



Accessions

329103

Shelf No.

5518.6

vol. 2

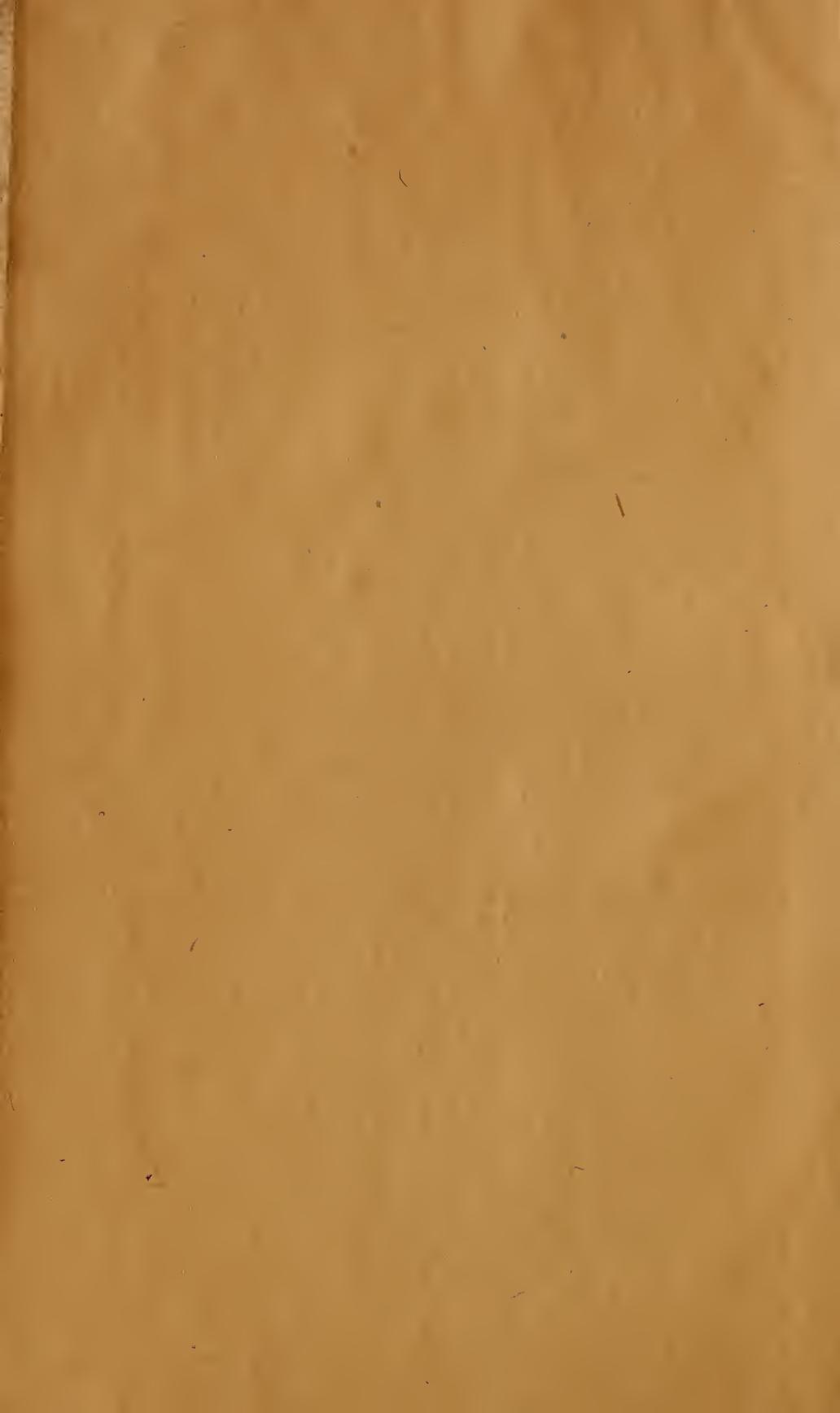


GIVEN BY

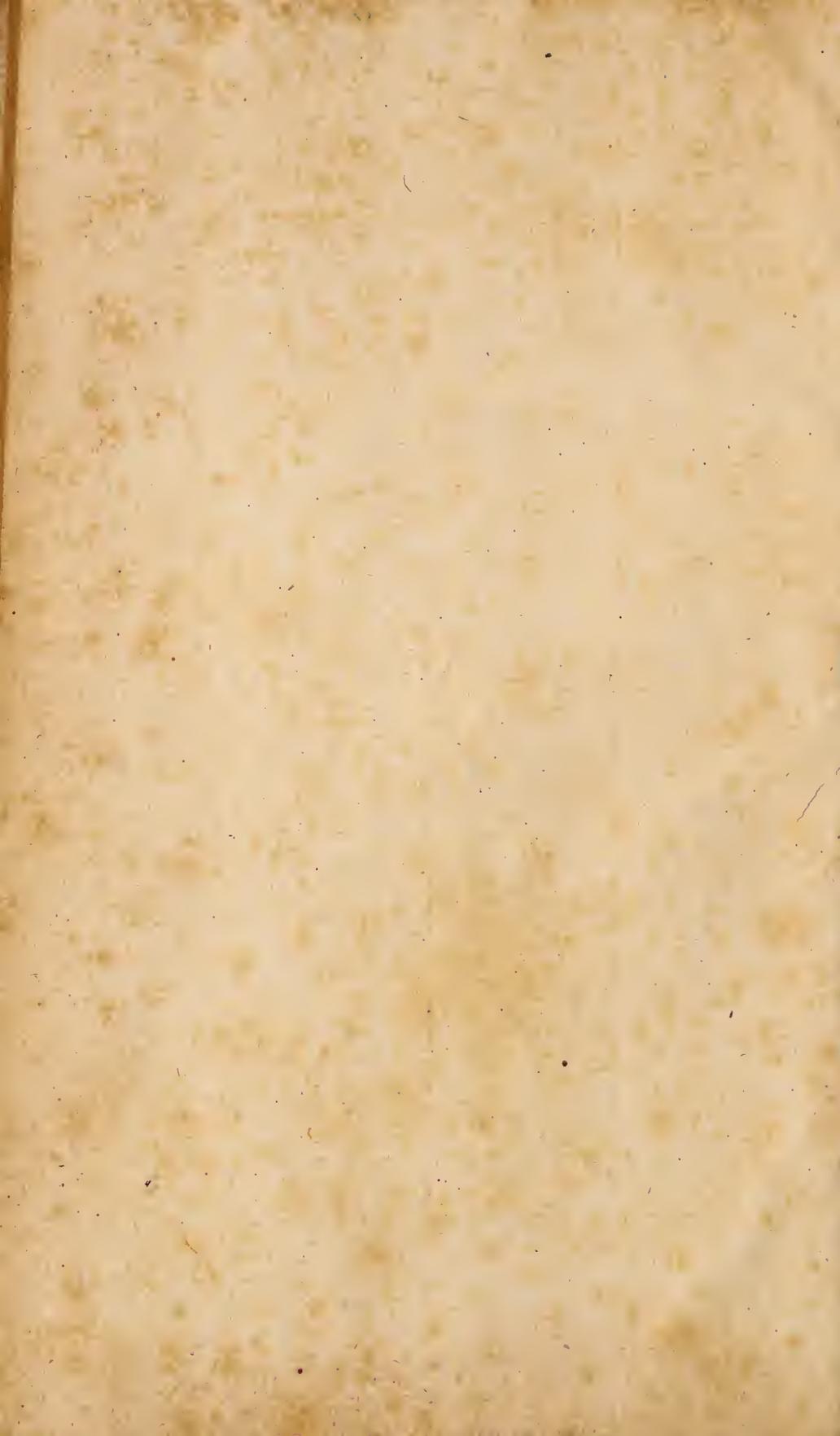
Mrs Grant
Mary 18, 1883.

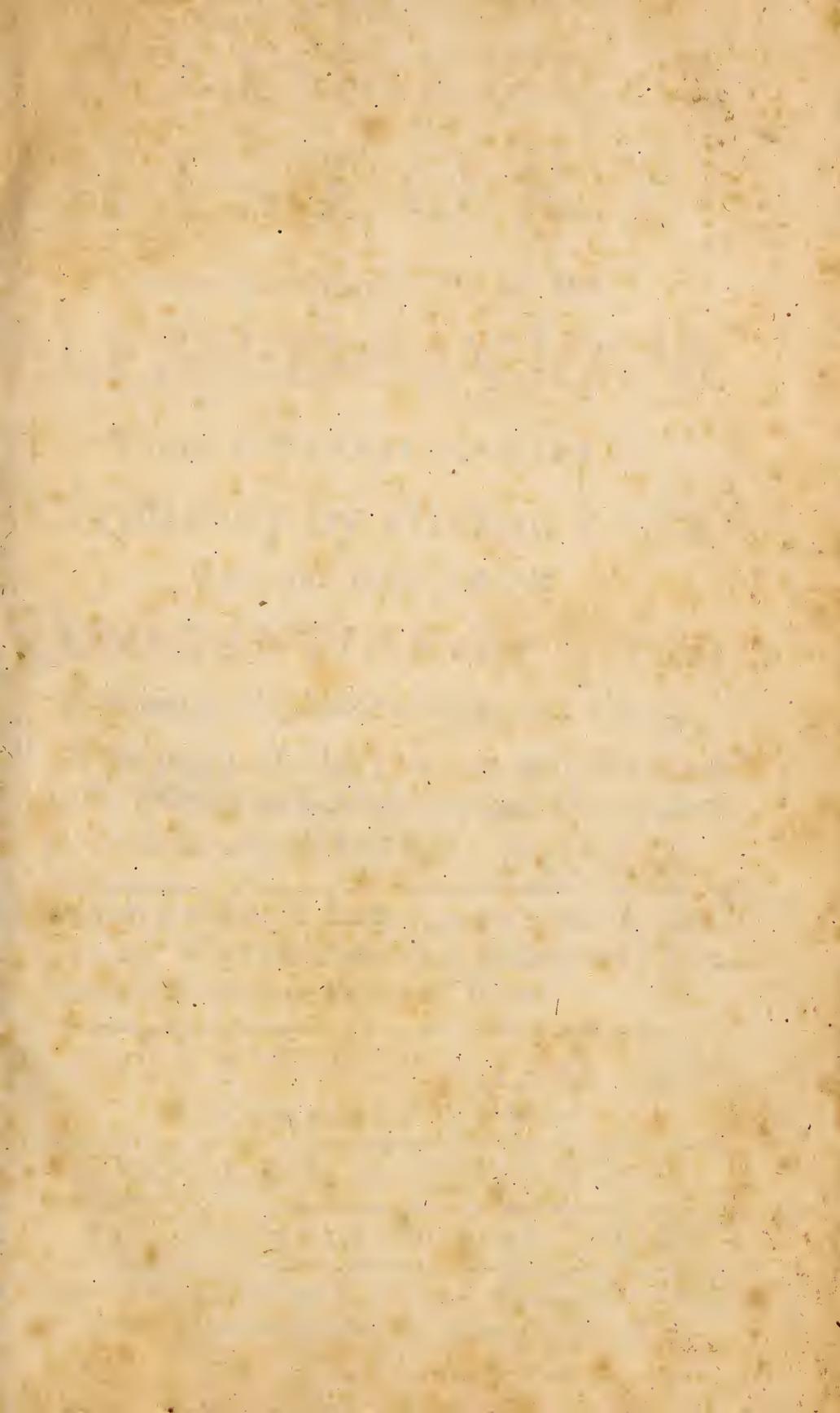
CAUTION

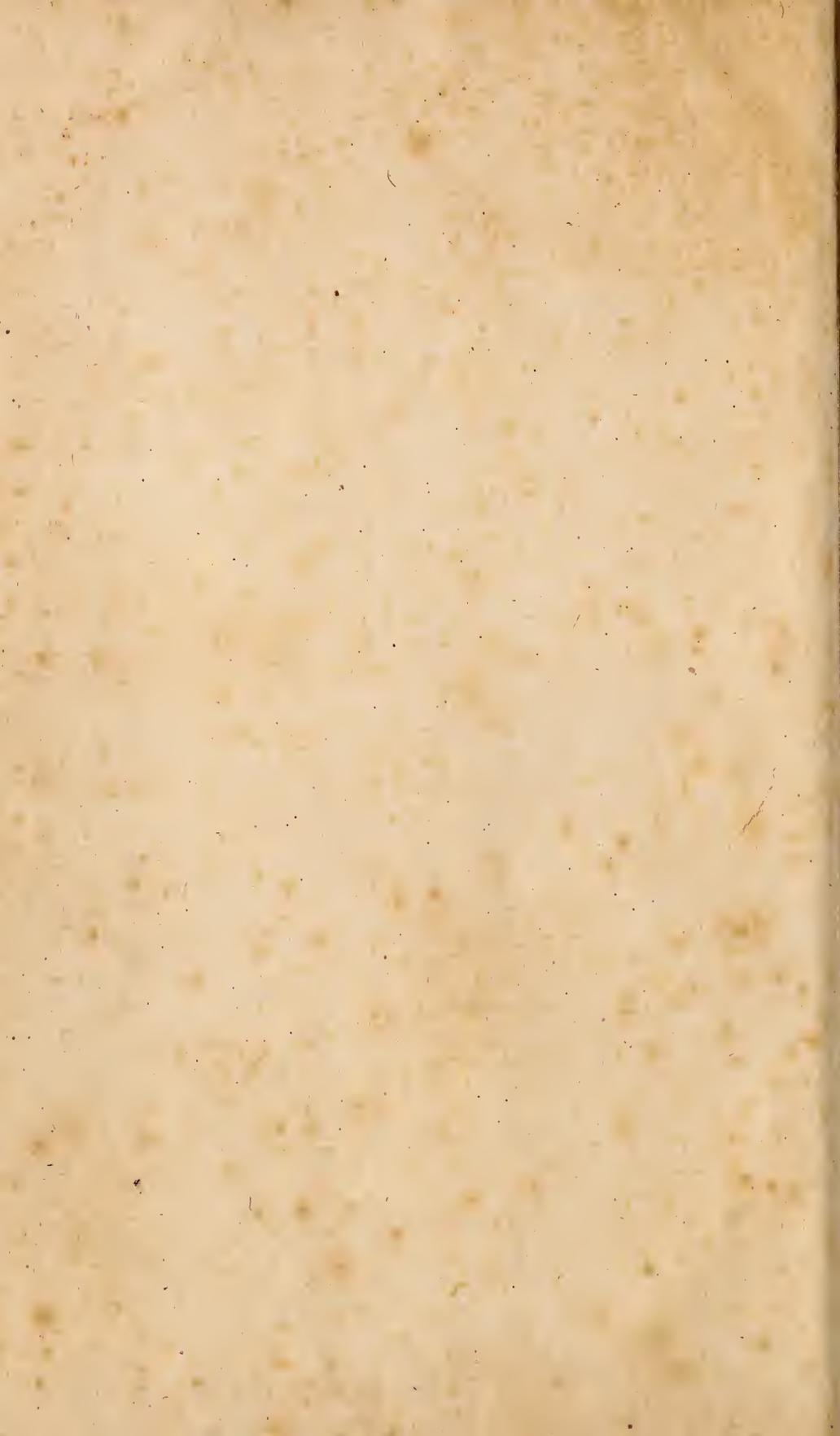
Do not write in this book or mark it with pen or pencil. Penalties are imposed by the Revised Laws of the Commonwealth of Massachusetts, Chapter 208, Section 83.



