need do nothing else. In the latter End of this Year 100, and about the 27th Day of December; according to the most receiv’d Opinion, this great Apostle dy’d in Peace at Ephesus; being near a Hundred Years of Age, and more according to some; having many Years outliv’d the rest of the Apostles, and done inestimable Service to the Church of God in many Parts of the World, both in the spreading of the Gospel, and the confounding of Heresies. He was bury’d at Ephesus in the City, where several Fathers observe, That his Tomb was then remaining in the Church, built to his Honour, and call’d by his Name; but as for those Stories concerning his sleeping in his Tomb, and the like, we think them not worthy of relating or confuting. Polycrates Bishop of Ephesus, says he wore a Plate of Gold upon his Forehead, as a Priest of Jesus Christ; which was a Badge of Honour which the first Bishops of the Church wore, in Imitation of the High-Priests among the Jews. Epiphanes afferts, That through the whole Course of his Life, he observ’d a very strict way of Living, and worthy of him; that he never cut his Hair, nor bath’d himself, nor eat the Flesh of any Creature, and wore but one Coat, and a Linnen Garment, like his Brother James. He left many eminent Disciples behind him, the chief of whom were St. Ignatius, St. Polycarp, and Papias Bishop of Hierapolis. He is said to have appear’d to Gregory Bishop of Neocæsaræa, when he was young, and gave him a Creed, which is cited in the Fifth General Council. The Ebionites of old attributed several Writings to this Apostle, which they forg’d, as a Book of his Voyages, afterwards call’d St. John’s Acts; which is thought to have been compos’d by Lucius, the ordinary Author of those false and impious Books.
Chap. IX. **TRAJAN the 14th Rom. Emp.**

And thus ended the Apostolical Age, and likewise the first Century; in which Age the Church of God, which before in a great Measure was confin'd to Judea, and there also miserably debas'd and corrupted, now dilated and diffus'd it self after a most stupendous Manner; and in a Space of less than 70 Years, got Footing and Ground in the greatest and best Parts of the World: And all this by Methods uncommon and surprizing, contrary to all human Policy, and human Imagination. Christ purchas'd his Church and Kingdom with his own Blood, and his Apostles and Followers did propagate and seal it with theirs. Christianity, by the Assistance and Support of twelve poor Persons, most Fishermen of a despis'd Nation, without Learning, without Forces, without Reputation or Authority in the World, in a few Years out-stretch'd the Bounds of the Roman Empire, and flew like Flashes of Lightning to the utmost Limits of the Universe. Notwithstanding it labour'd under the most conceivable Difficulties, greater than any Doctrine before; the Jews bandy'd all their Rage and Fury against it, the Philosophers us'd all their Arguments and Demonstrations, the Orators discharg'd all their Rhetorick and Eloquence, the World loaded it with all imaginable Lies and Calumnies, and the Roman Empire employ'd its Fire and Sword, and all that was terrible to destroy it; yet no Arts could diminish its Growth, or stop its Progres, but it daily encreas'd beyond Imagination, and overbore all the Powers of Earth and Hell. Such wonderful Increase and Subsistence shews its Heavenly Nature, and Divine Original; and that nothing but the Hand of Omnipotence it self could guide and preserve it under such furious Storms. What happened in this Age were but Part of its Conflicts; the rest we shall relate in the following Parts of our Work, so far as we can learn them from the most ancient Records.

The End of the Second Book.
Ecclesiastical History.

BOOK III.

From the Death of the last surviving Apostle St. John, to the first Establishment of Christianity by Human Laws, under the Emperor Constantine the Great.

Containing the Space of about 213 Years.

CHAP. I.

From the Death of St. John, and the third General Persecution, to the last and entire Dispersion of the Jews, under the Emperor Adrian.

Containing the Space of about 36 Years.

THE Christian Religion was now spread through the greatest Parts of Europe, Asia, and Africa, extending from the British Islands to the farthest Indies; and fixing not only in Cities, and populous Places, but also in Towns and Country-Villages, as Pliny himself testifies. The Metropolitan Cities were all under Bishops of the greatest Eminency and Piety; and
and the four great Cities of the Roman Empire, Rome, Alexandria, Antioch, and Jerusalem, usually still'd Apo
tistolical Churches, were govern'd by Apostolical Men; viz. Evaristus in Rome, Cerdo in Alexandria, Ignatius in
Antioch, and Simeon in Jerusalem. Besides these, we find
Publius in Athens, Polycarp in Smyrna, Onesimus in Ephes-
sus, Papias in Hierapolis, with many others of primitive In-
tegrity. This was the State of the Church in the Beginning
of the second Century, increasing and flourishing after a
stupendous manner; but grievously afflicted on one Side by
the Malice of the Jews and Pagans, and the present Persecu-
tion under this Emperor, and no less wounded on the
other by the Hereticks, the Simonians, the Gnosticks, the
Menandrians, the Ebionites, the Cerinthians, and the Nico-
laitans: Yet still it stood firm as a Rock against all the
Powers of Hell; shining and triumphing in the Glories of
the utmost Purity and Piety. Among the Hereticks that
injured the Church, there arose at this time a Sect call'd
Cainites, a Branch of the Nicolaitans, so call'd after the
Name of Cain; who, they said, was form'd by a celestial
and almighty Power, and Abel by one weak and inferior.
They had abominable Opinions, and held that the Way to
be fav'd, was to make Tryal of all manner of Things,
and satisfy their Lusts with all wicked Actions: They
feign'd to themselves a great Number of Angels, to whom
they gave barbarous Names, attributing to each a particular
Sin; and when they were about any wicked Action, they
invok'd the Angel whom they suppos'd to preside over it.
They compos'd a Book call'd St. Paul's Ascension to Hea-
ven; and another intituled, The Gospel according to St. Ju-
das; both containing many horrid Blasphemies. They had
a particular Veneration for Cain, Esau, Korah, and the So-
donites; but especially for Judas, because his Treache-
ries occasion'd so great a Blessing as the Death of Jesus
Christ.

In the mean time, the Emperor Trajan proceeded in the
publick Administration with no less Wisdom than Clemency,
and in all Things laudably, except in relation to Chris-
tianity. And now being excited with an eager Thirst after
Glory, he resolv'd to extend the Bounds of the Roman Em-
pire by the Force of his Arms; beginning his first Enter-
prise against the Dacians, a barbarous People on the North-
side of the River Danube, who had frequently molested the
Romans in the Reign of Domitian. Marching with a pow-
erful Army into those Countries, he was vigorously op-
posed
pos'd by King Decebalus, which occasion'd a very severe and bloody War; but Decebalus being no longer able to pro-
trast the War, was forced to a general Battel, wherein Tra-
jan by his Skill and Valour overturned him, with exceed-
ing Loss to the Dacians, and no small Slaughter to the Ro-
mans, who wanted even Linnen to bind up their Wounds. This occasioned the Emperor out of a generous Pity to
tear his own Robes and Vestsments, towards the supplying
that Defect; and for those who dy'd honourably, he ordered
Altars to be erected, and Sacrifices to be yearly offered to
their Memory. Trajan pursued his Victory with so much
Diligence, that Decebalus, almost reduced to Despair, hum-
bly implored Peace, and offered to accept of any Articles
that the Emperor should propone; which were in a short
Time confirmed, after Decebalus had solemnly prostrated
himself to the Earth, and publickly acknowledged himself
his Victim and Vassal. This ended the first Dacian War,
in the fourth Year of his Reign, for which he both obtain'd
the Surname of Dacicus, and a solemn Triumph, which
was attended for many Days after with all manner of pub-
lick Games and Spectacles in the City. But these publick
Rejoycings did not divert the Emperor from doing of Ju-
fice, nor from the Care of the Government; for shortly
after he proceeded to many other Regulations in the State:
Particularly, he forbad all Advocates to receive Fees, or
any Promiße before a Cause was pleaded; and likewise re-
strained the exorbitant Expences, Bribes and other Corrup-
tions in the Election of Magistrates. In all which, and
many other Acts of Reformation, he proceeded with the
utmost Disregard to Danger, giving many signal Instances
of his fearless and open Disposition; particularly, in his
great Confidence shewed to his Friend and Favourite Sura.
For some Persons, who envy'd his great Share of the Em-
peror's Friendship, us'd all Methods to blast his Reputa-
tion, and render him suspected to his Master; acciting him even
of forming a Design against his Life. But Trajan, to shew
how much he rely'd upon the Fidelity of his Friend, hav-
ing received an Invitation to sup with him, went freely
and unconcernedly; then purposely sending back all his
Guards, he ordered Sura's Physician and Barber to be brought
to him, commanding the former to take off his Hair about
his Eye-brows, and the latter to shave off his Beard; after
which he bath'd himself, and remained securely among
Sura's Friends and Companions. Upon this Tryal, he return'd
to his Palace, and recounting all Circumstances, told the

A. D. 102.

Traj. 5.
Another Favourite of this Emperor's was the famous Pliny the Younger, who in the same Year that the Persecution began, had pronounced in the Senate-House a most celebrated Panegyrick upon all his Virtues and Excellencies. In Reward of which, he made him Governor of all Pontus and Bithynia, in Asia Minor, together with the City of Byzantium, not as an ordinary Proconsul, but as his own Lieutenant with extraordinary Power. He arrived at his Government about the 17th Day of September, in the sixth Year of the Reign of Trajan; being ordered by him not only to examine into the publick Revenues and Charges, but also to write to him concerning any remarkable Accidents under his Care, and any Difficulties he should find, whether they related to Civil or Religious Affairs. In the same Year the famous Justin Martyr was born; and in the following, the golden Palace of Nero was burnt down, which Orosius says, was a Judgment for the Persecution of the Christians; the Divine Justice punishing Trajan's Crime upon the Work of him who gave the first Example. In the same Year Trajan was particularly employ'd in the second Dacian War; which was begun by Decebalus, who being unable to endure Subjection and Servitude, made all possible Preparations against the Roman Empire. Trajan was no less vigorous on the other side; and to prosecute the War, and to shew his Power and Grandeur, he in a short Space built a Bridge over the spacious River Danube, for the Convenience of his Forces, being all of square Stone of wonderful Beauty, and one of the most stately and magnificent Works of that Nature in the World. This Bridge consisted of twenty Piles, each 60 Foot in Thickness, and 150 in Height, besides the Foundation, which supported twenty noble Arches of 170 Foot each; so that the whole length was above 4600 Foot, a stupendous Fabrick, considering the short time of its Building, the almost insuperable Difficulties of laying fo vast a Foundation in a River extremly deep, with an owzy Bottom, and a contracted Stream, rapid to a Miracle. This may be one Proof of the Wealth and Greatness of the Roman Empire, and of Trajan in particular; shewing that nothing was too bold and difficult for the Genius of that Prince to attempt and effect.
II. During these Preparations, the Persecution still rag’d in several Parts of the Empire, but especially in the Provinces of Pontus and Bithynia, where Pliny was Governor; who seeing vast Multitudes of Christians indicted by others, and prefixing on of themselves to Execution, and that to punish all that acknowledg’d themselves Christians, would be in a manner to lay waste his Provinces, thought it necessary to write to the Emperor himself about this Matter, to know his Pleasure in the Case. His Letter, after the Preface, runs thus: I have never been formerly present at the Examination and Tryal of Christians, and therefore know not the Nature of the Crime, how far it is punishable, and how to proceed in these Enquiries. Nor was I a little at a loss, whether regard ought to be had to Difference of Age; whether the Weak and Young were to be distinguished from the more Strong and Aged; whether place were to be allowed for Repentance, and whether it might be of any Advantage to him, who once was a Christian, to cease to be so; whether the Name alone, without other Crimes, or the Crimes that attend the Name, ought to be punished. In the mean time, I have used this Method with such as have been brought before me as Christians: I first demanded of them, whether they were Christians? Upon Confession, I repeated the Question, threatening Punishment; and if they persisted, I commanded them to be executed. For I did not at all doubt, but that, whatever their Profession was, their Stubbornness and inflexible Obstinacy ought to be punished. Others who were guilty of the same Madness, because they were Roman Citizens, I adjudged to be transmitted to Rome. While Things thus proceeded, the Error, as is usual, spreading farther, more Cases did occur: A nameless Libel was presented, containing the Names of many. But those denying themselves ever to have been Christians, when after my Example they had invoked the Gods, and offered Wine and Incense to your Statue, which for that Purpose I commanded to be brought with the Images of the Gods; and had likewise blasphemed Christ, (which ‘tis said, no true Christian can be compelled to do) I dismissed them. Others mentioned in the Libel confessed themselves Christians, but immediately deny’d it; that they had indeed been such, but that they had renounced it; some three Years since, others many Years, and one twenty Five Years: All which paid their Reverence to your Statue and the Images of the Gods, and blasphemed Christ. They affirm, that the whole Sum of that Sect or Error lay in this, that they were wont upon a set Solemn Day to meet together before Sun-rise,
and to sing among themselves a Hymn to Christ, as A God, and oblige themselves by a Sacrament, not to commit any Wickedness, but to abstain from Theft, Robbery, Adultery, to keep Faith, and to restore any Pledge intrusted with them; and that after that they retir'd, and met again at a common Meal, in which was nothing extraordinary nor criminal: Which Meetings they have laid aside, after I had published an Edict, forbidding, according to your Order, all Heterie, or unlawful Assemblies. To satisfy my self in the Truth of this, I commanded two Maidens call'd Deaconettes to be examined upon the Rack; but I perceived nothing but a lowd and immoderate Superstition, and therefore surceasing any farther Process, I have sent to beg your Advice. For the Case seem'd to me worthy of Consultation, especially considering the great Numbers in danger: For very many of all Ranks, Ages and Sexes are and will be call'd in question; the Contagion of this Superstition having overspread not only Cities, but Towns and Country-Villages, which yet seems possible to be stoppt and cur'd. It is very evident that the Temples, which were almost left desolate, begin now to be frequented, that the holy Solemnities long neglected are now reviv'd, and that Sacrifices are from all Parts brought to be fold, which hitherto found but few to purchase them. Whence 'tis easy to conjecture, what Multitudes of Persons might be reclaimed, if place be allowed for Repentance.

By this Letter we may easily discover the Malice of the Pagans, as well as the Innocency of the Christians; and by this Account we also find, that tho' the Severity of the Persecution might tempt some to apostatize, yet so vast was the Number of the Christians in those Parts, that this great Man knew not how to deal with them. To direct him therefore in this Affair, the Emperor Trajan returned this following Recript. As to the Manner of your Procedure, my Secundus, in examining the Causes of those who have been brought before you for being Christians, you have taken the Course which you ought to take: For no certain and general Law can be so formed, as shall provide for all particular Cases. Let them not be fought for, but if they be accused and convicted, let them be punished: Yet so, that if any denies himself to be a Christian, and gives Evidence of it by sacrificing to our Gods, tho' heretofore he has been suspected, let him be pardoned upon his Repentance. But as for Libels published without the Authors Names, let them not be valid as to the Crimes they charge; for that were an ill Precedent, and contrary to the Usage of our Reign: Tertullian, speaking of this Imperial
Chap. I.  TRAJAN the 14th Rom. Emp.  437

rial Edict, calls it, 'A Sentence confounded by a strange
Necessity; It allows them not to be sought for, as if they
were innocent, and yet commands them to be punish'd, as
if they were guilty: It spares and rages, diffembles, and
yet punishes. Why does he entangle himself in his own
Cenfure? If he condemns them, why does he not hunt
them out? If he thinks they ought not to be searched out,
why does he not acquit them? Here Tertullian is observ'd
to argue more like an Orator, than a Logician: For Trajan
might be unwilling the Christians should be nicely hunted
out, and yet not think them innocent: He could not find
them guilty of any enormous Crime, but only of a novel
Superstition; and therefore, while they conceal'd themselves,
did not think it reasonable that they should be left to the
Malice and Rapine of busy Under-Officers. But however
it was, the Keenness of their Enemies Fury by this means
was taken off; and tho' the Popular Rage might in some
particular Places still continue, yet the general Force and
Rigour of the Persecution did abate and cease.

In the mean Time Trajan, purifying new Glories, con-
tinued his Dacian Expedition with great Vigour, shewing him-
self a most expert and valiant Commander; and notwithstanding the Country was large and wild, and the Inha-
bitants fierce and hardy, he totally subdued the whole, dis-
covered much Treasure, and reduced King Decebalus to such
Extremities, that to escape falling into the Romans Hands,
he flew himself. His Head was immediately sent to Rome,
and the whole Country of Dacia was added to the Roman
Empire, and reduced into a regular Province; in which Country Trajan built many Cities and Towns, and sent se-
veral Colonies, being now in the eighth Year of his Reign.
After which he returned to Rome with great Honour and
Renown, and entered the City a second Time in solemn
Triumph, which was succeeded with infinite Variety of
Shows and Games, with many magnificent Feasts and En-
tertainments, for Joy of his Return and Victories. These
were more pompous than any before this Time, continuing
123 Days succeffively; in which sometimes ten thousand
Feasts, both wild and tame, were encountered and slain in
a Day, accompany'd with a vast Number of Gladiators
Prizes, and other Paganish and superfluous Customs. The
Name and Generosity of this Emperor became so celebra-
ted through the World, that at this Time Ambassadors from
the very Indies, and several distant Nations, came to
the for his Alliance, acknowledging him to be their Lord
and
A.D. 106. 

Traj. 9. 

and Superior. Fired with these Honours, and thirsting after new Conquests, he resolv'd upon an Expedition into the East, against the Armenians and Parthians; taking Occasion from the King of Armenia's receiving his Crown from the Hands of the King of Parthia, and acknowledging him his Superior; whereas that King ought to have received his Authority from Rome, according to former Articles. Having made all due Preparations, he parted from Italy in October, in the 9th Year of his Reign; and passing through Athens, and the lesser Asia, arrived at Seleucia, near Antioch in Syria, towards the End of December.

About this Time flourisht'd Papias, Bishop of Hierapolis in Phrygia, and one of St. John's Disciples; a Person sufficiently noted for his Writings and Opinions. He wrote five Books, intitled, The Explications of our Lord's Discourses; but at present we have only some few Fragments of them in the Works of other Authors. He was the chief that promoted the famous Opinion concerning the temporal Reign of Jesus Christ, which they suppos'd should happen on Earth a thousand Years before the Day of Judgment, when the Elect should be gathered together, after the Resurrection, in the City of Jerusalem, and then during that Space should enjoy all the Delights imaginable. This Opinion was much in Esteem for two or three Centuries, the Followers of it being term'd Millenaries and Chiliasts: and it was not only held by the Hereticks, as the Cerinthians, and Marcionites, the Montanists, the Meletians, and Apollinarians, but also by many of the Catholicks and Martyrs, as Papias, Justin Martyr, Ireneus, Nepos, Victorinus, Laëntius, and Sulpicius Severus. So that St. Jerom durst not absolutely condemn the Opinion; but left it to the Determination of God himself. That which gave most Credit to it was its being embraced by Papias, who being a Disciple of St. John, was suppos'd to know his Mind, as to the thousand Years he mentions in his Revelation; but Eusebius and some others have thought him a credulous Man, and of mean Judgment in interpreting the Scripture, and therefore not much to be rely'd on.

A.D. 107.

Traj. 10.

Upon Thursday the 7th of January, the Emperor Trajan arrived at Antioch, and entered that great City with the Poms and Solemnities of a Triumph; and as his first Care was usually about the Concerns of Religion, he began immediately to enquire into that Affair. He looked upon it as an Affront to his other Victories to be conquer'd by Christians, and therefore began to revive his Inquisitions against them.
Chap. I. TRAJAN the 14th Rom. Emp.

Whereupon the brave Champion Ignatius, being in fear for the Church of Antioch his Charge, to protect that, fearlessly presented himself before the Emperor, between whom there pass'd a particular formal Discourse, Trajan admiring That he dared to transgress his Laws, while the good Man affected his own Innocency, and the Power which God had given them over evil Spirits, and that the Gods of the Gentiles were no better than Dæmons, there being but one supreme Deity, who made the World, and his only begotten Son Jesus Christ, who tho' crucify'd under Pilate, had yet destroy'd him that had the Power of Sin, that is, the Devil, and would ruin the whole Power and Empire of the Dæmons, and tread it under the Feet of those who carry'd God in their Hearts. The Issue of the Discourse was, that he was cast into Prison, where, as some report, he was subjected to the most severe and merciless Torments, scourg'd with Plumbata, oblig'd to hold Fire in his Hands, while his Sides were burnt with Papers dip'd in Oil, his Feet stood upon live Coals, and his Flesh was torn with burning Pincers. Having conquer'd all Torments, the Emperor pronounce'd the final Sentence upon him, That being incurably over-run with Superstition, he should be carry'd bound by Soldiers to Rome, and there thrown as a Prey to the Wild-Beasts. The pious Martyr heartily rejoic'd at the fatal Decree, I thank thee, O Lord, cry'd he, that thou hast condescended thus perfectly to honour me with thy Love, and hast thought me worthy with thy Apostle Paul to be bound with Iron Chains. With that he cheerfully embrac'd his Chains, and having fervently pray'd for his Church, and with Tears recommended it to the Divine Care and Providence, he deliver'd up himself into the Hands of his Keepers, ten Soldiers, who were appointed to transport him to the Place of Execution.

* Being accompany'd by two eminent Christians call'd Philo and Agathopus, he was conducted on foot to Seleucia, the Place where St. Paul and Barnabas set sail for Cyprus; where going on board, after a tedious Voyage they arriv'd at Smyrna, and there landing, he went to salute Polycarp Bishop of the Place, his old Fellow-Pupil under the Apostle St. John. Joyful was the Meeting of these two holy Men, Polycarp being so far from being discourag'd, that he rejoic'd in the other's Chains, and earnestly press'd him to a firm and final Perseverance. All the Country also repair'd to this City, especially the Bishops, Presbyters and Deacons of the Asian Churches, to behold so venerable a Sight, to partake of the holy Martyr's Prayers and Benediction, and
to encourage him to hold on to his Consummation. To require Whose Kindness, and for their farther Instruction and Establishment in the Faith, he wrote four Epistles from this City, to four several Churches: The first to the Ephesians, wherein he testify’d his Joy in seeing Onesimus their Bishop, exhorting them to live in perfect Unity, and in Obedience to their Bishop and Presbyters, and declaring the Disobedient to be out of the Church, and depriv’d of the celestial Food. Next he war’d them of Herefies, urging their Belief of the Divinity and Incarnation of Jesus Christ; and after that exhorted them to pray for all Conditions of Men, frequently to assemble together, and inviably to preserve Faith and Charity; affirming that the Devil was ignorant of the Virginity of Mary, of her Child-birth, and of the Death of our Lord; and concluding all with begging their Prayers for him and the Church of Syria. He wrote his second Epistle to the Magnesians, whose City stood upon the River Maeander, exhorting them to be obedient to their Bishop Damas, to do nothing without him, and to live in Unity; admonishing them to beware of vain Opinions, not to live like Jews but Christians, to believe in Jesus Christ, the Word of God not proceeding from Silence, but sent from God the Father, and our only Hope. At last he desir’d them to remember him in their Prayers. He wrote his third Epistle to the Trallians by Polybius their Bishop, wherein he commended their Union and Submission to their Bishop, Presbyters, and Deacons, exhorting them to Perseverance in this Union, and to avoid Hereticks. Then he expounded the Orthodox Principles of the Catholic Church, that Jesus Christ was born of the Virgin Mary, that he was really Man, that he actually suffer’d and dy’d, and not in Appearance, as some Hereticks affirm’d. The last Epistle that he wrote from this City Smyrna was to the Romans, whether he was going, in which he gave them an Account of his present State and Condition, expressing a most noble Zeal, and fervent Desire of suffering Martyrdom for his dear Lord, beseeching them not to take his glorious Crown from him, by any ways preventing his being expos’d to the Wild Beasts in the Roman Amphitheatre.

His Keepers, a little impatient of their Stay at Smyrna, set sail for Troas; where at his Arrival in the Month of September, he was not a little refreshed with the News he receiv’d of the Persecution ceasing in the Church of Antioch, according to his constant Prayers to God. Hither several Churches
Chap. I. TRAJAN the 14th Rom. Emp.

Churches sent their Messengers to visit and salute him, and hence he dispatch'd three Epistles more: The first was wrote to the Philadelphians, congratulating their Union, exhorting them to avoid corrupt Doctrines, and advising them not to follow the Abettors of Schisms and Divisions, and to concur in every Thing with their Bishop. Lastly, he refuted the Arguments of such as would believe nothing but what was written in the Old Testament, declaring that the Gospel was the Perfection of what was prefigur'd in the old Law. His second Epistle was wrote to the Smyrneans, from whom he had lately departed, which he sent with the former by Burrhus the Deacon, whom they and the Ephesians had sent to wait upon him. In this, he confuted the Error of those who deny'd the Humanity of Jesus, and that he assum'd a real Body; admonishing the Smyrneans to avoid Divisions, as the Original of all Evil, to obey their Bishop, to honour the Presbyters and Deacons, and to do nothing contrary to the Precepts of their Bishop, without whose Allowance, it was not lawful even to baptize, or to celebrate their Agape or Love-Feasts. His last Epistle was a private Letter only to Polycarp, in which he gave him many excellent Rules and Instructions to behave himself as a Bishop and Head of the Church; to be continually vigilant and charitable, tender and affable, not despising the meanest Persons alive. Lastly, he advis'd him to call a Synod, and to ordain a Bishop to be sent into Syria, where God had given Peace to the Church. Shortly after, from Troas they sail'd to Neapolis in Macedonia, thence to Philippi, where they were entertain'd by the Christians of that Church with all imaginable Courtesie, and conducted forwards in their Journey. Hence they pass'd on Foot through Macedonia and Epirus, till they came to Epidamnium, a City of Dalmatia; where again taking Ship, they sail'd through the Adriatick Sea, and arriv'd at Rhegium in Italy; whence they directed their Course to Puteoli; Ignatius desiring, if it might have been granted, thence to have gone by Land, that he might have trac'd the same Way, by which St. Paul went to Rome. After a short Stay at Puteoli, a prosperous Wind soon carry'd them to the Roman Port at the Mouth of the Tiber, a few Miles from Rome, whither the holy Martyr long'd to arrive, as much desiring to be at the End of his Race, as his wearied Keepers were to be at the End of their Journey.

The Christians at Rome daily expecting his Arrival, were out to meet him, and accordingly receiv'd him with equal
equal Sentiments of Joy and Sorrow; glad at the Approach of so great and good a Man, but sorry at his design’d Execution. But when some of them did but intimate, That possibly the People might be taken off from desiring his Death, he expres’d a pious Indignation, entreating them, To cast no Rubs in his Way, nor give the least Hindrance to him, now he was hastening to his Crown. Being conducted to Rome, he was presented to the Prefect of the City; and while Preparations were making for his Martyrdom, he and the other Christians improv’d their Time to the most pious Purposes: He pray’d with them and for them, heartily recommended the State of the Church to the Protection of our Blessed Saviour, and earnestly sollicited Heaven, To stop the Persecution that was begun, and bless the Christians with a true Love and Charity towards one another. That the Punishment might be more pompous and publick, one of their solemn Festivals, the Time of their Saturnalia, was pitch’d upon for his Execution; at which Times they usually entertain’d the People with the bloody Conflicts of the Gladiators, and the encountering of Wild Beasts. Accordingly on the 20th Day of December, he was brought out into the Amphitheatre, and agreeably to his own Desire, that he might have no Grave but the Bellies of Wild Beasts, the Lions were let loose upon him, whose roaring Allarm he entertain’d with no other Concern, than with saying, That now as God’s own Corn be should be ground between the Teeth of these Beasts, and become pure Bread for his heavenly Master. Thus dy’d the great Ignatius, at a great Age, after he had been fole Bishop of Antioch about 37 Years; being succeeded by Heron, an eminent Person, who afterwards imitated him in laying down his Life for his Flock. The remaining Bones of St. Ignatius were taken up by those who were Companions in his Journey, who transported them to Antioch, where they were joyfully receiv’d, and honourably entomb’d in the Cemetery without the Gate that leads to Daphne. These have left us a particular Account of this holy Man’s Martyrdom, and farther assure us, that the following Night, after they had pray’d to Heaven for Comfort and Assurance, falling into a Slumber, some of them saw this Martyr standing by them and embracing them; others beheld him, as it were Sweating, and just coming from his great Labour, and standing by God with much Assurance and unspeakable Glory. As to St. Ignatius’s Epistles, besides the seven we have mention’d, eight others have been attributed to him, which all learned Men
Chap. I. TRAJAN the 14th Rom. Emp.

Look upon as spurious; but for the Genuine of the former, which have occasion’d so many modern Disputes, we must refer all doubtful Persons to Bishop Pearson, Cotelerius, Du Pin, Ruinart, and Dr. Wake, who have solidly answer’d all the Objections of Salmasius, Blondel, and Daille.

This Year was not only memorable for the Martyrdom of St. Ignatius, but also for that of another great Man, Simeon Bishop of Jerusalem, commonly call’d The Brother of our Lord; occasion’d principally by the Jealousies of the Roman Emperors against the Line of David, and the Blood Royal of the House of Israel, which both Vespasian and Domitian had endeavour’d to extirpate. This was a sufficient Pretence to take off this aged Bishop; for some of the Sects of the Jews, not able to bear his powerful Zeal in the Cause of his Religion, and finding no other Crime, accus’d him to Atticus, at that time Consular Legat of Syria, for being of the Posterity of the Kings of Judah, and withal a Christian. Whereupon he was apprehended and brought before the Proconsul, who commanded him for several Days together to be rack’d with the most exquisite Torments; all which he sustaine’d with such a compos’d Mind, and invincible Patience, that the Proconsul and all present were amaz’d to see a Person so extremely aged endure such Tortures. At length he was commanded to suffer the same Punishment with his Cousin German, according to the Flesh, our blessed Lord; being crucify’d in the 120th Year of his Age, having been Bishop of Jerusalem about 45 Years, from the Death of his Brother St. James: A longer Proportion of Time than twelve of his immediate Successors could make up; God probably lengthning the Life of this Apostolical Man, that as a skilful Pilot he might steer the Affairs of the Church in those dismal stormy Days. The Latines keep his Feast on the 8th Day of February, and the Greeks on the 27th of April: And Eusebius intimates not only that he kept the Church of Jerusalem from Heresies, but also that his Death concluded the Apostolical Age; or at least of such as were so happy as to be taught by the immediate Mouth of Jesus Christ.

III. About the time of the Death of St. Ignatius, the holy Polycarp made a Collection of his seven Epistles, and before he had heard the Manner and Particulars of his Martyrdom, at the Request of the Philippians, he sent them to that Church, prefixing an excellent Epistle of his own, and highly valu’d by all the Ancients. In this Epistle he
Ecclesiastical and of prisoner'd Reality firil Then Liberty many up demning ready Modelly ing and of kufus, to firay'd

Cent. II. Ecclesiastical History. Book III.

first congratulated the Philippians for receiving the im-
prison'd Saints as they ought, as Ignatius, Zosimus, and
Rufus, whose Chains were the Crowns of God's Elef.
Then he extoll'd their Piety, exhorting them to preserve
and encrease it more and more, about which he gave
many excellent Instructions; and farther taught them the
Reality of our Saviour's Incarnation and Death, con-
demning those who disbeliev'd the Resurrection and future
Judgment as the First-born of Satan. But to shew his
Modesty and Humility, he told them, That he took not the
Liberty to write to them concerning Righteousness, but
by their own Incitement; for he could not pretend to come
up to the Wisdom of the blessed St. Paul, who had al-
ready been with them, and taught them; confessing that
he wanted a perfect Knowledge of several Things in the
Holy Scriptures. He shew'd much Concern for the Fall
of Valens, one of their Presbyters, and also his Wife, be-
ing occasion'd by Avarice; exhorting them nevertheless
to pardon them, and to endeavour to reunite those
stray'd Members to the Body of the Church. At the
End of the Epistle he desir'd to know a certain Account
of Ignatius and his Companions; which shews the exact
Time of writing this Epistle, which he sent by a Christian
call'd Crescens. This Epistle seems to have a great Re-
semblance both in Stile and Substance with St. Clement's
Epistle to the Corinthians, often suggesting the same Rules,
and using the same Words and Phrases; so that it is not
to be doubted but at the writing of it he had that excellent
Epistle in his Eye. In sum, it is a pious and truly Christian
Epistle, furnish'd with short and admirable Precepts and
Rules of Life, and penn'd with the Modesty and Simplicit
of the Apostolick Times, and was esteem'd by the An-
cients next to the Writings of the holy Canon; and St. Jer-
rom tells us, that even in his Time, this Epistle as well as
St. Clement's, was read in the publick Assembly's of the Asian
Church. It was written in the Beginning of the Year 108,
in which Year St. Clement's Successor Evarillus, Bishop of
Rome, dy'd, and as some say, was martyr'd, after he had
held this Dignity about eight Years; being succeeded by A-
lexander I., a Roman by Birth, and the fifth Bishop of Rome,
after St. Peter and St. Paul, who continu'd in the Chair a-
bout ten Years. In the fame Year dy'd Cerdo Bishop of
Alexandria, after eleven Years Continuance in that Office,
and was succeeded by Primus or Aprimus, the fourth Bis-
shop of this City, after St. Mark, who continu'd about ten
Years.
In the mean time, the Emperor Trajan with wonderful Honour and Success pursu'd the Course of his Victories and Conquests in the East. Having the last Year subdu'd all the Kingdom of Armenia, and reduc'd the whole Country into a Province of the Empire; he this Year march'd forwards with his powerful Troops, and first conquering the Dominions of the King of Parthia, he then enter'd that opulent Country of Mesopotamia, where he took the City of Nisibis, and other Places, and reduc'd that Kingdom, as he had Armenia and Parthia, to be a Province of the Empire. In all which the King of Parthia was constrain'd to submit, after many Skirmishes, Encounters, Attacks, Sieges, and a thousand noble Acts perform'd by this Emperor; wherein he not only shew'd himself a Person of amazing Courage and Industry, but likewise of no less Conduct and Discipline. The Fame of his mighty Victories daily fill'd the Ears of the World, as well as of the Senate and People of Rome, who order'd great Sacrifices and Thanksgivings to their Gods, and conferr'd new Honours and Titles upon their Emperor, particularly the Surnames of Armenicus and Parthicus, before he return'd to the City. But the time of his Return is not very certain.

For four succeeding Years we find nothing concerning the Actions of Trajan, and not much relating to the Affairs of the Church. But in the first of these we are told of the Martyrdom of Barismaus Bishop of Edessa in Mesopotamia; and of that of Onesimus Bishop of Ephesus, who was ston'd to Death at Rome; as also of the Destruction of three Cities in Galatia, where which swallow'd up by an Earthquake. This last Calamity was not long after succeeded by another in Rome, the burning of the Pantheon by Lightning; accounted a great Misfortune by the Citizens. About which time Saturninus or Saturnillus of Antioch began to broach his Heresies in several Parts of Syria, and to propagate the Errors and Impieties of Simon Magus and his Master Menander, adding some others of his own. He affirm'd that the World and Men were made by Angels, some of whom were naturally good, and others naturally evil; That the God of the Jews was one of the bad Angels, to destroy whom Christ assum'd a fantastical or fallacious Body. He deny'd the Resurrection of the Body, and said that Marriage was instituted by ill Angels; and by his Austerity of Life, and Abstinence from eating of Animals, he impos'd upon great Numbers. About a Year or two after him, another Disciple of Menander's call'd Basilides, broach'd his Heresies in Alexandria, and in a short time infected...
infected the greatest Part of Egypt, becoming himself one of the Heads of the Gnostic Crew, which so far prevail'd, that this Century is by many call'd Seculum Gnosticum. This Person enlarg'd upon the Inventions of former Heretics, and vented the most monstrous and fabulous Fictions: He imagined a ridiculous Series of Gods proceeding from one another, and from them Angels, who created each a Heaven; making the Number of those Heavens to amount to 365, to answer the Number of the Days of the Year; adding, that the Angels of the last Heaven created the Earth and the Men that inhabit it, and that their Prince was the God of the Jews, who design'd to make all the other People subject to him. But the Father, who he said was never born, and had no Name, sent his Son to hinder this Injustice; which Son appear'd in the Shape of a Man, but was none, and the Jews put Simon the Cyrenian to Death instead of him. For this Reason he held that Men ought not to believe in Jesus Christ crucify'd, but in him that appear'd to be nai'd to the Cross, tho' he was not so in Reality. He deny'd the Resurrection of the Body, permitted all carnal Lusts, and made use of Images of Wax, and of all the Impieties of Magick; yet seem'd so severe as to Morals, that he maintain'd that God would pardon no Sins but those of Ignorance; but at the same time he allow'd of no Punishment but a Transmigration of Souls, according to Pythagoras, whom he follow'd in several Particulars. He wrote 24 Books upon the Gospel, but what Gospel we know not; and Epiphanius and St. Jerom assure us, that the Heresie of the Basilidians was not extinguish'd in their Times.

In the 16th Year of the Emperor Trajan's Reign, he dedicated a magnificent Place in Rome for the erecting a stately Column in Honour of all his Acts; and being excited by a new Prospect of Glories, in the following Year he undertook a second Expedition into the East, against the Parthians and other Nations. About the Beginning of which Wars, there arose a false Prophet and Impostor in Palestine call'd Elzai or Elzauns, who joining himself with the Ebionites and Nazarenes, became the Author of a new Sect, holding strange and uncertain Opinions concerning Christ. These were also call'd Offentians and Sampsteans, and were so wild and unsettled in their Notions, that they could not properly be call'd either Jews or Christians, tho' in several Particulars they agreed with both. They follow'd the Jews in their Sabbath, Circumcision, and the inferior Ceremonies of the Law, but detest'd their Sacrifices, and their
their eating the Flesh of Animals; As to Christianity, they affirm'd the Holy Ghost to be a Woman, and that Jesus Christ had a human, but invisible Body 66 Miles in Height; with other such Follies and Extravagancies. They rejected some Things of every Part of the Scripture, but us'd several Texts both out of the Old Testament and the New; but allow'd of none of St. Paul's Writings. They affirmed it was an indifferent Thing to deny the Faith, holding that upon Necessity a wife Man shou'd abjure Christianity with his Mouth, but not with his Heart at the same time. They also carry'd about with them a Book, which they say, fell down from Heaven; declaring that every Person who heard it, and believ'd, should obtain Remission of Sins; a Remission different from that which Jesus Christ bestow'd. This Sect spread it self principally in Palestine, about Jordan, and the Dead Sea, and there were some Reminanders of it 'till the End of the fourth Century.

In the mean time, the Emperor Trajan proceeded in the famous Expeditions he had begun in the East; and with great Difficulty and Bravery having pass'd the great River Euphrates, courageously advance'd forwards, subduing Cities and Castles in all Parts, and among the rest the great City Arbela in Assyria, where Alexander overthrew King Darius. And continuing his successful Progress, he conquer'd other Countries where the Roman Standards had never before been display'd; from whence without any great Opposition, he advance'd up to the Walls of the renowned City Babylon; and taking it by Force, he also subdu'd all its Territories, by which Means he became intire Master of those rich and noble Countries Chaldea and Assyria. Here he design'd to make a Cut from the River Euphrates to the Tigris, for the Conveniency of his Vessels and his Marches; but finding the former River so much higher than the other, as to render one unnavigable, he mounted his Vessels upon Land-Carriages, and brought them to the Tigris, from whence he advance'd to the great City Ctesiphon, which he took, and open'd himself a Passage into Persia, where he still made new Conquests, and gain'd new Dominions, to the Wonder and Terror of all Nations. After this great Success, he desir'd to repose himself for some few Days, and to pass the Winter in Syria, where disposing his Army, he lodg'd himself in his chief City Antioch; to which Place repair'd a numerous and splendid Concourse of Kings, Potentates and Ambassadors to attend this mighty Emperor. Continuing there in all Pleasures, and surrounded by a glorious Train of Monarchs and crown'd Heads,
Heads, his Ambition was abated by an Accident astonishing to the utmost Degree; a prodigious Earthquake, and the most dreadful that ever hapned in any Age of the World. It was in a manner general; but Syria and Antioch felt the greatest Share of its Fury, it beginning with an amazing Storm and Whirlwind, which overthrew infinite Numbers of Trees and Houses, and brought down the Birds to the Earth, being succeeded by such dreadful Lightnings and Tremblings, that it seem’d as tho’ the World was all in Flames, and the Earth open’d to devour all human Kind. Many Cities in the East were ruin’d, many Hills and Mountains sunk and became level, many Rivers were dry’d up, and many Waters and Fountains sprung up in new Places. In the City of Antioch almost all the Palaces and Buildings were entirely demolish’d, and many thousands of People slain, particularly Pedi the present Consul; and the Emperor himself was in great Danger of his Life, escaping by a sudden leaping out of a Window into the Fields, where he was constrain’d to remain for many Days in Tents. Some write that he was held in the Air by an unknown Hand for some Space; and it is believ’d by many, that these Calamities were Instances of the divine Displeasure for the Severities us’d against the Christians; and that these caus’d some Remorse in Trajan’s Mind, and dispos’d him to a better Opinion of that Religion in the rest of his Reign. Besides these, we are told that Tiberianus, Governor of Palestine, sent the Emperor an Account, That he was wearied out in executing the Laws against the Galileans, who crowd’d to Execution in such Multitudes, that he was at a Loss how to proceed: Upon which Trajan gave Command, That no particular Inquisition should be made after the Christians, tho’ if any offer’d themselves they should suffer. But this Account, for want of sufficient Antiquity and Authority, is doubted by several.

The Roman Empire did not only suffer by the Punishments sent immediately from Heaven, but also by those from Men about the same Time: For the Jews, who had been dispers’d into all Parts of the World, fell into a dreadful Rebellion in several Provinces of the Empire; taking Occasion first from Trajan’s distant Expeditions in the East, and afterwards from the terrible Earthquakes; which, as they believ’d, portended the Ruin and Downfall of the Roman Power. Having enter’d into a dark Conspiracy, they exerted their utmost Malice, and made incredible Slaughters, and barbarous Massacres upon Romans and Greeks, of all Ranks and Degrees, without either Distinction or Mercy.
Chap. I. TRAJAN the 14th Rom. Emp.

This Rebellion began first in Cyrene, a Roman Province in Africa, and shortly after in Aegypt, and next in the Island of Cyprus; which Places, especially the first and last, they in a manner dispeopled, so great and boundless was their obdurate Fury. Their Cruelties and Barbarities were so outrageous, that they proceeded to devour Mens Flesh, bemineared themselves with their Blood, wore their Skins, faw’d them afunder, cast them to wild Beasts, made them kill each other, and put them to all kinds of Torments. Besides the Massacres they made in several Parts of Aegypt, in the Province of Cyrene they destroy’d to the Number of 220000 Persons, and no less than 240000 in Cyprus; the former under their Commander Lucius or Andrew, and the latter under Artemion. The Emperor Trajan, still in his Eastern Expedition, finding the pernicious Effects of these Barbarities, in a great Rage resolved to pursue those impious Wretches throughout his Dominions, not as Enemies or Rebels, but as Creatures noxious and destructive to Human Society, with a Revenge answerable to the Vastness of their Crimes; which he speedily effected, under the Conduce of several Commanders both by Sea and Land, among whom Marcius Turbo was chief. These, after many cruel and bloody Hostilities, severely chastis’d that obdurate and rebellious Nation, whom God had now forsaken, leaving them to be treated as the Venom and Pefts of Mankind, and to be destroy’d like Beasts in infinite Numbers, by all kinds of Deaths; which proved the most terrible Execution and Punishment that ever happened to any Nation in the World. The furious Behaviour of the Jews in Cyrene and Cyprus, caused the Emperor to suspect their Brethren in Mesopotamia; and upon that ordered L. Quintus to banish all out of that Country; which was soon effected, with the additional Deaths of great Numbers by Acts of Hostility. And because the Cruelties of the Jews were most notorious in Cyprus, partly for the Security of the Cypriots, and partly to brand the Jews with perpetual Infamy, it was publickly enacted, That no Jew, tho’ driven by Tempests, should presume to set Foot in Cyprus, upon pain of immediate Execution, as already condemned by his very Appearance on that Soil, which had been tainted with the deadly Venom of his Countrymen.

In the midst of these Calamities, Trajan still pursued his Victories, and passing down the River Tigris into the Persian Gulf, entered the vast Oriental Ocean, emulating the
Actions of Alexander, and pretending to make a Conquest of the Indies. And when he was far distant from those Parts, he boasted of greater Conquests than Alexander, and sent the Names of several subdued Nations to the Senate, hitherto unknown to the Romans; for which he obtained a Triumphal-Arch, and many new additional Honours. But God thought fit before his Death a little to eclipse his Glories, and to mortife his Ambition; for now many of his Conquests were chang'd and revolted, and the Garrisons he had left behind, either turned out, or cut in pieces. However by his great Vigour and Industry he recovered most of them, and set a King over the Parthians. But in the following Year, and 20th of his Reign, going to besiege a Town called Atra, near Arabia, he met with a great Disappointment. Here he disfiguis’d himself, and headed a Body of Horse up to the Walls; but was repelled with great Loss, and Danger of his Person: And as if God himself fought against him, it thundered and lightned, Rainbows appeared in the Clouds, Storms of Hail and Wind fell upon the Romans when they made their Attacks, and the Flies rendered their Provisions nauseous. So that this great Emperor was contrained to retire with Dishonour, and abandon the Siege. Not long after he fell into a Distemper, which he believed to be occasioned by Poyson; and being invited home by the Senate, who had prepared a solemn Triumph for him, he took his Journey towards Italy, leaving his Cousin Adrian Commander of his Army in Syria. But coming into the Province of Cilicia in the Lesser Asia, he found himself weak and declining; and his Distemper increasing, he ordered himself to be carry’d to the City of Seleucia, where within a few Days after he dy’d: A Prince of most shining Virtues, and had he not been stained with his Severities against the Christians, might have been esteemed the most matchless Monarch in all the Pagan World; which afterwards occasioned the Fable of his Soul being released out of Hell by the Prayers of Pope Gregory the Great. He dy’d in the Year 117, on the 8th Day of August, under the Consulships of Niger and Aperianus, being in the 63d Year of his Age, and having reigned 19 Years, 6 Months, and 15 Days.

The Emperor Trajan leaving no Issue behind him, his Death was concealed for a Time, till Hadrianus, his Nephew had founded the Inclinations of his Army, and Trajan’s Widow Plotina the Nobility of Rome; and
upon the Discovery he produced a forged Instrument, importung, That Trajan had adopted Adrian for his Son and Successor. This Artifice so well succeeded, that the Design took effect, and the Army immediately swore Obedience to Adrian: and in Consideration of his Abilities and Relation to Trajan, he was not long after acknowledged by the Senate and People of Rome. This Emperor, as well as the last, was a Spaniard by Birth, and now about 40 Years of Age; being a Person of admirable Parts and Qualifications, and scarce any Prince in the World was ever more remarkable for the Excellency and Variety of his Endowments. He was capable of comprehending whatsoever he desired, he was highly skilful in all Exercises both of Body and Mind; wanting no Strength nor Abilities either for Arms or Learning, in which he industriously endeavoured to excel all Men. He composed excellently in Prose and Verse, pleaded Causes, and became perfect in Oratory; was a singular Mathematician, and no less skilful in Physick, knowing the Virtues and Properties of all Plants and Minerals. In Drawings and Paintings, he was equal to the greatest Masters, and arrived at the utmost Perfection in Mufick; being a munificent Encourager of all sorts of learned Men and Artists. Besides all, he had a Memory beyond Belief, and could exactly retain all Places, Business, and Soldiers, calling them all by their Names, tho’ long absent; and moreover was of such Capacity, that he could write, indite, and conferr of Business all at one Instant. In fine, he suffered nothing to escape his Knowledge and Curiosity; and he is said to have been as much Master of all Arts and Sciences, as almost any single Man could be of one. His extrem Curiosity also led him into all kinds of Divinations, Magick and Superstition; and as St. Jerome observes, he was admitted into almost all the Religious Mysteries of Greece. His Behaviour was extraordinary, freely conversing with Men of Reputation, tho’ of mean Rank, visiting them in their Sicknes twice or thrice in a Day, and treating them with all the Kindness and Familiarity of Companions; and he despised such as would envy him a Pleasure so sensible to him, upon the Pretence of maintaining the Port and Grandeur of an Emperor. His Clemency appeared in his ready pardoning all past Injuries, so that having once met a Person who had offended him, he said, You have escaped, since I am made Emperor; and afterwards, when a Servant ran madly upon
him with his Sword, he took no farther Notice of the 
Action, than to order him a Physician to cure his Phren-
fy. Yet notwithstanding all his uncommon Virtues and 
Qualifications, he was not free from great Vices and Im-
perfections; and he is observed to have had a strange and 
unusual Mixture of both, so as to seem to reconcile most 
Vices with their contrary Virtues. For in the midst of 
all his Excellencies, he was noted to be proud and vain-
glorious, envious and detracting, cruel and revengeful; 
and notwithstanding all his Favours, he bore a secret Ha-
tred to Men of more than ordinary Ingenuity and Learn-
ing. He was inquisitive and prying into the Secrets even 
of the meanest Families, and was so ready to hearken to 
Whisperers and Sycophants, that the Estates and Lives of 
his greatest Friends became often endangered. However, 
he had a peculiar Faculty of commanding and governing 
his Affections, and by a mighty Artifice and Address co-
vered over his insolent, envious, sullen and wanton Dispo-
sition.

Not long after the Death of Trajan, when the Roman 
Empire was in its utmost Extent above 4000 Miles in 
length, Adrian in a great Measure abandoned Parthia and 
the other Eastern Provinces, which Trajan had conquer'd; 
judging Media, Mesopotamia, Parthia, and the rest of those 
distant Countries, to be of greater Inconvenience to the 
Empire, than Advantage; and for the better Security of 
other Places, he made Euphrates the Boundary and Barri-
er in those Parts, and placed his Legions about the Banks 
of that famous River. Having thus settled the Affairs of 
the East, and suppressed some Disturbances lately raised by 
the Jews, he took his Journey by Land towards Italy, 
and sent the Ashes of Trajan by Sea. Upon his nigh 
Approach to Rome, he was informed, That a magnificent 
Triumph was prepared for him, in the same manner as 
was provided for his Uncle Trajan, as being Companion 
in the same Wars and Conquests. But he wholly refused 
that Honour, judging himself not worthy of it; and or-
dered that the same Triumph and Entertainment should be 
given to the Image of Trajan, all which was performed 
with wonderful Pomp and Solemnity: And it is observed, 
That he was the only Man that ever triumphed after he 
was dead. His Ashes were placed in a golden Urn, upon 
the Top of a Noble Pillar 140 Foot high, of curious Work-
manship, representing the Particulars of all his great Ex-
plants, which remains to this Day; and besides their defi-
flying him after the Roman Custom, in Honour of him, they instituted new Games called Parthica, which continued in Rome for many Ages. Shortly after Adrian’s Entrance into Rome, he took an Oath never to punish a Senator, but by the very Sentence of the Senate; and that he might omit nothing that was kind and generous, he forgave an infinite Number of Debts due to the Exchequer from private Persons in the City and Country, burning the Bonds and Registlers of them in the publick Forum. He much recommended himself by several Acts of Generosity and Moderation, particularly, he increased the Allowance which by Trajan had been given to the Maintenance of great Numbers of poor Children, relieving likewise many decay’d Noblemen and Senators, whose Misfortunes proceeded from no visible Fault of theirs.

In the same Year, and second of Adrian’s Reign, Alexander Bishop of Rome dy’d, and as some say, was martyr’d, after he had held this Dignity about ten Years; being succeeded by Sixtus I, or Xifrus, a Roman by Birth, and the sixth Bishop of Rome, after St. Peter and St. Paul. About the same time dy’d Primus Bishop of Alexandria, after ten Years Continuance in that Office, and was succeeded by Justus, a Person of celebrated Piety, the fifth Bishop of this City after St. Mark, who continued about 11 Years. The two Churches of Rome and Alexandria flourished in the midst of the greatest Opposition; but that of Athens, having lost its Bishop Publius under Trajan’s Persecution, fell into a low Condition, and the People, for want of a Head and Governor, grew cold and languid, wanting but little of a total Apostasie from the Christian Faith. Till about this time that excellent Man Quadratus, a learned Auditor and Disciple of the Apostles, being constituted Bishop of the Place, set himself with a mighty Zeal to retrieve the ancient Spirit of Religion, and by a happy Management re-established Order and Discipline, and kindled and blew up their Faith into a holy Flame. Nor did he content himself with a bare Reformation of what was amiss, but with infinite Diligence preached the Faith, and by daily Converts enlarged the Bounds of the Church; so that he obtained the particular Title of an Evangelist. This Quadratus was a Man of extraordinary Parts and Abilities, and being Cotemporary with Philip’s Virgin-Daughters, was endued with the fame Prophetick Gifts, as Eusebius testifies; who also ranks him with the Chief of the Apostles Successors, and shews him to
to have been the first Apologist of the Christian Religion. Valesius, and some others after him, have thought that Quadratus the Apologist and the Bishop of Athens, were two distinct Persons, living in different Times; but their Arguments have been answered by Dr. Cave, in his Life of this holy Man.

The Emperor Adrian had not been very long in Rome, before several of the Northern Nations, as the Alanes, Sarmatians and Dacians, began to make Devastations in the Roman Empire. Against these barbarous People the Emperor himself marched with a very powerful Army; but upon his near Approach, the Name of Adrian, the Lieutenant of Trajan, brought them to a Submission; and the better to prevent their future Incurisions, he broke down the famous Bridge that Trajan had built over the Danube. In this Expedition, a Conspiracy was discovered against his Person, which occasioned the Execution of four Consular Men; which Execution was disowned by the Emperor, as done without his Consent and Approbation. Wherefore leaving Turbo Governor of Pannonia and Dacia, he returned speedily to Rome, to purge himself from the Infamy and Envy of the Fact, making a large Distribution of Money among the People, conferring great FAVORS upon many, and exhibiting magnificent Games and Spectacles in the City. Staying at Rome a short Time, he took a Resolution to visit the whole Empire in Person, and see if all Things were well regulated and established; and taking with him a splendid Retinue, and a considerable Force, he first entered Gaul, where he made a Lustration of the Inhabitants, viewing the Cities and Forts, giving Marks of his Favour, as in all other Places of the Empire. In his Travels he usually said, That an Emperor ought to imitate the Sun, who carry'd his Light through all the Regions of the Earth; and he generally travelled on foot, always with his Head bare, making no Difference between the frozen Alps, and the scorching Sands of Egypt. From Gaul he passed into Germany, where he strictly kept the Soldiers to Discipline and Hardships, and carefully banished all Luxury and Delicacies from the Camp; particularly, he put down the Use of Arbors, shady Walks and Groves among the Soldiers, and cut off many superfluous Expences of his Officers; and to excite them by his own Example, he exercised himself in all Hardships, fed upon their meanest and coarsest Provisions, and often walked on foot twenty Miles together. After some
some Stay in Germany he enter'd Belgium, and from thence pas'd over into Britain, where he reform'd many Abuses; and for the better Establishment of future Peace and Security, he caus'd a mighty Wall to be made of Wood and Earth, extending from the River Eden in Cumberland to the Tine in Northumberland, 80 Miles in length, which might prevent the Incursions of the wilder Britains. This stupendous Work was begun in the fourth Year of this Emperor's Reign: And having taken all necessary Care in this Island, he return'd into Gaul, where he creat'd some famous Buildings, and confess'd many Favours in that Country. Having thus visit'd all Gaul and the Borders, he directed his Journey for Spain, where being a Native, he was magnificently receiv'd; and after he had view'd many Places, he took up his Winter-Quarters in Tarragon, where he call'd an Assembly of all the Princes in Spain, and ordain'd many things for the Good and Safety of the Country. In this Year the Egyptians, after a long Concealment, finding one of their Sacred Bulls which they adore'd under the Title of Apis; the Sight of him caus'd the People of Alexandria to fall into a great Tumult and Sedition.

Adrian having thus travell'd over all Spain, and the Eastern Parts of the Empire, return'd toward Rome in April, design'ing after some convenient Stay to survey the rest of the Roman Dominions; and at this time he appointed the exact Limits and Bounds of the Empire, from the barbarous Nations in the North. Where there wanted Rivers and other natural Marks and Divisions, he made use of large Stones, Pillars, Trees, and other things; and to the High Germans, who at that time were free, he appointed a King, which gain'd him much Respect from those People who were ready to revolt. Continuing in Rome for a considerable Space, towards the seventh Year of his Reign, he receiv'd Intelligence that the Parthians began to make War upon the Empire; which caus'd him to hasten his Journey into the East: And making all necessary Preparations, he resolv'd to prosecute the War in Person; which so alarm'd the Enemy, that they immediately fu'd for a Peace, and obtain'd it. This gave Adrian an Opportunity of pursuing his Travels without Molestation; and beginning his Journey, he shortly arriv'd in the Lesser Asia, survey'd all its Provinces with Syria, erev'd many Temples and other publick Buildings, and then return'd into Greece to the famous City of

Athens.

In this Place he made a long Stay, follow'd the Studies and Religious Rites of Greece, took upon him the Place and Honour of Archon of Athens, celebrated all their solemn Sports, and gave many particular Laws and Privileges to the City; but especially he was initiated into their Eleusinian Mysteries, which were accounted the most sacred and venerable of the whole Gentile World, and by way of Eminence, were particularly fly'd, The Mysteries. These were solemn and religious Rites perform'd to Ceres and Proserpine, in Memory of great Benefits receiv'd, whereof the Candidates were fly'd µοίην; and to the full Participation of which, many times they were not admitted till after a five Years preparatory Tryal, which had many several Steps, and each of them its peculiar Rites; and after all, they were oblig'd under a solemn Oath never to discover these mysterious Rites.

V. The Christians, tho' they often met with local and occasional Oppressions, were much eas'd since the Mitigation of the Persecution under Trajan; but now there arose a most grievous and heavy Persecution of the Church, as St. Jerome calls it, which was occasion'd partly by the Emperor's busie and superstitious Zeal for the Pagan Rites, and partly by the infamous Lives of the Gnostic and other Hereticks, who bearing the Name of Christians, brought a Scandal and an Odium upon their Profession. This, by Reason of its Sharpness and Continuance, has been call'd by several, The fourth General Persecution; but it is not generally so accounted by the Ancients; for Tertullian says, That Adrian publish'd no Laws or Edicts against the Christians, but the late Laws being unrepeat'd, there wanted not such as would put them in Execution. So that it may not improperly be call'd a Revival, or perhaps a Continuance of The third General Persecution, which was not entirely ceas'd in Trajan's Reign. The Severity of this Persecution appears from the great Number of Martyrs, mention'd in the old Martyrologies. We are told that Arrinus Antonius, (whom some suppose the fame with Adrian's Successor) being then Proconsul of Asia, and a severe Persecutor, all the Christians of the City where he resided unanimously beset his Tribunal, openly confessing their Religion. Being amaz'd at the Multitude, he caus'd some few of them to be put to Death, telling the rest, That if they desir'd to end their Lives, they had Precipices and Halter's enough, and need not throng this
Chap. I. A D R I A N the 15th Rom. Emp.

her for Execution. As to the Martyrs, we have the Names and Accounts of many that suffer’d in Rome and Italy, tho’ not from very ancient Authors; particularly Eustachius and his Wife Theopistes, with their two Sons, who are said by the Emperor’s Command to have been thrown to the Lions, and when the Mercy of the Beasts had spared them, they were burnt to Death in the Belly of a Brazen Bull. Symphorissa, the Wife of Getulus the Martyr, with her seven Children, is said to have suffer’d about the same time, who was first hang’d up by the Hair of the Head and cruelly scourg’d, and then with a ponderous Stone thrown into the Tiber; after which, her seven Children were put to as many several Deaths. We read also of Faustinus and Jo-bita, Citizens of Brescia, who suffer’d Martyrdom with cruel Torments; at the Sight of which, one Calocerius, seeing their wonderful Patience, cry’d out, Great is the God of the Christians! and thereupon was apprehended, and became Partaker of the same Honour with them. Besides these we have the Names of Antiochus in Sardinia, Sabina in Umbria, and several others, who obtain’d an immortal Crown.

The Persecution growing very hot and violent, the Christians found it necessary to remonstrate and declare their Case to the Emperor; among whom Quadratus Bishop of Athens was principal, who presented an excellent Apology to Adrian in Writing, defending the Christian Religion from the Exceptions and Calumnies of its Enemies, and vindicating it from those Pretences upon which evil Men fought its Ruin; particularly urging our Saviour’s Miracles in these Words: ‘The Works of our Saviour were always conspicuous; for they were true. Those who were cur’d, and such as were rais’d from the Dead, did not only appear after they were cur’d and rais’d, but also were afterwards seen of all; and that not only while our Saviour was conversant upon Earth, but also continu’d alive a long Space after he was gone; insomuch that some of them surviv’d even to our Times. Eusebius says that in this Apology, he gave large Evidences both of his excellent Parts, and Apostolick Doctrine; and St. Jerom calls it a Work most profitable, replenish’d with strong Reasonings, great Light, and worthy of a Difci-ple of the Apostles. About the same time Aristides, a Christian Philosopher of the same City, presented another Apology to the Emperor, fill’d with Passages of Philo-phy, shewing an illustrious Instance of a fine Spirit, and great
great Eloquence. Ufuard and Ado add, that these two main-
tain'd the Divinity of our Saviour before Adrian, not on-
ly in their Writings, but also in a Discourse in his Pre-
fence. About the same time Serenius Granianus, now
Proconful of Asia, wrote a Letter to the Emperor, repre-
senting to him the Injustice of the common Proceedings
against the Christians; how unreasonable it was that with-
out legal Tryal, or Crime prov'd, they should be put to
Death, purely to gratify the tumultuary Clamours of the
People. With this Letter, and the two foremention'd
Apologies, the Keenness of the Emperor's Fury was taken
off, and Orders were taken that greater Moderation should
be us'd towards the Christians. To which Purpose he dis-
patch'd away to Minucius Fundanus, Granian's Successor
in his Proconfulship, this following Rescript. I receiv'd a
Letter, written to me from that eminent Person Serenius
Granianus, your Predecessor. Nor do I think it a Matter
fit to be pass'd over without due Enquiry; that the Christi-
ans may not be needlessly disquieted, nor Informers have Oc-
casion and Encouragement for fraudulent Accusations. Where-
fore if the Subjects of our Provinces can openly appear to
their Indictments against the Christians, let them take that
Course, and not deal by meer Noise and Clamour; it being
much properer, if any Accusation be brought, that you should
have the Cognizance of it. If any Man shall prefer an In-
dictment, and prove that they have transgress'd the Laws, do
you give Sentence according to the Quality of the Crime: But
if it shall appear, that he brought it only out of Spite and
Malice, take Care to punish that Person according to the
Hainousnefs of so mischievous a Design. The fame Rescript
was sent by the Emperor to several other Governors of
Provinces, so that the Persecution in a great Measure ceas'd,
after a Year and half's Continuance; and Adrian was so far
wrought into a good Opinion of Christianity, that Lampri-
dius affures us, he design'd to have built a Temple to
Christ, and to have receiv'd him into the Number of the
Gods; and that he commanded Temples to be built in all
Cities without Images, which were for a long Space call'd
Hadriani; but was stop'd in his Proceedings by Some, who
consulting the Oracle had been told, That if this succeeded,
the Pagan Temples would be defected, and all Men would
become Christians.

The Emperor Adrian being return'd a fourth time to
Rome in Peace and Prosperity, employ'd himself in the Af-
faurs of the City, and the Conversation of ingenious and
learned
learned Men; being in a manner surrounded with Philosophers, Astronomers, Poets, Orators, Grammarians, Musicians, Geometricians, Architects, Painters, and Statuaries, most of whom he surpaß'd in their own Skill; declaring, That he never omitted any Kind of Knowledge that might be useful in Peace or War, either for a private Person or an Emperor. About this time liv'd Agrippa, firmam'd Caesar, a learned Christian, who wrote a very convincing Book against the Herefie of Basilides, as Eusebius informs us; in which he confuted the Errors of this Heretick, after he had discover'd them, and detected all his Frauds and Artifices: But we have nothing remaining of this Work. In the eleventh Year of Adrian, Heron Bishop of Antioch, having held that Dignity about 20 Years, imitated his Predecessor St. Ignatius in laying down his Life for his Flock; and was succeeded by Cornelius, who was the fourth Bishop of Antioch after the Apostles, and continu'd about 14 Years. In the same Year, and twelfth of Adrian, dy'd Sixtus or Xystus, Bishop of Rome, and as some believe was martyr'd, after he had held this Dignity about ten Years; being succeeded by Telephorus, a Grecian by Birth, who continu'd about eleven Years, and was the seventh Bishop of Rome after St. Peter and St. Paul. In the following Year dy'd the celebrated Justus Bishop of Alexandria, after about eleven Years continuance in that Office; and was succeeded by Eumenes, the sixth Bishop of this City, after the Evangelist St. Mark, who continu'd Bishop about thirteen Years.

About this Time the Emperor Adrian abolisht'd an impious and Pagan Custom, too often us'd in some Parts and upon some Occasions; which was the offering Men in their Sacrifices to the Heathen Deities. And now having continu'd near three Years in Rome, he resolv'd upon a farther Survey of the Empire, and cross'd the Mediteranean Sea into Africk; where he was receiv'd with incredible Satisfaction, not only for the Esteem which the Inhabitants had for him, but because his Arrival was attended with plentiful Showers of Rain, which the Country had wanted for five Years together. After many Regulations and Buildings appointed, he return'd to Rome a fifth time, where he built a new Temple under the Name of Roma and Venus; and suddenly got ready for a new Journey into the East. He travell'd a second time into Greece, and viewing all Parts, he caus'd those Buildings and Temples to be finisht'd, which he formerly order'd to be begun, and enjoin'd
enjoin'd others to be built. And thus continuing his Journey, he pass'd over into the Lesser Asia, and from thence into Syria, where by Letters and Envoy's he invited all the Kings, Tetrarchs and Potentates in those Parts, not only Subjects and Allies, but also Neighbours and Strangers, to consult and converse with him in that Country. Among this numerous and splendid Concourse, the King of Parthia was one, to whom he freely sent his Daughter, who had been taken Prisoner by Trajan in the former Wars; for which generous Action many came to his Court to visit, honour, and acknowledge him; all whom he receiv'd with such uncommon Courtesies and Civility, as rais'd the Envy and Concern of all others, who had neglected this Opportunity.

About the Year 130, there arose certain Hereticks call'd Carpocratians, so nam'd from Carpocrates of Alexandria, a Magician and Platonick Philosopher, whom Eusebius accounts the Father of the Gnosticks. These however may be call'd a chief Branch of the Gnosticks, who held their principal Errors, and like them allow'd of Community of Women, and the most impudent and scandalous Actions imaginable; and by that means brought an Odium upon the Christians in general, acting all those Impieties with which the Pagans charg'd Christianity. As for their Theology, they held among other Things, that Jesus Christ was but pure Man, and the Son of Joseph; and that his Soul receiv'd more Energy from God, whilst it dwelt with him before its Union with the Body, than other Souls did; and that God was thus liberal to it, to enable it to overcome the Devils, who had created the World. They rejected the Old Testament, but in the New allow'd of St. Matthew's Gospel, yet deny'd the Resurrection of the Dead, and persuaded themselves that there was no such Thing as Evil in Nature, but only in Mens Imaginations. Carpocrates left a Son behind him nam'd Epiphanius, who tho' he dy'd young, by means of the Platonick Philosophy, extremely spread the Fable, and abfund Sentiments of his Father. The Libertinism and impious Practices of this Sect, afterwards produc'd another prodigious Herefie, call'd that of the Adamites, of which one Proclus was Head. This Sect made it their Business to imitate Adam's Nakedness before his Fall, imagining themselves as innocent as He, since their Redemption by the Death of Christ; and therefore met together naked, asserting, that if Adam had not sinn'd, there would have been no Marriages. These
appear'd about forty Years after the Carpoctratians. But to return to the Year 130, about this time, a Collection was made of Greek Verses, divided into eight Books, call'd by the Name of the Sibylline Oracles, taken as they seem from Prophecies, Histories, and Dogmas out of both Testaments. They are suppos'd to have been collected, if not forg'd, by some Platonick Christian of Alexandria, and were often us'd in Defence of the Christian Religion against the Pagan.

The Emperor Adrian having finisht his magnificent Entertainments in the East, after a Survey of Syria, enter'd Palestine and Judea, visiting all the principal Cities; after which he set forwards, and did the like in the sub- du'd Parts of Arabia. In the same Year, the famous Ju- risconsult or Lawyer, Salvius Julianus, by the Emperor's Order compos'd that Law call'd the Perpetual Edict; being a Collection of Rules to be observ'd by all succeeding Prætors and Governors of Provinces, that Justice might be uniform in the Empire; and call'd Edictum Perpetuum, because it was to continue in Force for ever. From Ara- bia Adrian pass'd into Egypt, where he lost a dear and beautiful Companion call'd Antinous; for whom he wept with all the Tenderness and Weakness of a Woman, and shew'd the highest Respect for his Memory. Some re- port that this Youth devoted himself a Sacrifice for the Emperor; others that he was what his Beauty might prob- ably incite him to be, and the too great Pleasure Adrian took in unnatural Love. He was so superstitious in this Matter, that the Grecians by his Order made a God of him, whence in an ancient Inscription at Rome, he is stil'd The Assessor of the Gods in Egypt. He also built a City to him in the Place where he dy'd, call'd Antinoe, erected a Temple, and appointed Priests and Prophets to attend it, instituted annual Solemnities, and every five Years sacred Games, held not only in Egypt, but in other Parts. Many of the Pagans themelves derided the Emperor's Folly and Weakness, and this new Augmentation to Idolatry prov'd the strengthening of Christianity. About the same time Adrian commanded the holy City Jerusalem to be rebuilt with great Charge; which was perform'd with adm- irable Expedition, principally by the Assistance of the Jews, who began much to raise their short-liv'd Hopes and Expectations. In this the Emperor put a Roman Co- lony, and built a Temple to Jupiter Capitolinus, in the Room of the Temple of God, which extremly offended the
the Jews, and afterwards rais'd greater Mischiefs than ever; and he likewise chang'd its former Name, and call'd it \textit{Aelia Capitolina}; which was done in the 16th Year of his Reign, and 62 Years after its Destruction by Titus.

The following Year is remarkable for the Death of the Herefiarch Basilides in Alexandria; but much more for the Conversion of the famous Justin, the Philosopher and Martyr to the Christian Religion, now about 30 Years of Age. This Justin was a Native of the City of Sychem or Neapolis in Palestine, near Jacob's Well and Mount Gerizim, the Son of Priscus; he was a Grecian by Birth and Religion, but having in vain sought for the true God among all the Sects of the Pagan Philosophers, and chiefly among the Platonicks, was converted to the Christian Faith in a private Conference between him and a certain ancient Man unknown to him, who advis'd him to adhere to the Prophets. The Study of these, and the other Friends to Christianity, together with the continual Examples of the Innocency of the Christians Lives, and the Constancy of their Deaths, entirely gain'd his Heart; but he did not lay aside his Habit nor Profession, but added to his great Skill in the Heathen Philosophy, a profound Knowledge of the Holy Scriptures, becoming the principal and most eminent Champion of Christianitie. In the mean time the Emperor Adrian having been above a Year and a half in Egypt and those Parts, quitted that Country, and return'd with a Design to winter in Athens. In this City, being displeas'd with the Egyptian, he wrote a Satyrical Letter to Servianus the Conful, giving a very detraclling Character of them, and the Christians amongst them: And so much of it as concerns the latter, we shall transcribe from Vopiscus Saturinus. I have given my self a perfect Understanding of Egypt; which you, my well-beloved Servianus, did sometime recommend to me. They are a light inconsistent People; always in Suspence, and veering with every Stroke of Fortune. Those who worship the God Serapis, are nevertheless Christians; and Men who call themselves the Bishops of Chrift, are also Votaries to Serapis. There is no Ruler of the Synagogues of the Jews, no Samaritan, no Presbyter of the Christians, no Astrologer, no Magician, no Physician, but he worships Serapis. The Patriarch himself of Alexandria when he comes hither, is by some oblig'd to adore Serapis, by others to adore Christ——Serapis is a common God to them all. Him the Christians, the Jews, and Persians of all Nations worship——

From this Epistle, it is believ'd, that Adrian, according to his
ADRIAN the 15th Rom. Emp.

his changeable Humour, had persecuted the Christians in Alexandria, while he was there, and compell'd some light or false Professors to worship the Deities of the Country, which probably gave ground to his Censure, and to his charging the Imputation upon all. And about this time it is said, that two Persons, nam'd Apelles and Arisbon, present-ed Apologies to the Emperor; but we have no Account of the Particulars.

VI. The great Losses that the Jews sustain'd under the Emperor Trajan so far humbled them as to bring them to a reasonable Quietness; but gathering Strength again, they were provok'd to a general Revolt and Rebellion, partly by Adrian's building a Pagan Temple in Jerusalem, and partly by his forbidding them the Ufe of Cirumcision, as Spartan tells us. They began their Rebellion shortly after Adrian left Egypt and the East, being headed and confirm'd by an Impoler, who by the Help of lighted Flax feem'd to vomit Flames of Fire, pretending he came down as a Light from Heaven, to deliver them from Tyranny and Bondage; and declaring, That he was the very Star foretold by Balaam; from whence he was call'd by the Name of Bacoab, signifying the Son of a Star, and accordingly was worship'd and receiv'd as the Messiah: Which involv'd the Jews of all Nations into this Sedition. But this Imposter acted more like a Robber than a king; for gathering vast Numbers together, they began with a barba-rous ravaging of all Judea, Galilee and Syria, and fell most severely upon the innocent Christians, using all Kinds of Cruelties to compel them to renounce and blaspheme the true Messiah, and tormenting them also because they refus'd to join in their Rebellion. In the Beginning, Ti-nius Rufus, Governor of Judea, having some Auxiliary Forces sent him by the Emperor, march'd out against the Multitude; and making Ufe of their Madness and Desper-ration as an Occasion of his sparing none, he flew infinite Numbers of all Ranks, Men, Women and Children. At firft the Romans defpis'd the Power of the Jews; but in a short time, their Numbers did so prodigiously increase from all Parts of the Empire, as expecting a Deliverance, that Adrian was constrain'd to send his best Forces and most experienced Commanders against these obstinate and perfidious People. And Matters were now brought to that Extremity, that Dion tells us, that the whole World was in a manner shaken by this terrible Commotion of the Jews. The chief Roman Commander was Julius Se-
Ecclesiastical History. Book III.

In the mean time, the Emperor Adrian, who was governor of Britain, who with great difficulties divided their united forces, gain’d several bloody victories, and in the first year of the war, besieg’d, demolished, and burnt the new city of Jerusalem.

But the principal and most remarkable action, happen’d in the second year of this war; which was the siege of Bethe or Bethser by the Romans, a very strong place, not far from Jerusalem, whither vast numbers of the Jews were retir’d, as to their last refuge. This siege was long and miserable to the Jews, who were reduc’d to all the extremities of hunger and thirst, and at length subdu’d with a most terrible slaughter, in the latter end of the 18th year of Adrian, and the month August, in which month, as St. Jerom observes, Jerusalem was formerly taken by Nebuchadnezzar, and also the temple destroy’d by Titus. The Jewish writers and Rabbins do represent the dreadful slaughter at Bethe, as the most deplorable stroke that ever their nation receiv’d, besides the destruction of Jerusalem by Titus. Some of their expressions concerning the slaughter are to this purpose: ‘The horses waded in blood up to the nostrils; there were slain four hundred thousand; and Adrian wall’d a vineyard of sixteen miles about with dead bodies. There were found the brains of three hundred children upon one stone; and three cisterns full of tatter’d phylacteries, containing three bushels every cistern.

In the mean time, the Emperor Adrian, having winter’d at Athens, was again admitted into the grand Eleusinian mysteries, which were different from those he had obtain’d nine or ten years before, these being solemniz’d only once in four years, in the second of every Olympiad. After these and many other pagan ceremonies, the Emperor resolv’d to conclude his whole journey, and return to Rome for the rest of his days, having spent about thirteen years in surveying the empire, besides the several times of his continuance at Rome. This was the sixt and last time of his return to the city, where his entrance was exceeding grateful to the people; and tho’ he began to be old and unweildy, he was no less diligent in the publick administration than formerly. He made several new laws and ordinances; particularly he forbid masters to kill their slaves, as had been before allow’d, but order’d them to be try’d by the laws, in all capital crimes. He also ordain’d that all such persons as wilfully confum’d their estates, should be first expos’d to publick shame in the
the Amphitheatre, and then turned out of the City. And now finding himself indisposed, and without an Heir, he took Care for a Successor; and after many Consultations about so weighty a Matter, he at length made Choice of Lucius Commodus, tho' contrary to the Advice of his Council, a thing not usual 'till then. He insifted upon the Virtues and Merits of the Person, and having adopted him, and entituled him Caesar, he changed his Name to Aelius Verus; ordering likewise the Celebration of the Circensian Games, and a Donative to the Soldiers and People. Not long after, he commanded Severianus, a great and popular Man, to be slain, together with his own Nephew Fuscus, upon suspicion of Treason and designed Usurpation: He likewise commanded some others to be put to Death upon Pretences not wholly justifiable, his Infirmities now discloeting his innate Cruelty, which also had before this Time shewn it self too openly in some Instances.

In this Year, after many violent Struggles and Contests, Julius Severus ended the Jewish War; and tho' he came off Conqueror, yet he would not have chosen many Triumphs at the Price of so much Blood. But the extraordinary Strength that was now in the Jews was given them for their Destruction, and the more dangerous this Rebellion had been, the more severe was the Emperor's Punishment, and the greater his Care in preventing the like Mischiefs for the future. This War was concluded in near three Years time, with the Death of their false Messiah, the Demolishment of fifty of their strongest Cities, the Destruction of 985 of their best Towns, and the Death of 580 thousand Men in several Battels and Skirmishes, besides infinite Numbers of others consumed by Famines, Fires and Diseases; so that their whole Land was laid waste and desolate, and there seemed to be almost an utter Extirpation of the Jewish Name and Nation. Their own Writers tell us, that twice the Number of Jews perished upon this Occasion than ever came out of Egypt; and that they suffered more under Adrian, than under Nebuchadnezzar, or under Titus; so heavy was the Hand of Heaven upon this wretched Generation. Dio tells us that this Desolation was foretold by the falling asunder of Solomon's Sepulchre, and by Wolves and Hyæna's, who howled about the Streets, and devoured People in the Fields. Those Jews that survived this second Ruin of their Nation, were sold in incredible Numbers, of all Ages and Sexes, like Dogs and Horses in publick
publick Markets appointed for that purpose. Others were transported into Egypt, and other Countries, where some perished by Shipwrecks, some by Famine, and others were slain like Beasts by the Pagans. This was the last and most dreadful Dispersion of the Jews, when they were forbidden so much as to set foot on, or come in View of, their own Soil or Land, becoming Sojourners and Strangers in all Nations, and like Cain, Fugitives and Vagabonds throughout the whole World; and like him having also a Mark upon them, that they might not be utterly exterminated. And by this Means also the Providence of God advanced the Christian Religion, and now entirely freed it from the Servitude of the Law; for 'till now, not only the Christians of Judea, but also the Bishops of Jerusalem, were of the Circumcision; and, as far as was consistent with Christianity, kept to the Observations of the Law. From the Death of Simeon in 107, to this Dispersion, there were 13 Bishops of Jerusalem; of whom we have only the Names, viz. Justus, Zachæus, Tobias, Benjamin, John, Matthias, Philip, Seneca, Justus, Levi, Ephrem, Joseph, and Judas, who was the last Christian Bishop of the Circumcision. This great Dispersion hapned in the 20th Year of the Reign of Arian, under the Consulships of Commodus and Pompeianus, 103 Years after our Saviour's Crucifixion, 66 after the Destruction of the Temple by Titus, and 36 after the Death of the last Apostle St. John.
From the last and entire Dispersion of the Jews, to the Beginning of the fourth General Persecution of the Church under the Emperor M. Aurelius, or Antoninus Philo- sophus.

Containing the Space of about 25 Years.

AFTER all these deplorable Misfortunes that befel the Jews, the Emperor Adrian, considering that the Remains of their holy City and Temple was one great Cause of their Rebellion, ordered the very Marks and Reliefs, especially of the Temple, to be entirely razed, and to be plowed up according to the Roman Custom; which was the highest Mark of their Ignominy, and final Desolation, and also the full Accomplishment of all our Saviour’s Predictions. This was compleated in the Month of August; and at the same time, all the Jews in Palestine, who were yet unfold, were banished for ever out of their own native Country, and their whole Race forbidden to set Foot upon, or so much as to come within View of Jerusalem, even from the highest Hill, upon pain of immediate Death. Only with great Difficulty they obtained the Favour, of going every Year, upon the 10th Day of August, to approach the Place, and to deplore their unexpressible Loss and Misery; and, as St. Jerom adds, to admire the Completion of all the ancient Prophecies. In the same Year Adrian, out of the Ashes and Ruins of the old City built a new one; and the better to efface the Name of Jerusalem, he called it Ælia Capitolina, as he had done before this last Revolt, by which Name it was called for several Ages; causing it also to be inhabited wholly by Romans and Foreigners. This City much differed from the other in the Situation; for Mount Calvary, the ordinary Place of Execution, was now inclosed within the Walls of it, and Mount Sion, the Place of the Temple, and all the Southern Parts of the old City, excluded, left desolate, and afterwards covered with Wood, Herbs and Rubbish. Adrian erected also a Roman Theatre in this new City,
City, employing for this Edifice, and his idolatrous Temple here, the same Stones that had served for the Temple and Sanctuary of the living God. And to prophanen this City after the most notorious Manner, he caused to be engraved, and put upon the Gate leading to Bethlehem the figure of a Swine; which, of all Beasts, the Jewish Nation most abhorred. Then, not contented with that Mark of Slavery, he erected also a Statue to the Honour of Venus, in the Place where our Lord was crucify’d; and another to Jupiter, where he was bury’d; and a Temple to Adonis, at Bethlehem, where he was born: All which stood till the time of Constantine.

The sad Desolation of the Jews open’d the Eyes of great Numbers, who now clearly saw the Hand of Heaven, and more readily embraced Christianity; and as this new City became inhabited, so in a short time a new Church of Christians was establish’d here, consisting all of Gentile Converts, and of such as entirely renounced Circumcision, and the Ceremonies of the Law. Of these St. Mark was the first Bishop, a most learned and celebrated Person, who continued in the place about 19 or 20 Years; being the first Bishop of Jerusalem of the Uncircumcision. In the Beginning the Christians of this City flourished beyond all Expectation, and became so renowned for the Eminency of their Miracles, that Aquila himself, the Emperor’s Father-in-Law, and whom he had made Governor and Overseer of the Buildings of the City, being convinced, was baptiz’d, and embraced Christianity. This Aquila was a Native of Sinope in Pontus; but tho’ he changed his Religion, yet he did not forsake all his Errors; so that still pursuing his old Magick, and his astrological Studies, notwithstanding the frequent Admonitions that were given him, he was cast out of the Church, as an irreclaimable Person. Which he resented as so great an Affront, that he renounced the Faith, was circumcised, and became a Jewish Proselyte; after which he made himself Master of the Hebrew Tongue, and translated the Bible into Greek; with Design both to ruin the Reputation of the Septuagint, and to corrupt and darken the Prophecies relating to our Saviour. This Translation is highly esteemed by the Jews; who account it the most exact of all others.