^{2th}
Apr. 26. 1733







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.** 5518.6

To which is added, A Large **CHRONOLOGICAL**
TABLE of all the *Roman* and *Ecclesiastical* Affairs,
included in the same Period of Time. 102

By, **LAURENCE ECHARD,** A. M.
ARCH-DEACON of *Stowe.*

VOLUME *the* SECOND.

The SIXTH EDITION. 9144

LONDON: Printed for *Jacob Tonson,* at *Shakespear's-Head*
over-against *Katharine-Street* in the *Strand.* **MDCCXXII.**

JAN 18 1853

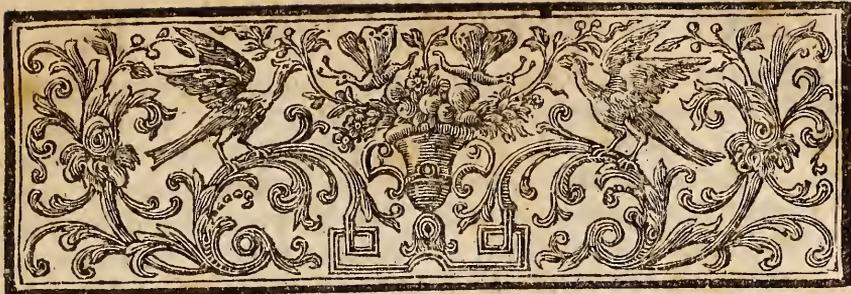
2

329.103

Mrs. Grant

May 18, 1853

MISS GRANT
WASHINGTON
D.C.



C H A P. VIII.

*From the total Destruction of Jerusalem, to
the Beginning of the second General Per-
secution of the Church under the Empe-
ror Domitian.*

Containing the Space of near 25 Years.

I.  HE *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 Obstinacy; 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 accomplish'd before one Generation pass'd away. So that *Christianity* now flourish'd, and

A. D.
70.
Vesp.
1.
2.

Matth. 24.
31--34.
Mark 13.
27--30.
Luke 21.
28--32.

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 *Cletus* or *Anacletus* 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 *Cæsarea*, 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 Praises 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

A. D.

71.

Vesp.

2

3

Joseph.

that Day expos'd in the Triumph; largely displaying the wonderful Power, and Magnificence of the *Romans*. Among the rich and glorious Spoils, were expos'd incredible Quantities of Gold taken out of the Temple; after which was carry'd the Body of the *Jewish* Law, the last, and not the leſt 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 Triumphal-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 ſtood 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 Concuffion 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 Wiſdom 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 leſs 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 fearleſly turn'd out all ſuch as he found unworthy of their Places and Dignities, ſupplying their Places with the moſt deſerving 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 Proceſſes, 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 leſs compaſs. To reform the Corruptions of Uſurers, and the Loofeneſs 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 Deceafe 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 Pensions upon many decay'd Persons, when their Wants proceeded from no manifest Crime of theirs. His Courtesie and Clemency 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 from 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 *Cæsar*, now were constrained to acknowledge the Idol of *Jupiter* for their God.

Joseph.

*Euseb.
Epiph.
Jerom.*

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 Magus* 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 seduc'd many in *Antioch*; and tho' the Extravagancy of his Notions made them less infectious, yet they were continu'd in the second Century, particularly by *Basilides* and *Satur-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 believ'd that he was born of *Joseph* and *Mary*. They enjoin'd the Observation of the Law of *Moses*, as necessary 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 Writings of the Old Testament; but for the New Testament, they reject'd all but St. *Matthew's* Gospel, or rather the Gospel according to the *Hebrews* or *Nazarens*; and particularly condemn'd St. *Paul* as an Apostate, for proving the Dissolution of the *Mosaick* Law. 3. *Cerinthus* spread his Heresie principally in *Ephesus*, and *Asia Minor*, which in some Things was the same with that of *Ebion*; particularly in the Denial of the Divinity of our Saviour, in the acknowledgment only of St. *Matthew's* Gospel, and in affirming the Obligation of the *Mosaick* Rites. He asserted the Creation of the World by Angels, as did the *Gnosticks*, and to insinuate himself among the Vulgar he boasted of strange Revelations and Illuminations. He also taught that as *Jesus* was but a meer Man, *Christ* descended upon him in the Likeness of a *Dove*, and that then *Jesus Christ* revealed 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 bless'd with all Kinds of carnal Pleasures 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 Epistle, which is plac'd the last of those seven in the sacred Canon, which are call'd *Catholick*. It has no particular Inscription as the other six have, but it was probably intended for the *Jewish* Converts, in their several Dispersions, as St. *Peter's* Epistles were. ' In it he first

‘ 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 man-
 ‘ fully 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 Epi-
 ‘ stle were some of the *Gnosticks*, but especially the *Ebion-*
 ‘ *ites*, whose Manners were as corrupt as their Doctrine,
 ‘ also imagining Faith without Works sufficient for Salva-
 ‘ tion. 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 Infe-
 ‘ ction 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 cast 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 Apo-
 ‘ cryphal 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*
 72. by the taking of *Jerusalem*, yet for a long time after, two
 Vesp. or three strong Castles held out; the last of which was the
 3 impregnable Fortress *Massada*, which was kept by *Eleazar*,
 4 Grandson of *Judas Galileus*; who finding that he could
Joseph. subsist no longer, perswaded the Besieged, to the Number of
 960, to kill themselves with their Wives and Children, hav-
 ‘ ing first burnt the Castle and all that was valuable in it. This
 ‘ was done upon the 15th Day of *April*, and compleatly fi-
 ‘ nish’d all Wars and Rebellions in *Judaea*, which began a-
 ‘ bout six Years before. But many of the Robbers and As-
 ‘ sassinates

assinates 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 rifled 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 most 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, lest any one of the Royal Race should be left remaining among the *Jews*; and that upon this, a most severe Persecution was again brought upon the *Jews*.

All Things being quieted and settled in *Judæa*, 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 most 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 usefess 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 *Catholick 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 last 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 ston'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, several 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 last for his free and open reproving the superstitious 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 hither *India*, or *Arabia Felix*, into which he carry'd *St. Matthew's* Gospel, is said to have remov'd into *Lycaonia*, and last of all to *Albanople* in the greater *Armenia*, or rather *Albania*, a City upon the *Caspian* Sea, and miserably over-grown with Idolatry: From which, while he sought to reclaim the People, he was by the Governor of the Place commanded to be crucify'd; which Punishment he chearfully underwent, comforting and confirming the *Gentile* Converts to the last Minute of his Life. Some add, that he was crucify'd with his Head downwards, others that he was flead, and his Skin first taken off, a barbarous Punishment much in use in those 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 Hereticks 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 *Bactrians*, 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 travell'd forwards into the *Indies*, to *Maliapur*, and the Country of the *Brachmans*; where after many Travels and Labours, he by his Miracles converted *Sagamo* the Prince of the Country, with many others. This much exasperated the *Brachmans*, who fearing the Downfal 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 *Gelasius*. 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, *Ves-*
spasians

A. D.

73.

Vesp.

$$\frac{4}{5}$$

Vespasian 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 styling 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 Censor, 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. Ignatius*, *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 suppos'd that the Evangelist *Luke* dy'd, having after *St. Paul's* Death preach'd the Gospel with great Success in *Ægypt* 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 assert 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 *Ægypt*, *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 choicest Ser-

vants,

A. D.
74.
Vesp.
s.
6.

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 Condition 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*. Having bestow'd great Charges upon it, he also beautify'd it with divers Pictures and carved Works, placing all the Rarities 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 Measure to recover their Misfortunes, tho' they lost 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 Lustre, and State, as it had been for many Years before the City's Ruin. It seems *Jochanan* Vice-President of the *Sanhedrim*, escaping by a Stratagem from *Jerusalem* in the Siege, afterwards obtain'd so much Favour from the Emperor, that this Assembly might be fix'd at *Jabneh*, where it had been for some few Years before the *Jewish Wars*. This being allow'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 *Adrian*.

The three following Years afford us very few Materials proper for our Purpose. In the first, *Eusebius* in his *Chronicon* mentions the Destruction of three Cities in the Isle of *Cyprus* by a great Earthquake; of which *Salamis* and *Paphos* were two; Cities sufficiently enlightned by the Apostles *Paul* and *Barnabas*, if they had made the best Use 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 so great a Pestilence 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.

75.
Vesp.
6

7.
Joseph.

A. D.

76.
Vesp.
7
8.

A. D.

77.
Vesp.
8
9.

A. D.
78.
Vesp.
 $\frac{9}{10}$.

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 procur'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 *Paganism*, 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 rejected, he fell into great Poverty; and at the *Olympick* Games, excited by a diabolical Vanity, he is said to have leap'd alive into the Fire, like the *Indian Brachmans*. In all Probability this is the same Person against whom the Scoffer *Lucian* wrote with so much Satyr.

Suet.

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 Establishment of the Empire, was surpriz'd at *Campania* with some light Motions of a Distemper; when immediately he cry'd out, according to the Dictates of his *Pagan* Principles, *Met thinks 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 usually visited every Summer. In which Place, notwithstanding the Encrease of his Distemper, 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 supported 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 acted nothing against the *Christians*, but as they were accidentally 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, succeeded by general Consent, as well as by his Father's Will, tho' not without some Obstructions from his ambitious Brother *Domitian*. 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 Asperision, 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 sully'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 stil'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* stil'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

A. D.

79.

TITUS,

the eleventh

Roman

Emperor.

Suet.

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 Rise from the Licentiousness and Impunity of former Reigns, and daily encreasing in Corruptions, became the Authors and Fomenters of all kinds of Heats and Dissentions. 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 Tedioufness of Law-Suits, he prohibited, among other things, that the same Cause should be try'd by several Laws; or that any one shou'd 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.

Dion.
Suet.

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 wonder-
ful

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 hereby 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 assisting them as his own Revenues would permit. Then to abate the Pestilence, and the Malignity of that Distemper, 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 *Judea*, 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 finish'd, 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 extremely 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 finished and compleat Historian, and might well be stil'd, as he is

A. D.
80.
Titi.
 $\frac{1}{2}$

Joseph,

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 *Antiochus Epiphanes*, down to the utter Ruin of it by *Titus*, beginning 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 Countrymen 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 compare what our Lord has said concerning this War and Sackage of *Jerusalem*, with the Accounts thereof given by *Josephus*, might find so just a Correspondency between the Prophecy, and the Completion, as would make him imagine 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*.

Sect.

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 unexpressible Grief of his Subjects. Not long before, at the finishing of certain publick Solemnities, in which he wept plentifully before the People, he retired into the Territories of the *Sabines*, somewhat more melancholy than formerly, being discouraged by some unfortunate Omens. In his first Stage he was surprized with a violent Fever, and being carry'd afterwards in his Litter, and finding that he must submit to Death, he could not refrain shewing his great Unwillingness 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 same Town where his Father dy'd, not without Suspicion of Poison from his Brother *Domitian*. This was accompany'd with an universal Grief and Sadness throughout the City and Empire; and all the Senators without 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

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, caused 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 Authorstake 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 pricking 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 Brutality he equalled *Nero*; and in this Particular exceeded him; that *Nero* was satisfy'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 Dissimulation 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

A. D.
81.
DOMI-
TIAA,
the 12th
Roman
Emperor.
Suet.

and gentle in the Prologue, he certainly proved cruel and bloody in the Epilogue.

A. D.
82.
Dom.
 $\frac{1}{2}$.

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*. *Apollo-nius*, 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 Conduct of the Holy Spirit, to oppose the Heresies of the *Ebionites* and *Cerinthians*; and *Irenaeus* relates a Story, which he had from his Disciple *Polycarp*, That going with some Friends at *Ephesus* to a Bath, and finding *Cerintus* the Arch-Heretick there before him, he with great Abhorrency turned back, crying out, *Let us escape immediately, lest the Building fall upon our Heads, since Cerintus 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.

*Mon.
Duet.*

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, superseding 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 *Aedile* 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 Castration 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, *Chaldaeans* 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

B 3

Government

A. D.
83.
Dom.
 $\frac{2}{3}$.

A. D.
84.
Dom.
 $\frac{3}{4}$.

A. D.
85.
Dom.

$\frac{4}{5}$

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, Musick, 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 sort of the unconverted *Romans* wished to see these Games abolish'd.

A. D.
87.
Dom.

$\frac{6}{7}$

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.* *II.* *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 Hereticks called the *Nicolaitans*, particularly mentioned, *Rev.* *2.* *15.* and whose Doctrine our Lord is with an Emphasis there said to hate; a horrid brutish Sect, generally supposed 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 Apostles for being jealous of her, he to shew how far he was from that, brought her forth, and gave any Person leave to marry her, affirming it was suitable to that Saying, *We ought to abuse the Flesh*; which Sentence was by some ascrib'd to our Saviour, and also to the Apostle *Matthias*, who taught Men to fight with the Flesh and abuse it. These Words and Actions of his being misunderstood 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 scandalous Liberties, throwing down all Inclosures, allowing of the most pernicious Mixtures, and making Corporal Pleasure the ultimate End and Happiness of Man. Yet *Clemens* says 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 several Daughters, who all liv'd in perpetual Virginitie. But these Hereticks, with many others, together with *Diotre-³ John 9,* *phes*, who affected a Supremacy in the Church, and resisted ^{10.} *St. John's* Preaching, were in no long Time suppress'd by the great Care and Vigilance of that holy Apostle.

In the Year 88, upon occasion of the Cruelties of the Emperor, and some Affronts receiv'd, *Lucius Antonius*, Governor of the Upper *Germany*, rais'd a dangerous Rebellion in those Parts; and being Commander of a numerous Army, usurp'd the Title of Emperor. The Success of this Insurrection remain'd long doubtful, and became daily more formidable to *Domitian*, who had so much lost the Love of his People; till at length his General *Normandus* dextrously surpriz'd *Antonius*, just when a sudden overflowing of the *Rhine* had stopp'd the Arrival of his *German* Auxiliaries, and destroy'd both him and his Army. The News of which Victory, as *Plutarch* and others assure us, was brought to *Rome* by supernatural Means on the same Day that the Battel was fought, to the great Surprize of the Emperor and City. In the same Year *Domitian* celebrated the grand *Secular Games*, which of all others in *Rome*, were the most solemn and magnificent, and in a regular Course 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 last under *Claudius*, and 105 after those under *Augustus*. And now this Emperor rag'd more fiercely against his Subjects than ever, especially such as he suppos'd of *Antonius's* Party, inventing new Kinds of Cruelties and

A. D.
88.
Dom.
 $\frac{7}{8}$.

Dion.

A. D.
89.
m.
 $\frac{8}{9}$.

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 Praises 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.

A. D. 90.
Dom. $\frac{9}{10}$
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

A. D. 91.
Dom. $\frac{10}{11}$
the Year 91, the *Roman* Forces having after many great Losses, finish'd the Wars against the *Dacians*, and also the *Gatti* 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; she being condemn'd to be bury'd alive, according to the ancient Custom, and her Associate Male-criminals to be scourg'd to Death.

A. D. 92.
Dom. $\frac{11}{12}$
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 *Clement* 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 *Cetus*; one consisting of *Jewish* Converts under *St. Peter*, and the other of *Gentile* Converts under *St. Paul*; and that upon their Deaths, *Linus* succeeded *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 *Cætus* 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 reject'd it for such; and the Moderns have had far less Opinion of its Worth, it being so disagreeable to the Relish 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 *Similies* 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*

A. D.
93.
Dom.

12
13.

A. D.
94.
Dom.

13
14.
Joseph.

mans and *Grecians*; and particularly his Account of the Miseries of *Herod* in the Dissentions 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 Stroaks, 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 sort 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 Genuiness; but only observe, that it is certainly very ancient; and tho' some 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 *Ap-pion*, 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 stiles 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 banish'd all the Philosophers and Astrologers out of *Rome* and *Italy*, among whom was that celebrated Stoick *Epiçtetus*. Shortly after this Decree, we are told, that the famous Philosopher and Magician *Apollonius Tyanæus*, 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 *Christianity*, 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 Consulship of *Asprenas* and *Lateranus*, a little before the second General Persecution of the Church, near 25 Years after the Destruction of *Jerusalem*.

C H A P. 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 Apostle; which concluded the first Century.

Containing the Term of about five Years.

The SECOND GENERAL PERSECUTION.

I. **D**omitian, 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 *Christians*. 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 *Christians* 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 *Christians* suffer'd: Particularly *Antipas*, in *Pergamus*, one of the seven Churches of *St. John's* Ere-
on,

A. D.
95.
Dom.

$\frac{14}{15}$

*Euseb.
Dion.*

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 it self. This last was succeeded by *Publius*, whom some suppose to have been the Governour 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 succeeded 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 preserv'd him in this great Danger that he felt no Harm from it, but as if he had only been anointed as the *Athletæ* 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 shou'd 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 consum'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, hardned himself against the Evidence of the Miracle, and without any farther Consideration banish'd him into the desolate Isle of *Patmos*, one of

the *Sporades* in the *Ægean* Sea, there to be employ'd in digging in the Mines, according to *Victorinus*, the usual Labour of Persons banish'd thither for any Crime.

In this disconsolate Place God fill'd his Mind with spiritual 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 *Christianity* in those excellent *Revelations* by several Visions, which are transmitted to us in the Book of that Name: Which was not the least Instance 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 consists of Admonition and Instruction, as well as Propheſie, being directed to the seven Churches in *Asia*, which this Apostle had principally founded, namely, *Ephesus*, *Smyrna*, *Pergamus*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*: And the three first Chapters consist, not only of an Epistle from St. *John*, but also of seven other Epistles, one to each Church, dictated immediately, and sent by *Christ* 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 *Christians* may profit, without concerning themselves with the Explanation of the Propheſies above their Capacities. As for those, we shall not presume to unfold them, but only observe in general, That the *Romanists* look upon all the Prophecies as already fulfill'd under the *Pagan* Emperors, inferring it from the first Verse of the Book, which speaks of *Things which must shortly come to pass*: But others interpret it, *Things which must shortly begin to be fulfill'd*. Some of the Ancients observing the Mysteriousness and Obscurity of this Book, have doubted whether it ought to be admitted into the sacred Canon, because 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 Apostle in his Banishment, as *Victorinus* observes, seeing himself condemn'd to great Pains and Labour in an Age not able to undergo any Hardships, despair'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 must prophesie before many* Rev. 10. *People, and Nations, and Tongues, and Kings*; by which 11. his Enlargement was foreshewn, which hapned shortly after in the succeeding Reign.

A. D.
96.
Dom.
15.

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-pac'd 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 Domesticks 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 assist *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 set about with a certain Stone call'd *Phengites*, by the Brightness 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 Posterity 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

Mean-

Suet.

Juseb.

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 *Cocab* in *Judæa*, 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 ensu'd. 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 devour'd 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 hastned 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 persuad'd 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.

easiness. At that Night when his Fears were greatest, he enquiring of his Attendants what Hour it was, they falsely told him Midnight, which was an Hour later than that which he apprehended. At which, being transported, as if all Danger was past, he hastned 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 Pretence of discovering a Conspiracy, presented *Domitian* with a List of several Names, assuring 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 *Saturius*, with other Conspirators, ran all furiously upon him, and with many Wounds dispatch'd this impious Tyrant in spite of all his Assurance 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 Russian; that all his Inscriptions should be totally raz'd, that his Name should be struck out of the Registers of Fame, and his Memory abolish'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 Tyanæus*, formerly mention'd, viz. that he being at *Ephesus* at the same 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.*

II.

The Roman Senate, after some Moderation of their Joy for *Domitian's* Death, by the Assistance of *Petronius* Captain of the *Prætorian* 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

A. D.
96.
NERVA,
the thirteenth
Roman
Emperor.
Dion, &c.

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 forbid 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 possesses 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 acted 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 Tyanicus*; 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 Instructions, 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 Beginning 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.

A. D.
97.
Nervæ
 $\frac{1}{2}$.

In these Times of Indulgence and Toleration, the Church of God encreas'd exceedingly, and the *Christians* multiplying, 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 22^d or 24th of *January*. This we are assur'd by the *Roman* Martyrology, 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 Insolencies 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* styles, *The Angel of the Church of Ephesus*, and one of that Note and Eminency, that many have given him the Title of an Apostle. Shortly after his Death, the Apostle *John* taking the Opportunity 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 Provinces to ordain Bishops, and settle and confirm Churches,

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 *Catholick*, calculated as it were for all Times and Places, 'containing most excellent Rules for the Conduct of the *Christian* Life, pressing 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 Insinuations of Seducers and false Teachers, antidoting Men against the *Gnostick*, 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 perswading them to shew a great Abhorrence of false Teachers and Deceivers, without so much as being hospitable to them or saluting them. Adding that he was so brief in his Instructions, because he design'd to see her shortly. His last Epistle is directed to *Gaius* or *Carius*, which some think was one of *St. Paul's* Disciples; which, if true, it is more likely to be *Gaius* of *Derbe* than of *Corinth*. 'In it he commended his Hospitality to the Faithful, exhorting him to exercise it chearfully 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 *Irenaeus*, *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 ratify'd the Truth of them, and then added his own Gospel to the rest, especially insisting 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* styles 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 insert'd it in their Works. This Gospel was always receiv'd by the Church as Canonical, and those who reject'd 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 Style, 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- Ensch.*
 us, the second Bishop of *Alexandria* after *St. Mark*, having

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 increas'd in *Ægypt*, *Thebais*, and *Libya*. In this same Year 97, *Monf. 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.

Diop.

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 hapned 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.

TRA-
JAN,
the four-
teenth Ro-
man Em-
peror.

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 Respects prepar'd for the greatest Attempts, and the noblest Enterprizes. In the Beginning of his Reign, he was blest with the Happines 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 Moderation 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 excell'd 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 Condescention, 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 so 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 pronounc'd 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 chosen Emperors, they wish'd them *The Fortune of Augustus, and the Goodness of Trajan*. Yet he must be acknowledged 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 Women;

men; tho' in the former he never shew'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 establish'd 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 Chersonesus*, 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.

A. D.

99.

Traj. 2.

Dion.

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 *Pantomimi*, *Farce-Players* and *Buffoons*, rightly judging those Diversions effeminate, and unworthy of the *Roman* Gravity. He augmented the Number of the poor Children to be educated at his Charge to near five thousand, and perform'd many other worthy Actions; for which he not only obtain'd the Title of *Pater Patriæ*, 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.

Euseb.

in Clem.

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 permit. Of which we have this remarkable and undoubted Instance; 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 trusted 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 hastned to the Mountains; where being taken by the Sentinels of the Robbers, he beg'd to be brought before their Captain, who stood 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 unarm'd 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 sent by Christ. Upon which he staid, and with a dejected 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 baptiz'd with the Flood from his Eyes. St. *John* assur'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 shatter'd and disconsolate Mind, he brought him into, and restor'd him to the Church; leaving a noble Example of true Love and Compassion for erring and endanger'd Souls.

The THIRD GENERAL PERSECUTION:

IV.

A. D. 100. Traj. 3. *Enseb. &c.* The Church of God had enjoy'd Rest from Persecution 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 Falsities and Calumnies against the *Christians*. The Emperor had issu'd out no Edict or Decree against the *Christian* Religion in particular; wherefore he is not plac'd in the Number of the Persecutors by *Tertullian*, St. *Melito*, or *Lactanzius*: But had always forbidden the *Heteriæ*, the Societies or Colleges erected in many Parts of the Empire, where Men were wont to meet, and liberally feast, under Pretext of Business, and the Maintenance of mutual Love and Friendship; which yet the *Roman* State beheld with a jealous Eye, as being often the Nurseries of Faction and Sedition. In the Number of which *Heteriæ* 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 persecuted by Governors and other Officers; in which Persecution great Numbers fell by the Rage of popular Tumults, as well as by Laws and Processes. This Persecution continu'd several Years, with different Degrees of Severity,

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 *Pisidia* 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 singled 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 hapned on the 24th Day of *November*, according to *Baronius*, and the ordinary *Roman* Computation, after he had been sole Bishop of *Rome* nine Years, six Months, and so many Days. He was succeeded in that Dignity by *Evaristus* 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 serious 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 falsely 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' extreamly 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. *Jerom* 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* asserts, 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 *Neocæsarea*, 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.

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 Progress, 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 hapned 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.



Eccle-



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.

I.



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

A. D.
101.
Traj. 4.

and the four great Cities of the Roman Empire, *Rome*, *Alexandria*, *Antioch*, and *Jerusalem*, usually stil'd Apostolical 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 *Ephesus*, *Papias* in *Hierapolis*, with many others of primitive Integrity. 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 Persecution 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 *Nicolaitans*: 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 infested 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 sav'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 Heaven*; and another intituled, *The Gospel according to St. Judas*; both containing many horrid Blasphemies. They had a particular Veneration for *Cain*, *Esau*, *Korah*, and the *Sodomites*; but especially for *Judas*, because his Treacheries occasion'd so great a Blessing as the Death of *Jesus Christ*.

*Iren.
Tert.*

Dion.

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 *Christianity*. And now being excited with an eager Thirst after Glory, he resolv'd to extend the Bounds of the *Roman Empire* by the Force of his Arms; beginning his first Enterprize 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 powerful Army into those Countries, he was vigorously op-

pos'd

pos'd by King *Decebalus*, which occasion'd a very severe and bloody War; but *Decebalus* being no longer able to protract the War, was forced to a general Battel, wherein *Trajan* by his Skill and Valour overthrew him, with exceeding Loss to the *Dacians*, and no small Slaughter to the *Romans*, who wanted even Linnen to bind up their Wounds. This occasioned the Emperor out of a generous Pity to tear his own Robes and Vestments, 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, humbly implored Peace, and offered to accept of any Articles that the Emperor should propose; 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 publick Games and Spectacles in the City. But these publick Rejoycings did not divert the Emperor from doing of Justice, 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 Promise before a Cause was pleaded; and likewise restrained the exorbitant Expences, Bribes and other Corruptions 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 Emperor's Friendship, us'd all Methods to blast his Reputation, and render him suspected to his Master; accusing him even of forming a Design against his Life. But *Trajan*, to shew how much he rely'd upon the Fidelity of his Friend, having 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.

Accusers, *That if Sura had any Designs against his Life, he gave him the fairest and safest Occasion to execute them; and that his Neglect of it, was a plain Indication that no such Design was ever formed.*

A. D.
103.
Traj. 6.
Bion.

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,

A. D.
104.
Traj. 7.

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 so vast a Foundation in a River extremely 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 pressing 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 distinguish'd 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 Stubborness and inflexible Obstinacy ought to be punish'd. 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 dismiss'd them. Others mentioned in the Libel confess'd 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 Heteriæ, or unlawful Assemblies. To satisfy my self in the Truth of this, I commanded two Maidens call'd Deaconesses to be examined upon the Rack; but I perceiv'd nothing but a lewd 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 stopt and cured. 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 revived, and that Sacrifices are from all Parts brought to be sold, which hitherto found but few to purchase them. Whence 'tis easie 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 Rescript. *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 sought 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: Terentilianus speaking of this Imperial*

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, dissembles, and
' yet punishes. Why does he entangle himself in his own
' Censure? 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 busie Under-Officers. But however
it was, the Keeness 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*, pursuing new Glories, contin-
ued his *Dacian* Expedition with great Vigour, shewing him-
self a most expert and valiant Commander; and notwith-
standing 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 slew 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 fe-
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 successively; in which sometimes ten thousand
Beasts, both wild and tame, were encountered and slain in
a Day, accompany'd with a vast Number of Gladiators
Prizes, and other *Paganish* and superstitious 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
sue for his Alliance, acknowledging him to be their Lord

A. D.
105.
Traj. 8.
Dian.

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 flourish'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 supposed 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 *Chiliasmists*: 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*, *Lactantius*, 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 supposed best 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.

Where-

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 asserted 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 *Plumbatae*, oblig'd to hold Fire in his Hands, while his Sides were burnt with Papers dipt in Oil, his Feet stood upon live Coals, and his Flesh was torn with burning Pincers. Having conquer'd all Torments, the Emperor pronounc'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 rejoyc'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 rejoyc'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 requite 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 warn'd them of Heresies, 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 inviolably 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 *Maander*, 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 Catholick 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 refresh'd 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

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 *Smyræans*, 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 *Smyræans* 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 *Agapæ* or *Love-Fests*. 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 come out to meet him, and accordingly receiv'd him with equal

Alt.
Ignat.

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 express'd a pious Indignation, entreating them, *To cast no Rubs in his Way, nor give the least Hindrance to him, now he was hastning 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 solicited 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 encountring 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 he 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 sole 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 Cœmety 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

look upon as spurious; but for the Genuiness 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 sustain'd with such a compos'd Mind, and invincible Patience, that the Proconsul and all present were amaz'd to see a Person so extreamly 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*.

Euseb.