In the Year 138, and 21st of Adrian, dy’d L. Commodus, on the first Day of January; upon which, not long after, on the 25th of February, the Emperor adopted Titus Antoninus, an eminent Man, afterwards surnamed Pius, at the same time.
fame time obliging him to adopt two others, namely, Marcus Aurelius, and Lucius Verus, two promising Youths, who afterwards became Emperors. All which being established with the Approbation of the Senate and chief of Rome, and the Emperor sickening and declining, he caused himself to be carry'd to the City of Baie; where his Pains became very tormenting, and sometimes threw him into Convulsions, so that he often endeavoured to destroy himself, crying out, How miserable is it to seek Death, and not be able to find him! He had recourse to all the impious Arts of Magick and Sorcery, and then made use of Gifts and Promises and sometimes Threatnings to oblige his Attendants to kill him. But some alleged Pity, some Piety, and others Fear; till at last by the Advice of his Physicians, he abstained from all Kind of Sustainence, which brought him to an easy Death; he in the mean time sporting with some remarkable peculiar Verses, enquiring of his Soul, Into what gloomy Place it design'd to go? Thus dy'd Adrian, a Prince of extraordinary Virtues with a great Mixture of Vices, leaving the World on the 10th Day of July, under the Consulships of Camerinus and Niger, being in the 62d Year of his Age, and having reigned 20 Years, and 11 Months, wanting one Day.

II. As the Wisdom of Adrian's Government was admired by all; so was his Wisdom in chusing Titus Antoninus no less applauded, who was immediately, without Contradiction, acknowledged his Successor, and obey'd as Emperor. This Antoninus was a Foreigner of Nismes in Gaul, now above 50 Years of Age; and in a short time he shewed himself to be one of the most excellent Princes of the World for Virtue and Munificence; and governed the Roman Empire with the greatest Authority, Justice, Moderation and Clemency. He had all the Qualifications that might render a Prince amiable, as a most graceful Aspect, and a happy Constitution, attended with a mild and pacifick Temper, and a learned and eloquent Tongue; and he was so entirely free from all Kinds of Vices, that in that Particular he much exceeded Trajan, and the best of his Predecessors. For which Reason he was compared to Numa, the second King of Rome; and upon several Accounts he had the Sir-name of Pius given him by the Senate, who at the same time stili'd him, Father of Virtues. He shewed himself exceeding affable, easie, and pleasant to all Men; and he often wished, To be such an Em-
peror to his People, as He, if he were a deprived Person, would desire another Prince to be. But he was very strict as to his Servants Advantages, and took a particular Care that none of his Courtiers should make any Profit of his Favours to another, nor take Bribe's or Gratuitues of such as were Suiters to him; for which Reason he generally gave Audience and Answre to all Men himself in Person; and in these Matters he knew the Qualifications and Difference between Men to an extraordinary Perfection. He always punished Criminals with great Commiferation, and often pardoned them, whenever he saw a fair Prospect of their Amendment; and to such as often discoursed with him of the Valour of Iulius Caesar, and other Heroes, his common Answre was, That he more desired the Preservation of one Friend or Subject, than the Death of a thousand Enemies. Those few Wars he had in the Beginning of his Reign, gained him such Reputation in all Parts, that for many Years after he ruled the World by his own Authority, with little or no Bloodshed; so that Auer. Victor assures us, That all Kings, Nations and People stood in awe of him, and at the same time so loved and esteemed him, That they accounted him rather their Father and Patron, than their Lord and Emperor; and all unanimously chose him for their Judge and Arbitrator of Controversies, looking upon him as tho' he had come down from Heaven. In short, Posterity had so great a Veneration for his Memory, that for near a hundred Years, the Soldiers and Roman People would not look upon any Man as their Emperor, till he had taken upon him the Name of Antoninus.

Antoninus, according to his merciful Temper, made it his first Care to free those Persons, whom Adrian in his last Sicknes had marked out for Death; declaring, That Adrian, if he had recovered, would have done the same. Then taking his Remains to Rome, with great Solemnity he bury'd them there; and notwithstanding he was much opposed, he deify'd Adrian, according to the Roman and Pagan Custom. Then he made it his Business to seek for Men able to govern the Provinces of the Empire; always conferring great Honours upon Lovers of Justice, and the most deserving Persons. He exactly informed himself of the Revenues of the Publick; but was never satisfy'd with the Gain that arose from an oppressed Province; being very ready to hear all Complaints made against his Collectors and other like Officers. And to shew his great Liberality
berality and Bounty, he soon gave away most of his former Estate and Goods in Favours and Acts of Charity; so that when his Empress Faustina repin'd at his Generosity, he reprehended her as ignorant, and gave her to understand, That as soon as he was possess'd of the Empire, he quitted all private Intereifs, and had nothing of his own, but that all belong'd to the Publick. In Matters of Enquiry and just Government, he was no less vigilant than his Predecessor Adrian; but he went contrary to his Opinion as to Travels, and resolv'd never to depart from Rome during his Reign, only for Hunting and ordinary Recreations. Under this mild and generous Government, the Christians enjoy'd a happy Tranquility, and great Prosperity; tho' the Heathens, who generally ascrib'd all publick Calamities to them, could not want Opportunities and Pretences of afflicting them; so that this excellent Reign was not wholly without Martyrs; particularly Telephorus Bishop of Rome, who suffer'd in the first Year, after he had been 11 Years Bishop. He was succeeded by Hyginus, an Athenian by Birth, Son of a Philosopher, who continu'd about four Years, and was the eighth Bishop of Rome after St. Peter and St. Paul.

In the following Year, Antoninus the Emperor marry'd his Daughter Faustina to Marcus Aurelius, and made him Caesar; gave a King to the Quadi, and another to the Armenians. About the same Time, Justin Martyr, after several Journies and Voyages, fix'd his Habitation principally at Rome, dwelling, as appears from the Acts of his Martyrdom, about the Timotheine Baths, which were upon the Viminal Mount. Here he made many Converts, and kept a sort of a School for the Benefit of the Gospell; and among his Scholars, Tatian was most celebrated, who afterwards became the Head of a Sect call'd the Eucratites. Justin strenuously employ'd himself to defend and promote the Cause of Christianity, and particularly to confute and beat down the Herefies that then most infected the Church, writing a Book against all sorts of Herefies. And now there was sufficient Occasion for his Pen, for about the same time two grand Herefarchs came to Rome, Valentinus and Cerdo. The former was an Egyptian, learned and eloquent, and made Profession of Plato's Philosophy; who being highly ambitious, and displeas'd at another's being preferr'd to a Bishoprick before him, in a great Measure quitted his Faith with his Country; and coming to Rome, under the notion of an orthodox Christian, by his
Cent. II.  Ecclesiastical History.  Book III.

Insinuations created infinite Mischiefs. Cerdo came out of Syria, and spread his damnable Opinions at Rome; but by his open Abjuration of them, he found greater Opportunity of venting them, and in a short time produc'd that notorious Sect call'd the Marcionites. In the Year 140, the great Astronomer Phlegon of Trallia, the Emperor Adrian's Freed-Man, finish'd his famous Calculation of the Olympiads; in which he particularly takes notice of that miraculous Eclipse of the Sun that hapned at our Saviour's Passion.


Antoninus reigning in all Prosperity, in the third Year of his Government, his Empress Faustina dy'd; and tho' she was a bad Woman, the Senate out of Love to her Husband appointed her a Temple and Priefteffes, publick Games to her Honour, and Statues of Gold and Silver. The Emperor admitted of all this Paganish Superflition, and made himself a charitable Establishment for the Maintenance of certain young Children, whom he call'd by the Name of Faustina's Children, in Memory of his deceased Empress. In the following Year he instituted new Games at Puteoli, in Honour of his Predecessor Adrian, to be solemniz'd every five Years under the Title of Pia or Pia-Lia. In which Year, Hyginus, after he had been four Years Bishop of Rome, dy'd; and was succeeded by Pius I, an Italian of Aquileia, Son of Ruffinus, who continu'd in the Chair about 15 Years, and was the ninth Bishop of Rome after St. Peter and St. Paul. About the same time dy'd Eumenes Bishop of Alexandria, after he had held this Dignity about thirteen Years, and was succeeded by Marcus, a Person of noted Piety, the seventh Bishop of this City after the Evangelist St. Mark, who continu'd in the Place about ten Years. Besides these Changes and Successions, in the same Year dy'd Cornelius Bishop of the third capital City Antioch, after 14 Years continuance in that See; being succeeded by Eros, who was the fifth Bishop of Antioch, after the Apostles, and continu'd such for about 26 Years.


About the fifth Year of the Emperor's Reign, Valentinus, having perverted many, and discover'd his abominable Errors, was censur'd by the Church, and entirely excluded the Congregation; which was so far from humbling him, that retiring to Cyprus, he spread the Venom of his Doctrine with greater Boldness than ever; and form'd a Sect which prov'd as strong and numerous as any before, and continu'd till the fourth Century. Valentinus form'd his Notions from Pagan Philosophers and Poets, and
and imagin'd certain Gods to the Number of thirty, which he call'd "Eomes, that is "Ages, out of the Poet Hesiod's Fables. He would have fifteen of the thirty to be Male, and the other fifteen Female; and affirm'd, that our Saviour sprung, like another Pandora, out of their Mixture; adding, that he past'd with a Body brought out of Heaven through the Virgin, as through a Conduit or Pipe. This Sect was a Branch of the Gnosticks, and all the Valentinnians glory'd in that Name. They constituted three Orders of Men, the Spiritual, the Animal, and the Carnal; affirming that the first should be fav'd by their Knowledge, the second by their Works, and the third had no Salvation at all. They held that Christ had a fantastical or imaginary Body upon Earth, and ridicul'd the Orthodox for ascerting his two Natures. They deny'd the Resurrection of the Body, held a Transmigration of Souls, and believ'd with the Anthropomorphites, that God had a Body, and of Human Shape, with many other absurd Opinions. In the next Year, according to Tertullian, began the famous Herefie of the Marcionites, which took its Name from Marcion, a Person of Sinope in Pontus, who in his younger Years follow'd the Stoick Philosophy; but being convict'd of Uncleanness with a Virgin, he was excommunicated by his Father, who was a pious Man and a Bishop. Upon which, after the Death of Hyginus Bishop of Rome, he repair'd to that City; where, not being admitted to the Ecclesiastical Communion, because his Father still oppos'd it, he out of Revenge threatened to form a Schism that should last for ever; and accordingly he joy'n'd with Cerdo then in Rome, embrac'd his Herefie, and added many other. Errors, together with almost all those of the Valentinnians and Gnosticks. He held with Cerdo two several Gods, the one Good, and the other Evil; the latter he said was the Creator of the World, and the Author of the Law; and the former the Redeemer of the World, and the Author of the Gospel. Origen affirms, that he suppos'd there was a God of the Jews, a God of the Chriftians, and a God of the Gentiles. Tertullian speaks of nine, and curiously observes the rest of his Opinions; as, that he deny'd the Resurrection of the Body, reject'd the Incarnation of our Saviour, and all the Old Testament, with most of the New; condemn'd Marriage, excluding Married Persons from Salvation; allow'd Persons to be Baptiz'd three several Times, and the Living sometimes to be Baptized in the Room of the Dead; and also Women
Women to administer the Sacraments. The Disciples of this Herefiarch added many other Errors to his Dogma’s; which in no long time were spread abroad in Egypt, Syria and Arabia, as far as Persia.

As this Age produ’d Abundance of Heresies, that hinder’d the Advancement of the Christian Faith, so it was no less fertile in great Numbers of spurious and dangerous Books; promoted, no doubt, by the Prince of Darkness, to obfuscate the Brightness of the Gospel. Among these, we may name the Histories of Seth, Enoch, Cham, &c. the Prayers of Joseph, the Assumption of Abraham, the Testament of Moses, the Repentance of Adam, the History of Jannes and Jambres, the Testament of Job, the Ascension of Esaias, the Gospel of Judas according to Basilides, the Gospel of Nicodemus, the Book of Zacharias, the Ascension of St. Paul, with a Multitude of the like fabulous and pernicious Writings, which are now happily perish’d. But to return from spurious to genuine Writings, about the tenth Year of this Emperor, Appion of Alexandria finish’d his famous Work of the Roman History; of which we have a considerable Part still remaining. In which Year, which was just 900 Years after the Building the City of Rome, the Emperor order’d the Celebration of the grand Secular Games, as it were solemnizing the Birth-Day of the City; all which were perform’d with great Pomp and Magnificence, in which were expos’d infinite Variety of strange Beasts, and other Animals. This was the third Time that these Games were celebrated since the Birth of our Saviour, which was 59 Years after the last under Domitian, and 100 after those under Claudius, whose Example and Method Antoninus follow’d. The following Year was attended with another Solemnity, which was the Emperor’s Decennalia; for having finish’d his first ten Years Government, he renew’d his Time with much Ceremony and Splendor, according to the Custom of Augustus, and the succeeding Emperors.

About the twelfth Year of this Reign the Christians, who had suffer’d much from Hereticks, began now to be more severely treated by Pagans: For tho’ Antoninus was signally mild and generous, and put out no Edicts against them, yet the Christians, being generally traduc’d and defam’d as a wicked and barbarous Generation, scandalous and abominable in their Nocturnal Assemblies, had hard Measure in all Places, and were frequently persecut-
Chapter II. Ant. Pius the 16th Rom. Emp.

This page contains a discussion on Justin, a historical figure, and his Apology. Justin was a Christian who wrote Apologies to defend the Christian faith against its enemies. The page mentions Justin's work, which includes defending the Christian faith against objections and calumnies, and providing evidence for the Divinity of Christ. The text also notes that Justin addressed the Church concerning the Trinity, the incarnation of our Saviour, and eternal life; and contains much of the doctrine, manners, and customs of the primitive Christians, and that it is one of the most considerable records of antiquity. The page further states that Justin’s happy address wanted not its desired success: for the emperor, in his own nature of a merciful and generous disposition, being moved partly by this apology, and partly by the notice he had received from other parts of the empire, wrote in favour of the Christians to the Athenians, Thessalonians, and to all Greece; besides which, in the 15th year of his reign, he issued out this public edict, directed to the common assembly of Asia. The text also discusses the emperor's care for the Christians, warning them that the Christians shall not pass undiscovered, it being much more their concern, than it can be yours, to punish those who refuse to worship them. But you the more strongly
ly confirm them in their own Opinions, while you vex and oppress them, and accuse them as Impious and Atheistical; nor can a more acceptable Kindness be done them, than that being accus'd, they may seem to choose Death, for the sake of that God whom they worship. By which means they become Conquerors, being ready to lay down their Lives, rather than be persuaded to comply with your Commands. As for the Earthquakes that have been, or that do yet happen, it is fit to advertise you, whose Minds are apt to despond under such Accidents, to compare your own Case with theirs. They at such a Time are much more secure and confident in their God; whereas you seeming ignorant of God all that Time, neglect both the Rites of other Gods, and the Religion of that immortal Deity, nay banish and persecute to Death the Christians that worship him. Concerning these Men, several Governors of Provinces have formerly written to my Father of Sacred Memory: To whom be return'd this Answer, That they shou'd be no ways molested, unless it appear'd that they attempted something against the State of the Roman Empire. Tea, I my self have received many Intimations of this Nature, to which I answer'd according to the Tenor of my Father's Constitution. After all which, if any shall still proceed to create them Trouble, meerly because they are Christians, let him that is indicted be discharged, tho' acknowledg'd to be a Christian, and let the Accuser himself undergo the Punishment. We are not ignorant, that Valerius Dacier, and several other learned Men, upon the account of the Inscription, wou'd have this Imperial Edict to be the Decree of the succeeding Emperor Marcus Aurelius; but all their Arguments we think sufficiently answer'd by Mons. Tillemont, who intimates, that by this Indulgence, the Christians generally remain'd in great Peace and Security throughout the rest of this Reign. In the same Year that this Edict was publish'd, Marcus Bishop of Alexandria dy'd, after he had held this Dignity about ten Years; and was succeeded by Celadion, a Person greatly belov'd in that City, who continu'd in the See about 14 Years, being the eighth Bishop of Alexandria after the Evangelist St. Mark.


The Church of God on one side enjoy'd great Ease and Prosperity, but on the other was infected with many and new Heresies; particularly, with those of the most absurd and senilefs Sects, call'd the Ophites and the Sethians. The former proceeded from the Nicolaitans and Gnosticks, being call'd Ophites or Serpentines, from the great Veneration they
they had for the Serpent, which they said taught Men the Knowledge of Good and Evil. When their Priests celebrated their Mysteries, they made a Serpent come forth from a Hole, which after it had roll’d it self over the Things design’d to be offer’d, they said that Jesus Christ had fanctify’d them, and then deliver’d them to the People who worshipped them. The other Sect call’d Sethians, who drew their Original from Valentinus, were no less extravagant; they held that Cain and Abel were created by two Angels; and that the latter being kill’d, the supreme Power inhabited Seth; and that the Angels by their mutual Impurities drew on the Flood, which destroy’d their wicked Offspring; but that some of them having crept into the Ark, gave a new Original to wicked Men. They wrote many Books entituled Seth, and some bearing the Names of the other Patriarchs; and gave out, That Jesus Christ was either Seth, or his Vicar. Both these Sects held many other fabulous and absurd Notions; which shews to what an Abyss of Folly Men may fall, when they are abandon’d by God to their own dark Inventions, and have abandon’d themselves to the falle Light of their weak Reason.

Besides these fententious Sects, which were of no very long Continuance, those of the Valentinians and Marcionites began now extreamly to increase in many Parts, becoming much more dangerous than the other. Of these the famous Justin was a strenuous Opposer; and the Brightness of the Catholick and only true Church, being always the same, and continuing steadfast like it self, was greatly increas’d and augmented. Justin, not long after the Emperor’s Edict, left Rome, and revisited the Eastern Parts of the Empire; and arriving at Ephesus, fell into the Acquaintance of Tryphon the Jew, a Man of great Note and Eminency, who had fled his Country in the late War and Rebellion against the Romans; since when he had liv’d in Greece, and principally in Corinth, where he had much improv’d him self by conversing with the Grecian Philosophers. With this Champion Justin enter’d the Lifts in a two Day’s Dispute, the Account of which he has given us in his Dialogue with that subtle Man: ‘Wherein he admirably defended and made good the Truth of the Christian Religion; and prov’d from an infinite Number of Passages of the Old Testament, That Jesus Christ was the Messiah, and the Word, who first appear’d to the Patriarchs, and afterwards condescended to be made Man.
Cent. II. Ecclesiastical History. Book III.

Man, and to be born of the Virgin Mary for our Salvation. He not only difprof'd all the Jewish Pleas and Pretensions against Christianity, but also discover'd their implacable Spite and Malice, who not only barely content to reject that Profession, lent peculiar Persons about the World, to spread abroad, That Jesus the Galilean was a Deceiver and Seducer, and his whole Religion nothing but a Cheat and Imposture; and that in their publick Synagogues they solemnly anathematiz'd all that turn'd Christians, hating and destroying them, whenever they got them in their Power. The Issue of the Conference was, that the Jew acknowledg'd himself highly pleas'd, professing he found more than he expected; wishing he might enjoy it oftener, and begging his Friendship, in what Part of the World he was.

In the 19th Year of this Emperor's Reign, dy'd Mark, the first Bishop of Jerusalem after the last Dispersion of the Jews, after he had held the Dignity 19 or 20 Years; he was succeeded by Cæsarius, who was the 16th Bishop of this City, after the Apostle St. James, and second of the Uncircumcision; but how long he continu'd in this See is uncertain, tho' some say it was eight Years. In this same Year some have fix'd the Beginning of Montanus's Heresy; but others, with better Reason, have plac'd it 14 or 15 Years after. In the 20th Year of this Emperor, Pius, after he had been 15 Years Bishop of Rome, dy'd; and was succeeded by Aniætus a Syrian, the Son of one John de Vicomurco, who continu'd in the See about 11 Years, and was the tenth Bishop of Rome, after St. Peter and St. Paul. In the Beginning of this Bishop's Time, the Quartodeciman Controversie began to arise between the Eastern and Western Churches, which was concerning the time of the Observation of Easter; the former, according to the Jewish Passover, keeping to one particular Full-Moon; and the latter, according to the Resurrection, keeping to one particular Sunday; and both justifying themselves by Apostolical Practice and Tradition. That this Fire might not break out into a greater Flame, the renowned Polycarp came from Smyrna to Rome, to interpose with Aniætus, and the chief of the Western Church. But tho' he cou'd not end the Controversie, and they also differed about some other small Matters, yet there was no great Contention between them, nor any Violation of Charity. In Token whereof they communicaed together at the Holy Sacrament, and Aniætus, to put the
the greater Honour upon Polycarp, gave him leave to con-
secrate the Eucharist in his own Church or Assembly; af-
ter which they parted peaceably; each Side tho' retain-
ing their ancient Rites, yet maintaining the Peace and Com-
munion of the Church. During this great Man's Stay at Rome, he principally set himself to convince Gainsayers, testifying the Truth of those Doctrines he had receiv'd from the Apostles, by which he recover'd many to the Church who had been infected with Errors, especially with the Heresies of Marcion and Valentinus. And when Marcion once accidentally met him in the Street, and refenting it, that he did not salute him, call'd out to him, Polycarp, own us; the good Man reply'd in a just Indignation, I own thee to be the First-born of Satan. So religiously cautious, adds Irenæus, were the Apostles and their Followers, not to hold any Conversation with any that Corrupted the Truth; observing St. Paul's Rule, A Man that is an Heretick, after the first and second Admonition, reject. Polycarp's pious Mind was extremely heated with a Zeal and Abhorrency of the poisonous Principles, which in those Times corrupted the Simplicity of the Christian Faith, info-
much, that whenever he heard any Thing of that Nature, he was wont immediately to stop his Ears, and cry out, Good God! To what Times hast thou refer'd me, that I should hear such Things? Immediately avoiding the Place where he heard it.

Not long after Anicetus was made Bishop, the Emperor Antoninus having compleated the 20th Year of his Reign, solemniz'd his second Decennalia. About which time it is believed Hegesippus took his Journey to Rome, where he stay'd several Years, 'till the time of Bishop Eleuche-
rus. He was a few by Birth and Education, but being converted to Christianity, he became a noted Author, and was the first who compos'd an intire Body of the Eccle-
siastical History, which he divided into five Books, where-
in he related the principal Occurrences hapning in the Church from our Saviour's Birth, 'till the Pontificate of Anicetus. This Book was written with Simplicity of Stile, because he resolv'd, says St. Jerom, to imitate the Phrases and Dialect of those whose Lives he wrote. We have only some few Fragments of this Work left, which are incerted by Eusebius in his Ecclesiastical Histo-
ry. In the 22d Year of his Reign, the Emperor renew'd some Laws against Adulterers, extending the same Pun-
ishments to Husbands as to Wives, for which this Prince
is commended by St. Austin. About which Time 'tis probable that Melito the Apologist was made Bishop of Sardis, one of the seven Churches mention’d in the Revelations; being a Man of rare Parts and Abilities, whom Polycrates Bishop of Ephesus places among the great Lights of Asia, and stiles an Eunuch, upon the Account of his great Chastity and Sobriety, and whom the Orthodox accounted as a Prophet. The following Year we find most remarkable for the Death of that Herefiarch Valentinus, and for the Impudence of Marcellina, a Woman of the Carpocratian Sect, who coming to Rome about this time, by her Arts and Industry much promoted that impious Herefie. She made use of her Wit and Beauty, to reduce the Orthodox by her lascivious Pleasures, which were too consistent with her Principles, and Tenets of her Religion.

In the Year 161, the Emperor, after a long Train of Prosperity, was seiz’d with a violent Fever at Lornium: where finding himself sensibly decaying, he order’d his Friends, the Captains of the Guards, and his principal Officers to repair to him, and before them all confirm’d his Adoption of Marcus Aurelius, not naming Lucius Verus: And when the Tribune came for Orders, the Word which he gave him was Equanimity; intimating, That he had nothing more to desire, since he had left so worthy a Successor, and immediately commanded the Golden Image of Fortune, which the Emperors always had in their Chambers, to be remov’d from his Apartment to that of Marcus Aurelius. Shortly after he dy’d; a Prince of admirable Virtues, and unflain’d Reputation, of whom it is said, 'That he never willingly shed the Blood of Roman or Foreigner; and in all his Acts, That he never did any Thing rashly in his Youth, or negligently in his Age. He dy’d on the 7th Day of March, under the Consulships of Marcus Aurelius and Lucius Verus, being 73 Years of Age, and having reign’d 22 Years, 7 Months, and 26 Days.

VI. The Death of Antoninus Pius was highly lamented in the City and Empire, and his Funeral solemniz’d with extraordinary Pomp and Splendor, being attended and succeeded by divine Honours, publick Orations pronounced by his adopted Sons Marcus Aurelius and Lucius Verus, a magnificent Pillar erected to him, and a new College of Priests instituted, call’d Aurelians, from the Name of his Family. At the same time M. Aurelius, the
the eldest and worthiest of the two, was without Opposition admitted by the Senate as Successor and Emperor, who upon his beginning to act, took his adopted Brother Verus as his Associate and Equal in the Empire, and also took the Name of Antoninus. This was the first time that Rome ever saw it self governed by two Sovereigns at once; a surprizing Sight to a City that formerly had her best Blood shed in chusing a Matter, and so remarkable, that it occasioned a new Æra to commence from that Time. They were both of ancient and illustrious Families, Antoninus of about forty Years of Age, and Verus about 29; the former a Person of admirable Virtues and Accomplishments, of whom all Writers speak great and nobly, and the latter loose and extravagant, dissolute and debauched in his Life and Morals. Aurelius or Antoninus was a renowned Stoick Philosopher, for which he is distinguished from his Predecessor by the Name of Philosopher, as being a publick Professor of Philosophy, which he usually called His Mother, opposing it the Court, which he called His Step-Mother; and for that Reason he frequently used that Expression of Plato's, That People was happy whose Philosophers were Kings, or whose Kings were Philosophers. In the twelfth Year of his Age he had entered himself among the Stoicks, wore their Habit, practised their Severities, study'd as they did, lay upon the Ground, and was with great Difficulty persuaded by his Mother to make use of an ordinary Couch; and according to their Precepts, he retained such Tranquility of Mind, that he is observed never to have changed his Countenance either with Joy or Sorrow. He was a Prince of eminent Justice and Piety, and no less celebrated for his Care and Penetration: His Excellencies were so shining and transcendent that Entropius tells us, He was more to be admired, than commended; and it may be said, That Providence proportioned the Wisdom of this Emperor, to the Miseries and Calamities designed for his Reign.

This wise Prince in a short time set himself to the Regulation of the publick Affairs, and to the correcting such Faults as he found in the Laws and Government; in all which he shewed so great a Respect to the Senate, that he remitted many Causes to them to judge soveraignly, and without Appeal; so that the People lived under his Government as in a free City. He was fully satisfy'd that the Safety of a State depended upon a wise and honest Council; therefore he never undertook any Matter
of Importance, without consulting the ablest Persons he could find; and being free from that false Ambition of drawing others over to his Opinion, he gladly submitted to theirs, and often declar'd, That it was much more reasonable for him to follow the Advice of so many wise Friends, than for them to follow his. And that he might remove that fatal Prejudice of esteeming it a mean and servile Thing for a Man to recede from his Opinion, he taught this important Maxim, That Man is no less free who submits to the Opinion of others, than he who continues obstinate to his own; such a Change being often the Perfection of Wisdom and Judgment. As he was ready to hearken to the Counsels of others, so he was no less careful in their Execution, often declaring, That an Emperor should never act carelessly, or in Haste; wherefore he examin'd the meanest Affairs with the utmost exactness, being persuaded of this Truth, That Justice being throughout entire, there is nothing that concerns it but what is great. Upon which Account also he extended his Care to all Orders of Men, and no Person of any Condition whatsoever appear'd to him unworthy of his Regard; but the Poor had never Recourse to him in vain, and he took such Pleasure in relieving them; that he look'd upon it as one of the greatest Happinesses of his Life, that he never wanted Means to perform it. In all Matters he was a religious Observer of his Word; and that he might never hearken to the Reasons of those false Politicians who maintain, 'That a wise and able Prince is not oblig'd to keep his Word, when it interferes with his Interest, he established this memorable Instruction; Beware lest you esteem that Thing as advantageous, which will one Day constrain you to break your Word. So much Wisdom and Justice in a Prince could not fail of a proportionable Degree of Religion, in which he follow'd the Dogmata of the Stoicks, which, as St. Jerome observes, in many Things come nearest the Christian Doctrines. But as there is a wide Difference between Christianity and Philosophy, so this Emperor was zealous for the Pagan Rites to the highest Degree of Superstition; having been educated from his Youth in the Salian College, and gone through all the Offices in his own Person; imitating also Numa Pompilius, the chief Instructor of religious Ceremonies among the Romans, from whom he deriv'd his Original: And he was so strict in his Way of Religion, that upon the Dies Nefasti, the inauspicious Days, when all publick Sacrifices were prohi-
bited, he then offer'd Sacrifices privately at home; and he was the first that built a Temple to the Goddess preiding over Good-Turns, which perhaps was the only Virtue that the Romans did not then adore. Nor was this Emperor, in the midst of all his noble Excellencies, free from several Failures in Morality; being accus'd of too much Affection and Reservedness, as well as Arrogance and Diffimulation; and notwithstanding his Stoick Principles, he is blam'd both for Incontinency, and for an unreasonable Partiality to his own Family, and Relations.

The two Emperors Antoninus and Verus began their Reign with great Happiness and Prosperity; and the first Year was signaliz'd, or rather fully'd with the Birth of Commodus, the Imposture of Alexander, and the Persecution of the Christians. Commodus, afterwards Emperor, was the Son of Antoninus, and born on the 31st Day of August; but by reason of his monstrous Life, and his Mother Faustina's immodest Practices, some Authors believ'd him to have been a spurious Issue, and begotten by a Gladiator. About the same Time the Impostor Alexander became celebrated in Paphlagonia; of whom we have a particular Account from Lucian, that witty Scoffer both of Christianity and Paganism, who flourish'd in this Reign. Alexander was a Person of a quick Wit, a fine Presence, and an extraordinary Talent of Persuasion, who having learnt from his Master, a Mountebank, a Secret to make Persons love, hate, &c. associated himself with one Cocconas of Byzantium, an expert Artift in Physick. These two, after they had deluded great Numbers of credulous People, resolv'd to set up an Oracle among the Paphlugonians, whom they knew to be dull and superstitious; for which End they had two Plates of Brass in a Temple of Apollo, with an Inscription signifying that Esculapius and his Father would soon settle there. Cocconas dy'd in a short Time, and then Alexander began to deliver his Oracles; and the better to delude the People, he bred up two large Serpents, so tame, that they would suck Women, and play with Chilren without hurt; and having finish'd this Project, he secretly convey'd a Goose's Egg with an inclos'd young Serpent, into the Foundation of the Temple then building, proclaiming in the Market Place, That the Town was happy in the Birth of a God, and breaking the mysterious Egg, he declar'd That he had found Esculapius. Shortly after he shew'd one of his great Serpents, holding its Head under his Arm, to the Astonishment of
the Spectators, who imagined it the same that they had lately
seen to small; then he declared that this God would return
Answers at certain Times, and desired that Questions
might be sent sealed; which he received, shut up in his
Sanctuary, and delivered back again sealed as he found them,
after he had cunningly opened them with a hot Needle,
without Damage to the Imression. The Answers he gave
were all dark and mystical, except such as related to Phy-
sick, wherein he was well skilled; by which he obtained
vast Sums of Money, and kept several Officers under him.
By his cunning Artifices he deluded the People into a
perfect Adoration of him; and his Fame spreading in all
Parts, he had afterwards Access to the Emperor Antoninus.
As to the Persecution of the Christians, which began in
the first Year of this Reign, some have placed it in this
Year 61; but upon a full Consideration, we have placed
it in the following Year, about 62 Years after the Begin-
ing of the third General Persecution under the Emperor
Trajan.

CHAP. III.

From the Beginning of the fourth General
Persecution of the Church, to the middle of
the fifth General Persecution, under the
Emperor Severus, and the Conclusion of
the second Century.

Containing the Space of about 38 Years.

The Fourth General Persecution.

A. D. 162.
An. Ph. 1
2.

Tho' Antoninus always preserved the Reputation
of a most mild and equitable Prince, yet under
his excellent Government a severe Persecution
was raised against the Christians, which at different Places,
with several Intermissions, and different Degrees of Seve-
rity, continued the greatest Part of his Reign; and this is
called by most Writers, The fourth General Persecution,
only some few, who place the fourth Persecution under
Adrian,
Chap. III. ANT. PHILOS. the 17th Rom. Emp. 485

Adrian, call this the fifth. Antoninus himself has been much excused as to this Persecution; Tertullian assures us that he made no Laws against the Christians, and Lactantius names him not among the Persecutors; and his shining Virtues would naturally lead us to believe him no Ways concerned in it. Yet if we consider this Prince's Favours to the Philosophers, those professed Opposers of Christi- nity, his superstitious Zeal for Pagans, and his calling in his Writings the Sufferings of the Christians, meer Ob- stinacy; we need not wonder if he countenanced their Enemies, took off the Restraints laid by his Predecessor's Decree, and encouraged them to put the ancient Laws in Execution, which prohibited all Religions not approved of by the Senate. The Philosophers of Rome, among whom was Crescens the Cynick, were much corrupted, and had not lived up to their own Rules and Maxims, but were Guilty of many notorious Vices: These finding their Lives and Conversations exposed, and even their best Morals clearly onthone by the Christians, used all Methods of Severity and Revenge, loaded them with all possible Calumnies, and by Infinuations with the Emperors and the People, raised a new Persecution against them in the very first Year of the Reign. In this no Endeavours were omitted to cause the Christians to loose their Reputation, as well as their Lives; they caused their Slaves and Dependents to be tortured, in order to make them accuse them of secret Crimes and Enormities, and that in their religious Offices; and the innocent Christians were forbidden to justify themselves, and the World to read their Apologies; so that many suffered by Means of insuperable Prejudices. This Persecution did not rage so much in the Beginning, as afterwards, which occasioned some to place it four or five Years after: And we find not the particular Names of any Martyrs in the first Year, besides a Woman called Glycerie, who is said to have suffered at He- raclia in Thrace, under the Governor Sabinus, on the 13th Day of May.

God being highly displeased with the Infidelity of the Romans, this Persecution was attended with many de- plorable Disasters; particularly the River Tiber, by an In- undation overwhelmed a considerable Part of Rome, bore along with it a Multitude of People and Cattle, ruined all the Country, and caused an extream Famine. This was seceded by Earthquakes, burning of Cities, and a gene- ral Infection of the Air, which immediately produced an infinite
infinite Number of Insects, which wasted all that the Floods had spared. At the same time the whole World resounded with the Noise of Wars, which almost at once broke out from every Quarter; the Parthians, under the Conduct of their King Vologesus, surprized the Roman Legions in Armenia, and cut them in Pieces; the Catti invaded Germany and Rhetia, destroying all with Fire and Sword; and the Britains began to make dangerous Revolts. The Parthian War being of the greatest Importance, one of the Emperors was judg'd most proper for the Enterprize, and Verus himself undertook the Expedition, being accompany'd part of his Way by Antoninus, who then left many wise and great Men to attend him, with a Design either of securing himself of his Conduct, or of laying a Restraint upon his Vices, which began too openly to appear. During his Absence, Antoninus, having quieted the other Parts of the Empire, apply'd himself to many Regulations, and took particular Care in his Choice of wife Governors and Magistrates, being perswaded, That one of the greatest Errors in Government was to put the Magistracy into the Hands of unfit Persons; and therefore lest he should fall into this Misfortune, he with great Easiness and Freedom refus'd whatsoever was unjustly requested of him. He always gave Persons Encouragement answerable to their Merits, and placed them in Stations most suitable to their Capacities, being wont to say, That tho' it was not in a Prince's Power to make his Subjects as he desired, yet he might always make use of their Service, by employing them in such Things as they understood. His excellent Administration so much gained the Hearts of the Romans, that they offered him many peculiar Honours; but he would not accept of any lofty Titles, nor permit Temples to be erected to him; being convinced, That Virtue alone made Princes equal to Gods, not the Applauses of the People; and that a King who ruled justly, had all the World for his Temple, and all good Men for his Priests and Ministers. While Antoninus was worthily employ'd at Home, his Colleague Verus Abroad pursued his Pleasures, much more than the War he was carrying on; wherefore Antoninus, being made sensible of his Enormities, judg'd Marriage the most probable Means of retrieving him; and without Delay sent his own Daughter Lucillia into Syria, and bore her Company as far as Brundusium. Verus believing Antoninus was coming with his Daughter, and fearing his Disorders should be known to him, went to receiv
ceive him at Ephesus, from whence he return'd shortly after his Marriage at Antioch with his new Empress, whose loose Life and Conversation prov'd agreeable to her Husband's, and to the Example her Mother Faustina had given her.

The same Year was noted for the Martyrdom of a celebated Christian of Rome call'd Felicitas, with her seven Sons, Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial. The Pagan Priests represented to the Emperor, that it was necessary to appease the Gods by making a Sacrifice of Felicitas, as we are inform'd by the Acts of her Martyrdom. Antoninus remitted this Affair to Publius, Prefect of the City, who finding this holy Woman brave and resolute, began with her Children: Januarius the eldest, after he was courag'd with Rods, was press'd to Death with leaden Weights; Felix and Philip had their Brains beaten out with Batoons; Silvanus was cast down headlong, and had his Neck broken; Alexander, Vitalis, and Martial were beheaded; and lastly, the Mother of them suffer'd with the same Sword. Besides these, we have an Account of the Martyrdom of Concordus, about the same Time, a Presbyter of the City Spoleto, who not only refus'd to sacrifice to Jupiter, but also spit on the Face of the Idol; for which he was first put to several Torments, and afterwards beheaded. These violent and unjust Proceedings did not at all discourage the great Justin, who returning to Rome, stood up courageously for the Faith, and among others had frequent Contests with Crescens the noted Cynick Philosopher, who was not only proud and ill-natured, but a notorious Slave to all Vice and Wickedness. Tatian, then at Rome, gives him the Character of a Traducer of all their Gods, the Epitome of Superstition; the Accuser of Heroick Actions, the Contriver of Murthers, the Prompter of Adultery, a Pursuer of Wealth even to Madness, who tho' he pretended to despise Death, yet did most dread it, and to which, as the greatest evil, he sought to betray both Justin and Tatian, for their freely reproving the vicious Lives of those philosophical Impostors. This Man, an excessive Lover of popular Applause, by all the base Arts of Infination endeavor'd to traduce the Christians, and to represent their Religion under the most infamous Character. But in all his Disputes Justin found him wretchedly ignorant of Christianity, and strongly bias'd by Malice, which he offer'd to make good in a publick Disputation before the Emperor and Senate; assuring them, That either he had never
considered the Christian Doctrines, and then he was worse than the meanest Idiots, who never pronounced Sentence in Matters unknown to them; or if he had, it was manifest, That either he had no Knowledge of them, or out of a bafe Compliance with his Auditors, dissembled it for fear of being accounted a Christian, and incurring the Fate of Socrates, whose excellent Principle was, "No Man was to be regarded ed before the Truth." This free and impartial Cenfure did extreamly exasperate Crescens, who not long after found Means to bring about his Ruin.

In the mean time, the Lieutenants of Verus success fully carry'd on the War against the Parthians, put Vologe sus to Flight, took Artaxata and Seleucia, burnt and plundered the famous Cities Babylon and Cæsiphon, and demolished the magnificent Palace of the Parthians. These Wars continued four Years with great Variety, and much Bloodshed, till the Valour of the Romans prevailed, so as to become entirely victorious. But these Troops who had gained such noble Victories, and defeated Armies of 40000 Men, in their Return were obliged to encounter Sickness and Famine, which destroy'd more than half their Numbers. However this was no Impediment to the Glory of Verus, who readily allum'd the lofty Titles of Parthicus, and Armenicus, as if he had justly acquired them in the midst of his Debaucheries; and upon his Return to Rome, partook of the Honour of a solemn Triumph with Antoninus. His Return was thought fatal to the Empire, for he carry'd the Plague into all the Provinces through which he passed, and caused the Infection to spread throughout all Italy, and the Roman Empire, to the Destruction of infinite Numbers of all Ranks and Qualities. We are told that this dreadful Pefilence began at the taking of Babylon, or rather Seleucia, where the Soldiers pillaging the Temple of Apollo, in a Place under Ground found a little Coffer, which upon their opening of it, caft forth a horrible infectious Air, which spread it self, and carry'd Mortality through most Parts of the World; a Story much afferted by the Zealots for Paganism, and the false Deities. This Plague was followed by many other Calamities, as Earthquakes, Famines, Inundations, and Caterpillars, in Italy, and other Provinces; all which had such deplorable Effects, that it is generally acknowledged, that if the extraordinary Vigilance and Wisdom of Antoninus had not been a Means for preventing it, the Roman Empire had been then torn asunder by the
the barbarous Nations, who taking Advantage from these Miseries, made Invasions and Irruptions even into Italy it self.

II. The Miseries and Calamities then befalling the Roman Empire, have by many Writers been looked upon as supernatural Judgments for the Persecution of the Christians, which in this Year grew hotter than ever before in this Reign, which has occasioned several to dare its Beginning from this Time. It appeared most violent at Smyrna A.D. Pol. in Asia, from which Church we have an excellent Letter, giving a lively Account of the Martyrdom of several, but especially of the renowned Polycarp Bishop of the Place. This Epistle, which was written shortly after, tells us, That all Men were surprized at that Greatness of Mind, that admirable Patience, and that Love to Jesus Christ which appeared in the Martyrs; who when their Bodies were so torn with Scourges that their inmost Veins and Arteries were laid open, endured all without a Sigh or a Groan, a plain Evidence that their dear Master stood by and supported them. Those who were condemned to the wild Beasts, being kept long in Prison, sustained many cruel Torments; being obliged to lye upon sharp Spikes placed under their Bodies, and tormented divers Ways; that if it were possible, the Tyrant by the Length of their Sufferings, might have brought them to deny Christ. These persevered to the last, and in the Presence of the wild Beasts; for the brave Germanicus strengthned those who feared, by his Patience, and fought gloriously with the Beasts. And when the Proconsul would have persuaded him to spare himself, in Consideration of his Youth, he pull’d the wild Beast to him, and provoked him, longing to be soon delivered from a wicked and unjust World. Upon which the whole Multitude of Spectators admiring at the invincible Courage of the pious Race of Christians, cry’d out, Destroy the Impious; Let Polycarp be sought for! There following a great Tumult upon these Clamours, Quintus the Phrygian, seeing the wild Beasts, and other deligned Tortures, became dispirited, and at length gave way to a Desire of saving his Life. This Quintus, with some others, as the Epistle observes, had rashly of their own accord put themselves upon the Trial: but being apprehended, gave all Men a signal Example, that none ought to precipitate themselves into such Dangers without good Warrant from the Gospel.
The great Polycarp hearing he was fought for, was no ways disturb'd, but resolved to stand the Shock; 'till his Friends knowing his singular Benefit to the Church, prevail'd with him to withdraw into a neighbouring Village, where with a few Companions he continu'd Day and Night in Prayer, interceding with Heaven for the Peace and Tranquility of all the Churches in the World, according to his usual and pious Custom. Three Days, before his Apprehension being at Prayers, he fell into a Trance, and thought he saw his Pillow under his Head all on Fire; which he told his Friends was a prophetick Presage, That he should be burnt alive for the Cause of Christ. In the mean Time, being narrowly fought for, he retir'd to another Village, whither his Enemies follow'd him, and seizing upon two young Men, they forc'd one by Torments to confess the Place of his retreat. Polycarp was laid upon a Bed in an upper Room, and tho' upon sufficient Notice of their coming he cou'd easily have escap'd to another Place, yet he refus'd, saying, The Will of the Lord be done. Understanding his Persecutors were there, he came down and faluted them with a very cheerful Countenance; insomuch that those that knew him not before, admir'd to behold a Person so truly venerable, of so great Age, and so compos'd a Presence, and that there needed such Diligence to apprehend one old Man. He nothing concern'd, order'd a Table to be spread, furnish'd it with Provisions, and invited them to eat, and only request'd for himself that he might have one Hour for Prayer. Which being granted, he betook himself to his Devotions, and being replenish'd with divine Grace, continu'd praying two Hours together, earnestly recommending to God the Cause of all his Friends and Acquaintance, small and great, noble and ignoble, and the State of the Cathlick Church throughout the whole world, to the Admiration of all that heard him; so that many of the Soldiers began to repent that they were come out against so holy and divine an old Man. His Prayer being ended, they set him upon an Ass, and conducted him towards the City; being upon the Road he was met by Herod the Irenarch, and his Father Nicefor, who took him into their Chariot, and by plausible Insinuations sought to undermine his Constancy, asking him, What ill there was in calling the Emperor Do-Minus, and sacrificing, by which he might escape Punishment? Polycarp at first returning no Answer, and at last refusing to comply, they turn'd their seeming Kindness into
Chap. III. ANT. PHILOS. the 17th Rom. Emp.

into Scorn and Reproaches, and thrust him out of the Chariot with so much violence, that his Thigh was bruised with the Fall. Whereat nothing daunted, as if he had received no hurt, he cheerfully hastened to the Place of his Execution under the Conduct of his Guard; and being arrived there, after a confus’d Noise and Tumult among the Multitude, a Voice from Heaven was heard by many, but none seen who deliver’d these Words, Be courageous, Polycarp, and quit thy self like a Man! Which could not but remind him of that glorious Promise made to him by Jesus Christ about 70 Years before, Rev. 2.10. Be thou faithful unto Death, and I will give thee a Crown of Life.

Polycarp being brought before the publick Tribunal, a great Shout was made, all rejoicing that he was apprehended. The Proconful, whose Name was Statius Quadratus, demanded of him, Whether he was Polycarp? which being confes’d, he began to persuade him to recant; regard, said he, thy great Age, swear by the Genius of Cæsar, repent, and say with us, ‘Take away the Impious; the usual Terms and Proposals made to oblige Christians to deny their Faith. The holy Man looking about the Stadium, and beholding the Gentile Multitudes, with a severe Countenance wav’d his Hand to them, look’d up to Heaven, and with a Groan cry’d, Take away the Impious. The Proconful still persuad’d him to swear, and to blaspheme Christ, promising to release him; which Motion drew from Polycarp this generous Confession, Four score and six Tears I have serv’d him, and he never did me any Injury; how then shall I now blaspheme my King and my Saviour? And when the Proconful still urg’d him to swear by Cæsar’s Genius, he reply’d, Since you are so vainly ambitious that I should swear by the Emperor’s Genius, as you call it, as if you knew not who I am, hear my Confession, ‘I am a Christian: If you desire a farther Account of that Religion, appoint a Day, and you shall hear it. The Proconful advising him to persuade the People, he answered, To you I chuse to address my Discourse; for we are commanded to give to Princes, and the Powers ordained of God, all due Honour, and such as is not prejudicial to our Profession: As for the People, I think them not competent Judges, to whom I should give an Account of my Faith. Upon this Quadratus betook himself to severer Arguments, and told him, That he had wild Beasts ready at hand to devour him, unless he would turn: The other desir’d him to call for them; for he was not at all dispos’d to turn from Good to Evil; it being only
Cent. II. Ecclesiastical History. Book III.

only honourable to turn from Vice to Virtue. The Proconful added, That since he defpis’d the Wild Beasts, unless be re-peated, he would use a more terrible Punishment to tame him, which was Fire. To whom Polycarp returned this Answr, Thou threatnest me with a Fire that burns for an Hour, and then dies; but art ignorant of the Fire of the future Judgment, and eternal Damnation, refer’d for the Ungodly. But why do you make Delays? Order what Punishment you think fit. This and much more he spake with Joy and Confidence, and a divine Grace was conspicuous in his very Looks, so that the Proconful himself was alloriﬁ’d, who sent his Cryer into the middle of the Stadium, to proclaim three Times, Polycarp had confess’d himself a Christian! whereupon the whole Multitude both of Jews and Gentiles in Smyrna, with a Shout cry’d out, This is the great Doctor Asia, and the Father of the Christians! This is the Destroyer of our Gods, who teaches Men not to sacrifice, or to worship the Deities! After this they deﬁd Philip the Asiarch, that he wou’d let loose a Lion against him; but Philip excus’d himself because those Kind of Spectacles were already over, and not to be reafsum’d the same Day. Upon which they unanimously demanded, That he might be burnt alive; a Fate which he himself had prophetically foretold should be his Portion.

This Proposal was no sooner made than executed, each Man striving to bear a Part in this Tragedy, with in-credible Speed fetching Wood and Faggots from several Places, especially the Jews, whose Malice to the Christians was almost as natural to them, as for the Fire to burn. The Fewel being prepar’d, Polycarp unty’d his Girdle, laid aside his Garments, and began to put off his Shoes; Offices unusual to him, the Christians ambitiously striving to be admitted to do them for him, and happy the Per-son who could ﬁrst touch his Body: So great a Veneration even in his younger Years had he obtain’d by his admirable Life and Conversation. The Ofﬁcers having dispos’d all Things for his Execution, came according to Custom to nail him to the Stake; which he desir’d them to omit, assuring them, That He who gave him Strength to endure the Fire, would enable him, without Nailing, to stand im-movable in the hottest Flames. Upon which they only ty’d him, after which standing with his Hands behind him like a Sheep designd for Slaughter, and a grateful Sacrifice to the Almighty, he pour’d out this following Prayer, O Lord God Almighty, the Father of thy well-beloved and ever-
Chap. III. ANT. PHILOS. the 17th Rom. Emp.

ever-blessed Son Jesus Christ, by whom we have receiv'd the Knowledge of Thee; the God of Angels, Powers, and of every Creature, and especially of the whole Race of just Men who live in thy Presence! I bless thy holy Name that thou hast vouchsafed to bring me to this Day, and to this Hour, that I may receive a Portion among thy blessed Martyrs, and drink of thy Son's Cup, for the Resurrection to eternal Life, both of Soul and Body, in the Incorruption of the Holy Spirit. Into which Number grant I may be received this Day, as a fair and acceptable Sacrifice; as thou, the only true and faithful God hast prepared, foresewn, and now accomplished. For this, and for all other Benefits, I praise thee, I bless thee, I glorifie thee, through the eternal High-Priest, thy beloved Son Jesus Christ; with whom to thee and the Holy Ghost, be Glory both now and for ever, Amen.

Which left Word being pronounc'd with an audible Voice, the Ministers of Execution blew up the Fire, which encroaching to a mighty Flame, behold a Miracle, seen by those who wrote this Account, the Flames dispo'ing themselves into the Shape of an Arch, like the Sails of a Ship fwell'd with the Wind, gently encircling the Body of the Martyr, who stood in the midst, not like scorched Flesh, but like Gold or Silver purify'd in the Furnace; his Body sending forth a delightful Fragrancy, like Frankincense, or some other costly Spices. At length, when those impious Wretches saw that his Body could not be consum'd with Fire, they commanded the Executioner to stab him with his Sword; which being done, there came forth a great a Quantity of Blood, as extinguish'd the Fire; which rais'd an Admiration in all the People, to consider what a Difference there was between the Infidels and the Elect. The Christians were desirous to have given his Body an honourable Burial, but were prevented by some, especially Jews, who prompted Nicetes to advise the Proconsul not to bestow his Body upon them, left leaving their crucify'd Master, they should henceforth worship Polycarp. Whereupon his Body was order'd to be burnt in the Pile; nevertheless the Christians gather'd up his Bones, as a choice and inestimable Treasure, and decently inter'd them. In which Place they resolved, if possible, to meet annually, and celebrate the Birth-Day of his Martyrdom; both to honour the Memory of the Departed, and to encourage others to give the like Testimony to the Faith: Both which Considerations gave Birth to the solemn Anniversary Com- memorations of the Martyrs, generally observ'd in the Primitive
Primitive Church. Thus dy'd this Apostolical Man, Disciple of St. John, in an extrem old Age, after he had been Bishop of Smyrna above 70 Years, and as some think, 86. Bishop Pearson and some Others, have several remarkable Arguments to prove that his Martyrdom hapned under Antoninus Pius, in the Year 147; but Mons. Tillemont seems to us to have fully answer'd them, and to have prov'd, that it hapned in this Year 166, and on Saturday the 23d of February.

To return from Smyrna to Rome; at the same time the Persecution grew hot in that City, insomuch that the Champion Justin found it necessary to write a Second Apology for the Christians, it being about 16 Years after the Writing his First, and directed to the Emperor Antoninus and the Senate of Rome, tho' some by Mistake think it written in the last Reign, and directed to Antoninus Pius. The Occasion of it was this. A Woman at Rome had together with her Husband liv'd in all manner of Wantonness and Debauchery, but being at length converted to Christianity, she fought by all Arguments and Persuasions to reclaim him from this loose and vicious Courte. But tho' the Man continu'd obstinate and deaf to all Reason; yet by the Advice of her Friends, she still remain'd with him, hoping that Time might reduce him; till finding him grow insupportable, she procured a Divorcement from him. The Man was so far from being cured, that he was more enrag'd by his Wife's Departure, and accus'd her to the Emperor for being a Christian; she also put in her Petition, to obtain leave to answer for herself. Whereupon he left the Prosecution of his Wife, and turn'd his Anger against one Ptolemeus, by whom she had been converted to Christianity, whom he procur'd to be cast into Prison, and there a long time tortur'd, meerly upon his confessing himself a Christian. At length being brought before Urbicus Prefect of the City, he was condemn'd to Death: Whereat Lucius, a Christian that stood by, could not withhold from representing to the Judge, That it was very unjust, that an innocent and virtuous Man, charg'd with no Crime, shou'd be adjudg'd to dye meerly for bearing the Name of a Christian; a Proceeding no ways reputable to the Government of such Emperors as they had, and of the august Senate of Rome. Which he had no sooner said, but he was together with a third Person sentenc'd to the same Fate; Lucius thanking him, For delivering him from wicked Governors on Earth, and sending
fending him to the Governor of Heaven. The Severity of
these Proceedings awak’d Justin’s Solicitude and Care for
the rest of his Brethren, and he immediately drew up an
Apology for them: ‘Wherein he laid down a true and
‘clear Narration of the Case, complaining of the Inju-
tice and Cruelty of such Procedures, to punish Persons
‘merely for the Name of Christians, without ever accusing
‘them of any material Crimes; answering the Objections
‘usually urg’d against them, and deiring no more Favour,
‘than that what Determination for ever they shou’d make of
‘it, his Apology might be put before it; that so the whole
‘World might be Judge of them, when they had been once
‘truly acquainted with their Case. This Apology was
written in the Year 166, in which Year, Celadion Bishop
of Alexandria dy’d, after he had held this Dignity in
great Reputation about 14 Years; and was succeeded by
Agrippinus, who continu’d in the See about 12 Years,
being the ninth Bishop of Alexandria, after the Evangelist
St. Mark.

This Year proving exceeding terrible to the Romans, the Emperor Antoninus, to put a Stop to all the threatening Miferies and Calamities, instead of regarding Justin’s Apology, made use of all Kinds of Paganish Methods, which he pursu’d with infinite Zeal and Superstition. He sent for Priests from all Parts to dispatch the innumerable Company of Sacrifices, vow’d and offer’d upon this Occasion; celebrated all the Sacred Foreign Rites that ever were known in Rome; purg’d the City all manner of Ways but the right; and exhibited the Solemnities call’d Leitis Terma seven Days together. So many Victims were slain upon this account, that some Men satyrically ob-
serv’d, That if the Emperor return’d Victorious, he wou’d find no Oxen left in all his Empire. Having perform’d all Ceremonies, Antoninus march’d against the Marcomanni and Quadi, taking Verus along with him; who had rather have staid at Rome, to continue his Debaucheries, which Antoninus endeavoured to prevent. The two Emperors took the Way of Aquileia, where they advanc’d towards the Marcomanni, beat them out of their Trenches, and made a great Slaughter of them. Victorinus, Captain of the Guards, was slain in the Battel, with a great Num-
ber of his best Troops; but this did not hinder the two Emperors from pursuing their Advantage, pressing so for-
cibly upon the Enemy, that at last they broke through their Army; which occasion’d the greatest Part of their
Allies,
Allies to slay the Authors of the Revolt, draw off their Forces, and desire a Truce. After which the Emperors again pur-
f'd the Enemy, overcame them in several Contests, defeated them entirely, and return'd into Italy without any considera-
ble Loss.

And now the time was come, that the great Justin, who had so bravely defended the Christian Religion, should seal it with his own Blood; the Account of which we have from the Acts of his Martyrdom; which are be-
liev'd to be very ancient and authentick, tho' not so cer-
tain as those of St. Polycarp. They inform us, That Ju-
ustin and six of his Companions having been apprehended, were brought before Rusticus, Prefect of the City, who was a great Philosopher, and Tutor to the present Empe-
or Antoninus; who seeing Justin, persuaded him To obey the Gods, and comply with the Emperor's Edicts. The pious Martyr told him, That no Man cou'd be justly con-
demn'd that obey'd the Commands of Jesus Christ; and when the Governor ask'd him, In what kind of Learn-
ing, and Discipline he had been educated; he answer'd, That he had endeavour'd to understand all Kinds of Dis-
cipline, and all Methods of Learning, but had finally acquir-
e'd in the Christian Discipline, notwithstanding its small Esteem among prejudic'd Persons. Wretch that thou art, said the Governor, art thou then captivated with that Di-
scipline? I am, reply'd the Martyr; for with Sound Doctrine do I follow the Christians. And when ask'd what that Do-
ctrine was; he answer'd, The true Doctrine which we Chri-
sians do profess, is this, We believe the one only God to be the Creator of all things visible and invisible, and our Lord Je-
sus Christ to be the Son of God, foretold by the ancient Pro-
phets, and who shall come to be Judge of all Mankind; a Saviour, Preacher, and Master to all those duly instruct'd by him: That as for himself, he was too mean and unable to say any Thing becoming his infinite Deity; that this was the Bu-

tiness of the Prophets, who had many Ages foretold the com-
ing of the Son of God into the World. The Prefect next enquir'd, Where the Christians were wont to assemble; and being told, That the God of the Christians was not confin'd to a particular Place, he ask'd in what Place Justin usual-
ly instruct'd his Disciples; who gave him an account of the Place where he dwelt, acknowledging, That he Preach-
ed the Christian Doctrine to all that resorted to him. Then having severally examined his Companions, the Prefect thus address'd himself to Justin; He r, thou who art noted for
for thy Eloquence, and who thinkest thyself in the right; if I cause thee to be scourged from Head to Foot, dost thou think to obtain Heaven? He answered, Thou shouldst suffer what he had threatened, yet he hoped to enjoy the Portion of all true Christians; well knowing, that the Divine Favour was laid up for all such, and should be, as long as the World endured. And when again asked, Whether he expected that Reward; he reply'd, That he did not only expect it, but he so certainly knew it, that there was no Room for Doubt. Upon this, the Governor without farther arguing, commanded them to go all together, and Sacrifice to the Gods. The Martyr declared, That no Man in his right Mind, could desert Truth, to embrace Error and Impiety; and when threatened, That unless they comply'd, they should be tormented without Mercy; Justin added, They desired nothing more earnestly, than to endure Torments for the sake of Jesus Christ, and be saved; which would add to their Happiness, and procure them Confidence at the dreadful Tribunal of their Lord and Saviour, before which the whole World must appear. To which the rest assented, crying, Dispatch us as you please, for we are Christians, and cannot sacrifice to Idols. Whereupon the Governor pronounced this Sentence; They who refuse to sacrifice to the Gods, and to obey the Imperial Edict, let them be first scourged, and then be beheaded according to the Laws. The holy Martyrs rejoic'd and blessed God for this Honour bestow'd upon them; and being led back to Prison, they were accordingly scourg'd and afterwards beheaded; their Bodies being taken up, and decently interred by the Christians. And thus dy'd the celebrated Apologist and Martyr Justin, whose Writings have been justly admired in all Ages, tho' they were not wholly free from Errors.

Not long after the Death of Justin Martyr, in the 7th Year of Antoninus, Anicetus, after he had been 11 Years Bishop of Rome, dy'd, by Martyrdom according to some; and was succeeded by Soter, a Campanian of Fundi, Son of Concordius, a Person eminent for his diffusive Charity to distant Churches; who continued in the See about eight Years; and was the eleventh Bishop of Rome, after St. Peter and St. Paul. In the same Year dy'd Eros Bishop of Antioch, after he had held this Dignity about 26 Years; and was succeeded by the famous Theophilus, a Person celebrated both for his Learning and Piety, who continued in this See about 13 Years, and was the sixth Bishop of Antioch after the Apostles. This was a remarkable Sea-
son for Learned Christian Writers; among whom Dionysius, now Bishop of Corinth, was not the least noted; who not only took Care of his own Flock, as Eusebius observes, but also made the Christians of other Countries Partakers of his divine Labours, causing them to profit every where by his Catholick Epistles, which he sent to many Churches; of which we have only some Fragments remaining in Eusebius, which shew them to be as well Hiftorical, as Instructive. Tatian was another eminent Writer, who continuing still Orthodox, after the Death of Justin Martyr, kept up the fame School for the Benefit of the Christians in Rome; among whose Scholars Rodon was the most noted. And as Tatian followed his Master Justin's Steps in oppofing the Gentiles, he also wrote a remarkable Treatife againft them: 'Proving, that the Greeks learnt their Sciences from thofe whom they termed Barbarians, and corrupted them besides; proceeding to the Explication and Defence of the Christian Religion, the Nature of God, of the Word, of the Resurrection of the Body, of the Freedom and Nature of the Soul, and of Devils, discovering the Snares they lay for Men; all the way mixing Satyrical Reflections upon the Pagan Theology, and the corrupt Manners of their Gods and Philosophers; shewing that the Writings of Moses were more ancient than all other Histories, and giving an admirable Description of the holy Converfation of the Christians. This Work is very full of profane Learning, written elegantly, but not elaborately, and well digested. In this Year, Monf. Tillemont places the second Greek Version of the Old Testament after our Saviour's Birth, which was made by Symmachus, firft a Samaritan and a Jew, then an Ebionite; who has taken great Liberty in this Translation, observing the Sense, and not keeping fo close to the Words as Aquila did 32 Years before him.

The two Emperors still continued the Wars with the Barbarous Nations in the North; and Winter being far advanced, they designed to tarry at Aquileia till it was past, but the Plague obliged them to part from thence with some of their Forces; in which Journey Verus was feized with an Apoplexy near Altinum, and dy'd shortly after, in the 38th Year of his Age, after he had reigned almost nine Years with Antoninus. It is moft generally thought that Poison was the Caufe of his Death; which fome attribute to the Empress Faunftina, but the moft to his Wife Lucilla,
Lucilla, being highly jealous of him for the Passion he bore to his own Sister Fabia. Notwithstanding his infamous Life, Antoninus, out of a peculiar kind of Goodness, Zeal for Paganism, and Respect to his own Family, caused him to be deify'd after his Death; tho' with no great Satisfaction, either to Senate or People.

III. Antoninus, who before governed both an Empire and an Emperor, had now the former alone left to his Charge; and marrying his Daughter Lucilla to Pompeianus, he left Rome to finish the War with the Marcomanni, who joining with the Quadi, Sarmatians, Vandals, and other barbarous Nations, became more formidable than ever; so that the Wars against Hannibal and the Cimbri carry'd not more Terror with them. The Emperor, who saw his Army wafted by Pestilence, and Losses sustained in former Encounters, and the Treasury exhausted by vast Expences, found himself surprized with such Difficulties as he had never before experienced. He was constrained to remedy the first Misfortune, by lifting the Gladiators, the Banditti of Dalmatia and Dardania, and the Slaves, which had never been practised but in the second Punic War; and the latter, by following the Examples of Nerva and Trajan, and selling the Moveables belonging to the Empire. Before the first Battel, the Impostor Alexander had the Confidence to send some few Veflies to the Emperor in the Nature of an Oracle, intimating, 'That if he threw two Lions into the River Ister, with Arabian Sweets for a Sacrifice, he should be victorious and happy: Which Antoninus out of Superstition obey'd; but with so little Success, that he loft above 20000 Men in Battel, and was pursued to the very Walls of Aquileia. But this Affect in very岑izes the Fury and Courage of the Romans, that in a short time they repulsed those formidable People, drove them into Pannonia, and so harrassed them with repeated Attacks and Skirmishes, that they were constrained at length to receive such Articles as the Emperor thought fit to impose upon them.

About this time, Melito that excellent Writer and Bishop of Sardis, formerly mentioned, finding the Chriftians severely and unjustly treated, presented an Apology to the Emperor Antoninus, of which we have only a Fragment in Eusebius: 'Wherein he intreated the Emperor, that he would vouchsafe to examine the Accusations alleged against the Chriftians, and cause the Persecution to ceafe,
by revoking the Edict published against them: Representing to him, That the Christian Religion was so far from being destructive to the Roman Empire, that it was very much enlarged since the Propagation thereof; that this Religion was perfecuted only by wicked Emperors, such as Nero and Domitian; that the Emperors Adrian and Antoninus Pius had written several Letters in its Behalf; and therefore he hoped to obtain of his Clemency and Generosity, the Favour he so earnestly requested. This Champion wrote many other remarkable Pieces, of which we have only the Titles remaining; daily doing Service to the Church of God, which was continually attacked, both by Pagans without, and by Heretics within. For about this Time arose those Heretics called Antitacies, or Opposites; as opposing one God against another; being a Branch of the Valentinians and Marcionites, who held abominable Principles; and taught, that Sin deserved rather Reward than Punishment, and accordingly wallowed in all Kinds of Vices and Enormities. Not long after, Justin's Scholar Tatian, who had been so very serviceable to the Church, being swelled with an extraordinary Conceit, fell from his Orthodox Principles, and leaving Rome, in Mesopotamia he joined several of the Errors of Saturninus, Marcion, and Valentinus with his own, and formed a new Sect, called by the Name of Encratizes, or Continents; because these Heretics condemned the Use of Marriage, as also of divers sorts of Meats and Wine; pretending to lead a sober and austere Life. They celebrated the Sacrament only with Water, instead of Wine; for which they were sometimes called Hydroparaftates, and Aquarians; and affirmed that our Forefathers were damned. This Sect spread itself through Pisidia, Cilicia, with Asia Minor and Greece, and as far as Rome, Gaul and Spain; insomuch that many eminent Men afterwards thought fit to write against it. It had several Branches, particularly the Severians, founded by Severus, who rejected the Epistles of St. Paul and the Acts of the Apostles; and the Apostates, and Cathares, who renounced all the Riches and Conveniencies of this World, called themselves Apostolicks, and damned all others that possessed them. About the Beginning of these Encratizes there arose two other sorts of Heretics; the Adamites, a Branch of the Carpocratians, formerly mentioned in the Year 130; and the Alogi or ALOGians, in Asia Minor; so called because they denied the Divine Names, and the Gospel and Writings of St. John, which...
which doth insist so much upon it, attributing them all to the Heretick Cerinthus.

Thus was the Church of God afflicted with divers Heresies, even in the midst of Persecution; and the Devil, who seemed to have used all his Arts in attacking it with Libertinism, now particularly thought of surprizing it by an appearing Sanctity, and uncommon Aulterities; which he carry'd on by means of Montanus, a Person born at Ardaba, a little Village in Mydia in the Conines of Phrygia. Pride and an immoderate Ambition first betray'd him; at which Breach Satan having entered, took possession of the Man, who acted by the Influence of an Evil Spirit, was wont on a sudden to fall into Enthusiastic Fists, and Ecstatick Raptures, which caused him in a frantic Manner to pour out wild and unheard-of Things, and to Prophecie in a Way and Strain hitherto unknown to the Church. His first Profelytes were his Country-men the Phrygians, whence his Sect derived the Name of Cataephyges; whom he instructed in the Arts of Evil-speaking, teaching them to reproach the whole Christian Church, for refusing to acknowledge his Pseudo-prophetick Spirit; the same Spirit on the contrary pronouncing them Blessed, that joined themselves to this new Prophet. Among the rest of his Disciples, two Women were especially remarkable, Prisca and Maximilla, whom he first corrupted, and then imparted his Demon to them, whereby they were immediately enabled to utter the most frantic, incoherent and extravagant Discourses. Montanus laid his Scene with all imaginable Subtility; for in the Founda-
on-Principles of Religion he agreed with the Catholick Church, entirely embraced the Holy Scriptures, and pretended that he must receive the Gifts of Divine Grace extraordinarily conferred upon him; which he gave out, were more immediately the Holy Ghost. Then he made a singular Shew of some unusual Rigours, and Severities in Religion, gave Laws for more strict and frequent Fasts than the Orthodox used, forbid all second Marriages as Fornication, allowed of Divorces, prohibited his Followers to avoid Martyrdom, and Excommunicated them for the least Crime; called Pepuza and Tymium, two little Towns of Phrygia, by the Name of Jerusalem, that he might the more plausibly invite unwary Profelytes to flock thither. And the more to oblige such Persons as might be serviceable to him by the Proposals of Profit, he used all Methods of extorting Money from his deluded Follow-
ers, especially under the Notion of Gifts and Offerings; for
which purpose he appointed Collectors to receive the Obla-
tions that were brought in; with which he maintained Un-
der-Officers, and paid Salaries to those who propagated his
Doctrines about the World. His Followers proclaimed
him the very Comforter promised by our Saviour, added ma-
ny other Notions and Practices, infected the Church longer
than any other Hereticks before them, and were divided in-
to many Sects and Branches, as we shall have occasion to
take notice afterwards.

In the mean time the Emperor Antoninus, having brought
the barbarous Nations to some Cessation, returned to Rome
with great Honour, where he celebrated his Decennalia ac-
cording to Custom, and made such Vows as were usual upon
such Occasions. During the Peace, he apply'd himself
to a farther Regulation of the Laws and Policy: And first
he ordained that no Enquiry should be made into the State
and Condition of deceased Persons after five Years; and
left Crimes should go unpunished, and private Persons suffer
by Delays in Procesaes, he increased the Number of Court-
Days. That those who were Free-born might easily prove
it, he ordained, that each Roman Citizen should enter what
Children they had born, in the Temple of Saturn, where
the publick Records were kept. He provided for the
Security of Minors and Pupils, by constituting a particular
Prator, called Tuelaris; and reformed that Law which
ordered those Curators called Letoriae to be given to Mi-
nors, in Case of Lunacy, or Extravagancy. He moderated
the Publick Expences, lessened the Number of Shews
and Sports, and reformed all the Abuscs of Sales and
Us fury. He took so much care to hinder unlawful Mar-
rriages, that he dissolved that of a Lady of Quality, who had
been married to her Uncle several Years. To put a Re-
straint upon the Luxury of the City, he prohibited the Use
of Litters and Chariots to all private Persons; and en-
deavoured by all Methods to correct the Looseneds and Di-
orders of Young Persons of both Sexes, without knowing
it was his own private Interest: For he was in a great
measure ignorant of the Wantonness, and Irregularities of
his own Empress Faustina. These and many other excel-
ent Regulations were made by him, sufficiently denoting
both the Greatness of his Capacity, and the Piety of his In-
tentions.

In the Time of these Regulations flourished several Chri-
stian Writers, as Pinytus, Philippus, Modestus and Barde-
sanes;
sanès; all mentioned by Eusebius; Pinytus was Bishop of
Gnostus in the Island of Crete, who wrote an Epistle to
Dionysius of Corinth, very learned and eloquent, shewing
at once a most profound Knowledge in Divinity, and a
most tender Care over that Flock with which God had
intrusted him. Philippus was Bishop of Gortyna in the
same Island, who wrote a particular Treatise against the
Heretic Marcion, as likewise did Modestus. But Bar-
desanès was still more remarkable, a Native of Meopotamia,
and an Inhabitant of the City of Edessa; who being of
excellent Parts and Abilities, composed two Tracts in Sy-
riack, translated into Greek by his Disciples; the first a-
gainst Marcion, and other Hereticks; and the second con-
cerning Fate, which he dedicated to the Emperor Anto-
nius. Besides which he wrote other Treatises, upon the
Persecutions then raised against the Christians in Syria;
and courageously withstood the Emperor's Friend Apollos-
nius, who advised him to deny that he was a Christian,
undaubedly replying, That he did not fear Death, which was
still unavoidable, tho' he should answer the Emperor's Ex-
pectations. But about this Time, this Man adorned with
so many Virtues, fell into Heresie, suffering himself to be
infected with the Errors of the Valentinians; inventing
new Hones, and denying the Resurrection of the Dead.
He acknowledged indeed the Law and the Prophets, toge-
ter with all the new Testament; but then he admitted
several Apocryphal Books along with them, so that he be-
came the Author of a new Heresie, his Followers being call'd
Bardeesanestes, who still added other Errors to his. He left
a Son behind him called Hermonius, who composed seve-
ral Books, that were afterwards refuted by St. Ephrem of
Edessa.

In the mean time the Marcomanni, who only designed
to lay the Emperor asleep by their Submission, all took up
Arms with greater Fury than formerly; being so much the
more formidable, because they had drawn over to their
Side all the Nations from Illyricum to the farthest Parts
of Gaul. Antoninus soon undertook an Expedition against
them, having first begged the Gods Assistance by Prayers
and Sacrifice; and arriving at Carnutum, he passed the
River Danube by a Bridge of Boats, gained Advantages
of the Enemy in several Encounters, burnt their Barns and
Houses, and received several of the chief of their Allies;
who astonithed at the Suddenes of his Victories, came in to submit themselves. But the most memorable En-
gagement
gagement was among the Pannonian Mountains, on the North of the Danube; which might have proved fatal to the Roman Empire, had not some miraculous Accident interposed, which much redounded to the Honour of the Christian Religion. It was begun by the Enemy’s Slingers crosses the River Granus, who brought Antoninus himself into some Danger; but the Romans being rowed by the Affront, furiously passed the River, fell in with the Enemy, and made a great Slaughter. The Enemy timely retired with no little Policy, and rightly judging that they should be pursued, left several Companies of Archers, covered with some Horse, to skirmish with the Romans, as they intended to stop their Progress. Whereupon the Romans advanced with more Bravery than Conduct, an usual Thing after Success, and briskly attacked their Archers; who according to Orders immediately fled, and cunningly drew the whole Roman Army among scorched barren Mountains, where they were suddenly blocked up on every Side. But they not apprehending the Danger, and imagining their Courage invincible, continued fighting notwithstanding the Disadvantage of the Place; which caused more of them to be slain than of the Enemy, who stood upon the defensive, being not willing to leave that to Chance, which they expected from Delay. The Romans could not conceive the Reason of this Conduct, till the excessive Heats between the Mountains, great Weariness, Wounds, and a violent Thirst had entirely disheartened and confounded them; at which time they found, that they could neither fight nor retreat, and that they must either suffer themselves to be cut in Pieces, or become a Prey to their barbarous Enemies. In this deplorable Extremity, where Rage and Despair were principal Attendants, Antoninus more concerned at his Soldiers Miseries than his own, ran through all their Ranks, and in vain endeavoured to raise their Hopes by performing Sacrifices, in which they no longer now confided. When the Sun had exhausted all their Strength, they perceived their Enemies ready to attack them; and having no Expectation either from their own Courage, from Fortune, or from their Gods, nothing was heard but Groans and Lamentations, nothing seen but the blackest Marks of the most horrible Desolation. But just as the Army was ready to be destroyed, God was pleased to deliver them by means of a sudden, Fall of great Quantities of Rain, with which the languishing Soldiers were relieved by holding their Mouths, Helmets and Bucklers up to Heaven. And while the Barba
Barbarians attack'd them in that Posture, making them swallow their own Blood mingled with the Water; the same Clouds that had sent so kind a Shower upon the Romans, at the same time discharged a terrible Storm of Hail, accompanying'd with Thunder and Wild-Fire, against the Enemy. So that while the former refreshed themselves, and quenched their Thirst, the latter were exceedingly scorched and confounded with the amazing Flames from Heaven, which neither their Water, nor their own designed Wounds could extinguish. This caused many with their Wives and Children to surrender themselves to the Romans, to receive the Benefit of this miraculous Shower. These were treated with great Clemency by the Emperor; but the Soldiers, more enraged at the Affront they had received, than affected with the Danger they had escaped, cut in Pieces all that made Resistance, put the rest to flight, and took great Numbers of Prisoners.

The Substance of this memorable and miraculous Deliverance is sufficiently confirmed both by Christian and Pagan Writers; who unanimously ascribe it to the Power of God. Some of these Writers lived almost in the same Age, all of them before Learning was sunk; so that we ought not to dispute their Authority. Dion Cassius has given us a particular Account of it, and ascribes it to some divine Power assisting the Emperor; tho' he confesses that some had attributed this salutary Storm to the Enchantments of one Arunphis an Egyptian Magician; which Opinion is deservedly exposed by his Abridger Xiphilin, because the Emperor was never addicted to Magick, and declares as much in his Meditations. That he had learned of Diognetus, never to give Ear to such sort of Fooleries. Other Heathen Writers, as Capitolinus, Themistius, and Claudian, ascribe it to the Prevalency of the Emperor's own Prayers; of whom Themistius puts this Prayer in his Mouth, O Lord, the Giver of Life, I implore thy Assistance, and lift up these Hands to thee, which were never Stained with Human Blood. The Care that the Pagans took to carry off the Honour of this miraculous Event, serves at least to confirm the Truth of the Fact. And without Fear of being thought too credulous, or endeavouring to support the Christian Religion by Fable and Falsity, Artifices it never needed, we shall affirm, That there is no Reason to reject the Testimony of the Writers of those Times, who positively assure us, That the Captain of the Guards having informed the Emperor, That God deny'd nothing...
nothing to the Christians, of whom many were in the Legion of Melitene, a City of Cappadocia, and that he ought to try if their Prayers would procure that Deliverance which he could not otherwise expect: The Emperor ordered they should be called together; and that they all at the same Time did with Success invoke the only true God, whom the Winds and Storms obey, and who had often delivered his Servants by such extraordinary Interpositions. Antoninus being too just to stifle the Miracle, immediately wrote to the Senate of Rome in Favour of the Christians, and ordered their Accusers to be punished with Death; a convincing Proof that he thought this Assistance owing to their Prayers. Tertullian appeals to these Letters within twenty fix Years after, in a solemn Apology in behalf of Christianity, which he durst not have done, had not the Thing been past Dispute. The Mistake about the Thundering Legion, the spurious Letter now remaining, and the Additions made to this Story in after-Ages, can do no real Prejudice to the truth of the History it self. For the Reader’s farther Satisfaction we refer him to the ingenious Mr. Wotton’s Notes at the End of his Life of the Emperor Marcus Aurelius.

By a constant Series of Victories, Antoninus in no long Space brought these barbarous People to an entire Submission; which was scarce effected before he was disturbed with the News of the Rebellion of Cappius a hardy General, who proclaimed himself Emperor in Syria, and passing for a Descendent of the ancient Cappius, like him pretended, If the Gods would but favour the right Side, to restore the Commonwealth of Rome. He was very successful at first; but afterwards declining, he was brought into Discredit with his own Soldiers, and at last having been Emperor rather in Imagination than Reality, he was slain three Months and six Days after his Revolt. His Head was sent to the Emperor, who commanded it to be honourably bury’d, and sorrowfully declared, That they had deprived him of the great Pleasure of giving Cappius his Life, and of conquering his Ingratitude by his own Generosity. This Clemency was admired by some, but one took the Liberty to tell him, That Cappius would not have been so generous, had he been Conqueror; to whom the Emperor reply’d, We never served the Gods so ill, or reigned so irregularly, as to fear Cappius could ever be Conqueror. Having testified his Grief for his Death, he continued his designed Journey to the East, to cause the People and Army to return to their Duty.
ty. Arriving in Syria, he was met at Antioch by many Kings and Potentates of the East; and the first Thing he did was the Burning of all Letters found in Cassius’s Closet, left he should be constrain’d against his Inclinations to hate any Per-
son. Removing from thence into Egypt, he pardon’d all the Cities that had join’d with Cassius, and left one of his Daughters at Alexandria, as a Pledge of his Friendship. Coming to Pelusium, he there corrected many Excesses and Debaucheries at the Festivals of Serapis; and where-ever he pass’d, he entered the Temples, the Schools, and all publick Places, and instructed the People, convering fami-
liarly with them, and explaining to them the greatest Diffi-
culties in Philosophy, leaving the Marks of his Wisdom in all Places. In this great Journey, the Empress Faustina was unexpectedly seiz’d with a violent Illness, and dy’d at the Foot of Mount Taurus, towards Winter. Her loose and wanton Life had been a great Scandal to her high Place and Dignity; yet Antoninus either from his Ignorance of her Crimes, or his Passion to her Person, willingly admit-
ted of those great and unreasonable Honours which the Se-

cate, out of Complaifance and Flattery, decreed to her Me-


mory. And after the Example of his Predecessor Antoninus 


Pius, he founded a Society of young Virgins, whom he bred at his own Expence, and called them Faustinians; and likewise built a Temple to his Wife in the Town where she dyed: Which Temple had afterwards a remarkable Chance becoming the Divinity that presided there; it be-
ing confecrated to Heliogabalus, the notorious God of Im-
purity.

After a full Re-establifhment of Peace in the East, the Emperor began his Journey towards Rome; and arriving at Smyrna, he there made some considerable Stay, and con-
ferr’d many Favours. From thence he went to Athens, and being a Zealot in his Religion, was there initiated in the grand Mysteries of Ceres, called the Eleusinian Myste-
ries, which was solemnly forbidden to all wicked Persons, and Men of ill Reputation. Here he did many Honours to the Inhabitants, and establisht in their City Professors of all Sciences, with munificent Penfions; making them no-
ble Prefents, and granting them large Privileges and Im-
munities. From hence he took Shipping and returned to Rome, where upon December the 23d, he triumph’d for his Vic-
tories in Pannonia; and to grace his Triumph, he join’d his Son Commodus with him, declared him Augustus; thereby investing him with all the Honours of a compleat Partnership,
Partnership, which Verus before enjoy’d. In this Year, and 10th of Antoninus, dy’d Soter, after he had been eight Years Bishop of Rome, and was succeed’d by Eleutherus, a Grecian of Nicopolis, Son of Habundius, and once Deacon to Anicetus, who continu’d in the See about fifteen Years, and was the twelfth Bishop of Rome, after St. Peter and St. Paul. About the same time that eminent Light of the Church, Apollinaris Bishop of Hierapolis, deliver’d to the Emperor an excellent Apology for the Christians; in which it is believ’d that he infil’d upon the Emperor’s miraculous Deliverance two Years before. This Author wrote several remarkable Pieces against the Pagans, Jews, and Montanists; but of them, as of his Apology, we have nothing remaining but their Titles.

A. D. 177. An. Ph. 16

The Christians had met with Ease and Respite from their Miseries for two or three Years after the miraculous Deliverance of Antoninus; but notwithstanding the Clemency and Commands of that Emperor, the Governors and Magistrates in the Provinces took such Advantage from his Zeal and Religion, that the Persecution was reviv’d, and raging more fiercely than ever. These unhappy Times caus’d several Apologies to be presented to the Emperor, by eminent Christians, particularly Athenagoras and Miltiades. The former was a learned Philosopher of Athens, whose Works are still remaining; but we know nothing of the latter, but that he gave evident Proofs of his Skill and Abilities, in writing against the Gentiles, the Jews, and the Montanists; against which latter he maintained, 4 That a Prophet ought not to speak in an Ecstasy or Fury; and in his Apology for the Christian Philosophy, dedicated to the Emperors, by whom are meant Antoninus and Commodus. Athenagoras in his Apology to the two Emperors, 4 first applauded the Excellency of Antoninus’s Government, and his Care and Tenderness towards his Subjects in General; only complaining of his Neglect of the Christians, and his abandoning them to the Fury of their Enemies. After which he refuted the three principal Calumnies alleldg’d against the Christians, as, That they were Atheists, That they eat human Flesh, and That they committed horrible Crimes in their Assemblies: Answering to the first, That the Christians were not Atheists, since they acknowledg’d and ador’d one God in three Persons, and liv’d conformably to his Laws and Commandments, believing that he saw and knew all Things;
Chap. III. ANT. PHILOS. the 17th Rom. Emp. 509

Things; that they refus’d to worship Idols, and to offer Sacrifice to them, as being persuaded they were not Deities. He reply’d to the last Objection, by shewing that the Lives, Laws and Manners of the Christians were far from allowing Murther, and those infamous Crimes whereof they were accus’d. In this Apology he also treated of several of the Doctrines of Christianity, in all which he is suppos’d not to have been nicely Orthodox. Besides which he wrote a particular Treatise of the Resurrection of the Dead, in which he endeavour’d to prove, that the Thing was so far from being impossible, that it was extremely cre-
dible.

We know not what Effect these Apologies had upon the Emperor; we only know that there was now great Occasion for them: For this Year the Persecution grew hot in many Parts of the Empire, especially at Lyons in Gaul, at the Time of some publick Festivals; of which we have a very lively, and affecting Account in a Letter from the Churches of Lyons and Vienna to them of Asia and Phrygia written shortly after, as it is believ’d, by the Hand of Irenæus. This Letter tells us, it was impossible for Men to describe the brutifh Fiercenes and Cruelty of the Pagans, and the Severity of those Torments which the Martyrs suffer’d, being banish’d from their Houses, for-
bidden to shew their Heads, reproach’d, beaten, hurry’d from Place to Place, plunder’d, flon’d, imprison’d, and there treated with all the Marks of an ungovernable Rage and Fury. Their Heathen Servants and Slaves were also tortur’d to obligre their Masters with Mur-
ther, Inceft, and other abominable Crimes in private. These unjust Proceedings caus’d Epagathus, a young Man of ad-
mirable Piety, to remonstrate to the Governor of Lyons in Defence of his injur’d Brethren; upon which being ask’d, Whether he was a Christian? He confess’d it publicly, and was receiv’d into the Number of the Martyrs, being term’d by the Governor the Advocate of the Chriftians. Then others were diligently examined, who with all ima-
ginable Cheerfulness accomplished the solemn Confession of Martyrdom; only some few, about ten in Number, being unprepared and unexercised, thro’ Fear and Frailty fell away, to the unexpressible Grief of the rest. From thenceforth the holy Martyrs underwent such Torments as were almost beyond Belief: But the whole Rage of the Multitude, Governor and the Soldiers in more violent manner fell upon these five, Pothinus the aged Bishop of the
the City, Sanctus a Deacon of Vienna, Maturus a Person lately baptized, Attalus of Pergamus, and an admirable Woman named Blandina. All were afraid of this latter, especially her own Mistresses, by reason of the Weakness of her Body; but Blandina was supply’d with such surprising Strength, that those who by turns tortured her from the Morning ’till Evening, became feeble, confessing themselves conquer’d, admiring that such a torn and mangled Body could live, when one Sort of her Torments were sufficient to have ended her Life. But this Blessed Woman, like a courageous Champion, recover’d fresh Supplies of Strength during her Confession; and it was a Refreshment, and an Abatement of her Pains, to pronounce these Words, I am a Christian, and there is nothing of wickedness acted among us. As for Sanctus the Deacon, having at his Examination, in a more than human Manner endured his excessive Torments, he sustaine’d them with that Courage, that he declared neither his Name, Condition nor Habitation, but to all Interrogatories answer’d, I am a Christian. Whereupon his Examiners clapt red hot Plates of Brass upon the tenderest Parts of his Body, which was all over full of Wounds, Stripes, and so bowed and drawn together, that it had lost the external Shape of a Man. And some few Days after, when the same Torments were reiterated, with design to conquer him, or by his Death to conquer others, his Body by a particular Favour of God became strait, and he recovered both his Shape and his Limbs. Several others were likewise tormented; among whom was a Woman named Biblias, one of the Lapsed, but now recovered. But when these Punishments were render’d ineffectual, they made use of Imprisonments in dark and noisom Places, where they were stretched in wooden Stocks, and left destitute of human Assistance; where some were suffocated, others dy’d of their Pains, and others triumphed over all Miseries and escape’d.

But to crown all, Pothinus the Bishop was marked out, a venerable Person of 90 Years of Age, suppos’d to have been sent to Lyons by St. Polycarp from Rome. Age and Infirmities had render’d him so weak, that he could scarce move himself; but he had a vigorous Soul in a decay’d Body, and his earnest desire that Christ might triumph in his Martyrdom, added new Life and Spirit to him. Being apprehended, he was haled along to the publick Tribunal, the Magistrates, Soldiers and Multitude following after with such loud Acclamations, as if our Lord himself
The PROPHET'S下行 self had been leading to Execution. Being asked by the Governor, Who was the God of the Christians? knowing it to be a captious Question, he reply'd, If you be worthy, you shall know. Hereupon, without any Reverence to his Age, or Respect to Humanity, he was drag'd up and down after a barbarous Manner, and unmercifully beaten, they that were near kicking and striking him, and those at a distance throwing whatever they could find, as the Instruments of their Fury; by which means they thought to revenge the Quarrel of their Gods. At length being taken up from the Ground almost breathless, he was cast into the Prison, where two days after he resigned up his Soul to God. Not long after the four Champions, Maturus, Sanctus, Attalus, and Blandina, were brought forth among the wild Beasts in the Amphitheatre, a Day on purpose being granted to the Multitude; where the two former did again undergo all Sorts of Torments, as if they had suffered nothing before; being sometimes placed upon a hot Iron Chair, other times drag'd and torn by the wild Beasts, and whatsoever else the enraged People were pleas'd to demand from above. These two Persons, after they had continu'd alive a long time under the Sufferings of a glorious and mighty Combate, at last were slain; having been made a Spectacle to the City instead of the Combats of the Gladiators. But Blandina, being hung upon a Piece of Wood fixt in the Ground, was propos'd as Food for the wild Beasts; who by her strong and earnest Prayers redoubled the Ardour of the Saints, who in the Person of their Sister, seemed to have a View of their crucify'd Lord. But when none of the wild Beasts would touch her, she was taken from the Stake, and cast again into Prison, being reserv'd for another Combate. Attalus being requir'd by the Multitude, was led round the Amphitheatre, with a Table carry'd before him, upon which was written in the Roman Tongue, This is Attalus the Christian: But when the Governor underlood that he was a free Citizen of Rome, he commanded him back to Prison with the other Christians; and wrote to the Emperor Antoninus to know his Pleasure concerning him and the rest.

During this Intermission and Cessation, the holy Prisoners spent their Time in the highest Acts of Devotion and Charity, praying for their Enemies and Tormentors, and using all possible Means for the restoring, and comforting such as had shrunk from the Severity of the Persecution. Yet still they were so modest and humble as not
to assume to themselves the honourable Title of Martyrs, allowing it only to Christ himself, and those who had already suffer'd. Here they were replenish'd with Spiritual Comforts, and what they wanted on Earth they receiv'd from Heaven: And whereas Alcibiades, one of the Imprisoned, who led an austere Life, feeding upon only Bread and Water, design'd to continue the same Course in Prison, it was reveal'd to Attalus in a Vision, that Alcibiades did not well in declining the Use of God's Creatures, which would leave an Example of Scandal to others; whereupon Alcibiades submitted, fed indifferently on all Meats as he found them, and gave God Thanks. Shortly after the Emperor Antoninus return'd his Answer to the Governor, That those who confess'd themselves Christians should suffer, but those who renounced the Faith should be dismiss'd; and the time of a publick Solemnity being begun, when there was a numerous Concourse of all, neighbouring Nations, the Governor order'd the Martyrs to be brought before the Tribunal, producing them as a pompous Show before the Multitude. Being again examined, as many as were found Citizens of Rome, were beheaded, and the rest cast to the wild Beasts. And now Christ's Glory became conspicuous in those who formerly had fallen from the Faith, who contrary to Expectation became Confessors; and being examined apart, they were added to the Number of the Martyrs. In the time of their Examination, a courageous Phrygian Physician called Alexander, gave them such open Encouragement, that he was apprehended; and confessing himself a Christian, was condemned to the wild Beasts. The next Day he was brought out into the Amphitheatre, together with Attalus, and together with him underwent all the Instruments of Torture, praising the Almighty, and at last resigning up their Souls into his Hands. Attalus in the midst of his Torments upon the hot Iron Chair, told the Multitude, That it was they that now fed upon human Flesh, and not the Christians, who did no Evil; and being ask'd what was the Name of his God, he reply'd, That God had not a Name as Men had. To finish the whole Solemnity on the last Day, Blandina was a third time brought forth, together with Ponticus, a Youth of 15 Years of Age, who continuing firm to the Faith, the Multitude were so enraged, that they had no Respect to the Age of the one, nor the Sex of the other, but expos'd them to all manner of Punishments; and made them pass through the whole Course of Torments. Ponticus, be-
ing encourag'd and strenghtned by his Sifter in Afflictions, after many exquisite Tortures, gave up the Ghost. At laft, the incomparable Blandina, having like a valiant Mother supported her Children, and sent them before as Conquerors to the King, with Joy hastned to her Exit, as to her Nuptial Feast. And having been scourg'd, tortur'd upon the Iron Chair, and expos'd to the wild Beasts; and being insensible of all by reaon of her Familiar Converse with her Redeemer, she was at laft lain with a Sword; the Pagans themselves confessing, that never any Woman among them sustaine'd so many and great Torments. Nor did the Enemy's Rage cease here, but began afresh upon the very Bodies of the Martyrs, of whom many were found dead in Prifon, which were first cast to Dogs, and having for several Days undergone all manner of ignominious Ufage, were at length burnt, and their Ashes swept into the River Rhone; as if they were able to vanquish Omnipotence, and deprive them of a Resurrection.

These Martyrs, with many others, of whom later Writers have given the Names of forty eight, suffer'd in the 17th Year of Antoninus, in the Month of August 177, according to Eusebius and many others; tho' Bifhop Pearson supposes they suffer'd in 175, and Mr. Dodwell with some others, in 167; but Monf. Tillemont has given such convincing Arguments to the contrary, that we have follow'd his Account. Shortly after, a particular Account of their Sufferings was sent from the Churches of Lyons and Vienna, to those of Asia and Phrygia; to which were adjoin'd, the Epiftles which several of the Martyrs, while in Prifon, had written to those Churches, containing the chief Opinions of the Herefie of Montanis, which was then much promoted in Phrygia, by two Persons named Alcibiades and Theodotus. Nor did the Martyrs write only to the Asian Churches, but to Eleutherus Bifhop of Rome, whom some believe to have been a little infected with Montanism. These Letters were sent to Rome by the celebrated Irenæus, whom they persuaded to undertake the Journey, and whom they particularly recommended to Eleutherus by a very honourable Testimony; desiring him to receive him, not only as their Brother and Companion, but as a zealous Professor and Champion of that Religion with Christ had ratify'd with his Blood. After his Return, he was made Bifhop of Lyons in the room of the Martyr Pothinus, succeeding him in a troublesome and tempestuous Time. But he was a wise and skilful Pilot; and Gregory of Tours tells us,
that God gave such Efficacy to his Sermons and Discourses, that during his Government, he made almost all the City Christians. And others tell us, that he wrought several Miracles for the Conversion of Infidels; which is not improbable, since Irenaeus tells us in his own Writings, that Miracles were frequent in his Time. Irenaeus was a Grecian by Birth, and some think, an Inhabitant of Smyrna, educated and instructed both by St. Polycarp and Papias, two Disciples of the Apostle St. John, and most noted Bishops of Asia; and being made Bishop of Lyons, he became one of the most illustrious Defenders of Christianity, insomuch that several have called him an Apostolick Man, and the Light and Glory of the Gallick Church.

About this time it is believ'd that Lucius, a King of Britain, having an Inclination for Christianity, which had been formerly planted, but not well water'd in that Nation, sent to Eleutherus Bishop of Rome, to signify his Pious Intentions, and to desire his Assistance. Eleutherus sent Fugatius and Damianus, two eminent Men, to that Island; at which time not only Lucius himself receiv'd the Faith, but by the Countenance of his Example, and the Diligence of the first Preachers, it spread in a short time over all his Dominions. So that Lucius is suppos'd to be the first Christian King in the World, and Britain the first Province that embrac'd the Gospel by publick Authority; but Lucius and his Dominions being dependant upon the Romans, and consequently not supream, we must not look upon this as the FIRST ESTABLISHMENT OF CHRISTIANITY BY HUMAN LAWS. About this time also appear'd the Heresarch Hermogenes, a Person better skill'd in Painting than drawing Schemes of new Divinity; who forsaking the Church, fled to the Stoicks, and being tindur'd with their Principles, was the first Christian that maintain'd Matter to be increated, and eternal, out of which God made all Things; and that all Evils proceeded out of Matter; from whence he and his Followers were called Materialists. They also asserted, That our Lord's Body was lodg'd in the Sun; ridiculously interpreting that Passage, In them hath he set a Tabernacle for the Sun; and that the Devil and all the Demons should in time be dissolv'd into the first Matter.

The Emperor Antoninus, after two Years Rest in the City of Rome, was now disturbed with the News of the Northern Nations taking up Arms again, and invading the Empire with great Success. This oblig'd him to make speedy Preparations to oppose them in Person, as he always did; and
and going to the Senate, this was the first Time he defir’d of them Money out of the publick Treasure; which tho’ in his own Power, he openly declar’d, That Emperors had no private Property to any Thing, not so much as to their Palace, in which they dwelt. After this, he marry’d his Son Commodus to Crispina the Daughter of Bentius Valens, a Consular Person; and then went to the Temple of Bellona, and perform’d the ancient Ceremony of the Javelin. The Romans, whose Love to this Emperor daily encreas’d, before his Departure, assembled themselves before his Palace, befeeching him, Not to leave them, ’till he had given them some Precepts for their Conduct; that if the Gods should take him to themselves, they might tread in the same Paths of Virtue, wherein he had led them by his Example. The Emperor mov’d to see their good Disposition, spent three whole Days in explaining to them the greatest Difficulties in Morality, and in giving them short Maxims by which they might regulate their Actions. Shortly after, he march’d his Army towards the Enemy, with his Son Commodus, and gain’d great Advantages in a War, that had not fewer Difficulties than the former. He fought several bloody Battles, where the Victories were always all owing to his Management; he boldly expos’d his Person, built many Forts, and perform’d all Things that might keep their Country in awe.

Not long after the Emperor’s Departure to the North, Agrippinus Bishop of Alexandria dy’d on the 30th Day of January, after he had held this Dignity about 12 Years; and was succeeded by Julian, who continu’d in the See near to Years, being the tenth Bishop of Alexandria after the Evangelist St. Mark. In this City was a famous Cathechetical School for training Persons up in Divine Knowledge, and the first Principles of Christianity, which was founded, as it is believ’d, by St. Mark himself; and shortly after Julian became Bishop, the celebrated Panteus became Governor of this School. This Panteus was a Sicilian by Birth, and a renowned Stoick Philosopher, who had receiv’d his Christianity from the very Disciples of the Apostles; being highly esteem’d for his Piety, Wisdom and Learning. And whereas others before had discharg’d the Duty of the Place in a more private Way, he made the School more open and publick, freely teaching all that address’d themselves to him; and that with so much Diligence and Dexterity, that both the School and City became famous in all Parts. His Care and Abilities
much contributed towards the Advancement of the Christian Religion, which still suffer'd great Afflictions in many Parts of the Empire. For we hear of many Martyrs about this Time, as Epipodas, and Alexander, who suffer'd at Lyons; Benignus, at Dijon; Spenippus, and many others, at Langres; Androcheus, Thryfens and Felix at Saalien, near Autun; Sym- povan and Florella at Autun; Severinus, Felician, and Exu- perus, at Vienna; Marcellus, at Chaillon; Valerian, at Torres; Cecilia, a Virgin, at Sicily; and Thrafas, a Bifhop of Phrygia, at Smyrna. We have the Acts remaining of some of these; but much corrupted, and not so authentick as many oth- ers.

Thus was the Church of Christ daily afflicted; but in the Beginning of the following Year 1780, God thought fit to give it ease; at which time the Emperor Antoninus fell into his last Sickness at Sirmium in Pannonia, being in his third Campaign against the Northern Nations. Here he found many Things to disquiet and disturb his Philosophi- cal Temper, as his Conquests unsettled, his Enemies with their Swords in their Hands, and the People inclinable to revolt; but above all, the Youth and Unsteadiness of his Son and Successor Commodus, which caus'd him to declare, That he fear'd the Roman Empire would not be large enough to contain his Vices. Struggling with these Difficulties, and fluctuating between Hope and Fear, as his Death approach'd, he with great Tendersnees recommended the Care of his Son to his principal Friends and Offi- cers, and particularly charg'd them to make him sensible, That not all the Riches and Honours in the Universe, were sufficient to satisfie the Luxury and Ambition of Tyrants; nor their strongest Guards and Armies able to defend them from the Hatred and Injults of their Subjects. That no Tyrannical Princes ever enjoy long and peaceable Reigns, but only such as by their Clemency gain the Hearts of their People. That it was not they, who serv'd out of Contrain, but such as obey'd voluntarily, that would continue faith- ful in all Trials, and free from either Flattery or Treachery. And lastly, That it was exceeding difficult, and yet highly necessary for those Princes to set Bounds to their Passions, who had none to their Powers. Immediately af- ter these Instructions, he was seiz'd with a Weakness, which took away the use of his Voice, and brought him to his End the next Day. Dion says, that the Physicians, when he began to be indispos'd, poison'd him to ingrate themselves with his Son, who was very eager to be freed
Upon the Death of Antoninus, his Son Commodus was without Contradiction acknowledged as Emperor, first by the Army, then by the Senate, and shortly after by the Provinces. He was now almost 19 Years of Age; more noble by Descent than any of the former Emperors, being the first that was born in his Father's Reign; but he did not imitate his Father in his Moral Virtues and his Philosophy, nor yet in those malignant Effects they produced against Christianity. A few Days after his Father's Death, he made great Promises of a just and regular Government, and for some Space was willingly governed by the wise Directions of his Father's Friends: But being obnoxious to all kinds of Flatteries, by reason of his Youth, he was soon led aside by designing Men, and resolved to leave the Wars, and return to the Pleasures of Rome; notwithstanding the just Arguments of the wisest Counsellors, who unanimously advised him to see an End of this War himself. With this Resolution the Young Emperor wrote to Rome, advertizing the Senate of his Coming; and for a present Peace and Security, made a very haftly, and some say dishonourable Peace with the Enemy, which his Father had almost reduced to an entire Obedience. Then leaving a considerable Force on the Frontiers, he set forwards...
wards towards Rome; and in all the Cities through which he pass'd, he was receiv'd with incredible Joy and Solemnity, upon the account of his Father's Worth, and the Hopes conceiv'd of his happy Reign. At his Entrance into Rome, October the second, he was receiv'd in Triumph, with infinite Applauses and Blessings by all Men, who strew'd the Ways where he pass'd with all kinds of Flowers and Ornaments, shewing all possible Demonstrations of Joy, and affuring themselves of a good and worthy Prince from the Son and Grandson of the two great Antonines. Nor were their Expectations immediately frustrated; for he continu'd near two Years with much Decency and Moderation, tho' not without some Tokens of a vicious Temper. The Poor Christians had of all others most Reason to rejoice; for their Affairs were happily turn'd into a quiet and sedate Posture, and Peace encompass'd the Churches throughout the whole World. In which Interim, the saving Word of God invited great Numbers of all Ranks to the Worship of the true Deity; so that now many of those in Rome, who were very eminent both for Riches and Defcent, did, together with their whole Families, betake themselves to the Faith, and became Christians.

Tho' the Church had so much Peace without, it was by Heretics sufficiently disturb'd within; and now particularly by one Apelles, a noted Disciple of Marcion, who like him afferr'd two Gods; one Good, the other Bad; the latter Author of the Law, and the former of the Gospel. But afterwards he grew ambitious of being Founder of a new Sect, and fell in with a young Woman call'd Philumena, possess'd with an Evil Spirit, which she pretend'd was the Holy Ghost. He then admitted but one God, made up of infinite Parts, and allow'd Jesus only a Body of Air, which he distributed among the Elements as he ascended towards Heaven. He despis'd the Law and the Prophets, and a great Part of the New Testament, and deny'd the Resurrection of the Body, with many other Heretics. About the same time the Errors of Montanus became so general and triumphant in the Lesser Asia, that the Faithful of that Province thought fit to assemble at several Times, and divers Places about it: They carefully examin'd the Nature of this new Prophecy, pronounce'd it impious and profane, rejected and condemn'd this Heresie, and Excommunicated all its Followers. The Synodicon takes notice of a Council held at Hierapolis by Apolinaris.
Apolinaris Bishop of the Place, who with twenty six other Bishops condemn’d and excluded from the Church those false Prophets, Montanus, Maximilla and Theodorus. This was the first Council we find, after that held by the Apostles at Jerusalem, in the Year 49. In the same Year, Theophilus Bishop of Antioch, one of the most vigorous Opposers of the Hereticks, who had written both against Marcion and Hermogenes, now wrote an excellent Treatise against a learned Pagan call’d Antolyus, which is all we have remaining of his Works. It is divided into three Books; consisting of great Variety of Learning and Reasoning, with which he clearly vindicated the Christian Religion against all the Exceptions of Antolyus and the Heathens; and demonstrated the History of Moses, was more ancient, and more true, than any among them; and that their Poets had borrow’d their principal Stories from the Holy Scriptures. He is observ’d to have been the first Author that apply’d the very Word Trinity, to the three Persons in the Godhead. Not long after the writing of this Treatise, having been Bishop of Antioch about 13 Years, he dy’d; and was succeeded by Maximinus, who continued in the See about nine Years, and was the seventh Bishop of Antioch after the Apostles. Hegesippus dy’d at Rome, about the same time; shortly after which, that Church was extremly disturb’d by two Presbyters, nam’d Florinus and Blaflus, who drew away many from the pure Faith. The former, a Disciple of St. Polycarp, fell into the Valentinian Herefie; and moreover maintain’d, That God was the Author of all Kinds of Evil; for which he was degraded from his Priesthood by Pope Eleutherus. Blaflus forsook the Communion of the Church, and rather seem’d to have made a Schism, than form’d a Herefie; as is suppos’d from a Letter written to him by Ireneæus, intitul’d, De Schismate.

The Emperor Commodus had for a considerable Space hearkned to his Father’s Friends; but now being excited by the Levity of his Temper, and corrupted by the Examples of loose Companions, he gave himself over to all Kinds of mean and extravagant Practices, regarding neither the Honour of his Family, nor the Dignity of his Office. He openly manifest’d his Lewdness and Incontinence, spending a great Part of his Time with his Associates at infamous Houses; and wasting Days and Nights in Feastings, Banqueting, Bathings, and most abominable Luxury. Sometimes he was a Small-Ware Merchant, sometimes
sometimes a Horse-Courser, sometimes an Archer, other-
times a Charioteer; he eat and drank with Gladiators,
was subservient to common Prostitutes, and appear'd to
be born rather for the most vile and infamous Utes, than
for the Government of the World. These Actions, to-
gether with his Cruelties and Oppressions, gave Occasion
to many considerable Persons to form a Conspiracy against
him, among whom his own Sister Lucilla was one, who
envying the Greatness of the Empress Crispina, became As-
soicate, unknown to her Husband Pompeianus. The Man-
ner of it being determin'd, the Charge of the Execution
was given to young Pompeianus; who was first to strike
the Emperor, and the rest of the Conspirators to second and
assist him. But his open and audacious Manner of Proceed-
ing frustrated the Design; for having had sufficient Oppor-
tunity of dispatching him, he insultingly held up his Dag-
ger, crying, The Senate sends thee this; which gave some of
the Guards time to seize him, before he cou'd strike the fatal
Blow. This caus'd the Discovery of all his Accomplices;
and Lucilla, Quintianus, Quadratus, and the rest of the
Conspirators were executed, besides many other Persons,
wholly innocent. These Executions were succeeded by
those of his Empress Crispina, accus'd of Adultery, his Fa-
ther's Cousin-german Faustina, and great Numbers of the
most Illustrious of the Roman Nobility. He executed ma-
ny innocent Persons, instead of others who were guilty,
permitting Offenders and Criminals to escape for Mony;
and if any defir'd to be reveng'd of an Enemy, by bargain-
ing with Commodus for a certain Sum, he was allow'd to
inflict Death, or any other Punishment. We are told se-
veral strange and monstrous Instances of his Cruelty; and
his Tyranny increas'd so far, that at a publick Festival, fanc-
ying himself derided by the People, his impetuous Rage
to transported him, that he gave Orders to Massacre all
the Multitude then present, and to burn the City; which
had been executed, but that his Favourite Latus deterr'd
him from it. His Cruelties indeed were much owing to
his wicked Favourites, of whom Perennis was first, who
was made his Captain of the Guards, and was no less no-
torious for his Avarice and Cruelty, than eminent for his
Valour and Hardiness. During this Man's Authority, ma-
ny Governments and Places were sold, many unjust Con-
fiscations and Seizures were made, and many horrible Bar-
barities committed: Yet still the Christians escap'd, and
were free from Persecution, having a greater Breathing-time
than
than in any of the latter Reigns; and Dion tells us, this was by the Mediation of this Emperor’s beloved Concubine Marcia, who succeeding the Empress Crispina, in all Things but the Title, had the greatest Influence upon him; and favouring the Doctrine of the Christians, preserv’d them from Trouble.

But still the Church met with new Troubles from Heresies and Hereticks, and now particularly from one Marc, one of the worst of Valentinus’s Disciples, and no less remarkable for Magick than Heresie, by which he is said to have caus’d Blood to appear in the Cup of the Eucharist. He took special Care to seduce Women, and chiefly the Rich and Beautiful; under Pretence of making them partake of the Spirit of Prophecy, and of that great and heavenly Gift, of which he declar’d himself the Fountain. He got vast Sums from the Rich, and persuaded the Beautiful, that by consenting to his wicked Desires, they acted piously, and were replenish’d with the Holy Ghost. His Followers, which were call’d Marcosians, were chiefly about the Rhosne in Gaul. They had an Initiation, which they distinguisht’d from the Baptism of Jesus Christ, and call’d it a Redemption; and instead of a Trinity, they held a Quaternity, compos’d of Ineffability, of Silence, of the Father, and of the Truth. They affirm’d that Jesus suffer’d not in Reality, but only in Appearance: They establish’d two Principles, opposite to each other; held with Valentinus his Fancy of the Æones, and deny’d the Resurrection of the Body. They continu’d till the fourth Century, freely committing what Sins they thought fit, upon a Pretence of being more enlighten’d than St. Peter and St. Paul. And St. Jerom says, that by means of these People the Basilidian Heresie was spread through the greatest Part of Gaul, and carried also into Spain. In this Year 185, Monf. Tillemont places the third Greek Version of the Old Testament after our Saviour’s Birth, which was made by Theodotion of Pontus, a Disciple of Tatian, then an Ebionite or Marcionite, and lastly a Jew; who has taken somewhat more Liberty in his Translation than Aquila, but not so much as Symmachus did in the Year 169, being more exact than either, yet many Things are cut off, and Additions made to it, as Origen observes.

The Christians enjoyed so much Freedom from Persecution, that we find but one Martyr of Note in this Reign, which was Apollonius, an illustrious Senator, eminent for his Philosophy, and other Parts of Learning; who
who being accus'd of professing the Christian Religion, by his own Servant call'd Severus, was brought into the Judgment-Hall before the Emperor's Favourite Perennis, then Captain of the Guards. The Servant undertook his Accusation in a very unseasonable Time for himself, for the Rescript of M. Antoninus, which commanded the Christian Accusers to be punish'd with Death, being still in Force, Perennis condemn'd him first to have his Legs broken, and then to be executed. Then he earnestly exhorted Apollonius to renounce his Faith, and not to bring on his own Ruin; and finding him immovable, since he was a Senator, he order'd him to give an Account of his Religion before the Senate. Accordingly he appear'd in a full House, where he made a learned and eloquent Apology for the Christian Religion; but notwithstanding that, he was condemn'd to be beheaded, because there was an ancient Law still in Force, which ordain'd, That those Christians who were once judicially accus'd for their Religion, should not be acquitted if they did not forswear it. Not long after, the Senate, which had committed this Injustice against one of its Members, was severely punish'd by the unjust Deaths of many of the Senators; occasion'd not only by the Cruelties of Commodus, but also by the wicked Designs of Perennis: By which Means Perennis became vastly rich and powerful; and well knowing the great Luxury and Neglect of Commodus, he began to endeavour to gain the Empire to himself, and had made some successful Progress in that great Attempt. But his Designs soon became apparent to all Men, and the Multitude of Accusations against him at length rouz'd the Emperor from his Lethargy and Blindness, so that both he and his Sons, who were sent into Illyricum to draw the Legions to revolt, receiv'd the just Reward of their numerous Villanies.

After the Death of Perennis, the Emperor undertook to repeal many of his Acts; but continu'd not long in that Regulation, pursing his Pleasures, and suffering himself to be govern'd by another Favourite nam'd Cleander, a Person who for Cruelties, Rapines and Briberies, exceeded Perennis. His ill Practices occasion'd new Plots and Conspiracies against the Emperor's Person, particularly by one Maternus, who praeticaling all Kinds of Robberies, gather'd together great Numbers of Banditti and Strangers, and wast'd Gaul and Spain; and being thence repell'd, resolv'd to attempt the Empire it self. But de-
Chap. III. COMMODUS the 18th Rom. Emp.

pairing of attaining it by Force, he betook himself to stratagems; and taking Advantage from the annual Solemnity kept in Honour of the Mother of their Gods, wherein it was lawful to imitate Magistrates or their Officers, he sent some of his Soldiers privately arm'd to mix themselves with the Emperor's Guards, and there to assasinate him. But his own Party, in Hopes of Advantage, detected him; and he and many others were executed. Not long after succeeded a dreadful Peililence, accompany'd with a Famine; in which, as at many other times, Cleander's Management became so insupportable to the People of Rome, that they took up Arms, and tumultuously march'd to Commodus, and requir'd to have his Head. And tho' the Emperor's Guards made some Resistance, yet at length the Torrent became so impetuous, that Commodus was constrain'd, tho' extremely against his Will, to deliver up Cleander and his two Sons, to the Mercy of the Multitude. Commodus durst not punish this Tumult; but became to fower and suspicious of all Men, that he call'd off all Care of State Affairs, giving ear to every malicious Informer, to the Ruin of many innocent Persons. No Men of Worth were admitted into his Presence, but being rul'd by loofe and dissolute Persons, he fell into the Practice of all Kinds of Vice and Cruelty.

About these Times, the great Irenaeus, who had long contended, and was best acquainted with the Principles of all the Hereticks, set about that learned and elaborate Work Against Heresies, which he divided into five Books. In the first, he display'd the wild fantaftick Notions of each Sect from Simon Magus to his Time, particularly the Valentinians and Marcians: In the second, he refuted all their Principles, by thofe of common Sense and Reason: In the third, by the Writings of the Apostles: In the fourth, by the Words of our Saviour; and in the laft, he explain'd several Passages of St. Paul, which the Hereticks had mistaken and abus'd. In all which he shew'd a great Variety of sacred and prophane Learning, and no less Skill in interpreting the Scriptures; retaining a great Number of Things, which the Disciples of the Apostles had taught by Word of Mouth. About the Time of the Appearance of this Work, Julian Bishop of Alexandria dy'd, after he had held this Dignity near ten Years; and was succeeded by Demetrius, a celebrated Man, who enjoy'd a long Possession of it 43 Years, and was the eleventh Bishop of Alexandria after the Evangelift St. Mark. Shortly
Shortly after this Person's Entrance upon his Bishoprick, some Indian Emiffaries defir'd him to send along with them some worthy and excellent Person, to preach the Christian Faith in those Countries. None appear'd qualify'd for this Errand like Panteenus, Governor of the Catechetical School, as being a great Philosopher, and incomparably furnish'd with divine and human Learning. Panteenus, notwithstanding all the apparent Difficulties and Hardships, joyfully undertook the Mission; there being at that time, as Eusebius informs us, many Evangelical Preachers, who inflam'd with a holy Zeal, in Imitation of the Apostles, were willing to travel up and down the World for enlarging the Bounds of Christianity. In this Journey we are inform'd, that he met with severall of the Indians that retain'd the Knowledge of Christ, preach'd to them long since by the Apostle St. Bartholomew; whereof not the least Evidence was his finding St. Matthew's Gospel written in Hebrew, which St. Bartholomew had left behind him, and which, St. Jerom says, Panteenus afterwards brought back with him to Alexandria. Upon his Departure from Alexandria, he was succeeded in his catechetical School by the famous Clemens, usually call'd Clemens Alexandrinus, a Man of Infinite Industry, who by his great Labours and Travels through the World had gain'd a wonderful Skill in Philosophy, and all Parts of Learning both Human and Divine.

Not long after his entering upon this useful Office of Catechift, he wrote that remarkable Piece intituled An Exhortation to the Gentiles, in which he learnedly and rationally refuted the Follies and Impeties of the Gentile Religion, and with the strongest Arguments and Inducements persuad'd Men to embrace Christianity. About the same Time there appear'd another eminent Christian in Alexandria, which was Ammonius, call'd Saccas, from his carrying Sacks of Corn upon his Back; who now quitting his Employment, betook himself to Study, and became one of the most learned and eloquent Men of those Times, a great Philosopher, and the chief of the Platonick Sect, and afterwards Master to the great Origen himself.

In the succeeding Year, Maximinus Bishop of Antioch dy'd, after he had been posses'd of that See about nine Years; and was succeeded by Serapion, a Person noted for his Eloquence and Writings, who held that Dignity about 21 Years; and was the eighth Bishop of Antioch after the Apostles. In the same Year there appear'd two Here-
Chap. III. COMMODOUS the 18th Rom. Emp.

searchs in Galatia, nam'd Seleucus and Hermias, who did not only teach, with Hermogenes, that Matter was Eternal, and that the Body of Jesus was lodged in the Sun, but also that God himself was Corporeal, that Mens Souls were taken from the Earth, and created by Angels, and that there was no other Resurrection than the Generation of Children. They deny'd the Baptism of Water to be sufficient, but insisted upon that of the Holy Ghost and of Fire, and accordingly they stigmatized those they baptized with a hot Iron on the Forehead.

And now the Emperor Commodus wallowing in all Kinds of gross Impieties and senseless Fooleries, fell into new and unheard-of Extravagancies, so as to reject his own and Father's Name, and instead of Commodus the Son of Antoninus, he commanded himself to be stil'd Hercules the Son of Jupiter; and accordingly he forsook the Roman and Imperial Habit, and in a ridiculous Manner clad himself in a Lion's Skin, and carry'd about a great Club in his Hand. With this strange Habit he appeared in all Places, so that he became the Derision of some, and caused the Indignation of others; adding so many Executions and Cruelties, that he became a Monster of Mankind. And as if Rome had not been sufficiently afflicted by having such a Governor, several other Calamities befel the City. About two Years before, the Capitol was burnt by Lightning, which likewise destroy'd the adjacent Buildings, and particularly the famous Libraries, which had cost the Ancients so much Care to Collect. And now another Fire broke out, which consumed the Temple of Peace, and the Temple of Vesta, laying open the ancient Image of Pallas to publick View, and then raging for several Days before it could be stopp'd. The Temple of Peace was the largest and most beautiful Temple in the City, built by Vespasian, and besides its own magnificent Ornaments, many rich Men lodged their Treasures there for greater Security; so that this Fire impoverished many more besides those whose Houses were burnt. In this Year, and 12th of Commodus, Eleutherus, Bishop of Rome, dy'd, after he had held the Dignity about 15 Years; and was succeeded by Victor, an Asian and Son of Felix, a Person afterwards noted for his warm and violent Proceedings, who continued in the See about 10 Years, and was the thirteenth Bishop of Rome, after St. Peter and St. Paul. At this time flourished Tatian's Disciple Rhodon, who wrote many Pieces against the Hereticks, but none of them are now extant.
In the following Year Commodus having render’d himself both odious and despicable, became so extravagant, that he resolv’d to lodge in a fencing School the Night before the Feast of Ianus, from thence to issue out next Day, not as Emperor, but as a common Gladiator to fence naked before the People. Which strange Resolution being made known to his Friends, his beloved Marcia, his General Latus, and his Chamberlain Eleclus, endeavoured by all Methods of Persuasion to divert him from so mean and dishonourable a Design. But being provok’d, he command’d their Departure, and retiring to his Chamber at Noon to repose himself, he wrote down the Names of those three Persons in a Book, and design’d them for Execution that Night, together with a great Number of Senators and rich Persons, whose Estates were to purchase him Security from the Soldiers. This Writing was accidentally taken up by a little Boy, who was met with it by Marcia; who viewing the fatal Contents, discover’d all to Latus and Eleclus, who immediately resolved upon the Tyrant’s Death, concluding upon Poifon as the most safe Means, which was speedily administer’d by Marcia her self. This immediately cast him into a heavy Slumber, and Marcia, to conceal all, caus’d the Company to retire, under Pretence of Rest; but finding him awake and vomiting, she and the rest of the Conspirators hastily called in a stout young Man named Narcissus, and by shewing him his Name in the black Lift, engaged him to go in and strangle the Emperor. Thus dy’d Commodus, a Prince who, as Lampridius says, lived only for his Subjects Mischief, and his own Shame; and dy’d on the 30th Day of December, being in the 31st Year of his Age; and having reigned 12 Years, 9 Months, and 14 Days.

VI. The Conspirators found means to carry the Dead Body through the Guards, and immediately repaired to the House of Helvius Pertinax; and at Night persuaded him to undertake the Government of the Empire, carrying him to the Camp of the Pratorian Cohorts for that purpose. The Soldiers being deceived with a Report that their Master’s Death was natural, readily comply’d with the Conspirators, and made Pertinax Emperor; and then being brought into the City, he was confirm’d by the Senate; which at the same time sent an infinite Number of Curses and Maledictions against Commodus and his Memory. Pertinax was the Son of an enfranchis’d Slave, now 68 Years of Age, who had pass’d through many strange Changes of Fortune,
Fortune, and was branded for no remarkable Vice but Avarice, which was one cause of his Ruin. He began his Government with the Restraining the Licentiousness of the Praetorian Soldiers, and their Insolencies and Injuries usually committed against the People in the late Reign. He banished Promoters and Informers, who again had crept into the State, and regulated many other Abuses and Disorders, tolerated in this Time; particularly, he sold most of the Buffoons and Jesters of Commodus, especially such as had obscene Names; and also exacted a strict Account of those Servants to whom that Emperor had been profuse in his Donatives. He entertain'd all Men honourably and courteously; by which, and other good Actions, he so gain'd the Hearts of the Senate and People, that they all accounted themselves happy, in having so worthy an Emperor. But the Praetorian Soldiers, too loose to be reform'd, soon took an insupportable Prejudice against him, upon the Account of his Frugality, and strict Discipline; and therefore endeavour'd to set up some others against him, but with no Success. And now having a strong Suspicion, if not a certain Knowledge, of the Murther of their belov'd Patron Commodus, they became more inveterate, and withal so bold and insolent, that they resolv'd to use no more private Methods, but in an open hostile Manner to attack the Emperor in his Palace. In order to which, a considerable Body of them was drawn out, who in a tumultuous Manner march'd through the Streets of Rome, with drawn Swords and other Weapons; and as their Motion was sudden and impetuous, they enter'd the Palace, with little or no Opposition. The Emperor refus'd to fly, urging, That such an Action was unworthy of his Dignity and past Deeds; and so facing his Soldiers, in hopes of daunting them, he soon met with his Death from their Hands. This hapned upon the 28th Day of March, after a short Reign of twelve Weeks and three Days.

The Soldiers after they had committed this execrable Fact, finding no Resistance, became superlatively insolent, and proceeded to an unheard-of Piece of Arrogancy, which was to set the Empire to Sale, and give it to the highest Bidder. The Competitors were only two, Sulpius and Julian; which latter obtain'd it of the Soldiers, but contrary to the Inclination both of the Senate and People, who were however constrain'd to comply with a Power which they could not resist. This Julian was Grandson
Grandson to the famous Lawyer of that Name, who compos'd the *Perpetual Edict* in the Reign of Adrian, and about 57 Years of Age, which he never cou'd exceed. For tho' he much endeavoured to make himself popular, yet the Senate and People hated him, upon the Account of his scandalous Election; and the Soldiers themselves were also disoblig'd by his bad Pay, and his covetous Temper. These Circumstances gave an Occasion to the Commanders of the Armies abroad to aspire to the same Dignity; and accordingly three of them set up for themselves, *Pescennius Niger* in the East, *Septimus Severus* in *Illyricum*, and *Clodius Albinus* in *Britain*. *Severus* lay the nearest to *Rome*, where *Niger* was most desired; but he by continuing at *Antioch*, instead of hastening into *Italy*, gave *Severus* Opportunity to get before him: For by crossing the *Alps* with incredible Speed, he got to *Ravenna* before any expected him. His Pretence for taking the Empire was to revenge the Death of *Pertinax*, whose Name he assumed, to do himself the greater Honour, upon his first being proclaim'd in *Illyricum*. *Julian* endeavour'd to make some Resistance, but it did him no Service, his Courage and Management failing him; and when the Senate heard that *Severus* was near the City with his Army, they declar'd *Julian* a publick Enemy, and order'd him to be slain, upon the 2d Day of *June*, after a shorter Reign than his Predecessor, being only nine Weeks and two Days.

Upon the Death of *Julian*, *Severus* was immediately acknowledged Emperor by the Senate and People; as he drew near to the City, he sent Order to all the *Prætorian* Soldiers to come forth and receive him un-armed; which was accordingly obeyed, in hopes of pleasing and appeasing him by their ready Obedience; for he had concealed his Designs from all but a few. But upon their coming forwards with Laurel-Branches to pay him Homage, they were suddenly surrounded by his Army; and so having reproached them with their barbarous and infamous Practices towards the Emperor and Empire, he commanded them to be immediately stript of all their Military Habilities, depriv'd them of the very Name and Honour of Soldiers, and banish'd them 100 Miles from *Rome*. And thus, with the Execution of some of the Ringleaders, he began his Reign, to the great Satisfaction of all Men. This Emperor was by Birth an *African* of the City of *Leptis*, now about forty seven Years of Age; one who by his Industry had
had attain'd to almost all Charges and Offices, wherein he purchas'd the Name and Reputation of a valiant, wise and excellent Commander. He was likewise commended for his Wit and Learning, his Prudence and Policy, and his Vigour and Hardinesse; but justly condemn'd for his Pau\-nicky Craft and Dissimulation, his Treachery and Infidelity; and his Severity and Cruelty: In short, his Temper and Circumstances dispos'd him to the Performance both of the noblest Acts, and the bloodieft Severities. He immediate-ly set about the Regulation of many Abufes in the City; and after thirty Days continuance, resolv'd to march againft Niger, a formidable Rival, who had quietly possess'd himself of Byzantium, and all the East. There was Reason also to dread what Albinus might do in his Absence, who had declar'd for himself in Britain; therefore he sent to him; and offer'd him the Partnership in the Empire, with the Title of Caesar; which was willingly accepted by Albi-\nus, who esteem'd it a good Bargain to obtain that with Ease; which he design'd to attempt by Force. And thus laying Albinus asleep, the World was divided into two Factions, and a War began, as severe as any in the former Ages of the Roman State, highly remarkable for the Valour of the Commanders, and the Number of the Forces.

During these Transactions and Revolutions, the Church at Rome began to be infect'd with a new Heresie, form'd by one Theodotus, formerly a Currier or Tanner of Byzant-ium; who in the laft Persecution, having out of Fear of Torments deny'd Jesus Christ, to vindicate his Apostacy added Blasphemy to it; and, with the Ebionites and Alogi, taught, that tho' our Saviour was conceiv'd by the Opera-
tion of the Holy Ghost, yet he was but a meer Man, only excelling others in Justice and Sanftity of Life. He had long lain hid at Rome; but afterwards employing what Learning he had, and having form'd a Sect call'd Theodo-
tians, he was excommunicated by Victor Bishop of the Ci-
ty; and some say, condemn'd by a Council, together with a famous Disciple of his call'd Artemon. This Artemon had also many Followers, who holding almost the fame Opinions, join'd with the Theodotians, and afterwards be-came a numerous and dangerous Sect. These very boldly and faftly affered, That their Doctrine was continually held in the Church, 'till the Time of Pope Victor; after which, they said, it began to be corrupted, and the Truth of it question'd. About these Times, Clemens Alexandrinus wrote his famous Work call'd Stromata; ' which consists in A.D.

---

K

529

Vol. II.

A.D. 194.

Severi.
of Miscellaneous Discourses, compos’d out of the Holy Writings, and the Books of the Gentiles; both explaining and confuting the Opinions of the Greeks and Barbarians, the Sentiments of Philosophers, and the Notions of Heretics; inserting Variety of Stories, and Treasures out of all Sorts of Learning: Which, as he himself tells us, he therefore stili’d Stromata, that is, A variegated contexture of Discourses; which he compares not to a curious Garden, where the Trees and Plants are dispos’d in exact Order, but to a thick shady Mountain, where Trees of all Kinds grow promiscuously together. He is suppos’d to have shewn somewhat too much of the Philosopher in this Work, and to have express’d some few Things not foundly or warily; yet capable of a candid Interpretation, and such as are often met with in the Writers of those early Ages.

Here. In the mean time, Severus successfully proceeded in his Expedition against Niger in the East; and nothing could withstand the rapid Fortune of this prosperous Prince. For whether his Business was perform’d in Person, or by his Lieutenants, he was equally successful. His Army first landed in the Lesser Aia, near Cyzicus, where they attack’d, defeated and slew Emilian, and after that engag’d with Niger himself, whom they overcame in two Battels: The first was fought near Nice in Bithynia, a City very faithful to Niger’s Interest; where his Army had been quite cut off, if they had not sav’d themselves by retreating into the City. The second was near the Bay of Ilfus, at the Straights of Cilicia, where Alexander the Great had formerly overthrown Darius; after which Defeat Niger made his Escape to Antioch, were finding himself not safe, he fled towards the Euphrates; but being vigorously pursu’d, he was overtaken by some Soldiers, who cut off his Head, and carry’d it to Severus. This Emperor immediately gave Orders that Niger’s Wife and Children should be banish’d from Rome, and as a Conqueror perform’d his Pleasure upon the Vanquish’d, destroying without Mercy great Numbers who had join’d with Niger, and particularly demolish’d the great City Antioch, which had affisted his Adversary. These Successes made Severus resolve to push forwards, and punish all those Eastern Princes who had taken part with Niger. The Parthians and Adiabenians had sent in Men to his Assistance, and therefore he first attack’d them; and in an Irruption which he made into Parthia, he took the City Nisibis, which he made the Frontier-Town.
Chap. III. SEVERUS the 21st Rom. Emp.

Town of the Empire on that side. Whilst he was in Mesopotamia, he heard that Byzantium had at last surrender'd to his Forces. That City declar'd at first for Niger; and after he was dead, held out against Severus, and endur'd one of the sharpest Sieges mention'd in History. The Surrender of Byzantium made him absolute in the East, and he doubted not but to do so shortly in the West.

The Catholick Church, which had hitherto been at Unity within itself, was now in danger of a Schism, about the inconsiderable Controversie of the Time of Keeping of Easter; which was with great Violence reviv'd by Victor Bishop of Rome, who endeavour'd imperiously to impose the Roman Custom of keeping it on the next Sunday after the Jewish Passover, upon the Churches of the lesser Asia, and all others who observ'd the contrary Usage. And because they did not yield, he rashly sent out his Excommunication against them; not only endeavouring, but, as Eusebius explains it in the following Words, actually proscribing and pronouncing them cut off from the Communion of the Church. The Asiatics little regarding the fierce Threatnings from this Bishop, under the Conduct of Polycrates Bishop of Ephesus, stood their Ground; 'Justifying their Observing it upon the 14th Day after the Appearance of the Moon, after the Rule of the Jewish Passover; and this by constant Tradition, and uninterrupted Usage, derived from the Apostles St. John and St. Philip, St. Polycarp, and several others, to that Day. All which he wrote to Victor, but prevail'd nothing to prevent his rending the Church in sunder. For the Composition of this unhappy Division, Synods or Councils were call'd in divers Parts of the World; as besides one in Rome, one in Palestine under Theophilus Bishop of Caesarea, and Narcissus Bishop of Jerusalem, another in Pontus under Polycrates, another in Corinth under Bacchilus, another in Osrhoena in the East; with many Bishops in other Places; who were very ready in their Endeavours to quench the common Flame; and tho' they agreed with Victor in the main Controversie, yet they all in their Epistles blam'd his Management; and advis'd him rather to mind what concern'd the Peace of the Church, and the Love and Unity of Christians among each other. But the most considerable of all was the excellent Irenæus, who, as Eusebius observes, in this Matter truly answer'd his Name, in his peaceable and healing Temper. For having conven'd a Synod in Gaul of 13 Bishops, after a full Debate of the Matter,
ter, he wrote a Synodical Epistle in their Name to Victor: Wherein he acknowledg'd the Agreement with him in the Controversie, but calmly and gravely advised him to beware how he excommunicated whole Churches, for observing Customs derived to them from their Ancestors: That there was as little Agreement in the Manner of the Preparatory Faft before Eafer, as in the Day itself: some thinking they were to Faft but one Day, others two, others more; and some measuring the Time by a continual Faft of 40 Hours: And that this Variety was of long standing, and had crept into several Places, while the Governors of the Church, who took less Care about these different Customs, still maintained a sincere Love and Peace towards one another; a Thing practis'd by his pious Predecessors, particularly Anicetus towards Polycarp; who tho' they could not so far convince each other, as to lay aside their different Usages, did yet mutually embrace, communicate together, and peaceably part from each other. This Father also wrote many other Epistles of the like nature to other Bishops, and probably with very good Effect; for tho' the Asiatics did not lay aside their Custom, yet it does not appear that the Union between them and the Bishops of Rome was thereupon discontinu'd. All continued their own Customs in all Places, 'till a full Determination was made of this Matter in the Council of Nice, 129 Years after.

During these Disturbances in the Church, there were no less Disturbances in the State; for Severus, who particularly desired to be succeeded by his Sons Caracalla and Geta, found it high time to remove Albinus, who daily increased in Strength and the Favour of the Romans. Accordingly, having settled all Things in the East, and demolished the great City of Byzantium, and given his Son Caracalla the Title of Cæsar, he made use first of secret Methods to destroy him, and afterwards of open War. At first Albinus had the Advantage; but at length Severus meeting him in Person near Lyons, February the 17th, after a most obstinate Fight routed his Army, and forced him to make his Escape. But that prov'd to no purpose, for he was soon killed, and his Head carry'd to Severus, who sent it erected upon a Pole in Triumph to Rome; whither also he returned himself, after he had raised vast Sums of Money by confiscating the Estates of the most considerable Men in Gaul. At his Return to Rome, he upbraided the Senate with their Love to Albinus, and their Ingratitude to him; and
and in Disgrace of that venerable Assembly, he renewed the Memory of the Tyrant Commodus, call'd himself his Brother, and on June the 2d made him to be canoniz'd, and ador'd as a God. He also condemn'd to Death great Numbers of the Senate and Nobility of Rome, who had been Friends to Albinus or his Party; producing Letters against them, and alluding other Proofs and Reasons, of which some are supposed to have been forg'd. He us'd the like Severity to many eminent Persons of Niger's Party; and in this being incited by Avarice as well as Revenge, many considerable Ladies could not escape his Fury.

The Fifth General Persecution.

VII. In the midst of all this Blood and Cruelties, the innocent Christians, who had enjoy'd Rest for about 17 Years, were again afflicted and persecuted; but at present neither by the Order, nor the Encouragement of Severus, who in the former Part of his Reign was very favourable to Christianity. He had been recovered formerly out of a Fit of Sickness, by the Intercession of one Proculus Torpacio, a Christian, who anointed him with Oyl, according to the Apostle's Command, James 5. 14. and the Practice of the Primitive Church; so that he knew by Experience of how great Efficacy the Christian Prayers were with the Physician of all Men. And he was so sensible of this Benefit, that he sent for Proculus, who was Steward to Eudo- dus his Son's Governor, and kept him in the Palace 'till he dy'd; and when some Romans of both Sexes, and of great Quality, were afterwards accused of Christianity, he acquitted and applauded them, and openly checked the Madness of the People. His Court seemed to be an Asylum for Christians, for a long time; for his Son Caracalla's Nurse was a Christian, and when he was a Child, he express'd so great an Indignation at the Punishment of one of his Play-Fellows who stood up for his Religion, that he was not easily pacify'd. Besides, the Behaviour of the Christians towards Severus was a great Inducement to him to be very favourable to them; for he who took notice of every Thing, could not but see, that in all his Wars they never appeared against him, neither joining with Niger nor Albinus: The Concerns of another Life were chiefly in their View, and they willingly left this World to those busie Men, who were ready to put every Thing into
into confusion to obtain it. But notwithstanding this Prince's Favour, the People's Fury prevail'd, especially in his Absence from Rome, so that a Persecution broke out; and was continu'd for five Years, before it was countenanc'd by the Emperor's Edicts; the Christians being prosecuted by the Standing Laws of the Empire, which not only forbid all Religions not approv'd by the Senate, but also all Corporations and Societies not establisht by the Imperial Power. The wonderful Progress of Christianity, the infinite Numbers of the Believers, with the many Miracles still perform'd by them, gave a mighty Jealousie to their Pagan-Adversaries; who loaded them with all kinds of Calumnies, and us'd all possible Methods to suppress them. The People, upon all publick Misfortunes, cry'd out to have the Christians cast to the Lions; upon Supposition that they occasion'd all Calamities; and upon publick Festivals, they sometimes tore their Bodies out of the Graves, and cut them in Pieces. Many suffer'd by Fire, by Sword, and by wild Beasts; and others after cruel Scourgings and other Torments, dy'd in Prison; and all without Complaint or Refiinance, but with Joy and Thankfulness, for having Opportunity of glorifying their Master by their Sufferings. Tho' there were many Martyrs in the Beginning, yet we find not the Names of any till the Year 200.

Not long before this Persecution, appear'd that celebrated Champion Tertullian, the Son of a Roman Centurion of Carthage, where he was born and educated in the Pagan Religion. He had been brought up in all the Accomplishments which the Learning of the Greeks and Romans cou'd produce, but he was in a particular Manner skill'd in the Roman Laws; for which Reason some have thought him an Advocate. He was a Man of a most acute Wit, and a nice Inquisitor into all things; so that being convinc'd by the powerful and triumphant Efficacy of the Christian Faith above all others, in the Beginning of Severus's Reign, he forsook his Paganism, and was Baptiz'd; and for some few Years he continu'd the most renowned Professor, and the most shining Light in the Christian Church. He soon set himself to write concerning that Religion he had undertaken, and publish'd four remarkable Pieces before, or about the Beginning of the Persecution; namely, of Penance, of Prayer, of Baptism, and of Patience; and also two others about the Ornaments and Dresses of Women, not long after. In all which, he shew'd himself
Chap. III. SEVERUS the 21st Rom. Emp. 535

self a rigid Censor, a strict Observer of Rites and Discipline, and a zealous Afferter of the most nice Severities of Religion; which Principles being at length carry'd too far, and with a stiff and violent Temper, brought him into Montanism, and other Errors, as we shall observe in its proper Place.

The Emperor Severus made no long stay in Rome; for being ambitious of Honour, and desirous to be reveng'd of some Kings who had afflihted his Enemy Niger, he with his accustomed Vigour and Celerity departed towards the East with a considerable Force. Arriving in Asia sooner than any could expect him, he immediately began the War in Armenia, threatening Barsemius King of the Atreni, who had been a particular Friend to Niger. The King of Armenia durst make no Resistance, but sent the Emperor Presents, sued for Peace, and gave such Hostages as he requir'd. Whereupon this valiant Prince turn'd his Forces against Arabia Felix, where was then a Mutiny, and took and plunder'd several Cities; and from thence return'd against the Frontiers of the Atreni, and invested the City Atre, the Metropolis of that Country. But being unable to take it soon, by reason of its Situation and the excessive Heats, he immediately took Water, and falling along the Euphrates, successfully landed in the Confines of the Parthians and Persians, who in his Absence had invaded the Empire. Here with wonderful Expedition he took Ccelecia, Ctesiphon and Babylon, and plunder'd and wasted wherefover he came; which was accounted the more signal Conquest, because the Romans flood in greater Fear of the Parthians, than of any other Nation. In the same Year he made his Eldest Son Caracalla Partner with him in the Empire, gave him the Tribunitian Power, and the Title of Augustus, June 2, and he alfo gave the Title of Cesar to his Younger Son Geta. In this Year Tertullian tells us of a strange Appearance of a Figure of a walled City in the Air, in Judea, for forty Mornings successively; which the Montanists and other Millenarians imagined to be the new Jerusalem, where they were to live happily a thousand Years.

In the time of this strange Sight, flourish'd Narcissus Euseb. Bishop of Jerusalem, the 15th Bishop of the Uncircumcision, from the Year 137, and the 30th from the Apolline St. James, a Person celebrated both for his Piety and his Miracles; particularly, for his changing Water into Oyl, in a time of great Want. After he had been some few
Cent. II. Ecclesiastical History. Book III.

A.D. Severi. 6
199. 7

Years Bishop, and of a most strict and exemplary Life, some profligate Persons who feared to be censured and punished by him for their Crimes, by Way of Prevention accused him of Incontinency; and to confirm their Accusations, they added both Oaths and Imprecations: The first wished to be consumed by Fire, the second desired to be wasted with Leprosie, and the third to lose his Sight, if their Allegations were not true; which notwithstanding were not believ'd by the Faithful, because the whole Course of his Life had been unblameable. But Narcissus being unable to endure the Burthen of so great a Scandal, and being inclined to a Philosophical Life, retired himself from his Church, and lived many Years in Solitudes, and obscure Fields. But the great Eye of Justice would not connive at what passed; and these wicked Men soon found the fatal Effects of their Imprecations: For the first was burnt in his House, with his whole Family; and the second was covered with that Disease which he had wished for; but the third, seeing the End of the two former, and fearing the just Vengeance of Heaven, publickly confessed the whole Plot, and by daily pining and lamenting, and continual weeping, at length loft his Eye-sight. Upon the Retreat of Narcissus, the Church proceeded to the chusing another Bishop; and before his Return to Jerusalem, he had three several Successors, Pius, Germanio, and Gordius.

A.D. 200. Severi. 7

The Persecution, which in a great Measure had been confined to the City of Rome, within less than two Years reached Africk and the City of Carthage, where Vigilius Saturninus was Governor, and the first in that Country that employ'd the Sword against the Christians. In which Place, we have an Account of the Martyrdom of Speratus, and twelve others; called by the Name of Scillitains, probably from the Place of their Habitation, who after a considerable Dialogue with Saturninus, and a courageous Declaration of their Faith, were all condemned to be beheaded. These Severities towards the Christians, and the innumerable Hardships they sustaine'd in all Places, roused up the Spirit of the mighty Tertullian, and caused him to publish his famous Apology; which he dedicated to the Magistrates and Governors of the Roman Empire: Wherein with incomparable Eloquence, Evidence and Strength of Reason he pleaded the Cause of the distressed Christians; complaining of the Unreasonableness and Injustice of their Enemies, with all the illegal and irregular Methods
methods of their Proceedings; largely demonstrating both the
Vanity, and the Fallhood of the Crimes vulgarly charged
upon the Christians, as their being guilty of Blood, In-
ceft, worshipping an As's Head, &c. Manifesting their
Meekness and Innocency, their Temperance and Chaste-
ty, their sublime Piety to God, their inviolable Obedience
to their Prince, the Soundness of their Principles, and the
Sanctity of their Lives, beyond all possible Exception.
By Way of Proof, he instanced in the Antiquity of the
Books of Moses, the Predictions of the Prophets, the Au-
thority of Pilate's Relation concerning Christ, and the
miraculous escape of Antoninus. And in the Conclusion
he shewed, that the Virtues of the Christians were much
more excellent and sublime, than those of the Pagan Phi-
losophers. Not long after he published his two Books,
To the Nations; which were almost of the same Subject
with the Apology; in which the greatest Part of that is re-
peated, but put into another Order, and more enlarged.
About the same time he wrote his Scorpiacus, which was
designed for a Remedy against the Scorpion-Poison of those
Heretics, which dissuaded the Christians from suffering Mar-
tyrdom. And to speak a Word in Season, he also wrote
a most pathetical Treatise to the Christians in Prison, inti-
tuled An Exhortation to the Martyrs; wherein he power-
fully incited them to Patience and Perseverance to the last
Moment of Life. Besides these Pieces, he wrote about
this time a remarkable Treatise called, Of Prescriptions,
against Heretics; so named, because it shewed, that their
Doctrines were not to be admitted, by Reason of their No-
velty; for he observed, 'That they could not reckon their
Original from the Time of the Apostles, nor could shew
a Succession of Bishops, from their Times, as the Ca-
tholick Church could. This Book was wrote particularly against Hermogenes, Marcion, Valentinus, with many others.

There never was a greater Occasion for writing against
Heresies: For besides the several Heretics formerly taken
notice of, about this time there appeared the Docetes, and
the Patriscians. The former were more ancient, against
whom St. John, St. Ignatius, and St. Polycarp ascertained the
Truth and Mystery of the Incarnation, and they were a
Branch of the Gnosticks. This Heresie was revived about
this time by one Julius Cessianus, one of the Valentinian
 Sect; and his Followers obtained the Name of Docetes
from Docet, to appear; because they believed and taught,
that the Actions and Sufferings of Jesus Christ were not in Reality, but only in Appearance. The Doctrine of the Patrrippans was broach'd by one Praxeas, a Person of Asia of a turbulent Temper, as most Heretics were; who upon the account of his suffering a short Imprisonment for Christianity, vainly attributed to himself the honourable Title of Martyr, and diffus'd the Poison of his Error both in Rome and Africa. At Rome he prevented Pope Victor from acknowledging the new Prophecies of Montanus, and caus'd him to revoke some Letters in Favour of that Sect. Here he taught his Heretical Opinions, and afterwards in Africa, were Tertullian oblig'd him to recant; but in a short time after he again publish'd his Doctrine, and taught, that there was but one Person in the Trinity; that the Father was the same with Jesus Christ, who was incarnate, born of the Virgin, and suffer'd upon the Cross. So that his Followers who were at first call'd Praxeans, were afterwards call'd Patrrippians, because they attributed the Passion to the Father himself.

Thus we have got over the Actions of two Centuries, over four General Persecutions, and into the midst of the fifth; in which the Church of God daily increas'd, and became more and more triumphant, in spite of the Malice of all the Powers of Earth and Hell. And here it is remarkable, that besides the terrible Persecutions that harass'd the Church, and seem'd to tear it in Pieces, the Devil made use of three very subtle Methods to ruin the Christian Religion. First, because the extraordinary Miracles of the Son of God were a notable Confirmation of the Truth and Divinity of his Doctrine, he oppos'd the Impostures of Simon Magnus, and Apollonius Tyanaeus, to his real Miracles. Secondly, because the Holiness of our Saviour's Life and Precepts was a powerful Persuasive to incline the World to Conversion, he introduc'd into the most Sacred Offices of Religion all Sorts of Lusts and Impurities, by his Instruments the Gnosticks and Carpocratieans, who adopted their Vices into the Number of their Mysteries; to whom are to be attributed the Incels and Scandals unjustly charg'd upon the Orthodox Christians. And thirdly, lest these should prove ineffectual, that he might incline the World to be careless and vile, he taught by the Mouths of Marcion, Blaustus, and Florinus, That God was the Author of Sin, that he might supercede all Laws, and enervate the Force and Vigour of all Divine In-
Injunctions. Yet notwithstanding all these powerful efforts, the Church of God, afflicted with Persecution without, and wounded with Heretics within, still stood firm upon an impregnable Rock, gathering Strength, increased, thinned, and became the Wonder and Surprise of all the created Beings of the Universe.

CHAP. IV.

From the Middle of the Fifth Persecution, and Conclusion of the Second Century, to the Beginning of the Sixth General Persecution of the Church under the Emperor Maximinus.

Containing the Space of about 35 Years.

The Christian Religion had now diffus’d itself through all the known Parts of the World; but more fully and triumphantly in the vast Roman Empire, where it was most violently oppos’d, and met with the most terrible Conflicts. Christians were now in the Cities, Towns, and Villages, in the Camp, in the Senate, in the Palace, and in all Places besides the Pagan Temples and Theatres; and that in such Numbers and Multitudes, that Tertullian assures us, that if they had unanimously retir’d to any other Country, the Empire would have become a mere Desart and Solitude. All the Cruelties of the Gentiles were to no effect; but a more powerful Invitation to others to encrease their Party; the oftner they mow’d them down, the faster they sprung up; and their Blood was a Seed that grew up to a more plentiful Harvest; and tho’ several of the Gentiles had us’d their utmost Eloquence to exhort Men to Patience under Sufferings, yet they could never make so many Proselytes with their Arguments, as the Christians did by their Actions. The Patience and Sufferings of the most Virtuous and Heroick Romans, were as far short of those of the Christians, as their Philosophy was of the others Divinity. Their Heroes chose Death when they were no longer able to bear the Shame and Misery of Living: But the others embrac’d
Ecclesiastical which some ten or twenty Years. He left some little Tracts behind him, particularly concerning the Time of keeping of Easter; and according to St. Jerom, he was the first Ecclesiastical Author who wrote in the Latin Tongue, which must be before those of Tertullian and Apollonius. He was succeeded in the Church by Zephyrinus, a Roman, and Son of Habundius, who continued Bishop about 18 Years, and was the fourteenth Bishop of Rome, after the Apostles St. Peter and St. Paul.

The Emperor Severus had now continued above three Years in the East; where, besides several Wars, he made many Regulations and Alterations. At length passing through the Country of Palestine, in the tenth Year of his Reign, to gratifie his Heathen Subjects, he forbade all Persons, under the severest Penalties, to turn either Jews or Christians; which Edict very much revived and encircled the fifth General Persecution of the Church. And because this Persecution now raged more than ever, and Severus himself was so concerned in it, who before was a Friend to the Christians, many Writers make the fifth Persecution to commence this Year. The Governors of Provinces, and the bigotted People being let loose, such Severities and Cruelties were practiced in most Parts, that the Christians of those Days verily believed that the Times of Antichrist did then take Place; particularly Judas an Ecclesiastical Writer, mention'd by Eusebius, who wrote a Commentary upon Daniel's Seventy Weeks, and a Chronology ending at the tenth Year of Severus. This Emperor going into Egypt to view all the Rarities and Antiquities of that Country, caused the Persecution to rage in a more particular manner at Alexandria; to which Place, as Eusebius observes, the most select Champions of the Christians were brought out of all Egypt and Thebais, as to the noblest Stadium of the Almighty, to suffer all Sorts of Torments and Deaths, and to be encircled with Crowns of immortal Bliss. This Persecution caused many Christians to retire from Alexandria, and among the rest, the celebrated Clemens, who was constrained to quit his great Cate-
Catechetical School, and go over to Cappadocia; which Method he had vindicated in his Stromata, since flying in Persecution was according to our Saviour's own Advice. Among the many Martyrs, Leonides, Father to the renown'd Origen, was first imprifoned, then beheaded, and all his Estate confiscated. During his Imprisonment, young Origen, now but 17 Years of Age, began to discover a most impatient Desire of Martyrdom; and because he knew the deplorable Estate wherein his Father was like to leave his Wife and Children, might probably have great Influence upon his Mind, he by Letters passionately exhorted him to perfevere to the last; adding this Clause among others, Take heed, Sir, that your Care for us do not make you change your Resolution. And he himself had gone not only to Prison, but to the very Block with his Father; had not his Mother us'd allimaginable Arts to divert him; as first, Tears and all kinds of Endearments, and afterwards hiding all his Cloaths, so that mere Shame confined him to the House: A mighty Instance of a juvenile Forwardness and Maturity. This Origen had a most excellent and religious Education bestow'd upon him by his Father, who was so pleas'd to find him in his Youth such an admirable Proficient in the Holy Scriptures, that to give vent to his Joy, he frequently went into his Chamber when he lay asleep, and reverently kiss'd his naked Breast, as a noble Treasure of an early Piety, and a divine Spirit. He had likewise learnt all the Institutions of the two great Masters Clemens Alexandrinus, and Ammonius Saccas; and by means of his Studies and natural Abilities, he was not only then a Miracle of his Years, but became afterwards the Wonder of the whole Age.

As the Persecution raged at Alexandria, so no less at Lyons, where Severus had been formerly Governor, and where Irenæus Bishop of the Place was a shining Light. Here, as Gregory of Tours, and the ancient Martyrologies inform us; Irenæus having been prepar'd by several Torments, was at length put to Death, and together with him almost all the Christians of that great and populous City, whose Multitudes could not be enumerated; so that the Streets of the City flowed with the Blood of Christians. Irenæus was above 24 Years Bishop of this City, and a Person whose profound Learning was accompany'd with great Prudence, Humility and Charity; so that he wanted no necessary Qualification of a good Christian, an accomplished Bishop, and an able Ecclesiastical Writer. Yet he
is observ'd, as well as Justin Martyr, to have held some Opinions not strictly Orthodox, to have had one Fal-
ing, common to him and many other ancient Authors, viz. That he sometimes weaken'd and darken'd the most cer-
tain Truths of Religion, by Arguments not very solid. Not-
long after the Death of this great Opposer of the Heretickis, 
there appeared another sort of them called Archonticks, a
Branch of the Marcosians, who among other extravagant
Notions, held that Archangels created the World, from
whence they had the Name of Archonticks. They deny'd
the Resurrection of the Body, and plac'd perfect Redemp-
tion in a Chimerick Knowledge; they judg'd that the God
of Sabbath exercised a cruel Tyranny in the 7th Heaven;
that he engender'd the Devil, who begot Abel and Cain of
Eve; and that the Woman was the Work of Satan. These
wild Errors they defended by Books of their own com-
poising, which they call'd, The Revelations of the Prophets;
and the Harmony. This Sect remain'd 'till the time of Epi-
phanius, and were particularly found in Palestine and Ar-
menia.

To return to Alexandria, where the Persecution was
carry'd on with such Violence: Leonides being beheaded,
and all his Estate confiscated, young Origen remained with
his Mother and Brethren, reduced to the utmost Poverty;
but a rich Lady of the City, out of Respect and Compa-
ffion to his Misery, afforded him all kind of Assistance,
and took him into her House. This Lady at the same time
maintain'd one Paul, a noted Heretick of Antioch, whom
she had adopted for her Son, who held Conferences in her
House, where a great Number, not only of the Here-
ticks, but also of the Orthodox, were present. But
the Origen was obliged out of necessity to converse
with this Man, yet he would never hold Communi-
on with him in Prayer, keeping exactly to the Ecclesi-
astical Constitutions, and testifying his Abhorrence of the
Doctrines of Hereticks. However, in a short time he put
himself into a Condition of no longer needing this Lady's
Charity; for applying himself vigorously after his Father's
Death to the Study of Human Learning, he opened a
School for the Profession of the Learned Arts, which
raised him a considerable Maintenance. And tho' he was
then but a very Youth, yet did not the Grave and the
Learned, the Philosophers and the Hereticks, disdain to be
present at his Lectures; many of whom from Auditors,
became his Converts, and afterwards Martyrs for the Faith.
In a little time Fame recommended him to publick No-
tice;
and the Chair of the great School of Alexandria becoming vacant by the Retreat of St. Clement, and the Flight of many Christians, some of the Heathens, who were disposed to be converted, made their Application for him to undertake the Charge, tho' he was not then above 18 Years of Age. The two first of his Disciples were Plutarch and Heraclas his Brother; and the Reputation and Number of his Converts encreasing every Day, Demetrius Bishop of the City confirmed him in the Employment of Catechist, or Professor of Sacred Learning in the Church of Alexandria. Being settled in this Office, he executed it with infinite Diligence, and no lefs Success; and leaving off teaching Arts and Sciences, he sold all his Books that treated of human Learning, and gave himself intirely to the Instrucation of his Disciples in the Rudiments of Christianity. And then it was that he began to lead an extraordinary strict and austere Life, which with his Learning, brought over great Numbers of Disciples, notwithstanding the Fury of the Persecution, which in Alexandria was carry'd on then with greater Violence than ever, under the new Governor Aquila, Successor to Letus. Several of his Disciples suffer'd Martydom in the fame Place; among whom were Serenus, Heralides, Heron, Hermes, &c. and he himself was very often expos'd to the Rage of the Pagans, when he went to the Affittance and Encouragement of the Martyrs. He then carry'd his Austerities so far, as to commit an Act of such Excess, that it was blamed even by his greatest Defenders, and afterwards condemned by himself, tho' he did it upon a pious Motive, and out of an abundant Zeal and Charity. For his Employment obliging him to be often with Women, whom he instructed as well as Men, that he might remove from the Pagans all Ground of Suspi-
cion of any blameable Conduct by reason of his Youth, he resolv'd to execute to the very Letter that Precept and Per-
fection which he was persuad'd our Saviour had propos'd in these Words of the Gospel, that there are some who make themselves EUNUCHS for the Kingdom of Heaven's sake. He endeavour'd to keep this Action private, and to conceal it from his Friends; but it was soon discover'd; and being come to the Knowledge of Demetrius the Bishop, he then commended his Zeal and Faith, and excited him, Not to be discourag'd upon that account, but to continue more earnestly in the Instruction of the Catechumens.

During the Heat of the Persecution, the Emperor Sene-

A. in the tenth Year of his Reign, return'd to Rome, and &c. triumph'd
triumphed with great Magnificence over all those Nations which he had subdued in his several Expeditions, having assumed the Title of Parthicus Maximus, from his taking Seleucia and Creophilus in the Year 200. He likewise celebrated his Decennalia, upon finishing his tenth Year, and marry'd his Son Caracalla with Plautilla, the Daughter of his Favourite Plautianus, a severe Persecutor of the Christians, who for his Ambition and Treason not long after receiv'd the just Reward of all his Wickedness. Severus chose to perform all his Solemnities soon after one another, that he might, by out-doing all his Predecessors, make the People and Soldiers easy, and obliterate the Memory of his former Severities. And for that reason he gave them a Donative amounting to above a Million and a half of our Money. His Spectacles were almost beyond Belief; for the Pit of the Amphitheatre, as Dion describes it, was like a Ship, contriv'd so as to hold an incredible Number of wild Beasts; such as Lions, Panthers, wild Bulls, wild Asles, Ostriches, and other strange Creatures, which for seven Days together were let loose to combat each other. And as tho' all these pompous Solemnities had been insufficient, in the twelfth Year of his Reign, and the seventh of Caracalla's, he celebrated the grand Secular Games, which, as they were the most splendid and magnificent of any regular Feasts among the Romans; so this Emperor was not defective in any thing that might contribute towards their Glory. This was the fourth time that these Games were celebrated since the Birth of our Saviour, which was 57 Years after the last under Antoninus Pius, 116 after those under Domitian, and 157 after those under Claudius. These pompous Shows gave occasion to the zealous Tertullian, who had lately been at Rome, to write his Piece de Spectaculis, in which he earnestly dif- twaded the Christians from being present at those publick \Sights and Spectacles, shewing that those Diversions were both scandalous and dangerous to those who had before renounced the Pomp and Pleasures, as well as the Idolatry of the World. It is believ'd, that not long after he wrote his Book de Idololatria, against the Idolatry of the Pagan's; tho' some think it was wrote in the latter end of his Life, because there are several Passages in it more strict and rigid than in his former Writings, whilst he continu'd free from the Errors of Montanus. About the same time Musanus, an Ecclesiastical Author, wrote a Book against those Hereticks call'd Encratites, of which we have nothing but the Title remaining.
In the mean time the great Origen proceeded in his Employment with extraordinary Success, and many of his Disciples sealed their Faith with their Blood. Besides the Martyrs before-mentioned, Plutarch his first Convent was led to Execution; and not long after Marcella, and her Virgin-Daughter Potamiana, were both consumed in the fame Fire. The latter was celebrated, not only for her Beauty, but also for her Chastity and Courage; which caused her to sustain a thousand Combats with her Lovers to preserve her Virginity, and no less Conflicts with her Enemies to preserve her Christianitv. Being brought before the Judge Aquila, after he had inflicted grievous Stripes upon every Part of her Body, he threatened to deliver her to the Gladiators to violate her Chastity, if she did not deny her Faith. She still continued firm, and in her Answer reflecting severely upon the Pagan Religion, Aquila was so provoked thereby, that he forthwith pronounced the definitive Sentence of Death; and Basilides, one of the military Apparitors, led her to her Execution. When the Multitude endeavoured to molest and reproach her with obscene Words, Basilides prohibited and thrust them away, shewing much Commiseration and Humanity towards her. Potamiana being sensible of his charitable Intentions, freely exhorted him to be of good Courage, for that when she was gone hence, she would intreat her Lord for him, and would shortly make him an ample Requital. When she had spoken these Words, she courageously underwent Death with her Mother, hot scalding Pitch being leisurely and gradually poured upon all the Parts of her Body, from the Crown of the Head, to the Sole of the Foot. Such was the Combat fought by this renowned Virgin. Not long after, Basilides, upon some Occasion, being desired by some of his Fellow-Soldiers to swear, he openly declared himself a Christian; which at first they thought was spoke in jest; but when he firmly maintained it, he was brought before the Judge, and making before him a Profession of his Faith, he was immediately imprisoned. And when some Christians repaired to him, and asked the Cause of this sudden and unexpected Change, he answered them, That Potamiana, three Days after her Martyrdom, stood by him in the Night, and put a Crown upon his Head, declaring that she had intreated the Lord for him, and had obtained her Request, and that shortly the Lord would take him to himself. Upon this Declaration the Brethren immediately imparted to him the Seal of Baptism, and the Day following...
ing he was beheaded. *Eusebius* adds, that according to Report, many others in *Alexandria* were converted to the Faith by means of *Potamiana*, who appearing to them in the Night, invited them to embrace the Gospel.

As the weaker Sex thus triumphed in *Alexandria*, so no less in *Africk*, in the Persons of *Perpetua* and *Felicitas*, two Ladies of *Tuburhis* in *Mauritania*; the former of noble Parentage, 22 Years of Age, and now a Nurse to a Son, and the other of inferior Extract, and very big with Child. These two Ladies being remarkable for their Religion, were accused and brought before *Hillarian* the present Governor of *Africk*, together with four other Christians, namely, *Revocatus* Brother to *Felicitas*, *Saturninus* and *Satyrus* Brothers, and *Secundulus*, all Catecumens, and very young. The Ladies nobly refisted a thousand Temptations and Persuasions, and joyfully endured all the Miseries of a Dungeon, where they received the Comfort of Heavenly Visions, and converted *Pudens* the Jaylor; and notwithstanding *Felicitas* was newly delivered of a Child in Prison, she was ordered two Days after with the rest of them to be thrown to the wild Beasts in the Amphitheatre in *Carthage*: Only *Saturninus* was brought back from the Beasts and beheaded, and *Secundulus* dyed in Prison. This was done March the 7th in the 12th Year of *Severus*; of which we have a particular Account in the Acts of *Perpetua* and *Felicitas*, which are looked upon as of great Authority. Thus the Christians suffer'd in *Africk*; and about the same time, while *Hillarian* continued Governor, the common People with loud Out-cries demanded of him to take away from the Christians the Use of their Floors, or their Burying-places they then had: But, as *Tertullian* observes, God who hearken'd to the Cries of the Pagans, rendered their Barn-floors useless; for he sent them no Corn for all that Year. *Tertullian* still continued a strenuous Defender of the Christians: But yet this great Man and Champion, who had gained such infinite Reputation, and done such noble Service to the Church, now in the Middle of his Age (perhaps 45 Years) began to incline towards the Errors of the Montanists, which soon caus'd him to separate from the Catholick Communioin. The Fall and Separation of so famous a Person was a mighty Temptation, and Discouragement to the Church in General; and the Causes of it are variously assigned; some say, it was for his being disappointed of the Bishopricks of *Rome*, and of *Carthage*; but this no ways agrees
agrees with his mortify'd Temper, and known Contempt of the World. St. Jerom, with most Probability, tells us, that the Envy and Reproaches he met with from the Clergy of the Church of Rome, first caused him to fall off from the Church, and to joyn with Montanus and his Party, whose appearing Austerities were most agreeable to his rigid and violent Temper, and most exactly confpired with his severe Course of Life. Tho' he did not run into all the Extravagancies of Montanus, but pretended chiefly to restore the Apostolick Discipline, yet in his after-Writings he frequently speaks of Montanus as the Paraclete that was to come into the World, and violently declaims against the Catholicks, under the Name of Psychici, or Animal Persons, who took too much Liberty in their Manners and Devotions, stiling his own Party Spirituales, as more immediately guided by the Holy Spirit, and converviant in a more Divine and Spiritual Life.

All this time the Emperor Severus diligently apply'd himself to the publick Affairs, spent a considerable time in visiting some Cities in Italy, in hearing Complaints, and doing of Justice; for which he is deservedly applauded by all Writers; particularly he was so exact as to the Places of Trust, that he permitted no Man in his Dominions to fell his Honours and Dignities. He likewise erected many noble Works and Buildings in Rome, and other Cities, and had a special Regard to the Publick Good; and notwithstanding his Cruelty and Avarice, he perform'd many Parts of a wise Governor, and worthy Prince. Particularly he declared himself an Enemy to those Vices that wounded Persons Reputations, and made new Laws against Adulterers: And the Age was then so loose, that three thousand were indicted for that Crime. He took such Care in the Treasury, that notwithstanding his infinite Expences and Donatives, he left behind him more Money in the Exchequer than any of his Predecessors; and was so careful of Provisions, that he left in Rome such Quantities of Wheat, Wine and Oil, as were sufficient to maintain the City for five Years. He kept so many Legions of Soldiers, that he had no Cause to fear any Foreign Potentate whatsoever; but to them he gave such Rewards and Privileges, as though for the present they strengthened his own Interest, yet proved afterwards extremely prejudicial to the Commonwealth. For the Soldiers having formerly by the Management of ill Emperors contracted Sloth and Avarice, were by these Encourage-
ments still more incited to violate the Sovereignty, to de-
pose, destroy, and set up whom they pleased; which broke
in pieces the Relicks of the ancient Discipline, and after-
wards threw the Empire into such Confusions, as were ne-
ever tolerably remov'd till the Reign of Diocletian.

In the 14th Year of this Emperor's Reign, Narcissus
Bishop of Jerusalem, after seven Years Retirement, in the
time of his third Successor Gordius, appeared again in the
City, as one risen from Death to Life. And being re-
turned from his Solitudes, he was prevailed upon by the
People again to take the Government of the Church up-
on him; being highly reverenced by them both for his
strict and philosophical Course of Life, and for the signal
Vengeance which God had taken on his three Accusers
formerly mention'd. It is believed that Gordius was joyn'd
with him, who dy'd shortly after; so that Narcissus was
not only the 30th, as formerly mentioned, but also the 33d
Bishop of Jerusalem after the Apostle St. James. In the
15th Year of the same Reign, Tertullian, as he tells us
himself, wrote his Treatise against the Heretick Marcion,
consisting of five Books, still extant. Tho' Tertullian was
now a Montanist, he was free from the Heresie of the
Marcionites; and in the first Book he shewed that one
of the Gods of Marcion was only a fantastical and ima-
ginary Being. In the Second, he proved that the God
whom the Jews worshipped, was the only true God,
the Creator of the World, and the Author of all Good;
resolving all the Difficulties which the Marcionites had
raised against God's Covenant in the Old Testament. In
the Third, he shewed that Jesus Christ was the Son of
God, the Creator of the World, and Author of the
Law, who was foretold by the Prophets, and took up-
on him true Flesh, and human Nature. In the Fourth,
he shewed, that it was the same God both in the Old
and New Testament; reconciling the pretended Contra-
dictions alleged by Marcion, and making it appear, that
the whole Life of Jesus Christ was foretold and figur'd
in the Old Testament. In the fifth Book he proved from
the Epistles of St. Paul, that it was the same God that
was preached both in the Old and New Testament, and
that Jesus Christ was the Son of the Creator of the
World. After his Schifin, and much about the same
time, he wrote, besides his Prescriptions formerly men-
tioned, three Treatises against other Hereticks, as Prax-
ecas, Hermogines, and the Valentinians, besides other Pieces.