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

A. D.
108.
Traj. II.

‘ first

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 Elect.
 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 Simplic-
 ity of the Apostolick Times, and was esteem'd by the An-
 cients next to the Writings of the holy Canon; and *St. Je-
 rom* tells us, that even in his Time, this Epistle as well as
St. Clement's, was read in the publick Assemblies of the *Asian*
 Church. It was written in the Beginning of the Year 108,
 in which Year *St. Clement's* Successor *Evaristus*, 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 same Year dy'd *Cerdo* Bishop of
Alexandria, after eleven Years Continuance in that Office,
 and was succeeded by *Primus* or *Aprimus*, the fourth Bi-
 shop of this City, after *St. Mark*, who continu'd about ten
 Years.

In the mean time, the Emperor *Trajan* with wonderful Dion. 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 *Barsimeus* 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*, which were 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

A. D. 109.

Traj. 12.

A. D. 110.

Traj. 13.

Epiph. Terent.

A. D. 111.

A. D. 112. infected the greatest Part of *Ægypt*, becoming himself one of the Heads of the *Gnostick* Crew, which so far prevail'd, Traj. 15. that this Century is by many call'd *Seculum Gnosticum*. This Person enlarg'd upon the Inventions of former Hereticks, 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 nail'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.

A. D. 113. 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

A. D. 114. by a new Prospect of Glories, in the following Year he undertook a second Expedition into the East, against the Traj. 17. *Parthians* and other Nations. About the Beginning of which Wars, there arose a false Prophet and Impostor in *Palestine* call'd *Elxai* or *Elxæus*, 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 *Ossenians* and *Sampsæans*, 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 detested their Sacrifices, and their

*Epiph.
Euseb.*

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 reject-ed 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 affirm'd it was an indifferent Thing to deny the Faith, holding that upon Necessity a wise 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 Remainers 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 advanc'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 advanc'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 advanc'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,

A. D.

115.

Traj. 18.

Dion.

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 intirely demolish'd, and many thousands of People slain, particularly *Pedo* 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 Galilæans, 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.

*Dion.
Euseb.
Orosius.*

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 Downfal 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 Mer-

A. D.

116.

Traj. 19.

cy. This Rebellion began first in *Cyrene*, a Roman Province in *Africa*, and shortly after in *Ægypt*, 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 obstinate Fury. Their Cruelties and Barbarities were so outrageous, that they proceeded to devour Mens Flesh, besmeared themselves with their Blood, wore their Skins, saw'd them asunder, 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 *Ægypt*, 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 Conduct of several Commanders both by Sea and Land, among whom *Marcus Turbo* was chief. These, after many cruel and bloody Hostilities, severely chastised that obstinate and rebellious Nation, whom God had now forsaken, leaving them to be treated as the Venom and Pests 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 *Per-*^{*Diana*}
sian Gulf, entered the vast Oriental Ocean, emulating the
 VOL. II. E Actions

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 mortifie 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 disguised 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 lightened, Rain-bows 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 constrained 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 *Apro-nianus*, being in the 63d Year of his Age, and having reigned 19 Years, 6 Months, and 15 Days.

A. D.

117.

ADRIAN
the fiftenth
Roman
Emperôr.

IV. The Emperor *Trajan* leaving no Issue behind him, his Death was concealed for a Time, till *Ælius Hadrianus* his Nephew had sounded the Inclinations of his Army, and *Trajan's* Widow *Plotina* the Nobility of *Rome*; and upon

upon the Discovery she produced a forged Instrument, importing, *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 Musick; being a magnificent Encourager of all sorts of learned Men and Artists. Besides all, he had a Memory beyond Belief; and could exactly retain all Places, Businesses, 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 extream Curiosity also led him into all kinds of Divinations, Magick and Superstition; and as *St. Jerom* 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 Sickness 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 Phrensy. Yet notwithstanding all his uncommon Virtues and Qualifications, he was not free from great Vices and Imperfections; 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 Hatred to Men of more than ordinary Ingenuity and Learning. 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 covered over his insolent, envious, fullen and wanton Disposition.

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 Barrier 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 ordered 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 Workmanship, representing the Particulars of all his great Exploits, which remains to this Day; and besides their deifying

A. D.
118.
Hadri.

$\frac{1}{2}$.

fyng 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 Registers 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 *Xistus*, 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 same Prophetick Gifts, as *Eusebius* testifies; who also ranks him with the Chief of the Apostles Successors, and shews him

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.

A. D.
119.
Hadri.
2
3.
Dion.
Spart.

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 Incurfions, 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 Favours 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 *Ægypt*. 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

A. A.
120.
Hadri.
3
4.

some Stay in *Germany* he enter'd *Belgium*, and from thence pass'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 erected some famous Buildings, and conferr'd many Favours in that Country. Having thus visited 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 *Aegyptians*, after a long Concealment, finding one of their Sacred Bulls which they ador'd under the Title of *Apis*; the Sight of him caus'd the People of *Alexandria* to fall into a great Tumult and Sedition.

A. D.
121.
Hadri.
 $\frac{4}{5}$.

Adrian having thus travell'd over all *Spain*, and the Eastern Parts of the Empire, return'd toward *Rome* in *April*, designing 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 su'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*, erected many Temples and other publick Buildings, and then return'd into *Greece* to the famous City of

A. D.
122.
Hadri.
 $\frac{5}{6}$.

A. D.
123.
Hadri.
 $\frac{6}{7}$.

A. D. 124.
Hadri.
 $\frac{7}{8}$

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 styl'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 styl'd *μύσται*; 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.

A. D. 125.
Hadri.
 $\frac{8}{9}$
Euseb.

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. Jerom* 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 *Gnosticks* 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 *Terzullian* says, That *Adrian* publish'd no Laws or Edicts against the *Christians*, but the late Laws being unrepeal'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 same 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 Halters enough, and need not throng thi-*
ther

ther 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 *Jobita*, Citizens of *Bressia*, 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 sought 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 Disciple 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 Philosophy, shewing an illustrious Instance of a fine Spirit, and great

A. D.

126.

Hadri.

9

10.

Euseb.

great Eloquence. *Uward* and *Ado* add, that these two maintain'd the Divinity of our Saviour before *Adrian*, not only in their Writings, but also in a Discourse in his Presence. About the same time *Serenius Granianus*, now Proconsul of *Asia*, wrote a Letter to the Emperor, representing to him the Injustice of the common Proceedings against the *Christians*; how unreasonable it was that without 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 Keeness 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 dispatch'd away to *Minucius Fundanus*, *Granian's* Successor in his Proconsulship, 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 Christians may not be needlessly disquieted, nor Informers have Occasion and Encouragement for fraudulent Accusations. Wherefore 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 Indictment, 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 Hainousness of so mischievous a Design.* The same 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 *Lamprius* assures 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 deserted, and all Men would become Christians.*

A. D.

127.

Hadri.

10

11.

The Emperor *Adrian* being return'd a fourth time to *Rome* in Peace and Prosperity, employ'd himself in the Affairs 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*, surnam'd *Castor*, a learned *Christian*, who wrote a very convincing Book against the Heresie 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 *Xistus*, Bishop of *Rome*, and as some believe was martyr'd, after he had held this Dignity about ten Years; being succeeded by *Telesphorus*, 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.

A. D.
128.
Hadri.

11
12.
Euseb.

A. D.
129.
Hadri.

12
13.

About this Time the Emperor *Adrian* abolish'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 *Mediterranean* 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 finish'd, which he formerly order'd to be begun, and enjoin'd

Dion.
Spart.

A. D.
130.
Hadri.

13
14.

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 Envoys 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 Act many came to his Court to visit, honour, and acknowledge him; all whom he receiv'd with such uncommon Courtesie and Civility, as rais'd the Envy and Concern of all others, who had neglected this Opportunity.

Iron, &c.

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 absurd Sentiments of his Father. The Libertinism and impious Practices of this Sect, afterwards produc'd another prodigious Heresie, call'd that of the *Adamites*, of which one *Prodicus* 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 sinned, there would have been no Marriages. These

appear'd

appear'd about forty Years after the *Carposratians*. 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 *Pagans*.

The Emperor *Adrian* having finish'd 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 subdu'd Parts of *Arabia*. In the same Year, the famous Jurisconsult 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 *Arabia* *Adrian* pass'd into *Ægypt*, 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 report that this Youth devoted himself a Sacrifice for the Emperor; others that he was what his Beauty might probably 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 Ægypt*. 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 *Ægypt*, but in other Parts. Many of the *Pagans* themselves 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 admirable 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 Colony*, and built a Temple to *Jupiter Capitolinus*, in the Room of the Temple of God, which extremly offended the

A. D.
131.
Hadri.
 $\frac{14}{15}$.

A. D.
132.
Hadri.
 $\frac{15}{16}$.

the *Jews*, and afterwards rais'd greater Mischiefs than ever; and he likewise chang'd its former Name, and call'd it *Ælia Capitolina*; which was done in the 16th Year of his Reign, and 62 Years after its Destruction by *Titus*.

A. D. 133. The following Year is remarkable for the Death of the
Hadri. 16. Herefiarch *Basilides* in *Alexandria*; but much more for the
17. 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, intirely 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 *Christianity*. In the mean time the Emperor *Adrian* having been above a Year and a half in *Ægypt* and those Parts, quitted that Country, and return'd with a Design to winter in *Athens*. In this City, being displeas'd with the *Ægyptians*, he wrote a Satyrical Letter to *Servianus* the Consul, giving a very detracting Character of them, and the *Christians* amongst them: And so much of it as concerns the latter, we shall transcribe from *Vopiscus Saturninus*. *I have given my self a perfect Understanding of Ægypt; which you, my well-beloved Servianus, did sometime recommend to me. They are a light inconstant 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 Christ, 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 Persons of all Nations worship.-----* From this Epistle, it is believ'd, that *Adrian*, according to his

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 *Ariston*, presented 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 Use of Circumcision, as *Spartian* tells us. They began their Rebellion shortly after *Adrian* left *Ægypt* and the East, being headed and confirm'd by an Impostor, who by the Help of lighted Flax seem'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 *Barcocab*, 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 Seditious. But this Impostor acted more like a Robber than a king; for gathering vast Numbers together, they began with a barbarous 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, *Tinius Rufus*, Governor of *Judea*, having some Auxiliary Forces sent him by the Emperor, march'd out against the Multitude; and making Use of their Madness and Desperation as an Occasion of his sparing none, he slew infinite Numbers of all Ranks, Men, Women and Children. At first the *Romans* despis'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 experienc'd 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-*

Dion.
Euseb.
&c.

verus.

verus 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, demolish'd and burnt the new City of Jerusalem.

A. D.

135.

Hadri.

18

19.

But the principal and most remarkable Action, hapned in the second Year of this War; which was the Siege of *Bether* or *Bitther* 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 doleful Slaughter at *Bether*, 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 Chests full of tatter'd Philacteries, containing three Bushels every Chest.

Euseb.

Dion.

Spart.

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 sixth 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 unweildly, he was no less diligent in the publick Administration than formerly. He made several new Laws and Ordinances; particularly he forbad 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 consum'd their Estates, should be first expos'd to publick Shame in the

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 insisted upon the Virtues and Merits of the Person, and having adopted him, and entituled him *Cæsar*, he changed his Name to *Ælius 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 disclosing his innate Cruelty, which also had before this Time shewn it self too openly in some Instances.

A. D.
136.
Hadri.

19
20.

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 *Ægypt*; 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 Markets appointed for that purpose. Others were transported into *Aegypt*, 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 *Judaea*, 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. *Iustus*, *Zachæus*, *Tobias*, *Benjamin*, *John*, *Matthias*, *Philip*, *Seneca*, *Iustus*, *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 *Aarian*, 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*.



C H A P. II.

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 Philoſophus.

Containing the Space of about 25 Years.

I. **A**FTER all these deplorable Misfortunes that beſel 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 Reliſts, 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 unſold, 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 un-expreſſible Loſs and Miſery; and, as *St. Jerom* adds, to admire the Completion of all the ancient Propheſies. 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

A. D.
137.
Hadri.
20
—
21.
Dion.
Euseb.
&c.

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 prophane this City after the most notorious Manner, he caused to be engraven, 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 renown'd 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* Profelyte; 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.

Capitol.

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

Jame

same 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 *Baia*; 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 alledged Pity, some Piety, and others Fear; 'till at last by the Advice of his Physicians, he abstained from all Kind of Sustenance, which brought him to an easie Death; he in the mean time sporting with some remarkable peculiar Verses, enquiring of his Soul, *Into what gloomy Place it designed 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 stil'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-*

A. D.
138.
ANTONINUS
PIUS,
the sixteenth
Roman
Emperor.
Capitol, &c.

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 Bribes or Gratuities of such as were Suiters to him; for which Reason he generally gave Audience and Answer 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 Commiseration, 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 *Julius Caesar*, and other Heroes, his common Answer 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 *Aur. 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 Sickness 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 Interests, 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 *Telesphorus* 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 *Cæsar*; 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 *Timothine Baths*, which were upon the *Viminal Mount*. Here he made many Converts, and kept a sort of a School for the Benefit of the Gospel; and among his Scholars, *Tatian* was most celebrated, who afterwards became the Head of a Sect call'd the *Encratites*. *Justin* strenuously employ'd himself to defend and promote the Cause of *Christianity*, and particularly to confute and beat down the Heresies that then most infected the Church, writing a Book against all sorts of Heresies. And now there was sufficient Occasion for his Pen, for about the same time two grand Heresiarchs came to *Rome*, *Valentinus* and *Cerdo*. The former was an *Ægyptian*, 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

A. D.
139.
An. Pii
 $\frac{1}{2}$

A. D.
140.
An. Pii
 $\frac{2}{3}$

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 *Pblegon* 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.

A. D. Antoninus reigning in all Prosperity, in the third Year
141. of his Government, his Empress *Faustina* dy'd; and tho'
An. Pii she was a bad Woman, the Senate out of Love to her
 $\frac{3}{4}$ Husband appointed her a Temple and Priestesses, publick
Games to her Honour, and Statues of Gold and Silver.

A. D. The Emperor admitted of all this *Paganish* Superstition,
142. and made himself a charitable Establishment for the Main-
An. Pii tenance of certain young Children, whom he call'd by the
 $\frac{4}{5}$ Name of *Faustina's* Children, in Memory of his deceas'd
Empress. In the following Year he instituted new Games
at *Puteoli*, in Honour of his Predecessor *Adrian*, to be so-
lemniz'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 Per-
son 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.

A. D. About the fifth Year of the Emperor's Reign, *Valenti-
143. nus*, having perverted many, and discover'd his abominable
An. Pii Errors, was censur'd by the Church, and entirely ex-
 $\frac{5}{6}$ cluded the Congregation; which was so far from hum-
Epiph. bling him, that retiring to *Cyprus*, he spread the Venom of
Iren. his Doctrine with greater Boldness than ever; and form'd
Textul. a Sect which prov'd as strong and numerous as any be-
fore, 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 *Æones*, 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 pass'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 *Valentinians* glory'd in that Name. They constituted three Orders of Men, the *Spiritual*, the *Animal*, and the *Carnal*; affirming that the first should be sav'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 asserting 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 Heresie 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 convicted 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 threatned to form a Schism that should last for ever; and accordingly he joyn'd with *Cerdo* then in *Rome*, embrac'd his Heresie, and added many other Errors, together with almost all those of the *Valentinians* 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 *Christians*, 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, rejected 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

A. D.
144.
An. Pii
 $\frac{6}{7}$.

Women

Women to administer the Sacraments. The Disciples of this Heresiarch added many other Errors to his Dogma's; which in no long time were spread abroad in *Ægypt*, *Syria* and *Arabia*, as far as *Persia*.