Against
Chap. IV. SEVERUS the 21st Rom. Emp.

Against Praeas, and the Patropani, he maintained the
Incarnation of our Saviour, and the Distinction of the
Persons in the Holy Trinity; and shewed that the Trinity
of Persons did no ways prejudice the Unity of the God-
head, as the Unity of the Godhead did no ways hinder
the Trinity of Persons. Against Hermogines he disco-
vered the Fallacies and Sophisms of that Heretick, shew-
ing that our Religion taught us that God created even that
Matter whereof he made the World. His Book against
the Valentinians is rather a Satyr, and Piece of Railery, than
a serious Confutation of the extravagant Sentiments of those
Hereticks. We find two other Pieces of his near this Time,
one of the Flesh of Jesus Christ, and the other of the Soul:
In the former he proved against several Hereticks, that Je-

sus Christ took upon him true Flesh; in the latter he falsely
maintained the Corporeality, as well as the Traduction of
the Soul.

Still the Emperor Severus proceeded vigorously in the
publick Affairs; and having waded through a Sea of Blood
to make way for his Family, he declared his two Sons
Successors conjointly, and gave to Geti the Title of Au-
gustus, and the same Power with Caracalla, whose Beha-
vior made him extremally uneasie. Not long after he re-
ceived Advice, That the Northern Inhabitants of Britain
were up in Arms, and had been so successful, that the
standing Legions were in danger of being destroy'd. That
therefore the Empire might not in his Reign be diminished
by the Loss of an Island of such great Importance, he re-
olved to go thither in Person, tho' then aged and gouty; and
the better to prevent the Enmity and Irregularities of his
Sons, he took them along with him. The Britains un-
derstanding the Emperor's Approach, and dreading his Pow-
er, offered him an honourable Peace; but this Prince had
such an insatiable Desire of obtaining the glorious Title of
Britannicus, that he refused their Proposals. Upon his
Entrance into the Country, he left his youngest Son Geta
in the Southern Parts of the Province, which had continued
in Obedience; and marched with Caracalla against the
Northern Britains and Caledonians; where with the cut-
ting down Woods, making of Bridges, draining of Meers,
and by the Enemies Ambuscades, and Sickness, he lost
fifty thousand Men, according to Dion. The old Empe-
ror encountered these Miseries and Difficulties with ex-
ceeding Bravery, and prosecuted his Attempts with such
a vigorous Resolution, that he at length forced his Ene-

A. D. 208.
Severi.
15
16
Dion.
Spart.
Herod.

A. D. 209.
Severi.
16
17

mies
About the same time an eminent Christian Lawyer of Rome, named Minutius Felix, wrote an excellent Defence of the Christian Religion, entituled Octavius, in form of a Dialogue. It is a Conference between a Christian named Octavius, and a Heathen called Cecilius, at which Minutius sits as Judge. The Heathen first used all the several Arguments and Evasions, as well as all the several Calumnies and Reproaches that ever had been urged in these times against the Christians Actions, and their Religion. The Christian on the other Side gave full and convincing Answers to every Particular alleged; and withal shewed the noble Triumphs of the Christians in their innumerable Sufferings, far beyond the most hardy courageous of the old Romans. This small Treatise is written with rare Elegancy, and an agreeable Turn, and the Reasons are set forth to Advantage, and beautify'd with a great deal of Learning; and as Laëntius observes, Minutius had been an admirable Defender of Religion and the Truth, had he entirely apply'd himself to this Study. In the same Year, according to Mon. Tillemont, Ter-\-tullian wrote his Book de Pallio, which was upon this Occasion. He had lately left off the Gown, the Garment ordinarily worn in all Parts of the Roman Empire, and had put on the Cloak, the usual Habit of Philosophers, and of those Christians that entered upon a severer State of Life; which caused him to be derided by them of Carthage for his Levity and Inconstancy, in turning from one Court of Life to another. To vindicate himself therefore, he wrote this Discourse, wherein he puts forth the Keenness of a Sarcastick Wit, and spreads all the Sails of his African Eloquence, retorting the Case upon his Accusers, shewing the Antiquity, Simplicity and Gravity of this Habit, and severely reproving the Luxury and Prodigality that had of late over-run all Orders and Ranks of Men. Djuin handomely observes, that it seems to have been written rather to shew his Wit and Parts, than for any serious Defence of himself.
Chap. IV. CARACALLA the 22d Rom. Emp. 551

The Emperor Severus having been nigh two Years in Britain, and rebuilt the famous Wall begun by Adrian, he retired to Eboricum or York, where he grew weak, partly with Age and Travel, and partly with Grief, for the irreclaimable Life of his eldest Son. Hearing that the Soldiers had declared him Emperor, rouzed with the Affront, he commanded him, with the Tribunes and Centurions, to be immediately brought before him; and when they implored Pardon upon their Knees, he briskly told them, That he governed with his Head, and not with his Feet, and so dismissed them. His Distemper increasing, and perceiving his Death approaching, he cry'd out, I have been all that a Man can be, but it is of no Use or Service to me now. And ordering his Urn to be brought, wherein his Ashes were to be inclofed, and taking it in his Hands, he said, Little Urn, thou shalt now contain what the whole World could not before. Then calling his Sons and his Friends about him, he made this remarkable Speech to them, When I took the Empire upon me, I found it declining and languishing; and now being aged and decrepit, I leave it in a State firm and lasting to my Sons, if they prove good; if otherwise, feeble and sinking. His Pains increasing, especially in his Feet, he in vain called for Poison, according to Aur. Victor; and then glutted himself with gross Meats, which soon after ended his Life. Thus dy'd Septimius Severus, a Person both of extraordinary Vices and Excellencies, who is rather to be ranked among the Great, than the Good Princes. He dy'd in the Beginning of the Year 211, on the 4th Day of February, under the Consulships of Gentianus and Bassus; being 65 Years of Age, and having reigned 17 Years, 8 Months, and 3 Days, reckoning from the time of his being declared Emperor by the Senate.

II. Upon the Death of Severus, his two Sons Caracalla and Geta were both declared and acknowledged Emperors, who agreed to leave Britain, and return to Rome with the Ashes of their Father. The first thing they did after their Arrival, was the Apotheosis, or Deification of their Father, which was performed after the ancient and usual Custom; and because it so well shews the Religion and Paganish Superstition of the Romans, we shall here out of Herodian briefly recite the Particulars of this pompous Ceremony. First, the whole City was commanded to go into Mourning, being mix'd with some Festival Solemnity:
lemnity: Next, a pale Image of Wax, exactly resembling the deceased Emperor, was placed at the Entrance of the Palace, upon a stately Ivory Bed magnificently adorned with Cloth of Gold: On the left Hand were seated the whole Body of the Senators in Black; on the Right, the Ladies of the highest Quality in plain white Habits, without Jewels, or other Ornaments. This lasted for seven Days, during which Space the Physicians often referred to the Image, as tho' it had been a living Patient, signifying every time, That they had still left Hopes of the Emperor's Life than before; at which Words the Mourners always gave a Groan. At last, when the Physicians had declared his Death, the noblest and youngest of the Senators and Equites carry'd the Bed upon their Shoulders through the Via Sacra into the old Forum; on each Side of which were erected two large Scaffolds, one filled with Lads, and the other with young Maids, all Children of the highest Quality, who after a most solemn and mournful manner sung Hymns and Songs in Honour of the Dead. These finished, the Senators and Knights again took up the Bed, and carry'd it out of the City into the Campus Martius, where was erected a beautiful Structure of Wood, almost in the Form of a Pyramid, with several Stories. The first was square, and a fort of a Chamber fill'd with all sorts of combustible Matter, and the Outside richly adorned with Cloth of Gold, Ivory, Statues and fine Pictures: The second had the same Ornaments, and was of the same Figure, only was somewhat less, with the four Sides open: Upon this was a third still less, and upon that a fourth; and to several other less Stories, till the last terminated in a Point. The Bed and Statue being placed in the second Story, filled with the richest Flowers, Plants, Odours, Gums and Spices; the Roman Knights rode on Horseback round the Pile in Order and Measure, according to the Sound of several warlike Instruments: After them followed certain Persons in Chariots in Purple Robes, with Masks, representing to the Life the Faces of the most famous Commanders, and Emperors among the Romans. These ended, the Successors in the Empire set Fire to the Pile with Torches; the Consuls, Senators and Knights did the same to their appointed Side; so that all was in a Flame immediately, and at the same time from the Top of the Pile an Eagle was let fly, which was soon out of sight. This was accompany'd with infinite Shouts and Applauses, and the People
Chap. IV. CARACALLA the 22d Rom. Emp. 553

People being made to believe that it was that Eagle which carry'd the Emperor's Soul to Heaven, from that Moment they paid him thesame Worship that they did to their other Gods.

Caracalla and Geta were both young Men; the former now about twenty three Years of Age; in his Youth he had been noted for his compassionate Temper; but his Pity and good Nature soon forsook him, and he became one of the cruellest Monarchs that ever reigned. His Brother Geta was naturally of a milder and softer Disposition, and gaining the Affection of the People, Caracallasoon fought means to destroy him by Poyson, and also endeavoured to bribe the Pratorian Soldiers by many Presents and Favours, and withal gave them leave to live according to their Pleasure. So that the City soon found the dangerous Effects of a State being govern'd by two Princes of equal Power and Authority, and so contrary in their Tempers, that they continually endeavoured each other's Death. In Matters of Justice and publick Administration, they were ever contrary in Opinion; and in choosing of Commanders and Governors, each sought to prefer his own Friends and Favourites, as likewise they did in the Election of Consuls and other Magistrates, which caus'd all Affairs to succeed according to Favour and Contention. By which means insupportable Injuries and Disorders were daily committed, either of them persecuting the contrary Faction, without daring to punish those of their own Party, lest they should make them their Enemies; whence grew an universal Prejudice to the City and Province, and indeed in the whole Empire.

As the Romans met now with daily Afflictions, so did the Christians; for the fifth Persecution, which with different Degrees of Severity had continued near 14 Years, was still kept up; particularly in Africk by Scapula the Proconsul of that Province. The Severities and Barbarities of this Man rouz'd the Spirit of Tertullian, who thereupon wrote a neat and pathetical Book to him, which is still remaining to us. In the Beginning, he represented to him, That the Christians rather chose, than fear'd Sufferings, and to change a temporal Life for an eternal; that therefore he did not direct his Discourse to him out of Apprehension for them, but out of an earnest Desire he had for the Salvation of the Heathens, since the Christians were obliged to love their Enemies, and to endeavour their Conversion. He then represented the Honesty and Simplicity
Simplicity of the Christians, and their heartly Prayers and Endeavours for the Prosperity of the Empire, with those particular Inslances of Severity, which the Divine Providence had lately inflicted upon it, which could not reasonably be suppos'd to have been sent upon any other account, than to revenge the innocent Blood that had been shed, inciting him to Moderation by the Clemency and Indulgence of former Princes and Governors. Not long after, Caracalla forgetting the Christians, to follow other Cruelties, the Persecution ended; and, as Sul. Severus affures us, the Church of God had a long Peace of 38 Years, setting aside that little Interruption by the Emperor Maximus in the Year 235. At the Ending of this Persecution, Origen had a great Desire to see the Church of Rome, so venerable for its Antiquity and Renown, and accordingly came thither in the time of Pope Zephyrin, where he flaid not long, but return'd back to Alexandria, and to his accustom'd Catechetick Office, Demetrius his Bishop earnestly importuning him to resume it. His two renown'd Predecessors, Pantanus and Clemens, were still living, tho' probably in different Parts of the World; but how long they liv'd, and what Deaths they dy'd, we have no certain Account. Also Montanus was still living, who had broach'd his Herezie forty Years before, and was now writ against by Apollonius a Greek Author, who confuted the Practices and Manners of him and his Followers. In the same Year 211, Serapion Bishop of Antioch dy'd, after he had been posses'd of that See 21 Years, and was succeeded by Atelepiades, a Person of celebrated Reputation, who held that Dignity about six Years or more, and was the ninth Bishop of Antioch after the Apostles.

Origen being return'd from Rome to Alexandria, soon found his Employment to encrease, and Auditors to press in so fast, that he wanted Leasure for Retirement, Contemplation, and the Study of the Holy Scriptures; so that he was oblig'd to take in Heraclas for his Assistanl, who had been his Disciple, and was well vers'd in divine and human Studies, by which he divided the Labour between them, committing the younger and more untutor'd Catechumens to Heraclas, and taking the maturer and older to his own Care. And now he made many Converts as well of Hereticks as Heathens, particularly Ambrosius, noted for the Valentian Heresie: so that great Numbers flock'd to him, to make Trial of his fam'd Learning and Abilities, others to be instructed in the Precepts both of Philosophy and Chri-
Chap. IV. CARACALLA the 22d Rom. Emp. 555

Christianity. And the better to qualify himself in Theology and the Understanding of the Holy Scriptures, he diligently let himself to learn the Hebrew Tongue, a Language little understood by the Fathers and the Learned in those Times; which he effected with extraordinary Labour, and to great Purposes. By this means the Church of Alexandria flourish'd exceedingly, as likewise did the Church of Jerusalem about the same time; of which we have the remarkable Account from Eusebius of one Alexander, a worthy Bishop of Cappadocia, who out of a religious Curiosity, had resolv'd upon a Journey to Jerusalem, to visit the holy and venerable Antiquities of the Place, to which he was particularly excited by a divine Revelation intimating to him, that it was the Will of God that he should be assistant to the Bishop of the Place. For so it was, that the celebrated Narcissus, who had return'd six Years before to his See at Jerusalem, and was now 116 Years old, became incapable through his great Age and Infirmities, duly to manage that Charge. Alexander approaching near Jerusalem, the Christians were warned by a Vision and Voice from Heaven, to go out of the City, and there receive him whom Heaven had designed for their Bishop. This being done, and finding Alexander, they entertain'd and introduc'd him with all possible Kindness and Respect; and by the Importunity of the People, and the Consent of all the neighbouring Bishops, he became Colleague with Narcissus in the Government of the Church, who liv'd with him about three or four Years. This is the first express Instance we meet with in Church Antiquity of two Bishops sitting at once by Consent in the Same See. Alexander held this Dignity with extraordinary Reputation about 39 Years, and was the 34th Bishop of Jerusalem after the Apostle St. James.

In the same Year at Rome all possible Methods were made use of to reconcile the two Emperors Caracalla and Geta; till at length upon the 27th Day of February, Caracalla resolving to be freed from a Rival, found means to kill his Brother, even in his Mother Julia's Arms, whether he had run for Shelter; having reign'd with him one Year, and 23 Days. Immediately after the Fact, Caracalla rush'd out of the Palace, and run through the City to the Camp, where going directly to the Place where the Guards kept their Standards, and the Images of their Gods, he threw himself upon the Ground to thank them for his Deliverance. After which he desired the Soldiers to pro-
tect him, and with broken Speeches, like one recovering out of a Fright, gave them to understand, That he had at last dispatch'd his Enemies that sought his Life. Whilst they were musing and doubting, he put an end to all Scruples by his mighty Promises, telling them, That he desired only to live and dye with them; and immediately gave them all that incredible Mass of Mony which his Father Severus had been collecting during his whole Reign. This Donative not only satisfied the Soldiers, but caus'd them to threaten the Senate into a Compliance, who out of Fear approved of Geta's Death, and justify'd the Murther. Caracalla, to appease all, perform'd many Acts of Mercy, and likewise deify'd his Brother, being content, as he declared, that he should be a God above, so he was not alive upon Earth. But all these Acts of Remorse were soon defac'd by his brutal Cruelty towards those who were but the least suspected of favouring his Brother; and all his Servants and Guards, with their Wives and Children, to the Number of twenty Thouand, were without Mercy put to Death. Papinian the renowned Citizen, with many others of the most illustrious Families, were likewise executed upon the weakest Pretences. Whole Nights were spent in the Execution of bloody Edicts; and the dead Bodies of Persons of all Ranks and Ages were contempuously thrown into Carts, and hurry'd out of the City, where they were burnt in Heaps, without the Decency of common Ceremonies. So that the proud City of Rome, which had often dipp'd her Hands in the Blood of the innocent Christians, had now her Streets overflown with the Blood of her chiefest Citizens; and was trampled upon by one of the greatest Monsters in the Universe. Caracalla being generally detested in the City, in the third Year of his Reign refolv'd to take a Journey through the Provinces of the Empire; and his first Progrès was into Gallia Narbonensis, where for the time he tarry'd, he perform'd as great Mischiefs as he could. He kill'd the Proconsul of the Province, and broke in upon the Privileges of several Cities; and when he had gain'd the Hatred of the whole Province by his tyrannical and cruel Deporment, he return'd back to Rome before his Expedition into Germany, as several learned Antiquaries are of Opinion.

In the same Year there hapned a celebrated Disputation between Caius, an orthodox Presbyter of the City and Diciple to Irenæus, and one Proclus, who was one of the Heads of the Montanist Party, wherein the latter being vanquisht'd
vanquish'd, was together with all the Followers of that Sect, excommunicated by the Church of Rome, and even Tertullian himself among the rest, as he sufficiently intimates in his Piece de fejuniis. This, to a Person of so rigid and unyielding a Temper as Tertullian, was so far from reclaiming or recovering him, that it made him more fierce and implacable than ever against the Orthodox and Catholicks, looking upon them as far too licentious in their Lives, and himself and his Party as the only true Practicers and Restorers of Discipline and Devotion. Accordingly he wrote four Treatises principally against the Catholicks, viz. of Modesty, of Monogamy, Exhortations to Chastity, and of Fasts. In his Book of Modesty, 'he endeavou'rd to prove against the Church, that it had no power to remit the Sins of Fornicators and Adulterers, and that such as fell into these Crimes after Baptism, could not be admitted into the Communion of the Church, how penitent forever they were. In his Book of Monogamy and Exhortations to Chastity, 'he absolutely condemn'd second Mariages as being Adultery. In his Discourse of Fasts, 'he commended the exchief Fasts of the Mon-tanists, who made several Lents, observing the Stationary Fasts, as if they had been expressly enjoin'd, making them to continue 'till Night, and eating upon those Days only Bread and Fruits, and drinking only Water. As Tertullian continually declin'd in the Opinion of the Church, so Origen daily improv'd, and became the Wonder of all Men; and having with infinite Labour and Industry examin'd all Parts of the Holy Scriptures, he compos'd that great and famous Work call'd the Tetrapla; which was a Bible, wherein by the Side of the Hebrew Text, he had transcribed in different Columns, the Translation of the Septuagint, that of Aquila, that of Symmachus, and that of Theodotion, distinguished all by Verses, to which he afterwards made great Improvements and Additions. This and other Works extremly encreas'd his Reputation, and drew great Numbers of learned Men from all Parts to Alexandria to converse with him, and to be instructed by him. About this time came a Messenger from the Gover-nor of Arabia, with Letters to Demetrius the Bishop, and to the Prefect of Egypt, desiring that with all speed Origen might be sent to impart the Christian Doctrine to him; so considerable had the Fame of this great Man render'd him abroad in Foreign Nations. Accordingly he went into Arabia, with great and solemn Attendance; in which Nation
Nation having performed his Business, he returned to his Charge in Alexandria.

In the mean time the Emperor Caracalla purifu'd his intended Journey through the Empire; and taking his Way towards Germany and the Danube, there at first, to win the Hearts of the Country People, he followed the Fashions of that Country, took upon him the German Habit, and chose such of the Germans as were most strong and active, for his Guard. He fought also to gain the Affections of the other Soldiers, by shewing himself affable and sociable, personally affisting them in their Labours, joining in their Diet, and doing many things like a hardy Man and a Soldier. By which means he became popular in the main; but he could not with-hold himself from many Extravagancies and Cruelties, as putting certain eminent Men among the Germans to Death, and massacring a great number of their Youth whom he had got together on pretence of lifting them into his Service. From Germany he pass'd through Thrace into Macedonia, where he foolishly pretended to imitate Alexander the Great in all his Actions; and had a Body of 16000 Macedonians about him, whom he call'd his Phalanx, in Imitation of that ancient body of Macedonian Foot so called. From thence he crossed into the lesser Asia, where at Pergamos he sacrific'd to Æsculapius for the Recovery of his Health. For now he began to be afflicted with several strange sorts of Diseases; which beginning in Germany, made some Persons believe that the Inhabitants of that Country had turn'd his Brain by their Charms and Incantations. It is more probable that Caracalla's Crimes made him horribly uneasy, and that the Disturbance they gave him, at length affected his Head; for he was frequently affrighted with dreadful Visions, and often imagin'd that he saw his Father and Brother come upon him with drawn Swords. His restless Fears drove him to make use of Magical Arts to raise the Dead; and amongst others, he call'd for the Ghofts of his Father and of Commodus. His Brother's Ghoft came up with his Father's, tho' uncall'd for; and tho' they said nothing, they joined in tormenting him, whilst the Ghoft of Commodus bad him aloud prepare for Vengeance. It is no wonder then, that neither Supplications, nor Gifts, nor Ceremonies, could cure this Malady; that neither Apollo-Grynaeus, nor Æsculapius, nor Serapis, could give Caracalla any Ease, tho' he sent noble Prefents to each of them, and was initiated with the greatest Superstition in all their Rites.
Rites. So that Dion the Gentile Historian himself confest, That God more regarded the Actions of Caracalla than his Gifts. In this restless Condition he shifted about from Place to Place till his Death, and going to Troy, he there in all his Actions imitated Achilles, travelling more like a Player than an Emperor, which Levity caus'd the Derision of some, and the Indignation of others. In the following Spring he hastened to Alexandria, where he resolvd upon an unheard-of Piece of Revenge against the Inhabitants, for their Jefts, and contemptible Names they had given him. At his Arrival, he was solemnly receiv'd with great Joy and a mighty Concourse of People, gather'd together from many Parts. Here he offer'd several Sacrifices, and shew'd many great Favours to the Inhabitants; but shortly after, assembling them to see some publick Games, he cauz'd them to be suddenly surrounded by his Soldiers, and infinite Numbers of all Ages and Degrees were miserably cut in Pieces, to the vast Astonishment and Terror of the whole Country. After this monstrous Action, he passe'd into Syria; and being desirous to signalize himself by some memorable Exploit, he sent to Artabanus King of Parthia, to defire his Daughter in Marriage, declaring, That he was coming to solemnize the Nuptials; and that King being persuaded to meet the Emperor in a large Plain with a splendid Concourse of Nobility, unarmed Soldiers and People, he suddenly set upon them with his Army, and made a most terrible Slaughter. Artabanus himself hardly escaping. For this Piece of Treachery, he assum'd the Title of Parthicus, as he had before that of Germanicus, for killing some of the German Nobility.

The barbarous Cruelties of this Emperor at Alexandria drove Origen from that City; and not knowing any Place in Egypt that could afford him Shelter, he retir'd into Palestine, and fixt his Residence at Caesarea. Where his admirable Abilities being soon discover'd, he was requested by the Bishops of those Parts, tho' but then in the Capacity of a Lay-man, publicly in the Church, and before themselves, to expound the Scriptures to the People. The News hereof was immediately carri'd to Alexandria, and highly resented by Demetrius the Bishop, who by Letters expostulated the Case with Theodorus Bishop of Caesarea, and Alexander Bishop of Jerusalem, as a thing never heard of before in the Christian Church. They in their Answer put him in mind, that it was no such usual Thing for
Laicks, to preach by Order, and in the Presence of Bishops, whereof they gave him particular Instances. All which did not satisfy Demetrius, but he by Letters commanded Origen to return, and sent Deacons on purpose to urge him to it; whereupon he came back, and apply'd himself to his wonted Charge. Before his Return he found a new Version of the old Testament into Greek, in a Vessel among other Greek and Hebrew Books at Jericho. It was done by some unknown Jew, and was the fourth Greek Version of the old Testament since our Saviour's Nativity; it was found in the 7th Year of the Emperor Caracalla, A. D. 217. About which time, or very shortly after, Caracalla met with the Reward of all his Wickedness, by the Contrivance of Macrinus, one of his chief Commanders, and the Hands of Martialis, who stabbed him whilst he was retired from his Company to ease Nature. This was the End of one of the cruellest Monsters in the Universe; and we can't but admire the just Judgment of Heaven in cutting off the Posterity of Severus in the first Generation, who had laboured by all possible Methods, just and unjust, to secure a lasting Empire to his Family. Caracalla died on the 8th Day of April, under the Confulships of Præfens and Extricatus, being 29 Years of Age, and having reigned six Years, two Months, and four Days.

A. D. 217. Macrinus, the chief Contriver of the Assaflination, upon Supposition of his Innocence, was chosen Emperor by the Army, and likewise acknowledged by the Senate at Rome. He was now about 53 Years of Age; a Person of an obscure Parentage, and a Moor by Birth, who with small Desert and much Favour obtained the Office of Prætorian Præfect, and by Treason and Chance arriv'd at the Empire. He also nominated his Son Diadumenianus, a Youth of ten Years of Age, for his Companion and Equal in the Empire, to whom he gave the Name of Antoninus, because that Name was highly acceptable to the Romans. Not long after Macrinus's Election, Artabanus King of Parthia came down with a mighty Army upon the Frontiers, threatening to be revenged upon the Romans for all the Injuries he had received under Caracalla. Macrinus, who wanted both Courage and a good Caufe, readily sent back all the Prisoners, defiring the Friendship of Artabanus, and charging all upon his Predecessor; but the Parthian
Chap. IV. MACRINUS the 23d Rom. Emp.

thian King, knowing the Weakness of the Roman Army, required more ample Reparations, and coming forwards as far as Nisibis, the Romans were beaten in several Engagements, and Macrinus was glad to purchase a Peace by distributing among the Parthians a Sum exceeding a Million and a half of our Money. After this, and some little Advantages obtained against the Armenians, Macrinus with his Son repaired to Antioch, where he principally followed the Pleasures of the Place, neglected the Government of the Empire, and delay’d his Journey to Rome, tho’ he was often solicited both by Letters and his own Soldiers to come to the City. In which he committed a great Error; for his staying to partake of the Debaucheries of Antioch, and his ill-timed Severities to his Soldiers, proved the Occasion of his Ruin a few Months after.

In the same Year it is believed, that Afslepiades Bishop of Antioch dy’d, after he had worthily filled that See about six or eight Years; and was succeeded by Philetus, who held that Dignity about eight or ten Years, and was the tenth Bishop of Antioch after the Apostles. In the same Year also Mon. Tillemont places that remarkable Story of Natalis a Confessor at Rome, which Eusebius in the latter End of his fifth Book relates from an anonymous Author. This Natalis had been seduced by Afslepiodotus and Theodotus a Banker, both Disciples of that Heretick formerly mentioned, Theodotus the Currier, who persuad’d him to be made a Bishop of their Sect, upon Consideration of a certain monthly Salary. Being thus beguil’d by the Bait of Primacy, as well as Profit, God, who was particularly merciful to the Afferters of his Son’s Honour, was pleased first to admonish him by Visions; and after that, to torment him all Night by his Angels, in order to his Recovery and Restoration. Infomuch, that rising very early, with Sackcloth and Ashes, and a Flood of Tears, he cast himself down before Zephyrinus Bishop of Rome, and also before the Clergy and Laity; using all Methods to move the Compassion of the injured Church. And after many Intreaties and Supplications, and shewing the Prints of the Stripes he had received by the Instruments of Heaven, he was with much Difficulty received again into the Communion of the Church. As for Theodotus the Banker, he formed a new Sect of his own, and added some things to the Theodotians formerly mentioned, as particularly that Jesus Christ was inferior to Melchisedeck, who
who was, according to his Opinion, Eternal without Father or Mother, and the Advocate of Angels; and that Jesus Christ was pure Man, and exercised the Office of Advocate only for Men. For which Reason his Followers obtain'd the Name of Melchisedecians.

In the mean time the Emperor Macrinus daily lost ground in the Reputation of all wise Men; but that which most promoted his Downfall, was the Artifices of Mefá, Sifter to the late Empress Julia, who upon the Death of Caracalla had retired to Emesa in Phœnicia, with all her Family, and her vast Estate which she had gain'd by living above twenty Years in the Emperor's Court. Her Family consisted of two Widow Daughters, Soamias and Mæmea, and their Sons Baffianus and Alexianus, one 14, and the other 12 Years of Age. Emesa was a City famous for worshipping the Sun in the Shape of a Black Conical Stone; which Idol, they said, came down from Heaven, and was called Elagabal, or the Forming God. Now Baffianus being a Priest of that Temple, he obtained the Name of Elagabalus, or as some write it, Heliogabalus; and he was much admired by the Roman Soldiers for his fine Shape and Beauty. Mefá finding the Soldiers to affect him, that the might lose no Advantage, readily prostituted her Daughter's Honour, by reporting that he was the real Son of Caracalla; and by means of large Sums, great Promises, and producing her Grandson in the Roman Camp near Emesa, she procur'd the Soldiers there to proclaim him Emperor, under the Name of M. Aurelius Antoninus; which was done on the 15th Day of May, 218. Macrinus at first condemned that Faction raised only by a Woman and a Boy, and thought it sufficient to send a Commander call'd Julian to chastize the Revolters; but for want of his own Personal Appearance, the Soldiers under Julian were soon corrupted, cut off their General's Head, and went over to Elagabalus. This obliged Macrinus immediately to make use of his whole Power; but he wanting Courage himself, and his Army an Inclination to fight, he was entirely defeated; and flying with all Secrecy and Expedition towards Rome, where his Arrival was desired, he was overtaken at Chalcedon, and both he and his Son put to Death. This hapned on the 7th Day of June, under the Consulships of Himself and Adventus, he being fifty four Years of Age, and having reigned but one Year and two Months, wanting three Days.
Chap. IV. ELAGABALUS the 24th Röm. Emp. 563

Immediately after the Death of Macrinus and his Son, Elagabalus, by the Advice of his Grandmother Mæsa, wrote to Rome in the most obliging manner, imaginable; which notwithstanding was ill digested by the Senate and People, who much more desired the Government of Macrinus. But finding they were unable to refist such a powerful Party, they yielded Obedience to Elagabalus, of whom they conceived some Hopes, both upon the Account of his good Shape, and for his Name of Antoninus. By reason of his Youth, many things were at first ordered by the Advice and Directions of Mæsa and her Favourites, who settling the unquiet Affairs of the East, hastned towards Rome with the young Emperor; but being constrained to winter at Nicodemia in Bythinia, he there by several Instances manifested his scandalous and irreclaimable Life. He was but fourteen Years of Age when he was elected; and as he was the youngest, so he was the most loose and profligate Emperor that Rome, or perhaps the World, ever saw. His Life is one continued and amazing Instance of the most superlative Effeminacy, and the most accountable Extravagancy; and it cannot be determined which was most notorious, his unbridled Obscenity, his boundless Prodigality, or his fantastical Foolery. It affords a melancholy View of Mankind, that when left to themselves, and abandoned to their Lafts, no Sense of Honour, no Regard of Humanity or common Decency can restrain them. And that which made these things the more wonderful in this Emperor was, that an extraordinary Vein of Superstition run through all his Actions; so that whilst he lived like a Brute, he would needs seem pious and religious.

His Mother Soemias was infamous like himself, but his Aunt Mamea was a Woman of admirable Virtues; and tho’ the Domeftick Examples she had been used to, were far from being excellent, yet she kept her Self uncorrupted in the midst of so much Impurity, and took a strict Care to keep her Son Alexianus the fame. She was not only virtuous according to the Heathen Notions of Virtue and Goodness, but her Aims were infinitely higher. Being a Syrian born, she could not but be acquainted with the Affairs both of Jews and Christians; and having heard of the great Fame of Origen, was extremly desirous to fee him, and hear him concerning Religion, that she might truly understand it, and know what it was for which the World had him in such Veneration. And for this
this purpose, before the Emperor's Departure from the East, he sent for him from Alexandria, ordering a military Guard to conduct him to Antioch, where he staid with her some considerable Time; and having fully open'd the Doctrines of Christianity, and given her many Demonstrations of the Faith of its Professors, to the great Honour of God and Religion, he was honourably dismissed, and permitted to return to his old Charge in Alexandria. It is probable that she was baptized; since several Writers do account her a Christian, and her Piety is so highly commended by Eusebius a Christian Bishop; besides, she was so great a Patroness, that she protected the Church from all Persecution during all her Son's Reign. Some late Writers are of Opinion, that this Interview between Origen and her was several Years after this time; but Mon. Tillemont in his 16th Note upon his Life of Origen, has given sufficient Reasons to place it in this present Year 218. In which Year, it it believed that Maximilla, one of the two great Prophetesses of the Montanists, dy'd. In the same Year also, or the following, Zephyrinus Bishop of Rome dy'd; after he had held the Dignity 18 Years, and was succeeded by Calistus, an Italian of Ravenna, Son of Domitius, who continued in the See 5 Years, and was the 15th Bishop of Rome after the Apostles St. Peter and St. Paul.

A.D. 219. Elagabalus having passed the Winter at Nicomedia, in the following Spring came to Rome, where he made large Distributions, and noble Spectacles of all forts; but his only Concern for any thing that might claim the Name of Business, was to do Honour to his Syrian Stone-Idol, by which he represented the Sun; to which with all possible Speed he erected a magnificent Temple. To this Temple he repaired every Morning, and offered Hecatombs of Oxen, with an innumerable Quantity of Sheep, which he laid on Altars loaded with the richest Spices, and washed with the noblest Wines, which were consumed with incredible Profusion, that the greater Honour might be paid to this Image. These extravagant Superstitions, celebrated with all sorts of Musick and Dancings performed by Phanician Women, were so much the more insupportable, by how much Elagabalus made them burning to the Persons of the highest Quality; for the whole Body of Senators and Equites were obliged to attend these Ceremonies as often as the Emperor thought fit to call them. Besides this Temple near the Palace, he built
built another in the Suburbs to his God, whither annually in the Heat of Summer, the original Image, which he had brought from Emesa, was carry’d, where the Procession was as pompous as possible: For the Idol was placed alone in a triumphal Chariot most exquisitely adorned; and the Emperor held the Reins himself, running backwards by the Chariot Side, that he might the more frequently view his Deity; all which was accompany’d with the Images of all other Gods, and the most sacred and valuable Treasures of the Roman Temples. The Gentile Romans, who had been educated with Sentiments of Reverence towards their other Gods, were extremly mortify’d, to see, that whatsoever they held dear or sacred in their Idolatrous Worship, must all now be sacrific’d to this new Image. They could have been satisfy’d to have worship’d it as the Tutelar Deity of the Emeseni, and as such to have erected a Temple to it; but to prostrate all their other Idols to this single one, was, as they thought, abominable. Yet nothing less would satisfy Elagabalus, who accounted all their ancient Gods as only Servants and Attendants to his; tho’ some of them were so much favour’d, as to be chosen either for a Wife or for Companions to this. He was also so vain, as to hope to comprehend the Jewish and the Samaritan Religions in his own, and therefore perhaps it was that he circumcised himself, and superstitiously abstained from Swines Flesh; for he was desirous to put the Rites of all Religions in practice, that he might the more easily bring them that were of other Religions to pay a Reverence to his own Deity. It is probable that he would have been baptized too, vainly imagining that by that means he might seduce the Christians to the Worship of his Idols; and perhaps he was, if there were any Apostates profligate enough to betray their Faith to gratifie his fantastick Humour. As for the other Impiety and Monstrousities related of this Emperor, the Hints we have before given are sufficient in this Place; they being so much below a Prince, and also a reasonable Man, that they ought to be bury’d in Oblivion.

In the third Year of this Emperor’s Reign, Dion relates a strange Story of an Apparition of Alexander the Great, or some Daemon in his Shape, near the River Danube, Elagab. who with four hundred Companions, dreft and dancing like Bacchanals, passed through Mæta and Thrace to Byzantium, without any Endeavours of Opposition from the M3 Soldiers.
Soldiers and Governors, who allow'd them all Accommodations in their Journey. Then passing the Sea to Cæsarea in Asia, there, after several peculiar Ceremonies perform'd, and putting a wooden Horse into the Ground, they wholly disappeared. In the same Year a noted Christian, call'd Julius Africanus of Palestine, obtained a Deputation from the Emperor to cause the City of Emmaus near Jerusalem to be repaired, which was afterwards call'd by the Name of Nicopolis. This Africanus about the same time compos'd an exact Chronicle divided into five Books, from the Beginning of the World, to the third Year of the Reign of Elagabalus, wherein he gave a brief Account of the most remarkable Accidents from the Creation, to the time of Jesus Christ, and related in few Words all that hapned from our Saviour's Time, to that wherein he wrote. We have not this famous Work under Africanus's Name; but Eusebius has inerited it almost entire in his Chronicon, altering and adding some few things, and correcting some of his Mistakes. Besides his Chronicle, he afterwards wrote two Letters, one to Arisides, to reconcile the seeming Difference between St. Matthew and St. Luke, concerning our Saviour's Genealogy; and the other to Origen, to shew the Fabuloufness, or at least the Uncertainty, of the History of Susanna.

In these Times Elagabalus having rendered himself odious and despicable to all Men, was prevailed upon by the Artifices of his Grandmother Mefa, to adopt his Cousin-German Alexianus, tho' but two Years younger than himself, and to make him Cæsar and his Successor, giving him the Names both of Alexander and Severus. This strange Adoption was readily confirmed by the Senate; but in a short time it much displeased Elagabalus; for he found the Dispositions of young Alexander too virtuous for him, and that the growing Hopes of that wonderful Youth would soon eclipse his Glory. This put him upon many foolish as well as impious Projects to destroy him; but fearing that the Senate might ruin his Designs, by choosing another Emperor, he resolved to anticipate them, and in the fourth Year of his Reign, An. 222, he suddenly banish'd the whole Senate out of the City, without allowing them to make the least Preparations for travelling. Shortly after, having unsuccessfullly endeavoured to poison Alexander, that he might found the Soldiers, he reported that he was dead, which immediately rais'd a Mutiny among them. To appease which, he immediately took Alexan-
der along with him in a glorious Chariot to the Camp; where the Soldiers Acclamations were solely directed to his Cousin, and no Respect shewn to himself; which so enrag'd him, that he threatened the Authors of the Mutiny with the severest Punishments. But the Tempest was grown too high, and the Army was resolv'd to rid this World of the Monster, and thereupon ran furiously after him, intending to kill him where-ever they found him. In a short time they found him with his Mother hanging about him in a Sink of the Army, whither he fled, hoping to escape by that secret Way; but the Passage being too narrow, he was flopt, and the Soldiers immediately cut off his and his Mother's Head, dragg'd their Bodies through the Streets after the most ignominious Manner, and at last threw his head-lets Trunk into the common Sewers that led into the River, with a Weight ty'd to it, that it might never rise again and be bury'd. Thus dy'd Elagabalus, the most vile and abominable Prince in the World, out of Hatred to whose Memory, a Decree was made by the Senate and People of Rome, That thenceforward no Emperor of Rome should be call'd by the Name of Antoninus. His Death hapned on the 11th Day of March, being in the 18th Year of his Age, and having reign'd three Years, nine Months, and four Days.

IV. Immediately after the Death of Elagabalus, young Alexander was by an universal Consent acknowledg'd Emperor of Rome, being now about sixteen Years of Age, and a Prince of such admirable Virtues and Qualifications, that they ought not to be pass'd over in an Ecclesiasticall History without particular Notice. This Prince having the most celebrated Men for his Masters and Tutors, became skilful in all Arts and Sciences, and was so considerabke for his Parts and Abilities, that at the Beginning of his Administration, he rather seem'd a wise old Man, than a Youth. By the Advice of his wife Mother Mama, he chose the worthiest and most experienced Persons of the Empire for his Council; and never acted any thing without their Opinion, notwithstanding his own absolute Authority, and that he was so judicious and sagacious himself, that scarce any Man could impose upon his Understanding. By the Assistance of his great Councellors, he immediately set about a general Reformation; and first he sent back all the foreign Images that had been brought to Rome, to their respective Cities and Temples; then he remov'd
remov'd all those impure Ministers of Elagabalus, the Eunuchs, the Buffoons and Pantomimes, with an incredible number of lewd Women, that had been brought into the Palace. He would admit none to pay their Devoirs to him, his Wife, or Mother, but Persons of Honesty, and known Reputation; solemnly forbidding by the publick Cryer all such as knew themselves to be otherwise to approach his Presence, threatening that if he once discover'd them, it should cost them their Lives: And that he might remove all Corruptions of Manners, he destroyed the Use of mixt Baths in Rome, where both Sexes bath'd together; all which had been prohibited by some of the good Emperors, but were revived by his infamous Predecessor. He restrained the ordinary Charges of the Court, and reduc'd the Palace to an excellent Order, abridging the superfluous Expences introduced by the Luxury of former Emperors. He appareled himself with great Plainness and Modesty, alleging, That Government consist'd in Virtue, and not in costly Attire; wherefore he wore no Jewels, nor would permit any in his Chamber, and accounted it a great Vanity, That a Thing so small in Quantity should be so large in Price. He never made use of golden Cups, nor allowed above 200 Pound Weight of Silver Vessels in his Palace; so that at publick Entertainments he usually borrowed both Plate and Servants of his Friends. He was highly affable and courteous in his Temper, familiarly visited all Persons of Worth, and permitted any Man personally to inform him of their Business; and finding their Demands reasonable, he perform'd their Requests; if otherwise, he calmly debated the Matter with them, and shewed them their Errors. He kept a private Memorial of the Names of such as ought to be considered for their Services, and the Presents made to deserving Persons, which he frequently viewed; and when he found any to whom he had given nothing, or not answerable to their Merits, he call'd them to him, asking, Why they were so backward in demanding a Reward; and why they would suffer him to continue in their Debt? He took care of the Education of great Numbers of poor Children, and was very bountiful to all indigent Persons of Merit; and he is observ'd every Day to have done some Good to others, in which he exceeded the renown'd Titus, by having the Happiness of a longer Reign.

As the Bounty of this Emperor extended to all, so did his Care to all publick Officers and Magistrates, in the Choice
Choice of whom, his Opinion was, That they were most fit for publick Places who declined them, not those who fixed for them; to which he frequently added, That such only ought to be advanced, who could discharge their Offices by themselves, and not by Deputies. That he might be exact in chusing Men, when he appointed Governors of Provinces and Cities, he publish'd the Names of the Persons designed, desiring and encouraging all Men to make all just Objections against them, and to prove their Accusation; with this Provifio, that if they did not make good their Charge, and if it proceeded from Malice, the Accusator should be immediately beheaded: For, said he, since Christians and Jews ufe such careful Methods in the Choice and Ordination of their Priests, it is most reasonable that the like Course should be taken in the Choice of Rectors of Provinces, to whom are committed the Lives and Fortunes of those under their Subjecions. He would in no Cafe permit Offices and Places to be bought and fold: For, declared he, He who buys his Office must needs fell Justice: I cannot bear any Merchants in Authority, which if I tolerate, I cannot afterwards condemn their Actions; and I shall blush to punish that Person who bought, since I once permitted him to be a Buyer. He was also a severe Puniffer of such Magiftrates as were guilty of any corrupt Practice; and frequently said, He had always his Finger in readiness to pluck out the Eyes of that Judge who was partial, or received Bribes and Gratuities; in which he was so strict, that when Arabinus, a Person accused of Bribery, came to pay him his Respects, he cried out in a violent Passion, Arabinus not only lives, but takes me for such a fenflefs Prince, as to appear in my Presence. He banifh'd one of his Secretaries for forging a Bill in his Council, and caus'd the Sinews of his Fingers to be cut through, that he might never be able to write after. And because the Corruption of publick Offices were of such dangerous Consequence, he often declared, That since their Trusts were so great, in most Cases, the Loss of their Places was an insufficient Punishment, that nothing could recompence for such Mifchiefs, but the Loss of their Lives. Accordingly, he commanded one of his Servants, who had received a hundred Crowns of a Soldier for a Bribe, to be hanged in the High-way, where his Servants commonly paffed to his Houses out of the City. Nor would he fpare his chief Favourite Turinus, who for taking Mony for a Place, and not performing his Part in it, was adjudged by him
570 Cent. III. Ecclesiastical History. Book III.

to be bound to a Stake in the main Forum, and to be another to Death with the Smoke of green Wood, and wet Stubble, the publick Crier in the mean time proclaiming, He who fold Smoke, dies by Smoke. By these Acts of Justice, as well as many others of Mercy and Generosity, he gain’d the Affection and Admiration of all Men.

Amidst so many Virtues and Excellencies, this Emperor could not want a proportionable Degree of Religion, which was really Pagan, but not so pernicious to the true Religion as that of Antoninus Philosophus; for by means of his Mother Mamae, he shew’d a particular Esteem for Christianity, and had the Images of Abraham, and Jesus Christ in his Closet, where he perform’d his daily Devotions; but as a purblind Man, without full Knowledge, he plac’d Christ among Orpheus, Apollonius Tyaneus, and his other Deities. Tho’ Alexander did not believe in Jesus Christ as a Saviour, yet he reverenc’d him as a Law-giver, whose Institutions excell’d all those of the Gentile Philosophers. That Command, on which all the Law and the Prophets depend, DO NOT THAT TO ANOTHER, WHICH YOU WOULD NOT HAVE ANOTHER DO TO YOU, he was so fond of, that when he punish’d any Man for Acts of Injustice, the Crier was commanded publicly to pronounce it in the Court; and that it might be the more regarded, he order’d it to be inscrib’d upon his Palace, his Courts of Judicature, and his publick Works and Buildings. He had such a good Opinion of Christianity, that he once designed to erect a Temple to JESUS CHRIST in particular; but his Soothsayers hinder’d him by giving a Reason, which coming from a Pagan Author, is a noble Character of the Christian Faith.

That if the Christians were ever publickly allow’d to have Temples of their own, the Temples of the Roman Deities would be forsaken, and the Empire would soon embrace Christianity. Tho’ this hinder’d the Emperor from building Churches to the honour of Jesus Christ, he was not willing that any already built should be pull’d down. For when the Company of Victuallers complain’d that the Christians had built a Church upon a Piece of waste Ground, which they claim’d for themselves, he deny’d their Petition, deciding the Matter by his Referent in these Words; It is better that God be there worshipp’d in any manner, than that the Place should be put to such Uses as they design’d it for. The greatest Part of his Family were converted, and the Christians enjoy’d perfect Tranquility.
Chap. IV. ALEXANDER the 25th Rom. Emp.

Equity during his Reign; in which Reign, it is mostly believed, the Christians began first to build their Churches in publick, and in the View of the People and Magistrates.

In the first Year of the Emperor's Reign, Hippolytus, a celebrated Bishop of Arabia, and afterwards a Martyr, finished his remarkable Treatise concerning Easter, wherein he gave a kind of a Chronicle to the first Year of Alexander, and also a Paschal Cycle for sixteen Years. This Author was eminent for several Pieces, as particularly one concerning Antichrist, one concerning the Resurrection, and one against all Herefies; but for none more than his Commentaries upon the Holy Scriptures. These are said to have given Occasion to the great Origen to do the like, being particularly excited by his dear Friend Ambrosius, who not only importuned him, but also furnished him with all Conveniences necessary for such a Labour; allowing him, besides his Maintenance, seven Notaries, and sometimes more, to attend upon him, who by Turns might take from his Mouth what he dictated, and as many Transcribers, besides Virgins employed for that purpose, who copy'd out fair what the others had hastily written. His Industry and Diligence in these Studies were incredible, few Parts of the Bible escaping his narrow and critical Refarches; wherein he attain'd to so admirable an Accuracy and Perfection, that St. Jerom himself, who was not always civil to his Memory, professed, he could have been satisfied to have born that Load of Envy cast upon his Name, provided he had with it his Skill and Knowledge in the Scriptures. About these Times, and the second Year of Alexander, Galistus Bishop of Rome, after he had held that Dignity about five Years, was martyr'd in the City; undoubtedly without the Emperor's Knowledge. He was succeeded by Urbanus, a Roman, and Son of Pontianus, who continu'd in the See about eight Years, and was the sixteenth Bishop of Rome, after the Apostles St. Peter and St. Paul.

V. For the Space of two or three Years we find very little, either of Ecclesiastical or the Roman Affairs. The chief we find do relate to the indefatigable Studies of Origen; who having made himself a most profound Master of Philosophy, as well as Divinity, now wrote in Defence of his Philosophical Studies, as well from the Usefulness of them, as from the Examples of Pantheus and Heraclas, now a Presbyter in Alexandria. But his Philosophical and unbounded Genius often transported him too far...
far in his Writings, and made him afterwards advance several extravagant Notions, not to say dangerous Errors; which made greater Noise in the Church, than any others since the Beginning of Christianity. In the Year 228, he was sent by his Bishop Demetrius from Alexandria into Achæia in Greece, which was then disturb'd with divers Refinys, that over-ran the Churches in those Parts. He said a considerable Time at Athens, where, as Epiphanius tells us, he frequented the Schools of the Philosophers, and convers'd with the Sages of that City. At Nicopolis near Actium, he found a new Version of the old Testament into Greek, which was done by some unknown Jew, and was the fifth Greek Version of the old Testament since our Saviour's Nativity. Origen afterwards joining this with the Version found at Jericho 11 Years before, and adding them to his Work call'd Tetrapla, mention'd A.D. 214. he compos'd his Hexapla, and his Octapla; which was a Bible consisting of all the Greek Versions, with the Hebrew Text in two distinct Characters, and all plac'd in different Columns: A noble Work, and of singular Use. In this Journey to Achæia, as he pass'd through Palestine, he took Cæsarea in his Way, where producing his Letters of Recommendation from Demetrius, he was ordain'd Presbyter by Alexander Bishop of Jerusalem, and Theodotius of Cæsarea, he being now 43 Years of Age. Tho' this was entirely the Act of these two excellent Bishops, who design'd only to add Authority to his Embassy, yet the Thing was highly resented by his Diocesan Demetrius, who envying his mighty Reputation, declar'd it was an Affront to his Jurisdiction, and a Contempt of his Power; and that he might not want Pretences, he condemn'd him now for the unnatural Action committed in his Youth, severely reflecting upon the Bishop who ordain'd him. However, Origen returned peaceably to Alexandria, where he continued his Commentaries upon the Holy Scriptures. It was then that he publish'd his five Books of Commentaries upon the Gospel of St. John, eight Books upon Genesis, Commentaries upon the first five and twenty Psalms, and upon the Lamentations of Jeremiah, his Books De Principiis, and his Stromata.

In the same Year that Origen was ordain'd Priest, Philætus Bishop of Antioch dy'd, after he had held that Dignity 10 or 11 Years, and was succeeded by one Zebinus or Zebenus, who continued in the See about nine Years, and was the eleventh Bishop of Antioch after the Apostles.
Chap. IV. ALEXANDER the 25th Rom. Emp. 735

In the same Year at Rome there hapned a dangerous and bloody Contest between the Emperor’s Guards and the Citizens of Rome, upon the Account of that renowned Civilian Ulpian, who being Commander of the Guards, vigorously endeavour’d to reform their many Corruptions; but the Soldiers growing too powerful, not only forc’d the Citizens to a Compliance by Fire, but pursu’d Ulpian into the Palace, and flew him in the Presence of the Emperor and his Mother; which put an End to the Contest. This Ulpian was chief Counsellor to the Emperor, and wrote many excellent Books upon several Subjects in the Law, out of which there are noble Excerpta still preferv’d in the Digests.

In the following Year the celebrated Dion Cassius having been Proconsul of Africa for a few Years, and now a second Time Consul, retir’d himself into the Province of Bithynia, where he wrote that great and excellent Work of his, the Roman History, of which we have a considerable Part still remaining, and which sufficiently shews the extraordinary Abilities of the Author.

All this while Demetrius Bishop of Alexandria was not appeas’d, but continu’d to persecute Origen; and in a Council which he assembled in the tenth Year of Alexander’s Reign, it was ordain’d that Origen should quit Alexandria; that he should neither be permitted to teach or live there any longer; but that nevertheless he should not be deprived of his Dignity of Priesthood. Origen being thus banish’d from Alexandria, resign’d the Government of his Catechetical School to his Colleague Heraclas, and retir’d to Cæsarea in Palestine, his ordinary Place of Refuge, where he was generously receiv’d by his Patron Theodotius Bishop of that City, and Alexander Bishop of Jerusalem, who undertook to defend him, commissiôn’d him publicly to expound the Scriptures, and heard him as if he had been their Master. But Demetrius being not satisfy’d with the first Judgment against Origen, accus’d him of Heretical Principles, in a second Council of the Bishops of Egypt, and having caus’d him to be depriv’d of his Priesthood, and even to be excommunicated, he wrote at the same time to all Parts against him, to procure his being excluded the Communion of the Catholick Church. For when once a Priest was depos’d and excommunicated by his Bishop, with the Consent of the Bishops of the Province, he could not without Reconciliation be admitted into any other Church. So that it is no Wonder, if all the Bishops in the World, except those of Palestine, Arabia, Phœnicia, and
and Achala, who were intimately acquainted with Origen, should consent to his Condemnation; and if the Bishop of Rome it self; having assembled his Clergy against him, did condemn him after the Example of his own Bishop. Nevertheless Origen found several Protectors, especially in Palestine, where he continued to explain the Scriptures at Caesarea, as formerly at Alexandria, with so great a Reputation, that all sorts of Persons, not only from that Province, but even from remote Countries, came to be his Disciples. The most famous were Gregory, afterwards surnamed Thaumaturgus, and his Brother Athenodorus, who afterwards returning to their own Country Pontus, both became Bishops, and proved eminent Lights, and Governors of the Church. Firmilian, afterwards Bishop of Caesarea in Cappadocia, was another; who had so great an Esteem for him, that he sometimes engaged him to come over into his Province for Edification of the Churches in those Parts; and other times went into Palestine to visit him, and to perfect himself by his Society and Conversation. His Enemy Demetrius liv'd not long after he had excommunicated him, but dy'd in the same Year, after he had held this Dignity 43 Years, and was succeeded by Heraclas, to whom Origen had left his School, who continu'd in this See about sixteen Years, and was the twelfth Bishop of Alexandria, after the Evangelist St. Mark. Heraclas left the Care of his Catechetical School to an eminent Priest call'd Diosciris; and tho' both these were Scholars and Friends of Origen, which caus'd the Heat against him to abate, yet he was always look'd upon as an excommunicated Person by the Egyptians, and the Sentence of Demetrius continu'd under his Successors. In this Retirement Origen compos'd his Hexapla and Octapla, went on with his Commentaries upon St. John, and began some upon Ezekiel and Isaiah.

About the time of Origen's Retirment from Alexandria, it is believ'd that the Council of Iconium was call'd, which Eusebius briefly mentions in his 7th Book and 7th Chapter. This was assembled to determine a Controversie concerning the Validity of that Baptism that was administered by the Montanists or Cataphrigians, and therein it was resolv'd, That all Baptism administered out of the Church was to be rejected, as had been done before in Cappadocia by immemorial Custom. All that we know further of this Council, is, that there were many Bishops at it from Cappadocia, Galatia, Gilicia, and the neighbouring Pro-
Provinces; and that Firmilian Bishop of Cappadocia was none of the least eminent among them. In the following Year, and tenth of Alexander, Urbanus Bishop of Rome dy’d, by Martyrdom, as it’s commonly believ’d, after he had held that Dignity about eight Years; and was succeeded by Pontianus a Roman, and Son of Calpurnius, who continu’d in the See about five Years, and was the seventeenth Bishop of Rome after the Apostles St. Peter and St. Paul. In the same Year, 162 Years after the destruction of Jerusalem, according to the Rabbins, the Jerusalem Talmud was begun and compos’d by R. Jochanan; which is a confused Heap of the extravagant and wild Notions, Customs, and Traditions of the Jews in those Times. But it is so obscure, that the Jews of latter Times could make but little use of it; so that when they cite the Talmud, they ordinarily mean that of Babylon, written above three hundred Years after, and when they would denote the other, they add the Title Jerusalem.

Alexander having now reign’d about ten Years, to the general Satisfaction of all Men, was alarm’d by the Progress of Artaxerxes in the East, who having conquered Parthia, and restor’d the Persian Empire, began to invade the Roman Dominions. This caus’d Alexander to make all necessary Preparations to oppose this new Conqueror, and to go in Person against him; in which Expedition he observ’d the greatest Regularity and Discipline, maintaining such Order and Justice, and punishing Outrages and Misdemeanors with such Prudence and Severity, that his Camp seem’d a well-govern’d City, and a Sight of his Army was sufficient to give an Idea of the Grandeur of the Roman Empire. He was exceeding careful, that no Soldier should defraud another; so that if any Colonel or Captain detain’d the least Part of his Mens Allowance, he was condemn’d to inevitable Death; and once he discard’d a whole Legion at a Time, never fearing any Mutineers, because he knew they could object nothing against his Life and Management. If any of his Soldiers in their March near Gardens and Orchards, trespassed upon the Owners, he commanded them to be beaten with Rods of Iron; or if the Dignity of the Person exempted him from such a Punishment, he publickly reprimanded him, and putting him in mind of the Christians Maxim, would solemnly ask him, If he would willingly have been so served in his own Estate? By these Methods, and his innumerable Acts of Kindness and Condescension, with his tender
under Regard to the meanest of the Sick and Wounded, he was infinitely valu'd and admir'd both by his own Soldiers and all the Countries through which he pass'd. In this manner Alexander advanc'd against the Persians; and during the time of the War, there pass'd many remarkable Skirmishes, 'till at length both Parties gathering together all their Forces, resolv'd to come to a general Battle; in which Alexander, by his Management, gained one of the greatest Victories that ever was known in the Empire, Artaxerxes with great difficulty escaping with Life. There were slain in this Battel 1000 Horsemens, Footmen without Number, 200 Elephants, and 300 taken, as also 1000 armed Chariots, and an infinite Number of Prisoners of all Ranks and Qualities, as is evident from the Account which Alexander gave to the Senate after his Return to Rome. Tho' Herodion, who hated both him and his Mother for favouring Christianity, has given a different and detracting Account of these Wars. After this happy Victory, the Emperor without Reiffance recover'd all those Countries that Artaxerxes had taken from the Romans; and passing through the Body of Mesopotamia, he enlarg'd the Bounds of the Empire, took the Cities Ctesiphon and Babylon, subdu'd Part of Arabia, and then return'd to Antioch in Syria. Having establish'd Peace in the East, he return'd to Rome, where he triumph'd on September 25, with great Solemniity. His Chariot was drawn by four Elephants, and the whole Senate, Knights and People, with an infinite Throng of Women and Children, attended him from the Capitol to the Palace, crying, Now Rome is safe, since Alexander is safe! The following Day was spent in the Games of the Cirque, and the Diverfions of the Stage; at which Time the Emperor gave a Large to the People, and establish'd Penfions for the Maintenance of poor Children, in Imitation of the Antoninus's, calling them by the Name of Mamaeans, in Honour of his excellent Mother Mamaea.

This admirable Emperor continu'd but a short Time in Rome, before he was disturb'd by the Revolt of the Germans, who joining with other Northern Nations, had pass'd the Rhine and the Danube, with such Fury and Numbers, that all Italy was in a great Confemation. Upon Notice of which, Alexander made what Levies he could, and, to the mighty Regret of the whole City, went in Person to stem this furious Torrent. Tho' the Emperor met with much Success against these barbarous Nations,
yet he met with more barbarous Usage from the standing Legions encamped about Moguntia or Meniz, which had been abominably corrupted in the Reign of Elagabalus, and ever since trained up in all kinds of Rapines and Diforders. Alexander could neither endure their insolent Outrages, nor they his regular Discipline; but more especially they exclaimed against the exceeding Penuriousnes of his Mother Mamaea, who was then, as at other times, with him in the Camp. These Infolencies encreasing on one Side, and the Emperor’s Stridency on the other, the Soldiers being excited by a famous old Soldier called Maximinus resolved upon his Death; which they shortly after effected in his Tent, together with that of his Mother Mamaea. Thus dyed this admirable Prince by the Hands of a profligate and irreclaimable Army, to the infinite Grief of the Roman People; who not only deify’d him, and bestowed a most magnificent Funeral upon him, but also appointed that his Birth-day should be kept very religiously, and it was observed for many Years after. Alexander dy’d on the 19th Day of March, under the Confulships of Severus and Quintianus, being about twenty nine Years of Age, and having reigned thirteen Years and nine Days.

VI. Upon the Death of Alexander, the Soldiers made choice of Maximinus, who had been the chief Promoter of the Murder, and swore him Emperor. Maximinus immediately joined his Son Maximus with him, allowing him equal Power and Authority; but the Senate and People of Rome utterly refused to confirm their Election, and continued in that Resolution; so that Maximinus was the first Roman Emperor, to whom Historians give that Title, who was elected without the Consent of the Senate. Maximinus was now 62 Years of Age, a Person of the meanest Extraction, barbarous by Defcent, sprung from a Goth and Alane, who from a poor Herdsman of Thrace, by his monstrous Stature, prodigious Strength, and brutifh Valour, gained several military Posts, and at length the Empire of the World. He was eight Foot and an half in Height; had Joints so large, that his Wife’s Bracelet would serve him for a Thumb-Ring; a Stomach so strong, that he ordinarily eat 40 Pounds of Flesh, and drunk six Gallons of Wine; and a Strength so extraordinary, that he was able to turn and draw loaden Wains, to strike out a Horse’s Teeth with his Fist, kill him with a Kick, and
cleeve young Trees with his Hands. Besides, he was of a Temper so bold and courageous, so fierce and presumptuous, that relying upon his vast Bulk and Strength, he neither feared nor regarded any Man in the World. So that Capitolinus truly said of him, ‘Never did a more cruel Beast tread upon the Earth. Seeing himself advanced to so high a Station, he immediately shewed the utmost Extent of his Authority; and first he put to Death all such as had been intimate with Alexander, and then banished an infinite Number of others, not allowing any Commander or Senator that had been advanced by him. And because he was much ashamed of the Meaness of his Extract, he commanded all such as well knew him and his Parents to be slain; tho’ many of them had relieved both him and his Parents in the time of their low Condition. He commanded many of the most illustrious Persons of Rome to be slain, so that the Senate and People stood in great Fear of him, being ready to tremble at his Name; and both Men and Women made solemn Vows and Prayers to their Gods, That he might never set Foot in their City.

In a short time the insupportable Behaviour of this Tyrant caused Magnus a Confular Person, to conspire with many of Alexander’s old Soldiers, and some others, to break down a Bridge as soon as Maximinus had passed it, and abandon him to the Enemy. But this was soon discovered; tho’ some think the whole Project was invented by Maximinus, to colour over his Cruelties, which he executed to so high a Degree, that he caused above 4000 to be slain, upon pretence of their being concerned in this Treason. Shortly after, a great Number of Alexander’s old Soldiers mutinied; and withdrawing themselves from the Camp, proclaimed one Quartianus or Ticus, for Emperor, who had lately been removed from his Charge. The Soldiers constrained him to accept of the Empire, which he upon sufficient Grounds refused; for Macedonius, who had been the chief Promoter of his Advancement, within a few Days after murdered him in his Bed, and carried his Head to Maximinus, who first kindly received him, and then put him to a cruel Death, punishing him for his Treason to his Sovereign, and his Treachery to his Friend. With these Successes the Cruelty and Tyranny of Maximinus encreased; but shortly after he was diverted by his Wars against the Germans, whom he overthrew in several Battels, wasted all their Country with Fire and Sword for above
above 400 Miles together, and threatened to subdue all the Northern Nations as far as the Ocean; and had his general Carriage been answerable to his Courage, he might probably have enjoy’d Time and Opportunity to have performed all. In the Time of these Wars began the Sixth Persecution of the Church, after it had enjoyed about 24 Years rest, from the End of the Fifth under Severus and Caracalla.

CHAP. V.

From the Beginning of the Sixth general Persecution of the Church, to the End of the Seventh, begun and ended under the Emperors Decius and Gallus.

Containing the Space of about 18 Years.

The Sixth General Persecution.

In the midst of so much Cruelty and Bloodshed, it is no wonder if the Emperor Maximinus set himself to persecute the Christians; especially since they had met with so much Favour from his Predecessor. This is generally called, The Sixth general Persecution; tho’ Sulpitius Severus admits not this into the Number, and therefore makes no more than nine Pagan Persecutions, peculiarly referring the Tenth for the Times of Antichrist. But Eusebius expressly affirms, that Maximinus stirred up a Persecution against the Christians, and that out of Hatred to his Predecessor, in whose Family many Christians had found Shelter and Patronage; but that it was almost wholly levelled against the Bishops and Ministers of the Church, as the prime Pillars and Propagators of Christianity. Whence Firmilian, Bishop of Cappadocia, in his Letter to St. Cyprian, says of it, That it was not a general, but a local Persecution, that raged in some particular Places, and especially in that Province where he lived, Serenianus the President driving the Christians out of all those Countries. He adds, that many dreadful Earthquakes happening in those Parts, whereby whole Cities...
ties and Towns were swallowed up, much increased the Persecution; it being usual with the Pagans, if a Famine or Pestilence, an Earthquake or Inundation happened, immediately to turn their Rage against the Christians, concluding them the Causers of those Calamities. And this Origens meant when he tells us in his Homilies, that he knew some Places overturned with Earthquakes, the Cause whereof the Heathens cast upon the Christians, for which their Churches were burnt to the Ground; and that not only the common People, but the wiser Sort among them, did not lack openly to affirm, That these Things came for the sake of the Christians. About the Beginning of this Persecution the Emperor Maximinus and his Son exhibited some magnificent Sports, and gave a Donative to the Soldiers, which whoever received, was obliged to come up to the Tribune with a Laurel Crown upon his Head. Among these Soldiers, a Christian, more scrupulous than ordinary, brought his Crown in his Hand; and being asked the Reason of his not wearing it upon his Head, made Answer, That he could not, because he was a Christian. Upon which, he was publicly accused, stript of all his military Ornaments, most cruelly scourged, and then cast into Prison, hourly expecting Martyrdom. The rest of the Christian Soldiers took Offence at his over-nice Singularity, as giving the common Enemy too just a Provocation to vent their Rage against them. But this Action coming to the Ears of Tertullian, now old and more rigid than ever, he immediately set about to defend this Soldier, and wrote his Book De Coronâ Militis, wherein he extolled the Act as an heroick Piece of Zeal and Christian Magnanimity, not only lawful and warrantable, but honourable, just and necessary; and with an Air of mighty Assurance maintained, that it was absolutely prohibited to the Christians to crown themselves, and even to bear Arms. Shortly after, he wrote his Book concerning Flight in time of Persecution, which is a further Mark of the extream Rigour of Tertullian: For there he positively maintain'd 'That Christians were absolutely prohibited to fly in Time of Persecution, or so much as to give any Money not to be persecuted.

A.D. 236. Maxim.

Tho' this Persecution was very severe in some Places, yet we have the Names but of a few Martyrs. The chief of them was Pontianus, who after he had been about five Years Bishop of Rome, for his free reproving the Roman Idolatry, was banished into the Island Sardinia, where he shortly
shortly after dy'd or was slain. He was succeeded by Antonia Grecian, the Son of Romulus, who by his extraordinary care in collecting the Acts of the Martyrs, exasperated the Government, and it is said, caused himself to be made a Martyr, after he had held this Dignity forty Days. After his Decease, Eusebius informs us, that when many were Competitors for this See, a Roman called Fabian, coming out of the Country by Chance into the Assembly, by means of the Descent of a Dove upon his Head, was unanimously chosen Bishop; the People looking upon that unusual Accident as the particular Direction of Heaven. He held this Dignity for about 14 Years, and was the 19th Bishop of Rome after the Apostles St. Peter and St. Paul. About the same time Origen was very industrious in supporting Mens Spirits against the Mischiefs of Persecution, and understanding that his dear Friend Ambrosius, and Protocletus Presbyter of Cesarea, had been brought before the Emperor, and undergone Imprisonment for their noble Confession of the Faith, he wrote his Piece concerning Martyrdom, directing it immediately to them, and exhorting them not only to part from their Estates, but even their Lives for the sake of Jesus Christ. Nevertheless, contrary to the Notions of Tertullian, he conceal'd himself during this Persecution, and retired for some time to the City of Athens, where he finished his Commentaries upon Ezekiel, and proceeded with his Commentaries upon the Song of Solomon, which he finished when he returned to Cesarea, from whence he went afterwards to Cesarea in Cappadocia, where he remained for some Space with Firmilian, who invited him thither. During this Retirement of Origen, Zebinus Bishop of Antioch dy'd, after he had held that Dignity about nine Years; and was succeeded by the famous Babylas, a brave and prudent Pilot, who in the midst of the greatest Storms guided that Church about 13 Years together, and was the 12th Bishop of Antioch after the Apostles.

And now the Church of God again found Rest; which was occasioned more by the Confusions that were in the Empire, than the Disposition of the Governors. For most of the Provinces groaning under the Burden of a Tyrant, Africk first shew'd its Detestableness of him, and set up an eminent old Man near 80 Years of Age, named Gordian, then Proconsul of the Province, who together with his Son Gordian, were immediately confirmed in the Empire by the Roman Senate, and Maximius and his Son declared...
clar'd Enemies and Rebels to the State. This was succeed-
ed by many Executions and Cruelties in Rome against the
Friends of Maximinus, and Orders were given to remove
all his Governors, which were observed in most Provinces;
but as in some the Governors were slain, so in others the
Senate's Messengers; so that there was Blood shed in all
Parts, and the Cruelties of Maximinus made all Men cruel.
 Gordian was proclaimed in the Middle of May; but before
he had enjoyed his Empire two Months, Capelianus Go-
vernor of Numidia, joining with Maximinus’s Interest,
marched against his Son, overthrew him, and flew him;
which occasioned the poor old Emperor to end his Life
with his Girdle. In the mean time Maximinus was coim-
ing against Rome, like a raging Lion, breathing out De-
struction to all Opposers, which caused the Senate to meet
with great Solemnity at the Temple of Jupiter, and on the
9th of July they chose two worthy Commanders, named Ma-
limus and Balbinus, and made them Emperors conjointly.
This Election was succeeded by new Mischiefs in Rome;
for the Arrival of some Spies from Maximinus raised such
Tumults and Contests between the Praetorian Soldiers and
the Citizens, that after several Attacks, Slaughters and Cru-
elties, the City it self was set on Fire by the Soldiers, and
a great Part of it consumed. The Roman Empire also felt
the Vengeance of Heaven for the Blood of the Christians;
for during this Reign, neither the City of Rome, nor the
Provinces, were free from Wars, Tumults, Murders, Rob-
beries, and all manner of Calamities. In the Beginning of
the Year 238, Maximinus crossed the Alps into Italy, and
besieged Aquileia, where he met with an unexpected Oppo-
sition, and many Difficulties and Disappointments. Here
his Cruelty and Mis-managements rendered him both odi-
ous and despicable, insomuch that his own Soldiers at
length set upon him in his Tent, and slew both him and
his Son, sent their Heads to the Senate at Rome, and left
their Bodies to be devoured by Dogs, and Birds of Prey.
This was the deserved End of an Usurper, Tyrant and
Persecutor, who dyed in the End of the Month March,
under the Consulships of Ulpian and Pontianus, being a-
bout 65 Years of Age, and having reigned, or rather
continued in his Usurpation, three Years and a few

238. Upon the Death of Maximinus and his Son, Ma-

ximus and Balbinus continued Emperors without Contradi-

ction,
tion, having been created by the Senate above nine Months Max. before. They began their Reign with a happy Establish- & B A L. ment of Peace in the Empire, governed all things well and wisely, made several good Ordinances, and gained the Love of all Men in general. Only the Prætorian Soldiers were highly affronted at the Manner of their Election, as being made by the Senate without their Concurrence; and finding themselves in danger of losing their darling Power of making Emperors, they soon resolved upon the Death of these Persons. Yet still they might have secured themselves by the Help of the Citizens and their new German Guards, had not their own private Jealousies made way for their Ruin; which, notwithstanding their Age and Experience, gain’d such an Ascendant upon their Minds, that they kept their distinct Guards, and in a manner flood upon their De- fence against each other. The Prætorian Soldiers soon made their Advantage of these Divisions, and at a Time when the Capitoline Games were celebrated in Rome, and the Emperors weakly guarded, they enter’d the Palace with great Fury, divested the Emperors of their Robes, and hal’d them like two Criminals through the midst of the City to- wards the Camp. But understanding that a considerable Force was hastening after them to their Rescue, to put an end to all further Contests, they fled them both, and left their Bodies in the Streets. This hapned upon the 15th Day of July, these Emperors having reign’d a Year and six Days, since their Creation by the Senate, and but a little a- bove three months from the Death of the last Emperor Max- iminus.

The Soldiers, after they had committed this Murder, by Accident met with young Gordian, Grandson to the old Emperor of that Name, whom they immediately saluted by the Title of Augustus and Emperor, and accordingly proclaimed him their Sovereign. Being thus chosen by the Prætorian Soldiers, the Senate and People, seeing no Remedy against their pretended Authority, readily con- firm’d their Election; for he was generally belov’d in the City, upon the Account of the Memory of the two for- mer Gordians: And from this Election there ensu’d an amicable Correspondence between the Soldiers and Cit- izens. Gordian was now but thirteen or fourteen Years of Age, but of an ancient and illustrious Family; of a very sweet and docile Disposition, and so studious and inclinable to Learning, that we are assur’d that he had 62000 Books in his Library. He so much follow’d the Councils of wife
and worthy Men, that tho' he was naturally prone to Vice 
and Sensuality, they soon formed him into an excellent 
Prince and Governor. He wanted no Qualification of a 
Governor, but Age; and by his mild and prudent Behav-iour, 
he so much gained the Affections of all Men, that the 
Soldiers call'd him their Child, the Senate their Son, and the 
People their Joy and Delight.

The Church was free from Persecution in all this and 
the succeeding Reign, which gave an Opportunity to Pope 
Fabian to re-gain the Christian Cemeteries, and to make 
a Collection of the Acts of the Martyrs, according to the 
Design of his Predecessor Anteros. These Times also gave 
an Opportunity to Origen to re-assume his School in 
Caesarea in Palestine; about which time the famous Grego-ry 
of Neocæsarea, having been his Scholar for five Years, 
was now re-called to his own Country, together with 
his Brother Athenodorus. Gregory being to take his Leave, 
made an excellent Oration before his Master and a nu-me-
rous Auditory, 'wherein he gave a wonderful Character 
' of Origen, and elegantly bewailed his Departure from 
' his School, as a kind of Banishment out of Paradise. 
At his Return to Neocæsarea, Origen follow'd him with a 
Letter, 'commending his excellent Parts, able to render 
' him either an eminent Lawyer among the Romans, or a 
' renown'd Philosopher among the Greeks, but especially 
' persuading him to improve them to the Ends of Chi-
' ristianity, and the Promotion of Virtue and Piety. All 
Mens Eyes were upon him at Neocæsarea, expecting the ex-
traordinary Fruits of his Studies, tho' the Place was mife-
rably overgrown with Superstition and Idolatry; but instead 
of answering their Expectations, he retir'd to the Wilder-
ness, and resign'd himself up to Solitude and Contempla-

A. D. 
239. 
Gordi. 
1 
2.
doubted by several learned Men; for which Reason we have been the less particular in relating them. Yet at the same time it must be acknowledged that Miracles were not then ceas’d, especially in Places over-run with Paganism, as Neocæsarea was. Not long after Gregory’s Advancement in Neocæsarea, there appeared a new Sort of Hereticks in the Church called Valesians, from Valesius an Arabian. They made all their Followers Eunuchs, either by Perfwasion or Force, and often did the same to other Men, when they could meet with them conveniently. They also maintained other Errors, and rejected the Law and the Prophets; and were known in the Time of Epiphanius.

In the mean Time the Emperor Gordian, who had reigned successfully about two Years, was extremly disturb’d by Sabinianus Commander in Africk, who proclaim’d himself Emperor. But the Governor of Maurtania, by Gordian’s Order, marching against him, he was seiz’d by his own Men; who by bringing him to Carthage, and delivering him into the Hands of the Emperor’s Officers, obtained Pardon for their Offence. This Insurrection caus’d Gordian to strengthen his Interest several ways, but more especially by the Alliance of Mithithus the Prefect and Instructor, whom he so much honour’d for his great Wisdom and Learning, that he marry’d his Daughter, tho’ but of an ordinary Family; and the Authority and Management of this Person added much to his Success and Prosperity. The last Year and this were attended with strange Accidents and Calamities, such as drove the Romans into great Fears, and superstitious Projects: The first was an unusual Eclipse of the Sun, which made Noon-Day as dark as Midnight; the second was such a terrible Earthquake, that many Cities and Towns of the Empire were swallow’d up and destroy’d. These put the Romans upon consulting the Books of the Sibyls, and occasioned great Number of Sacrifices not only in the City of Rome, but generally all over the World, as Capitolinus express’d it. Gordian having reigned four Years, was alarm’d with News from the East, that the mighty Sapor, King of Persia, who succeeded his Brother Artaxerxes, had successfully invaded the Roman Empire, over-run Syria, and taken and plunder’d Antioch it self. Upon this Gordian caus’d the Temple of Janus to be opened, and left Rome with a powerful Army; and marching by Land from Italy, he first pass’d through Mædia, to stop the Progress of the

A. D. 240. 
Gordi. 3

A. D. 241. 
Gordi. 4
the Goths, and other barbarous Nations, which came down like a Torrent to inhabit Thrace; against whom he obtain'd some Victories, and left those Provinces in a peaceable Condition. From thence he pass'd over into the lesser Asia and Syria, where he had many Encounters with Sapor, and obtaining several Victories, he soon recover'd Antioch; and proceeding further, he took the Cities Nisibis and Carré from the Persians: For Sapor being discourag'd by the first Battels, soon abandon'd the Roman Empire, and retir'd into his own Country.

During these Transactions in the State, Beryllus Bishop of Bosra in Arabia broach'd some dangerous Errors, affenting that our Saviour, before his Incarnation, had no proper Subsistence, no personal Deity, but only a derivative Divinity from the Father afterwards. The Bishops of those Parts met about it, but could not reclaim his Errors; whereupon the Assistance of the great Origen was request'd, who went from Caesarea, and treat'd with him both in private Conferences, and in publick Synods. Origen's greatest Difficulty was to find out the true Meaning of the Person, which when he had once discover'd, he attack'd him with such cogent Reasonings and Demonstrations, that he was oblig'd to quit his Hold, recant his Errors, and return back to the Church. The Records of all that pass'd in this Affair were preferv'd till the Time of Eusebius. After Origen was return'd back to Caesarea, Beryllus shewing himself a true Convert, in several Letters gave Thanks to him for his kind Pains in his Conviction, kisssing the Hand that thus brought him back.

And now all the good Fortune of the Emperor Gordian began to forfake him; which was occasion'd by the sudden Death of his Father-in-law Mifithenus, and the Advancement of a valiant Arabian call'd Philip, into his Places of Praetorian Prefect, and General of the Army. Philip seeing himself so potent, and being swell'd with the Hopes of the Empire, resolv'd to venture all to obtain it; in order to which, he use'd the utmost Artifices and Methods of Treachery to bring Gordian into Disgrace with his own Soldiers. Which at length prov'd so effectual, that the Soldiers by Force made Philip his Equal in the Empire, and likewise gave him the Title of his Tutor and Governor. Gordian patiently submit't to this impudent Determination, which caus'd Philip to become more insolent and impious, so that by means of the other's Youth, and the Army's Favour, he began to act as fol
III. Thus Philip succeeded in his Wickedness, and was so fortunate, as to be acknowledg'd Emperor both by the Army and the Senate; and he took his Son Philip, tho' but a Child of about six or seven Years of Age, for his Companion in the Empire. Julius Philippus was now about forty Years of Age, and was by Birth an Arabian of Trachonitis, of dishonourable Parentage, his Father being a notorious Captain of Robbers in that Country. He was bred up in the Wars among the Roman Armies, from whence he learnt Experience and Valour, and from his own Country Treachery and Cruelty. Yet notwithstanding his unjustifiable Actions, many Authors have declar'd him a Christian, and consequently the first Christian Emperor of Rome; but several later Criticks have utterly disbelieved it. The Authorities of the former seem to us to out-balance the Reasons of the latter; so that we are inclinable to think him a Christian, but withal acknowledge him to have been an immoral and wicked Man, weak and imperfect in his Religion, if not heretical in his Principles. Philip shortly after his Election made a dishonourable Peace with the Persians, and returned to Antioch; where upon the Vigils of Easter, he and his Empress attempted to enter into the Christian Church, to partake of the Prayers of the Congregation; But the holy Babylas, Bishop of the City, well knowing his late Crimes, courageously
couragiously withstood him, and laying his Hand upon his Heart, pronounc'ed him Unworthy to enter into the Sheephfold of Jesus Christ, and declared That he should have no Admittance, unless he made a general Confession of his Sins, and was placed among the Number of the Penitents. To all which, it is said, the Emperor humbly submitted, and demonstrated in his Deeds, the Sincerity and Devoutness of his Affection towards the Majesty of Heaven. It is uncertain whether it was upon the Account of this Act, or some other, that Origen wrote a Letter both to Philip and his Empress; which Letters St. Jerom says were extant in his Time. And Eusebius adds, that the Church of God very much flourish'd and encreased under the Reign of this Emperor; and Pope Fabian sent many Bishops and Pastors into Gaul, as Denis to Paris, Saturninus to Touloufe, Tropheus to Arles, Paul to Narbonne, Gratian to Tours, Atstremion to Clermont, and Martial to Limoges. The Emperor, to shew his Morality, when he return'd to Rome, made many good Laws to reform the Vices of the Place, which Alexander himself could not effect. Particularly, he restrain'd the open and scandalous Actions of Sodomites, and deprived the Poets of their Titles and Privileges, because they then corrupted good Manners, and often tarnish'd the Reputations of good Men. So that Philip seem'd to endeavour to atone for all his former Errors.

About the Beginning of this Reign, or before, Tertullian in the main forsook the Montanists or Cataphrygians, but his Age and Opinions would not permit him to return to the Church; so that from an Heretick, he became an Heresiarch, kept his separate Meeting at Carthage, and formed a Sect called by the Name of Tertullianists, who continued in that City till St. Augustin's Time. They condemned second Marriages, and held all the rigid Principles of Tertullian, with the Traduction of the Soul; but they denied the wild Revelations and Prophecies of Montanus. Tertullian lived not long after his Separation from the Montanists, but dy'd very old and decrepit, as St. Jerom informs us, being probably about 90 Years of Age. He was a Man of an acute Wit and Keenness, and admirably skill'd in all Parts of Learning, yet his Stile was for the most part abrupt, rugged and obscure, but at the same time sublime and manly, carrying a commanding and majestic Elocution along with it. His Excellencies were almost beyond Comparison; so that his Fall was highly
Chap. V. P H I L I P the 29th Rom. Emp. 589

To be lamented by the Church. But if we take all his Writings, Actions, and Temper together, it is hard to determine whether there was most Good or Ill in his Life, or whether he did most Service or Dif-service to the Church in General. Not long after the Death of Tertullian, in the same City of Carthage, the famous Cyprian was converted from the Pagan to the Christian Religion; principally by the Means of Caecilius a Presbyter of Carthage, which occasioned him to assume his Name, and ever after to love him as a Friend, and reverence him as a Father. This Cyprian had a most liberal and polite Education, and was so remarkable for his Eloquence and Oratory, that he publicly taught it in Carthage with great Reputation and Applause; living then in great Pomp and Splendor, and never going abroad without a Crowd of Clients and Followers. But inclining to Christianity, and becoming a Catechumen, he profefl a severe Temperance and Sobriety, accounting it one of the best Preparations for the Entertainment of the Truth, to subdue and mortifie all irregular Appetites. Immediately after his Baptifm, he fold moft of his plentiful Eftate, and distributed it among the Poor, at once triumphing over the Love of the World, and exercising the great Duty of Mercy and Charity; so that by the speedy Progress of his Piety, says Pontius, he became almost a perfect Christian, before he had learnt the Rules of Christianity. He liv'd but thirteen Years after his Conversion; but in that short Space, by his Writings and Actions, he shew'd himself to be one of the most eminent and shining Lights of the Age.