A. D. 145. 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,

A. D. 146. 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

A. D. 147. 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*;

A. D. 148. 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.

III. A. D. 150. 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 persecuted

ted by vertue of the particular Edicts of former Emperors, and the general standing Laws of the *Roman Empire*. To vindicate them from the foul Aspersions cast upon them, and to mitigate the Severities us'd towards them, the great *Justin* about this Time publish'd his first Apology, which he inscrib'd to *Antoninus Pius* the Emperor, and his two adopted Sons, *M. Aurelius* and *L. Verus*, to the Senate, and by them to the whole People of *Rome*; 'wherein with great Strength and Evidence of Reason he defended the *Christians* from the common Objections and Calumnies of their Enemies, prov'd the Divinity of the *Christian Faith*, and shew'd how unjust and unreasonable it was to proceed against them without due Conviction and Form of Law; acquainted them with the innocent Rites and Usages of the *Christian Assemblies*, and lastly put the Emperor in mind of the Practice of his Predecessor *Adrian* in this Matter; who had commanded that the *Christians* should not be needlessly and unjustly vex'd, but that their Cause should be travers'd and determin'd in open Judicatures; annexing to his Apology a Copy of the Rescript which *Adrian* had sent to *Minucius Fundanus*, to that purpose. This Apology is written with the Spirit and Freedom of an old Prophet, yet with all the Decency and Respect due to the Character of an Emperor; and contains so much of the Doctrine, Manners and Customs of the Primitive *Christians*, that it is one of the most considerable Records of Antiquity. We there find the Doctrine of the Church concerning the Trinity, the Incarnation of our Saviour, and Eternal Life; as also the Proofs of the *Christian Faith*, the Holiness and Conversation of its Professors, together with a Description of their Assemblies, and their Ceremonies us'd in the Administration of both the Sacraments.

Justin's happy Address wanted not its desired Success: For the Emperor, in his own Nature of a merciful and generous Disposition, being mov'd partly by this Apology, and partly by the Notice he had receiv'd 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 issu'd out this publick Edict, directed to the common Assembly of *Asia*. *I am very well assured, that the Gods themselves will take care, that the Christians shall not pass undiscover'd, it being much more their Concern, than it can be yours, to punish those who refuse to worship them. But you the more strongly*

A. D.]
151.
Epiph.

A. D.
152.
An. Pii
 $\frac{14}{15}$

ly

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 chuse 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 he 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. Yea, 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 *Valesius*, *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 *Monf. 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*.

A. D.

153.

An. Pii

15.

16.

Iren.
Tertul.

&c.

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 senseless 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 sanctify'd them, and then deliver'd them to the People who worshipp'd 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 false Light of their weak Reason.

Besides these senseless Sects, which were of no very long Continuance; those of the *Valentinians* and *Marcionites* began now extremly 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 stedfast 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 himself by conversing with the *Grecian* Philosophers. With this Champion *Justin* enter'd the Lists 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,

A. D.

154.

An. Pii

16

17.

A. D.

155.

An. Pii

17

18.

‘ Man, and to be born of the Virgin *Mary* for our Salvation. He not only dissolv’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, sent 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 oftner, and begging his Friendship, in what Part of the World soever he was.

A. D. 156.
An. Pii
 $\frac{18}{19}$.

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 *Cassinus*, 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* Heresie; 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 *Anicetus* 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 *Anicetus*, and the chief of the Western Church. But tho’ he cou’d not end the Controversie, and they also disagreed about some other small Matters, yet there was no great Contention between them, nor any Violation of Charity. In Token whereof they communicated together at the Holy Sacrament; and *Anicetus*, to put the

A. D. 157.
An. Pii
 $\frac{19}{20}$.
Euseb.
Iren.

the greater Honour upon *Polycarp*, gave him leave to consecrate the Eucharist in his own Church or Assembly; after which they parted peaceably; each Side tho' retaining their ancient Rites, yet maintaining the Peace and Communion 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 resenting 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*, inso-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 reserv'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 *Eleutherius*. He was a *Jew* 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 Ecclesiastical History, which he divided into five Books, wherein 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 History. In the 22d Year of his Reign, the Emperor renew'd some Laws against Adulterers, extending the same Punishments to Husbands as to Wives, for which this Prince-

A. D.
158.
An. Pii
 $\frac{20}{21}$

A. D.
159.
An. Pii
 $\frac{21}{22}$

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 Herefse. She made use of her Wit and Beauty, to seduce the Orthodox by her lascivious Pleasures, which were too consistent with her Principles, and Tenets of her Religion.

A. D.
160.
An. Pii
 $\frac{22}{23}$

Capitol.

In the Year 161, the Emperor, after a long Train of Prosperity, was seiz'd with a violent Fever at *Lorium*: where finding himself sensibly decaying, he order'd his Friends, the Captians 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 unstain'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.

A. D.
161.

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 pronounc'd 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

ANTONINUS
PHILOSOPHUS,
the seven-
teenth
Roman
Emperor.

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 Master, 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 *Philosophus*, 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 sovereignly, 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 Happineses 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. Jerom* 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 Institutor 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 prohibited,

bited, he then offer'd Sacrifices privately at home; and he was the first that built a Temple to the Goddess presiding 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 Affectation and Reservedness, as well as Arrogance and Dissimulation; 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 Pertuasion; 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 Artist in Physick. These two, after they had deluded great Numbers of credulous People, resolv'd to set up an Oracle among the *Paphlagonians*, 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 Children 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 so 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 Impression. The Answers he gave were all dark and mystical, except such as related to Physick, 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 Beginning of the third General Persecution under the Emperor *Trajan*.

C H A P. 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.
 $\frac{1}{2}$
Euseb.
Justin.

I. 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 Severity, 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*,

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 *Christianity*, his superstitious Zeal for *Paganism*, and his calling in his Writings the Sufferings of the *Christians*, *meer Obstinacy*; 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 outshone by the *Christians*, used all Methods of Severity and Revenge, loaded them with all possible Calumnies, and by Insinuations 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 lose their Reputations, 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 *Heraclia* in *Thrace*, under the Governor *Sabinus*, on the 13th Day of *May*.

God being highly displeas'd with the Infidelity of the *Romans*, this Persecution was attended with many deplorable Disasters; particularly the River *Tiber*, by an Inundation 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 seconded by Earthquakes, burning of Cities, and a general Infection of the Air, which immediately produced an

*Capitol.
Dion.*

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 *Vernus* 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 wise 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 *Vernus* 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 *Brundisium*. *Vernus* believing *Antoninus* was coming with his Daughter, and fearing his Disorders should be known to him, went to receive

A. D.
163.
An. Ph.
 $\frac{2}{3}$

A. A.
164.
An. Ph.
 $\frac{3}{4}$

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 celebrated *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 scourg'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 *Spoletto*, 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 Insinuation endeavour'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*

Acta M.

A. D.
165.
An. Ph.
 $\frac{4}{5}$

considered the Christian Doctrines, and then he was worse than the meanest Ideots, 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 base Compliance with his Auditors, disssembled it for fear of being accounted a Christian, and incurring the Fate of Socrates, whose excellent Principle was, 'No Man was to be regarded before the Truth. This free and impartial Censure did extremely exasperate Crescens, who not long after found Means to bring about his Ruin.

Capitol.
Dion.

In the mean time, the Lieutenants of *Verus* successfully carry'd on the War against the *Parthians*, put *Vologesus* to Flight, took *Artaxata* and *Seleucia*, burnt and plundered the famous Cities *Babylon* and *Ctesiphon*, 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 400000 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 assum'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 Pestilence 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, cast forth a horrible infectious Air, which spread it self, and carry'd Mortality through most Parts of the World; a Story much asserted 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 Viligance and Wisdom of *Antoninus* had not been a Means for preventing it, the *Roman Empire* had been then torn asunder by
the

A. D.
166.
An. Ph.
 $\frac{5}{6}$.

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 date its Beginning from this Time. It appeared most violent at *Smyrna* As. 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* strengthened 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 designed 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 sought for, was no ways disturb'd, but resolv'd 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 Prefage, *That he shou'd be burnt alive for the Cause of Christ.* In the mean Time, being narrowly sought 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 saluted them with a very chearful 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-ed 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 Case of all his Friends and Acquaintance, small and great, noble and ignoble, and the State of the Catholick 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 sat him upon an Ass, and conducted him towards the City; being upon the Road he was met by *Herod* the Irenarch, and his Father *Nicestes*, 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 DOMINUS, 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

into Scorn and Reproaches, and thrust him out of the Chariot with so much violence, that his Thigh was bruise'd with the Fall. Whereat nothing daunted, as if he had receiv'd no hurt, he chearfully hastned 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 Proconsul, whose Name was *Statius Quadratus*, demanded of him, *Whether he was Polycarp?* which being confess'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 Proconsul still persuaded him to swear, and to blaspheme *Christ*, promising to release him; which Motion drew from *Polycarp* this generous Confession, *Fourscore and six Years 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 Proconsul 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 Proconsul 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 ordain'd 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 shou'd 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 wou'd 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

only honourable to turn from Vice to Virtue. The Proconsul added, *That since he despis'd the Wild Beasts, unless he repented, he would use a more terrible Punishment to tame him, which was Fire.* To whom Polycarp returned this Answer, *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, reserv'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 Proconsul himself was astonish'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 desir'd 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 reassum'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 incredible 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 Person 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 immoveable in the hottest Flames.* Upon which they only ty'd him, after which standing with his Hands behind him like a Sheep design'd 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-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, foreshewn, and now accomplished. For this, and for all other Benefits, I praise thee, I bless thee, I glorify 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 last Word being pronounc'd with an audible Voice, the Ministers of Execution blew up the Fire, which encreasing to a mighty Flame, behold a Miracle, seen by those who wrote this Account, the Flames disposing themselves into the Shape of an Arch, like the Sails of a Ship swell'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 so 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, lest 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 resolv'd, 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 Commemorations of the Martyrs, generally observ'd in the

Primitive

Primitive Church. Thus dy'd this Apostolical Man, Disciple of St. *John*, in an extream 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 sought by all Arguments and Persuasions to reclaim him from this loose and vicious Course. 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 procur'd 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

sending him to the Governour 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 Injustice and Cruelty of such Procedures, to punish Persons 'meerly for the Name of *Christians*, without ever accusing 'them of any material Crimes; answering the Objections 'usually urg'd against them, and desiring no more Favour, 'than that what Determination soever 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*, Capitol. Dion. the Emperor *Antoninus*, to put a Stop to all the threatning Miseries 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 *Lectis Terma* seven Days together. So many Victims were slain upon this account, that some Men satyrically observ'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 Itaid at *Rome*, to continue his Debaucheries, which *Antoninus* endeavour'd 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 Number of his best Troops; but this did not hinder the two Emperors from pursuing their Advantage, pressing so forcibly upon the Enemy, that at last they broke through their Army; which occasion'd the greatest Part of their Allies,

A. D.
167.
An. Ph.
 $\frac{6}{7}$

Allies to slay the Authors of the Revolt, draw off their Forces, and desire a Truce. After which the Emperors again pursu'd the Enemy, overcame them in several Contests, defeated them entirely, and return'd into *Italy* without any considerable Loss.

Act.
Justin.

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 believ'd to be very ancient and authentick, tho' not so certain as those of *St. Polycarp*. They inform us, That *Justin* 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 Emperor *Antoninus*; who seeing *Justin*, perswaded him *To obey the Gods, and comply with the Emperor's Edicts*. The pious Martyr told him, *That no Man cou'd be justly condemn'd that obey'd the Commands of Jesus Christ*; and when the Governor ask'd him, *In what kind of Learning, and Discipline he had been educated*; he answer'd, *That he had endeavour'd to understand all Kinds of Discipline, and all Methods of Learning, but had finally acquiesc'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 Discipline? I am*, reply'd the Martyr; *for with sound Doctrine do I follow the Christians*. And when ask'd what that Doctrine was; he answer'd, *The true Doctrine which we Christians do profess, is this, We believe the one only God to be the Creator of all things visible and invisible, and our Lord Jesus Christ to be the Son of God, foretold by the ancient Prophets, and who shall come to be Judge of all Mankind; a Saviour, Preacher, and Master to all those duly instructed by him: That as for himself, he was too mean and unable to say any Thing becoming his infinite Deity; that this was the Business of the Prophets, who had many Ages foretold the coming 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* usually instructed his Disciples; who gave him an account of the Place where he dwelt, acknowledging, *That he Preach'd 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, Tho' he should suffer what he had threatned, 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 threatned, 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 rejoyc'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-

A. A.
168.
An. Ph.
7
Enseb.

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 Historical, as Instructive. *Tatian* was another eminent Writer, who continuing still Orthodox, after the Death of *Justin Martyr*, kept up the same School for the Benefit of the *Christians* in *Rome*; among whose Scholars *Rhodon* was the most noted. And as *Tatian* followed his Master *Justin's* Steps in opposing the *Gentiles*, he also wrote a remarkable Treatise against them: ' Proving, that the
' *Greeks* learnt their Sciences from those whom they
' termed *Barbarians*, and corrupted them besides; pro-
' ceeding to the Explication and Defence of the *Christi-*
' *an* 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 Con-
' versation 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*, first a *Samaritan* and a *Jew*, then an *Ebionite*; who has taken great Liberty in this Translation, observing the Sense, and not keeping so 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 seized 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 most generally thought that Poison was the Cause of his Death; which some attribute to the Empress *Faustina*, but the most to his Wife

Lucilla,

A. D.
169.
An. Ph.
8
19.

Capitol.
Dion.

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 wasted by Pestilence, and Losses sustained in former Encounters, and the Treasury exhausted by vast Expences, found himself surrounded with such Difficulties as he had never before experienced. He was constrained to remedy the first Misfortune, by listing the Gladiators, the Banditti of *Dalmatia* and *Dardania*, and the Slaves, which had never been practis'd but in the second *Punick* 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 Verses 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 lost above 20000 Men in Battel, and was pursued to the very Walls of *Aquileia*. But this Affront so rouzed the Fury and Courage of the *Romans*, that in a short time they repulsed these 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 *Christians* 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 alledged ' against the *Christians*, and cause the Persecution to cease,

A. D.
170.
An. Ph.
 $\frac{9}{10}$
Capitol.
Lucian.

' by revoking the Edict published against them: Represent-
 ' ing 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 persecuted 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 Hereticks within. For
 about this Time arose those Hereticks called *Antitactes*, or
Opposites; as opposing one God against another; being a
 Branch of the *Valentinians* and *Marcionites*, who held a-
 bominable 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 *Me-*
sopotamia he joined several of the Errors of *Saturninus*,
Marcion, and *Valentinus* with his own, and formed a new
 Sect, called by the Name of *Encratites*, or *Continents*;
 because these Hereticks 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 Sacra-
 ment only with Water, instead of Wine; for which they
 were sometimes called *Hydroparastates*, 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 *Severi-*
ans, founded by *Severus*, who rejected the Epistles of St.
Paul and the *Acts of the Apostles*; and the *Apotactites*, and
Cathares, who renounced all the Riches and Conveni-
 encies of this World, called themselves *Apostolicks*, and
 damned all others that possessed them. About the Beginning
 of these *Encratites* there arose two other sorts of Here-
 ticks; the *Adamites*, a Branch of the *Carpocratians*, for-
 merly mentioned in the Year 130; and the *Alogi* or *Alo-*
gians, in *Asia Minor*; so called because they deny'd the
 Divine λόγος, and the Gospel and Writings of St. *John*,
 which

Cl. A.

A. D.
 171.
 An. Ph.
 10
 11.
 Euseb.
 &c.

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 Austerities; which he carry'd on by means of *Montanus*, a Person born at *Ardaba*, a little Village in *Mysia* in the Confines 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 Enthusiastick Fits, and Ecstasick Raptures, which caused him in a frantick Manner to pour out wild and unheard-of Things, and to Prophesie 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 *Catapryges*; 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 frantick, incoherent and extravagant Discourses. *Montanus* laid his Scene with all imaginable Subtilty; for in the Foundation-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, forbad all second Marriages as Fornication, allowed of Divorces, prohibited his Followers to avoid Martyrdom, and Excommunicated them for the least Crime; called *Pepusa* 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 Followers,

ers, especially under the Notion of Gifts and Offerings; for which purpose he appointed Collectors to receive the Oblations that were brought in; with which he maintained Under-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 many other Notions and Practices, infected the Church longer than any other Hereticks before them, and were divided into many Sects and Branches, as we shall have occasion to take notice afterwards.

Capitol.

A. D.
172.
An. Ph.
11
12.

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* according 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 lest Crimes should go unpunished, and private Persons suffer by Delays in Processes, 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 *Prætor*, called *Tutelar*; and reformed that Law which ordered those Curators called *Lætorie* to be given to Minors, in Case of Lunacy, or Extravagancy. He moderated the Publick Expences, lessened the Number of Shews and Sports, and reformed all the Abuses of Sales and Usury. He took so much care to hinder unlawful Marriages, that he dissolved that of a Lady of Quality, who had been married to her Uncle several Years. To put a Restraint upon the Luxury of the City, he prohibited the Use of Litters and Chariots to all private Persons; and endeavoured by all Methods to correct the Looseness and Disorders 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 *Faastina*. These and many other excellent Regulations were made by him, sufficiently denoting both the Greatness of his Capacity, and the Piety of his Intentions.

Euseb.
Epiph.

In the Time of these Regulations flourished several *Christian* Writers, as *Pinytus*, *Philippus*, *Modestus* and *Bardesanes*;

sanus; all mentioned by *Eusebius*; *Pinytus* was Bishop of *Grossus* 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 Heretick *Marcion*, as likewise did *Modestus*. But *Bardesanes* was still more remarkable, a Native of *Mesopotamia*, and an Inhabitant of the City of *Edeffa*; who being of excellent Parts and Abilities, composed two Tracts in *Syriack*, translated into *Greek* by his Disciples; the first against *Marcion*, and other Hereticks; and the second concerning Fate, which he dedicated to the Emperor *Antoninus*. Besides which he wrote other Treatises, upon the Persecutions then raised against the *Christians* in *Syria*; and courageously withstood the Emperor's Friend *Apollo-nius*, who advised him to deny that he was a *Christian*, undauntedly replying, *That he did not fear Death, which was still unavoidable, tho' he should answer the Emperor's Expectations*. 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 *Æones*, and denying the Resurrection of the Dead. He acknowledged indeed the Law and the Prophets, together with all the new Testament; but then he admitted several Apocryphal Books along with them, so that he became the Author of a new Heresie, his Followers being call'd *Bardesaneistes*, who still added other Errors to his. He left a Son behind him called *Hermorius*, who composed several Books, that were afterwards refuted by St. *Ephrem* of *Edeffa*.

A. D.
173.
An. Ph.

12
13.

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 astonished at the Suddenness of his Victories came in to submit themselves. But the most memorable En-

A. D.
174.
An. Ph.

13
14.
Dion.
Capitol.
Euseb.
Tertul.

gement 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 cross the River *Granus*, who brought *Antoninus* himself into some Danger; but the *Romans* being rowzed 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 tho' 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 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

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*, accompany'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 *Arnuphis* an *Ægyptian* *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 *Falshood*, *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 six 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*.

A. D.

175.

An. Ph.

14

15.

Capitol.
Vulca.

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 *Cassius* a hardy General, who proclaimed himself Emperor in Syria, and passing for a Descendent of the ancient *Cassius*, 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 Cassius 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 Cassius 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 Cassius could ever be Conqueror.* Having testify'd 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, lest he should be constrain'd against his Inclinations to hate any Person. Removing from thence into *Aegypt*, 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, conversing familiarly with them, and explaining to them the greatest Difficulties in Philosophy, leaving the Marks of his Wisdom in all Places. In this great Journey, the Empress *Faustina* was unexpectedly seized with a violent Diltemper, 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 admitted of those great and unreasonable Honours which the Senate, out of Complaisance and Flattery, decreed to her Memory. 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 being consecrated to *Heliogabalus*, the notorious God of Impurity.

After a full Re-establishment of Peace in the *East*, the Emperor began his Journey towards *Rome*; and arriving at *Smyrna*, he there made some considerable Stay, and confer'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* Mysteries, which was solemnly forbidden to all wicked Persons, and Men of ill Reputation. Here he did many Honours to the Inhabitants, and established in their City Professors of all Sciences, with munificent Pensions; making them noble Presents, and granting them large Privileges and Immunities. From hence he took Shipping and returned to *Rome*, where upon *December* the 23^d, he triumph'd for his Victories 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,

A. D.
176.
An. Ph.

$\frac{15}{16}$.

Euseb.

Partnership, which *Verus* before enjoy'd. In this Year, and 16th of *Antoninus*, dy'd *Soter*, after he had been eight Years Bishop of *Rome*, and was succeeded 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 insisted 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

17.

Euseb.

IV. 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 rag'd 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, ' 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, ' 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 alledg'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;

‘ Things; that they refus’d to worship Idols, and to offer
 ‘ Sacrifice to them, as being persuaded they were not Dei-
 ‘ ties. 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 where-
 ‘ of 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 brutish Fierceness 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, ston’d, imprison’d, and there
 treated with all the Marks of an ungovernable Rage and
 Fury. Their *Heathen* Servants and Slaves were also tor-
 tur’d to oblige them to charge their Masters with Mur-
 ther, Incest, 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 Christians*.
 Then others were diligently examined, who with all ima-
 ginable Chearfulness 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 Mistress, by reason of the Weakness of her Body; but *Blandina* was supply'd with such surprizing 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 couragious 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 amongst us.* As for *Sanctus* the Deacon, having at his Examination, in a more than human Manner endured his excessive Torments, he sustained them with that Courage, that he declared neither his Name, Condition nor Habitation, but to all Interrogatories answered, *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 escap'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 him-
self

self had been leading to Execution. Being asked by the Governour, 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 enrag'd 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, seem'd 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 understood 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 Intermision 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 enrag'd, 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*, being

ing encourag'd and strengthened by his Sister in Afflictions, after many exquisite Tortures, gave up the Ghost. At last, 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 reason of her Familiar Converse with her Redeemer, she was at last slain with a Sword; the *Pagans* themselves confessing, that never any Woman among them sustain'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 Prison, which were first cast to Dogs, and having for several Days undergone all manner of ignominious Usage, were at length burnt, and their Ashes swept into the River *Rhosne*; 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' Bishop *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 Epistles which several of the Martyrs, while in Prison, had written to those Churches, containing the chief Opinions of the Heresie of *Montanus*, 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* Bishop 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 Bishop of *Lyons* in the room of the Martyr *Pothinus*, succeeding him in a troublesom and tempestuous Time. But he was a wise and skilful Pilot; and *Gregory of Tours* tells us,

Euseb^{ij}

A. D.

578.

An. Ph.

17

18.

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 *Irenæus* tells us in his own Writings, that Miracles were frequent in his Time. *Irenæus* 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 call'd him an Apostolick Man, and the Light and Glory of the *Gallick Church*.

Beda.

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 Heresiarch *Hermogenes*, a Person better skill'd in Painting than drawing Schemes of new Divinity; who forsaking the Church, fled to the *Stoicks*, and being tinctur'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.

Tertul.

Capitol.

The Emperor *Antoninus*, after two Years Rest in the City of *Rome*, was now disturb'd 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 desir'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, beseeching 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 Battels, 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.

A. D.
179.
An. Ph.
18
19.

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 10 Years, being the tenth Bishop of *Alexandria* after the Evangelist *St. Mark*. In this City was a famous Catechetical 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 *Pantenus* became Governor of this School. This *Pantenus* 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 *Epipodus*, and *Alexander*, who suffer'd at *Lyons*; *Benignus*, at *Dijon*; *Speusippus*, and many others, at *Langres*; *Androches*, *Thyrseus* and *Fœlix* at *Saulien*, near *Autun*; *Symphonian* and *Florella* at *Autun*; *Severinus*, *Felician*, and *Exuperus*, at *Vienna*; *Marcellus*, at *Challon*; *Valerian*, at *Tornes*; *Cecilia*, a Virgin, at *Sicily*; and *Thraseus*, a Bishop of *Pbrygia*, at *Smyrna*. We have the Acts remaining of some of these; but much corrupted, and not so authentick as many others.

Capitol.
Dion.
Herod.

Thus was the Church of *Christ* daily afflicted; but in the Beginning of the following Year 180, 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 Philosophical 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 Tenderness recommended the Care of his Son to his principal Friends and Officers, and particularly charg'd them to make him sensible, *That not all the Riches and Honours in the Universe, were sufficient to satisfy the Luxury and Ambition of Tyrants; nor their strongest Guards and Armies able to defend them from the Hatred and Insults 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 Constraint, but such as obey'd voluntarily, that would continue faithful 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 after 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 ingratiate themselves with his Son, who was very eager to be freed

freed from all Constraint. Thus dy'd *Antoninus Philoſophus*, a Prince of profound Wiſdom and Underſtanding, and no leſs ſhining Virtues; but thoſe allay'd with ſuch *Paganish* Superſtition, as occaſion'd innumerable Oppreſſions to *Chriſtianity*, which is far above the moſt ſublime Philoſophy. But his Name will ever be plac'd among the beſt of the *Heathen* Princes, for his numerous and worthy Acts; which, as well as his excellent *Meditations* which he left behind him, may ſerve for noble Patterns of Morality, even to *Chriſtians* themſelves. His Death was infinitely regretted in all Parts; ſo that it ſeemed as tho' the whole Glory and Proſperity of the Empire had dy'd with *Antoninus*. The Senate and People adored him before his Funeral, pronounced him a propitious Deity; and as if it had been an inconsiderable thing to erect him a Golden Statue, and decree him divine Honours; they declared ſuch Perſons to be ſacrilegious, who had not in their Houſes ſome Picture or Statue of the Emperor. He dy'd on the 17th Day of *March*, under the Conſulſhips of *Commodus* and *Annius Aurelius*, being almoſt 59 Years of Age, and having reigned 19 Years, and 10 Days.

V. Upon the Death of *Antoninus*, his Son *Commodus* was without Contradiſtion 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*, advertiſing the Senate of his Coming; and for a preſent Eaſe and Security, made a very haſty, 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 for-

A. D.
180.
COM-
MODUS
the eigh-
teenth Ro-
man Em-
peror.
Herod.
&c.

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 assuring 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 Descent, did, together with their whole Families, betake themselves to the Faith, and became *Christians*.

Euseb.

Tertul.

A. D.
181.
Com.
I
2.
Euseb.

Tho' the Church had so much Peace without, it was by Hereticks sufficiently disturb'd within; and now particularly by one *Apelles*, a noted Disciple of *Marcion*, who like him asserted 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 pretended 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 Hereticks. 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, pronounc'd it impious and prophane, rejected and condemn'd this Heresie, and Excommunicated all its Followers. The *Syndicon* 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 *Theodotus*. 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 *Antolycus*, 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 *Antolycus* 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 extremely disturb'd by two Presbyters, nam'd *Florinus* and *Blastus*, who drew away many from the pure Faith. The former, a Disciple of St. *Polycarp*, fell into the *Valentinian* Heresie; 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*. *Blastus* forsook the Communion of the Church, and rather seem'd to have made a Schism, than form'd a Heresie; as is suppos'd from a Letter written to him by *Irenaeus*, intitul'd, *De Schismate*.

A. D.
182.
Com.
 $\frac{2}{3}$

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 manifested his Lewdness and Incontinence, spending a great Part of his Time with his Associates at infamous Houses; and wasting Days and Nights in Feastings, Banquetings, Bathings, and most abominable Luxury. Sometimes he was a Small-Ware Merchant,

A. D.
183.
Com.
 $\frac{3}{4}$
Herdo.
Dion.
Lamp.

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 Uses, than for the Government of the World. These Actions, together 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 Associate, unknown to her Husband *Pompeianus*. The Manner 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 Proceeding frustrated the Design; for having had sufficient Opportunity of dispatching him, he insultingly held up his Dagger, 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 Father's Cousin-german *Faustina*, and great Numbers of the most Illustrious of the *Roman* Nobility. He executed many innocent Persons, instead of others who were guilty, permitting Offenders and Criminals to escape for Money; and if any desir'd to be reveng'd of an Enemy, by bargaining with *Commodus* for a certain Sum, he was allow'd to inflict Death, or any other Punishment. We are told several strange and monstrous Instances of his Cruelty; and his Tyranny increas'd so far, that at a publick Festival, fancying himself derided by the People, his impetuous Rage so 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 notorious for his Avarice and Cruelty, than eminent for his Valour and Hardiness. During this Man's Authority, many Governments and Places were sold, many unjust Confiscations and Seizures were made, and many horrible Barbarities 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 distinguish'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 carry'd 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

A. D.
185.
Com.
 $\frac{5}{6}$.

Iren.

A. D.
186.
Com.
 $\frac{6}{7}$.

*Euseb.
Jerom.*

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 immoveable, 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 forsake 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.

A. D.

187.

Com.

7

8.

Herod.

Dion.