Still Origen, tho' an excommunicated Person, preferred his Reputation in several Parts of the World; and tho' he was 60 Years of Age, it did not hinder him from carrying on his Works with as great Diligence as ever. For he did not only compose several Books in his Study, but he almost every Day made Discourses to the People of Caflarea, and most commonly without any Time to prepare them, which nevertheless were so highly esteemed, that the Transcribers took them down, and afterwards published them. The good Success which Origen lately had in Arabia in the Cause of Beryllus, render'd him celebrated in those Parts, and his Affiance was now again desired upon a like Occasion. For a fort of Hereticks then appear'd, who affirmed, That at Death both Body and Soul expir'd together, and were resolv'd into the same State of Corruption, and that at the Resurrection they should revive,
vive, and rise together to eternal Life. For this purpose a
general Synod of those Parts was call'd, and Origen desir'd
to be present at it, who manage'd the Cause with such weighty
Arguments, and unanswerable Reasons, that the adverse
Party were oblig'd to throw down their Weapons and re-
linquish their Sentiments. He likewise successfully combat-
ed against another impious and heretical Sect call'd the Hel-
cesaia, the followers of Elxai, of whom we have given
Account in the Year 114. About the same time Origen's
Scholar Heraclas Bishop of Alexandria dy'd, after he had
held this Dignity about 16 Years, and after a long Vacan-
cy was succeeded by another of his Scholars, the celebra-
ed Dionysius, who was then Master of the great Catecheti-
cal School. This Dionysius was a most learned and excel-
quent Man, and worthily fill'd the See about 17 Years, be-
ing the 14th Bishop of Alexandria, after the Evangelist St.
Mark. In the same Year the renowned Cyprian was made
Presbyter in Carthage, in which Office he so admirably be-
hav'd himself, that in the following Year upon the Death
of Donatus Bishop of the Place, he was by a great Majori-
ty chosen in his Room. But his great Modesty and Hu-
mility made him fly from the first Approaches of the News,
judging himself unfit for so weighty and honourable an
Employment, and desiring that a more worthy Person, and
some of his Seniors in the Faith, might possess the Place.
But this would by no means satisfy the People, who crowd-
ed his Doors, and block'd up all Passages of Escape; which
made him endeavour to fly out of the Window; but finding
it in vain, he unwillingly yielded, the People impatient-
ly waiting, divided between Hope and Fear, 'till seeing him
come forth, they receiv'd him with an universal Joy and Sa-
tisfaction.

In the fourth Year of this Emperor's Reign, which was
just a thousand Years after the Building of the City, Phi-
lip order'd the Celebration of the famous Secular Games,
as it were solemnizing the Birth-Day of the City of Rome.
Mon. Pagi observes that this was the ninth and last Time
they were exhibited in Rome, and the fifth since our Savi-
our's Nativity. And this Emperor took care to celebrate
them with greater Pomp and Magnificence than ever had
been known before, by reason of the solemn Commemo-
ration of the Building of the City. In the Circus Maxi-

mum were hunted, baited, and encounter'd infinite Num-
ers of all Kinds of strange Beasts; two thousand Gladi-
tors were match'd, who flew each other to give the Spe-

cators
Chap. V. PHILIP the 29th Rom. Emp.

Flowers Delight; and in Pompey's Theatre were such Variety of Shows and Games, as lasted three Days and as many Nights without Intermission; where was such an innumerable Company of Lights, that the People could see at Midnight as well as at Noon-Day. But towards the latter End of these famous Sports Pompey's Theatre accidentally took Fire, and the greatest Part of that glorious Edifice was consum'd together with some other magnificent Buildings near it. Philip's Celebration of these Games makes him look very unlike a Christian, or at least like a very bad one; yet his purging the City afterwards, and suppressing of Vice, as we have formerly hinted, was agreeable enough to one of that Profession. Which has occasion'd some to report that he was converted immediately after the Secular Games, and baptiz'd by Pope Fabian, which is a thing more uncertain than his being a Christian.

About this Time, Origen, remitting nothing of his incredible Industry, at the Request of his Friend Ambrosius, undertook an Answer to the Book of Celsus against the Christians; who being an Epicurean Philosopher, and of great Parts and Learning, had of all the Heathens used the most subtle Arguments, and propos'd them with the greatest Malice and Solidity. To this Man Origen returned a full Answer in eight Books, 'Wherein he by convincing Proofs establish'd the Truth of the History of Jesus Christ, his several Miracles, his Divinity and Resurrection. He confuted all the Calumnies and Impositions of Celsus, and of the other Pagans against the Christians; and at length proved the Truth and Excellency of the Doctrine and Religion of Jesus Christ. All which he wrote with so much Politeness, Clearness, and Accuracy, that were there nothing else to testify the Abilities of this great Man, this Book alone would be sufficient. And it is believed not only to be the best of Origen's Works, but also the most excellent and most compleat Apology for the Christians that we have among all the Ancients. At this time there was sufficient Occasion for Apologies; for now a dreadful Storm hung over the Church, threatening its entire Destruction. This first appear'd in Alexandria, without the Knowledge of the Emperor, occasion'd by the Instigation of a certain Gentile Priest, or Magician, who finding the People prone to Superstition, excited them to revenge the Quarrel of their Gods. The Multitude once rais'd, ran on with uncontrollable Fury, accounting Cruelty
etly to the Christians, the only Instance of Piety to their Gods. Immediately they laid Hands upon one Metrus, an aged Man, who refusing to blaspheme his Saviour, they beat him with Clubs, prick’d him in the Face and Eyes with sharp Reeds, and afterwards flon’d him. Next they seiz’d on a Woman nam’d Quinta, whom they carry’d to their Temple, where for refusing to worship their Idol, she was dragg’d by the Feet through the Streets over sharp Flints, dash’d against Mill-stones, scourg’d with Whips, and dis-patch’d by the same Death with the other. Apollonia an ancient and eminent Virgin, being apprehended, had all her Teeth dash’d out, and was threatened to be burnt alive, who only begging a little Reprieve, of her own Accord cheerfull-ly leap’d into the Flames. They in all Places broke open Christians Houses, taking away the best of their Goods, and burning the rest; and a Christian could not flir out Day nor Night, but they immediately cry’d out, Away with him to the Fire. In which Manner they continu’d, ’till by Seditious among themselves, they fell into new Contests, and gave the Christians a little breathing Time from the Pursuits of their Malice and Inhumanity.

In the mean time the Roman Empire began to be puni’d by Famines, Plagues and other Calamities; and Philip himself was in no small Trouble upon the Account of the Goths Invasions, and the Rebellion of his Army, which he sent against them, who set up their Commander Marius for Emperor. Philip in great Fear complaining to the Senate of this Presumption, his Successor Decius with much Assurance declar’d, That Marinus’s Ambition would shortly be his Ruin, which proved true; for within a few Days after the same Army that chose Marius, being dissatisfy’d, flew him. Upon Notice of this, Philip remembering the Prediction of Decius, gave him the Command of the Army against the Goths, with an Augmentation of Men, Mony, and Provisions. Decius was a Man of uncommon Wisdom and Experience, and sufficient for the Discharge of that Trust; so that when he arrived at the Camp, all the Soldiers, as well for the Worth of his Person, as the Fear of Punishment for their former Crime, resolv’d to change him Emperor; and by meer Constraint oblig’d him to take upon him that Title and Dignity. Decius seeing himself thus unexpectedly advance’d, for his future Security sent a secret Messenger to acquaint Philip; That being compelled by his Army, he had unwillingly assumed the Name of Emperor, but that he still accounted him
him his Sovereign; assuring him, that as soon as he could get Liberty, he would utterly renounce that Title and Pretensions of Power. But Philip was too well acquainted with treacherous Projects, to rely upon such Pretences and Promises; therefore in a great Rage, he resolved to march against him in Person. In order to which, he made use of many standing Legions and new Levies, threatening with many Imprecations to cut Decius and all his rebellious Legions in Pieces; and in this Manner he began his March, shewing such Anger and Haughtinefs towards his Soldiers, as render'd him odious to the Army; fo that esteeming Decius more worthy of the Empire, before they left Italy, in the City of Verona, they openly proclaimed Decius; and setting violently upon Philip, cut off his Head, or rather cleav'd it in funder, just by his upper Row of Teeth. This hapned between the 17th of June and the 19th of October, under the Consulships of Aemilian and Aquilinus, he being now in the 46th Year of his Age, and having reigned five Years and some few Months.

IV. Shortly after the Death of Philip, which was succeeded by that of his Son, Decius was without Contradiction, acknowledged and confirmed Emperor, both by the Soldiers and Senate. He was by Birth of an ancient and noble Family of Pannonia, the only Emperor of that Country, who having held many Offices and Dignities, arriv'd at this high Station in the 58th Year of his Age. As soon as his Election was confirmed, he gave the Title of Caesar to his four Sons, Decius, Hetruscus, Trajan, and Hostilian; which some have mentioned as a particular Mark of his Ambition. Then leaving Valerian, a wise and experienced Commander, for General of all his Forces, he returned to the City of Rome; where he shewed himself so brave and active in his Regulations, so sagacious and politick in Administration, and became so universally acceptable by his modest and excellent Behaviour, that by the Sentence of the Senate he was voted not inferior to the Emperor Trajan, and like him had the Title ofOptimus given to him. But notwithstanding all his Merits, and the Respect paid to him, his unheard-of Cruelties towards the innocent Christians, has juftly occasion'd him to be rank'd with Nero and Domitian, and according to Lacontius, to procure him the Title of The Execrable Decius.
The Seventh General Persecution.

For this merciful Man, shortly after the Beginning of his Reign, raised the most dreadful Persecution that ever had been known in the Church, which is most commonly called The seventh General Persecution; tho' Lactantius names Decius as the third of the general Persecutors, leaving out Trajan, Antoninus, Severus, and Maximinus, as not Persecutors in so proper a Sense. Eusebius ascribes the main Cause of this Persecution, to this Emperor's Hatred to his Predecessor Philip, whom he accounts a Christian; to which Gregory Nyssen adds a more probable Account of the Matter, namely, the large and triumphant Prevalency of the Christian Faith, which had diffused itself over all Parts, and enliven'd every Corner, not only Cities and Towns, but Country Villages; so that the Temple were forsaken, and the Churches throng'd, the Pagan Altars overthrown, and their Sacrifices despised. This wonderful Increase of Christianity, and great Declension of Paganism, awakened the Malice of Decius; who was enraged to see the Religion of the Empire trodden under Foot, and the Worship of the Gods in all Places neglected, opposed and undermined by a Novel and upstart Sect, which daily multiply'd into greater Numbers. This made him resolve with all possible Force to check this growing Party, and to use all Methods of Cruelty imaginable to exterminate the Name of Jesus Christ, and reduce the People to the Religion of their Ancestors: Thereupon he issued out Edicts to the Governors of Provinces, strictly commanding them to proceed against the Christians with the utmost Severity, and to spare no kinds of Torments, unless they return'd to the Obedience and Worship of the Gods. Tho' it is not to be doubted, but that the exceeding Growth of Christianity was the main Spring that set on work the Malice of its Enemies; yet the excellent Cyprian, like a Man of great Piety and Modesty, finds out a Cause nearer Home, ingenuously acknowledging that the Sins of the Christians had set open the Flood-Gates for the Divine Displeasure to break in upon them: For Pride and Self-Interest, Want of Charity, Divisions and Factions, began to reign amongst them; and the very Martyrs themselves, who should have been an Example to others, casting off the Order and Discipline of the Church, became swelled
with so vain and immoderate a Tumour, that it was time God should send them a Thorn in the Flesh to cure it.

As to the Violence and Severity of this Storm, nothing can be imagined more black and dismal; and this succeeding a Calm of 38 Years continuance (excepting that little Interruption under Maximinus) it made it the more dangerous and insupportable. Rome, Carthage, Alexandria, Neocæsarea, and all Parts of the Empire, felt the dreadful Effects of it; every Heathen being ambitious to promote the Imperial Edicts, and thinking it meritorious to bring a Christian to the Stake. The Christians were in all Places driven from their Habitations, spoiled in their Estates, and tormented in their Bodies; Racks and Prisons, Axes and Halteres, Fire and wild Beasts, scalding Pitch and melted Wax, sharp Stakes and burning Pincers, were but some of the Methods of their Treatment; and when the former were run over, new were daily invented and executed. Nor did they only vary, but repeat their Torments, and where one ended another began; they many times tortured them without Hopes of dying, adding this Cruelty to the Rest, to stop them in their Journey to Heaven; and others were kept upon the Rack that they might die by Piece-meals, that their Pains might be lingering, and the Sense of them without Intermisstion. Accusations were infinite; some came in as Informers, others as Witnesses, some searched all private Corners, others feized upon them that fled, and some who expected their Neighbours Estates, took occasion to accuse them of Christianity. So that there was a general Confusion and Consternation, the Laws of Nature and Humanity were trodden under Foot; Friend betray’d his Friend, Brother his Brother, and Children their Parents, every Man being afraid of his nearest Relations. By this means the Woods and Mountains became full, and the Cities and Towns empty; yet no sooner were many Houses cleared of their proper Owners, but they were turned into common Goals, the publick Prisons not being sufficient to contain the Multitudes of Christians sent thither. Great Numbers that fled, met with new Miseries, being famished with Hunger and Thirst, starved with Cold, over-run with Diseasces, surprized by Robbers, or worried by wild Beasts, and many taken by the wild Arabs and Saracens, who reduced them into a State of Slavery, more miserable than Death itself. And what was another terrible Calamity to the Church, many of the weaker Christians, unpre-
par'd for so terrible a Conflict, apostatiz'd, or compounded with their Persecutors. Several of these were punished by the immediate Hand of Heaven; and several afterwards returned to the Church, and were restored and recovered. Tho' many revolted from the Faith, yet more maintained their Station with a firm and unshaken Courage; and many thousands held out till they had obtained the Crown of Martyrdom; Nicephorus affirming it to be easier to count the Sand of the Sea, than to reckon up the Martyrs in this Persecution. And what most mortify'd the Persecutors, was, that many who till now had been Enemies to Christianity, on a sudden came in, and publickly professed themselves Christians, and defy'd all the Powers of Satan; infomuch that the Judges were amazed and trembled, whilst the Condemned were cheerful and courageous, and willing to undergo the severest Conflicts.

This Persecution begun in Rome about the latter End of the Year 249; and in the Beginning of the following Year, January 20, Fabian, Bishop of Rome, after he had held this Dignity 14 Years, received the Crown of Martyrdom. After his Death there was a Vacancy for 16 Months, and the Place was in a great measure supplied by the Clergy of the City. His Martyrdom was succeeded by that of Abdon, Sennas, Victoria, Anatolia, and many others in this City, as also by the Imprisonments of two eminent Confessors, Celerinus and Moyles. In the Beginning of the same Year the Persecution reached Carthage and Africa, where it rag'd after an unheard-of manner, of which St. Cyprian gives us a sad and dismal Account. This great Man was publickly proscribed by the Name of Cecilius Cyprianus, Bishop of the Christians; and every Man commanded not to conceal his Goods; besides which the People frequently called out that he might be thrown to the Lions. So that being warned by a divine Admonition and Command from God, as he himself assures us, and left his Presence should provoke his Enemies to fall more severely upon his Flock, he thought good at present to withdraw himself from Carthage, continuing in a private and distant Retirement for above a Year. During his Recess, tho' absent in Body, yet he was present in Spirit, supplying the Want of his Presence by thirty excellent Letters, furnished with pious Councils, grave Admonitions, seasonable Reproofs, earnest Exhortations, and hearty Prayers to Heaven for the Welfare and Prosperity of the Church. His greatest Concern was for the Cafe of the Lapsed, whom Felicissimus and
and some few Presbyters, Opposers of Cyprian's Election, without the Knowledge and Consent of their Bishop, had rashly admitted to the Communion of the Church upon very ease Terms. Cyprian, a strict Afferter of Ecclesiastical Discipline, and the Rights of his Place, was highly offended, and not only by several Letters complained of it, but endeavour'd to reform it, not sparing the Martyrs themselves, who presuming upon their great Merits in the Cause of Religion, took upon them to give Libels of Peace to the Lapfed, whereby they were again taken into Communion, sooner than the Rules of the Church did allow. The Example of Cyprian's Retirement was followed by several eminent Men, particularly Gregory Thaumaturgus, who not only retreated from Neocafarea himself, but also advised his Church to decline the present Storm, and not to rely too much upon their own natural Strength. Dionysius Bishop of Alexandria, with much Difficulty, escaped into the wild Desarts of Libya, with his four Fellow-Prisoners and Presbyters, Caius, Faustus, Peter and Paul. Among those that fled, we may mention the celebrated Paul of Thebais in Egypt, a young Man of 21 Years of Age, who withdrew himself into the Egyptian Desarts, where finding a large and convenient Cavern in a Rock, which had formerly been a private Mint-house in the Time of Anthony and Cleopatra, he took up his Abode, leading for above 90 Years, till he was 113 Years old, a solitary and anchoretick Course of Life, and became the Father of Hermits, and all such as afterwards resigned themselves to Solitude, and a more strict mortify'd Life.

But most of those eminent Men who stood their Ground, became glorious Sufferers. Among whom were Nestor S. M. Bishop of Megyddo in Pamphylia; Pionius, the illustrious Presbyter of Smyrna, who shewed the most heroic Courage imaginable; Julian, Chronicon, Epimachus, Alexander, Ammon, Zeno, Ptolemy, Ammonaria, Mercuria, Isidore, and many others at Alexandria; Mappalicus, Baffus, Fortunio, Paulus, Donatus, Martialis, &c. in Carthage; besides those already mentioned in Rome, and an infinite Number of others. Also the renowned Babylas Bishop of Antioch, after he had worthily held that Dignity about 13 Years, dy'd either in Prison or by the Sword, having first ordered his Chains to be bury'd in the fame Grave with him, where St. Chrysostom assures us they remained in his Time, concerning which we are told a strange Story.
Story; but that is out of the Limits of our History. He was succeeded by a Person called Fabius, who continued in the See but a Year or two, and was the 13th Bishop of Antioch; after the Apostles. Among all the Sufferers in this dismal Time, the renowned Origen (now 64 Years of Age) had not the least Share. Eusebius summing up his Sufferings, tells us that the Devil murdered up all his Forces against him, and assaulted him with all his Arts and Engines, marking him out above all others of that Time, as the Object of his utmost Rage and Fury. He was cast into the Bottom of a loathsome and uncomfortable Dungeon, loaded with Irons, a Chain about his Neck, his Feet set in the Stocks, with his Legs stretch’d to the utmost for many Days together; he was threatened with Fire, and try’d with all the Torments that a merciful Enemy could inflict. Which meeting with a Person of his Age, and a Body broken with such infinite Cares and Labours, must needs be inexpressibly burthen’d. And yet he bore all with a noble Patience, and was ready to submit to the last fatal Stroke; but the Judge, to give all possible Additions to his Misery, ordered his Torments to be such as should not take away his Life; so that before the Persecution ended, he escaped. The Storm of the Persecution was very dismal all this Year, and most of the next; yet in the latter End of this, there appeared some Dawnings of Light in Carthage and Africa, and many of the Confessors of those Parts were released out of Prison.

This Persecution, rousing, as it were, the Vengeance of Heaven, was attended and succeeded by many Miferies and Calamities in the Roman Empire; particularly by great Wars and Devastations from the Goths, and other barbarous Northern Nations, and likewise by a dreadful Pestilence, which beginning in Ethiopia in the Confinies of Egypt, from thence infected all the Provinces in the World, spreading for no less than ten Years after, in an unheard-of manner, and destroying incredible Numbers of People in every City in the Empire. To remedy the first of these Evils, the Emperor having nominated his Sons Decius and Etruscus Augusti, and Partners in the Empire, made all possible Preparations, and in the Spring went into Thrace and Masia, where the Goths had been most successful; leaving the Government of Rome in the Hands of the Senate. Shortly after his Departure, the Clergy of Rome, who had taken Care of that Church during sixteen Months
Chap. V. DECIUS the 30th Rom. Emp.

Months Vacancy, made choice of Cornelius for their Bishop, a worthy Roman, Son of Caesarius, who continued in the See but one Year and a little above three Months, and was the 20th Bishop of Rome after the Apostles St. Peter and St. Paul. Notwithstanding the Worth of this Person, this Election accidentally occasion'd vast Mischief in the Church, which were rais'd and promoted by the Pride and Turbulence of two Presbyters, Novatian and Novatus, one of Rome, and the other of Carthage. Novatian had been formerly a Pagan Philosopher, who being dangerously ill, had been baptiz'd in his Bed, and afterwards was ordain'd Priest, tho' not without Opposition from Clergy and People, it being, as they said, contrary to the Orders of the Church, that any should be ordain'd who had been baptiz'd after that Manner. Cornelius accuses him of denying his Sacerdotal Function in the Time of Persecution, and of other unjustifiable Practices. Being Master of much Wit, Knowledge and Eloquence, he might have been very serviceable to the Church, if his Ambition to be Bishop, the main Occasion of the Apostacy of the first Heresiarchs, had not carry'd him to a Separation. After the Death of Pope Fabian, he wrote a very elegant Letter to St. Cyprian, in the Name of the Clergy of Rome, and continu'd in the Communion of the Church during the Vacancy of that See. But as soon as Cornelius was chosen Bishop, pusht forwards by Envy and Ambition, he openly attack'd his Election, accus'd him of several Crimes, and publish'd a Libel against him. His principal Plea was, that Cornelius admitted those to Communion who had been guilty of Idolatry; and to make the best Advantage of this Accusation, he rigorously maintained, That we ought never to permit those Persons to partake of the Communion, who had once fallen into Idolatry. Upon this Pretence he separated from Cornelius, and from those who believ'd that the Church might receive them again upon Repentance. The greater Part of the confessors, who had suffered courageously for the Faith, too much fell'd with Vanity, and unable to endure, that others who had shewn so little Constancy and Resolution, should stand on the same Level with themselves, embrac'd Novatian's Party, together with some Presbyters. At the same Time, Novatus before-mentioned, having embroil'd the Church of Carthage, and finding himself in Danger of being excommunicated by Cyprian for his scandalous, irregular and unpeaceable Practices, repaired to Rome.
join'd himself to Novatian, and brought with him from Carthage those of his own Faction. They both maintain'd the same rigid Principles, denying all Communion to the Lapsed, though never so penitent. And thus a dangerous Schism began in the Church of Rome, which at that Time consisted of one Bishop, 44 Presbyters, 7 Deacons, 7 Sub-Deacons, 42 Acolyths or Clerks, 52 Porters and Exorcists, above 1500 Widows and Poor, and a very great Multitude of People.

In the mean Time the Persecution being somewhat abated in Carthage, St. Cyprian return'd to his Post, where he vigorously set himself to reform Disorders, and to compose the Differences that disturb'd the Church. For which purpose he conven'd a Synod of his neighbouring Bishops, to consult about the Case of the Lapsed; who having discussed the whole Matter, according to the Rules of the Holy Scripture, concluded upon this wise and moderate Expedient, that neither all Hopes of Peace and Communion should be deny'd them, lest Despair should throw them into a total Apostacy; nor yet the Censures of the Church be so far relaxed, as rashly to admit them to Communion: But that the Causes being examined, and Regard being had to the Will of the Delinquents, and Aggravations of particular Cases, their Time of Penance should be accordingly prolonged, and Clemency be obtain'd by Acts of more than ordinary Sorrow and Repentance. That the Lapsed being of several Sorts, should be treated according to the Nature of their Crimes; the Libellati, who had only purchased Libels of Security and Remission from the Heathen Magistrate to excuse them from sacrificing in Time of Persecution, should be soon admitted to Reconciliation; but the Sacrificati be still kept under Penance, and not allow'd Reconciliation 'till they became dangerously sick, provided they began to do Penance before their Dis temper. For as for such as said 'till they were sick, before they desir'd to undergo Penance, it was thought expedient wholly to refuse them Absolution, 'because then,' says St. Cyprian, it is not so much Sorrow for their Sins, as the Fear of Death, that obliges them to desire it. As for those Ecclesiastics who had fallen into Idolatry, it was ordain'd that they should for ever be exclud'd from the Clergy, that they should communicate no more with the Faithful but as Lay-men, and that even some of them should be oblig'd to undergo the Severities of Penance. They likewise excommunicate Felicissimus and those of his Party, who had disturb'd the Tranquillity of
of the Church of Carthage, in St. Cyprian's Absence; and here Privatus an Heretick of the Colony of Lambesa, who had been condemn'd by 90 Bishops, presented himself; but seeing himself so far neglected, as not to be admitted to make his Defence, he embrac'd the Party of Felicissimus. The Council, after they had made these Regulations, sent a Synodical Letter to Cornelius, whom they acknowledg'd Bishop of Rome; who thereupon assembled a Synod of 60 Bishops, and above as many Presbyters and Deacons, who follow'd the Rules of the African Council, in ordering of publick Penance for the Lapsed: Particularly Trophimus, a laps'd Bishop, with his Flock, was receiv'd in, after great Humility and severe Penance; but he himself was not allow'd to communicate, but only in a Lay Capacity. As for Novatian, Novatus, and all that obstinately adher'd to their inhuman and merciless Opinion, they were excommunicated; but it was ordain'd, that the Brethren who had fallen into that Calamity, should be more gently treated, and restore'd by reasonable Methods of Repentance.

The Church's Censure was so far from humbling Novatian, that he immediately enter'd upon new and worse Projects; and being instigated by Novatus, he resolv'd to make himself Bishop of Rome. In order to effect this, he sent two of his own Cabal to three mean ignorant Bishops, who liv'd in a small Province of Italy, and prevail'd with them to come to Rome, under pretence of accommodating Affairs, and putting a Stop to some new Divisions. These Bishops arriving, he shut them up in a Chamber, and caus'd himself to be ordained Bishop of Rome by them, about ten o'clock at Night, and this after he had made them drunk, as Cornelius relates the Matter. This rais'd a great Disturbance in the Church of Rome; and the Heads of both Parties being desirous to obtain the Favour and Approbation of St. Cyprian, and of the other African Bishops, wrote Letters to them, and sent their Deputies to Africk. Novatian's Letters were very ill receiv'd; yet the African Bishops for a while suspend'd their Judgments, and ceas'd to send Letters of Communion to either of the two Parties, till they were inform'd of the Matter by two of their own Brethren, call'd Cledonius and Fortunatus, whom they purposely dispatcht to Rome to learn the true State of the whole Affair. After they were fully inform'd by them, and the two other African Bishops, who were present at the Ordination of Cornelius, they decided it in favour of him, and sent him Letters of Communi-
on, having first confirm'd the Judgment he had pass'd against Novatian in Italy. This occasioned St. Cyprian to write to the Confessors of Rome his Treatise of the Unity of the Church, 'wherein he shew'd by several Reasons, That the Church of Jesus Christ was essentiaJly One, and that there could not be more; that there was only one Episcopacy, a Part whereof every Pastor really pos-
sess'd; that such as were out of the Church could hope for no Salvation; and that Schism and Herefie were the moft enormous Crimes, which God had always punish'd with the greatest Severity. Therefore he exhorted all Christians whatsoever to return to it again, to promote Union by their joynt Endeavours, and to maintain no Cor-
respondence with Schismaticks. The Judgment of the Church in Africk, and the eloquent Writings of St. Cypri-
an brought the Confessors of the Roman Church over to Cornelius: The Italian Bishops also adhered to him; and one of the three who ordain'd Novatian, acknowledged his Fault, and did Penance for it. Novatian and Novatus finding themselves reject'd, endeavoured to raise Distur-
bances in Africk and other Parts; and to secure their Inter-
rest, Novatian caus'd his Followers to take this Oath, I swear by the Body and Blood of Christ, that I will never de-
sert you, nor return to Cornelius. They still persist'd in teaching this Doctrine, that the Church neither can, nor ought to admit any to the Communion, who had once ap-
pollatiz'd; and they likewise condemn'd second Marriages, as the Montanists before them had done. They charg'd the Orthodox with horrid Licentiousness in admitting scan-
dalous Offenders, and by way of Distinction they call'd themselves and their Party Casbary, the pure undefil'd Party, who kept themselves from all Society with the Lapsed, and such as communicated with them. And as this Severity was agreeable to the Humours of many, No-
avian became the Head of a prevailing Herefie, which spred through many remote Parts of the World, and so extreamly disturb'd the Peace of the Church for a long time, that this Century is call'd by some Seculum Nova-
tianum.

In the midst of these Disturbances in the Church, the Persecution still continued, tho' abated in some Places. And now Alexander Bishop of Jerusalem, having held that Dignity 39 Years, after several Arraignments and various Sufferings, dy'd in Prison at Caesarea, to the great Loss of the whole Church, particularly to Origen, who had ever found

Euseb.
Cyprian.
Lactant.
&c.
found him a true Friend and Patron. He was succeeded by Mazabanes, who continued in this See about nine Years, and was the 35th Bishop of Jerusalem, after the Apostle St. James. About the same time Moses that eminent Priest and Confessor, with uncommon Courage and Constancy, suffered Martyrdom within the Walls of Rome. And now God thought fit to give some Eafe to his Church, by removing its severest Persecutor Decius, who warring with the Goths and barbarous Northern Nations, in a short Time was in a hopeful way of destroying those Ravagers. For he had not only gain’d an entire Victory over them, with the Loss of 30000 of their Men, but had also block’d them up in such a manner as to have them all at his Mercy. But by the Treachery of his chief Commander Gallus, the Goths were put into such a Condition, as not only to escape, but also to attack him with all possible Advantage on their Side. So that being surrounded by the Enemy, a great Part of his Army was cut off. Perceiving this Defeat, and seeing his eldest Son kill’d before his Face, he in Despair clapt Spurs to his Horse, and rode furiously into a deep Lake or Bog, where he perish’d miserably. His Body had not so much as the Honours of a Funeral, but as best bespiffed one who had set himself against God, was expos’d as a Prey to the Beasts of the Earth, and to the Fowls of the Air. Thus dy’d Decius, a Prince sufficiently fam’d for his Actions, excepting those relating to the Christians, whose Blood was reveng’d not only upon him, his Son, and his whole Army, but also upon the whole Roman Empire, by means of the Inundations of the Goths and other barbarous Nations, who at that Time might have been easily supprest, if not ruin’d by natural Means, if Providence had thought it fit. His Death hapned in the latter End of November, in the Year when he and his Son were Consuls; being now in the 60th Year of his Age, and having reign’d a little above two Years.

V. The Goths pursu’d their Victory, and made a miserable Slaughter of the Roman Army; and those who escap’d, fled to the Legions commanded by Gallus, who, as a Confederate with the Goths, was in Safety. This Person shew’d himself very industrious in strengthening and encouraging his Army, promising great Success against the Enemy, till by his popular Actions he effected his Designs; and procur’d the Soldiers to proclaim him Emperor. The Senate and People of Rome were extremely concern’d, both
both for the Death of Decius, and the overthrow of their Army; but understanding that Gallus was chosen Em-
peror, and that his Legions had secured such Men as escap'd from the Battel, they confirm'd his Election. Gallus was now about 45 Years of Age, and descended of an honou-
rable Family in Rome, which he much stain'd by his infa-
mous Aœions. For he not only fully'd it by his treason-
able Practices before he was Emperor, but after his Ad-
vancement he made a Peace with the Goths, the most dis-
honourable that ever the Romans made since the Founda-
tion of their City; which was, That the Romans should every Year pay a considerable Tribute to the Goths. And thus to gain the Title of Emperor, he was content to make himself and the Romans, who were accounted Lords of all Nations, tributary and subject to a rude and barba-
rous People. But the Successes of this Emperor proved according to the Merit of his Aœions: For the Goths, and other Northern Nations, not satisfy'd with their advanta-
gious Peace, broke it in a short time, and like a mighty Torrent, came down upon the Provinces of Thrace, Me-
sia, Thessaly, Macedonia, and some Parts of Asia, com-
mitting all kinds of Devastations and Massacres. On the other Side, the Persians, seeing the great Successes of the Goths, enter'd into Mesopotamia and Syria, with a mighty Power, under their great King Saporis; and then passing forwards, they subdu'd Armenia, and drove out Tiridates the King of that Country. But Gallus not much regard-
ing these Troubles and Calamities abroad, consum'd his Time in the Pleasures of Rome, taking his Son Volusian,
tho' but a Child, for his Companion in the Empire, and causing Virtus Augustorum to be stamp'd upon their Coins, as tho' Valour, and not Treachery, had gain'd him the Em-
pire.

During these Disturbances in the State, the Church was no less disturb'd by Novatian and his Party, who finding themselves rejected in Italy, to be reveng'd upon their great Opposer St. Cyprian, rais'd what Mischiefs they could in Africk, where they caus'd one Maximus, a Deputy of Novatian, to be chosen Bishop: On the other Side Felici-
simus of Carthage, an old Enemy to Cyprian, procur'd Privatus of Lambesa, formerly mention'd, to ordain a Person call'd Fortunatus, Bishop in opposition to Cyprian, and afterwards came into Italy to get his Ordination rati-
fy'd there by Cornelius, pretending that this Fortunatus had been ordain'd by five and twenty Bishops, and that Cyprian himself
himself favour'd the Party of the Novatians. Cornelius at first rejected Felicissimus, and those of his Faction; but at length, either terrify'd by their Menaces, or shaken by their Discourses, he entertain'd some Suspicions to the Prejudice of St. Cyprian, and writ to him after a very difobliging Manner; to which the other return'd a very warm Answer, exposing his Weakness, and acquainting him with the Malice of his Enemies. At the same Time the Faction of Novatian began to spread it self in the East, and to prevail in the City of Antioch; and Fabius the Bishop of the Place shew'd them too much Favour and Affection. This occasion'd a Synod of the Eastern Bishops about this Affair. For so Dionysius Alexandrinus in his Letter to Cornelius, tells him, that he had been summon'd by Helenus Bishop of Tarsus, Firmilian of Cappadocia, and Theodifius of Caesarea, to meet in Council at Antioch, to suppress the Endeavours of some who thought there to establish the Novatian Schism. But shortly after the Party declin'd by means of the Death of Fabius, who held this Bishoprick not above two Years. He was succeeded by Demetrian, who continued in this Dignity about eight Years, and was the fourteenth Bishop of Antioch after the Apostles.

In the mean Time the excellent Cyprian call'd a Council at Carthage of forty two Bishops, who meeting on the 15th Day of May, steer'd much the same Course as to the Lapsed; being sway'd to moderate Councils, because St. Cyprian had been frequently admonish'd by Divine Revelations of an approaching Persecution; and therefore they did not think it prudent and reasonable, that Men should be left naked and unarmed in the Day of Battel, but be fortify'd with the Eucharist, and reconcile'd to the Church. In the Times of Peace and Prosperity they protracted the Time of Penance, and allow'd not the Sacrifices to be re-admitted, but at the Hour of Death; but now the Enemy was breaking in upon them, Christians were to be prepar'd for Suffering, and Encouragement given to those who by a sincere Repentance had shew'd themselves ready to contend earnestly for the Faith. This they did, not to patronize the Idle, but to excite the Diligent, the Church's Peace being granted, not in order to Ease, but to Conflict; and if any used their Indulgence to worse Purposes, they did but delude themselves, and were remitted to the Divine Tribunal. The Resolution of this Council was immediately signify'd to Cornelius, that he might
might use the same conduct in his own church. And
now there was particular occasion; for the emperor Ga-
lus, to compleat the miseries of his reign, renewed the
Decian persecution against the Christians, which had been
much abated; resolving as it were to imitate his predeces-
sor in nothing but his crimes. He issued out no new de-
crees, but only let loose the reins of the former; for
which reason it is properly enough call'd, a continuation
of the seventh persecution. This was attended with
many miseries and calamities in the empire, which were
one pretence for it, as wars, ravages, famines; and
that dreadful plague which began in Decius's time, now
rag'd more furiously than ever, particularly in St. Cyprian's
dioceses of Carthage. There vast multitudes were swept
away every day, and the streets were fill'd with the car-
casses of the dead, which seemed to implore the assistance
of the living. In this calamitous time of persecution
and pestilence, St. Cyprian call'd the Christians together,
and in imitation of the divine benignity, exhorted them
to acts of mercy and charity, and that to their greatest
enemies and persecutors; and by his own munificence
and persuasions, great assistance was given to all sorts
of people. And that he might not be wanting to any,
he at this time pen'd his excellent discourse concerning
mortality, wherein he eloquently taught the Christians to
triumph over the fears of death, and not to decline,
but rather desire it, since it delivered them from all the
miseries of this life, and united them to Jesus Christ
for ever; that therefore they had very little reason to
grieve for their friends and relations, since they were
gone to the enjoyment of the most imaginable felicity.
This horrible pestilence, as the other calamities of the
empire had been before, was now by the Pagans charg'd
upon the Christian religion, as the cause for which the
Gods were implacably angry with the world. To vin-
dicate it from this vulgar and popular objection, Cyprian
address'd himself in a particular treatise to Demetrius the
proconsul, wherein he prov'd, that these evils that came
upon the world could never be laid at the door of
Christianity, affigning other reasons of them, and a-
omg't the rest, their wild and brutish rage against the
Christians, which had provok'd the Deity to bring these
calamities upon them, as a just punishment of their
folly and madness, in setting themselves against a reli-
gion to innocent and dear to heaven. About the
fame
fame time also he wrote to Fortunatianus a particular Treatise call'd The Exhortation to Martyrdom.

The Persecution still continu'd in several Places, and, in particular in Rome, where Cornelius the Bishop felt the Fury of it. For having made an open and generous Confession of his Faith, for which St. Cyprian applauds him, he was banish'd to Civita-Vecchia, not far from Rome. But that not satisfying the Malice of his Enemies, he was after that taken up, cruelly scourged, and then beheaded upon the 14th Day of September, having continued in the See one Year, three Months, and ten Days. He left some few Writings behind him, and was succeeded by Lucius, a Roman, Son to Porphyrius, who for his vigorous afferting the Truth of Christianity, was shortly after his Election banish'd with several others. But in the Beginning of the following Year 253, he return'd from his Exile with his Companions, for which he was congratulated by St. Cyprian; and not long after, in the Month of March, he obtained a glorious Martyrdom, as well as his Predecessor, having held this Dignity but five Months and ten Days, according to Bishop Pearson. He was succeeded by Stephen I. a Roman, the Son of Julius, a Man of a warm and violent Temper, who continu'd in this See somewhat above four Years, and was the twenty second Bishop of Rome after the Apostles St. Peter and St. Paul. And now the Persecution drew to an End, but the Miseries of the Empire were as great as ever, and all the Reign of this Wicked Emperor was unfortunate and deplorable; as well for the Loss of several Provinces to foreign Enemies, as other Calamities. He had only one considerable Victory in Mæsia, gain'd by his General Æmilian over the Goths; of whom many Thousands were slain, and the Pursuit follow'd for several Days. But this Victory was so far from being an Advantage to Gallus, that it soon after occasion'd his total Ruin; for Æmilian by this became so celebrated, and Gallus so despicable, that the Soldiers, who admired the Presents and Promises of Æmilian, and who ever affected Novelties, proclaim'd him Emperor. The News of this soon rouz'd Gallus from his soft Pleasures in Rome, who thereupon with all possible Expedition prepared himself to oppose this dangerous Rival; and so leaving the City, with his Son and a powerful Army, he march'd towards Mæsia. Here he was met by Æmilian, who boldly came to a Battel with him, and at length overthrew him, and flew both him and his Son Volusian;
Cent. III. Ecclesiastical History. Book III.

Volusian; the Soldiers all joining with the Conqueror. This hapned at Terni in the Month of May, under the Consulships of Volusian and Maximus, A. D. 253, Gallus being 47 Years of Age, and having reign'd one Year and six Months. His Death gave an entire Peace to the Church of God, after it had endur'd the most terrible Storm and Conflict, that ever had been known before; and which had continu'd with some little Intermi$$ions and Abatements near three Years and a half.

CHAP. VI.

From the End of the Seventh General Persecution of the Church, to the Beginning of the Dioclesian Æra, usually called, The Æra of the Martyrs.

Containing the Space of about 31 Years.

A. D. 253.

Valerian, the 32d Roman Emperor.

Upon the Overthrow of Gallus, Æmilian began to look upon himself as real Emperor of Rome; and accordingly wrote to the Senate of his Success and Election, adding many Complaints against the Mismanagement of Gallus, and as many Promises of his own Performances. But the Senate had no Regard to these Promises; and the Army of the Alps likewise oppos'd him, chusing their own Commander Valerian for Emperor, whom the Senate favour'd. Upon Notice of which, Æmilian's Soldiers, mov'd with the great Reputation of Valerian, and the Favour of the Citizens, to avoid civil Wars, rose up against Æmilian, and slew him, after a short Reign, or rather Usurpation of about three Months. Upon this, Valerian was not only acknowledged Emperor by the Army, but also by the Senate and People, with extraordinary Applauses, and being settled in the Government, he gave to his eldest Son Gallienus the Title of Augustus, and made him his Equal in the Empire. Valerian was now about 70 Years of Age, most of which Time he had spent in great Fame and Reputation, both under good and bad Emperors, by reason of his Valour and other Accomplishments; and had attained to many Offices and Dignities; particularly under Decius he was made Censor
Censor of Rome, an Office disused since the Reign of Claudius, into which he was chosen by the Senate, who all cry'd out, That the Life of Valerian was a continual Censorship; and that he ought to judge of the Crimes of others, who had none of his own. He was of an ancient Family, and in the whole Course of his Life had been prosperous in his Enterprises; so that all had great Hopes that this Man's Wisdom and Experience would disperse the Calamities of these unhappy Times. And accordingly he set about many Regulations, and made choice of wise and worthy Governors, and of valiant and experienced Commanders, whom he selected from the chief of the Nobility, by whom he was very successful in several Actions against the Northern Nations. Among the rest of his laudable Actions, he shewed himself a particular Patron to the Christian, whom he treated with all Offices of Kindness and Humanity, kindly entertaining them even in his own Family; so that his Court seemed to be a Church for Piety, and a Sanctuary for Refuge to all good Men.

In the Beginning of this Emperor's Reign, or the End of the last, the great Origen peaceably ended his Days at Tyre, having lived near 69 Years, and most of them in the most imaginable Fatigue and Industry; leaving a Name that was the Envy of his own, and the Wonder of succeeding Ages. If we consider this Man in the Correspondence he had with three or four Emperors, his Behaviour under three Persecutions, the Censures he sustained, the Heresies he confounded, the Numbers of Pagans he converted, the renowned Scholars he taught, and the six thousand Volumes he is said to have written, we can't but stand amazed at his wonderful Strength and Abilities. Tho' his Parts and Learning have been admired by all Men; yet his Errors were too many and dangerous to be excused; tho' they generally proceeded more from a curious Philosophical Head, than from a stubborn unfounded Heart. He held and taught the main Principles of the Christian Religion with great Firmness; but being a vast Proficient in Philosophy, and too much possessed with the Notions of Plato's School, he grew very solicitous to accommodate the divine Truths to his beloved Opinions. And from three of them all his Errors seem to have proceeded; as first, That all intelligent Beings ever did, and ever shall exist; Secondly, That they have always been free to do Good and Evil; and Thirdly, That they have been precipitated in lower Places, and confined to Bodies for a Punishment of their
their Sins. Notwithstanding his Errors, no Man had greater Pens employ’d in his Vindication than himself; and never were more famous Contestis than about his Writings, which are believed to have been much corrupted, several Heretics being ambitions to make so great a Man speak their Sense. Particularly, there arose a certain Sect which called themselves Origenists, maintaining some of his Principles, as that the Sun, Moon, and Stars had all Souls, that the Torments of the Devils and Damned should have an End, &c. To which they added several other Errors, and some of them renewed the Abominations of the Gnostics, and were therefore stili’d the Dirty and Impure. These Heretics infected the Church to the 4th, 5th, and 6th Centuries; and were one Occasion of the Condemnation of all Origen’s Works.

The Peace which the Church enjoy’d under this Emperor, gave Opportunity to the Bishops and Governors to make several Regulations; and particularly St. Cyprian called a Council in Carthage of 66 Bishops upon a double Occasion. The first was concerning a certain Presbyter named Victor, whom Therapius his own Bishop had too soon received into Favour, contrary to the Decision of the last Council; and the second was concerning the Time of baptizing Infants, started especially by Fidus an African Bishop, who asserted that Baptism was not to be administered before the eighth Day, as Circumcision was under the Jewish Law. As to the first, the Bishops were surprized to find Therapius flight the Authority of a Decree so lately enacted, but nevertheless, after mature Deliberation, they were of Opinion that the Reconciliation Victor had received from his own Bishop, ought not to be reversed; and so they permitted him to enjoy Lay-Communion, contenting themselves with admonishing their Colleague to be more vigilant for the future. As to the Baptism of Infants, it was determined, that it was not necessary to be deferred till the eighth Day, nor was the Mercy of God to be deny’d to any as soon as born into the World; that it was their universal Sentence, ‘That none ought to be prohibited Baptism and the Grace of God; which, as it was to be allowed to all, so much more to Infants and new-born Children. About this Time also, St. Cyprian writ against Fortunatianus, who had been Bishop of Assur, and directed his Letter to Epictetus, who was elected in his Place, and to the People of that City. This Fortunatianus had the Unhappiness to fall into Idolatry, and up-
on that Account was depriv'd of his Bishoprick; after which he earnestly laboured to re-pos sess himself of it, and to perform his Episcopal Functions as formerly. In this Letter St. Cyprian declared these Proceedings, and demonstrated the Necessity of Sanctity to make Mens Sacrifices acceptable, advising the People not to suffer him to exercise his Office, but to separate from him in case he persisted in his Design.

In the following Year, the Bishops of Spain had recourse to St. Cyprian, about an Affair of the same Nature; for Basilides and Martial, Bishops of Leon and Astorga, having been publicly convicted of Idolatry, and other Crimes, were deprived, and Felix and Sabinus elected in their Places. Basilides owning his Crime, had voluntarily quitted his Bishoprick, and was placed in the Rank of Penitents, thinking himself happy if he might be admitted to Lay-Communion. Nevertheless, these two afterwards, push'd on by Envy and Ambition, used their utmost Endeavours to regain their Sees; and for that End repaired to Rome, not to demand their Re-establishment from Pope Stephen, but only to obtain favourable Letters from him. Stephen being surprized into a Compliance, granted them their Request; so that upon their Return to Spain, they became more insolent than ever, and thought to re-pos sess themselves by main Force. Whereupon the Clergy and People of Spain by Letters addressed themselves to St. Cyprian, and also deputed the new Bishops, Felix and Sabinus, to know how to proceed in this Exigency. The holy Prelate judging it a Matter of no small Importance, called a Council of 36 Bishops, which was his fourth in Carthage; and after a diligent Examination of all Circumstances, the Bishops came to this Resolution, That the Deprivation of Basilides and Martial, as well as the Ordination of Felix and Sabinus in their Places, ought to stand good: To which Purpose they wrote a Synodical Letter to the Clergy and People of their Dioceses, wherein they declared, 'That since the People had Power to elect good Bishops, and to reject the bad, they would be answerable to God if they any longer communicated with them; That the Ordination of Felix and Sabinus was lawful, since it was done by the neighbouring Bishops, by the Consent of the People, that it ought not to be reversed, tho' Basilides had imposed upon the Credulity of Stephen, which Conduct, instead of effacing their Crimes, aggravated their Guilt. Shortly after this, St. Cyprian was con-
sulted by the Gallican Bishops, concerning Marcian Bishop of Arles, who being infected with the Novatian Heresie, brought over several Persons to his Party, and arrogantly insulted over his Brethren. Faustinus Bishop of Lyons, and several other Bishops, wrote both to Pope Stephen and St. Cyprian, desiring their Concurrence in excommunicating Marcian. But Stephen neglecting the Affair, Cyprian wrote to him, 'deferring him to satisfy the Requets of the Gallican Bishops, and dispatch his Letters to Arles, declaring Marcian excommunicated; remonstrating, That since that Bishop had joyn'd himself to Novatian, there was no Occasion for a new Judgment against him; that all Bishops were obliged to admit Penitents into the Church, so that the whole Body of Bishops being united by a mutual Charity, whenever Christ's Flock is attacked by Heresies or Schisms, they may be able to re-unite the Sheep, like good Shepherds, who truly love their Flock. About the same time, being highly cenrur'd by an African Bishop called Papienus, who believed the Calumny of Felicijfimus, he wrote a solemn Letter to him, justly condemning his rash believing any ill Reports of his Brother, concluding with these remarkable Words, You have my Letter, and I have yours; they will be both read in the Day of Judgment, before the Tribunal of Jesus Christ.

But now St. Cyprian was concerned about a greater Affair, which was examined in a Council of 32 Bishops, which he called the following Year; and this was concerning the famous Contest about re-baptizing those who had been baptized by Heretics. This, by the Occasion of the Montanists and Novatians, had been formerly canvaft in the Eastern Parts, from whence it flew over to Numidia, and by Januarius and the Bishops of that Province it was brought before St. Cyprian, and this Council of Carthage. In this it was determined, 'That no Baptism could be valid out of the Church; That it was absolutely necessary to re-baptize those who had received the Baptism of Heretics; and that this was no novel Sentence, but had been so judged by the African Bishops their Predecessors, and the thing constantly practis'd and observed by them. Quintus, a Bishop, soon after desiring St. Cyprian's Opinion of this Matter, he returned him the same Answer, 'tho' he modestly acknowledged that some of his Brethren were of a different Opinion, and sent him the Decision of the Synod. But that this Contro-
verse might be more fully examined, this excellent Man in the next Year assembled a Council of 71 Bishops, as well of the Province of Africk, as Numidia, who confirmed all that had been determined by the preceding Synod, concerning the Baptism of Hereticks, and decreed, That all Presbyters and Deacons who were ordained amongst them; and also such of the Clergy, who had been some time of their Party, upon their Return to the Church, should only be received in the Quality of Laicks. And the better to maintain that Honour and Friendship which Bishops owed to each other, they acquainted Pope Stephen with their Constitutions by a Synodical Letter, towards the Conclusion of which it represented, That since their Ordinances were conformable to Truth and the Christian Religion, they hoped he would make no Difficulty to approve them: That they were sensible that all Bishops could not readily change their Opinion, yet tho’ they retained their own Customs, they might still preserve the Laws of Charity; Therefore they did not magnificently impose their Opinions upon others, since every Bishop had full Authority within the Jurisdiction of his own Church, for which he was accountable to God alone.

Pope Stephen was so far from submitting to the Reasons of the Africans in this Matter, whether because he imagined they had a Design against the Roman Church, or because he thought the Question of too great Consequence for them to determine, that he was enraged against St. Cyprian and his Colleagues, and rudely treated their Deputies: Nay, he prohibited all the Christians of his Church to receive or lodge them, not only depriving them of Ecclesiastical Communion, but also refusing them the common Civilities of Hospitality. The Letter he writ back, was filled with Affronts and Inveighs, and his Decision was comprized in these Terms; If any Person comes to you of any Heresie whatsoever, let not the least Alteration be made in what has been regulated by Tradition, but only lay Hands upon him, and so receive him. This being brought to Africk, St. Cyprian moved with the Proceedings of Stephen, sent his Letter, with a Refutation of it, not only to Pompey of Africk, but also to Firmilian, and the other Bishops of Cappadocia, who were all of the same Opinion with Cyprian, touching the Baptism of Hereticks. Firmilian particularly writ a long Epistle, wherein he amply and sharply refuted the
the Opinion and Letter of Stephen, and established the Discipline which Cyprian had defended; alledging, that it had been observed in his Country by immemorial Cust:


tion, and confirmed in two numerous Synods held at Iconium and Symbada. St. Cyprian also wrote a Letter to Bishop Jubianus about this Matter, and also another to Magnus, wherein he answered two important Questions, and declared, 'That Baptism by the Novatians in particular, ought to be looked upon as invalid; and that the Baptism of Clinicks, that is, of sick Persons on their Beds, was valid; and that the Sacrament was equally efficacious, whether the Person was plunged in the Water, or had it sprinkled upon him. But, to put the grand Controvertie beyond all Dispute, he summoned a more general Council of 87 Bishops, which was the 7th and last, and the third upon this particular Occasion; and this assembled in the Month of September 256. In this Council the Letters of Jubianus to St. Cyprian, and his Answer to that Bishop, were first read. After which St. Cyprian proposed to all the Bishops present, 'to deliver their Opinions freely, but yet so, as to condemn and excommunicate those of a different Judgment; For, added he, none of us ought to make himself a Bishop of Bishops, or pretend to awe his Brethren by a tyrannical Fear, because every Bishop is at liberty to do as he pleases, and can no more be judged by another, than he can judge others himself; but all ought to wait for the Judgment of Jesus Christ, who alone can set us over the Church, and judge our Actions. After this Proposition, the Bishops gave their Opinions, and concluded all in favour of St. Cyprian.

Not only Firmilian of Cappadocia, but also Dionysius of Alexandria, and many others in the East, stood firm to St. Cyprian, and maintained, that all Persons baptized by Heretics, ought to be re-baptiz'd. Dionysius however carry'd himself with great Temper and Moderation, and in his Epistle distinguished between Apostates, who had received their Baptism in the Catholick Church, and Pure Heretics; That the former upon their Return were to be admitted by the Imposition of Hands, which Practice he had learnt from his Predecessor Heraclas; but the latter, who had no Baptism but what was conferred by Heretical Persons, were to be entered into the Church by Catholick Baptism. Besides, he engaged in this Dispute more like a Mediator than a Party, writing to Pope Stephen.
Stephen to use Moderation in this Case, as he did also to his Successor, and most other Bishops of that Time. But neither Numbers nor Arguments would satisfy Stephen; and indeed the Controversie arose to that Height between him and St. Cyprian, that he gave the other very rude and unchristian Language, filing him false Christ, false Apostle, deceitful Worker, and such like; while the other treated him with great Sharpness and Severity, charging him with Pride and Impertinency, Self-Contradiction, Ignorance, and Obscenity, and other Weaknesses. Firmilian also charg'd Stephen with sacrificing the Peace of the Church to a petulant Humour, where Inhumanity, Audaciousness, Insolence and Impiety are some of the Characters bestow'd upon him: A great Instance how far Passion and Prejudice may transport wise and good Men beyond the Merits of the Cause, and the Bounds of Charity. Thus we have given an Account of this great Controversie, which was never nicely determin'd till the Council of Arles in the fourth Century. All that we shall add concerning it, is, that St. Cyprian and his Party expressly disown'd Anabaptism, or Re-baptization, still asserting that there was but one Baptism; only they look'd upon the Baptism of all Hereticks as ipso facto null and void, and therefore said, that the Parties so baptiz'd, ought to receive what (lawfully) they had not before.

The Eighth General Persecution.

II. The Christians had now enjoy'd a profound Peace for about four Years from Valerian, who had been kind to them beyond any of the preceding Emperors; so that they wanted no Assurance of a happy and prosperous Time. But in the 4th Year of his Reign, this Emperor gave way to the Suggestions and Delusions of an Arch-Magician of Egypt, call'd Macrianus, who prevail'd upon him to fall from his former Kindness, and to persecute the Christians; alleging that these Men by their wicked and execrable Charms, hinder'd all the Prosperity of the Emperor, colouring his Pretence from their special Power over Demons, whose mischievous Arts they dissipate, and whom they ordinarily banish'd with the speaking of a Word. Upon a Pretence of this dangerous Power, Macrianus advis'd the Emperor to perform many impious Rites of Initiation, abominable Sacrifices and Enchantments, to cut the Throats of miserable Infants, to sacrifice the Children of unhappy Parents,
Parents, to rip open the Bowels of new-born Babes, and to tear in Pieces, and cut in funder God's own Workmanship, as if by these Acts he should purchase for himself a lying Felicity. Whereupon Edicts were in all Places publish'd against the Christians, the great Enemies to Magick, and they were without the least Protection expos'd to the common Rage. This is commonly call'd The Eighth General Persecution of the Church, beginning in the Month of April, and continuing three Years and a half, or 42 Months: For, as Dionys. Alex. intimates when he makes Valerian to be the Beast in the Revelation to whom was given a Mouth speaking great Things and Blasphemies, and Power was given to him to continue forty and two Months, Apoc. 13. 5.

The same Person also tells us, that it is in vain to make a particular Enumeration of all the Christians that suffer'd in this Persecution; only it is observable, that both Men and Women, young and old, Soldiers and Rusticks, Persons of all Ranks and Ages, were some beaten and scour'd, others beheaded, and others by overcoming the Violence of flaming Furnaces, receiv'd the Crown of Martyrdom.

The Persecution began at Rome, where we have the Names of several Martyrs, as Rufinus, Secundus, Eusebius, a Presbyter, and Marcellus a Deacon, with several others. But the chief of these Martyrs was Stephen himself, who suffer'd on the second Day of August, after he had held the See of Rome a little above four Years. After a Vacancy of 22 Days, he was succeed by Xystus or Sixtus II. an Athenian Philosopher, who held this Dignity almost one Year, and was the 23d Bishop of Rome after the Apostles St. Peter and St. Paul. The Persecution extended to all Parts of the Empire, and beginning in Africa, Aspasius Paternus the Proconsul sent for St. Cyprian to appear before him, informing him, That he had receiv'd Commands from the Emperors, that all who were of Foreign Religion, should worship the Gods according to the Roman Rites, and demanded his Answer. Cyprian readily reply'd, That he was a Christian and a Bishop, who acknowledged none but the true God, the Creator of Heaven, Earth, and all things; whom all Christians served, praying Day and Night for themselves and all Men, and for the Prosperity of the Emperors. The Proconsul demanding of him whether that was his final Resolution, he reply'd, That Resolution which is founded in God, cannot be alter'd. Then he told him That he was to search out the Presbyters.
Presbyters as well as Bishops, and that he was commanded to prohibit all private Assemblies, and proceed with capital Punishments against the Frequenters of them. The holy Man gave him an unconcern'd Answer, so that the Proconsul finding it was in vain to treat with him, commanded him to be banish'd to Carubis, a little City standing in a Peninsula within the Libyan Sea, not far from Pentapolis; a pleasant Place, where he met with kind Usage, was frequently visited by the Brethren, and furnish'd with all Conveniencies. In this Retirement God was pleased to favour him with several heavenly Visions, by one of which, in the first Day of his Arrival, he was particularly forewarn'd of the manner of his approaching Martyrdom. At the same time the Prefect of Numidia, after having put several Christians to Death, and scourged others, condemn'd many to the Mines, and among the rest several Bishops and Presbyters of his Province. St. Cyprian, that he might improve all Opportunities, from the Place of his Exile sent these Martyrs an excellent Epistle, wherein with wonderful Eloquence he heighten'd the Glory of their Confession, and encouraged them to suffer with Constancy: He sent this to three different Places, where these holy Confessors were dispers'd, and remitted some Money to them to supply their present Extremities. Their Answers were written from three several Places, in which, in an unaffected Stile, they return'd him their Thanks for his great Kindness and Charity, and assured him, that his Letter had rais'd their drooping Spirits, heal'd their Wounds, and render'd their Pressures more light and supportable to them.

As Africk felt the dismal Effects of this Persecution, so did Egypt no less: And at the first Arrival of the Orders to Alexandria, Bishop Dionysius, with some of his Clergy, address'd himself to Æmilian the Governor, who at first did not directly forbid him to hold his Assemblies, but endeavour'd to persuade him from it, presuming others would soon follow his Example. Dionysius return'd an Apostolical Answer, That we must obey God rather than Men, solemnly assuring him, That he would worship only the true God, from which Resolution he would never recede. The Governor told him, That he had acquainted them with the great Clemency of the Emperors, if they would act agreeably to Nature, and adore the Gods that were Protectors of the Empire, which he hop'd they would be more grateful than to refuse. To whom the Bishop reply'd, That though the Romans
mans worshipped other Gods, they only adored the Creator of
the World, who gave the Government to the Emperors, and
to whom they daily pray'd for the Permanency and Stability
of the Empire. Upon this the Governor by way of Insti-
ination, urged him to worship the Roman Gods together
with their own; but finding all ineffectual, he declar'd
them ignorant and ungrateful, and ordered Dionysius to be
banished to Cepbro in the Desarts of Libya, and likewise
prohibited all the Assemblies of the Christians, threatening
the severest Punishments to the Aggressors. The Sentence
was immediately put in Execution, and Dionysius, tho' sick,
was not allow'd one Day's Respite, but was hurried into
the most uncomfortable Part of Libya; but great Numbers
of Christians soon follow'd him, partly from Alexandria,
and partly from other Parts of Egypt. At his first Arri-
val he was treated with Rudenesfs, and a Shower of Stones,
but in a short time he not only civiliz'd their Manners,
but also reclaim'd them from Idolatry, and brought them
to Christianity: And as he met with Success, so he shift-
ed his Quarters, preaching about in those disconsolate Re-
gions, and turning the Desart into a Church. Nor could
all the Severity of Emilian prevent the Christians Assem-
blies at Alexandria, tho' he proceeded with the utmost Ha-
tred against such as were brought before him, killing ma-
ny with all the Arts of Cruelty, keeping others for the
Rack and Torment, loading them with Chains, and thrust-
ing them into loathsome Dungeons, forbidding the Pre-
fence of their nearest Friends. Yet even in the Height of
these Afflictions, God supported their Spirits, and animated
others to venture in, and to administer Comfort and Ne-
cessaries to them, not fearing, tho' with the Peril of their
Heads, to interr the Bodies of the Martyrs. From Cepbro
Dionysius wrote to Pope Sixtus, concerning the Re-bapti-
zation of Heretics, in which he made a remarkable Ex-
ception in one particular Instance, which was of a Man
of his Congregation, who had formerly receiv'd his Bap-
tism from Heretics, and now desir'd to obtain Catho-
lick Baptism; but he durst not admit him, because he had
been many Years in the Class of the Faithful, and a con-
stant Receiver of the Eucharist, judging that his long
Communion with the Church might be equivalent to Bap-
tism.

About this Time one Sabellius a Libyan, born at Ptole-
mas a City of Pentapolis, started some unorthodox Noti-
ions and Opinions about the Doctrine of the holy Trinity,

teaching
teaching that there was no Distinction between the three Persons, and asserting the Father, Son, and Holy Ghost, to be but one Subsistence, one Person under three several Names, who in the Time of the Old Testament gave the Law under the Notion of the Father, in the New Testament was made Man in the Capacity of the Son, and afterwards descended upon the Apostles in the Quality of the Holy Ghost. Epiphanius tells us, that Sabellius had suck'd in this Error from some Apocryphal Books, and more especially from that call'd The Gospel of the Egyptians, where our Saviour is introduced teaching his Apostles, that the Father and the Son are but one and the same Person. Tho' those who then held this Opinion, were call'd Sabellians, yet the Heresie it self was more ancient than Sabellius. For we find that it was the Opinion of Praxeas and the Patropaffians, and after them of Noetus of Smyrna, from whom they were call'd Noetians; and lastly, of this Sabellius, who by his Care and Industry gave them that held it the Name of Sabellians; which Name ever after continued, as it does to this Day.

And now the Persecution began to give a fatal Turn to all the Prosperity of Valerian; for Heaven being highly provok'd with the barbarous Treatment of its faithful Servants, sent its Scourges from the Northern Countries, who came down in a more formidable manner than ever; and at the same time the mighty Sapores King ofPersia, with a furious Progress over-run and ravaged Syria, Cilicia, Cappadocia, and the Eastern Parts of the Empire. This oblig'd the Emperor to make all possible Preparations, and to march with a powerful Army to Byzantium, to put a Stop to his Enemy's Power. But these Miseries were so far from mollifying his Heart, as to the Christians, that he sent a Recerpt to the Senate more severe than ever, where-in he order'd that Bishops, Presbyters and Deacons should be put to Death without Delay; That Senators and Persons of Quality should lose their Honours and Perfections, and forfeit their Estates; and if they still continu'd Christians, lose their Heads; That Ladies of the highest Rank should not only have their Estates confiscat'd, but also be banish'd; and that all of the Emperor's Household should be immediately sent to Prison. Which gave Occasion to the Governors to carry on the Persecution with more Violence than ever; among whom Macrianus was particularly diligent in Rome. In Execution of these Orders, Pope Sixtus was brought out and beheaded with Quartus.
Quartus, on the 6th Day of August, after he had been Bishop of Rome 11 Months and 12 Days. As he was led to Execution, Laurence his Archdeacon and Treasurer followed after him, and with loud Cries defir'd, That he might partake of the Honour of Martyrdom with him, and that his Blood might be mingled with that of his Bishop. Sixtus told him, That he was refered for a more noble Combat, but that he should quickly follow him, and within three Days be where he was. The Governor knowing Laurence to be the Church's Treasurer, feiz'd upon him, and charged him to discover where the Treasures were. The holy Man desir'd three Days time to gather them together, and present them to him; at the End of which he presented a great Number of poor helpless People to the Governor, and let him understand, That they were the true Treasures of the Church. The Governor incens'd at this Disappointment, immediately order'd him to be torn with Scourges, to be whipt with Iron Rods and Plumbetae, and then to be set on the Wooden Horse, and to have all his Limbs dislocated; and last of all order'd a kind of Grid-Iron, with a slow Fire under it, to be made ready; upon which the Tyrant caus'd him to be laid down and roasted. All which Torments St. Laurence endured with admirable Constancy and Unconcernedness; and after a considerable Time lying upon that Bed, he victoriously call'd out to the Governor, I am roasted enough on this Side; turn me on the other, and then eat me. Then praying for the Conversion of Rome, he cheerfully yielded up his Spirit to God. The Persecution was now so hot, that after the Death of Sixtus, there was a Vacancy in the Church of Rome for almost a Year, the Care of the Christians being then left to the Presbyters.

Nor were Carthage and Africk free from the Severity of this Persecution, where great Numbers suffer'd; particularly three hundred Martyrs at Utica, commonly call'd the Martyrs de Massa Candida, who rather than do Sacrifice, cheerfully leapt into a mighty Pit of burning Lime kindled for that Purpose, and were immediately suffocated in the Smoke and Flames. The daily News of the Christians Sufferings gave St. Cyprian just Reafon to expect and provide for his own Fate, which he waited and longed for every Hour. Tho' his chiefest Friends desir'd him to withdraw; yet the Desire and Prospect of an immortal Crown had set him above the World, and made him deaf to all their kind Entreaties. But when News was brought that
that the Officers designed to carry him to Utica, to suffer there, he retired, being unwilling to suffer in any Place but Carthage, in the Presence of the People, where he had so long and successfully preached the Gospel, the Truth of which he was desirous to seal with his Blood; 'it being very agreeable that a Bishop should suffer for his Lord in that Place where he had governed his Church, and by that eminent Confession edifie and encourage the Flock committed to his Charge, as he writes in his last Epistle to his People. As for themselves; he advised them to Peace and Unity, not to create Trouble to one another, nor to offer themselves to their Persecutors; but if any were apprehended, courageously to confess, as God should enable them to declare themselves. Taking up his Residence in Carthage, Officers were immediately sent to apprehend him, who putting him in a Chariot carry'd him to the new Proconsul Galerius Maximus, who commanded him to be kept a Day longer at an Officer's House, while the People alarmed with the News of his Return and Apprehension, flocked to the Doors, and watch'd there all Night. Being brought before the Proconsul the next Day, Maximus looking upon him, said, Art thou Thrafcius Cyprian, a Bishop and Father to Men of impious Principles? The sacred Emperors command thee to sacrifice; therefore be well advised, and do not throw away thy Life. The Holy Martyr reply'd, I am Cyprian and a Christian, and cannot sacrifice to the Gods; do as you are commanded; for in so just a Cause I need no Consultation. The Proconsul displeased at his invincible Constancy, told him, That he had been long of this sacrilegious Humour, had seduced many into the same impious Practices, and shewn himself an Enemy to the Gods and Religion of the Roman Empire, and one whom the most pious Emperors could never reduce to the Observance of their holy Rites: That therefore being found to be the Ringleader of so dangerous a Sect, he should be made an Example to all those whom he had seduced, and that Discipline should be established in his Blood. Whereupon he read his Sentence out of a Table-Book, I will that Thrafcius Cyprian be beheaded. To which the holy Man only answer'd, I heartily thank Almighty God, who is pleased to set me free from the Chains of the Body. Sentence being passed, he was led away with a strong Guard of Soldiers, infinite Numbers of People pressing after, the Christians weeping and mourning, and crying out, Let us also be beheaded with him. Being brought to the Place
Place of Execution, which was a Field surrounded with Trees loaden with Spectators, the Martyr falling down upon his Knees, recommended his Soul to God in Prayer; after which he stript himself to a Linnen Vestment, and expected the Executioner, to whom he commanded the Sum of about six Pounds of our Money to be given. The pi-ous Brethren spread Linnen Cloaths about him to preserve his Blood from being sprinkled upon the Ground; and then covering his Eyes with his Hand, the Executioner did his Office. His Body was deposited not far off by the Chri-

sians, but at Night, for fear of the Gentiles, removed; and with many Lights and Torches, solemnly interr’d in-
to the Cemetery of Macrobius Candidus a Procurator, near the Fish-ponds in the Mappalian Way. This was done upon the 14th Day of September, after he had been about ten Years Bishop of Carthage, being succeeded by Lucien. To give a short Character of St. Cyprian, he may be said to have been, tho’ not the greatest, yet the moft useful and valuable Man, the moft accurate and fi-

nish’d Writer, and the moft wise and serviceable Bishop in

this Age.

A. D. Not long after the Death of St. Cyprian, the Proconful

259. Galerius Maximus dy’d, being succeeded by one Solon,

Valer. who carry’d on the Persecution with no less Severity than

6 7. the other had done. In Carthage many eminent Chri-

St. Ma.
tians were put to Death, particularly, Lucius, Montanus,

Val. Flavian, Julian, Victorius, Primolus, Remus and Donati-

En自己的anes; moft of them of the Clergy, and St. Cyprian’s Difci-

plies. In Numidia, James and Marianus, with many o-

thers, suffer’d at Lambesa. In Spain, Fructuosus Bishop of

Tarragon, after a noble Confession of his Faith, was burnt

alive, together with his two Deacons Augurius and Eulo-

gius. In Palestine, Eusebius informs us of three eminent

Confessors, Priscus, Malchus, and Alexander, who being

in the Country, and afham’d to think that they lay idle and

secure, while fo many others were contending for the

Crown, unanimously went to the Governor of Caesarea,

profess’d themselves Christians, received their Sentence of

Death, and were made Food for the wild Beasts. Besides

these, he tells us of a Woman in Caesarea, who, tho’ a

Marcionite, underwent the fame Fate. In Rome the Church

continued a considerable Time without a Bishop; but the

Persecution a little abating, after almost a Year’s Vacancy,

the Christians made choice of Dionysius, a learned and ex-
cellent Man, who held this Dignity about eleven Years, and

was
And now the Roman Empire began to be more and more afflicted by barbarous Inundations, and the Persian Invasions, in which Valerian himself was the principal Sufferer. For after he had made some Resistance to the Goths and Scythians, he was oblig'd to turn all his Forces against Sapores, King of Persia, who with a furious Progress ravaged many of the Eastern Provinces. Approaching near the Persians, he became so dishearten'd and confounded, that he despaired of Success, and would have put an End to the War by giving of Mony. Sapores offer'd to parly with him in Person upon that Subject, to which Valerian imprudently consented. And being infatuated by God, and betrayed by Macrianus, the first Cause of his Injustice to the Christians, he was brought into an incommodious Place without a sufficient Guard; where being surrounded by the Persians, and all the Passes possessed, without any Resistance he was taken Prisoner by Sapores, who carried this old Emperor into his own Country, and treated him with Indignities below the meanest Slave. For the insulting Persian, swell'd with this prosperous Gale, made Valerian his Footstool, whenever he was disposed to take Horfe; causing the greatest Monarch of the World, to whom all Nations paid Homage, to bow down his Neck for him to tread upon it, when he mounted the Saddle. This was the miserable Fate of the Persecutor Valerian, which hapned in the Year 260, he being 76 Years of Age, and having reigned near seven Years; a Prince eminent for many remarkable Excellencies, who for many Years wanted no kind of Success and Reputation, till at length pulling down the Vengeance of Heaven, he was severely punish'd for his barbarous Cruelties to the Christians; which was likewise no small Punishment to the Romans, who never received such a publick and signal Affront since the Foundation of their City. Sapores was wont to rally Valerian, when he made him his Footstool, telling him, That that Posture was a greater Proof on which Side the Victory went, than all the Pictures that the Romans could make; and for a long time after the Persians treated the very Name of a Roman with the utmost Scorn and Indignity. Valerian continued about seven Years in this miserable Servitude, notwithstanding all the Writings, all the Interceffions, and all the Threats of the greatest Potentates in the World; and at the same time was defpi-
sed and neglected by his own Son Gallienus. At length being 83 Years of Age, Saporis caused his Eyes to be pull’d out, and after that, his Body to be flead alive, and rubb’d with Salt, according to Agathias. But Laelianus faith that after his Death his Skin was flead off his Body, and that both that and his Bowels being tinctured with a red Colouring, were hung up in one of the Temples of the Persian Gods, to be a perpetual Memorial of so remarkable a Triumph, by which they might always put the Roman Ambassadors in mind of it, and from so uncommon a Spectacle, warn them not to presume too much upon their own Power, but to remember Valerian’s Fall.

III. Valerian being taken Prisoner, his Son Gallienus in course remained Emperor of Rome, being now about 41 Years of Age, and a Person sufficiently noted for his Eloquence and Learning, but more for his impious and profligate Life. This Reign was more confus’d and calamitous than any of the preceding; and Heaven and Earth seem’d equally to threaten the Destruction of the Roman Empire. In the Beginning of it the Sun was clouded and darkned, so that it did not appear for many Days: Strange and dismal Earthquakes overthrow’d Cities and Stately Edifices, destroying great Numbers of People, and shaking the Land so terribly, that the hidden Bowels of the Earth, and the stupendous Caverns were laid open, from whence flowed vast Streams of Salt Water. The Sea overflew’d its Banks, and broke into many Continents, drowning Countries, Cities, and People, and so violent a Pestilence raged, that in Rome no less than 5000 Persons dy’d in a Day. Besides which, the whole Empire was dangerously invaded on all Parts: The Germans over-run Rhabia and the Alps, and pass’d into Italy as far as Ravenna; the Allemans also wafted Gaul, and entered Spain to the City of Tarragon. The Goths and Scythians ravag’d all Pontus, and a great Part of lesser Asia; and in Europe, all Greece, Macedonia, and their Confines. Dacia beyond the Danube was entirely loft to the Quadi and Sarmatians, who also seiz’d on Pannonia; and the Persians and Parthians having already gain’d Mesopotamia, posses’d themselves of a great Part of Syria. About the fame Time the Soldiers in all Parts electing their own Generals, advanced no less than Thirty almost at one Time, who assuming the Title of Emperors, are generally recorded by the Name of the Thirty Tyrants; who being opposite to each other, and
to Gallienus, the Empire by their Means was more severely harassed and oppressed by its own Forces, than by foreign Devastations: Only these Usurpers, who were generally valiant Men, did oftentimes secure the Empire from barbarous Nations.

Among these thirty Usurpers, the two first were Posthumus, who set up in Gaul, and Ingenius in Pannonia, both valiant Commanders. Gallienus immediately undertook the latter, flew both him, and overthrew the Goths; in which Victories he used incredible Cruelties, destroying all the living Persons in one City. But the former was so powerful, that he maintained his Authority for seven Years; and Ingenius, notwithstanding his Death, was succeeded by Regillianus, who preferred his Power in Pannonia for three Years. So that by means of these, and many other Usurpers, Gallienus retired himself to Rome, regarding little either of his own or his Father's Concerns; and while the whole World was infested with Wars and Defolations, he for the most Part continued in the City abandoned to Eafe and Luxury, and surrounded with the softest Pleasures and Delights. And when he was informed that Egypt had revolted, that Gaul was lost to Usurpers, that Asia was ruined by Earthquakes and the Scythians, and that other Provinces were in danger, he returned Answers with so much Negligence and Remissness, as if he had utterly forgot his Office and Dignity. But notwithstanding his Carelessness and Disregard to the Publick, yet he had so much Sense of publick Calamities, as from his Father's Misfortunes to take the Measures of his Carriage towards the Christians. He saw that while his Father favoured the Christians, Heaven smiled upon his Designs, and his Affairs succeeded in an uninterrupted Course of Prosperity; but that when he once began to bear hard upon them, the Tide turned, and the Divine Vengeance fell both upon him and the Empire. Therefore, contrary to the Practices of former Emperors in the like Circumstances, he wisely resolved to give Eafe to the innocent Christians, and accordingly by his Edicts he entirely relaxed the Persecution, and allowed them a full Freedom in the Use of their Religion. This was done in the Month of October, A. D. 260; from which Time the Church of God had a long Peace of above 40 Years; tho' it was not wholly without Trouble and Interruptions, as well as Martyrs. About the Beginning of this Time of Indulgence, Demetrian Bishop of Antioch.
dy'd, after he had held this Dignity about eight Years; and was succeeded by Paul of Samosata, a Person sufficiently condemned for his intolerable Avarice and Ambition, who continued in the See about ten Years, and was the 15th Bishop of Antioch after the Apostles.

The Edicts of Gallienus for some time had not their desired Effects in all Parts of the Empire; for Macrianus, the great Enemy to the Christians, taking Advantage from these crowded Times, set up for Emperor with his two Sons Macrianus and Quietus, and possesed himself of a considerable Part of the East, together with Egypt. In the same time Alexandria was filled with Factions, and Seditions, and so much Confusion, that Bishop Dionysius, now returned to his City, was compelled to tranfert all Affairs with his Friends by Letters, it being safer, as he tells us, for a Man to travel from the East to the West, than to pass from one Part of Alexandria to another, fo inhuman and barbarous were the Outrages committed there. This was succeeded by a cruel Famine, and that by a dreadful Plague, which over-run both City and Country, and in a manner swept away all that the other Calamities had spared. It mowed down both Gentiles and Christians, and turned the Paschal Solemnity into Days of Weeping and Mourning; all Places were filled with dying Groans, and Sorrows either for Friends already dead, or those ready to depart. And here it is remarkable, that while the Gentiles abandoned their dying Friends, and fled from them as from certain Death, the Christians, without any Regard to their own Lives, boldly ventured into the thickest Dangers, daily visiting, assisting and relieving their sick and infected Brethren, cheerfully taking their Pains and Distempers upon them, and often expiring with them. And when many of those thus attended, recovered and lived, they dy'd themselves, as if by an unheard-of Piece of Charity they had willingly taken their Diseases upon them, and dy'd to save them from Death. The most considerable both of Clergy and People cheerfully met a Death that deserved a Title little less than that of Martyrdom: They embraced the Bodies of the Dead, closed their Eyes, laid them out, washed and dressed them up in their Funeral Ornaments, took them and carry'd them to their Graves, it not being long before others did the same Offices for them. During the Time of this Pefilence, and before, Dionysius the Bishop was warmly engaged in the Confutation of the Errors of Sabellius, who had confound-
ed the three Persons of the Holy Trinity, and brought over many to his Opinions. But as it usually happens to most Men, while he managed the Cause with too much Zeal and Fervency, he bent the Stick too much the contrary Way, asserting not only a Distinction of Persons, but also a Difference of Essence, and an Inequality of Power and Glory. For which he is severely cenured by St. Basil, and some of the Ancients, as one who in a great Measure opened the Gap to those Arrian Impieties that afterwards broke in upon the World. Though St. Basil could not but do him so much Justice, as to say, That it was not any ill Meaning, but only an over-vehement Desire to confute his Adversary, that betray'd him into those unwary, and inconsiderate Assertions. Some Bishops of Pentapolis immediately took Advantage of the Assertions, and going over to Rome, represented the Danger of them to Dionysius Bishop of Rome. This Case was solemnly discussed in a Synod at Rome, which was the second we read of in that City, and Letters written to Dionysius of Alexandria concerning this Matter, who in four Books and an Apology refuted both the Errors of Sabellius, and vindicated himself, declaring his Sense more explicitly in this Controversie, all which may be seen at large in Athanasius, who with infinite Pains vindicated this his Predecessor, as a Man found and Orthodox, and who was never condemned by the Governors of the Church, or held those dangerous Errors which Arrian broached afterwards.

In the mean time the Confusions in the Empire encreased more and more; and among others, Valens and Pifo both set up for Emperors; the former in Achaia, and the latter in Theffaly; but in a short time Pifo was ruined by Valens, and Valens was slain by his own Soldiers. The Deaths of these Usurpers much enlarged the Power and Dominions of Macrianus in the East, who while Odenathus, a valiant Prince of the Palmyrines, was successfully warring against the Persians, now found an Opportunity to afflict the Christians in his Parts. Among these, we have an Account of Marinus a military Officer in Cæsarea; who upon his being promoted to a Centurion's Place, was immediately accused before the Governor of being a Christian; and tho' he was a Man eminent both for Descent and Riches, he was only allowed three Hours Repitie for Deliberation. During which Space, Theodorus Bishop of the City, carry'd him to his Church, and at
the Altar shewing him his Sword and the holy Gospel; he demanded of him *which he would chuse*. Marinus freely chusing the latter, *Theodorus* bad him adhere to that, and he should obtain his Reward. Whereupon with a noble Courage, he made Confession of his Faith before the Tribunal, and immediately after he was halled away, and beheaded. His Body was soon after taken up by *Astirius* a Roman Senator, and a Person famed for his Christian Boldness, as well as his Acquaintance with the Emperors and greatest Men, who carry'd it upon his own Shoulders, richly adorned it, and honourably bury'd it. Of this Man *Eusebius* observes, that many marvellous Things have been related: Particularly one at Caesarea Philippi, where at certain Springs at a solemn Festival, a *Pagan* Sacrifice was wont to be cast into the Water, which by the Power of the Devil would immediately vanish out of Sight. *Astirius* finding this extolled as a great Miracle, and being present, and seeing many stricken with Admiration at it, lifted up his Eyes to Heaven, and besought the supreme God by *Jesus Christ*, That he would rebuke this Devil, and command him to cease his Delusions; upon which the Sacrifice immediately floated upon the Water, and the pretended Miracle ever after ceased.