After the Death of *Perennis*, the Emperor undertook to repeal many of his Acts; but continu'd not long in that Regulation, pursuing 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 practising all Kinds of Robberies, gather'd together great Numbers of *Banditti* and Strangers, and wasted *Gaul* and *Spain*; and being thence repell'd, resolv'd to attempt the Empire it self. But despairing

spairing 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 assassinate him. But his own Party, in Hopes of Advantage, detected him; and he and many others were executed. Not long after succeeded a dreadful Pestilence, 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' extreamly 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 so fower and suspicious of all Men, that he cast 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 loose and dissolute Persons, he fell into the Practice of all Kinds of Vice and Cruelty.

About these Times, the great *Ireneus*, 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 fantastick Notions of each ' Sect from *Simon Magus* to his Time, particularly the ' *Valentinians* and *Marcofians*: In the second, he refuted ' all their Principles, by those 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 last, ' 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 Evangelist *St. Mark*.

Shortly

A. D.
188.
Com.
 $\frac{8}{9}$

Shortly after this Person's Entrance upon his Bishoprick, some *Indian* Emiffaries desir'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 *Pantenus*, Governor of the Catechetical School, as being a great Philosopher, and incomparably furnish'd with divine and human Learning. *Pantenus*, 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 several 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, *Pantenus* 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 Catechist, he wrote that remarkable Piece intituled *An Exhortation to the Gentiles*, ' in which he learnedly and rationally refuted the Follies and Impieties of the *Gentile* Religion, and with the strongest Arguments and Inducements ' persuaded 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 possess'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 Herefiarchs

A. D.

189.

Com.

 $\frac{9}{10}$.

10.

A. D.

190.

Com.

 $\frac{10}{11}$.

11.

Philas.

fiarchs 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 besel 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 raged for several Days before it could be stopped. 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 impoverish'd 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.

Lamp.
&c.

A. D.
191.
Com.

11
12.

A. D.
192.
Com.
 $\frac{12}{13}$.
Herod.

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 *Janus*, 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 *Letus*, and his Chamberlain *Electus*, endeavoured by all Methods of Persuasion to divert him from so mean and dishonourable a Design. But being provok'd, he commanded 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 designed 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 *Letus* and *Electus*, who immediately resolv'd upon the Tyrant's Death, concluding upon Poison 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 List, engaged him to go in and strangle the Emperor. Thus dyed *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.

A. D.
193.
PERTI-
NAX,
the nine-
teenth
Roman
Emperor.
Herod.
Capitol.

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 *Prætorian* 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 Refraining the Licentiousness of the *Prætorian* Soldiers, and their Insolencies and Injuries usually committed against the People in the late Reign. He banish'd *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 *Prætorian* Soldiers, too loose to be reform'd, soon took an insuperable 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, *Subpitian* 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

JULIANUS,
the twentieth Roman
Emperor.

Herod.
Spart.

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 endeavour'd 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.

SEVE-
RUS,
the twen-
ty first
Roman
Emperor.

Dion.
Herod.
Spart.

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 Habilliments, 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, whetein 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 Hardiness; but justly condemn'd for his *Pu-nick* 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 bloodiest Severities. He immediately set about the Regulation of many Abuses in the City; and after thirty Days continuance, resolv'd to march against *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 *Cesar*; which was willingly accepted by *Albinus*, 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 infected with a new Heresie, form'd by one *Theodotus*, formerly a Currier or Tanner of *Byzantium*; who in the last 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 Operation of the Holy Ghost, yet he was but a meer Man, only excelling others in Justice and Sanctity of Life. He had long lain hid at *Rome*; but afterwards employing what Learning he had, and having form'd a Sect call'd *Theodotians*, he was excommunicated by *Victor* Bishop of the City; 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 same Opinions, join'd with the *Theodotians*, and afterwards became a numerous and dangerous Sect. These very boldly and falsely asserted, That their Doctrin 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

Tertul.
Epiph.

A. D.
194.
Severi.
 $\frac{1}{2}$
of

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 Hereticks; inserting Variety of Stories, and Treasures out of all Sorts of Learning: Which, as he himself tells us, he therefore stil'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 soundly or warily; yet capable of a candid Interpretation, and such as are often met with in the Writers of those early Ages.

Herod.
&c. 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 *Asia*, near *Cyzicus*, where they attackt, defeated and slew *Æmilian*, 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 *Iffus*, 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 assist'd 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 *Adiabeniens* had sent in Men to his Assistance, and therefore he first attackt them; and in an Irruption which he made into *Parthia*, he took the City *Nisibis*, which he made the Frontier-

Town

A. D.
 195.
 Severi.
 2
 3.

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 be 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 Appear-
' ance of the Moon, after the Rule of the *Jewish* Pass-
' over; and this by constant Tradition, and uninterrupted
' Usage, derived from the Apostles *St. John* and *St. Phi-*
' *lip*, *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 Composure 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 *Cesarea*, and *Narcissus* Bishop of *Jerusalem*, another in *Pontus* under *Palmus*, another in *Corinth* under *Bacchillus*, another in *Ostroena* 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 *Ireneus*, 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 Mat-

A. D.

196.

Severi.

2

3.

Euseb.

&c.

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*
 ' Fast before Easter, as in the Day itself; some thinking they
 ' were to Fast but one Day, others two, others more; and
 ' some measuring the Time by a continual Fast 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.

Herod.
6 part.

During these Disturbances in the Church, there were no
 less Disturbances in the State; for *Severus*, who particu-
 larly 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*. Ac-
 cordingly, having settled all Things in the *East*, and de-
 molished 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

A. D.
 197.
Severi.

- 4
 5.

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 alledging 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 *Evo-dus* his Son's Governour, 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 seem'd 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 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 persecuted by the Standing Laws of the Empire, which not only forbad all Religions not approv'd by the Senate, but also all *Corporations* and *Societies* not establish'd 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 Resistance, 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 *Christians* 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

self a rigid Censor, a strict Observer of Rites and Discipline, and a zealous Assertor 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 assisted 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 *Barsenius* 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 *Atra*, 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 sailing 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 *Celeucia*, *Ctesiphon* and *Babylon*, and plunder'd and wasted wheresoever he came; which was accounted the more signal Conquest, because the *Romans* stood 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 also 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 *Judaea*, 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.

Herod.
Dion.
A. D.
198.
Severi.
 $\frac{5}{6}$.

In the time of this strange Sight, flourish'd *Narcissus* Bishop of *Jerusalem*, the 15th Bishop of the Uncircumcision, from the Year 137, and the 30th from the Apostle *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

A. D. 199. Severi. $\frac{6}{7}$.
 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 inclinable 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 lost 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. $\frac{7}{8}$.
 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 couragious Declaration of their Faith, were all condemned to be beheaded. These Severities towards the *Christians*, and the innumerable Hardships they sustained 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

thods of their Proceedings; largely demonstrating both the
 Vanity, and the Falshood of the Crimes vulgarly charged
 upon the *Christians*, as their being guilty of Blood, In-
 cest, worshipping an As's Head, &c. Manifesting their
 Meekness and Innocency, their Temperance and Chasti-
 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
 Hereticks, which dissuaded the *Christians* from suffering Mar-
 tyrdom. And to speak a Word in Season, he also wrote
 a most patheticall 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 Hereticks; 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 particu-
 larly against *Hermogenes, Marcion, Valentinus*, with many
 others."

There never was a greater Occasion for writing against
 Heresies: For besides the several Hereticks formerly taken
 notice of, about this time there appeared the *Docetes*, and
 the *Patripassians*. The former were more ancient, against
 whom *St. John, St. Ignatius, and St. Polycarp* asserted 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 Cassianus*, one of the *Valentinian*
 Sect; and his Followers obtained the Name of *Docetes*
 from *δοκεῖν*, to appear; because they believed and taught,

Clem.
Theod.
Tertul.

that

that the Actions and Sufferings of *Jesus Christ* were not in Reality, but only in Appearance. The Doctrine of the *Patripassians* was broach'd by one *Praxeas*, a Person of *Asia* of a turbulent Temper, as most Hereticks 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 *Africk*. 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 *Africk*, 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 *Patripassians*, 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 Magus*, and *Apollonius Tyanæus*, 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 *Carpocratians*, who adopted their Vices into the Number of their Mysteries; to whom are to be attributed the Incests 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*, *Blastus*, and *Florinus*, That God was the Author of Sin, that he might supersede 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 Hereticks within, still stood firm upon an impregnable Rock, gather'd Strength, increas'd, thin'd, and became the Wonder and Surprize of all the created Beings of the Universe.

C H A P. 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.

I THE *Christian* Religion had now diffus'd it self 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 Desert 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 Profelytes 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

A. D.
201.
Severi.
8
9.

Tertul.
Lactant.
Euseb.

brac'd that, and all Torments, when they might have commanded all the Conveniences and Pleasures of Life: By which means they became triumphant in the midst of the most imaginable Difficulties. And this was the State of *Christianity* in the third Century; in the first Year of which, and ninth of *Severus, Victor*, Bishop of *Rome*, dy'd; some say by Martyrdom, after he had held this Dignity about ten 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 writ 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*.

Spart.
Euseb.

A. D.
202.
Severi.

10.

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 forbid all Persons, under the severest Penalties, to turn either *Jews* or *Christians*; which Edict very much revived and encreas'd 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 practis'd 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 *Ægypt* 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 *Ægypt* 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

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 imprisoned, 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 persevere 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 all imaginable 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 flow'd 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 Failing, common to him and many other ancient Authors, *viz.* That he sometimes weaken'd and darken'd the most certain Truths of Religion, by Arguments not very solid. Not long after the Death of this great Opposer of the Hereticks, 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 Redemption in a Chimerick Knowledge; they judg'd that the God of *Sabaoth* 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 composing, which they call'd, *The Revelations of the Prophets, and the Harmony*. This Sect remain'd 'till the time of *Epiphanius*, and were particularly found in *Palestine* and *Armenia*.

Euseb.

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 Compassion 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 Hereticks, but also of the Orthodox, were present. But tho' *Origen* was obliged out of necessity to converse with this Man, yet he would never hold Communion with him in Prayer, keeping exactly to the Ecclesiastical 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 rais'd 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 Notice;

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 less Success; and leaving off teaching Arts and Sciences, he sold all his Books that treated of human Learning, and gave himself intirely to the Instructing 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 same Place; among whom were *Serenus*, *Hercalides*, *Heron*, *Hermes*, &c. and he himself was very often expos'd to the Rage of the *Pagans*, when he went to the Assistance 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 Suspicion of any blameable Conduct by reason of his Youth, he resolv'd to execute to the very Letter that Precept and Perfection which he was persuaded 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 *Severus* in the tenth Year of his Reign, return'd to *Rome*, and triumph'd

Dionysius
&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 *Ctesiphon* 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 easie, 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 Asses, 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 *Glaudius*. - 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 dissuaded 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 Poms 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 *Pagans*; 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.

A. D.
204.
Severi.

$\frac{11}{12}$.

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 Convert was led to Execution; and not long after *Marcella*, and her Virgin-Daughter *Potamiæna*, were both consumed in the same 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 *Christianity*. 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. *Potamiæna* 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 Requitall*. 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 Potamiæna, 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 obtain'd 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.

A. D.

205.

Severi.

12

13.

Att. Per.

As the weaker Sex thus triumphed in *Alexandria*, so no less in *Africk*, in the Persons of *Perpetua* and *Felicitas*, two Ladies of *Tuburbis* 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 *Hillarion* the present Governour 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 resisted a thousand Temptations and Persuasions, and joyfully endured all the Miseries of a Dungeon, where they received the Comfort of Heavenly Visions, and converted *Pudeus* 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 *Hillarion* 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* useles; 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 Communion. 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 conspired 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 conversant 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 sell 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 Incentives

A. D.
206.
Severi.
13
140
Sparra
Diana

ments still more incited to violate the Sovereignty, to depose, destroy, and set up whom they pleased; which broke in pieces the Relicks of the ancient Discipline, and afterwards threw the Empire into such Confusions, as were never tolerably remov'd till the Reign of *Diocletian*.

Euseb.

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 returned from his Solitudes, he was prevailed upon by the People again to take the Government of the Church upon him; being highly revered 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 imaginary 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 upon 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 Contradictions alledged 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 Schism, and much about the same time, he wrote, besides his *Prescriptions* formerly mentioned, three Treatises against other Hereticks, as *Praxear*, *Hermogines*, and the *Valentinians*, besides other Pieces.

Against

A D.
207.
Severi.

$\frac{14}{15}$

Against *Praxeas*, and the *Patropassians*, ' 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 *Geta* the Title of *Augustus*, and the same Power with *Caracalla*, whose Behaviour made him extremely uneasie. Not long after he received 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 resolved 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* understanding the Emperor's Approach, and dreading his Power, 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 cutting 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 Emperor encountered these Miseries and Difficulties with exceeding 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 to a Submission, and likewise to deliver up a considerable Part of their Country, and all their Arms. This was effected in the 17th Year of his Reign; in which Year it is probably believed that *Philostratus* the *Athenian* Orator composed that famous History, or rather Legend, of the Life of *Apollonius Tyaneus*, which he says was taken from the Commentaries of one *Damis*, and revised and improved by the particular Order of the Empress *Julia*.

A. D.
210.
Severi.
 $\frac{17}{18}$.

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* ' called *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 alledged; 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 *Lactantius* 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*, *Tertullian* 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 Course of Life to another. To vindicate himself therefore, he wrote this Discourse, ' wherein he puts forth the Keeness 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. *Dupin* handsomely observes, that it seems to have been written rather to shew his Wit and Parts, than for any serious Defence of himself.

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, roused 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 inclosed, 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:

A. D.
211.
CARACALLA
the twenty second
Roman
Emperor
Herod.

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 resorted to the Image, as tho' it had been a living Patient, signifying every time, *That they had still less 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 sort 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 so 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

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 the same 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 cruell^{est} Monsters that ever reigned. His Brother *Geta* was naturally of a milder and softer Disposition, and gaining the Affection of the People, *Caracalla* soon sought means to destroy him by Poyson, and also endeavoured to bribe the *Prætorian* 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 chusing 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 patheticall 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 hearty Prayers and
 ' Endeavours for the Prosperity of the Empire, with those
 ' particular Instances of Severity, which the Divine Provi-
 ' dence had lately inflicted upon it, which could not rea-
 ' sonably 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. Seve-
 rus* assures 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 Per-
 secution, *Origen* had a great Desire to see the Church of
 Rome, so venerable for its Antiquity and Renown, and ac-
 cordingly came thither in the time of Pope *Zephyrin*, where
 he staid not long, but return'd back to *Alexandria*, and
 to his accusom'd Catechetick Office, *Demetrius* his Bishop
 earnestly importuning him to resume it. His two renown'd
 Predecessors, *Pantaenus* 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 Heresie 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 pos-
 sess'd of that See 21 Years, and was succeeded by *Asclepia-
 des*, a Person of celebrated Reputation, who held that Dig-
 nity about six Years or more, and was the ninth Bishop of
Antioch after the Apostles.