And now the impious *Macrianus* being in a Manner Emperor of all the East, became unsatisfy'd with his present Usurpations, and resolved to march towards Rome, to make a Conquest of the West also. Therefore pushing forwards with 45000 Men through the leffer Asia into Thrace and Achaia, he was met by *Aureolus*, Commander of the Legions in Illyricum and Dalmatia, who in one Battel put an End to all his aspiring Attempts, overthrowing and slaying both him and his Son *Macrianus*. Upon which 30000 of the Soldiers went over to *Aureolus*, which strengthened his Interest, that he, like other Generals, assum'd the Title of Emperor, and became so powerful, that *Gal lienus*, who was many Ways diverted, thought fit to enter into Articles with him, and make a Peace, which continu'd firm most of his Reign. Soon after the Death of the Per secutor *Macrianus*, * Gallienus* again sent out his Edicts in Favour of the Christians, particularly this following Re script, directed to *Dionysius of Alexandria, Pinnas, Demetrius*, and the rest of the Bishops: *We have given Order that the Indulgence of our Bounty shall be extended throughout the World, that all Religious Places shall be freed from Force and Violence. Wherefore ye also may freely enjoy the Benefit*
Benefit of our Rescript, so as no Man shall dare to vex or molest you, and what you now may lawfully enjoy, has been long since granted by Us. And for this End Aurelius Cyrenius our High-Steward, shall keep the Copy of this Edict which we have now granted. The like Rescript he also sent to other Bishops, giving them the free Liberty of the Cemeteria, the Places where they bury’d their Dead, and often assembled for their Religious Solemnities, especially the Memorials of their Martyrs. This was most grateful News to the Christians, especially to Dionysius at Alexandria, where they had suffered so severely. About this Time, this indefatigable Bishop was concerned in a new Controversie occasion’d by an Egyptian Bishop nam’d Nepos, who understanding the Promises of the Gospel in a gross Sense, and maintaining Christ’s thousand Years Reign upon the Earth with inflexible Obstinity, compos’d a Book call’d A Confutation of Allegories, wherein he endeavour’d to prove his Opinion out of the Apocalypse. He brought over many to his Opinion in that Part of Egypt call’d Arsinoe, which unhappily proved an Occasion of Schism and Division in those Churches. Dionysius, as a diligent Governor, judg’d it expedient to examine this Doctrine publickly; and because they generally look’d upon Nepos’s Book as an unanswerable Treatise, he confuted it vivâ voce, and after three whole Days Dispute, which was managed with all imaginable Wisdom and Calmness, he brought all things to an amicable Accommodation. After which, he wrote two Books against Nepos’s Opinion; in the first of which he deliver’d his own Opinion upon this Question; and in the second annex’d the Reasons, and the Testimonies drawn from the Revelations. In which last, th’ he look’d up on the Apocalypse as written by an inspir’d Author, yet he could not be brought to believe that it was written by John the Evangelist, but by another of the same Name.

After the Death of Macrianus, new Disturbances arose in the East; Balista his General set up for Emperor in Syria, and retained his Authority for two or three Years; and Emilian Governor of Egypt follow’d his Example, and feized upon that important Kingdom, to the great Oppression of the Christians in Alexandria. At the same time Prince Odenathus in Defence of the Roman Empire, gain’d extraordinary Advantages against Sapores King of Persia, which so affected Gallienus, that in the midst of his Pleasures, he made a Solemn Triumph for those Victories.
stories, notwithstanding his Father Valerian was still under a miserable Servitude, and in the Hands of a defeated Monarch. In the same Year also the Goths and Scythians made further Irruptions, ravag’d Greece and the lesser Asia, and plunder’d the famous Temple of Diana in Ephesus. They made unheard-of Devastations, and carry’d away many Christians into their own Countries; which Providence made use of for a further Spreading and Propagation of the Gospel. In this general Confusion most Persons took advantage of their Neighbours Misfortunes, and many of the weaker Christians turn’d Renegado’s, and pillaged their Fellow-Christians, and some under the Pre-tence of finding, stole, or at least detain’d the Goods of others. This occasion’d an Asian Bishop to write to Bishop Gregory of Neocalarea, to beg his Advice what to do in this sad State of Affairs. Gregory by Euphrosinus sent back a celebrated canonical Epistle still extant, wherein he prescribes the several Stations and Orders of Penitents, particularly confuting their inordinate Avarice, and shewing how unsuitable such Actions were to Christians, and how abhorrent to God; but much more inhuman in these calamitous Times, to spoil the Oppressed, and in-rich themselves by the Ruins of their miserable Brethren. But since some pleaded they did not steal, but only took what they found, he informed them, that if they found any thing, they were obliged to restore it, tho’ belonging to their Enemies, much more to their Friends, and Fel-low-Sufferers. And if any thought that their being Lo-fers themselves was a sufficient Warrant to detain what they found, he let them know, that this was to justify one Wickedness with another; and because the Goths had been Enemies to them, they would become Goths and Barbarians to others. But since many had openly join’d with them in afflicting their Brethren, they were to be ex-cluded the Communion of the Saints, and not to be re-admitted till by a just Penance according to the Crime, they had made a publick and solemn Satisfaction to the Church.

Still the Confusions in the Empire continued, or rather encrease’d; and now Saturninus, a valiant Commander, set up for Emperor in the Borders of Scythia, and continu’d under that Title about three Years. Regillus in Panno-nia, after three Years Ufurpation, and great Service per-form’d against the Sarmatians, was slain by the Roxolani or Russians. Æmilian at the same time was closely be-sieg’d
Chap. VI. GALLIENUS the 33d Rom. Emp.

fieg'd in Alexandria, and after many Hardships and Miseries to the Citizens and Christians, he was taken Prisoner, and afterwards put to Death in Prison. But the famous Odenathus was more successful, who not only defeated Ba- 
list, one of the Usurers, and repelld all the Power of the 
Persians, but so far establifh'd his Authority in all the East, 
that Gallienus, with the Senate's Consent, gave him what he 
had before usurp'd, and made him Augustus, and his Equal 
in the Empire. His Usurpation was the most honourable, 
and prov'd more advantageous to the Empire than any o-
ther; and he continu'd with his Son Herod, in full Power 
about four Years; so that the Eastern Parts of the Empire 
remain'd in a tolerable Degree of Peace and Regulari-

About the Beginning of this Prince's Reign, Paulus Sa-
mofatannus, who had been near four Years Bishop of Anti-

och, began openly to vent several Heterodox Opinions; 
affecting that there was but one Person in the Godhead; 
that our Saviour was a Holy, but a meer Man, who came 
not down from Heaven, but was of a pure Earthly Original; 
that the Word (the same with the Father) did sometimes re-
side in him, and sometimes depart from him, with some o-
ther dangerous Propositions of the like nature. Besides all, 
he was highly obnoxious in his Morals, covetous without 
Bounds, heaping up vast Riches, partly by Fraud and Sacri-

lege, partly by unjust Vexations of his Brethren, partly by 
footing Differences, and taking Bribes to affift the weaker 
Party. He was also proud and ambitious beyond measure, 
affecting Pomp and secular Power, and to be stil'd a tem-
poral Prince rather than a Bishop, walking through the 
Streets with solemn Attendance and Crowds of People af-
ter him. In the Church he caus'd an high Throne to be 
erected, and a Place call'd Secretum, after the manner of 
Civil Magistrates; and being upon the Bench, he was 
went to flamp with his Feet, and frown upon those who 
did not theatrically shout and applaud his Discourse, in 
which he generally reflected upon his most eminent Pre-
decessors, magnifying himself as far above them all. In-
stead of those Hymns that were ordinarily fung in Ho-

nour of our Lord, he taught some of his Profelyted Fe-
males upon the Easter Solemnity to chant out some to 
his Commendation; procuring also the Bishops and Pref-
byters in the neighbouring Parts to publish the fame Things 
of him in their Sermons to the People, some of his Profe-
lytes not fearing to affirm, That he was an Angel come 
Q 4 down
down from Heaven. He was moreover vehemently suspected of Incontinency, maintaining in his House some Women of exquisite Beauty, contrary to the Canons of the Church, and to the great Scandal of Religion. And that he might be the least disturbed, he endeavoured to debauch his Clergy, conniving at their Irregularities, and corrupting others with Pensions; and those whom he could not seduce by evil Arts, he awed by Power, and his mighty Interest in the Princes and Potentates of those Parts, particularly in Odenathus's Queen Zenobia; so that they were obliged with Sorrow to bewail at home what they durst not declare abroad. To rectify these Mischiefs in the Church, most of the chief Bishops in the East resolved to meet in a Synod at Antioch, which was the Second in this City. The principal Bishops that assisted, were Firmilian of Cappadocia President, Gregory of Neocaesarea, and Athenodorus, his Brother of Pontus, Helenus of Tarsus, Nicomus of Iconium, Himeneus of Jerusalem, Theoctenus of Caesarea, besides a Number of others, as well Presbyters as Bishops. Dionysius of Alexandria was earnestly invited to this Synod; but not being able to travel, he acquainted them with his Judgment of the Matter by way of Letters; and in his Epistle to the Church of Antioch, to shew his Regretment he refused to give Paul so much as the Civility of a Salutation. The Synod being met, and the Matter being canvassed, the crafty Heretick saw it was in vain to contend, therefore he dissembled his Sentiments, palliated his Disorders, confessed and recanted what he was not able to conceal, and by a feigned Repentance secured his Continuance in that honourable Place which he held in the Church.

Shortly after the Synod at Antioch, the great Dionysius dy'd at Alexandria, to the great Lofs of that Church, after he had most wisely and piously governed it about seventeen Years. He was a Man admirably skilled in the Opinion, Discipline, and Precepts of the Church; and his Memory was continued at Alexandria by a Church dedicated to him; but it flourished much more in the incomparable Virtues of his past Life, and those excellent Writings he left behind him, of which far the greatest Part are now lost. He was succeeded by Maximus a Presbyter of Alexandria, who held this See about eighteen Years, and was the 15th Bishop of Alexandria, after the Evangelist St. Mark. Not long after the Death of Dionysius, another great Man left the World, namely Gregory Thaumaturgus, Bishop
Bishop of Neocæsarea, after he had happily and gloriously govern'd that City about twenty six Years. A little before his Death, being sensible that his Time drew near, he sent about the City and the Neighbourhood to make a strict Enquiry whether there were any that were yet Strangers to the Christian Faith. And being told that there were but seventeen in all, he sigh'd, and lifting up his Eyes to Heaven, appeal'd to God how much it troubled him that he should leave any Part of Mens Salvation incomplete, but withal he acknowledg'd it an extraordinary Mercy, that when he himself had found but seventeen Christians at his first coming thither, he should leave but seventeen Idolaters to his Successor. Having heartily prayed for the Conversion of Infidels, and their Consummation of Glory, he calmly and peaceably resign'd up his Soul to God; having first enjoyn'd his Friends not to procure him any difficult and peculiar Place of Burial, but that as in his Life time he had carried himself as a Pilgrim and Foreigner, in the World claiming nothing for himself, so after Death he might enjoy the Portion of a Stranger, and be cast into the common Lot. After the Death of this Man, and of Firmilian Bishop of Cappadocia, the remaining Part of this Century had not such great Lights in the Church as before.

No Year in the Reign of Gallienus was without Rebellion and Usurpations; and in this Trebalian was set up by the Isauri in Asia Minor. Against whom Gallienus sent an Egyptian Commander call'd Caussoleus, who in a bloody Battel defeated and slew him; but could never reduce the Isauri, who by reason of their inaccessible Country, preserv'd themselves after this from the Power of the Romans. In these Times of general Commotion Africk also made choice of a Tribune called Celsus, a Person of no small Reputation, and proclaim'd him Emperor; whose Authority lasted but seven Days before he was slain, and great Indignities were offer'd to his Body. And now again the Goths made terrible Ravages and Devastations in the leffer Asia, Galatia, and Cappadocia, and carried away infinite Numbers of all sorts of People. Among these Captives were many Christians, and particularly those of the Clergy, who by their unblamable Lives, and their miraculous Cure of Diseas and possessed Persions, not only polish'd and refin'd these barbarous People, but daily brought over many to be baptized, and to embrace the Christian Religion. Their Success was so great, that many of the

Chap. VI. GALLIENUS the 33d Rom. Emp. 633

A.D. 266. 6
Cent. III. Ecclesiastical History. Book III.

the Christians, after they had Liberty to return to their own Countries, chose to continue in these strange Parts, where they could do so much Service and Honour to the Gospel. About this Time also it is believe'd that the Franks first receiv'd the Seeds of the Christian Religion.

Odenathus had not reign'd four Years in the East, before his Kinsman Menennus treacherously slew him, and caus'd himself to be proclaim'd Emperor; but in no long time after he met with the same Fate. Zenobia Wife to Odenathus remain'd a Widow, with three young Sons, Herennianus, Timolaus and Vaballath; and immediately took the Government upon her, and began to rule with a masculine Courage and Conduct, shewing such Wisdom and Valour as is incredible; on the one Side warring against the mighty Persians, and on the other defending her self against all the Power of Rome for six Years together. All Writers take some Notice of the Virtues and Accomplishments of this Princefs, who was extraordinarily learn'd in many Arts and Languages, and had her self abrig'd the Alexandrian and all the Oriental Historians; and tho' she was a few by Education, yet she was willing to understand the Christian Religion, and accordingly had address'd her self to Paulus Samosatanus before-mention'd, who the better to make it agreeable to her Tafte, betray'd his Fidelity, and taught dishonourable Notions of our Saviour. This Lady is celebrated for her uncommon Chaitity, and for being liberal and temperate in all things, very sever'd upon occasion, yet no ways defective in Goodness and Clemency; brave and magnanimous, as descending in one Line from the Kings of Egypt, and in the other from the Kings of Babylon, and in all things acting as if she had been Empress of the World. Gallienus, who fear'd Odenathus, at first despis'd Zenobia; but the soon let him understand his Error, by her frequent overthrowing his Forces, particularly those under Heraclianus.

At the same Time Gallienus had no lefs Difficulties to encounter in the West, and in Gaul, where Posthumus having reign'd about seven Years, was slain by Lollianus, who set up for himself. This was succeeded by the Death of Posthumus's Colleague Victorinus, together with his Sons, as also of one Marius, who all had the Titles of Emperors; whose Deaths caus'd Tetricus to proclaim himself Emperor, and he became so successful as to retain his Authority six Years. At the same Time the Goths again ravag'd Masia, and the Heruli did the same in Asia, and Greece.
So that in all Parts of the Empire were committed infinite Murders, Robberies, Desolations, and all kinds of Barbarities, Tyrannies, and Treasons, accompany'd with an innumerable Company of unheard-of Miseries and Calamities. These were so much occasion'd by the Vices and Cruelties of Gallienus, that the chief Governors finding him incapable of defending the State, at length resolv'd upon his Death, which they found an Opportunity to effect in a short time after, when Gallienus with his Forces besieg'd Milan, now poffeft by Aureolus, one of the foremention'd Usurpers. This was done in the Month of March, about the 20th Day, under the Consulships of Paternus and Marinianus, A. D. 268. Gallienus being forty nine Years of Age, and having reign'd about 15 Years from his first being nam'd Augustus, and near eight from the Captivity of his Father Valerian. He left all the East subject to Zenobia, Gaul and the West to Tetricus, Illyricum to Aureolus, and Thrace, Macedonia, and Part of Asia Minor to the Goths and Scythians.

IV. After the Death of Gallienus, Flavius Claudius by unanimous Consent was proclaim'd Emperor, who in a short time put an End to the Life and Usurpation of Aureolus, reduc'd all his Dominions, and return'd triumphantly to Rome. This Emperor's Lineage and Country is uncertain; we only know that he was a Person of great Valour and Bravery, of a strong Body and vigorous Mind, eminent for many Virtues, as Temperance, Chastity, and Justice; only he was somewhat severe to the Christians, &c. tho' the Truth of that is somewhat doubted. He made several excellent Laws, and in a short time much reform'd the Common-wealth; so that in his short Reign there was a great Change of Affairs, and he prov'd a mighty Support to a declining Empire. His principal Care was to restore the Empire to its former Strength and Glory, being ready to expose himself to all kinds of Danger; by which he gain'd such a Name and Reputation, that the Moderation of Augustus, the Valour of Trajan, and the Piety of Antoninus, are said to have all center'd in him. He first undertook a memorable Expedition against the Goths, who, with other barbarous Nations, came down like an Inundation with above 320000 fighting Men. Over these he gain'd one of the greatest Victories that the Romans ever knew; in which Battel were slain and taken 300000 Men, many barbarous Kings, and Persons of the highest
higheft Rank, with 2000 Ships loaden with Ammunition; so that many Houfes were filled with Habiliments of War, and whole Cities with Prisoners and Slaves. After which he recover'd what these People had gain'd in Macedonia, Thessaly, and other Provinces; and turning into Germany, he entirely defeated an Army of 200000 of the Inhabitants of that Country. And now having re-established the Roman Power, and freed the Empire from all Foreigners, he next determin'd to march against his two puiffant Rivals, Tetricus in Gaul, and Zenobia in the East; but coming in the Spring near Sirmium in Pannonia, he was there feiz'd with a Peftilential Fever, which in a few Days put an End to all his great Designs. The Romans honour'd him with a Statue of Gold of ten Foot high in the Capitol, an Honour never granted before; and also with another of Silver of 1500 Pound Weight, plac'd upon a Pillar compos'd of the Prows of Ships. He dy'd in the Month of April, under the Confufhips of Antiochianus and Orphitus, A. D. 270, being 56 Years of Age, and having reign'd two Years and about one Month. In this Reign flourish'd that noted Antichriftian Philofopher Porphyrius, who was a Jew by Defcent, firft turn'd to Chriftianity, and afterwards apoftatiz'd to Paganifm, and then us'd his Wit and Learning against the Truth of the Chriftian Religion, and the Holy Scriptures, writing a Piece in fifteen Books upon that Subject.

Upon the Death of Claudius, the Army unanimously chose Aurelian for Emperor, who was then General of the Horfe, and a moft valiant Commander; but his Confirmation at Rome was a little retarded by reafon of Claudius's Brother Quintillus, who held the Title of Emperor for 17 Days, and then resign'd it, together with his Life. Aurelian was now about 57 Years of Age, having been bred up in War, and pafs'd through many Offices; in which he perform'd many noble Exploits, and many extraordinary Actions in his Perfon; and particularly, as Vopiscus from Theoclius tells us, in the Wars of Sarmatia he kill'd with his own Hand 48 Enemies in one Day, and at several times above 950 Men. His uncommon Valour and expeditious Proceedings, have caus'd fome to compare him with Julius Cæfar; but he much wanted his Mildnefs and Clemency, being naturally very severe and cruel; fo that he is juftly faid to have been more fit to be General of an Army, than Governor of an Empire. His Severity to his Soldiers was very remarkable; and particu-
cularly he caused one, for committing Adultery with his Hostes, to be torn in sunder with two Trees forcibly bent downwards; and he frequently caus'd Criminals to be scourg'd and executed in his Sight, either to preserve a true Discipline, or to feed his Eyes with Objects of Cruelty. He was haughty as well as severe, and was the first Roman Emperor that wore a Diadem on his Head, and that us'd Robes of Gold and precious Stones; yet he happily sup-

\textit{ferior corrupt Magistrates, cleared the Empire of Fractions, and did many signal Acts of Justice. In short, he is said to have been an admirable Physician to the Publick, but only that he took away too much Blood.}

The \textit{Christians enjoy'd Peace most of this Reign; but} in the first Year of it the Church was again disturbed by Paul Bishop of Antioch, whose Immoralities and false Do-

\textit{ctrine now became so publick and notorious, that the principal Bishops of the East thought it necessary to meet in a second Synod at Antioch to proceed against him. This Synod or Council consisted of 72 Bishops, in which \textit{Hymenæus of Jerusalem} was President; for \textit{Firmilian of Cappadocia}, who was expected, dy'd by the Way. Here again Paul us'd his utmost Artifices to conceal his Vices and Errors; but this subtle Man was fully detected and laid open by \textit{Malchion} a learned Presbyter of Antioch, who with great Reputation taught Arts and Sciences in this City. The Dispute he had with him was taken down in Writing by publick Notaries; and the Council, after they had wrote a Letter to \textit{Paul} containing a Profession of Faith, proceeded to condemn him, and to chuse \textit{Domnus}, Son to the former Bishop \textit{Demetrian}, a Person every way quality'd for the high Post he obtain'd. \textit{Domnus} continu'd in the See about five Years, and was the 16th Bishop of Antioch after the Apostles. The Bishops of the Council soon after wrote a Synodical Letter to \textit{Dionysius} Bishop of Rome, and to all the other Bishops in the World, to give an Account of all their Proceedings. This was written not only in the Name of the Bishops, but also of the Presbyters, Deacons and the Laity; in which they gave an Account of all the Vices of \textit{Paul}, declaring, 'That they condemn'd him principally for his reviving the Er-

\textit{ror of Artemas, teaching that \textit{Jesus Christ} was a meer Man, and that he did not exist before he was born of the Virgin \textit{Mary}. But notwithstanding the unanimous Consent of the Bishops, \textit{Paul} refus'd to obey their Decree; and relying upon the Power of \textit{Zenobia}, whose Favour}
Favour by Flattery he had obtained, he kept Possession of his Habitation during the rest of her Reign, which was above two Years. Not long after this Synod, Dionysius Bishop of Rome dyed, Decemb. 26th, after he had held this See about eleven Years, and was succeeded by Felix I. a Roman, and Son of Constantius, who held this Dignity above four Years, and was the twenty fifth Bishop of Rome after the Apostles St. Peter and St. Paul. About this time also the famous Anthony of Egypt, call’d The Great, at the Age of about 20 Years, retir’d to the Deserts of Thebais, became the Patron of many who led solitary Lives, and was the first that prescribed the Rules of a Monastic Life.

In the first Year of this Emperor’s Reign, the Marcomanni and other fierce Nations of Germany came furiously down into Italy itself, making terrible Devastations in all Places; so that Rome was in strange Consternation, all Persons in a Confusion, openly taxing the Proceedings and Management of the Emperor himself. To remedy these Mischiefs, the Romans first flew to their old Arts of Paganism, order’d the Sibyls Books to be inspected with extraordinary Solemnity, and purg’d the City with innumerable Sacrifices, Ceremonies and formal Processions, together with many Magical Operations. Aurelian upon this Occasion writing to the Fathers, spoke flightingly of the Christians, and to remedy the impending Mischiefs, declar’d he would spare for no Costs, but was ready to offer the noblest Animals for Sacrifices, even the Captives he had taken; vainly imagining that the most National Acts of Impiety would remove publick Calamities. After this he hastened to meet the Barbarians, and after great Difficulties he gain’d three Victories over them, and happily finish’d the War, from whence he return’d to Rome, highly incens’d at such as presum’d to tax his Proceedings; among whom some had form’d Conspiracies against him. Having made several severe Examples of these, he resolved next to undertake an Expedition against the great Zenobia, accounting it a Dishonour to the Roman Empire, that a Woman should thus insult over it. And passing with a powerful Army through Scionaria and Thrace, after some Conflicts he enter’d the leafer Asia, and easily suppress’d the Rebellions in Bisithnia. Tyana, a City in Cappadocia, was the first Place that made any Opposition, which so inrag’d this warm Emperor, that he vow’d He would so punish the Inhabitants, as he would not leave a Dog alive.
This page of text contains a historical account of the events involving the Roman Emperor Aurelian and his actions against Zenobia, a queen of Palmyra. The text describes how Aurelian, who was known for his severity, was dissuaded from this severity by an apparition of the ghost of Apollonius Tyaneus, who told him that if he hoped to reign in glory, he must abstain from the blood of the poor innocent Tyaneans. The text then goes on to describe how, after several skirmishes, both parties came to a general battle near Emesa in Syria, which was exceeding sharp, and was well managed by Zenobia, that Aurelian was several times driven to the greatest extremities; but at length, after infinite pains and difficulties, the Emperor obtained the victory, and Zenobia fled to Palmyra. Aurelian followed her, and besieged her in her chief city; but finding great difficulties, he made a generous offer to her of her life, riches, and liberties of her subjects, if she yielded. Zenobia returning him a haughty answer, he more closely besieged her city, and in a short time by his admirable management, in intercepting all her succours, he became master both of her and her dominions. He put the philosopher Longinus to death, who was Zenobia's master, and had indicted her affronting letter, but reserved this masculine queen to be an ornament to his intended triumph. Zenobia being conquer'd, the Prelates of the East had addressed themselves to the Emperor, petitioning him to remove Paul from Antioch, who had joyn'd with Zenobia, and still kept possession of the Bishoprick. Aurelian was so much a friend to the Christians, as to comply with their requests, and order'd that Paul's palace should be delivered up to whom the Bishops in Italy and Rome should assign it by their letters. So that Paul had the additional disgrace of being deprived by a secular power; which perhaps is the first instance of such deprivation in the Christian Church.

This provoked a year of great action and business to the Emperor Aurelian, who for vigilance and expedition shewed himself a second Julius Cæsar. For having conquer'd Zenobia, and got into Europe, he suddenly return'd with
with his Army as far as Palmyra, and severely chastiz'd the revolted Inhabitants of that Place. And being once again in Europe, upon hearing of one Firmus's setting up in Ægypt, he with the like Celerity march'd a third time through Asia into Ægypt, where with great Labour he recover'd that important Kingdom, and left it in Peace. From Ægypt in the East, he pass'd with the utmost Expedition as far as Gaul in the West, in order to reduce Tetricus, the only remaining Rival and Usurper in the Empire. All which he perform'd with a Success beyond all Expectation, Tetricus yielding himself up to his sole Pleasure. And now having perform'd such great and numerous Exploits, he resolv'd to triumph in Rome for his Victories obtain'd since he was Emperor. This was one of the most magnificent Triumphs that ever was solemnized in Rome, in which were led an infinite Number of Prisoners and Captives of almost all Nations, with their several Offerings, a vast Variety of all Kinds of wild and strange Beasts, and a surprizing Quantity of various Arms, military Ornaments, stately Chariots, &c. Aurelian in a Chariot drawn with Stags, was on one Side attended by Tetricus, and on the other by Queen Zenobia, whose magnificent Robes, uncommon Beauty, noble Stature, and majestick Sweetness seem'd to eclipse the Lustre of the Emperor himself. He was follow'd by all his victorious Legions, in the most splendid Attire, and with Palm and Laurel in their Hands; in which pompous Manner he enter'd the Capitol to sacrifice according to the Pagan Custom; the next Day being solemniz'd with all kinds of Sports, Games and Feasts, with many extraordinary Spectacles. Contrary to his former Cruelties, he bestowed Rewards upon his Enemies, making Tetricus Governor of a great Part of Italy, and giving Lands to Zenobia sufficient to maintain her high Quality, in which she liv'd long after, being highly esteem'd and applauded by all Men, still preserving her ancient Reputation and Dignity. After this Offentation and Grandeur, Aurelian proceeded to many Regulations; and particularly he punished the false Coiners, who by length of Time had gain'd so powerful an Interest, as to raise a kind of a Civil War; so that it cost the Emperor the Lives of seven thousand Soldiers to reduce them. He likewise settled the Bounds of the Empire, and both repair'd and enlarg'd the Walls of Rome, so that according to Vopiscus, they were then almost fifty Miles in Compass.
The Ninth General Persecution.

In the midst of this Peace and Prosperity, elevated with Pride and Security, Aurelian began to cast an evil Eye upon the innocent Christians; and being induced by the Advice of some Men, he drew up several Letters and Edicts, designing a severe Persecution. But, as Eusebius observes, God was pleased to bind up his Arms, and while he was perusing and ready to sign his Edicts, a Thunderbolt from Heaven, or Lightning, fell so near his Person, that all People judged him to be slain. From Laelantius we understand, that after this the Edicts were really issued; but by reaoning of the Emperor's Death soon after, they never reached all the Provinces of the Empire. This is most commonly reckoned the Ninth General Persecution, which began about fourteen Years after the End of the Eighth under the Emperor Valerian; but it proved so small and inconsiderable, that it scarce gave any Interruption to the Peace of the Church; so that many have reckoned that under the Emperor Adrian as one of the Ten Persecutions, and left this out of the Number. Some of the Martyrologies speak of several Martyrs under this Persecution, in Gaul and other Places; but of them we have no great Certainty. We have no such Assurance of any as of Pope Felix, who suffered in Rome, December the 22d, after he had held this Dignity five Years wanting four Days. On the 5th of January following Eutychianus was chosen into his Place, who was a Tuscan, Son to Maximus, held this Bishoprick almost nine Years, and was the twenty sixth Bishop of Rome after the Apostles St. Peter and St. Paul. As Heaven was pleased to crush this Persecution in the Embrio, so it thought fit to punish the Persecutor shortly after, while he was beginning a new Expedition against the Persians. For having put many Persons to Death upon flight Occasions, his principal Secretary Mnesheus began to doubt his own Security, having been threatened with Death for some Offence committed, and knowing him to be nicely punctual in his Punishments, he conspired against him, and forged a Roll of the Names of several Persons, as tho' the Emperor had marked them out for Execution, adding his own, and some others that were then out of Favour, to make it appear more plausible. Upon sight of which, the deluded Pers.
fions, for their own Safety, agreed to assassinate the Emperor, and resolving upon the Manner, as he passed with a small Guard towards Byzantium they set upon him, and slew him with little or no Resistance. This was done in the Month of March, in his own Consulship with Marcellinus, A.D. 275, he being 62 Years of Age, and having reign'd five Years wanting about one Month.

V. The vigorous reign of Aurelian had so tamed all Sorts of Persons, that after his Death no Pretenders durst appear; and the Army was so far from creating an Emperor as formerly, that they sent to the Senate to beg of the Fathers to make the Election, and that they would readily obey them. On the other side, the Senate desired the Soldiers to elect a Person, which they also declined; so that in passing and exchanging of Compliments, there was an Interregnum of above six Months, which was never known since the Establishment of the Empire. In which Space of Time the World was without an Emperor, and the Empire governed by the Senate; a Change almost incredible, after so many late Distractions, and ambitious Attempts on the State. At length, overcome with Petitions from the Armies, the Senate made choice of a worthy Person named Tacitus, a Consular Man of 75 Years of Age, but of unknown Lineage and Country. This Election was attended with so much Joy and Satisfaction, that the Senators made publick Proceffions, offered many Sacrifices, expos'd their Images, cloth'd themselves in White, and fea'd as if they thought that the Days of their happy Fore-fathers were revived. About the Beginning of this Emperor's Reign Domnus Bishop of Antioch dy'd, after he had continued about five Years in the See from the Deprivation of Paulus; and was succeeded by Timeus, who held this Dignity about six Years, and was the seventeenth Bishop of Antioch after the Apostles. The Emperor Tacitus made it his Business to reform many Abuses and Corruptions in the City, made several excellent Laws and Ordinances, and in all Things shewed himself a moderate and good Man as well as a wise and careful Governor. Having reigned about four or five Months, he undertook an Expedition against the Persians and Scythians in Asia; and arriving at Tarsus, St. Paul's Birth-Place in Cilicia, he there dy'd; some say of a natural Disease, and others that he was killed by the Soldiers. This hapned about the 12th Day of April, or a little after, A.D. 276, he having reign-
Upon the Death of Tacitus, the Commanders of the Army immediately drew the Soldiers into the Field; and without any former Request, or Agreement, began to shew, how necessary it was to choose a Person eminent for his Valour, Honour, Piety, Clemency, and Probity; which Speech was used in many Parts of the Army, and Probity always brought up the Rear of the Virtues. Whereupon the Soldiers took the Hint, and without any private Conferences, unanimously cry’d out, Let Probus be Emperor! and immediately proclaimed him with great Acclamations. About the same Time Florian, Brother to the late Emperor, was proclaimed Emperor by some other Legions; but continued not long in that State before he perceived the Interest of Probus too powerful for him; and perceiving his Soldiers ready to abandon him, after two or three Months Reign, he followed the Example of many distressed Pagans, and dy’d by opening his Veins. Probus was now about 44 Years of Age, born of a noble Family in Pannonia, and trained up to Wars from his Youth. He soon became famous and renowned for his great Valour and Conduct, and performed many noble Exploits under Valerian, Gallienus, Claudius, and Aurelian; for which he was rewarded with many Civic Crowns, Collars, Bracelets, Lances and Banners, with other military Ornaments and Privileges. He was so much esteemed by Aurelian, that he designed him for his Successor; and his courteous Demeanour and excellent Conduct in all his Offices made him generally admired and beloved. So that his Arrival at the Empire proved the Joy and Satisfaction of the whole State; and Manlius Statianus congratulated the Senate in having an Emperor so sublimely excellent, as to surpass Trajan, Adrian, the Antonines, and the best of his Predecessors.

The Christians enjoy’d a profound Peace under all this Reign, and in the Beginning of it flourished Anatolius Bishop of Laodicea in Syria, but born in Alexandria; a Man of profound Learning, admirably skilled in human Arts and Sciences. He had formerly shew’d his great Address and Politicks in the Siege of Alexandria in Emilian’s Time; which by his prudent Councils he saved from an Intire Destruction that threatened it. Being made Bishop of Laodicea, he wrote several Treatises, as ten Books of Arithmetick, a remarkable Piece concerning Easter, leaving
behind several Monuments of his Learning and Accuracy, particularly in relation to the Holy Scriptures, of which we have but little Remains. Tho' the Church enjoy'd Peace without, it was now extremely disturbed within by the Appearance and Rise of new and abominable Hereticks called Manichees, whose Original from Manes in short was in this manner. One Terebinthus, Disciple to Scithianus a Magician, broaching many dangerous Errors, was obliged to fly from Palestine into Persia, where retiring to a Widow's House, he was murthered. This Widow being Heirefs to the Money and Books of Terebinthus, bought a Slave named Curbicus, whom she afterwards adopted, and caused him to learn these Books, and to be instructed in all the Sciences of the Persians. After her Death, this Man, to blot out the Memory of his former Condition, changed his Name to that of Manes; and being swelled with a mighty Opinion of himself, he pretended himself an Apostle of Christ, and that he was the very Comforter promised by our Saviour. He maintained that there were two Principles; the one of Good, from whence proceeded the good Soul of Man, and the other Evil, from whence proceeded the evil Soul of Man; together with the Body, and all Corporal Creatures. He allowed his Disciples to wallow in all Impurities, and forbid their giving Alms to any but their own Sect. He gave out that the Souls of his Followers went through the Elements to the Moon, and afterwards to the Sun to be purify'd, from whence they went to God, to whom they did rejoin: And the Souls of other Men, he said, went to Hell, to be sent into other Bodies. He taught that Christ had his Residence in the Sun, the Holy Ghost in the Air, Wisdom in the Moon, and the Father in the Abyss of Light. He deny'd the Resurrection, condemned Marriage, and taught Pythagoras's Metempsychoisis, That Christ had no real Body, That he was neither dead nor risen, and that he was the very Serpent that tempted Eve. He forbid the Use of Milk, Cheese, Eggs and Wine, as Creatures proceeding from the evil Principle. He ufed a different Form of Baptism from that of the Church, taught that Magistrates were not to be obey'd, and condemned the most lawful Wars. It were almost impossible to rehearse all the absurd and impious Tenets of this Heresiarch; insomuch that Pope Leo said, that the Devil reigned in all other Herefies, but had raised his very Throne in that of the Manichees, who had embraced all the Errors and Impieties that the Spirit of Man was
was capable of; for whatsoever Profanation was in Paganism, carnal Blindness in Judaism, unlawful Curiosity in Magick, or Sacrilege in other Heresies, did all center in this. This Man promising the King of Persia to cure his Son, the Father sent away all the Physicians that might have cur’d him, and the Patient soon after dy’d; whereupon Mæus was imprison’d, from whence he escap’d; but being again apprehended, he was lead alive, and his Carcasses thrown to the wild Beasts. Notwithstanding the extravagant Notions, and cruel Death of this Herefiarch, his Followers daily increas’d, spread in many Nations, and became very numerous and mischievous in the fourth Century. The Manichees were divided into Hearers and the Elect: Of the Elect twelve were call’d Masters, in Imitation of the twelve Apostles; besides them, there was a Thirteenth, who was a kind of a Pope amongst them.

While these Mischiefs hapned in the Church, the Emperor Probus was very careful in preserving the Peace of the State; and with a powerful Army march’d into Gaul, now over-run by the Germans, who had posses’d themselves of the principal Parts of that Country. Here many sharp Battles were fought, one of which continu’d two Days, being only interrupted by the Night; and was continu’d with that Obstinacy, that the Victory often enclin’d to either Side; till Probus by his excellent Management prevail’d and gave them a total Overthrow. In this and other Battels, he kill’d no less than 40000 Men, reduc’d nine Kings, recover’d 66 of their principal Cities, and made many Devastations in their Country; for which Advantages the Romans made great Feastings and Rejoycings, and many solemn Sacrifices and Thanksgivings to their Gods. Probus, after these Successes, march’d with his victorious Army into Illyricum and Dalmatia, which in a great measure were over-run by the Sarmatians; and this War was no less difficult than the last, by reason of the Multitudes and Fierceness of those Nations. After several Battels, in which he shew’d himself a most experienced and valiant Commander, he entirely subdu’d them, cleared the Roman Provinces, and slew and took most of them. From thence he marched with great Expedition into Thrace, and further North, to revenge all the former Injuries of the Goths; but the near Approach of this warlike Emperor immediately caused them to yield Obedience, and they were allow’d the Privilege of Confederates and Allies of the Roman Emperor. About this Time flourisht’d
Archelaus Bishop of Chaschara in Mesopotamia, an eminent Prelate, who understanding that the Heretic Manes had wrote a Letter to pervert a Person of Quality, and apprehending his Doctrine would be very infectious in his Diocese, oblig’d him to a Conference, in which he confounded him to that degree, that he forced him to quit the Country.

A. D. 279. The Emperor Probus having given Peace to Europe, passed over into Asia to make War with the Persians and Parthians; and in his March subdued Isauria in the lesser Asia, and divided the greatest Part of it among his old Soldiers. Then marching into Syria and the East, he defeated a certain People call’d Blemii, who had possessed themselves of Part of Arabia and Palestine. Upon the Emperor’s approaching the Confines of Persia, Vararanes the King, the one of the most powerful Monarchs in the World, immediately submitted to restore what he had taken from the Empire, and to such other Articles as Probus required. And now having no Enemies in the Empire, this Victorious Emperor return’d into Europe, and entred Rome in a most solemn Triumph, which some by Mistake say was the last in that Kind known in Rome. All Mens Mouths were filled with the Praises of this Conqueror, and his Triumph was most noble and magnificent, being attended with Soldiers of all Nations, as well as Captives, and many renown’d Commanders, particularly Diocletian, Carus, Constantius and Maximian, who being formed by the Discipline and Instructions of Probus, became afterwards Emperors themselves. The following Day was solemnized with Feasts, Games, and Spectacles; in which was greater Variety of Huntsings, and Encountring wild Beasts, than was ever known in Rome. For which purpose a Mountain and a large Grove of Trees were set in the Circus Maximus; which Place being now like a Forest, a thousand Ostriches were hunted in it, a thousand Stags, a thousand Mountain Goats, a thousand wild Boars, a thousand Fallow Deer, and other Kinds of Beasts; which the People were permitted to kill and take at their Pleasure. The next Day in the same Place were let loose an hundred vaff Lions, which fill’d the Air with their Roarings, an hundred Lionesses, an hundred Libyan, and an hundred Syrian Leopards, with 300 Bears. All which was succeeded by great Numbers of Gladiators, and other warlike Pagan Exercises, to which the Romans were still extremly addicted. Not long after this Triumph, Probus and the Empire
Empire were disturbed by domestick Pretenders and Usurpers; and first by Saturninus in Egypt, who was almost forced to take upon him the Title of Emperor; and next by Bonosus and Proculus in Gaul, the one an infatiable Vaffal to Bacchus, as the other was to Venus. Probus marched into Egypt, and with some Difficulty subdued Saturninus, putting an End both to his Empire and Life at the same time. Then returning with extraordinary Expedition into Gaul, he reduced Bonosus and Proculus to that Extremity, that the former in Despair hanged himself, and the latter flying into the Country, was delivered up by the Germans, which compleated the Emperor's Victories. He returned to Rome with great Applauses and Congratulations; and now the Soldiers and all the Legions remained so quiet, and in such exact Obedience, that it grew to a common Saying, That the Mice dare not grow for fear of Probus. In the Time of this Peace and in the following Year, Timæus Bishop of Antioch dy'd, after he had held that Dignity about six Years; and was succeeded by Cyril, who continued in this See about eighteen Years, and was the eighteenth Bishop of Antioch after the Apostles. In whose Time flourished Dorotheus, a worthy Presbyter of Antioch, a Person excellently skilled in human Learning, as well as the Holy Scriptures and the Hebrew Tongue, who lived in great Reputation 'till he was a hundred and five Years of Age.

The Emperor Probus having again established Peace in the Empire, proceeded to the making of several new Laws and Regulations; and all Men lived in such Quiet and Security, that Probus declared, That he would speedily take such a Course, as that there should be no need of Soldiers; a dangerous Sentence in this corrupt Age, which caufed the Soldiers to suspect their Prince, and wish for his Removal. Besides, in these peaceable Times the Emperor would not permit them to be idle and free from Labour, but daily employ'd them in planting Vineyards, and in many publick Works and Buildings, declaring, That Soldiers ought not to eat their Country's Bread for nothing. Having taken all necessary Care concerning a peaceable Government, according to the Greatness of his Mind, he resolved to march again into the East, designing to destroy the Kingdom of the Persians, the only remaining Enemy he had. Coming to Sirmium in Pannonia, the Place of his Nativity, out of Love to the City, he set several Thousands of his Soldiers upon draining a Fen, and making a vast
vast Fos to receive the Waters, that the Lands might become useful to the Inhabitants. The Fatigue of this Work, and his great Restraint of the Soldiers Licentious, so enraged them, that they conspired his Death; and taking a convenient Opportunity as he marched towards Greece, they set violently upon him, and slew him. They had notwithstanding so great a Veneration for him after his Death, that they erected him a noble Monument, with this Epitaph, Here lies the Emperor Probus, for his Goodness justly called PROBUS; of all the barbarous Nations and Usurpers a Conqueror. His Death hapned in August or November, A.D. 282, under his own Consulship with Victorinus, he being 30 Years of Age, and having reigned six Years and three or four Months.

VI. The Death of Probus was much lamented in Rome and the Empire, and not a little in that Army where he fell, which did him many and great Honours at his Funeral. After which the Soldiers proceeded to the Election of a new Emperor; and upon a serious Consultation, the Majority judged Carus, whom Probus had made Praetorius Prefect, to be the most sufficient Person, as well for his worthy Discharge of many Offices and Places of Trust, as his great Experience in Government; and thereupon they swore Obedience to him as Emperor, to the general Satisfaction of the Army; which Election was soon after confirmed by the Senate. We find no great Certainty as to the Age and Family of Carus, nor do we read much of his Person; only Vopiscus tells us, That he was a Prince of a middle Character; yet rather to be rank’d among the good, than the bad Emperors. And he began his Reign with making a just Example of the Murderers of Probus, which removed that Suspicion that some conceived of his being consenting to his Death. Shortly after his Election he joined his two Sons Carinus and Numerian with him in Quality of Caesars, but not of Augusti till afterwards. Carinus the eldest, was wicked, dissolute, intolerant, and addicted to all kinds of Viciousness; on the contrary, Numerian was valiant, wise, modest and learned, and adorned with many excellent Qualifications and Virtues.

In the Beginning of this short Reign, which was all peaceable to the Christians, Maximus, Bishop of Alexandria, dy’d, after he had held that Dignity about eighteen Years, and was succeeded by Theonas, who continued in
this See about nineteen Years, and was the fifteenth Bishop of Alexandria after the Evangelist St. Mark. Under this Bishop there flourished two eminent Men in Alexandria, Theognostus and Pierius, both Disciples of Origen, and both successively Masters of the great Catechetical School in that City. Theognostus wrote several Treatises, severely examined by Photinus, but highly commended by Athanasius, both for their Reason and their Eloquence; who cites this Author as a Proof of the Divinity of our Saviour, and as a Witness of Confubstantiality, comparing the Son to the Father, as Light to the Sun, and as Vapour to Water, as being coeval, and of the same Substance. Pierius, the other, was a Man of austere Life, and of a voluntary Poverty, who also composed several sorts of Treatises, extant in St. Jerome’s Time, with so much Eloquence, that he was call’d the young Origin; whose Opinions he seem’d to have embraced not without Blame.

Carus had not been long settled in his Empire, before he was oblig’d to march against the Sarmatians, who under-standing the Death of the Invincible Probus, came down with such Fury into Pannonia, that they terrify’d all Italy and the Empire. Carus, after some Skirmishes, came to Battel with them, in which he had the Victory, flew 16000, took 20000 Prisoners, and put the rest to flight. After this Victory, to effect what Probus had design’d, he turn’d all his Forces against the Persians, first making his Sons Augusti in the Month of August, giving them the Partnership of the Empire, leaving Carinus the Government of Gaul and Spain, and taking Numerian with him to the East. In this Expedition Carus proceeded with such Vigour and Success, that he immediately took all Mesopotamia, from whence he marched up to the Walls of Ctesiphon, overthrew the Persians in Battel, and pursuing his Victory, took both Ctesiphon and Seleucia; for which he obtain’d the Surname of Persicus. His Pride carry’d him much further, so as to allow of the Title of Lord and God; but he liv’d not long after this Impiety; for being laid sick in his Tent, there hapned a terrible Storm of Thunder and Lightning, which flew both him and many others about him. This was the only Emperor that met with such a Death, which was so remarkable, that the Romans ascrib’d it to the Divine Vengeance, for endeavouring to carry his Victories beyond Ctesiphon; because an ancient Oracle had forbad to the Romans to extend their Empire beyond the Capital City of the Persians. His Death hapned in the latter End of the Month December.
December, in his own Consulship with that of his Son Carinus, having reign'd one Year and somewhat above a Month from the Death of Probus. In the same Month dy'd Eutychianus Bishop of Rome, some say by Martyrdom, after he had held that Dignity almost nine Years; and was succeeded by Caius a Dalmatian, and a Kinsman of the great Diocletian, who continu'd in this See about twelve Years, and was the 27th Bishop of Rome after the Apoftles St. Peter and St. Paul.

Upon the Death of Carus, the Empire devolv'd upon his two Sons Carinus and Numerian. The former by his abominable Actions rendred himself odious to all Men; only his extravagant Feasts in Rome were pleasing to some; but the latter was look'd upon as Emperor by the Army in the East. This young Prince by his Sorrow and Tears for the Los of his Father, had in a few Months brought such a Distemper upon his Eyes, that he could not behold the Light, so that he was usually carried in a clofe Litter, where he could not be seen. This secret Way of travelling prov'd a Temptation, and afforded an Opportunity to his Father-in-Law Aper to affaffinate him privately in his Litter, which he effected by some mercenary Villain; and to conceal the Fact 'till he had settl'd his own Interest in the Army, he order'd the Litter to be carry'd as formerly, with the dead Body in it, making Report that the Emperor could not endure the Sight of any Man. But the Smell of the Body discover'd the Treason sooner than Aper expected; and the Soldiers proceeding to a new Election, fixed upon Diocletian, one of the greatest Commanders of the Age. Diocletian seeing himself thus advanced, cloathed himself with the Imperial Robe, and sate upon the Tribunal Seat, where being saluted Augustus, he commanded the Murderers of Numerian to be brought before him, and to be condemn'd to Death. Upon the Sight of Aper, whose Name signify'd a wild Boar, Diocletian descend'd from his Throne, and lifting up his Hand, cry'd out to him, Be proud, Aper, that you fall by so great a Hand as mine. Upon which Words he flew him with his own Hand and Sword, crying, Now I have killed the fatal Boar, and fulfil'd the Predictions of my future Empire. And thus began the Reign of Diocletian, and that call'd the Diocletian Era, upon the 17th Day of September, A.D. 284, in the Year of the Consulships of the two Emperors Carinus and Numerian.
CHAP. VII.

From the Beginning of the Diocletian Æra, to the Beginning of the Tenth and last general Persecution of the Church, usually called the Diocletian Persecution.

Containing the Space of almost 19 Years.

The DIOCLETIAN ÆRA.

From the Death of Numerian, Diocletian was look'd upon as real Emperor of Rome, notwithstanding Carinus was still alive, and in Possession of a considerable Part of the Empire. This Prince was born in Dalmatia, of obscure Parentage, being generally reported to be the Son of a publick Notary; but by some, the Son of a freed Man to Anullianus a Senator. The Name both of his Mother and the Town of his Birth, was Dioclea, from whence he was called Diocles, till he was made Emperor; and then converting a Greek Name into a Roman Form, he nam'd himself Diocletianus. He was now about thirty nine or forty Years of Age, and had passed through many considerable Offices, before he arrived at this high Post, which in general he discharged with great Honour and Reputation. He was remarkable for his active Diligence and military Discipline, his Sagacity and Ingenuity, his profound Cunning and Policy, and likewise his contumacious Haughtiness and Severity. Laelanius charges him both with Cowardice and Avarice, as well as Pride and Oftentation, which caus'd many cruel and tyrannical Practices, and great Mischiefs in the State. Having taken upon him the Sirname of Jovius, he gave the Title of Caesar to a bold Commander named Maximianus, upon the 20th Day of November, which Day Diocletian afterwards observ'd in the Celebration of his Decennalia. At the same time he abolish'd the Æra of the Battel of Actium, which the Romans had observ'd 315 Years, and establish'd a new Æra, or Date of his own, called the Diocletian Æra, from whence the Account of following Times should begin. The Christians also ob-
Cent. III. Ecclesiastical History. Book III.

ferv'd it for above 240 Years, till the Reign of the Emperor Justinian, it being upon their Account likewise call'd The Era of the Martyrs, by reason of this Emperor's great Severity towards them. Not that Diocletian, or any of his Colleagues, shew'd any Severity to them in the former Part of this Reign, as many have thought; for on the contrary, during far the greatest Part of the Reign, the Christians were not only unmolested, but, as Eusebius assures us, were entrusted by the Emperors with the Governments of Provinces, were freed from the Fears of Sacrificing, were conversant in the Imperial Palaces, were made Part of the Family, and were allow'd freely and openly to make Profession of their Faith. The Emperors also shew'd an high esteem for them, and they seem'd more acceptable to them than the rest of their Attendants; particularly Dorotheus and Gorgonius, Perfons whose real Worth and excellent Behaviour rendered them dear to all Men. The Prelates and Bishops were greatly in Favour, and the Christian Congregations daily encreas'd to an extraordinary Degree; so that the Church had then all the outward Marks of Peace and Prosperity.

Carinus, the surviving Son of Carus, still kept Possession of his Government in Gaul, and the West, giving himself up to the most abominable Kinds of Luxury and Debauchery, and removing all good and virtuous Men from his Prefence and Conversation. But at length the Election of Diocletian a little rouz'd him from his Vices and Extravagancies; and being naturally bold and rash, he soon Marched his Army against him, hoping to ruin him in one Battel. Upon Notice of which, Diocletian with great Expedition palt with his Forces from the East towards Gaul; and both Armies meeting in Mæsia, there began a bloody War between these two Rivals for the Universe. But this lasted not long, for in a few Days Carinus was first worl'd by Diocletian, and then overthrown in a general Battel, and soon after was slain by a Tribune or Colonel of his own Army, whose Wife he had formerly abused. By this Victory Diocletian remain'd sole Lord of the Roman Empire. But he had not been so long before he receiv'd Intelligence that an infinite Number of Labourers and Peasants in Gaul, called Bagaudæ, had made a dangerous Insurrection in that Country, being headed by two Commanders, named Amandus and Aelianus. Diocletian accounting this War inglorious to himself, sent Maximian, whom he had made Cæsar, against these Rebels; who marching into Gaul, after
after some great Hazards and Difficulties, flew great Numbers, and dispers'd the rest; so that in all Places there was Peace and Tranquility. This Expedition seems the most probable Time wherein to place that celebrated Story of the Theban Legion, which is said to have consist'd of 6666 Christian Soldiers, under a brave Commander named Mauritius, and which for refusing to Sacrifice, was first decimated by Maximian, and afterwards put all to the Sword. Some place this Story eleven or twelve, and others twenty Years after; and some say it was done at Agaunum, and others at Octodorus. The Story at large is attended with so many great Difficulties as to History, Chronology and Geography, and supported with such weak Authorities, that several learned Men have not only doubted of the Particulars, but have pronounc'd the whole a Fable. But we shall leave that to the Determination of more nice Enquirers.

In the second Year of Diocletian's Reign, a principal Commander in Britain, nam'd Carausus, revolted, proclaimed himself Emperor, possess'd himself of that Island, and continued his Authority for seven Years successively. This and other Troubles arising, Diocletian, to ease himself of the whole Burthen, took Maximian for his Equal and Companion in the Empire, gave him the Title of Augustus, and the Tribunitian Power; all which was done near Nicomedia in Bithynia, in the Calends of April. This Maximian was a Person addicted to all kinds of Viciousness and Rapines; and, as Lafranchius observes, had more Courage, as well as more Avarice, than Diocletian; yet his Courage consist'd rather in a daring to commit enormous Crimes, than in a true Nobleness of Spirit. These two were notwithstanding wonderfully cemented in their Friendships, Inclinations and Designs; and Maximian not only behaved himself as a faithful Companion, but also as an obedient Son to Diocletian; so that they governed the Empire for many Years in Love and Unity, and obtained great Successes over their Enemies. Maximian was to preserve the Western Parts of the Empire, and had his principal Residence at Rome; where he became a Tyrant to the Senators, and the richest of the Nobility. Diocletian retain'd the Eastern and Northern Parts to himself, and most usually resided in Nicomedia, where he took upon him to erect extravagant Fabricks, oppress many Provinces with his vast Expences, and endeavoured to make Nicomedia equal to Rome itself. At this City he winter'd this Year, and in the following Spring he march'd against
against Narses King of Persia, dispersed his Forces, and obliged that Monarch to come to an honourable Peace with the Romans. In the same Year his Companion Maximian successfully warred against the Germans, and other Northern Nations, which came down with great Fury upon the Empire.

Tho' the Emperors were Favours of the Christians, yet the Manichees gave them to just a Prejudice, that about this time they issued out an Edict against them, directed to Julian Proconsul of Africk; in which it was ordained, That the Ringleaders of a new Doctrine brought from Persia, who had committed many enormous Impiies, should be burnt alive, together with their Writings: and their Followers should be beheaded, and their Estates confiscated; but that Persons in high Places, should only lose their Estates, and be condemned to the Mines. The Reason of this Rescript was drawn up in such Terms, as that it might easily have reach'd the Christians in general; but we do not find that they were Sufferers by it; and the same Laws against these Hereticks, were afterwards revived by Christian Emperors. About the same Time there arose an Egyptian Heresiarth, named Hierax, said to be an Astrologer and a Magician, who denied the Resurrection of the Body, and taught that all married People, and all Children dying before Years of Discretion, were excluded the Kingdom of Heaven, and that Paradise was no sensible Thing or Place, but only the Joy and Satisfaction of the Soul. He also taught that Melchisedech was the Holy Ghost, and distinguished the Substance of the Son from that of the Father, comparing it to a Lamp with two Cottons, as if there had been a middle Nature from which both should borrow their Light. His Followers were call'd Hieraita, or Absinents, because they abstained from the Use of Wine, and some particular Meats. This Hierax composed a Treatise of the six Days Creation, all filled with Fables; nevertheless his affected Piety and Austerities induc'd many to embrace his Notions.

This Year being the twentieth from the tenth Century of the Building of Rome, Maximian celebrated some solemn Games in that City; at which time Mamertine the Orator made a remarkable Panegyrick upon him and his great Actions. In the following Year 289, Diocletian celebrated his Quinquennalia, or first five Years of his Government at Nicomedia. And now Carausus flourished more
Chap. VII. DIOCLETIAN the 39th Rom. Emp. 655

and more in Britain, so that we find him in the next Year reigning in Peace, and obtaining the Title of Augustus, notwithstanding all the Endeavours of Maximian to the contrary. Maximian's Part of the Empire was not only abridg'd by Carausus, but also Diocletian's by Achilleus, a valiant Commander in Egypt, who feiz'd on that ancient Kingdom, proclaim'd himself Emperor, and continued as such about six Years. In Africk all the Legions were drawn together in a mutinous Manner, and joining with many Robbers and Inhabitants of those Parts, feiz'd upon all the publick Rents and Tributes; and these from their Continuance were called Quingentiani, or Quinquagenarii. Narfes King of Persia taking Advantage from these troublesome and unsettled Times, began a dangerous War upon the Empire, and invaded Mesopotamia. In these Times there flourished two noted Christian Writers, Victorinus and Methodius, both Bishops, and afterward Martyrs. The former was Bishop of Paffaw in Pannonia, who, as St. Jerome informs us, wrote a Treatise against all Heresies, and many Commentaries upon several Parts of the Holy Scriptures. The latter was Bishop of Olympus or Patara in Lycia, and afterwards of Tyre in Palestine, who wrote a large Work against Porphyry the Philosopher, an excellent Treatise about the Resurrection against Origen, another about the Pythonissa against the same Man, a Book entitul'd The Banquet of Virgins, one about Free Will, Commentaries upon the Scriptures, and other Pieces extant in St. Jerome's Time; of which we have still some small Remains.

II. The Emperors Diocletian and Maximian, now finding the Empire in a declining Condition by means of so many Rebellions and Usurpations at home as well as Enemies abroad, resolved to strengthen their Interest and Authority by the Assittance of others. Therefore meeting at the City of Milan, after a solemn Consultation, they agreed, That each of them should nominate a Person to be Cæsar, and their Successor, and such a Person as should be able to defend the Empire, both against foreign Invaders, and Domeftick Pretenders. This was finally determined at Nicomedia, in the following Year and Calends of March; where Diocletian made choice of a fierce and courageous Soldier nam'd Galerius Maximian, and surname'd Armentarius, as being born of a Cowherd in Daicia; who, tho' he had shewed great Marks of Valour,
was of a churlish and barbarous Disposition, agreeable to his Parentage. Maximian chose Constantius, surnamed Chlorus, a Person of noble Birth, virtuous and brave, Son of Claudia, Neice to the renowned Emperor Claudius II. who had gained such great Advantages over the Goths; and he, tho' he was nominated by the junior Emperor, was made senior Caesar, as Mon. Pagi justly observes from Eusebius, L. 8. C. 5. These had also the Tribunitian Power granted them; and the better to be assured of their Fidelity, the two Emperors caus'd them to put away their Wives, and to marry others. Upon which Galerius married Valeria the Daughter of Diocletian, and Constantius divorced Helena, by whom he had the famous Constantine, and married Theodora, Daughter-in-law to Maximian. After this Settlement, the Wars and the Provinces were divided among these four, the two Emperors and the two Caesars. All Illyricum, Asia, and the East, were allotted to Diocletian and Galerius; the former being to reduce Achilles in Ægypt, and the latter to march against Narses King of Persia, and also against the Sarmatians. Maximian had Italy and Africk, and was to suppress the Quingentiani; and Constantius had Gaul and Britain, which he was to defend against the Northern Nations, as well as Carausus. These Commanders did so increase the Number of the Troops, that, as Laetantius assures us, every one of the four had a greater Army, than the former Emperors had who alone governed the whole Empire. By which Means they turned the best Provinces into Desarts, became unmeasurably burthenful to the Empire, and no less insupportable than the domestick Rebelions, and the foreign Invasions.

Maximian was very successful against the Quingentiani in Africk, and in a short time broke their united Power, and constrained them to sue for Peace. After which he marched into divers Parts of Africk, destroying the Usurpers and Robbers in those Countries; for which he was surnamed Herculius, because Hercules was principally employed in those Kind of Exploits. But Diocletian proceeded further, and called himself Jovius from Jupiter; and rested not here; but having this Year solemnized his Decennalia at Nicomedia, like Caligula and Domitian, he impioufly assumed the Title of LORD, challeng'd Divine Honours, and suffer'd his Subjects to adore him as a God. And whereas it was customary among former Emperors, to allow Petitioners to kifs their Hands, and sometimes
their Cheeks; Diocletian on the contrary, by a public Edict commanded, That all Men without Distinction should prostrate Themselves upon the Ground and kiss his Foot; and for the greater Magnificence, he cau’d his Shoes to be set with Pearl and precious Stones of the greatest Value. In this Year Carausius, after seven Years Reign, was slain in Britain by his Companion Alecius, who, notwithstanding the Power of Constantius, held that Island three Years longer, before he could be reduced. Not long after Carausius’s Death, in the following Year Maximian also solemniz’d his Decennalia at Rome, where he was a great Oppreffer of the Nobility. At the same time Galerius was employed against the Sarmatians and other Northern Nations, barbarous as his own Lineage, over whom he obtained many Advantages this Year.

About this Time, and the following Year, there flourished four Ecclesiastics of considerable Note, Phileas, Hesychius, Pamphilus, and Lucian; the two former Bishops, the two latter Presbyters, and all afterwards Martyrs. Phileas was Bishop of Thmois in Egypt, descended of a rich and powerful Family, and celebrated both for his Eloquence and Philosophy. Hesychius was Bishop of another City in Egypt, and was chiefly remarkable for being the Corrector and Publisher of that Edition of the Septuagint, called the Alexandrian Septuagint. Pamphilus was a Presbyter of Caesarea in Palestine, an intimate Friend to the famous Eusebius, who took extraordinary Pains to collect the Books of ancient Writers, and particularly those of Origen, for whom he had a more than ordinary Esteem. Lucian was a Presbyter of Antioch, a Man of great Eloquence, who applied himself to the Study of the Holy Scriptures, and published a new Edition of the Version of the Septuagint, which was afterwards called Lucian’s Edition. He is thought by some to have been the first Author of the Arian Opinion, since most of the Heads of that Party were his Disciples. In the following Year, and 22d day of April, died Caius Bishop of Rome, some say by Martyrdom, after he had held that Dignity twelve Years and four Months; and was succeeded by Marcellinus a Roman, Son of Projectus, who after a Vacancy of two Months and eight Days entred upon the See, and continued about eight Years, being the 28th Bishop of Rome after the Apostles St. Peter and St. Paul.
And now the Emperors and the Caesars became more and more successful against their Opposers and Enemies. In Constantius's Part of the Empire, Alexius in Britain was overthrown and slain, and that Island wholly reduced to the Roman Power, after ten Years Revolt. At the same time Diocletian overthrew Achilleus in Egypt, pursued him into Alexandria, besieged him eight Months, and at length took him, and condemned him to be devoured by Lions, and other wild Beasts. Thus Egypt was reduced after six Years Revolt, where Diocletian, according to his severe Temper, inflicted the most cruel Punishments, putting many thousands of all sorts to Death; not only the Ringleaders and the Abettors, but all such as barely approved of the Rebellion. But Galerius was not so successful against the Persians this Year, who rashly venturing with too small an Army, was overthrown, and lost the greatest Part of his Men. Diocletian was then coming from Egypt into Mesopotamia, where Galerius meeting him, approached his Litter to salute him; but Diocletian, without staying, or bidding him take Horse, in a haughty manner caueth him to attend his Litter several Miles on Foot, much blaming his Conduct and Indiscretion in these last Actions. But at length giving him Leave to depart, and retrieve his Honour, Galerius in the following Spring marched with a powerful Army into Armenia, which Narses King of Persia had entred. In the first General Battel the Romans with great Difficulty overthrew the Persians, and Galerius pursuing the Victory, entred Narses's Camp, took his Wives, his Children, his Sisters, and many of the Nobility of Persia, with great Riches and Booty. This Victory encreased the Insolence of Galerius, and no lefts the Apprehensions of Diocletian; for upon this, he thought himself too much degraded, to carry only the second Rank of Honour, and to be only called Caesar; and when at any time he received Letters with the Inscription Caesar, he was wont to cry out in a fierce and brutal Way, Must I still be Caesar? He became also so proud and elevated, as to report that Mars was his Father, and that he ought to be looked upon as another Romulus, not considering the Prejudice done to his Mother's Honour, of which he made no Account, while he defir'd to be thought the Progeny of a God. The Behaviour of Constantius was quite contrary to him and the two Emperors, who carrying himself with all Mildness and Generosity, gained the Love of all Men, and no less success.
success in the Field than the other; for this Year he made a Conquest of the Lingones, and slew 60000 of their Men.

The Affairs of the Emperors now succeeding with an unusual Prosperity, Diocletian and Maximian, by a little Anticipation, solemnized their Quindecennalia, or fifteenth Year of their Government, the one in the East and the other in the West. From which time they began to bear harder upon the Christians than formerly, and to shew some Resentments against a Sect that had so greatly triumphed over the Religion of the Empire. Diocletian was a Man infinitely superstitious, and being now anxiously desirous of knowing some future Events, caused his Diviners to offer many Sacrifices; and while they were searching for the usual Indications in the Entrails, and the Emperor present, some Christian Courtiers near him made the Sign of the Cross on their Foreheads, which immediately frightened away the Daemons, and put all into a Confusion. The Augurs were also in Disorder, not being able to discern the wonted Tokens; and, as if they had failed in some little Ceremony, began anew, and often repeated them, but to no Effect. Whereupon Tages Matter of these Ceremonies, either seeing the Persons, or suspecting them, cry'd out, That the Reason why the Sacrifices had not their usual Effects, was, because some profane Persons had thrust themselves into the Assembly, and mixed with the holy Solemnities. The Emperor, enraged at this Disappointment, commanded all present to do Sacrifice, and all his Attendants upon pain of Scourging; and by a Warrant to the Commanders, ordered all the Soldiers in the Army to do the same, or immediately to be disbanded. This may be called the Beginning of the Persecution, tho' it reached not to Capital Punishments, and no further than the Soldiery; in which many honourable and profitable Posts in the Army were abandoned by the Christians, who chose to forfake all rather than renounce the Worship of the true God. This was still inconsiderable as to the whole Body of the Christians; and Eusebius tells us, that their Multitudes at this Time terrify'd their Enemies, and kept them from proclaiming open War against them all. Maximian also shewed great Severity to the Christian Soldiers, condemning them to the most servile Offices; and it was by their Hands and Labours that he raised those immense Structures of the Baths of Diocletian at Rome, the Baths of his own Name at Carthage.
and at Milan, with many other extraordinary Fabricks. In the Time of these Buildings, great Advantages were obtained against the Northern barbarous Nations, in which War's young Constantine, the Son of Constantius, nobly signalized his Youth by many brave Exploits: particularly he took the Sarmatian General Prisoner, and brought him alive to Galerius.

About this Time there appeared an eminent Pagan called Arnobius, who being awaken'd with the Calls of Heaven, as well as the Lives of the Christians, presented himself before the Bishop of his City, and desired to be admitted among the Faithful. His City was Sicca in Numidia, where having been a publick Professor of Rhetorick, and a Pagan of no ordinary Abilities, he was at first refused, till he had given some signal Evidence of the Reality of his Conversion. Hereupon he set himself to vindicate the Cause of Christianity against the Gentiles, which he did in seven Books, wherein he vigorously afferted the Truth and Excellency of the Christian Religion, dexterously and wittily expos'd the Follies of all Pagan Worship, and triumphantly baffled all the specious and popular Infinuations. But being but a Catechumen and a new Convert, he wrote not without some Errors, and shewed himself better skilled in discovering the Weaknesses of Paganism, than proving the sublime Truths of Christianity. But by this Work he removed all possibility of Jealousie and Suspicion, and was joyfully entertained and received to Baptism; becoming ever after a strenuous Defender of the Christians. About the Time of the Conversion of Arnobius, dy'd Cyrillus Bishop of Antioch, after he had held that Dignity about eighteen Years, and was succeeded by Tyrannus, who continued in this See about thirteen Years, and was the 19th Bishop of Antioch after the Apostles. In the following Year, and towards the Conclusion of this Century, dy'd Theonas Bishop of Alexandria, after he had held that Dignity about nineteen Years, and was succeeded by Peter, a wise and eminent Governor, who continued in the See near twelve Years, and was the 16th Bishop of Alexandria after the Evangelist St. Mark.

And thus we have given an Account of the main Acts of the Christian Church through the three first Ages of it, and the wonderful and amazing Conquest that this Religion obtained over the greatest Powers of Hell and Darkness. Insomuch that the Christians at this Time had without
Fourrhly, the Christianity, datios, fo
within every Reafon
rous Perfeclion
the Years
Church,
fore
fome
ers,
umph
Cbriftian
bo
niporedt
that
And
tience
Religion
Admiration
ion
Abilities
ly,
it
and
five
two
Encreafe;
And
gainftall
Difficulties
Lives
the
impoffible
inconfiderable
as
became
the
Churches
were
ere£led
Arms
over/pread
the
Church,
and
dared
not
to
Armies
them,
and
regulated
Soldiers
for
that Purpose.
And
here
it
cannot
be
improper
to
speak
a
Word
or
two
of
what
contributed
to
this
 stupendous
Progres
and
Encrease;
which
besides
the
Hand
of
God,
and
the
miraculous
Powers
in
the
Church,
seem
to
have
been
these
five
Things.
First,
the
real
and
intrin fick
Excellency
of
the
Religion
it
felf,
which
taught
the
most
rational,
and
noble,
and
fublime
Precepts;
Secondly,
the
great
Learning
and
Abilities
of
many
of
its
Champions,
who
bravely
defended
it
against
all
Domelick,
as
well
as
Foreign
Enemies:
Thirdly,
the
indefatigable
Zeal
and
Industry
used
in
the
Propagation
of
it:
in
which
they
thought
no
Hazards
too
great,
no
Difficulties
infuperable,
no
Nations
too
remote,
to
en-
large
the
Bounds
of
the
Gofpel;
Fourthly,
the
incompara-
bile
Lives
of
its
Profefors,
which
caus'd
both
the
Envy
and
Admiration
of
its
Enemies.
Fifthly,
their
unparalleled
Pa-
tience
and
inviolable
Confancy
under
Sufferings,
in
which
they
became
doubly
triumphant
more
than
Conquerors:
And
as
the
Roman
Emperors
triumph'd
over
the
World,
they
triumph'd
over
the
Emperors,
and
incontenfibly
shewed
that
they
were
guided
and
supported
by
an
invincible
and
om-
nipotent
Power.

We
are
now
arrived
at
the
fourth
Century
of
the
Chriftian
Church,
the
Beginning
of
which
was
attended
with
the
most
terrible
Storm
and
Conflict,
that
ever
was
known,
and
with
no
lefs
glorious
Conquest
and
Tri-
umph;
so
that
Chriftianity
first
vanquished
all
human
Powers,
and
then
oblig'd
them
to
be
real
Protectors.
But
be-
fore
this
noble
Advantage,
God
thought
fit
to
permit
such
a
furious
Wind,
as
should
purge
all
the
Rubbish
from
his
Church,
and
winnow
all
its
Chaff.
The
Chriftians,
with
some
inconsiderable
Interruptions,
had
now
enjoyed
forty
Years
Peace
and
Prosperity,
from
the
End
of
Valerian's
Persecution;
in
which
Space
they
encreas'd
to
an
extra-
ordinary
Degree,
filled
the
Imperial
Palaces,
and
obtain'd
the
beft
Offices
in
the
State;
so
that,
as
Eufebus
observes,
it
is
impossible
to
describe
the
vaft
Assemblies,
the
nu-
morous
Congregations,
and
the
Mutiludes
that
throng'd
in
every
City
to
embrace
the
Faith
of
Chrift.
For
which
Reason
they
were
no
longer
fatisfi'd
with
the
old
Edifi-
ces,
but
erected
spacious
Churches
from
the
very
Foun-
dations,

661
Chap. VII. DIOCLETIAN

the 39th Rom. Emp.
Cent. IV. Ecclesiastical History. Book III.
dations, throughout all Cities in the Empire. This unusual Liberty, as it put the Christians left upon their Guard, began by degrees to be turned into Licentiousness, which produced many other Corruptions: Some began to envy and revile others, and were in a manner at Wars among themselves, wounding each other with Affronts and Calumnies: Prelates strove against Prelates, and one Congregation rais'd Factions against another. When these Things became too open and scandalous, the divine Vengeance began first to visit them with a moderate and gentle Hand, and only permitted Loss and Disgrace to fall upon those Brethren who bore Arms. But this proved not a sufficient Warning; but regardless of all Punishments, they added Impieties to Impieties; and many Pastors and Governors, rejecting the Sanctions of Religion, were inflam'd with mutual Contentions, studying nothing more than promoting of Discontents and Violence, making of Schisms and Separations, and greedily challenging to themselves the Preeminence of others, as if it were earthly Dominion. When the first Vifation, mild and affectionate, would not reach the Hearts of an insensible People, God thought fit to send a second more strong and effectual; and when the Ulcer began to putrifie, it was time to call for the Knife and the Cauflick.

Among the Schisms at this Time, the most remarkable was that of Meletius Bishop of Lycopolis of Thebais in Egypt, who being convicted of many Crimes, and amongst others of sacrificking to Idols, was depos'd in a Synod by Peter, Bishop of Alexandria. Meletius made no Appeal to any other Council, nor endeavour'd to recant or acknowledge his Errors, either to Peter or his Successors; but made a new Schism in the Church, and separated from Peter and the other Bishops, against whom he publish'd many Calumnies, to cover the Shame of his Depravation, and particularly that they were guilty of too much Indulgence towards enormous Sinners and Apostates. He began his Schism in this Year 301, as Mon. Pagi proves; and continu'd a long time, with many Followers, call'd Meletians.

A.D. 302.

One of the most violent Promoters of the succeeding Persecution, was Hierocles the Philosopher, successively President of Bithynia, and Governor of Alexandria; a Person who not only wrote against the Christian Religion, and pretended to find many Inconsistencies in the Scriptures, but also had the Confidence to equal the Miracles of
of Apollonius Tyanaus to those of our blessed Saviour. But none shew’d himself a more effectual Promoter of this Persecution than Galerius himself, to which he was excited not only by his own Cruelty and Superstition, but in a particular Manner by his own Mother, who was a most zealous Pagan, and had entertain’d an insuperable Prejudice against the Christians, who frequently shew’d a Detestation of her Religious Rites. Wherefore to gratifie her Resentments, as well as his own, he repair’d to Nicomedia, and us’d all Methods to engage old Diocletian to proceed in what he had formerly begun, and to ruin the Christians entirely. He had many Consultations with him during a whole Winter, and while it was believ’d abroad that they were treating about State-Affairs, they were only projecting a new Persecution. Diocletian loving his Eafe, could not willingly hearken to new and violent Councils, but they’d Galerius How dangerous it was to disquiet the Empire with so much Confusion and Bloodshed; which must needs be vasty great, since the Christians were so ready at all times to lay down their Lives; therefore he judg’d it sufficient to purge the Court and the Army from Men of that Religion. Finding this would not satisfie the furious Galerius, he betook himself to his old King-craft, which was to resolve upon all commendable Actions, without taking Advice, that the Honour might redound to himself alone; but to take Council in hazardous Matters, that the Blame might fall upon others. Therefore he declar’d he would hear the Opinion of his Friends and Confidants; and accordingly some Judges and Military Commanders were admitted to Council; amongst whom, some declar’d the Christians Enemies to God, and therefore ought to be destroy’d; and others, out of Complain-fance, were too ready to assent to what Galerius should please to determine. All which did not satisfie Diocletian, who to do all Things compleatly, sent to consult the Oracle of Apollo Miletus; from whence receiving an Answer as from a true Enemy to Christianity, he yielded, as tho’ he had receiv’d his Directions from Heaven: Yet still he mov’d for Moderation, that it might be done without Blood, while Galerius insisted that the Christians might be burnt alive. The last Thing determin’d, was to fix upon a proper and auspicious Day for the Beginning this great Work, which at length was determin’d to be the 23d Day of the next February, when the Terminalia were usually celebrated among the Romans; and this was chosen as a happy
happy Omen, that they shou'd put a Term and Period to the Christian Religion. This was resolv'd in Winter, the latter End of the Year 302, or the Beginning of the follow-
ing, 303.

CHAP. VIII.

From the Beginning of the tenth great Per-
secution of the Church, to the first Establish-
ment of Christianity by Human Laws un-
der the Emperor Constantine the Great.

Containing the Space of about 10 Years:

The Tenth General Persecution.

A.D. 303.

I. ALl Things being thus establish'd between the Emperor and his Cæsar, in the 19th Year and 8th Consulship of Diocletian, and upon the 23d Day of February, the tenth and last general Persecution began in the City of Nicomedia. In the Morning of which fatal Day, the Prefect of the City, accompany'd with some Officers, repair'd to the Church of the Christians, and having forc'd open the Doors, fought for the Image of the God they worshipp'd; but finding none, took the Sacred Books, and other Things they found, and threw them into the Fire, filling all Places with Force and Violence. This was done in the View of Diocletian and Galerius, who held some Debate whether Fire should be set to the Church, but the former over-rul'd that, as being of dangerous Consequence to the City; whereupon Officers were employ'd who in a few Hours level'd that lofty Building with the Ground. In the following Day an Edict was set up, commanding all Christian Churches to be demolish'd, and the Scriptures to be burnt; that all Christians should be incapable of any Honours and Offices, that no Rank and Dignity should exempt them from Torture, and that they should be out of the Protection of the Law, and have no Power to right and vindicate themselves by Suit. Upon the Publication of this Edict, a certain Christian took the Liberty both to tear it down, and to rally the Empe-

ors;
Chap. VIII. DIOCLETIAN the 39th Rom. Emp. 663.

rors; who being immediately seiz'd, after he had endured all sorts of Torments with admirable Patience, he was burnt alive. This Edict was succeeded by another, which commanded all the Prelates of the Church to be put in Bonds, and all imaginable Methods to be used to compel them to sacrifice. Yet the Severity of these Edicts did not satifice the barbarous Galerius, who, to push on Dicoletian to the utmost Extremity, secretly caus'd the Imperial Palace to be set on Fire; and this not sufficiently moving the wary Dicoletian, he repeated the Fact, and charged all upon the Christians, making Report, That they had conpired with the Eunuchs to murder the Emperors, and that they had been in great Danger of being both burnt with the Palace. This drove Dicoletian beyond all the Restraints of Reason, and in a Fury resolv'd to compel all Persons to sacrifice, beginning with his Daughter Valeria, and his Empress Prisca. He put several of the Eunuchs, and Courtiers of the greatest Credit to Death, particularly Dorotheus, Gorgonius and Peter; which last courageously endured all the Tortures and Scourgings, Gridirons and Fires. Several Presbyters and Deacons were seiz'd on, and without Proof, condemn'd and executed; and also Anthimus Bishop of Nicomedia was beheaded, with whom was join'd a great Number of Martyrs. No Regard was had to Age, Sex, or Order, and not contented with single Executions, whole Houses full were burnt at once, and Droves ty'd together with Ropes, were thrown into the Sea, with Milstones about their Necks. Nor was the Persecution confin'd to Nicomedia; for the Judges were sent to all Temples to force People to sacrifice; the Prisoners were every where crowded, and unheard-of Tortures invented; and that none but Pagans might have the Benefit of the Law, they place'd Altars in the very Courts of Judicature, where every Person was oblig'd to offer Sacrifice before he could plead: So that Men came before their Judges as before their Gods. New Edicts were daily sent into other Cities and Provinces; So that in a short Time the Persecution spread through most of the Empire, and became almost universal.

This dreadful Persecution continu'd for the Space of Euseb. ten Years under Dicoletian and his Successors; but for most of that Time in the Eastern Parts of the Empire, where, as Eusebius intimates, the Corruptions of the Christians were greatest. At first it was more universal, and carry'd on with such Violence and Severity, that Dicoletian and his Colleague vainly thought they had completed their
their Work; and accordingly they told the World in some Inscriptions, That they had utterly defaced the Name, and Superfition of the Chriftians, and had refored and propaganda the Worship of the Gods. It is impossible to enumerate the vast multitude of Martyrs in all Parts, or to fet forth the infinite Variety of their Miferies and Torments; for, as Lactantius observes, a hundred Tongues, and the loudeft Voice were insufficient for fuch a Labour. The Deaths were innumerable, and exceeded all former Relations: Some were beheaded, as in Arabia; fome devour'd by wild Beasts, as in Phœnicia; others flain by breaking their Legs, as in Cappadocia; fome were hung up with their Heads downwards, and suffocated by flow Fires, as in Mesopotamia; and others were broil'd upon Gridrons, as in Syria. In Pontus fome had sharp Reeds thrust up under all their Nails, and others had melted Lead poured upon their naked Skins, which ran down and burnt the moft necessary Parts of their Body; while others without any Commifferation, endur'd obscene Tortures unfit to be related, which the impious Judges us'd as a Demonstration of the Acutenefs of their Wit, as if the Greatness of that conftited in the moft unnatural Inventions. In Egypt infinite Numbers of Men, Women and Childrenuffer'd various kinds of Deaths; fome of whom, after their Flesh had been torn off with torturing Irons, after they had been rack'd, moft cruelly fcurg'd, and fuftain'd Torments of different Sorts, and horrible to be heard, were committed to the Fire, and others drown'd in the Sea. Other fome cheerfully offer'd their Necks to the Executioners; fome dy'd under their Tortures; others perifh'd with Hunger. Again, others were crucify'd, fome according to the ordinary Manner of Malefactors, and others after a more cruel manner, being nailed with their Heads downwards, and left to die by Famine. But the Torments and Indignities which the Martyrs fuftain'd in the Province of Thebais, surpass all Relation, who with fharp Shells instead of torturing Irons, were torn all over their Bodies 'till they expir'd. Women were ty'd by one of their Feet, and by certain Engines hoifed up into the Air with their Heads downwards; and their Bodies being entirely naked, were made a moft deteftable, and inhuman Spectacle. Others were ty'd by the Feet to great Boughs and Trees, violently wrench'd andforc'd together by Machines, which being let go, in a Moment rent the Bodies of the Martyrs all in Pieces. All which was not for a few Days, or short Time, but
but continued for the Space of whole Years; sometimes no
more than ten; at other times above twenty were destroy'd;
sometimes not less than thirty; at others near sixty; and again
at another time a hundred Men together, with very small
Children and Women, were executed in one Day, being con-
demn'd to various and interchangeable Kinds of Punishments.
In Phrygia the Soldiers invested a populous City, confisting
all of Christians; and setting Fire to it, Men, Women and
Children, while calling upon God, were all consum'd in
the Flames.

Great Numbers of Prelates, Bishops and Clergymen, Euseb.
suffered in this Persecution, far too many to be named, &c.
still at length some of the Governors of Provinces, wea-
ry'd with Slaughters, and satiated with the vast Effusion
of Blood, pretended to shew Tokens of Clemency and
Humanity, declaring, It was unfit to pollute the Cities with
the Blood of the Inhabitants, and to defame the mild Go-

dernment of the Emperors with the Deaths of so many Sub-
jects. Therefore they thought it sufficient to discourage
the Christians, by making them miserable in this Life, and
setting Marks of Infamy upon them. Accordingly, some
had their Ears, Nose and Hands cut off, and others their
Eyes put out, and one of their Legs disabled. Eusebius
says, it is impossible to reckon up the innumerable Multi-
tudes of the Christians who had their right Eyes put out
and fear'd with a hot Iron, and of those who had their
left Legs made useless by torturing Instruments: After
which they were condemned to the Mines, not so much
for the Service they could do, as upon the Account of the
Miseries they should endure. All kinds of Arts were
made use of to eradicate Christianitv, and establish Pag-
nism; and particularly the greatest Care was taken to de-
stroy the holy Scriptures, but all in vain. All the Time,
the Christians gave strange and noble Instances of the most
undaunted Bravery; they thronged to the Tribunals of
their Judges, and freely declar'd their Opinions and Reli-
gion, defpised the Threatenings and Barbarity of their En-
emies, and receiv'd their last Sentences with a pleasing
Smile. Yet some of them were not free from unwarran-
table Practices; and as some preft too forwards to Death
and Torments, so others leaped off the Tops of Houses
to avoid the Malice of their Enemies; and some Ladies
in Antioch drown'd themselves to escape being ravish'd by
the Soldiers. Others were far more culpable, and out of
Fear deliver'd up their Bibles; and too many, to avoid
Torments,
Torments, apostatis'd. But far the greatest Part of the Christians behav'd themselves so manfully, that neither Fears nor Charms could affright them, at once giving undeniable Evidences both of their own Fortitude, and of the irresistible Power of our Lord that went along with them. Among whom we ought to mention Donatus, to whom Lactantius writ his Account of this Persecution, who was tormented nine several Times by three different Governors; by Flaccinus, by Hierocles, and by his Successor Priscillian. In all these Cruelties the Emperor Maximian willingly joined with Diocletian and Galerius; so that these three wild Beasts exercis'd their Barbarities upon all the Provinces from the East to the West. Only Gaul was free, where the good and mild Constantius govern'd; but being urg'd by his Superiors, he made a flight Pretence of pulling down some of the Christians Churches, without any further Damage. Once he politickly pretended to prosecute them, and commanded all the Officers of his Household to join in the Pagan Sacrifices, or immediately to leave their Places; but when some of them did so, he sent them away with great Disgrace, generously declaring, That those Men who were not true to their God, would never be faithful to their Prince.

During these final Transactions, the Emperor Diocletian finding these Affairs to succeed according to his Desire, resolv'd to repair to Rome, from whence he had been absent many Years, there to celebrate his Vicennalia, or twentieth Year of his Reign, and also to triumph for all his former Conquests and Victories. All this was perform'd upon the 20th Day of November with great Solemnity, being accompany'd with his Colleague Maximian, and the two Caesars, Constantius and Galerius. In this Triumph was expos'd an infinite Mafs of Treasure of the Spoils of the East, of Egypt, and several Countries by them subdued. There were many Chariots full of Arms, and Vessels of Gold and Silver, and many renown'd Prisoners, particularly the Wife and Children of the King of Persia, with many Kings and Commanders of the Alanes, the Car- ti, and other Nations. As soon as all these Solemnities were over, Diocletian, who was always haughty and imperious, shew'd how little he could bear those Marks of Liberty that the Romans still retain'd; at which he became so uneasie, that tho' the first of January was near, in which he was to enter upon his ninth Consulship, yet he could not prevail'd on to stay till that Day at Rome, but he began
began his Consulship at Ravenna. This Winter was both extremely cold and rainy; so that the Journey did so affect his Health, that it threw him into a lingering Sickness, and brought him into a low and uncomfortable Condition, which detain’d him in Italy the whole Summer. But tho’ he was almost incapacitated from acting himself, his Lieutenants, and more especially Galerius, carry’d on the Persecution, particularly in Palestine, where Eusebius himself resided, and was an Eye-witness of infinite Barbarities. In the first Year of the Persecution, he takes notice of the Martyrdoms of Procopius, Alpheus, and Zaccheus in Caæarea, and of Romanus in Antioch; who with great glory conquer’d the Malice of their Persecutors. In the second Year the Persecution in those Parts became more violent and sharp, and became memorable for the triumphant Deaths of Timotheus at Gaza, Timolus, Dionyfius, Romulus, Agapius, and several others at Caæarea. In Rome Pope Marcellinus suffer’d upon the 24th Day of October, after he had held the Dignity of Bishop eight Years, seven Months and fourteen Days. In this Time of Persecution there was a Vacancy in the Church of above three Years.

In the mean Time Diocletian was brought very low by his Sickness, and being carry’d in a Litter, arriv’d at Nicomedica in the latter End of the Year; where upon the 13th of December he fell into so deep a Swoon, that all despair’d of his Life. Yet he escap’d this long Sickness, but never regained such entire Perfection of Health as formerly; for ever after this he had some Fits of Madness, which return’d upon him some particular Times, tho’ in the Intervals he had his Understanding perfect. Not long after his first Appearance abroad, which was on March 1st, 305, Galerius came to him, not to congratulate his Recovery, but to compel him to resign the Empire. This violent ambitious Man had lately made the fame attempt upon Maximian, threatening him with a civil War if he refuse’d to resign; but began with Diocletian in a more gentle Manner, intimating, That since he was become aged, and less able to bear the Fatigues of Government, he ought to give himself some Repose, after so much Application and Toil, according to the Example of Nerva towards Trajan. Diocletian, uneasie at such a Proposal, alluded, That a Resignation was dishonourable to him who had born so sublime a Character, and unsafe for one who in so long a Reign must have created many Enemies; therefore Nerva’s Case was very different from his. But if to be of equal Dignity with
with himself, would satisfy Galerius, he was willing to confer that Favour upon him. The other, who had form'd a Project of making himself sole Emperor, and finding this would not answer his End, pretended, That the Order which Diocletian had begun, of having two Emperors with supream Power, and two Assistants to them with inferior Power, ought ever to be maintained. And then he concluded more roughly, That if the Emperor would not retire, and make way for him, he would look to himself; for he would be no longer contented with his present Dignity. The Old Man, now much broken and dispirited, having receiv'd Letters from Maximian, and heard that Galerius was augmenting his Forces, at length, with servile Tears con- fented to what he was unable to remedy. However Dio- cletian still endeavour'd to be concern'd in the Nominati- on of the two design'd Cæsars; but in that also Galerius over-ruled, and appointed two Creatures of his own, called Severus and Maximinus, contrary to the Opinion of the other, both wicked and barbarous Persons, and agree- able to his own Disposition. All Things being thus con- cern'd in secret, on the first Day of May this great Affair came to be declared; when the Soldiers were drawn up, old Diocletian, with Tears in his Eyes, told the Men, That he was now become infirm; therefore he was resolved to rest himself after so much Labour, and to deliver up the Empire to those who were able to sustain the Burthen of it. And accordingly he nominated the two new Cæsars that Gale- rius had appointed, contrary to all Mens Expectations, who hoped that young Constantine should have been one. After this Diocletian divested himself of his Imperial Robes; and, like a Soldier who had obtained his Dismission, retired; drove through Nicomedia, and so pass'd over to Salona in his own Country Dalmatia, where he return'd to his private State, and to his primitive Name Diocles. And thus the great Act of Resigning the Empire of the World, which some Au- thors extol and applaud, appears from this Account out of Laelanius, to have been an Act of meer Necessity and Con- straint. This was done upon the first Day of May, 305, under the fifth Confulships of Constantius and Galerius, Dio- cletian being now about 60 Years of Age, and having reign'd 20 Years, seven Months, and 14 Days, from the Beginning of the Diocletian Aera. Maximian by Consent also resign'd his Authority the same Day at Milan, having reigned with the Title of Augustus almost 19 Years.
II. Upon the Resignation of Diocletian and Maximian, the Empire in course devolv’d upon the two Caesars, Constantius and Galerius, Men as different in their Tempers and Dispositions, as in their Births and Educations. Wherefore, to prevent any future Disputes that might arise from such a Disparity of Inclinations, they agreed to make a distinct and independent Division of the Empire between them, which was the first Division of that kind; for tho’ the Empire had often been govern’d by two Emperors at one time, yet it was never independently divided before. Constantius had the Western Parts of the Empire, namely, Italy, Sicily, the greatest part of Africa, together with Spain, Gaul, Britain and Germany; and Galerius the Eastern and the largest Share, namely, Illyricum, Pannonia, Macedonia, Thrace, all the Provinces of Greece, and the lesser Asia, together with Egypt, Syria, Palestine, and all the East. This Division being made, the Government of so many Provinces seemed too great a Charge to the pacifick Temper of Constantius, who chusing rather to govern well than to govern much, freely relinquish’d the Provinces of Africa and Italy to Galerius, contenting himself with Gaul, Spain, Britain, and his Part of Germany. Galerius, on the other side, finding the Affairs of the Empire difficult to manage with Security to himself, allotted the Government of Italy and Africa to Severus, and the Government of Egypt, Palestine, and the East to Maximin; referring to his own immediate Management the Provinces belonging to Illyricum, Greece, and Asia-Minor. So that the World was in a manner govern’d by four Heads, Constantius and Galerius independent Emperors, and Severus and Maximin, Caesars dependent upon Galerius. Constantius, the first and senior Emperor, was about 54 Years of Age when he entered upon this Government, which he managed to the great Satisfaction and Approbation of all Men, preserving his Provinces from all kinds of Wars, Rebellions, and other Miseries, during his short Reign. The Gauls not only lov’d him, but almost ador’d him, before he was Emperor; for under his former Administration they had escape’d the pernicious Policy of Diocletian, and the bloody Temerity of Maximian. His principal Aim was to encrease the Happiness and Riches of his Subjects, it being his declared Opinion, That it was better for a Prince to have his Nation’s Wealth diffused, and in the Hands of many, than to be locked up in his own Coffers; concurring
Children Ecclesiastical History. Book III.

with Trajan, who compar'd the Exchequer to the Spleen, the great growth of which hinder'd the whole Body's Nourishment. He so little affected Pomp and Splendor, that on Festivals Entertainment he generally borrow'd Furniture and Plate from other Persons for the Use of his Table. And being in his former Administration reproach'd for his Poverty by Diocletian's Ambassadors, he only intimated his wants to the People, and in a few Hours a-mafs'd such infinite Sums from their voluntary Contributions, as astonish'd these Strangers; while he inform'd them, That the Love of the People was the surest Treasure of the Prince, and that his Subjects Mony was by that Means always at his Devotion, which he never thought safer than when they were Keepers of it. After the Ambassadors Departure, he returned all the Subsidies that were present'd him; being by his voluntary Poverty, richer than Diocletian and the other Princes who were his Partners. He was of an affable, brave and generous Temper, and not only the Christians, but likewise all that were subject to him, were extreamly happy under his excellent Government.

On the other side, those Provinces under the Care of Galerius were miserably harass'd, and oppress'd by the Insolencies and Extortions of that Tyrant; who continually loaded his Subjects with such Taxes and Impostions, and us'd such barbarous Methods in collecting them, that the State of Affairs look'd as dismal as if the Empire had been over-run by Foreign Enemies. All Places were full of Grief and Fear, all Mens Fields were measur'd, an Account was taken of all their Trees, and Vines, and their Cattle; upon the slightest Suspicion of Concealment, Men were scourg'd and tortur'd; Children were hung up in the Sight of their Parents; Slaves were oblig'd to accuse their Masters, and Wives their Husbands. None but Beggars were exempted from these Oppressions; but this impious Man us'd other Methods with them, gave Orders to gather them all together, to put them into Vessels and drown them in the Sea; by which Means he found an effectual Expedient to keep all Men from making Poverty an Excuse for not paying of Taxes. His inhuman Practices also extended to Men of the highest Rank, who were put to many cruel and ignominious Deaths, such as Crucifixion, and throwing to wild Beasts; for Beheading was accounted an extraordinary Favour.

As for the Christians, for whom he had the greatest Hatred,
tred, he not only condemned them to Tortures, but to be burnt in slow Fires, after this horrible Manner; They were first chained to a Post, then a gentle Fire set to the Soles of their Feet, which consumed the Callus of the Foot, 'till it fell all off from the Bones; then Flambeaux just extinguished were clapt to all the Parts of their Bodies, so that they might be tortured all over; and Care was taken to keep them alive by throwing cold Water into their Faces, and giving them some to wash their Mouths, left the Extremity of the Anguish should dry up their Throats and choke them. Thus their Miseries were lengthened out whole Days, 'till at last, their Skin being quite consumed, and they just ready to expire, they were thrown into a great Fire, and had their Bodies burnt to Ashes; after which their Bones were ground to Powder, and thrown into some River. At the same Time, in the East the Persecution was carry'd on with fresh Rage and Cruelty by the bloody Maximin, who at his entering upon his Government, issu'd out Orders to quicken the Governors of Provinces in putting the Laws in strict Execution against those who refused to comply with the publick Rites and Ceremonies of the Empire. To which Purpose, while Officers were making Proclamation at Caesarea, and summoning Men by Name out of a publick Roll, Apphianus a young Gentleman of Lycia, then Scholar to Eusebius, pressing through the Crowds, caught hold on the Hand of Urbanus the Governor, forced him to let fall his Sacrifice, and gravely reproved him for those Impieties. Whereupon he was immediately apprehended, put to the severest Torments imaginarie, and thrown half dead into the Sea; his Brother Aedesius for the same Fact suffering the same kind of Martyrdom, and almost at the same time, at Alexandria, not to mention innumerable others who gloriously ended their Lives.

Thus were the Christians severely treated by Galerius Eusth. and Maximin; but the Persecution in Italy, Spain, Africk, St. Aug., and those Parts, ceas'd about the time of Maximian's Resignation, after it had continued about two Years. And now the Church obtaining some Rest in the Western Parts, the Bishops and Clergy began to meet in several Places, to consult about the Cafe of such as had lapsed in the Persecution, and of those called Traditores, such as had delivered up the Bibles, and consecrated Vessels belonging to the Church. And in this Year we read of two Councils or Synods, one at Cirtba in Africk, and the other at...
Eliberis or Elvira in Spain. The first consisted of eleven or twelve Bishops of Numidia, who met at the House of one Donatus, in order to ordain a Bishop in the Room of Paul Bishop of Cirtha, who had been a Traditor; Tigris Primate of Numidia being President of this Synod. These Bishops, who were afterwards the Heads of the Donatist Faction, accused one another mutually in the Synod, of complying too much with the Heathen Magistrates; and all of them fearing they should be convicted of the Crimes they laid to each other’s Charge, they absolved one another, referring themselves to the Judgment of God. After which, they ordained Silvanus, who had been a Traditor, Bishop of Cirtha, notwithstanding all the Opposition made by the Clergy and Persons of Note in the City to the contrary. The other Council of Eliberes consisted of nineteen Bishops and twenty six Presbyters, who made many Canons and Constitutions relating to Penitents, the Lapsed, and other Matters, in which they established a rigorous Discipline. We have an Account of 51 Canons here made; but the Variety of the Rules, and the little Order shewn in placing them, make learned Men believe, that the Canons attributed to this Council, are an ancient Code, or an ancient Collection of the Councils of Spain. Not long after this Council, in the following Year 306, the Persecution raging in Egypt, Peter Bishop of Alexandria published his excellent Canonical Epistle a little before Easter, being urged by many of the Lapsed, who desired to be reconciled, and received into the Church. In this he gave several Rules how such Persons ought to be treated, carefully examining all the Circumstances which might augment or diminish the Quality of the Crime, and shewing singular Prudence in tempering the Rigour of Punishment by a reasonable Ex- deration, without which, Justice would be weakened by too much Indulgence; and as he did not lengthen out Penance by too severe Methods, fo neither did he deceive the Sinner by too remiss an Easines. It is believed, that about this Time Peter deposed Miletus Bishop of Lyon- polis, of whom we have given some Account in the Year 301.

In the mean Time the good Emperor Constantius, in the second Year of his Reign, repaired to Britain, and residing at Eboracum or York, and there falling into some Sickness, he began to be extremely concerned for the Safety of his Son Constantine, who for several Years had been kept at the Court of Diocletian, as an honourable Pledge for
for his Father's Fidelity; and since his Resignation, in that of Galerius in the East. Galerius hated Constantius and was jealous of his Son, whom he would often have removed by a violent Death, but he knew that the Army admired Constantine, and would revenge it. He sought therefore under pretence of Games and Martial Exercises to have dispatched him, but all in vain; for as the Hand of God was visible in protecting him so long, so it appeared most signally now in the last and critical Moment. His Father had often sent for him, and had been as often deny'd; and particularly in this present Sickness he had renewed his Importunity: So that Galerius being ashamed to deny this reasonable Request, signed him a Pass to take with him the next Day, resolving upon some Artifice to stop him in his Journey, and prevent his Arrival in Britain, and therefore ordered him to come the next Morning, to receive his final Instructions. But Constantine having some Apprehension of his Designs, as soon as Galerius had retired to his Rest, took Post-Horses with all Speed, and at every Stage, where he arrived, besides those few he used himself, he ham-string'd all the Horses he left behind him. Galerius, on Purpose to delay him, did not open his Doors till Noon; and then calling for him, and understanding that he was gone the Night before, he immediately commanded several Men to pursue him; but hearing soon after that the Post-Horses were all disabled, he burst into a violent Passion of Rage and Vexation. In the mean time Constantine travelled with the utmost Expedition; and arriving at York he found his Father weak and past Recovery. Constantius at the Sight of his Son, in a sort of a Rapture leapt out of his Bed, and received him with all the Marks of Joy and Paternal Affection, gave him several useful Instructions and Directions, and particularly recommended the poor Christians to his Care and Pity. Being demanded which of his Children should succeed him, he having two Sons by Theodora; neglecting his second Wife and her Progeny, he cry'd aloud, None but the pious Constantine! and shortly after expired in the Arms of this beloved Son. Thus dy'd Constantius, a Prince of admirable Virtues and Accomplishments, and infinitely beloved and lamented by all his Subjects. He dy'd on the 25th Day of July, in his own Consulship with Galerius, being in the 50th Year of his Age, and having reigned only one Year, one Month, and 25 Days from the Resignation of T. Dicelo.
III. The excellent Constantinus being dead, his Son Constantine proceeded to celebrate his Obsequies; which he did with all imaginable Pomp and Splendor. All Persons honoured that blessed Emperor with Praises and Acclamations, and unanimously agreed, That the Succession of the Son in the Empire was a Resurrection of the deceased Father; and forthwith they saluted him Emperor of the West, with the highest Marks of Joy and Satisfaction. Every Man's Eyes were fixt upon this Prince; his tall and comely Personage, the Strength and Firmness of his Body, but especially the Virtues and Endowments of his Mind, gave an early Prefage of the future Happiness of his Reign. He was a Prince of a noble and vigorous Spirit, of profound Policy and Capacity, and of no less Modesty than Magnanimity; and a Prince, whom God of his Bounty raised up to perform wonderful Things for his Servants. He was now about 32 Years of Age, and according to the most received Opinion, he was a Native of Britain, which has been confirmed by several others; but Mon. Pagi and some others seemed to have made it appear, that he was born in Naissus in Dacia, now called Nissa, a Town in Servia. His Parentage was very noble by his Father's Side, as being descended from the Emperor Claudius II. and he, as it is believed, from the great Vespasian; but his Mother Helen was a Woman of inferior Quality, of Drepano in Bithynia; but yet a good Christian. This, no doubt, contributed to his future Conversion; and the first Ordinance he made after his Advancement, was to give the Christians the free Liberty of their Religion.

Constantine for a considerable Time contented himself with the Name of Caesar, and did not immediately assume the Title of Augustus or Emperor, expecting that the Senior Emperor would have sent him that Title, but in vain: For as soon as his Image, wreathed with the Imperial Laurel, was presented to Galerius, he was so transported with Rage, as to condemn both it and the Messenger to the Fire; but was dissuaded from the Execution by his Friends, who were sensible of the Mischiefs of exasperating an already displeased Army. Therefore, that he might seem to allow that voluntarily, which he wanted Power to prevent, he sent the Purple to Constantine; but withal proceeded to a new Contrivance, which was to create Seve-
Chap. VIII. CONSTAN. &c. the 41st Rom. Emp. 677

inus Emperor and Augustus, as being the elder Man, and Constantine only Cæsar in Partnership with Maximin; so that instead of being next to himself, he might be the last of the four. But Constantine stood in no need of his Approbation to confirm his Title to the Empire; his Father’s declar’d Will for his Succession, and the universal Consent both of the Army and the whole West, put his Right beyond all Dispute. His Image, according to the Custom of new Emperors, being expos’d in Rome, immediately provoc’d the Ambition of Maxentius; and taking an Opportunity in the Absence of Severus, whose Government the Pratorian Soldiers hated, he proclaim’d himself Emperor by their Assitance, and some considerable Officers then in Rome, upon the 27th Day of October. He was Son to old Maximin by Eutropia, an ordinary Woman of Syria, and Son-in-law to Galerius; and was very popular among the Soldiers, whom for Recompence he allow’d to commit intolerable Outrages and Disorders in the City. This was some Surprize to Constantine, but a greater to Galerius, who with all Speed sent Severus to suppress him, with an Army that had formerly serv’d under Maximin, and order’d him to march directly to Rome, knowing that those Soldiers who had tafted the Pleasures of that Place, would endeavour both to preserve the City, and to make it their Head Quarters. Maxentius beginning to reflect upon the Boldnefs of his Attempt, and the approaching Danger, to strengthen his Interest, sent the Purple to his Father Maximin, who had liv’d in Campania ever since his Resignation of the Empire; and declar’d him now Emperor a second Time. Maximin, who had resign’d his Dominions against his Inclinations, and was longing for a Change in the State of Affairs, accepted of it with great Satisfaction. In the mean Time Severus march’d with his Army, and in the following Year arriv’d at the very Walls of Rome; but his Soldiers considering against whom they were to fight, immediately abandon’d him; so that he was constrain’d to fly, and to shut himself up with a Handful of Men in Ravenna, to avoid old Maximin who had now re-assum’d the Empire, and was marching that Way. Finding that he could not avoid being deliver’d up, he at length resign’d his Imperial Purple; but this Submission could only purchase him an easie Death, which was by opening his Veins, which hapn’d a little before the Month of April.
Maximian well knew the furious Temper of Galerius, and fearing that he might join with Maximin, and revenge this Defeat, fortify’d Rome; and having settled the principal Affairs, he march’d into Gaul, and to strengthen his Interest, married his youngest Daughter Faustia to Constantine, about the Month of May. In the mean Time Galerius gather’d together all his Troops, and in a great Rage march’d into Italy against Maxentius, fully resolving to ruin all the Inhabitants of Rome, and particularly to destroy the whole Body of the Senate. But he was soon fopt in his furious Career; for his own Soldiers, upon their near Approach to Rome, considering the Consequence of this unnatural War, began to desert, and were in a very flattering Condition. This threw him into such a terrible Fright, that fearing the late Fate of Severus, he cast himself at his Soldier’s Feet, and fervilely begg’d, That they would not deliver him up to his Enemies; and then march’d back with such Fear and Consternation, that a small Body of Men would have been sufficient to have ruin’d him. Infinite Ravages and Outrages were permitted by him, and committed by his Army in all Parts of Italy in their March; so that instead of being a Roman Emperor, he became the Plunderer of Italy, retiring back into his own Part and Division, after he had in a savage Manner destroy’d the whole Country. Maxentius, who at first made some Shew of Piety and Compassion to the Case of the Christians, after this Success became more insolent both towards them, and his other Subjects; abandoning himself to the most sensual Vices, and the most horrid and impure Actions; which in a short time brought him to the most oppressive Acts of Cruelty and Tyranny. And to compleat his Character, he afterwards added the detestable Arts of Magick, and other infernal Delusions; in the Exercise of which he became one of the most intolerable OPPressors that Rome ever knew. By the Assistance of his Army he maintain’d himself in his Usurpation, and kept Rome and Italy fix Years; but he soon loft Africk to another Usurper nam’d Alexander, who set up for Emperor, and continu’d four Years under that Title.

In the mean Time the restless Maximian made use of all Methods to regain his former Dignity and Authority, who, though he had a Share with his Son Maxentius, was no ways satisfy’d with it; but at his Return to Rome he endeavour’d to ruin him; and rais’d such Confusions and Mischiefs among the Pratorian Soldiers, that he caus’d himself
himself to be driven out of Rome, almost as ignominiously as Tarquin had been of old. From hence he repair'd to Galerius, then at Carnuntum, knowing him to be his Son's inveterate Enemy. He pretended he came to concert with him some Things relating to the publick Good; but in Reality he hop'd under this Pretence of Reconciliation, to find Means to destroy him, and possess himself of his Share of the Empire, since he was now thrust out of his own. Galerius was at this Time busily employ'd in creating of an Emperor in the room of Severus deceas'd; and this was Licinius a particular Friend of his, originally the Son of a poor Labourer in Dacia, but a very politic and experience'd Commander; and to give the greater Authority to the Choice, old Diocletian was sent for, and was present at the Solemnity. Maximian was very urgent with his old Partner to reassume the Empire; but nothing could move Diocletian, who made Answer, If he could see the Quiet be enjoyed at Salona, and the Cabbages he had planted with his own Hands, he would be sensible that he was not to be tempted to so great a Trouble. Licinius was created in the Month of November, and thro' he had the Concurrence of Diocletian, yet Maximin in the East resented it extremely, and wou'd neither be contented any longer with the Title of Caesar, nor allow Licinius the Precedence: Upon which Galerius sent many Messengers to induce him to submit to this Order; but Maximin would neither yield to his Entreaties, nor his Commands. Galerius finding nothing wou'd prevail, resolv'd to put an End to this second Rank of Dignity, and so extinguish the Title of Caesar; therefore, as he declar'd himself and Licinius the proper Emperors, so he gave to Maxentius and Constantine the Title of Sons of the Emperors, and quite excluded Maximin. But hearing shortly after that Maximin had boldly assum'd the Title of Augustus, he also gave the same Title to Constantine and Maxentius.

Maximin having made himself Emperor of the East, \textit{Euseh. La!lant.}

and having a powerful Army, soon discover'd himself in his proper Colours, and shew'd that he was a thorough pac'd Tyrant; as well in Respect to his Subjects in general, as to the Christians in particular. In all Respects he nearly resembled Maxentius at Rome, and even surpass'd him in Impieties. He was vastly timorous and superstitious, and an extraordinary Favourer of the Impostors about Idols and Demons; and he presum'd not to stir or act in any Affair without Divinations and Responses of Oracles;
Oracles: so that Magicians and Inchanters were by him promoted to the highest Places of Honour. Upon which Account, he used his utmost Endeavours to revive declining Paganism, and imposed a more severe and cruel Persecution upon the Christians than the former Emperors had done. In the preceding Year, and fourth of the Persecution, he went to Caesarea and Palestine, there to celebrate his Birth-Day in December, which was done with great Variety of Paganish Shews and Spectacles. But all had been nothing, if the Christians had not born a Share in the Triumphs of that Day. Accordingly Agapias, who had been before sentenced to the wild Beasts, was brought forth into the Amphitheatre, and being invincible to all Persecutions, was deliver'd over to the Mercy of a She Bear, who only left him so much Life, as to be able to survive till the next Day, when with Stones ty'd to his Feet, he was thrown into the Sea. Not long after, in the fifth and present Year of the Persecution, Eusebius's dear Friend Pamphilus was apprehended, and brought before Urbanus the President, who endeavoured to turn him by all the Arts of Insinuation and Terror; but all in vain. The Martyr remain'd immovable; and generously despis'd his Threatenings, which so enraged the Governor, that he commanded him to be put to the acutest Tortures; and when they had more than once, raked his Sides, and torn off his Flesh with Iron Pincers, he was sent to keep Company with the other Confessors in Prison, the Governor himself being immediately after disgracefully turned out of his Office, and with Shame enough condemned to Death by the Emperor. But not all the Mifery and Torment Pamphilus endured, could fright Eusebius from his Friend: He visit'd him in Prison, and diligently assist'd him in his Occasions, and during his two Years Imprisonment they mutually employ'd their Time to great and useful Purposes. And as formerly they had published the Greek Translation of the Septuagint, taken out of Origen's Hexapla, for the Use of the Palestine Churches; so now they compos'd an elaborate Apology in Defence of Origen, to vindicate him from those rude Censures and Reflections, which the hafty and indiffreet Zeal of some had cast upon his Memory.

About this Time Marcellus a Roman, and Son of Benedict, was made Bishop of Rome on the 18th Day of February, after a Vacancy in the See of three Years, three Months, and twenty-five Days. He held this Dignity one Year and
almost eight Months, and was the 29th Bishop of Rome after the Apostles St. Peter and St. Paul.

The impatient Maximian still finding his Projects fruitless, withdrew himself again into Gaul, with Designs no less wicked than the former; for tho' both Constantine and his Father had married two of his Daughters, he plotted against his Life; and in order to effect it, laid aside his Imperial Habit. The Franks were then in Arms; so that Constantine was obliged to march against them; but his Father-in-law persuaded him that Part of his Army would be sufficient for that War; all with a Design to have the rest of his Army in his own Power, and that Constantine for want of Soldiers might be overwhelm'd by the Franks. He was easily persuaded by one, whose long Experience gave Authority to his Advices; so after a few Days, when Maximian believ'd his Son-in-law was engag'd among the Barbarians, he again assum'd the Purple, brake in upon the publick Treasury, distributed large Sums among the Soldiers, and gave out false Reports concerning Constantine. But all was soon turn'd against him; for Constantine receiving Notice of his Actions, return'd with incredible Expedition, so that Maximian was surpriz'd in his new Usurpation, and also abandon'd by theSoldiery, upon which he fled to Marseilles, and shut himself up there. Constantine soon follow'd him, and invested the Place; and having demanded a Personal Conference from the Walls, he calmly ask'd him, What he himself had done, and what could push on Maximian to act so indecently as he had done? The other answering him very fcrurilously, those about him set open the Gates to Constantine's Soldiers; so that this rebellious Emperor, and treacherous Father-in-law, was now in Constantine's Power, who satisf'y'd himself with laying his Crimes before him, and reprimanding him, stript him of his Imperial Purple; but carried his Refsentments no further, leaving him both his Life and his Liberty.

This was the sixth Year of the Persecution, which was Eusebius
still carried on with the most imaginable Fury by Maximian in the East, who issu'd out new Edicts in every Province, commanding that all the decay'd Idol Temples shou'd be immediately repair'd; That all Persons, Men, Women, Servants, and young Children, should be compelled to do Sacrifice, and by all Methods forc'd to eat Part of the Fleth that had been offer'd; and that all Provisions expos'd to Sale in the Markets shou'd be defil'd with such Things.
as had been sacrificed. These things increased the Trou-
bles and Miseries of the Christians, which proved so vast
and prodigious, that many of the Gentiles themselves could
not but condemn the Barbarities of the Emperor, and many
of his Officers. Eusebius has given a particular Account
of the intolerable Cruelties practis'd in Palestine by the
Governor Firmilian, who succeeded Urbanus; and of the
Martyrdoms of two famous Virgins Valentina and Thea,
with Paul, Antoninus, Zebina, Germanus, and many others;
for which he assures us, the Stones and senseless Matter
miraculously wept, to reprove the barbarous and unmerci-
ful Disposition of Men. In the following Year, which
was the seventh of the Persecution, his dear Friend Pam-
philus, who had been two Years a Prisoner, was brought
forth with his Companions. The Judge knowing Pam-
philus to be of an invincible Constancy and Resolution,
only ask'd, Whether he would yet comply; and having re-
ceived both from him and his Companions a flat Denial,
Sentence of Death was past upon them. But between
Sentence and Execution, Pamphilus's Servant Porphyris
interpos'd, a young Man of good Parts and Learning, not
above eighteen Years of Age, who boldly requested that
the Bodies of the Dead might receive decent Burial. But
he paid dear for his forward Zeal, the Tormenters being
commanded to exercise all their Faculties upon him, who
rak'd off his Flesh till they had laid bare the most inward
Recesse of his Body, all which he endur'd with incom-
parable Patience; after which, being order'd to be burnt
in a slow Fire, he suck'd in the Flames at a Distance, en-
tertaining his Friends in the midst of his Torments with
a most serene undisturb'd Mind, till his Soul mounted
up, leading his Master the Way to Heaven, who shortly
after follow'd him with his Companions. But the Rage
of their Enemies dy'd not with them, the Governor com-
manding their dead Bodies to be kept by a military Guard
four Days, that they might remain a Prey to wild Beasts;
but when neither Birds nor Beasts came near to touch
them, they were permitted to be decently interr'd. Euse-
bius thus depriv'd of his dear Companion, withdrew him-
self from Caesarea, and retir'd into Egypt, where he found
the Persecution so far from abating, that it encreased to-
gether with the Heat of the Climate, especially in the
Parts about Thebais, where he tells us he daily beheld the
most dismal and deplorable Spectacles, and such Numbers
executed, that the very Edges of the Pagan Swords were
dull'd,
dull'd, and the Tormenters themselves, tho' relieving one another, tir'd out. All which Time they discover'd not only the highest Constancy, but the most impatient Desire of Martyrdom, Sentence being no sooner past upon the first, but others immediately crowded up to the Tribunal, confessing themselves Christians. During his Residence in these Parts, Eusebius was seiz'd and thrown into Prison; but how long he remain'd there, or by what means he was deliver'd thence, we have no certain Account.

Tho' in the Western Parts of the Empire the Christians had Peace, yet Rome was not exempt, which sufficiently felt the Cruelties of the Tyrant Maxentius, who not only oppreft the Christians, but also condemn'd Marcellus Bishop of Rome to keep Beasts in a Stable, and then banish'd him on October the 7th, after he had held this Bishoprick one Year, seven Months, and twenty Days. After a Vacancy of about seven Months, about April in the following Year 310, he was succeeded by Eusebius the Son of a Grecian Physician, who suffer'd under this Tyrant about four or five Months after, and was the 30th Bishop of Rome after the Apostles St. Peter and St. Paul. After his Death there was a Vacancy in the See of Rome of above nine Months.

IV. The Persecution having continued about seven or eight Years, God thought fit to abate it in the middle Parts of the Empire, as it had been before in the West; and as he had chastiz'd his Servants, he began now to punish the great Persecutors with untimely and miserable Deaths. These Persecutors were Diocletian, Maximian, Galerius, Maximin and Maxentius; who were all Enemies to Morality, as well as Christianity. The first that fell was the wicked Maximian, who having lost the Dignity of an Emperor, and the Regard due to a Son-in-law, proceeded to new Conspiracies against Constantine, and endeavour'd to corrupt his own Daughter Fausta to murder her Husband; all which being discover'd by her, and all his impious Designs detected, Constantine could not safely allow him any greater Mercy than to permit him to chuse his own Death, which Laclantius tells us, was Hanging: A Death sufficiently ignominious for one who had govern'd the Roman Empire near twenty Years with great Glory and Reputation. But the Hand of Heaven was more visib' and signal in the Punishment of that grand Promoter of the Persecution Galerius, who in the Midst of his vast and nefarious Projects, was visit'd by an incura-
rable and intolerable Disease. It began with an Imposthume
and Ulcer bred in his secret Parts, and a Fistula in Ano,
which spread after an unheard-of Manner, and entred in
to his inmost Bowels; and tho' the Cancer increased
slowly and gradually, yet it puzzled all the Arts of the
most excellent Physicians and Surgeons. And while all
human Means became ineffectual, Recourse was had to
the Pagan Gods, and Prayers were made to Æsculapius
and Apollo for his Recovery; and some Relief was pre
tended to have come from the latter. But he grew still
worse and worse, and his Death seemed very near; for
the Ulcer had consumed all the Bottom of his Belly, his
Bowels were laid open, and daily rotting, and his Buttocks
were over-run with Putrefaction. Some bold, but unhap
py Physicians, would not desist; and tho' they had no
Hopes of Success, yet they still tried new Remedies;
which drove the Evil inwards, even through his Bones to
the very Marrow, so that Worms began to breed within
him. The Stench that came from him was so noyseful,
that it was perceiv'd not only over all the Palace, but in
the very City likewise; and the Passages of his Urine and
Excrements were now mixt, all the Membranes being
corroded that separated them. He was devour'd by Ver
min, and the whole Mas of his Body was turn'd into an
universal Rottenness. Some living Creatures, and others
that were boiled, were applied to the putrefied Parts, to
try if the Heat would draw out the Vermine; and this
indeed opened a vast Hive of them; yet a second Impo
ftumation discovered a more prodigious Swarm, so that
his Bowels seemed to disolve all into Worms. A Drop
Fie joyn'd to all these I1ls, did monstrous disfigure his
Body: All the upper Parts were quite exhausted, and dried
like a meer Skeleton cover'd with a dead Skin; but at the
same time all his lower Parts were swelled up like Blad
ders, so that the Shape of his Feet was scarce to be perceiv
ed. With all these he had insupportable Pains and Torments,
greater than he had inflicted upon the Christians, which
caused him frequently to bellow out like a wounded Bull;
and he often endeavour'd to kill himself, and cau.sed several
of his Physicians to be flain, because their Medicines were
ineffectual.

In all this dreadful Misery, Galerius languished a full
Year; when at length his Conscience was awakened, and
he was forc'd to give Praise, and make Confession to the
Supream God: So that in the Intervals of his Torments,
he often cried out, *That he would re-build the Church of Nicomedia, and that he would repair the Mischiefs he had done to the Christians.* Being in his last Agonies, and having consulted Constantine and Licinius, he published this following Edict in his and their Names. *Among our other Cares for the Advantage of the Publick, one was to reduce all to the Observation of the ancient Laws and constant Discipline of the Romans;* and particularly to oblige the Christians, *who had forsaken the Religion of their Fathers, to return to a better Mind.* Having observed that they, moved by their own Reasons, had been guilty of a stiff and obstinate Abandoning the Sanctions of their Ancestors; and that according to their different Humours, they were framing new Laws, by which they might govern themselves, and were falling into Divisions, and forming separate Assemblies. *Upon which we issu'd out our Edicts, obliging them to return back to their first Institutions, which had good Effects upon many; but still great Numbers continu'd firm to their Rules; and as on one side they did not offer a due Worship to the Gods, so on the other side they did not adore the God of the Christians.* *We therefore having Regard to all these Things, and being mov'd by our Princely Compassion, and our constant Clemency towards all Men,* have thought fit to extend this our Grace and Indulgence even to the Christians: *And therefore we do not only allow them to continue in their Religion, but permit them to hold Assemblies for their Worship; provided they act nothing contrary to their established Discipline.* In a particular Referpt, we will signifie our Pleasure to our Judges for their Direction. *In the mean Time we expect that the Christians, in return to this our Favour, shall supplicate their God for our Health, and the Prosperity of the Commonwealth; so that they may still hope to enjoy our Protection in their respective Habitations.* This Edict was published in Nicomedia, in the last of April, where the Prison-Doors were fet open, and Donatus, with many other Christians, set at Liberty. Yet all this did not avert the Judgments of God from Galerius; his Putrefaction encres'd, till it quite wasted his whole Substance; so that a few Days after the Publication of his Edict he expired, having recommended his Wife and Son to Licinius, and put them into his Hands. This was the miserable End of that great Persecutor Galerius, after an impious Reign of a little above six Years, since the Resignation of Diocletian. *At his Death he left the Empire divided among four; Constantine Emperor of Gaul, Spain, Britain,
Britain and Germany; Licinius his Successor, Emperor of the Provinces of Illyricum, Greece, and Asia Minor; Maximin, Cæsar, but since called Emperor of Egypt and the East; and Maxentius, Usurper, but since called Emperor of Italy and Africk, tho' the latter was possed by another Usurper named Alexander.

Upon the News of the Death of Galerius, the Tyrant Maximin in the East us'd all possible Expedition to enlarge his own Dominions, and in a short time possed'd himself of Asia and Bithynia, which now belonged to Licinius. This Success so swell'd his Mind, that he became a more severe Oppressor of his Subjects, and a more cruel Persecutor of the Christians than before. That he might restore declining Paganism, he commanded new Temples to be erected in every City, and others with all Diligence to be repair'd. He constituted great Numbers of Priests for the Idols, and over them he appointed a Chief-Priest for every Province; which were distinguished not only by their rich Habits, like the chief Officers of the Court, but also by a military Guard of a considerable Body of Men. That Paganism might be universal, Maximin commanded all the Meat fold in Markets to be first offered to Idols, or to pass through some Rites of Idolatry, so that none could eat of it, without being in some Manner or other polluted with those Abominations. Besides, he proceeded to the Commission of all kinds of lewd and extravagant Actions, pillaged his Provinces with unreasonable Taxes and Impositions, and became an insupportable Burthen to Perfons of all Degrees and Professions. In all his impious Practices he succeeded according to his Wishes, only in those against the Christians he was daily defeated; for they continually defpifed his Fires and Swords, his Racks and Engines, his Tortures and wild Beasts; and whilst he endeavour'd to destroy the Sacred Scriptures, they retained them in their Souls, triumphed and sung Hallelujah's out of them in the midst of the Flames. Other Christians, to whom he pretended to shew Mercy, had their Eyes bor'd out, and some their Hands, or Feet, or their Noises and Ears cut off, as Marks of Infamy; which they look'd upon as Scars more honourable, than those of the greatest Commanders. Among the many that suffer'd Death, Lucian, a renowned Presbyter of Antioch, was brought to Nicomedia, and having made an Apology for his Religion in the Presence of the Emperor, he was committed to Prison, and then executed. Many Bishops
Bishops in the East also suffered, among whom was the celebrated Peter Bishop of Alexandria, who was beheaded after he had gloriously performed the Duty of the See about eleven Years. Upon his Death there was a Vacancy in the Bishoprick for above a Year. In the same Year, after a Vacancy of about nine Months, Miltiades, or Melchiades, succeeded in the Bishoprick of Rome; he continued about two Years and an half in the See, and was the 31st Bishop of Rome after the Apostles St. Peter and St. Paul.

In this Year Alexander, after four Years Usurpation of Africk, was subdued, and the Province reduced to the Power of Maxentius at Rome. For a considerable Space the Africk, and the Western Parts of the Empire, had been freed from Persecution; but now Disturbances of another Nature began to rise in the Church of Carthage, which afterwards proved a vast Mischief to the Church in general. They begun soon after the Death of Menfurius Bishop of Carthage, when several Persons desiring to succeed in his See, assembled the neighbouring Bishops to ordain a Bishop of Carthage, without citing thither the Bishops of Numidia, as had been usual in such Cases. The Design of these Persons did not succeed according to their Intentions; for not one of them was chosen Bishop, but another Person named Cecilian, Arch-deacon of Carthage, who was ordain'd by Felix Bishop of Aptungis. The Bishops of Numidia being offended at their being slighted, and not call'd to this Ordination, and being solicited by some Enemies of Cecilian, repair'd this Year to Carthage, to the Number of Seventy. They durst not enter into the Church where Cecilian had Possession; but being receiv'd by those who called them, they cited him to appear before them, and defend himself. This Bishop undauntedly reply'd, That if there were any Proofs against him, the Accuser might appear and produce them; but his Enemies having nothing personal to object against him, accus'd Felix who had ordain'd him, of being a Traditor in the late Persecution, and therefore incapable of bestowing a valid Ordination upon him. Cecilian either mistrusting the Innocence of Felix, or unwilling to enter upon this Controversie, made Answer to his Enemies, That if Felix had not conferred upon him Episcopal Orders, he submitted to be ordain'd by them a second Time. Upon which, Purpurius Bishop of Limata, a subtle Projector, advised those of his Party to make a shew of accepting this Proposition, and when
when Caecilian shou’d come to receive Ordination, instead of laying Hands on him, they should put him under the Censure of Penance; which Advice had been executed, had not Caecilian been detained by his Friends, who wou’d not suffer him to trust himself to the Fury of his Enemies. Upon his not appearing, the Bishops of Numidia condemn’d him, and ordain’d Majorinus in his Room, alluding three Reasons for the Deprivation of Caecilian: First, because he refused to appear before the Council: Secondly, because he had been ordained by Traditors; and Thirdly, because being Arch-Deacon, say they, he had hinder’d the carrying Victuals to the Martyrs in Prison. After the Bishops had severally pronounced their Sentences against Caecilian, and ordained Majorinus Bishop of Carthage, they sent a Circular Letter to all the Bishops of Africa, exhorting them to separate themselves from the Communion of Caecilian. But notwithstanding this Letter, and all their Endeavours, Caecilian continued in his See, and in Communion with a great Part of the Bishops of Africa, and with all the other Bishops of the World; who looking upon the Proceedings against him as violent and unjust, declar’d themselves in his Favour, and against the Numidians, who had now made a Schism in the Church. This was the Beginning of the famous Schism and Faction of the Donatists, which for a long time caused such great Disturbances in the Church.

V. A great Part of the Roman Empire now lay under intolerable Miseries and Afflictions, as Famines, Pestilences, and such like Calamities; and likewise the horrid Cruelties and Oppressions of the two Tyrants Maximin in the East, and Maxentius in Rome. The Infolencies and Outrages of the latter came daily to the Ears of Constantine in Gaul, whom God had now design’d for a glorious Deliverer, and a noble Triumpher in his Cause. This great Man being solicited by an Embassy sent to him by the Senate and People of Rome, took up a Resolution worthy of so generous a Mind, to march against Maxentius, and free the City from the Tyrannies and Extravagancies of that Usurper. Accordingly, having taken upon him the Title of Magnus, in the latter End of the Year 311 he entered Italy with an Army of about 90000 Foot and 8000 Horse; and in the following Year against all Opposition he advance’d almost up to the Walls of Rome. Not long after his engaging in this Expedition, like a good and prudent
dent Man, he began to consider of some Assistance beyond
the meer Strength and Courage of his Forces; and know-
ing that there was great Variety of Deities at that time
adored in the World, his first Care was to learn which of
these to fix upon, and implore as his Protector and tute-
lar Guardian. He observed the fatal Miscarriages of his
Predecessors, who had violently stood up for the Mul-
tiplicity of Gods, had reposed entire Confidence in their
Assistance, and courted their Favour by all the formal and
fond Rites of Worship; that notwithstanding their Zeal,
their Wars had been generally unprofperous, and their
Ends unfortunate and untimely: On the contrary, That
his Father had acknowledged and adored one only God,
and him the supreme Governor of the World, who had
wonderfully prospered his Undertakings, and given him
many illustrious Instances of a Divine Power and Good-
ness, through the whole Series of his Life. These Consi-
derations made him resolve to lay aside the vulgar Dei-
ties, by which the World had been so long imposed upon,
and to adhere only to the God of his Father; to whom
therefore he humbly address'd himself, beseeching him to
make himself known to him, and effectually to afford him
in this Expedition. And Heaven heard his Prayer, and
answered it in a manner so surprizing and miraculous,
that Eusebius, who relates the History, acknowledges, that
it would not have been credible, if he had not received it
from the Emperor’s own Mouth, who publickly and fo-
lemnly ratify’d the Truth of it with his Oath. The Army
being near Rome, and the Emperor employ’d in these devout
Ejaculations, near the 27th Day of October, and the Sun
declining about three a-clock in the Afternoon, there sudd-
enly appeared a Pillar of Light in the Heavens in the Fa-
shion of a Cross, with this plain Inscription on, or about it,
ΤΟΤΤΩΝΙΚΑ, In this overcome. Constantine was not a
little surpriz’d at this strange Spectacle, as also were the
whole Army that beheld it; and the Officers and Comman-
ders, prompted by the Augurs and Aruspices, looked upon
it as an inauspicious Omen, portending an unfortunate Expe-
dition. The Emperor himself knew not what use to make
of it, ’till at Night our blessed Saviour appeared to him in a
Vision with the Cross in his Hand, which he had shewed
him the Day before, commanding him to make a Royal
Standard, like that which he had seen in the Heavens, and
cause it to be continually carry’d before him in his Wars, as
an Ensign both of Victory and Safety.

Vol. II. Early
Early in the next Morning, Constantine informed his Friends what had hapned, and sending immediately for Workmen, sat down by them, and described to them the Form of the Standard, which he commanded them to make with the most exquisite Art and Magnificence; and accordingly they made it after this manner: A long Spear plated over with Gold, with a traverse Piece at the Top a little oblique, in the Fashion of a Crofs; to which Crofs-piece was fastned a four-square Curtain of Purple, embroidered and befet with Gold and precious Stones, which reflected a most amazing Lustre, and towards the Top of it were pictured the Emperor in the midst of his two Sons. On the Top of the Shaft above the Crofs stood a Crown overlaid with Gold and Jewels, within which was placed the sacred Symbol, namely the two first Letters of Christ's Name in Greek, X and P, the one being struck through the other thus X This Device he afterwards wore in his Shields, as not only appears from Eusebious, but alfo from the Coins extant at this Day. This Imperial Standard in all his Wars was carry'd before him; and in Imitation of this he caused Banners, which they called Labara, to be made for the rest of his Army, which were continued by his Christian Successors, tho' not always in the exact Form. The Pagan Writers make no express Mention of the famous Apparition of the Crofs, as it is natural to expect from them: But they confess and acknowledge, that it was a current and uncontradicted Report in the Mouths of all, that before this Emperor's great Engagement, an Army in the Air was seen to come down from Heaven, Persons of great Strength and Stature, with vigorous and cheerfal Looks, and bright flaming Armour, who were heard to say, We seek for Constantine, we are come to assist him; as the Heathen Orator assures us in that very Oration, wherein he congratulated the Victory. Constantine had an extraordinary Curiosity to be further instructed in these Divine Significations; and therefore calling for some Christian Bishops, demanded of them, Who this God was, and what was meant by this Sign? They informed him, That the Person who had done this, was the only begotten Son of the only true God; the Sign that appeared to him, was the Symbol of Immortality, and the Trophy of that Victory, which this God, while he was upon Earth, had gained over Death: After which, they explained to him the Reasons of his coming down from Heaven,
Heaven, and the State of his Incarnation, and undertaking the Cause of lost Mankind. He heard their Discourses with singular Pleasure and Satisfaction, but kept himself upon the Reserve, like a wary and politick Man, not yielding too much at first: He often compar'd the Heavenly Vision, with what they had discours'd to him upon that Argument, and the more he did so, the greater Satisfaction he receiv'd; not doubting but that in due time God would more perfectly discover these Things to him; in order to which he resolv'd at leisure Hours to peruse the Holy Scriptures. But in this he kept his Thoughts to himself, 'till he might with all Safety declare them publickly to the World.

Furnish'd with these pious Resolutions, Constantine proceeded with all the Skill and Courage of an excellent Commander. In the mean Time Maxentius in Rome had abandoned himself to Ease and Luxury, as well as Charms and Inchantments, dividing his Hours between Pleasure and Superstition. He never went out of the Walls of the City, and seldom out of the Palace; so extremely idle and unactive, that to remove into the Sibylline Gardens, tho' to enjoy a fresh Scene of Pleasure, was accounted a Journey and an Expedition, as a certain Orator justly reflects upon him. But Constantine now approaching, he saw that he must of Necessity leave the City, and meet him; and therefore he plied the Altars with various Sacrifices, and commanded the Sibylline Oracles to be search'd; from which the Answer brought him, was, That that Day the great Enemy of Rome should perish; all which he underfood of Constantine, and apply'd the Success to himself, and the rather because it was then his Birth-Day. Thus, putting all Things in the best Posture, he quitted the City, and came out against Constantine with a far more numerous Army, consisting of 170,000 Foot and 18,000 Horse, a great Part of whom being Romans and Italians, and having so severely felt of his Tyranny, desired nothing more than to see him fall at his Enemy's Feet. However, the Engagement was fierce and bloody, 'till Victory having hover'd for some Space, refted on Constantine's Side; for the Enemy's Cavalry being routed, the whole Army fled, and hoping to escape the nearest Way by a Bridge of Boats which Maxentius had built over the Tyber, and had contriv'd it with secret Springs and Engines to drown Constantine if he pass'd that Way, were caught in their own Snare, and fell into the Pit they had digged for others.
others: For the Engines giving way, the Boats parted, and over-pret with the Weight of the Company, sunk to the Bottom of the River, and Maxentius himself along with them, whose Body being found, his Head was stricken off, and carry'd triumphantly upon a Pole before the Army. And this was the deserved End of an impious Tyrant and bloody Persecutor, after he had usurped and possessed a great Part of the Roman Empire for a little above six Years.

Constantine having obtained this compleat Victory, made a triumphant Entry into the City, being met by the Senate, Nobility, and infinite Throgs of People, whose cheerful Faces, and loud Acclamations sufficiently testified the Sense they had of their great Deliverance, publickly filing him Their Saviour, Redeemer, and Author of their Happiness. But Constantine would attribute nothing to his own Power and Policy, but all to the Bounty of Heaven; therefore the first Thing he did, was to set up a standing Monument of his Gratitude to that God, by whose Assistance he had gained the Victory, which he did by erecting a Statue to him in the most conspicuous Part of the City, holding in his Hand a long Spear in Form of a Cross, with the same Inscription he had seen in the Heavens, and also another Inscription in the Basis, intimating, 'That under the Influence of that glorious Cross, he had delivered the City of Rome from the Yoke of Tyrannical Power, and had restored to the Senate and People their ancient Splendor and Glory. Several other Monuments with Inscriptions were erected for him, of which Remains are still to be found among the Antiquities of Rome, particularly at the Foot of Mount Palatine, a triumphal Arch, whereon this great Deliverance is acknowledged to have been wrought by the Impulse and Assistance of God, as well as the Courage and Piuissance of Constantine. From this Year began that noted Era, or Period of Time called The INDICATION; and about this Time we are assured, that Constantine commanded by publick Edict, that no Man for the future should suffer the Death of the Cross, which till now was looked upon as the most ignominious of all others. Having fetled Affairs at Rome, and endeared himself to all sorts of Persons, to shew himself grateful for the Benefits he received, he gradually and more openly declared himself for the Christians; and this Year he and his Colleague Licinius published the first Law in favour of them, and sent a Copy of it to Maxi-
Maxim in the East, declaring their miraculous Progres, and expecting that he should follow their Example. This made Maxim extremly uneasie, who being neither willing to grant, nor yet daring enough to deny their Desires, suppress their Edict, and directed a Refcript to Sabinus.

Setting forth the Care and Pains his Predecessors Diocletian and Maximian had used to secure their Religion against the Incroachments of Christianity; that at his coming last Year to Nicomedia, he had been solicited both there and in other Places, that no Christian might be suffered to inhabit their City: However, his Pleasure was, that the Governors of Provinces should use no Severity against the Christians, but treat them with all Mildness and Moderation, and try by such Methods to reduce them to the Worship of the Gods, which if any would hearken to, they should be most readily received; but if they had rather persist in their own Religion, they should be left to their own Freedom. This Refcript, as it was extorted, so it was so straightened, that it lost most of its Effect. The Christians knew the Zeal and Fiercenes of this Man's Temper too well to trust him, no Provision being made in it for their Churches, but only a general Indemnity from Trouble; they durft neither build Churches, nor hold publick Assemblies, nor for the present safely profess themselves Christians, but kept upon their Guard, waiting for a more fit and favourable Season. In these Times the See of Alexandria being vacant somewhat above a Year, Achillas was made Bishop of the Place, who held this Dignity not above five Months before he died, and was succeeded in the Year 313 by the celebrated Alexander, who worthily filled the See about 13 Years, and was the 19th Bishop of Alexandria after the Evangelist St. Mark.

In the mean Time Constantine daily proceeded in his Kindnesse to the Christians, received their Bishops with all due Honour and Respect, taking them with him in his Journies, and often entertaining them at his own Table. All which the Pagans beheld with an envious and malignant Eye, as what portended the fatal Declension, if not the final Destruction of their Religion. This was no small Concern to Maximin in the East, or even to old Diocletian, who lived long enough to see all his former great and deep Designs blasted and ruined. But what most nearly affected him, was Constantine's Orders to pull down all the several Pictures and Statues of old Maximian. Now

Chap. VIII. CONSTAN. &c. the 41st Rom. Emp. 693
Dioctetian's Statues and his being always coupled together, the Disgrace of the one drew that of the other after it. Dioctetian seeing this Affront put upon his Statues, which no Emperor before him had ever seen in his own Time, and being overpresse with a Load of Grief and Guilt, he resolv'd to put an End to his Unquietness. The Hand of Heaven began now to be visibly upon him; so that he was in a perpetual Uneasiness, and could neither eat nor sleep; but was heard to sigh and groan continually, and was often seen in Tears, sometimes tumbling on the Bed, and other times on the Ground. Thus he who had govern'd the World, with no small Reputation, above twenty Years, was now so dejected, dispirited and mortify'd, that he dy'd partly of Hunger, and partly through Anguish and Madness. This hapned on the 3d day of December 312, above seven Years after his Resignation of the Empire, and in the 68th Year of his Age.

VI. Thus prosperous was the State of Chriftianity, and now nothing obstru&ed its Progres, and full Possession of the World, but the Power of Maximin in the Eaft. Constantine, to carry on the great Work, thought it convenient to strengthen his Alliance with Licinius, and to give him his Sister Conftantia in Marriage; and having settled the Affairs of Rome, he departed for Milan in the Beginning of this Year, where the Nuptials were solemniz'd. In this City in the Month of March, the two Emperors issu'd out several Laws and Edicts in favour of the Chriftians, to restore them to their former Estates, to grant them new Privileges, to exempt the Clergy from all Civil and Secular Offices, which had hitherto been a severe Oppression to them, with many other Advantages of the like Nature. These things were a dreadful Mortification to the Gentiles, who were still more confirm'd in their Fears and Apprehensions, when they saw that Constantine neglected the Celebration of the Grand Secular Games, which according to the usual Course were to have been solemniz'd this Year. These Games were wont to be kept for three Days and Nights with uncommon Magnificence and Devotion, with numerous and pompous Sacrifices, peculiar and appropriated Hymns, and a long Train of other Paganith Ceremonies. Therefore the Emperor's Neglect of these solemn Acts occasion'd a severe Censure from the Gentiles, who not only look'd upon it as an Argument of his Aversion to their Religion, but exclaim'd against it as perni-
pernicious to the State, and that which drew down the Vengeance of the Gods upon it.

In the mean Time Maximin, accounting it a Dishonour, to be inferior to Constantine and Licinius, made all possible Preparations, and march'd with his Army out of Syria, during the Winter Season; and having harrased his Army with long Marches, he arrived at Bithynia. The Season was so severe, and the Ways made so deep by Snow and Rain, that partly with Cold and partly with hard Labour, he loft all or most of his Horse; so that where-ever he march'd, he might have been trac'd by them; which was a very ill Omen to his Men. Nor did he stop within his own Limits, but having cross'd the Straits at Thrace, he fat down before Byzantium; where being a Garrison belonging to Licinius, he study'd first to corrupt the Soldiers by Presents and Promises, and then to terrify them by Threatnings; but neither the one nor the other were effe-
tual, 'till Time and want of Succours oblig'd them to surrender. From thence he advanced to Heraclia and Perinthus, where he understand that Licinius was coming down to oppose him, and was got as far as Adrianople. Licinius had drawn together what Forces his short Time would permit, and march'd towards Maximin, with Design rather to stop his Progress than to engage in any Action; for, as he did not intend to fight, so he had no Prospect of Victory, since he had not now above 30000 Men, and Maximin was at the Head of an Army of 70000 Men. While the two Armies were so near each other, that it was natural to expect a speedy Decision on the Enemy's Side, Maximin made a Vow to Jupiter, That if he got the Victory, he would utterly extinguish the very Name of a Chriftian. On the other Side, an Angel appear'd to Licinius in his Sleep, and order'd him to rise immediately, and join with his whole Army in calling upon the Great God, promising him an assur'dr Victory upon his Performance. At the same time, he dreamt that after this he arose, and that the Angel dictated to him the very Words he should use in his Prayer. As soon as he was awake, he call'd for one of his Secretaries, and order'd him to write down the Words as following, 'We pray to thee, O great God; we pray to thee, O holy God; we commit the Justice of our Cause to thee; we commit our Lives to thee; we commit this our Empire to thee. It is by thee that we live; our Conquests and our Happiness proceed from thee: O thou great and good God, hear
hear our Prayers; we stretch out our Hands to thee:

Hear us therefore, thou holy and great God. Many Copies were immediately made of this Prayer, which were sent about to all the Officers, who were required to make their Soldiers get it by Heart. This highly rais’d the Courage of the whole Army, who now look’d upon the Victory as certain, since it was foretold in no uncommon and divine a Manner.

**Maximin** confiding in his Numbers and his Gods, resolv’d to give battle before the first of May, which was the Anniversary of his coming to the Empire, that he might celebrate that Day with greater Pomp, when he had defeated his Enemy. When *Licinius* heard that Maximin’s Army was advancing, he likewise drew out his; so that they were in view of each other. Upon their near Approach, *Licinius*’s Men laid down their Shields and Head-pieces upon the Ground, and with Hands and Eyes lifted up to Heaven, offer’d up that Prayer they had been taught, the Emperor himself beginning, and the Officers and Soldiers following him in it; which was pronounced so loud, that the other Army heard the Sound of it. The Prayer was three times repeated, which animated the Soldiers to the utmost Degree; and having put on their Helmets, and taken up their Shields, fearlessly expected the Enemy. The two Emperors parly’d a while; but Maximin would hear-ken to no Proposals of Peace, despising Licinius, and not doubting but his Men would desert him, because he was more sparing of his Bounty than himself. The Signals being given, *Licinius*, supported by a divine Assurance, began the Battel with great Vigour, and the Enemy was immediately so disorder’d and confounded, that they could neither draw their Swords, nor throw their Darts. Maximin ran about on all Sides, using all the Methods of Persua-asion to procure Licinius’s Soldiers to come over to him, but all in vain; for being severely preft upon, he was soon oblig’d to retire himself. His Army fell before the other, without being able to make Resistance, and his vast Body of Men were mow’d down by a Handful on the other Side. They seem’d to have forgot their Quality, their Courage, and their former Exploits; and the Hand of God was visible in delivering them over to the Mercy of their Enemies, as if they had come into the Field for Execution, and not for Battel. This melancholy Sight caus’d Maximin to throw away his purple Robe, and fly in the Habit of a Slave; having first the Mortification of seeing one
Half of his Army destroy’d, and the other Half surrender’d. And since the Emperor had deferted his Soldiers, they were not ashamed of deferting his Interests. In a Night and a Day he got a hundred and threescore Miles, to Nicomedia; where having taken his Wife, and Sons, and some few of his Domefticks, he departed towards the East. He ftopt at Cappadocia, where he re-affum’d the Purple, having gather’d together some Soldiers, partly of his own Stragglers, and partly of some Troops of the Eastern Provinces.

Licinius, after he had distributed a Part of his Army into Quarters, crofs’d the Straits and with the reft of his Men went over into Bithynia. When he enter’d into Nicomedia, he offer’d up publick Thankftagings to God, by whose Aid he had obtain’d this signal Victory: And on the 13th of June, Constantine and he being in their third Confufhhip, he published the fame Edict at Nicomedia, as had been published at Milan a few Months before. This Edict was very much in favour of the Chriftians; and to confirm it, Licinius by verbal Instructions urg’d all Persons to fee the Churches of the Chriftians reftor’d to them. And thus ended entirely the tenth and laft General Perfecktion of the Church, which from the Beginning of it, Feb. 23, 303, that is, from the demolishing of the Church of Nicomedia, to the Rebuilding of it, were ten Years and near four Months.

Maximin having return’d with Disgrace into his own Provinces, he first in a furious Passion destroy’d many Priests and Prophets belonging to those Gods he adored, looking upon them as Betrayers and Impoftors, since they had engaged him in a destructive War. He now began to be fenfible of the Power of the God of the Chriftians, and by way of Expiation, issu’d out a Decree, much more favourable than his former, wherein he allow’d the Rebuilding of their Churches, and order’d the Restoration of their Estates. Still he fled before Licinius, and posleft himself of the narrow Paffages of Mount Taurus, where he built Forts to hinder the March of his Enemy. Finding this ineffectual, he took a Compass to the Right Hand, and fled to Tarsus; but being in Danger of being shut up there both by Sea and Land, and seeing no Prospect of escaping, his fearful Apprehentions, and the Anguish of his Mind, made him feek for Death as the only Remedy against those Evils, with which the Vengeance of Heaven had pursu’d him. He firft eat and drank to a great Excefs, as was usual to
some who reckon it their last Meal, and then took Poison; but his Stomach being over-charg'd, that had no present Operation on him; but instead of dispatching him in a short time, it threw him into a lingering Torment, not unlike that of the Plague; by which his Life was far lengthened out, and made miserable to the utmost Degree. The Poison now began to work violently upon him, and as an invisible Fire, gradually consum'd his Vitals, and his insufferable Pains threw him into a Phrenzie; so that for four Days time he eat Earth, which he dug up with his Hands, and swallow'd greedily. This Fire wafted and melted away his Flesh, and the entire Shape and Figure of his former Beauty quite disappear'd. The Violence of his Pains became so intolerable, that he ran his Head against a Wall with such a Fury, that his Eyes started out of their Places. But as he lost the Sight of his Eyes, a Vision was represented to his Imagination, as standing to be judged by God, who seem'd to have Armies of Ministers about him, all in splendid Garments; at the Sight of which, he cry'd out as if he had been put on the Rack, That it was others, and not him, that were to blame! Yet afterwards he confess'd his own Guilt, which was extorted from him by the exquisite Torments he sustaine'd. He call'd upon Jesus Christ, and with Floods of Tears begg'd that he would have Pity on him: He groan'd and roar'd out with the Heat of his inward Flames, and having fully acknowledg'd, That these Sufferings were due for his Contempt and Presumption against Christ, he breath'd out his Soul in the most dreadful Manner imaginable. This hapned in the Month of August, and was the just Death of a bloody Tyrant, and barbarous Persecutor of the Church, after he had reign'd in the East above eight Years.

The Death of Maximin put a Period to all the Troubles of the Christians; and this was the great Epocha, when Christianity triumphantly got Possession of the Thrones of Princes, and to its own native Power obtain'd the additional Strength of Human Laws and Constitutions: In which State, tho' different Degrees of Success and Splendor, it has ever since continu'd. As to the real Manner, and the gradual Methods observ'd in this Establishment, those are out of the Compass of this Work; which we conceive has answer'd its Title and End, by shewing the State of Christianity till the first Establishment of it by Human Laws.
THE INDEX.

THE Adamites, Hereticks, Page 460
Adrian the 15th Roman Emperor, 450. His
Excellencies and Failings, 451, 452. His Gene-
roty, 452. His Dacian Expedition, 454. He
visits the Empire, and enters Gaul and Germany, ibid.
He enters Belgium and Spain, 455. He returns to Rome,
and visits the East, ibid. At Athens he is initiated into
the Eleusinian Mysteries, 456. His Decree in favour of
the Christians, 458. He visits Africk, 459. He deifies
Antonius, 461. He rebuilds Jerusalem, ibid. He con-
cludes the Visitation of the Empire, 464. He adopts Luci-
us Commodus, 465. He profanes Jerusalem, 468. His
Death, 469.

Agrippa Senior, is highly affronted at Alexandria, 249. He
is made King of Palestine, 260. He comes to Jerusalem
and changes the Priesthood, 261. He is check’d by Mar-
fus, 264. He persecutes the Church, and puts James, the
Son of Zebedee, to Death, 266. He imprisons Peter, 267.
Agrippa goes to Caesarea, 268. He dies miserably, 269.
His Memory insulted, ibid.

Agrippa Junior, succeeds Herod of Chalcis, 279. He is pre-
ferred, 295. He and others visit Festus, and hear St. Paul,
323.

Agrippa writes against Basilides, 459.
Agrippina her Designs, 299, 300. She is slain by Nero, 321.
Agrippinus, the 10th Bishop of Alexandria, 495.

Albinus, the 12th Governor of Judæa, 333.

Alexander, the 15th Roman Emperor, 567. His admirable
Virtues and regard to Christianity, 569, 570. He goes a-
gainst Artaxerxes, 575. His excellent Discipline and Suc-
cess, 576. His Triumph, ibid. He goes against the Ger-
mans, and is slain, 577.

Alexander,
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alexander, the fifth Bishop of Rome</td>
<td>453</td>
</tr>
<tr>
<td>Alexander made Bishop of Jerusalem</td>
<td>525</td>
</tr>
<tr>
<td>Alexander, the 9th Bishop of Alexandria</td>
<td>694</td>
</tr>
<tr>
<td>Alexander, the 8th Governor of Judaea</td>
<td>278</td>
</tr>
<tr>
<td>An Apparition of Alexander the Great</td>
<td>565</td>
</tr>
<tr>
<td>Alexander the Impostor</td>
<td>483</td>
</tr>
<tr>
<td>Alexandria's Miseries</td>
<td>626</td>
</tr>
<tr>
<td>The Alogi, Heretics</td>
<td>500</td>
</tr>
<tr>
<td>Ambivius, the second Governor of Judaea</td>
<td>62</td>
</tr>
<tr>
<td>Ammonius Saccas, a Christian of Alexandria</td>
<td>524</td>
</tr>
<tr>
<td>Ananias made High-Priest, 279</td>
<td>His Death, 355</td>
</tr>
<tr>
<td>Ananus the High-Priest flain</td>
<td>374</td>
</tr>
<tr>
<td>Anatolius, Bishop of Laodicea</td>
<td>643</td>
</tr>
<tr>
<td>St. Andrew believes in Jesus</td>
<td>51</td>
</tr>
<tr>
<td>Ananus succeeds St. Mark in Alexandria</td>
<td>328</td>
</tr>
<tr>
<td>Anicetas the 10th Bishop of Rome</td>
<td>478</td>
</tr>
<tr>
<td>Anas made High-Priest</td>
<td>60</td>
</tr>
<tr>
<td>Ananias with Saphira, their Punishment</td>
<td>228</td>
</tr>
<tr>
<td>Anteros the 18th Bishop of Rome</td>
<td>581</td>
</tr>
<tr>
<td>St. Anthony the Hermite</td>
<td>638</td>
</tr>
<tr>
<td>The Antitacies, Heretics</td>
<td>500</td>
</tr>
<tr>
<td>Antioch, its Bishoprick founded</td>
<td>251</td>
</tr>
<tr>
<td>The first Council of Antioch, 605</td>
<td>the second, 632</td>
</tr>
<tr>
<td>Antoninus Philosophus, the 17th Roman Emperor</td>
<td>480</td>
</tr>
<tr>
<td>His Excellencies and Failings</td>
<td>481, 482</td>
</tr>
<tr>
<td>His Regulations</td>
<td>486</td>
</tr>
<tr>
<td>His Superstition</td>
<td>495</td>
</tr>
<tr>
<td>His Expedition with Verus into the North</td>
<td>ibid.</td>
</tr>
<tr>
<td>Further Regulations</td>
<td>502</td>
</tr>
<tr>
<td>He goes again into the North</td>
<td>503</td>
</tr>
<tr>
<td>He meets with miraculous Deliverance by the Prayers of the Christians</td>
<td>505</td>
</tr>
<tr>
<td>He writes in favour of the Christians</td>
<td>506</td>
</tr>
<tr>
<td>His Journey into the East</td>
<td>ibid.</td>
</tr>
<tr>
<td>He is initiated at Athens, and makes Commodus his Partner</td>
<td>507</td>
</tr>
<tr>
<td>His last Advices and Death</td>
<td>516</td>
</tr>
<tr>
<td>Antoninus Pius, the 16th Roman Emperor</td>
<td>469</td>
</tr>
<tr>
<td>His great Virtues</td>
<td>470</td>
</tr>
<tr>
<td>His Regulations</td>
<td>471</td>
</tr>
<tr>
<td>His Edict in favour of the Christians</td>
<td>475</td>
</tr>
<tr>
<td>His Death</td>
<td>480</td>
</tr>
<tr>
<td>Appelles, and his Heresie</td>
<td>518</td>
</tr>
<tr>
<td>Appollinaris writes an Apology for the Christians</td>
<td>508</td>
</tr>
<tr>
<td>Apollonius, his Success in the Ministry</td>
<td>297</td>
</tr>
<tr>
<td>The Apostles, their Journey and Preaching</td>
<td>118</td>
</tr>
<tr>
<td>Their Return</td>
<td>120</td>
</tr>
<tr>
<td>Their Flight</td>
<td>196</td>
</tr>
<tr>
<td>They work many Miracles</td>
<td>229</td>
</tr>
<tr>
<td>Are imprisoned by the Sanhedrim, but are freed by an Angel</td>
<td>230</td>
</tr>
<tr>
<td>Are threatened with Death</td>
<td>231</td>
</tr>
<tr>
<td>Their general Dispersion</td>
<td>272</td>
</tr>
<tr>
<td>They divide the World by Lot</td>
<td>ibid.</td>
</tr>
<tr>
<td>Their Creed and Canons</td>
<td>ibid.</td>
</tr>
</tbody>
</table>

Apollonius,
The INDEX.

Apollonius, a Christian Writer, 554.
Apollonius, a Senator, suffers Martyrdom, 521.
Apollonius Tyanaeus, the Magician, brought before Domitian, 410. His Death, 418.
The Apocrypha, Heretics, 500.
Aquila translates the Bible into Greek, 468.
Archelaus, Bishop of Chaschara, 646.
The Archonticks, Heretics, 542.
Aretas of Arabia overthrows Herod the Tetrarch, 244.
Arístides writes his Apology, 457.
Arnobius converted, 660. He defends the Christian Religion, ibid.
Asclepiades, the 9th Bishop of Antioch, 554.
Aristius, a celebrated Christian, 628.
Athenagoras, with Miltiades, present their Apologies, 508.
Augustus, Emperor of Rome, his Character, 46. His general Taxation, ibid. His Troubles, 58. He refuses the Title of Lord, ibid. His Regulations, 61. His Death, 62.
Avilus, the third Bishop of Alexandria, 406.
Aurelian, the 35th Roman Emperor, 636. His severe and vigorous Reign, ibid. His Success against the Northern Nations, and against Zenobia, 638, 639. His further Successes and Triumphs, 640. He begins the ninth Persecution, and is slain, 641, 642.

B
Abilas the 12th Bishop of Antioch, 581.
Bardasenes, and his Herezie, 503.
The Epistle of Barnabas, written, 393.
Bartholomew martyred, 445.
St. Bartholomew's Death, 394.
Basilides converted, 545.
Believers sell their Estates for the Common Good, 228. when first dispers'd, 238. when first obtained the Name of Christians, 264.
Beryllus confuted by Origen, 586.
The Siege of Bether, 464.
The Bishops of the Circumcision, 466.

C
Caiphas made High-Priest, 64. He prophesies of Christ's Death, 167.
Caius, Bishop of Rome, 657.
Calistus, the 15th Bishop of Rome, 571.

Caligula,
The INDEX.

Caligula the 4th Roman Emperor, 246. He grows unsupported, and is slain, 258.

Caracalla Partner in the Empire with Severus, 535. He is the 22d Roman Empire, 551. His and Geta's unhappy Government, he kills his Brother Geta, 555. His horrid Acts and Cruelty, 556. He travels into Gaul, ibid. His Journeys, and is tormented with Ghosts, 558. His detestable Actions at Alexandria, and in the East, and is slain, 559, 560.

The Cainites, 432.

Carinus, and Numerian join'd with him, 650. Carinus overthrown and slain, 652.

The first Council of Carthage, 600. the second, 605. the third, 610. the fourth and fifth, 612. the sixth and seventh Council of Carthage, 614.

The Carpocratians, 460.

Carus, the 38th Roman Emperor, 648. His Successes and Death, 650.

Caflius's Revolt and Death, 506.

Dion Caflius writes his History, 573.

Celadion, the 9th Bishop of Alexandria, 476.

Century, the first concluded, 429. the second, 539. and the third, 661.

Cerdo the 4th Bishop of Alexandria, 422.

Ceftius Gallus attacks Jerusalem, 357. He retires with great loss, ibid.

Christ's Genealogy, 42.

Christian Church, its first Establishment and Form, 224. Judaizing Christians disturb the Church, 281. Christians return to Jerusalem, 393. their increase, 406. State of the Church, 432. The Christians fly to Pella, 356. They are barbarously treated at Alexandria, 591. They are made Captives, and their Success, 633, 634. The Christians favoured, 654. Their Increase and many Corruptions, 662.

The Council of Ciritha, 673.

Claudius the 5th Roman Emperor, 259. He is poison'd, 300.

Claudius the 31st Roman Emperor, his Excellencies, Successes and Death, 635.

Clemens Alexandrinus succeeds Pantaenus in the Government of the Catechetick School; he writes his Exhortation to the Gentiles, 524. He writes his Stromata, 529. He retires from Alexandria, 543.

Clemens Romanus Epistle to the Corinthians, 365. He is made third Bishop of Rome, 408. His Banishment, 424. His Martyrdom, 427. His Writings, ibid.

Cletus,
The INDEX.

Cletus, the second Bishop of Rome, 388, 400.
Commodus, Son of Antoninus, born, 483. He is Partner in the Empire, 507. He marries, 515. He is made 18th Roman Emperor, 517. His Vices, and a Conspiracy against him, 520. His Follies, and several Calamities, 525. His Death, 526.
Concordus Martyr'd, 487.
Constantius and Galerius made Caesars, 656. He is the 40th Roman Emperor, and divides it into independent parts, 671. Constantius's Character, ibid. His Death, 675.

Young Constantine's Policy, 675. He is the 41st Emperor of Rome, 676. His Character, ibid. His Marriage, 678. His first great Attempts, 688. He is directed by a miraculous Appearance, 689. He is instructed by Bishops, 690. He engages with Maxentius, 691, 692. His triumphant Entrance into Rome, 692.

Coponius, the first Governor of Judæa, 59.
Cornelius sends for Peter, 255.
Cornelius 4th Bishop of Antioch, 459.
Cornelius 20th Bishop of Rome, 599.
Cumanus 9th Governor in Judæa, 279. He is banish'd, 295.

St. Cyprian converted, 589. He is made Bishop of Carthage, 590. He retires with others, 596. He returns to Carthage, 600. His tender Care of his Flock; and he writes several Treatises, 605, 606. He prevails against Pope Stephen, 614. He is banish'd, 617. He comforts the Martyrs, ibid. His Apprehension, Examination, and Martyrdom, 622.

Cyrenius's second Taxation, which causes a new Sect called Gaulanites, 60.

Cyrillus, the 18th Bishop of Antioch, 647.

Decius proclaimed by the Soldiers, 593. He is the 30th Roman Emperor, ibid. Attended with many Miseries in the Empire, 598. His Death, 603.

Demetrian the 14th Bishop of Antioch, 605.
Demetrius the 12th Bishop of Alexandria, 523.

Diocletian is the 39th Roman Emperor, 651. He makes two Caesars, and commits the Care of the Empire to four, 656. He assumes Divine Honours, ibid. His and the two Caesars Successes, 657. He is urged by Galerius to persecute the Christians, he consults the Oracle, and consents, 664. His Triumph, 668. His Sickness, and being threatened by Galerius, he resigns the Empire, 669, 670. He is afflicted, and dies, 694.

Dionysius
The INDEX.

Dionysius Bishop of Corinth, 498.
Dionysius 14th Bishop of Alexandria, 590.
Dionysius of Alexandria banished, 618. He makes new Converts, ibid. He is engaged against Sabellius, 626. He confutes Nepos, and the Millinaries, 629. His Death, 632.

Dionysius, 24th Bishop of Rome, 622.
The Disciples of Jesus (being 70,) their return, 142.
The Disciples of Jesus (being 11,) comforted by two Angels, They return to Jerusalem, assemble themselves in an upper Room, and choose a new Apostle, (viz.) Matthias, 220, 221. They meet and pray, 227. They choose seven Deacons, 233.

Domitian the 12th Roman Emperor, 403. His Regulations, 404. He punishes the Vestal Virgins, and banishes the Philosophers, 405. He assumes divine Honours, 406. He institutes the Capitoline Games, and celebrates the grand Secular Games, ibid. He again banishes the Philosophers, 408. He fears, 414. St. Jude's Grand-Children are brought before him, he relaxes the Persecution, grows more uneasy, and is slain, 415, 416.

Domnus the 16th Bishop of Antioch, 637.
Donatists, their Beginning, 688.
A Disturbance at Dor, 261.
Dorotheus flourishes, 647.

E

A Dreadful Earthquake, 447.
Edictum Perpetuum, 461.
Elagabalus the 23rd Roman Emperor, and his Character, 563. His Superstition, 564. He adopts his Cousin Alexianus, 566. He is slain, 567.
The Council of Elebures, 673.
Eleutherus the 12th Bishop of Rome, 508.
Elxai the Imposter, and his Followers, 229.
AEmilian proclaimed Emperor, 607. His Death, 608.
The Encratites begun by Tatian, 500.
Eros the 5th Bishop of Antioch, 472.
Eumenes the 7th Bishop of Alexandria, 472.
Eusebius Bishop of Caesarea retires to Egypt, 682. where he is Imprisoned, 683. Eusebius the 30th Bishop of Rome, ibid.

Eutychianus the 26th Bishop of Rome, 641.

F

Fabian the 19th Bishop of Rome, 581. He is Martyr'd, 596.
Fabius the 13th Bishop of Antioch, 598. Fadus
The INDEX.

Fa'usu the 7th Governor of Judsea, 269. he ends Disturbances,
270. he with Longinus disturb the Jews, 271.

A Famine foretold by Agabus, 265.

Faustina dies, 472.

Faustina dies, 507.

Faustus is married to Constantine, 678.

Felix the 10th Governor of Judsea, 295. His Government,
301. he routs an Egyptian Magician, 302.

Felix the 1st, the 25th Bishop of Rome, 638.

Felicitas and her seven Sons Martyr'd, 487.

Festus the Eleventh Governor of Judea, 324. his Government,
332.

Florus the 13th Governor of Judsea, 349. his wicked Government,
350.

Gabriel appears to Zacharias, 38. he appears to Mary, 39.

Galba the 7th Roman Emperor, 304. he adopts Pilate,
367. he is slain, ibid.

Galerius and Constantinus made Caesars by Diocletian, 656.

Galerius’s Successes, 658. his Insolence, ibid. he urges Dio-

celetian to persecute the Christians, 663. he threatens Dio-

celetian, and has the Empire resigned to him, 670. his Cha-

racter, 672. he is enraged, 675. his Miscarriage, 679. he
joins Licinius with him in the Empire, ibid. his strange
distemper, 684. his Edict in favour of the Christians, 685.
he dies miserably, ibid.

Galilee recovered, 359.

Gallus the 31st Roman Emperor, 603. the Empire harafted,
604. he renews the 7th Persecution, 606. he is slain, 608.

Gallienus 33d Roman Emperor, and the Miseries of his Reign,
624, 625. his Behaviour, ibid. he relaxes the Persecution,
ibid. he publishes a Rescript in favour of the Christians,
628. he is joined by Odenathus, 629. Gallienus slain, 635.

Gentiles, their first Call, 255.

The two Gordians proclaimed Emperors, and both slain, 581, 582.

Gordian the 28th Roman Emperor, 583. Calamities in the
Empire, 585. his Successes abroad, 586. he declines, ibid.
he is slain, 587.

Granius writes for the Christians, 458.

Gratus the 4th Governor in Judea, 64.

Gregory Thaumaturgus made Bishop of Neo-Cæsarea, 584.
he writes his Canonical Epistle, 630. his Death, 632.

The Guards brib’d, to say our Saviour’s Body was stolen, 210.

H.

Egesippus and his Writings, 479.

Queen Helena relieves Jerusalem in a Famine, 271.

Vol. II.

X
The INDEX.

Herefie when first began, 239. Herefie, 390. the Nicolaitan Herefie, 406.

Heraclias 13th Bishop of Alexandria, 574.

Hermas writes his Pastor, 409.

Herod's Reign, 37. his Malfacre of the Infants, 52. his strange Distemper, 53. his cruel Orders, 54. his Death, ibid. his Dominions divided, 57.


Herod Agrippa's first Rise, 247. he is made King of Philip's Dominions, 250.

Herod of Calcis obtains power over the Temple, and makes Josephus High-Priest, 272.

Heron succeeds Ignatius in Antioch, 442.

Hermogenes and the Materialists, 514.

Hesychius, 657.

The Hieracites, 654.

Hierocles flourishes, 668.

Hyginus the 8th Bishop of Rome, 471.

Hippolitus-an Ecclesiastical Writer, 571.


I.

James is called, 88. his Ambition, 163. he is Beheaded by Agrippa, 267.

James the less made Bishop of Jerusalem, 233. his Epistle written, 333. his Martyrdom, 334.

The Council of Iconium, 574.

The Temple of Janus shut up, 354. it is shut up, 389. it is shut up, 458.

Jerusalem the first Church, 224. a Sedition in Jerusalem, 280.

Jerusalem besieged, 464.

Jesus born, 47. time of his Nativity, ibid. his first Revelation to Shepherds, 48. his Circumcision, ibid. his Presentation in the Temple, 49. his Reception by Simeon ibid. his Reception by Anna, 50. his second Revelation to the Magi, 51. he is acknowledged with Adoration, ibid. his flight into Egypt, 52. he returns from Egypt, 57. his Habitation at Nazareth, ibid. At 12 Years of Age he comes to Jerusalem, and disputes with the Doctors, 61. his private Education, 65.

Is Baptized, 72. his Age and time when Baptized, ibid. and Combat with the D. 11, 73. he goes to a Marriage, where he
The INDEX.

he works his first Miracle, 77. he repairs to Capernaum, 78. at Jerusalem, at the Passover, he clears the Temple of Traders, 79. he works Miracles, and discourses with Nicodemus, ibid. he goes and Baptizes in Judæa, 80, 81. he enters Samaria, Discourses with a Samaritan Woman, 83. Converts many Samaritans, 85. he cures a Nobleman's Son of Capernaum, ibid. he begins to Preach in Galilee, 86. he goes to Nazareth, ibid. he is barbarously treated there, 87. he settles at Capernaum, and restores a Demoniack there, 89. cures Peter's Wife's Mother, and many other sick Persons, ibid. he makes a second Progress through Galilee, Cures a Leper, and returns to Capernaum, 90, 91. he frees a Paralitick both from his Sins and his Disease, ibid. He Cures an Infirm Man at the Pool of Bethesda, 92. he is called before the Sanhedrim, his Defence, 93. he Discourses the Pharisees concerning the Sabbath, 95. he returns to Capernaum, and heals a Man with a withered Hand on the Sabbath, ibid. he works many Miracles, 96. his Choice of his 12 Apostles, Peter, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon, Jude, and Judas Iscariot, 97, 98. his Sermon on the Mount, 99. he returns to Capernaum, and cures a Centurion's Servant, 104. he goes to Naim, and raises a Widow's Son, 105. his Answer to John Baptist, and his Discourse to the People thereupon, ibid. he dines with Simon the Pharisee, where Mary Magdalen anoints his Feet, 107. he is followed by many Women, 108. he cures a Dumb and Blind Demoniack, and the Pharisees Blaspheme, ibid. his Vindication and Denunciation against them, and against the Nation of the Jews, 109. his Mother, &c. desire to speak with him, ibid. his Parabolical Sermon and Explanation, 110. his Answer to a Scribe and two others, who were to follow him, 112. he takes Shipping, and Sways a Storm, 113. he arrives at the Gadarenes Country, where he cures two Demoniacks, and permits the Devils to enter a Herd of Swine, ibid. the Gadarenes beseech him to leave their Country, 114. his Discourse on Matthew's Feast, and heals a Woman of a bloody Flux, 115. he restores Jairus's Daughter to Life, 116. he cures two blind Men, and a dumb Demoniack, ibid. he goes a second time to Nazareth, 117. where he is sighted, ibid. he Revisits Galilee, 118. his Mission of the 12 Apostles, and Instructions to them, ibid. his Miracle of five Loaves and 5000 Men, 122. he walks on the Sea, 123. he Impowers Peter to do the same, ibid. his Discourse concerning his Flesh and Blood, and the consequences of it, 124.
The INDEX.

He disputes concerning washed Hands, 126. he repairs towards Phœnicia, where he restores a Woman of Canaan's Daughter, 127. he returns to the Sea of Galilee, and cures one Dumb and Deaf, 128. his Miracle of the seven Loaves and 4000 People, 129. he reprehends the Blindness of the Pharisees, and of his own Disciples, ibid. he cures a blind Man at Bethsaida, 130. he tries his Disciples, ibid. his first discovery of his Passion, 131. his Transfiguration upon the Mount, 132. he defends from the Mountain, and returns to his Apostles, ibid. he cures a possessed Lunatick, 133. his second Discovery of his Passion, 134. his payment of Tribute at Capernaum, ibid., his Sermon of Humility, 135. of stunning Scandals of Private and Publick Censures, and of forgiving Injuries, 136. he is advised to go to Jerusalem at the Feast of the Tabernacles, his Journey towards that City, and his Mission of 70 Disciples, 137, 138. his Arrival at the Feast of Tabernacles, 138, 139. he disputes with the Pharisees, 140. and is in danger of being stoned, 142. his Discourse with a Lawyer, and his Parable of the good Samaritan, 143. he is entertained by Martha and Mary, ibid. he teaches the Disciples to pray, and invites them by two Examples, 144. he dispossesses a dumb Demonicke, ibid. dines with a Pharisee, and exposes their Sect, ibid. he cautions his Disciples against Hypocrisy, Covetousness and Carelessness, 145, 146. he warns the Jews to Repentance, the Parable of the barren Fig-tree, he cures a crooked Woman, and confines the Ruler of the Synagogue, 147. he goes to Jerusalem at the Feast of Dedication, where he cures a Manborn blind, ibid. the Man is brought before the Sanhedrim, 148. and is excommunicated, 149. he exposes the Jews, and proves himself to be the good Shepherd, ibid. he is in danger of being stoned, 150. he crosses the River Jordan, 152. his Answer concerning the Number of the Blessed, and to Herod's Threatenings, ibid. he cures one sick of the Dropsie, and delivers Rules concerning Feasts, 152. together with a Parable, 153. he exhorts his Followers to Precaution by two Examples, and exposes the Pharisees Murmurs by the Parables of the lost Sheep, the Piece of Silver, and the prodigal Son, 154, 155. he reproves their Covetousness by the Parable of the unjust Steward, 155. and the Example of Dives and Lazarus, 156. he advises his Disciples against Scandals, and the Thoughts of Merit, 157.

He cures ten Lepers, 158. he shews the Coming of his Kingdom, ibid. he teaches Fervency in Prayer by the Parable of the unjust Judge, and Humility by the Parable of the Pharisee and Publican, 159. he goes into Perea, where he
The INDEX.

The disputes with the Pharisees concerning Divorces, ibid.
be blest with certain Infants, 160. his Answer to the young
Man, ibid. his Reprehension of Covetousness, 161. his Pro-
mise to true Followers, and Parable of the Labourers in
the Vineyard, 162. he is sent to by Martha and Mary, 163.
his third Discovery of his Passion, ibid. he goes to Jericho,
164. he converts Zaccheus, ibid. The Parable of the ten
Pieces delivered to ten Servants, ibid. he cures two blind Men
near Jericho, ibid. he goes to Bethany, and rises Lazarus
from the Grave, 167. he retires to Ephraim, 168. he returns to
Bethany, where Mary anoints his Feet, ibid.

His Kingly Entrance into Jerusalem, 169. he weeps over the
City, 170. he clears the Temple of Traders, ibid. his Dis-
course with certain Greeks, 171. he curseth the Fig-tree,
172. and clears the Temple again, ibid. his Discourse con-
cerning the withered Fig-tree, 173. he is questioned by the
Rulers, who are puzzled, ibid. his Parable of the two
Sons in the Vineyard, 174. his Parable of the ungrateful
Husbandmen, ibid. his Parable of the Marriage Feast, 175.
he defeats the Pharisees, and silences the Sadduces, 176.
he answers a Doctor of the Law, then confounds all by one
Question, 177. he exposes the Hypocrisie and Villanies of
the Pharisees and leading Men, 178. he applauds the Wi-
dow, 179. his prophetical Sermon concerning the De-
struction of the Temple of Jerusalem, ibid. his Parable of the
careful Servant, 181. of the ten Virgins and of the Talents,
182. Description of the last Judgment, 183. he sups at Si-
mon the Leper's, where Mary anoints his Head, ibid. he
washes his Apostle's Feet, teaches them Humility, and fore-
sells Judas's Treason, 184. he gives his Disciples a new
Commandment, 185. he prepares the last Passover, and
comforts his Disciples before his Departure, 187. he cele-
brates the Passover, and institutes the Eucharist, 189. he
composes the Apostle's Contest, and warns them of their
Temptation, 190. he gives his farewell Exhortations, ibid.
his solemn Prayer, 191, 192. he departs over Kedron, and
forstells his Apostles Infirmities, 193. his Ante-Passion and
Agony in the Garden, his Apprehension, and Judas's Treas-
on, 193, 194. he is brought before Annas, and then be-
fore Caiphas and the Sanhedrim, 196. he is inhumanly
treated by the Servants, and brought again before the San-
hedrim, 198. he is brought before the Roman Governor
Pilate, ibid. who finds no Fault in him, 199. he is brought
before Herod, and sent back with Scorn, 200. he is again
brought before Pilate, who in vain proposes to release him
instead of Barabbas, ibid. he is scourged, crowned with
Thorns,
The INDEX.

Thorns, and exposed to the Jews, 201. he is examined again by Pilate, 202. is condemned to be crucified, 203. is led through Jerusalem, and crucified between two Thieves, 204. his Garments are divided, ibid. he triumphs in one of the Thieves, and makes his Will, 205. he cries out in his Agonies, and dies, 206. his Death attended with several Prodigies, and the Jewish Types at an end, ibid. his Side is pierced, 207. his Body begged and buried, ibid. his Resurrection, 209. his first Appearance to Mary Magdalen, his second to certain Women, and his third Appearance to two Disciples, 209, 210, 211. his fourth Appearance to Peter, and his fifth Appearance to ten of the Apostles, 212. his sixth Appearance to the eleven, 213. and his 7th Appearance at the Sea of Galilee, his Instructions to Peter, 214. his 8th Appearance to 500 Brethren, 215. his Commission to the Apostles, ibid. his 9th Appearance to James, and his last Appearance to 120 Disciples, before whom he ascends into Heaven, 217.

Jefus Damnaus made High Priest, and a strange Presage, 335.

Jefus Gamaliel made High Priest, 336.

The Jews Troubles, 55, 56. They are persecuted in Rome, 64. They are divided in their Opinions concerning Jefus, and bring a Woman to him taken in Adultery, 140. the Jewish Types at an End, 206. Their fruitless Caution, ibid. A difference between the Jews and Helenists, 233. the Jews in Alexandria barbarously treated, but are relieved by the Removal of Flaccus, 249. the Jews all reduced to great Extremities by the Pride of Caligula, 252. they are eas’d by Agrippa’s Mediation, 253. about 50000 slain near Babylon, 254. they are favoured by Claudius, ibid. they are banished by Claudius, 291. wonderful Presages of the Jews Ruin, 351. a Conspiracy at Rome, for which many suffer, ibid. the Beginning of the Jewish War, 355. the Jews massacred at Caesarea and other Places, 357. they make great Preparations, 374. their Miseries, horrid Factions, Robberies, and Murthers, 375. all Judaea suffer, 376. the Seditious divided into three Factions, and the three Faction, reduced to two, 377. the perpetual Sacrifice ceases, 380. the Seditious fly to the upper City, 382. the Number of the Jews slain, 383. the End of the Jewish Oeconomy, ibid. the End of the Jewish War, 392: their Temple in Egypt demolished, 393. they meet with new Miseries, ibid. the Jewish Sanhedrim sit at Gabneth, 397. their Rebellion and Barbarities under Trajan, 448. they are entirely defeated and chastised, 449. they make a general Revolt, 463. they are entirely defeated, 465. their Miseries and last Dispersion, 466. they are forbidden to see Jerusalem, 467.

Ignatius
The INDEX.

Ignatius the second Bishop of Antioch, 388. his Journey towards Rome, 439. his Epistles to the Ephesians, Magnesians, Traillians, Romans, Philadelphiens, Smyrniens, and to Polycarp, 440, 441. his Arrival at Rome, and Martyrdom, 442. he appears to his Friends, ibid.

The Indiction begins, 602.

St. John the Baptist born, 41. his Life, 69. his Ministry and time of his Ministry, ibid. Preaching, ibid. his Baptism, 70. he is follow'd by all the Sects, ibid. he foretells the Messiah, ibid. his Testimony of Jesus, 71. he is thought to be the Messiah, 74. his second Testimony of Jesus, ibid. his third Testimony, 75. his last Testimony of Christ, 81. he goes to the Court of Herod, 82. he is imprison'd by him, ibid. he sends to Jesus, 105. his Death, 121.

St. John the Evangelist believeth in Jesus, 75. he is call'd, 88. his Ambition, 163. his Acts at Ephesus, 404. he is thrown into a Caldron of boiling Oil, 412. he is banish'd to the Isle of Patmos, ibid. he writes his Revelations, 413. he is much afflicted, ibid. he returns to Ephesus, 418. he writes his first Epistle, ibid. his second and third, 419. he writes his Gospel at the Request of the Asian Churches, 420. his Care, 424. he converts a Robber, 425. his Love, 427. his Death, 428. his Disciples and Writings, ibid.

Joseph the reputed Father of Jesus dies, 65.

Joseph made High Priest, 332.

Josephus made High Priest by Herod of Calcis, 272.

Josephus taken Prisoner, 378. he is set free, 371. his Wars of the Jews put into a publick Library, 401. he finishes his Antiquity of the Jews, 409. he dies, 410.

Irenæus made Bishop of Lyons, 513. he writes against all Hereticks, 519. he is martyr'd at Lyons, 541.

Ihmael is made High Priest, 320.

Judea, Disturbance therein, 295. all Judea suffer, 375.

St. Jude writes his Epistle, 391. his Death, 394. his Grand-children brought before Domitian, 414.

Judas bargains with the Sanhedrim, &c. 186. his Despair and strange Death, 198.

Julian, the 11th Bishop of Alexandria, 515.

Julianus the 20th Rom. Emperor, 527. he is slain, 528.

Julius Africanus his Chronology, 566.

Julian Martyr converted, 462. he comes to Rome, 471. he writes his first Apology, 475. he visits the East, 477. he Disputes with Tryphon, ibid. his Dispute with Crescens, 487. he writes his second Apology, 495. he with six others apprehended, 496. his Discourse with the Governor, ibid. he and his Companions suffer, 497.

Justus the 6th Bishop of Alexandria, 453.
The INDEX.

L

Licinius joined with Serverus, 679. he marries Constanlia, 694. he marches against Maximin, and is instructed by an Angel, 695. he defeats Maximin, 696.

Linus succeeds St. Peter and St. Paul in Rome, 363. he suffers, 400.

Lucian, 657.

Lucius of Britain sends to Pope Eleutherus for Preachers, 514.

Lucius the 21st Bishop of Rome, 607.


Lyfias rescues Paul, 318.

M

Macrianus slain, 628.

Macrinus the 23rd Roman Emperor, 560. his Management, 561. he declines, 562. he is slain, ibid.

Mamæa sends for Origen into Syria, 564.

The Beginning of the Manichees and their Opinions, 644.

Marcella and Potamiænæ their Triumphs, 545.

Marcellina a Carpocratian, 480.

Marcia favours the Christians, 521.

The Marcionites Heresy, 427.

The Marciosians, 521.

Marcellinus the 25th Bishop of Rome, 657.

Marcellus the 29th Bishop of Rome, 680.

Marcus the 8th Bishop of Alexandria, 472.

Marinus martyr'd, 627.

St. Mark's Gospel written, 265. his Death, 328.

Mark Bishop of Jerusalem, the first of the Uncircumcision, 483.

Marsus Affronts Agrippa, 264.

Several Martyrs, 414. the first Commemoration of Martyrs, 493. an Account of the Martyrs sent to several Churches, 513. Many Martyrs, ibid.


Marullus the 6th Governor in Judæa, 247.

The Virgin Mary visits Elizabeth, 40. She is suspected, 41. her Death, 280.

Mary anoints Jesus's Feet, 168.

Maternus and Cleander slain, 523.

Matthew called, 92. his Feast, and Jesus's Discourse upon it, 114, 115. his Gospel written, 262. his Death, 317.

St. Matthias's Death, 235.

Matthias the last High Priest, 330.

Maxentius sets up in Rome, 677. his Character, 678. he is slain, 692.

Maximin goes against the Belgauds, 652. he is made Augustus.
The INDEX.

Gustus and equal with Diocletian, 653. their Edict against the Manichees, 654. he resigns his Right to the Empire, 670. he renews the Empire, 677. his Designs, 678. his Character, 679. his Cruelties to the Christians, ibid. his Treachery and Defeat, 681. his Villany and Death, 683.

Maximian the 26th Roman Emperor, his Monstrous Stature and Temper, 577. Conspiracies against him, and his Successes, 578. he and his Son slain, 582.

Maximian and Balbinus the 27th Roman Emperors, 582. they are slain, ibid.

Maximian follows Galerius's Example, 673. he enlarges his Dominions, 686. his Superstition and Tyranny, ibid. he unwillingly complies with Constantine, 693. he marches against Licinius, 694. he is Defeated, 695. he poisons himself, and dies miserably, 698.

Maximian the 7th Bishop of Antioch, 519.

Maximian the 15th Bishop of Alexandria, 648.

Mazabanes the 36th Bishop of Jerusalem, 603.
The Melchisedecians, 562.
The Meletians Schism, 662.

Melito made Bishop of Sardis, 480. he presents an Apology for the Christians, 499.

The Death of Messalina, 273.
The Millenarians, 438.

Miltiades the 31st Bishop of Rome, 687.


Many Miseries in the Empire under Decius, 598.

Montanus and his Heresies, 501.
The Montanists condemned in Asia, 519. they are Excommunicated with Tertullian, 556, 557.
The Multitudes surpriz'd, 222.

Mufanus an Ecclesiastical Writer, 544.

N

Arcissus Bishop of Jerusalem, 535. his Retirement, and its Consequence, 536. he returns to Jerusalem, 548.
The Story of Natales, 561.

Nathaniel's Testimony, 76.

Nero the 6th Roman Emperor, 300. he Degenerates, 320. he orders his Mother to be slain, 321. his ill Government, 332. he kills his Wife Octavia, 336. his Enormities, 345. he sets Rome on fire, ibid. his Cruelties against the Christians, 347. he kills his Wife Poppea, 352. he kills himself, 364.

Nerva the 13th Roman Emperor, 416. his Ordinances, 417. he Adopts Trajan, 422. he dies, ibid.

Nicodemus speaks for Jesus, 140.
The INDEX.

The Nicolaitan Heresie, 406.
The beginning of the Novatian Schism, 599. he is Excommunicated at the Council of Rome, 601. he Usurps the Bishoprick of Rome, but is rejected; ibid. he raises Disputes, 602.
Novatus joins with Novatian, 600.
Numerian slain, 650.

Octavia killed by her Husband Nero, 337.
Odenathus join’d with Galerius, 631. he is slain, and Zenobia, succeeds him, 634.
Ophites Heresie, 476.
Onesimus converted, 339. he is Martyr’d, 445.
Origen’s Zeal and Education, 541. he is maintain’d by a Lady, 542. he is made Governor of the Catechetical School, 543. he Emasculates himself, ibid. he goes to Rome, 554. his improvement, 555. he compiles his Tetraplia, 557. he goes to preach in Arabia, 558. he returns, ibid. he retires to Caesarea, 559. he is recall’d by Demetrius, 560. he writes Commentaries upon the Scriptures, 571. He defends Philosophy, ibid. he goes to Achaea, 572. at Palestine he is ordain’d Prebister, ibid. Demetrius refents it, ibid. he is condemn’d by a Council, in a second Council Degraded and Excommunicated, 573. notwithstanding finds many Friends, 574. he writes of Martyrdom, and retires from Caesarea, 581. he returns to Caesarea, 584. his Industry, 589. he combats against Heresicks, 590. he writes against Celsus, 591. his Sufferings and Escape, 598. his Death, 609.
The Origenists, 610.
Otho, the 8th Roman Emperor, 247. his Defeat and Death, 367.
P.
Amphilus flourisheth, 657. he is Tortur’d and imprison’d, 680. his Works, ibid. he suffers, 682.
Pantænus Governor of the Catechetical School in Alexandria, 515. his Journey to the Indies, 524.
Papias Bishop of Hierapolis, 438.
Paul prepares for Damascus, and is miraculously converted, 241. he is comforted by Ananias, 242. he retires to Arabia, ibid. he returns from Arabia to Damascus, 246. he is in Danger there, 247. he goes to Jerusalem, 248. and from thence to his own City Tarfus, ibid. he goes with Barnabas to Antioch, 263. They are separated by God for the service of the Gentiles, 270. Saul’s Rapture, ibid. he and Barnabas begin their Circuit, and they come to Paphos, 273. they strike Elymas the Sorcerer blind and convert the Governor Sergius Paulus, ibid. they remove to Perga, 274. from thence to Antioch in Pisidia, where Paul preaches first
first to the Jews, and then to the Gentiles, 275. being disturb’d, they remove to Iconium, and from thence to Lystra, where upon curing a Cripple, they are accounted Gods, 276. 277. Paul is slain’d, but escapes, ibid. they return to Antioch, 280. they go to Jerusalem, 281. the Council of Jerusalem, ibid. the Decree of the Council, 283. they return to Antioch, 284. Paul rebukes Peter, 285. Paul and Barnabas part another, 286. Paul Circumcised Timothy, ibid. Paul goes into Europe, 287. he is scourged at Philippi, and Imprison’d with Silas, 288. he goes to Thessalonica, and to Berea, 289. from thence to Athens, where he preaches and pleads before the Areopagus, 290. Paul goes to Corinth, his first Epistle to the Thessalonians, 292. he is encourag’d by a Vision, 293. he is brought before Gallio, 295. his second Epistle to the Thessalonians, ibid. he goes to Ephesus, and to Jerusalem, 297. he returns to Ephesus, 298. he continues at Ephesus, 304. his first Epistle to the Corinthians, 305. his Epistle to the Galatians, ibid. Being a Tumult by Demetrius he is in danger, and leaves Ephesus, 307. his second Epistle to the Corinthians, 309. his Epistle to the Romans, ibid. he raises Eutychus from the Dead at Troas, 311. his farewell Sermon to the Presbyters of Ephesus, 312. his last Journey to Jerusalem, 313. he advises with James, 314. and complies with some Kites, ibid. he is in great Danger, 315. is rescued by Lyfias, but becomes a Prisoner to the Romans, ibid. he apologizes before the People, who will not be satisfied, ibid. By the order of Lyfias, he is examined by the Sanhedrim, who cannot agree, 316. the Jews conspire against him, 318. he is for security sent to Caesarea, where he is accused before Felix, ibid. his full Answer, 319. he is detain’d by Felix, ibid. he is accused before Festus, and he appeals to the Emperor, 322. he is brought before Festus and Agrippa, ibid. he makes a Speech to Agrippa, ibid. which almost converts him, 323, 324. Paul and others sent towards Rome, and he and his Company in great danger by a Storm, 325, 326. they are cast upon Melita, ibid. they are civilily intreated by the Inhabitants, 327. he cures the Governor’s Father, ibid. he leaves Melita, and arrives at Rome, 329. he discourses with the Jews there, 333. he returns to the Gentiles; with his Success, ibid. his Epistle to the Philippians, 337. his Epistle to the Ephesians, 338. his Epistle to Philemon, 339. his Epistle to the Colossians, 340. his Epistle to the Hebrews, 341. he goes into Spain, 342. he returns to Crete, 343. he makes Titus Bishop of Crete, ibid. Goes into Judæa, ibid. his Journeys, 352. his first E-
The INDEX.

Epistle to Timothy, 353. his Epistle to Titus, ibid. his Journeys, ibid. his second Arrival at Rome, 359. his and Peter's Predictions, ibid. they are both imprison'd, 360. Paul's second Epistle to Timothy, 362. he is Martyr'd, 363.

Paul of Thebais, the first Hermit, 597.

Paulus the 15th Bishop of Antioch, 626.

Paulus Samosatanus, his Errors and Vices, 631. he is deprived by the Bishops, 637. he is depriv'd by a secular Power, 639.

Perennis's Designs and Death, 522.

Peregrinus the Impostor, 398.

Perpetua and Feliciras Martyr'd, 546.

A severe Persecution of the Church, Saul principal Agent, 237. the first general Persecution, 346. the second general Persecution, 408. the third general Persecution, 426. the Causes thereof, ibid. the Persecution still rages, 435. it is abated, 437. the Christians severely persecuted, 456. they are severely treated, and an Edict in favour of them, 458. the fourth general Persecution and Causes, 481. attended with many Troubles in the Empire, 485. it increases, and many Cruelties, 489. the 4th Persecution revived, and the History of the Martyrs at Lyons, 599. they are eased from Persecution, 516. the 5th Persecution, and Causes thereof, which reaches Africa, 535, 536. it revives and increases, 553. it ceases, 576. the 6th general Persecution, 579. the 7th general Persecution and Causes, 594. the severity of it, 595. it is renewed by Gallus, 606. the 8th general Persecution, 615. the continuance, 616. it increases, 619. the 9th, 644. the beginning of the 10th Persecution, 663. the steps taken therein, 665. the Continuance and Severity of it, and the variety of Deaths, ibid. other Punishments, with the Behaviour of the Christians, 666, 667. the Persecution carry'd on by others, 668. the Persecution ceases in the West, 673. it still rages in the East, 681. the 10th Persecution ended, 693.

Pertinax the 19th Roman Emperor, 526. he is slain, 527.

Peter believes in Jesus, 76. he is called, 88. his Confession, 125. his Denial of his Master, 130. his first Sermon to the Jews, 222, and 3000 Converted thereby, 224. he goes up to the Temple with John, and heals a Cripple, 225. his second Sermon to the Jews, and 5000 Converted, 226. he and John are Imprisoned, and brought before the Sanhedrim, ibid. their Defence, they are threatened and dismissed, ibid. they go to Samaria, 239. Peter severely reproves Simon Magus, ibid. Peter and John return to Jerusalem, 240. Peter goes to Lydda and cures Æneas, 251.
Peter, the seventeenth Bishop of Alexandria, 660. he writes his Canonical Epistle, 674. he suffers, 687.

The Pharisees Plot against Jesus, 175.

Phileas flourishes, 657.

Philetus, the tenth Bishop of Antioch, 561.

Philip called to be an Apostle, 76. his Death, 294.

Philip the Deacon preaches at Samaria, 238. and Baptizes Simon Magus, 239. he goes towards Gaza, where he Baptizes the Ethiopian Eunuch, from whom he is miraculously removed, 240.

The Death of Philip the Tetrarch, and his Dominions united to Syria, 232.

Philip, the 29th Roman Emperor, 587. he is supposed to be a Christian, and submits to do Penance at Antioch, and the Church flourishes, 588, 593.

Philippus and Modeltus flourish, 503.

Pilate, the 5th Governor in Judæa, 64. his severe Government, 65. he slaughters the Galileans, 146. he examines Jesus again, and being terrified (after he had pronounced him Innocent) he condemns him to be Crucified, 199, 202. he gives Tiberius an Account of our Saviour's Actions, and Tiberius proposes to deifie him, 231, 232. he is deposed from his Government, 244. he is banished, 246. he kills himself, 250.

Pius I. the ninth Bishop of Rome, 472.

The Death of Elder Pliny, 401.

Pliny the Younger, sent into Asia, and he writes in favour of the Christians, 435.

St. Polycarp made Bishop of Smyrna, 404. his Epistle to the Philippians, 443. he goes to Rome, 478. his zeal for his Faith, 479. he is sought for, he retires, and foretells his Death, 489, 490. he is Apprehended, and encouraged by a Voice from Heaven, 491. his Discourse with the Proconsul, ibid. he is ordered to be burnt, 492. his Constancy, his Prayer, his Execution, 493.

Pontianus, the 17th Bishop of Rome, 575.

Poppea killed by her Husband Nero, 352.

Porphyry flourishes, 636.
The Index.

Probus, the 37th Roman Emperor, and his Character, 643.
his great Success in Gaul and Illyricum, 645. his Success in the East, and Triumph, 646. he Conquers all Usurpers 647. he is slain, 648.

Quadriatus, made Bishop of Athens, 453. his Apologies, 457.

Rome and Italy afflicted, 351.
The first Revolution in the Roman Empire, 364.
Rome taken and plundered, and the Capitol burnt, 372. Calamities there, 401.
The Romans Success in the East, 446, 447, 448. great Calamities in the Roman Empire, 485, 486. a Council in Rome, 601. second Council of Rome, 627. new Troubles in the Roman Empire, ibid. Miseries and Usurpations there, 624, 625. Many Troubles there, 656. Rome afflicted, 678.

Rufus, the third Governor in Judaea, 62.

A Disturbance in Samaria, 343.
The Heresie of Sabellius, 678.
The Sanhedrim consult against Jesus, 167. the Sanhedrim consult a second time against Jesus, 185.

Saturninus and Basilides broach their Heresies, 445.
The Sons of Sceva defeated, 303.

Grand Secular Games celebrated, 278. they are again celebrated, 474. again celebrated, 590. they are left off, 694.

Sejanus Executed, and the Jews eased, 117.

Seleucus and Hermias Hereticks, 525.

Sergius Paulus is converted by Paul and Barnabas, 274.
The Severians, 500.

Severus the 21st Roman Emperor, 528. he goes against Niger, 530. his Success against Niger and others, ibid. a great Controversie about keeping Easter, 531. his Success against Albinus, 532. his Success in the East, 535. he makes Caracalla Partner in the Empire, ibid. his Triumph and Spectacles, 544. his Regulations, 547. he joins his two Sons with him, and goes into Britain, 549. his Successes, ibid. his Death, 551. the Apotheosis of him, ibid.

Severus slain, 677.

Simeon succeeds St. James in Jerusalem, 335. his Torment, and Martyrdom, 443.

Simon Magus Baptized, 239. he is severely reproved by Peter, ibid. his second defeat by St. Peter, 343, 344. his Followers Opinions, as the Gnosticks, ibid.

The Sibylline Oracles, 461.
The INDEX.

Sixtus I. the 6th Bishop of Rome, 453.
Sixtus II. the 23rd Bishop of Rome, 616. he with his Deacon Lawrence is Martyr'd, 620.
Soter, the Eleventh Bishop of Rome, 497.
Spurious Writings, 461.

St. Stephen confutes the most Learned Jews, who accuse him of Blasphemy, 234. his Defence before the Sanhedrim, 235. his happy prospect of Heaven, 236. he is hurry'd out of the City and slay'd, ibid. his Burial, ibid.

Stephen I. the 22d Bishop of Rome, 607. he opposes St. Cyprian, 613.

Symmachus translated the Bible into Greek, 498.
The Sun darkned, 205.

Tacitus the 36th Roman Emperor, 642.
The Talmud of Jerusalem begun, 575.
Tatian writes against the Gentiles, 498.
Tellesphorus, the seventeenth Bishop of Rome, 459.
The Temple finished, 350.

Tertullian, and some of his Writings, 534. he writes his Apology, with other pieces relating to the Persecution, and his Prescriptions against Heresies, 536. he writes De Spectaculis, 544. he inclines to the Montanists, 546. he writes against the Marcionites, and other Hereticks, 548. he writes De Pallio, 550. he writes to Scapula, 553. he is Excommunicated, and writes against the Orthodox, 557. he writes De Corona, 580. he turns Herejarch, 588. his Death, ibid.

Theodotion translates the Bible into Greek, 521.
Theodotus and Artemon's Heresie, 529.
The Story of the Thebæan Legion, 653.
Theognostus and Pierius flourish, 649.
Theonas, the 15th Bishop of Alexandria, 648.
Theophilus, the sixth Bishop of Antioch, 497. he writes against the Pagans, 519.
Theudus the Impostor defeated, 272.
Thomas his Infidelity, 213. he is satisfied, ibid. his Death, 395.
Tiberius, the third Roman Emperor, 63. his Reign unsupported, 161. he proposes to deifie Jesus, 232. he declines, 245. his Death, ibid.

Timæus, the 17th Bishop of Antioch, 643.
Timothy Circumcised, 286. he is made Bishop of Ephesus, 308. his Martyrdom, 418.
Titus made Bishop of Crete, 343.
Titus sets down before Jerusalem, 376. he gains the first and second Walls, and Crucifies great Numbers of Jews, 378. he surrounds the City with a Wall, and a dreadful Famine ensues, 379. a noble Woman boils her Child, and eats it,
The INDEX.

it, 380. he gains the Castle Antonia, ibid. he burns the
temple, 381. he is Master of all the City, which he en-
tirely demolishes, 383. he weeps over Jerusalem, 388. he
and his Father Triumph, and he is honour'd with a Trium-
phal Arch, ibid. he is the eleventh Roman Emperor, his
Regulations, 397. his Death, 402.

Trajan, the 14th Roman Emperor, 422. his Excellencies and
Defects, 423. he obtains the Title of Optimus, 424. his
Successes in Dacia, and Regulations, 432. his second War
in Dacia, 434. his wonderful Bridge, ibid. his Answer to
Pliny, 436. he Conquers all Dacia, 437. his Honours, 438.
he begins his Eastern Expedition, ibid. he goes to Antioch,
ibid. he Disputes with St. Ignatius, and condemns him to
wild Beasts at Rome, 439. he Conquers Armenia, Par-
thia, and Mesopotamia, 445. he Conquers Chaldæa and
Assyria, 448. he declines, 450. his Death, ibid. his Tri-
umph after his Death, 452.

Tyrannus, the 19th Bishop of Antioch, 660.
The Thirty Tyrants, 624.

V

The Valentinian Heresie, 472.
Valentinus and Cerdo, Heresiarchs, 472.

Valerian, the thirty second Roman Emperor, 608. he de-
clines, 619. he is taken Prisoner by Sapore, King of Per-
tia, ibid. his miserable Captivity and Death, 624.

The Valesians, 585.

Verus his Expedition with Antoninus, 495. his Death, 498.

Vespasian, the tenth Roman Emperor, 372. he cures a Blind
and a Lame Man, 373. his Regulations, 389. his Avarice,
390. he sells the Lands of Judæa, ibid. he banishes the
Philosophers, 396. he makes the last Census in Rome, ibid.
he consecrates the Temple of Peace, 397. his Death, 399.

Victorinus and Methodus flourish, 655.

Vitellius goes up to Jerusalem, and restores the High-Priests
Vestments, 243. he deposes Caiphas, and makes Jonathan
High-Priest, ibid. he prepares against Aretas, 244. he
makes Theophilus High-Priest, 245.

Vitellius sets up for Emperor, 368. he is the ninth Roman
Emperor, 369. he is slain, 372.

Ulpian slain at Rome, 573.

Urban the 16th Bishop of Rome, 571.

Z

Acharias slain, 374.
Zebinus, the 11th Bishop of Antioch, 572.
Zephyrinus, the 14th Bishop of Rome, 540.

A CHRO-
A Chronological Table

Both of the Roman and Ecclesiastical Affairs:

FROM THE Nativity of our Blessed Saviour, to the first Establishment of Christianity by Human Laws, under the Emperor Constantine the Great.

COLLECTED From the Works of Cardinal Noris, Father Paggi, Mon. Tillemont, &c. Foreigners: From Archbishop Usher, Bishop Pearson, Mr. Dodwell, &c. Englishmen; and from the Information of one of the greatest Chronologers now living.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Augustus from the Death of Julius Caesar</td>
<td>Augustus examines the State of the whole Roman Empire</td>
<td>Jesus Christ born at Bethlehem on the 25th of December, under the Consulships of Augustus and Sulla.</td>
</tr>
<tr>
<td>40</td>
<td>Augustus divides Palestine among Herod’s Sons into three different Governments</td>
<td></td>
<td>Our Lord circumcised Jan. 1st. Presented in the Temple Feb. 2d. He is adored by the Magi, and flies into Egypt. Herod masacres the Infants in Bethlehem and dies a little before the Passover</td>
</tr>
</tbody>
</table>
A.D. | Roman Emperors. | Roman Affairs. | Ecclesiastical Affairs.
--- | --- | --- | ---
1 | Augustus. | Augustus banishes his Daughter Julia. | Our Lord returns from Egypt, and settles at Nazareth in Galilee.
2 | | Augustus opens the Temple of Janus, which had been shut before our Saviour's Birth. | The vulgar Era of our Saviour's Birth commences. A. M. 4004. V. C. 754.
3 | | Tiberius returns from Rhodes in July, after seven Years Stay. | St. John the Evangelist supposed to have been born this Year, as also St. Paul.
4 | | Caius Cæsar makes Arsobrazanes King over the Armenians. | Archelaus banished, and his Dominions reduced to a Roman Province.
5 | | Augustus adopts Tiberius, June 27th. Hereaufes the Title of Lord. He compleats the Calendar. | Cyrenus makes a second Taxation in Judea, and deposeth Joazzer the High-Priest.
6 | | Augustus establishes the Militia of the Empire. A great Famine in Rome. | Judas of Galilee riseth up and forms a new Sect.
7 | Germanicus manages the War with Dalmatia. | Our Lord, at twelve Years of Age disputeth with the Doctors. Samaritans profane the Temple.
8 | The Dalmatian War stopt. | Ambrosius made the second Governor of Judea.
9 | Augustus makes Laws against Cælebsy. Varsus defeated in Germany. Augustus banishes Ovid. | | 
10 | Augustus tendst Tiberius into Germany. | | 
11 | Tiberius carries on the Wars with the Germans. | | 
12 | Tiberius finishes the German Wars and is associated in the Empire with Augustus. | | 
13 | Augustus makes his Will, and lays it up with the Vestal Virgins. | | 
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Valerius Gratus made the fourth Governor of Judea. He deposes Annas, and successively se's up Ishmael, Eleazer and Simon.</td>
</tr>
<tr>
<td>16</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>17</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>18</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>19</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>20</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>21</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>22</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>23</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>24</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>25</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>26</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>27</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td>28</td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
<tr>
<td></td>
<td>Tiberius</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
<td>Tiberius refrains the Licentiousnes of the Players.</td>
</tr>
</tbody>
</table>

- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy.
- Germanicus, after great Successes, is recall'd from Italy. |
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>29</td>
<td>Tiberius.</td>
<td>Tiberius's Mother Livia dies.</td>
<td><strong>THE BEGINNING OF THE GOSPEL</strong>, and of John Baptist's Preaching, in the Beginning of this, or the latter End of the last Year. He has many Followers.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Agrippina, Widow to Germanicus, and her two Sons banish'd.</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td></td>
<td>Sejanus is suspected by Tiberius.</td>
<td>Jesus baptiz'd, Jan. 6.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Vaterculus finishes his History.</td>
<td>His Temptation.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Some believe that the Romans took away the Power of Life and Death from the Jews this Year.</td>
<td>John's Testimony of him.</td>
</tr>
<tr>
<td>31</td>
<td></td>
<td>Sejanus, by Tiberius's Command, is executed with all his Family, October 17th.</td>
<td>The First Passeover after our Saviour's Baptism, April 6th.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>After the Death of Sejanus, Tiberius is more favourable to the Jews.</td>
<td>Jesus converses with the Samaritans, and then cures the Nobleman's Son in Galilee.</td>
</tr>
<tr>
<td>17</td>
<td></td>
<td>A Volume of the Sibyl's Books added to the rest.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tiberius, in the midst of his Pleasures, cruel and miserable.</td>
<td>Jesus frettles at Capernaum.</td>
</tr>
<tr>
<td>18</td>
<td></td>
<td></td>
<td>He calls Peter, Andrew, James, John and Matthew,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The Second Passeover after our Saviour's Baptism, March 28th.</td>
</tr>
<tr>
<td>32</td>
<td></td>
<td>The Choice of the 12 Apostles in May.</td>
<td>The Choice of the 12 Apostles in May.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>John tendeth to Jesus from Prison.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus receives Mary Magdalene.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>He goes over into Trachonitis, where the Inhabitants are frightened.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>He raises the Dead, and works other Miracles at Capernaum.</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td></td>
<td>The Milion of the 12 Apostles in Jan.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>John Baptist beheaded in Feb.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The first Miracle of the Loaves.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Third Passeover after our Saviour's Baptism, April 14th, in which Pilate slays the Galileans.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The second Miracle of the Loaves.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Peter's Confession of Christ.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus's Transfiguration.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Milion of the 70 Disciples.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus goes to the Feast of Tabernacles in October.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Return of the 70 Disciples.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus goes to the Feast of Dedication in December.</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td></td>
<td>The Great Year.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jesus crosses Jordan.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>His last Journey to Jerusalem.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>He converts Zaccheus, and raises Lazarus from the Grave.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>His Kingly Entrance into Jerusalem, March 29th.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Fourth and Last Passeover.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>--------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td></td>
<td>Tiberius</td>
<td></td>
<td></td>
</tr>
<tr>
<td>33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Caligula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>35</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>36</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Caligula</td>
<td></td>
<td></td>
</tr>
<tr>
<td>38</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Roman Affairs**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Tiberius makes Vitellius Governor of Syria, in the Room of Pomponius Flaccus.</td>
</tr>
<tr>
<td>34</td>
<td>Philip the Tetrarch being dead, his Dominions are by Tiberius united to Syria. The Consuls celebrate Tiberius's Vicennalia, and are condemn'd shortly after.</td>
</tr>
<tr>
<td>35</td>
<td>A Phoenix said to appear in this Year, or the Year 34. Rome afflicted by inundations, &amp;c.</td>
</tr>
<tr>
<td>36</td>
<td>Tiberius makes Vitellius Governor of Syria, in the Room of Pomponius Flaccus.</td>
</tr>
<tr>
<td>37</td>
<td>Caligula reigns 3 Years, 10 Months, and 8 Days. Caligula disposes of several Governments.</td>
</tr>
<tr>
<td>38</td>
<td>Caligula impiously assumes Divine Honours, and builds a Temple to himself.</td>
</tr>
</tbody>
</table>

**Ecclesiastical Affairs**

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>33</td>
<td>Priit 2d, which Jesus changes for the Eucharist.</td>
</tr>
<tr>
<td>34</td>
<td>Jesus condemn'd, scourg'd and crucify'd, April 3d, Friday. His Resurrection, April 15th. He appears five times the same Day, and several times after. His Ascension, May 14th. Matthias chosen one of the Twelve. The Effusion of the Holy Ghost, May 24th. The first Establishment of the Christian Church. Miracles wrought, &amp;c.</td>
</tr>
<tr>
<td>35</td>
<td>Tiberius proposes to deifie Jesus. The seven Deacons chosen. James the Lcti made Bishop of Jerusalem. Stephen stoned, about the Paffover. The Church first persecuted, and the Believers dispers'd into several Countries. Philip converts the Samaritans, Peter and John confirm them. Simon Magus the first introducer of Hecat. Philip converts the Eunuch of Ethiopia.</td>
</tr>
<tr>
<td>36</td>
<td>Paul converted near Damascus. He retires to Arabia, where he continues two Years. Vitellius goes to Jerusalem at the Paffover, restores the Priest's Vestments, deposits Caiphas, and sets up Jonathan. The Samaritans deluded by an Imposter, and chastis'd by Pilate. Pilate depriy'd of his Government. Herod defeated by Aretas. Paul returns from Arabia to Damascus. Vitellius makes Theophilus High-Priest.</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>39</td>
<td>Caligula</td>
</tr>
<tr>
<td>40</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Claudius</td>
</tr>
<tr>
<td>42</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>47</td>
<td>Claudius</td>
</tr>
<tr>
<td></td>
<td>7</td>
</tr>
<tr>
<td>48</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td></td>
</tr>
<tr>
<td></td>
<td>8</td>
</tr>
<tr>
<td>50</td>
<td></td>
</tr>
<tr>
<td></td>
<td>9</td>
</tr>
<tr>
<td>51</td>
<td></td>
</tr>
<tr>
<td></td>
<td>10</td>
</tr>
<tr>
<td>52</td>
<td></td>
</tr>
<tr>
<td></td>
<td>11</td>
</tr>
<tr>
<td>53</td>
<td></td>
</tr>
<tr>
<td>54</td>
<td>VI. Nero.</td>
</tr>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td>55</td>
<td></td>
</tr>
<tr>
<td>56</td>
<td></td>
</tr>
<tr>
<td>57</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>57</td>
<td>Nero</td>
</tr>
<tr>
<td>59</td>
<td>5</td>
</tr>
<tr>
<td>60</td>
<td>6</td>
</tr>
<tr>
<td>61</td>
<td>7</td>
</tr>
<tr>
<td>62</td>
<td>8</td>
</tr>
<tr>
<td>63</td>
<td>9</td>
</tr>
<tr>
<td>64</td>
<td>1</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td>Nero</td>
</tr>
<tr>
<td>64</td>
<td>Nero</td>
</tr>
<tr>
<td>66</td>
<td>Nero</td>
</tr>
<tr>
<td></td>
<td>Galba</td>
</tr>
<tr>
<td>7</td>
<td>Nero</td>
</tr>
<tr>
<td>12</td>
<td>Nero</td>
</tr>
<tr>
<td>13</td>
<td>Nero</td>
</tr>
<tr>
<td>14</td>
<td>Nero</td>
</tr>
<tr>
<td>15</td>
<td>Nero</td>
</tr>
<tr>
<td>16</td>
<td>Galba</td>
</tr>
<tr>
<td>17</td>
<td>Nero</td>
</tr>
<tr>
<td></td>
<td>Galba</td>
</tr>
<tr>
<td>18</td>
<td>Nero</td>
</tr>
<tr>
<td>19</td>
<td>Galba</td>
</tr>
<tr>
<td>20</td>
<td>Nero</td>
</tr>
<tr>
<td></td>
<td>Galba</td>
</tr>
<tr>
<td>21</td>
<td>Nero</td>
</tr>
<tr>
<td>22</td>
<td>Galba</td>
</tr>
<tr>
<td>23</td>
<td>Nero</td>
</tr>
<tr>
<td>24</td>
<td>Galba</td>
</tr>
<tr>
<td>25</td>
<td>Nero</td>
</tr>
<tr>
<td>26</td>
<td>Galba</td>
</tr>
<tr>
<td>27</td>
<td>Nero</td>
</tr>
<tr>
<td>28</td>
<td>Galba</td>
</tr>
<tr>
<td>29</td>
<td>Nero</td>
</tr>
<tr>
<td>30</td>
<td>Galba</td>
</tr>
<tr>
<td></td>
<td>Nero</td>
</tr>
<tr>
<td>31</td>
<td>Galba</td>
</tr>
<tr>
<td></td>
<td>Nero</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
</tr>
<tr>
<td>70</td>
<td>Vespasian</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>71</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>72</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>81</td>
<td>Titus</td>
</tr>
<tr>
<td></td>
<td>Titus</td>
</tr>
<tr>
<td></td>
<td>XII, Domitian</td>
</tr>
<tr>
<td>82</td>
<td>Domitian</td>
</tr>
<tr>
<td>83</td>
<td></td>
</tr>
<tr>
<td>84</td>
<td></td>
</tr>
<tr>
<td>85</td>
<td></td>
</tr>
<tr>
<td>86</td>
<td></td>
</tr>
<tr>
<td>87</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td></td>
</tr>
<tr>
<td>89</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>96</td>
<td>Domitian</td>
</tr>
<tr>
<td></td>
<td>XIII. Nerva</td>
</tr>
<tr>
<td>97</td>
<td>1</td>
</tr>
<tr>
<td>98</td>
<td>XIV. Trajan</td>
</tr>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>100</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>4</td>
</tr>
<tr>
<td>102</td>
<td>5</td>
</tr>
<tr>
<td>103</td>
<td>6</td>
</tr>
<tr>
<td>104</td>
<td>7</td>
</tr>
<tr>
<td>105</td>
<td>8</td>
</tr>
<tr>
<td>106</td>
<td>9</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>107</td>
<td>Trajan</td>
</tr>
<tr>
<td>108</td>
<td></td>
</tr>
<tr>
<td>109</td>
<td></td>
</tr>
<tr>
<td>110</td>
<td></td>
</tr>
<tr>
<td>111</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td></td>
</tr>
<tr>
<td>113</td>
<td></td>
</tr>
<tr>
<td>114</td>
<td></td>
</tr>
<tr>
<td>115</td>
<td></td>
</tr>
<tr>
<td>116</td>
<td></td>
</tr>
<tr>
<td>117</td>
<td>Adrian</td>
</tr>
<tr>
<td>XV.</td>
<td></td>
</tr>
<tr>
<td>118</td>
<td></td>
</tr>
<tr>
<td>119</td>
<td></td>
</tr>
<tr>
<td>120</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
</tr>
<tr>
<td>123</td>
<td>Adrian</td>
</tr>
<tr>
<td>124</td>
<td>Adrian</td>
</tr>
<tr>
<td>125</td>
<td>Adrian</td>
</tr>
<tr>
<td>126</td>
<td>Adrian</td>
</tr>
<tr>
<td>127</td>
<td>Adrian</td>
</tr>
<tr>
<td>128</td>
<td>Adrian</td>
</tr>
<tr>
<td>129</td>
<td>Adrian</td>
</tr>
<tr>
<td>130</td>
<td>Adrian</td>
</tr>
<tr>
<td>131</td>
<td>Adrian</td>
</tr>
<tr>
<td>132</td>
<td>Adrian</td>
</tr>
<tr>
<td>133</td>
<td>Adrian</td>
</tr>
<tr>
<td>134</td>
<td>Adrian</td>
</tr>
<tr>
<td>135</td>
<td>Adrian</td>
</tr>
<tr>
<td>136</td>
<td>Adrian</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors.</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
</tr>
<tr>
<td>137</td>
<td>Adrian</td>
</tr>
<tr>
<td>139</td>
<td></td>
</tr>
<tr>
<td>140</td>
<td></td>
</tr>
<tr>
<td>141</td>
<td></td>
</tr>
<tr>
<td>142</td>
<td></td>
</tr>
<tr>
<td>143</td>
<td></td>
</tr>
<tr>
<td>144</td>
<td></td>
</tr>
<tr>
<td>145</td>
<td></td>
</tr>
<tr>
<td>146</td>
<td></td>
</tr>
<tr>
<td>147</td>
<td></td>
</tr>
<tr>
<td>148</td>
<td></td>
</tr>
<tr>
<td>149</td>
<td></td>
</tr>
<tr>
<td>150</td>
<td></td>
</tr>
<tr>
<td>151</td>
<td></td>
</tr>
<tr>
<td>152</td>
<td></td>
</tr>
<tr>
<td>153</td>
<td></td>
</tr>
</tbody>
</table>

*Antoninus writes an Edict in Favour of the Christians.*

*The Heretic of the Ophites and Sethians.*
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>Antoninus Pius</td>
<td></td>
<td>Justus Martyr leaves Rome, and visits the East.</td>
</tr>
<tr>
<td>155</td>
<td></td>
<td></td>
<td>Justus Martyr writes against Tryphon the Jew.</td>
</tr>
<tr>
<td>156</td>
<td></td>
<td></td>
<td>The Quartodeciman Controversy about Easter begins.</td>
</tr>
<tr>
<td>157</td>
<td></td>
<td>Antoninus solemnizes his second Decennalia.</td>
<td>St. Polycarp goes to Rome, where he confounds Marcion.</td>
</tr>
<tr>
<td>158</td>
<td></td>
<td>Antoninus renewes several Laws against Adulterers.</td>
<td>Hegesippus settles at Rome, about this Year.</td>
</tr>
<tr>
<td>159</td>
<td></td>
<td></td>
<td>Melito made Bishop of Sardis in Asia.</td>
</tr>
<tr>
<td>160</td>
<td></td>
<td></td>
<td>Valentinus dies this Year. Marcellina a Carpocratian Woman comes to Rome.</td>
</tr>
<tr>
<td>161</td>
<td></td>
<td></td>
<td>Alexander the Impostor noted for his false Oracles in Paphlagonia.</td>
</tr>
<tr>
<td>162</td>
<td></td>
<td></td>
<td>THE FOURTH PERSECUTION begins in the first Year of this Reign.</td>
</tr>
<tr>
<td>163</td>
<td></td>
<td></td>
<td>Glyceria suffers in Thrace, May 13th.</td>
</tr>
<tr>
<td>164</td>
<td></td>
<td></td>
<td>The Christian Apologies forbidden to be read.</td>
</tr>
<tr>
<td>165</td>
<td></td>
<td></td>
<td>Felicitas and her seven sons martyr'd in Rome.</td>
</tr>
<tr>
<td>166</td>
<td></td>
<td></td>
<td>Concordus martyr'd at Spoleto.</td>
</tr>
<tr>
<td>167</td>
<td></td>
<td></td>
<td>Justus Martyr disputes with Creseis the Cynick Philosopher.</td>
</tr>
<tr>
<td>168</td>
<td></td>
<td></td>
<td>Peregrinus the Impostor burns himself at the Olympic Games.</td>
</tr>
<tr>
<td>161</td>
<td>Ant. Phil.</td>
<td></td>
<td>The Persecution encreases. St. Polycarp martyr'd at Smyrna, Feb. 23d.</td>
</tr>
<tr>
<td>162</td>
<td></td>
<td></td>
<td>Justus Martyr writes his second Apology for the Christians.</td>
</tr>
<tr>
<td>163</td>
<td></td>
<td></td>
<td>Justus Martyr, with six others, beheaded at Rome, by Rufillus the Governor.</td>
</tr>
<tr>
<td>164</td>
<td></td>
<td></td>
<td>Dionysius, Bishop of Corinth, flourishes at this Time.</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors.</td>
<td>Roman Affairs.</td>
<td>Ecclesiastical Affairs.</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>168</td>
<td>Ant. Phil. 8</td>
<td>Antoninus and Verus prosecute the German War.</td>
<td>Peter Bishop of Rome lends Alms to Corinth.</td>
</tr>
<tr>
<td>169</td>
<td>8</td>
<td>Verus dies at Altinum, in the midst of Winter. Symmachus translates the Bible into Greek.</td>
<td></td>
</tr>
<tr>
<td>170</td>
<td>9</td>
<td>Antoninus reigns alone. Melito presents an Apology for the Christians.</td>
<td></td>
</tr>
<tr>
<td>171</td>
<td>10</td>
<td>Antoninus in Pannonia successfully pursues the Wars in the North. The Heretic of the Antitales.</td>
<td></td>
</tr>
<tr>
<td>172</td>
<td>11</td>
<td>Divers Events in the Wars with the Northern Nations. Tatian begins the Heretic of the Encratites in Mesopotamia.</td>
<td></td>
</tr>
<tr>
<td>173</td>
<td>12</td>
<td>Antoninus makes many wise Regulations. The Heretics of the Adamites and Alogi begin this Year.</td>
<td></td>
</tr>
<tr>
<td>174</td>
<td>13</td>
<td>Antoninus successfully carries on the Wars in the North against the Quadi. Soter Bishop of Rome, writes an Apology for the Christians, and dies shortly after.</td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>15</td>
<td>Cæcilius revolts in April, he is slain in July. The Persecution revived.</td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>16</td>
<td>Antoninus goes into the East, where he buries Fanusia. Athenagoras and Miliadès present Apologies for the Christians.</td>
<td></td>
</tr>
<tr>
<td>178</td>
<td>17</td>
<td>Antoninus paliseth through Syria and Egypt, and comes to Athens. The Martyrs at Lyons suffer in August.</td>
<td></td>
</tr>
<tr>
<td>179</td>
<td>18</td>
<td>He returns to Rome, and makes his Son Commodus Augustus, November 27th. The Account of them is sent to several Churches.</td>
<td></td>
</tr>
</tbody>
</table>

Smyrna ruin'd by an Earthquake.

Lucius, King of Britain, lends to Pope Eleutherius for Preachers. Lysias made Bishop of Lyons.

Antoninus marries his Son Commodus, and goes with him to the Northern War, August 5th. Hermogenes, the Author of increased Matter, appears about this Time.

Antoninus meets with various Fortune in the North. Pantanus made Governor of the great Catechetical School in Alexandria, which he much improves.
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>179</td>
<td>Ant. Phil. 19</td>
<td>Antoninus Philop. dies at Sirium, on the 17th of March.</td>
<td>Many Martyrs this Year.</td>
</tr>
<tr>
<td>180</td>
<td>XVIII. Commodus. 1</td>
<td>Commodus reigns 12 Years, 9 Months, and 14 Days. He makes Peace, and returns to Rome in Triumph, Octob. 22d.</td>
<td>The Christians ear’d from Persecution under Commodus. Apelles, a Disciple of Marcion, broaches his Heresie.</td>
</tr>
<tr>
<td>181</td>
<td>1</td>
<td>The Temple of Serapis at Alexandria burnt.</td>
<td>The Montanists condemn’d by a Council in Asia. Theophilus, Bishop of Antioch, writes against the Pagans, and dies. Hegesippus dies at Rome. Florinus and Blaftus, two Presbyters, disturb the Church at Rome.</td>
</tr>
<tr>
<td>182</td>
<td>2</td>
<td>The Romans obtain some Victories over the Dacians.</td>
<td>Marcia, the Emperor’s Concubine, favours the Christians.</td>
</tr>
<tr>
<td>183</td>
<td>3</td>
<td>A Conspiracy against Commodus, for which many are executed. Crispina banish’d and slain.</td>
<td>Origen born this Year. The Heresie of the Marcians. Theodotion translates the Bible into Greek. Apollonius a Senator suffers Martyrdom in Rome.</td>
</tr>
<tr>
<td>184</td>
<td>4</td>
<td>Commodus grows tyrannical.</td>
<td>Irenæus writes against all the Hereticks.</td>
</tr>
<tr>
<td>185</td>
<td>5</td>
<td>Ferennis forms ambitious Designs, and is ruin’d.</td>
<td>Pantaenus takes a Journey to the Indies for the Propagation of Christianity. He is succeeded in his School by Clemens Alexandrinus. Clemens Alexandrinus writes his Exhortation to the Gentiles. Ammonius Saccas flourishes. Seleneus and Hermias, two Heresiarchs, shew themselves in Galatia. Rhodon, Disciple to Tatian, flourishes about this Time.</td>
</tr>
<tr>
<td>186</td>
<td>6</td>
<td>Maternus conspires against Commodus, and is executed.</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>7</td>
<td>The Emperor Caracalla born, April 4th.</td>
<td>Tertullian the Tanner of Byzantium, with his Disciple Artemon, broach their Heresies at Rome.</td>
</tr>
<tr>
<td>188</td>
<td>8</td>
<td>A Famine in Rome, upon which account Cleander and his Sons are slain.</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>9</td>
<td>Commodus grows insupportable, Many Calamities in Rome.</td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>10</td>
<td>The Temple of Peace, and many other Edifices burnt down in Rome.</td>
<td></td>
</tr>
<tr>
<td>191</td>
<td>11</td>
<td>Commodus, having made himself odious, is slain at Rome, December 30th.</td>
<td></td>
</tr>
<tr>
<td>192</td>
<td>12</td>
<td>Pertinax reigns 12 Weeks, 3 Days. He is slain, March 28th.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>193</td>
<td>XX. Julianus.</td>
<td>JULIAN reigns 9 Weeks, 2 Days. He is slain, June 2d.</td>
<td></td>
</tr>
<tr>
<td>194</td>
<td>XXI. Severus.</td>
<td>SEVERUS reigns 17 Years, 8 Months, and 3 Days. He marches against NIGER in the East.</td>
<td></td>
</tr>
<tr>
<td>195</td>
<td>1</td>
<td>Severus is successful against NIGER, and others in the East.</td>
<td></td>
</tr>
<tr>
<td>196</td>
<td>2</td>
<td>Severus is successful against the Partians, and becomes Master of the East.</td>
<td></td>
</tr>
<tr>
<td>197</td>
<td>3</td>
<td>Severus marches against ALBINUS in the West. Caracalla made Caesar.</td>
<td></td>
</tr>
<tr>
<td>198</td>
<td>4</td>
<td>ALBINUS defeats and slays, Feb. 19th.</td>
<td></td>
</tr>
<tr>
<td>199</td>
<td>5</td>
<td>Severus returns to Rome, and deifies Commodus, June 2d.</td>
<td></td>
</tr>
<tr>
<td>200</td>
<td>6</td>
<td>Severus marches against the Eastern Potentates. Caracalla made Augustus, and Partner with his Father, June 2d.</td>
<td></td>
</tr>
<tr>
<td>201</td>
<td>7</td>
<td>Severus makes great conquests in the East.</td>
<td></td>
</tr>
<tr>
<td>202</td>
<td>8</td>
<td>Severus continues in the East.</td>
<td></td>
</tr>
<tr>
<td>203</td>
<td>9</td>
<td>Severus still continues in the East.</td>
<td></td>
</tr>
<tr>
<td>204</td>
<td>10</td>
<td>Severus in Syria gives the virile Robe to Caracalla.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Severus visits Arabia, Palestine and Egypt. He gives a Senate to the City of Alexandria.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Severus returns to Rome, triumphs, and celebrates his Decennalia. Caracalla marries Plautian's Daughter.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Plautian slain about Jan. 22.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Clement Alexandrinus writes his Stromata.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The controversy about keeping of Easter begins under Pope Victor, and occasions Synods in several Parts of the World.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>THE FIFTH GENERAL PERSECUTION begins in Rome without the Order of the Emperor. Tertullian begins to shew himself.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Narcissus Bishop of Jerusalem flourishes at this Time.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Narcissus being falsely accused, retires from the See of Jerusalem.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>The Persecution reaches Africa. Tertullian writes his Apology with other Pieces relating to the Persecution, as also his prelections against the Heretics. The Docetists and P africanians appear at this Time.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tertullian discovers the Errors of Praxeas, and caueth him to recant.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Severus publishes Edicts against Jews and Christians, which revives and encreases the Persecution. Clement retires from Alexandria. Origen begins to shew his Zeal. Irenaeus martyr'd at Lyons, with almost all the Christians. The Heresie of the Arianists. Origen is made Governor of the catechetick School in Alexandria. He emasculates himself.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tertullian writes De Spectaculis.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>--------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>204</td>
<td>Severus</td>
<td>The Grand Secular Games celebrated after June 2d.</td>
<td>Musaeus writes against the Encratites.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bulla Felix a Robber pillages Italy</td>
<td>Plutarch, Marcella, and Potamiana martyrs in Alexandria.</td>
</tr>
<tr>
<td>205</td>
<td>Severus</td>
<td>Severus makes many Regulations in the State. He is severe to the Senators.</td>
<td>Terentius, Felicitas, and their Companions, suffer at Carthage, March 7th.</td>
</tr>
<tr>
<td>206</td>
<td>Severus</td>
<td>Bulla Felix suppress'd.</td>
<td>God punishes Africa with Barrenness.</td>
</tr>
<tr>
<td>207</td>
<td>Severus</td>
<td>Severus joins his Son Geta with him and makes him Augustus. He goes with his two Sons into Britain.</td>
<td>Tertullian inclines to the Montanists.</td>
</tr>
<tr>
<td>208</td>
<td>Severus</td>
<td>Severus meets with many Difficulties and Successes in Britain.</td>
<td>Narcissus, after 7 Years Retirement returns to Jerusalem, and governs the Church with his third Successor Gordius.</td>
</tr>
<tr>
<td>209</td>
<td>Severus</td>
<td>Severus builds a Wall in Britain. He falls sick towards the End of the Year.</td>
<td>Tertullian, now Montanist, writes against the Marcionites and other Heretics.</td>
</tr>
<tr>
<td>210</td>
<td>Severus</td>
<td>Severus dies at Eboracum or York on the 4th Day of February.</td>
<td>Philostratus the Athenian writes the Life of Apollonius Tyanaus.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caracalla travels into Gaul, makes many Changes, and returns to Rome.</td>
<td>Origen goes to Rome. Apollonius writes against Montanists.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caracalla goes into Germany, where he commits many Extravagancies.</td>
<td>Origen takes Assistance in his catechetical School. Alexander Bishop of Cappadocia, by divine Impulse, join'd with Narcissus Bishop of Jerusalem. The Montanists are excommunicated by the Church of Rome together with Tertullian. Tertullian writes several Pieces against the Orthodox.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caracalla travels into Macedonia, and Asia, where he commits new Follies.</td>
<td>Origen composes his Tetrapla. He goes to preach in Arabia, and returns to Alexandria.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Caracalla commits many intolerable Barbarities at Alexandria, and no less Wickedness in the East.</td>
<td>Origen retires from Alexandria, and preaches at Caesarea. He is recall'd by his Bishop Demetrius.</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperor</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>217</td>
<td>Caracalla</td>
<td>Caracalla slain by Martial in Syria, April 8th.</td>
<td>The fourth Greek Version of the Bible found at Jericho.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>MACRINUS reigns 1 Year, 2 Months wanting 3 Days.</td>
<td>Natalis, a Confessor at Rome, lapses and is restored.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>He purchases Peace of the Parthians, and winters at Antioch.</td>
<td>The Heretic of the Melchisedeci.</td>
</tr>
<tr>
<td>218</td>
<td>Macrinus</td>
<td>Elagabalus declar'd Emperor May 16th.</td>
<td>The Emperor's Aunt Mamaea sends for Origen into Syria, to be instructed in the Christian Religion.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Macrinus and his Son slain, on the 7th Day of June.</td>
<td>Origen returns to Alexandria.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ELAGABALUS reigns 3 Years, 9 Months, and 4 Days.</td>
<td>Great Instances of Superstition among the Romans.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Elagabalus comes to Rome, where he begins to commit many Extravagancies.</td>
<td>Julius Africanus compiles his Christian Chronology.</td>
</tr>
<tr>
<td>219</td>
<td>Elagabalus</td>
<td>Elagabalus adopts his Cousin Alexander, and calls him Alexander.</td>
<td>The Church happy under the Emperor Alexander.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Elagabalus slain by the Soldiers in Rome, on the 11th Day of March.</td>
<td>Hippolytus, Bishop in Arabia, flourishes about this Time.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ALEXANDER reigns 13 Years, and 9 Days.</td>
<td>Origen writes Commentaries upon the Scriptures, and employs several Notaries.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>He makes great Regulations.</td>
<td>Origen applies himself to Philo- phy, and writes to Hercules in Justification.</td>
</tr>
<tr>
<td>220</td>
<td>Alexander</td>
<td>Alexander proceeds in his Regulations.</td>
<td>Origen goes towards Achaia.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>His Grand-mother Masada dies.</td>
<td>At Palestine he is ordained Presbyter, which is highly resented by his Bishop Demetrius.</td>
</tr>
<tr>
<td>221</td>
<td></td>
<td>Dion Cassius, the Historian, advanced.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors.</td>
<td>Roman Affairs.</td>
<td>Ecclesiastical Affairs.</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>231</td>
<td>Alexander</td>
<td>Alexander marches against Artaxerxes, who had wasted Mesopotamia.</td>
<td>Origen obliged to quit Alexandria, and is condemned by two Councils and excommunicated. He finds many Protestors. The Council of Iconium, about Heretical Baptism.</td>
</tr>
<tr>
<td>232</td>
<td>9</td>
<td>Alexander has great Successes against Artaxerxes, and the Persians.</td>
<td>Origen is still diligent in his Writings. The Jerusalem Talmud begun about this Year.</td>
</tr>
<tr>
<td>233</td>
<td>10</td>
<td>Alexander returns to Rome, and triumphs, September 25th. He marches against the Germans soon after.</td>
<td></td>
</tr>
<tr>
<td>234</td>
<td>11</td>
<td></td>
<td></td>
</tr>
<tr>
<td>235</td>
<td>12</td>
<td></td>
<td></td>
</tr>
<tr>
<td>XXVI. Maximin.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>13</td>
<td></td>
<td></td>
</tr>
<tr>
<td>236</td>
<td>1</td>
<td>Maximinus successfully Wats against the Dacians and Sarmatians, and winters at Sirmium.</td>
<td></td>
</tr>
<tr>
<td>237</td>
<td>2</td>
<td>Gordian and his Son proclaim'd Emperors in the middle of May. They are slain in July. Maximus and Balbinus declar'd by the Senate, July 9th. A great Sedition in Rome, and part of the City burnt.</td>
<td></td>
</tr>
<tr>
<td>238</td>
<td>3</td>
<td>Maximinus besieges Aquilea. He is slain before the Place in the End of March.</td>
<td>Origen re-affumes his School in Caesarea. Gregory Thaumaturgus flourishes about this Time.</td>
</tr>
<tr>
<td>XXVII. Maximin. &amp; Balbinus.</td>
<td></td>
<td></td>
<td>Gregory Thaumaturgus miraculously ordain'd Bishop of Neocæarea. He is said to work many Miracles. The Heresie of the Valesians. Origen makes a second Voyage into Greece.</td>
</tr>
<tr>
<td>3</td>
<td>4</td>
<td>MAXIMUS and BALBINUS reign a little above 3 Months. They are slain July 15th.</td>
<td></td>
</tr>
<tr>
<td>239</td>
<td>1</td>
<td>Gordian governs with great Satisfaction.</td>
<td></td>
</tr>
<tr>
<td>240</td>
<td>2</td>
<td>Sabinius sets up for Emperor in Africa. He is soon suppress'd.</td>
<td>Beryllus of Arabia broaches several Errors. Origen confutes him in a Synod.</td>
</tr>
<tr>
<td>242</td>
<td>4</td>
<td>Gordian is successful against the Goths, and against Sapor, King of Persia.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>---------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>243</td>
<td>Gordian</td>
<td>Misithaus dies. Philip advance’d to his Place. Gordian declines.</td>
<td>Philip suppos’d (not without Reason) to be a Christian. He submits to Penance under Babylon; Bishop of Antioch. Origen writes to him, and his Emprefs. The Church flourishes, and Pope Fabian sends many Bishops and Paters into Gaul. Tertullian turns Heresiarch, and dies soon after.</td>
</tr>
<tr>
<td>244</td>
<td>XXIX. Philip.</td>
<td>Philip reigns five Years, and a few Months. He makes Peace with the Persians and returns to Syria.</td>
<td></td>
</tr>
<tr>
<td>245</td>
<td></td>
<td>Philip returns to Rome, where he makes many Regulations.</td>
<td></td>
</tr>
<tr>
<td>246</td>
<td></td>
<td>Philip's Son has the Tribunitian Power.</td>
<td></td>
</tr>
<tr>
<td>248</td>
<td></td>
<td>The Grand Secular Games celebrated the last Time in Rome, U.C. 1000. Philip undertakes to purge the City.</td>
<td>The SEVENTH GENERAL PERSECUTION, in the Beginning of the Reign of Decius. Many apostatize, and several punis’d for it.</td>
</tr>
<tr>
<td>249</td>
<td>XXX. Decius.</td>
<td>Decius proclaims’d Emperor. Philip is slain between June 17th and October 19th.</td>
<td>Decius reappears in the Spring, and marches into Mesia. Valerian nam’d Cenfor, October 27th. Decius defeated by the Goths, and slain in the latter end of November.</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>251</td>
<td>XXXI.</td>
<td><strong>Gallus</strong> reigns one Year, and 6 Months.</td>
<td>Novatian usurps the Bishoprick of Rome.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Gallus makes Hostilian Augustus, and his Son Volusian Cæsar.</td>
<td>He is rejected by some, and follow'd by others.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>He makes a dishonourable Peace with the Goths.</td>
<td>Alexander Bishop of Jerusalem dies Prisoner at Caesarea.</td>
</tr>
<tr>
<td>253</td>
<td>XXXII.</td>
<td><strong>Valerian</strong> reigns almost seven Years. Emilian slain in August. Gallienus made Augustus.</td>
<td>St. Cyprian is careful of his Flock, and writes several Treatises.</td>
</tr>
<tr>
<td>254</td>
<td></td>
<td><strong>Valerian</strong> governs well and honourably.</td>
<td>Eupiæus opposes St. Cyprian. The fourth Council of Carthage concerning Basilides and Martyr. St. Cyprian writes about Alms. He is concerned with the Gallican Bishops.</td>
</tr>
<tr>
<td>255</td>
<td></td>
<td><strong>Valerian</strong> governs well and honourably.</td>
<td>The fifth Council of Carthage concerning the Validity of Heretics Baptism.</td>
</tr>
<tr>
<td>257</td>
<td></td>
<td><strong>Valerian</strong> marches with his Army to Byzantium, to go against the Persians.</td>
<td>The Eighth General Persecution begins in April, and continues three Years and a half. Pope Stephen martyr'd, August 2d. St. Cyprian banish'd, August 30th. Dionysius, Alexanderinus banish'd. Sabellius broaches his Heresie in Libya. The Persecution encreases. Pope Sixtus and his Archdeacon Laurence martyr'd, August 6th. Many martyr'd in Africa. St. Cyprian recall'd from Banishment, and beheaded, September 14th.</td>
</tr>
</tbody>
</table>
A.D. | Roman Emperors | Roman Affairs | Ecclesiastical Affairs
--- | --- | --- | ---
259-260 | Valerian, Gallienus | The Scythians pass the Danube, enter Asia, and pillage an infinite number of places. Valerian declines. Valerian is taken prisoner by Sapor, King of Persia. | Many Martyrs suffer in Africa, Spain, Libya, Palestine, and other parts of the Empire. The Great Miseries and Calamities in the Empire, cause Gallienus to relax the Persecution in October. Paulus Samosatanus, the noted Bishop of Antioch.
260 | | | The Christians behave themselves nobly at Alexandria. Dionysius Alexanderinus engages against Sabellius. This occasions the second Council of Rome.
261-262 | | Macrianus and his Sons set up in the East. Great Troubles in Alexandria before the Paffover. Piso and Valens set up, the one in Thessaly, the other in Achaia. They are both slain. Odenathus is successful against the Persians. | Macrianus persecutes the Christians in the East. Marinus martyr'd at Caflarea. Aelius celebrated. Gallienus publishes a Rescript in Favour of the Christians, after the Death of Macrianus. Dionysius Alexanderinus confutes Nepos and the Millenaries. Many Christians carry'd captive by the barbarous Nations.
264 | | Odenathus having settled his Power in the East, is made Augustus, and join'd with Gallienus. Gallienus marches against Pothinus in Gaul, where he is wounded. Victorinus join'd with Pothinus, and out-reigns him. | Paulus Samosatanus shews his Errors and Vices. Which occasion the second Council of Antioch.
265 | | Trebellian sets up in Asia, and is slain. The Jews revolt. Celcis sets up in Africa, and reigns but seven Days. | Gregory Thaumaturgus dies at Neocaflarea, after he had govern'd that Church 26 Years.
266 | | The Goths Pillage Asia, Galatia, and Cappadocia, and carry away infinite Numbers of People. | Many Christians made captive by the Goths, who propagate the Faith amongst them. The Frank's receive the Faith about the same Time.
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>268</td>
<td>Claudius</td>
<td><strong>CLAUDIUS</strong> reigns a little above two Years. He defeats Aureolus, and returns to Rome in Triumph. The Goths, to the Number of 320000 Men, after many Ravages, are defeated by Claudius. Zabias General to Zenobia becomes Master of Egypt.</td>
<td></td>
</tr>
<tr>
<td>269</td>
<td></td>
<td>Claudius marches to Sirmium in Pannonia, where he dies in the Month of April.</td>
<td></td>
</tr>
<tr>
<td>270</td>
<td>Aurelian</td>
<td><strong>AURELIAN</strong> reigns five Years, wanting one Month. Quintillus Emperor for 17 Days. Aurelian shews Vigour and Severity. The Marcomanni, and other Nations, defeated by Aurelian. Aurelian returns to Rome, and enlarges the City Walls. Aurelian begins his March against Zenobia. He defeats Zenobia, and besieges her in the latter End of the Year. Zenobia is taken Prisoner. Longinus is executed by Aurelian. Aurelian punishes Palmyra. He reduces Firmus in Egypt, and causes Tetricus in Gaul to yield. He triumphs over all.</td>
<td></td>
</tr>
<tr>
<td>271</td>
<td></td>
<td>Constantine the Great born Febr. 27th. Aurelian builds a Temple to the Sun. He abandons Dacia.</td>
<td></td>
</tr>
<tr>
<td>272</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>273</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>274</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>275</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>--------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>276</td>
<td>XXXVII. Probus.</td>
<td>Tacitus goes towards the East. He is slain at Tarso in Asia on the 12th of April, or a little after. Probus obtains vast Victories in Gaul. Great Rejoycings at Rome.</td>
<td>The Heretic or the Manichees begins about this Time.</td>
</tr>
<tr>
<td>277</td>
<td></td>
<td>Probus obtains vast Victories in Gaul. Great Rejoycings at Rome. Probus marches into Illyricum and Thrace, and clears them from the Goths and Sarmatians.</td>
<td>Archelaus, Bishop of Chaschara in Mesopotamia, flourishes about this Time.</td>
</tr>
<tr>
<td>278</td>
<td></td>
<td>Probus conquers the Isauri, and the Blemis, and makes Peace with Varareanes King of Persia. He returns through Thrace, and triumphs.</td>
<td></td>
</tr>
<tr>
<td>279</td>
<td></td>
<td>Saturninus revolts in Egypt, and Proculus and Bonus in Gaul. Probus reduces them all. Probus gives Peace to the Empire, and employs his Soldiers in Planting, Building, &amp;c.</td>
<td></td>
</tr>
<tr>
<td>280</td>
<td></td>
<td>Probus slain near Greece in August or November.</td>
<td>Dorothaus, a worthy Presbyter of Antioch, flourishes about this Time.</td>
</tr>
<tr>
<td>281</td>
<td></td>
<td>Carus reigns about one Year and one Month. He makes his Sons Carinus and Numerian Caesars.</td>
<td>Theognostus and Pierius, two Disciples of Origen, flourish in Alexandria.</td>
</tr>
<tr>
<td>282</td>
<td>XXXVIII. Carus, &amp;c.</td>
<td>Carus worsest the Sarmatians. Carinus and Numerian made Augusti in the latter End of August. Carus after Advantages over the Persians is slain by Thunder after the 8th of December.</td>
<td></td>
</tr>
<tr>
<td>283</td>
<td></td>
<td>Carinus makes magnificent Feasts in Rome, September 12th. Numerian slain by Aper, before the 17th of September.</td>
<td></td>
</tr>
<tr>
<td>284</td>
<td>XXXIX. Diocletian.</td>
<td>Diocletian reigns 20 Years, 7 Months, and 14 Days. Maximian made Cesar, November 20th.</td>
<td>THE DIOCLETIAN ERA; or the Era of the Martyrs, commences August 29th.</td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors.</td>
<td>Roman Affairs.</td>
<td>Ecclesiastical Affairs.</td>
</tr>
<tr>
<td>------</td>
<td>-----------------</td>
<td>-----------------</td>
<td>------------------------</td>
</tr>
<tr>
<td>285</td>
<td>Diocletian.</td>
<td>Carinus overthrown by Diocletian, and slain in Maesa. Maximian marches against the Bagauda in Gaul.</td>
<td>The Theban Legion supposed to have been martyr'd this or the following Year.</td>
</tr>
<tr>
<td>286</td>
<td>Maxymian</td>
<td>Maximian made Augustus, and equal with Diocletian, April ist. He has the Western, and Diocletian the Eastern Parts of the Empire. Carausius revolts in Britain.</td>
<td>The Christians meet with some Troubles at Rome.</td>
</tr>
<tr>
<td>287</td>
<td>Diocletian</td>
<td>Diocletian is successful against Narces, King of Persia. Maximian worships the Germans.</td>
<td>Several are supposed to be martyr'd this Year. The Emperors publish Edicts against the Manichees.</td>
</tr>
<tr>
<td>288</td>
<td>Maxymian</td>
<td>Maximian is victorious over the Germans.</td>
<td>The Heretics and the Hieracities about this Year.</td>
</tr>
<tr>
<td>289</td>
<td>Maximian</td>
<td>Maximian is forced to make peace with Carausius. Diocletian Wars with the Sarmatians.</td>
<td>Methodius and Victorinus, two worthy Bishops, flourish about this Time.</td>
</tr>
<tr>
<td>290</td>
<td>Carausius</td>
<td>Carausius obtains the Title of Augustus in Britain. Achiltius sets up in Egypt.</td>
<td>Diocletian allumns Divine Honours.</td>
</tr>
<tr>
<td>291</td>
<td>Great Troubles in the Empire. The two Emperors consult at Milan.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>292</td>
<td>Constantius and Galerius made Caesars at Nicomedia, March ist. The Empire divided among the Emperors and Caesars.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>293</td>
<td>Carausius slain in Britain by Allebus, who holds the Island three Years longer.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>294</td>
<td>Galerius obtains Advantages over the Sarmatians, and other Northern Nations.</td>
<td></td>
<td>Phileas and Hesychius, two worthy Bishops, and Pamphilus and Lucian, two eminent Presbyters, flourish about this Time.</td>
</tr>
<tr>
<td>295</td>
<td>The Carpi submit to the Romans.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>296</td>
<td>Diocletian</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Alleutis in Britain reduc'd by Constantius.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Diocletian reduces Achilles in Egypt in 8 Months.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Galerius is successful in the East. He grows inoffenc.</td>
<td></td>
</tr>
<tr>
<td>297</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>298</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>299</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>300</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>301</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>302</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>303</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>304</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

- Diocletian begins to persecute the Christian Soldiers.
- Arnobius writes against the Gentiles.
- Peter of Alexandria flourishes.
- The Christians begin to grow corrupt.
- The Schism of the Meletians begins this Year.
- Galerius urges Diocletian to persecute the Christians.
- Diocletian consults the Oracle, and contents.
- The Tenth General Persecution, begins February 23d, at Nicomedia, continues 10 Years, and four Months. Horrid Cruelties and innumerable Martyrs in all Parts of the Empire, Gaul only excepted.
<table>
<thead>
<tr>
<th>A.D.</th>
<th>Roman Emperors</th>
<th>Roman Affairs</th>
<th>Ecclesiastical Affairs</th>
</tr>
</thead>
<tbody>
<tr>
<td>305</td>
<td>Diocletian</td>
<td>Diocletian appears openly, March 1st. He reigns the Empire, with Maximian, on May the 1st.</td>
<td>Galerius encreases in Cruelities to the Christians. Maximin follows his Example. The Persecution ceases in Africa and the West. The Council of Ciritba, The Council of Eliberes.</td>
</tr>
<tr>
<td>306</td>
<td>Constantius</td>
<td>Constantine reigns one Year, one Month, and 27 Days. The Empire independently divided between him and Gallienus. Maximin and Severus are Cæsars.</td>
<td>Galerius and Maximin encreases the Persecution in their Dominions. Peter, Bishop of Alexandria, writes his Canonical Epistle before Easter. Constantine favours the Christians. The Meletian Schism encreases. The Schism of the Donatists begins.</td>
</tr>
<tr>
<td>308</td>
<td>Constantine</td>
<td>Severus goes against Maximian, and is slain in April. Alexander sets up in Africa. Maximian gives his Daughter Fausta to Constantine in May. Galerius goes against Maximian, and returns in a Fright.</td>
<td>After a Vacancy of above three Years, Marcellus is made Bishop of Rome, Feb. 18th. Valentina Thea, and many others, suffer in the East.</td>
</tr>
<tr>
<td>309</td>
<td>Constantine</td>
<td>Maximian assumes the Title of Augustus, and Galerius unwillingly confirms it both to him and Constantine. Maximian conspires against Constantine, and is deposed.</td>
<td>Pamphilus suffers, Feb. 16th. Eusébius retires to Egypt, where he is imprison'd. Marcellus Bishop of Rome condemn'd to keep Beasts, and then banish'd, October 7th. The Persecution being somewhat abated, is reviv'd by Maximin.</td>
</tr>
<tr>
<td>310</td>
<td>Maximian</td>
<td>Maximian for his treacherous Designs against Constantine, is executed. Galerius struck with an incurable Diseafe in March.</td>
<td></td>
</tr>
<tr>
<td>A.D.</td>
<td>Roman Emperors</td>
<td>Roman Affairs</td>
<td>Ecclesiastical Affairs</td>
</tr>
<tr>
<td>------</td>
<td>----------------</td>
<td>---------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>311</td>
<td>Constantine</td>
<td>Galerius oppr's'd with Torments, dies miserably in May.</td>
<td>Galerius publishes an Edict in Favour of the Christians, April 30th.</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>Maximin enlarges his Dominions in Asia.</td>
<td>Maximin adds new Cruelties to the Christians.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Alexander defeated in Africa.</td>
<td>The pretended Council of Carthage.</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>Constantine begins his great Expedition against Maxentius, and enters Italy in the latter End of the Year.</td>
<td>Militesas succeeds in Rome, July 10th.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Constantine entirely defeats Maxentius, and enters Rome in Triumph, in October.</td>
<td>Peter, Bishop of Alexandria, suffers, November 15th.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Constantine marries his Sister Constantia to Licinius in Jan.</td>
<td>He advises with Bishops, and peruses the Scriptures.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Maximin marches against Licinius. He is overthrown by Licinius in May, and flies to the East.</td>
<td>He publishes his first Law in Favour of the Christians.</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>Maximin in great Distresses poisons himself, and dies miserably in August.</td>
<td>Maximin unwillingly complies with it.</td>
</tr>
<tr>
<td>313</td>
<td></td>
<td></td>
<td>Constantius and Licinius issue out several Laws for Christianity at Milan.</td>
</tr>
<tr>
<td></td>
<td>8</td>
<td></td>
<td>Licinius against Maximin is instructed by an Angel.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>The Tenth Persecution ended entirely, June 13th.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Maximin acknowledges the Power of Christianity.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>CHRISTIANITY TRIUMPHS.</td>
</tr>
</tbody>
</table>

FINIS