A. D. *Origen* being return'd from *Rome* to *Alexandria*, soon
 212. found his Employment to encrease, and Auditors to press
 Carac. in so fast, that he wanted Leisure for Retirement, Contem-
 1. plation, and the Study of the Holy Scriptures; so that he
 2. was oblig'd to take in *Heraclas* for his Assistant, 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 He-
 reticks as Heathens, particularly *Ambrosius*, noted for the *Va-
 lentinian* 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-

Christianity. And the better to qualifie himself in Theology and the Understanding of the Holy Scriptures, he diligently set 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, whither 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 protect

teet 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 Thousand, were without Mercy put to Death. *Papinian* the renowned Civilian, 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 contemptuously 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 resolv'd to take a Journey through the Provinces of the Empire; and his first Progress 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 Department, he return'd back to *Rome* before his Expedition into *Germany*, as several learned Antiquaries are of Opinion.

A. D.

213.

Carac.

2

Euseb.

Jerom.

In the same Year there hapned a celebrated Disputation between *Caius*, an orthodox Presbyter of the City and Disciple to *Irenaeus*, and one *Proclus*, who was one of the Heads of the *Montanist* Party, wherein the latter being vanquish'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 Jejuniis*. 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 Catholics, 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 Catholics, *viz.* of *Modesty*, of *Monogamy*, *Exhortations to Chastity*, and of *Fasts*. In his Book of *Modesty*, 'he endeavour'd 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 soever 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 excessive Fasts of the *Monastic*, 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 *Theodotian*, distinguished all by Verses, to which he afterwards made great Improvements and Additions. This and other Works extremely 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 Governor of *Arabia*, with Letters to *Demetrius* the Bishop, and to the Præfect of *Ægypt*, 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

A. D.
214.
Carac.

$\frac{3}{4}$
e

Nation,

Nation having performed his Business, he returned to his Charge in *Alexandria*.

Dion.
Herod.
Spart.

In the mean time the Emperor *Caracalla* pursu'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 sought also to gain the Affections of the other Soldiers, by shewing himself affable and sociable, personally assisting 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 withhold 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 listing 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 Ghosts of his Father and of *Commodus*. His Brother's Ghost came up with his Father's, tho' uncall'd for; and tho' they said nothing, they joined in tormenting him, whilst the Ghost 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-Gryneus*, nor *Æsculapius*, nor *Serapis*, could give *Caracalla* any Ease, tho' he sent noble Presents to each of them, and was initiated with the greatest Superstition in all their Rites.

A. D.
215.
Carac.
 $\frac{4}{5}$.

Rites. So that *Dion* the *Gentile* Historian himself confess, 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 hasted to *Alexandria*, where he resolv'd upon an unheard-of Piece of Revenge against the Inhabitants, for their Jests, 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 caus'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 pass'd into *Syria*; and being desirous to signalize himself by some memorable Exploit, he sent to *Artabanus* King of *Parthia*, to desire his Daughter in Marriage, declaring, *That he was coming to solemnize the Nuptials*; and that King being perswaded 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.

A. D.
216.
Carac.
 $\frac{5}{6}$

The barbarous Cruelties of this Emperor at *Alexandria* Euseb. drove *Origen* from that City; and not knowing any Place in *Ægypt* that could afford him Shelter, he retir'd into *Palestine*, and fixt his Residence at *Cæsarea*. 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*, publickly in the Church, and before themselves, to expound the Scriptures to the People. The News hereof was immediately carry'd to *Alexandria*, and highly resent'd by *Demetrius* the Bishop, who by Letters expostulated the Case with *Theoctistus* Bishop of *Cæsarea*, 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 unusal Thing for
Laicks

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 Consulships of *Prasens* and *Exiricatus*, being 29 Years of Age, and having reigned six Years, two Months, and four Days.

Herod. &c.

A. D.

217.

MACRINUS
the twenty
third Roman
Emperor.

*Dion.
Herod.
Capitol.*

III. Shortly after the Death of *Caracalla*, *Opilius Macrinus*, the chief Contriver of the Assassination, 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 Cause, readily sent back all the Prisoners, desiring the Friendship of *Artabanus*, and charging all upon his Predecessor; but the *Parthian*

thian

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 *Asclepiades* 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. Tillermont* 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 *Asclepiodotus* and *Theodotus* a Banker, both Disciples of that Heretick formerly mentioned, *Theodotus* the Currier, who perswaded him to be made a Bishop of their Sect, upon Consideration of a certain monthly Salary. Being thus beguiled by the Bait of Primacy, as well as Profit, God, who was particularly merciful to the Asserters of his Son's Honour, was pleas'd first to admonish him by Visions; and after that, to torment him all Night by his Angels, in order to his Recovery and Restoration. Insomuch, 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*,

Euseb.
Epiph.

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*.

A. D.

218.

Macri.

1

2.

Dion.

Herod.

&c.

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 *Masa*, Sister 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, *Soæmias* and *Mamæa*, and their Sons *Bassianus* 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 *Bassianus* 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. *Masa* finding the Soldiers to affect him, that she 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 contemned 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 intirely defeated; and flying with all Secresie and Expedition towards *Roime*, 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.

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 resist 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 unaccountable 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 Lusts, 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 *Soæmias* was infamous like himself, but his Aunt *Mamea* was a Woman of admirable Virtues; and tho' the Domestick 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 same. 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 extremely desirous to see 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 purpose, before the Emperor's Departure from the East, she 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 is 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.
Elagab.
1
2.
Herod.
Dion.
Lamp.

Elagabalus having passed the Winter at *Nicomedia*, in the following Spring came to *Rome*, where he made large Distributions, and noble Spectacles of all sorts; 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 offer'd 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 *Phenician* Women, were so much the more insupportable, by how much *Elagabalus* made them burthenome 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 extremely mortify'd, to see, that whatsoever they held dear or sacred in their Idolatrous Worship, must all now be sacrificed to this new Image. They could have been satisfy'd to have worshipt 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 favoured, 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 Impieties and Monstrosities 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 *Demon* in his Shape, near the River *Danube*, who with four hundred Companions, drest and dancing like *Bacchanals*, passed through *Mesia* and *Thrace* to *Byzantium*, without any Endeavours of Opposition from the

A. D.
220.
Elagab.

2
3.

A. D.
221.
Elagab.

3
7.

Soldiers and Governors, who allow'd them all Accommodations in their Journey. Then passing the Sea to *Calcedon* 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 insert'd 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 *Aristides*, to reconcile the seeming Difference between *St. Matthew* and *St. Luke*, concerning our Saviour's Genealogy; and the other to *Origen*, to shew the Fabulousness, or at least the Uncertainty, of the History of *Susanna*.

Lamp.
 &c.

In these Times *Elagabalus* having rendered himself odious and despicable to all Men, was prevail'd upon by the Artifices of his Grandmother *Mesa*, to adopt his Cousin-German *Alexianus*, tho' but two Years younger than himself, and to make him *Cesar* and his Successor, giving him the Names both of *Alexander* and *Severus*. This strange Adoption was readily confirm'd by the Senate; but in a short time it much displeas'd *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 chusing another Emperor, he resolv'd 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 unsuccessfully endeavour'd to poison *Alexander*, that he might sound the Soldiers, he reported that he was dead, which immediately rais'd a Mutiny among them. To appease which, he immediately took *Alexander*

der.

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 threatned 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 stopt, 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 headless 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 *Ecclesiastical 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 considerable 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 wise Mother *Mamma*, he chose the worthiest and most experienc'd 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 Counsellors, 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

A. D.

222.

ALEXANDER
the twenty
fifth Ro-
man Empe-
ror.Lamp.
Herod.

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, threatning 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 apparelled himself with great Plainness and Modesty, alledging, *That Government consisted 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 sued for them*; to which he frequently added, *That such only ought to be advanc'd, 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 Proviso, that if they did not make good their Charge, and if it proceeded from Malice, the Accuser should be immediately beheaded: *For*, said he, *since Christians and Jews use 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 Subjections*. He would in no Case permit Offices and Places to be bought and sold: *For*, declared he, *He who buys his Office must needs sell 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 Punisher of such Magistrates 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 senseless Prince, as to appear in my Presence*. He banish'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 Corruptions of publick Officers 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 Mischiefs, 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 pass'd to his Houses out of the City. Nor would he spare his chief Favourite *Turinus*, who for taking Mony for a Place, and not performing his Part in it, was adjudged by him to

to be bound to a Stake in the main *Forum*, and to be smother'd to Death with the Smoke of green Wood, and wet Stubble, the publick Crier in the mean time proclaiming, *He who sold 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 *Mamaea*, 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 Tyanæus*, 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 publickly 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 Rescript 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

Euseb.

quility 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, finish'd 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 *Heresies*; 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 importun'd him, but also furnish'd him with all Conveniencies 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 Researches; wherein he attain'd to so admirable an Accuracy and Perfection, that *St. Jerom* himself, who was not always civil to his Memory, profess, 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*, *Calistus* 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*.

A D
223.
Alex.

1
2.

A. D.
224.
Alex.

2
3.

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 *Pantenus* and *Hercleas*, now a Presbyter in *Alexandria*. But his Philosophical and unbounded Genius often transported him too far

A. D.
227.
Alex.

3
6
Euseb.

A. D.
228.
Alex.
 $\frac{6}{7}$

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 *Achaia* in *Greece*, which was then disturb'd with divers Heresies, that over-ran the Churches in those Parts. He staid 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 *Achaia*, as he pass'd through *Palestine*, he took *Cesarea* in his Way, where producing his Letters of Recommendation from *Demetrius*, he was ordain'd *Presbyter* by *Alexander* Bishop of *Jerusalem*, and *Theoctistus* of *Cesarea*, he being now 43 Years of Age. Tho' this was intirely the Act of these two excellent Bishops, who design'd only to add Authority to his Embassy, yet the Thing was highly resent'd 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* return'd peacably 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, *Philetus* Bishop of *Antioch* dy'd, after he had held that Dignity 10 or 11 Years, and was succeeded by one *Zebinus* or *Zebennus*, who continued in the See about nine Years, and was the eleventh Bishop of *Antioch* after the Apostles.

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 renown'd 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 slew 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 preserv'd in the *Digests*. In the following Year the celebrated *Dion Cassius* having been Proconsul of *Africk* 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.

Dion.

A. D.
229.
Alex.
 $\frac{7}{8}$.

All this while *Demetrius* Bishop of *Alexandria* was not pleas'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 *Theoctistus* Bishop of that City, and *Alexander* Bishop of *Jerusalem*, who undertook to defend him, commission'd him publickly 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 *Ægypt*, 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

A. D.
230.
A. D.
231.
Alex.
 $\frac{9}{10}$.

Euseb.
Ferom.
Phot.

and *Achaia*, 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 continu'd to explain the Scriptures at *Cæsaria*, 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 *Cæsarea* 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 *Dionysius*; 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 *Agyptians*, 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 *Isaiab*.

About the time of *Origen's* Retirement 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

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 *Calphurnius*, 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 confus'd 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 discarded 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, trespass'd 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 publicly 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

A. D.

232.

Alex.

10.

11.

Laws.

der 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 *Perfians*; 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 10000 Horsemen, 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' *Herodian*, 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 Resistance 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 Solemnity. 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 Diversions of the Stage; at which Time the Emperor gave a Large sum to the People, and establish'd Pensions for the Maintenance of poor Children, in Imitation of the *Antoninus's*, calling them by the Name of *Mameans*, in Honour of his excellent Mother *Mamea*.

A. D.
233.
Alex.
11
12.

A. D.
234.
Alex.
12
13.

Lamp.
Herod.
&c.

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 Consternation. 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

yet he met with more barbarous Usage from the standing Legions encamped about *Moguntia* or *Mentz*, which had been abominably corrupted in the Reign of *Elagabalus*, and ever since trained up in all kinds of Rapines and Disorders. *Alexander* could neither endure their insolent Outrages, nor they his regular Discipline; but more especially they exclaimed against the exceeding Penuriousness of his Mother *Mamea*, who was then, as at other times, with him in the Camp. These Insolencies encreasing on one Side, and the Emperor's Strictness 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 *Mamea*. 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 Consulships 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 Descent, sprung from a *Goth* and *Alane*, who from a poor Herdsman of *Thrace*, by his monstrous Stature, prodigious Strength, and brutish 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

A. D. 235.
 MAXIMINUS,
 the 26th
 Roman
 Emperor.
 Capitol.
 Herod.

cleave young Trees with his Hands. Besides, he was of a Temper so bold and couragious, 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 Meanness 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 Consular 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* increased; 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 threatned 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*.

C H A P. 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 reserving 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 Ci-

A. D.

235.

Maxi.

1.

Euseb.

&c.

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 Causes of those Calamities. And this *Origen* 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 stick 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 maintain-
' ed, 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 Perse-
' cution, or so much as to give any Money not to be perfe-
' cuted.

A. D.

236.

Maxi.

I

2.

Euseb.

Origen.

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 *An-teros a 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 *Proctetus* Presbyter of *Casarea*, 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 *Casarea*, from whence he went afterwards to *Casarea* 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.

A. D.
237.
Maxi.

2
3.

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 Detestation 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 *Maximinus* and his Son de-

Herod.
Capitol.

clar'd Enemies and Rebels to the State. This was succeeded 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* Governor of *Numidia*, joining with *Maximinus's* Interest, marched against his Son, overthrew him, and slew him; which occasioned the poor old Emperor to end his Life with his Girdle. In the mean time *Maximinus* was coming against *Rome*, like a raging Lion, breathing out Destruction 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 *Maximus* 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 *Prætorian* Soldiers and the Citizens, that after several Attacks, Slaughters and Cruelties, 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, Robberies, 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 Opposition, and many Difficulties and Disappointments. Here his Cruelty and Mis-managements rendered him both odious 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 about 65 Years of Age, and having reigned, or rather continued in his Usurpation, three Years and a few Days.

A. D.
238.

II. Upon the Death of *Maximinus* and his Son, *Maximus* and *Balbinus* continued Emperors without Contradiction,

tion, having been created by the Senate above nine Months before. They began their Reign with a happy Establishment 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 stood upon their Defence 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 towards the Camp. But understanding that a considerable Force was hastning after them to their Rescue, to put an end to all further Contests, they slew 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 above three months from the Death of the last Emperor *Maximinus*.

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 confirm'd their Election; for he was generally belov'd in the City, upon the Account of the Memory of the two former *Gordians*: And from this Election there ensu'd an amicable Correspondence between the Soldiers and Citizens. *Gordian* was now but thirteen or fourteen Years of Age, but of an ancient and illustrious Family; of a very sweet and docible 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 wise

MAX.
& BAL.
the 27th
Rom. Emp.
Herod. &c.

GOR-
DIAN,
the 28th
Roman
Emperor.

Capitol.

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 Behaviour, 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*.

*Euseb.
Gr. Nys.
&c.*

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* Cœmeteries, 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 *Cæsarea* in *Palestine*; about which time the famous *Gregory* 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 numerous 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 'perswading him to improve them to the Ends of *Christianity*, and the Promotion of Virtue and Piety. All

A. D.
239.
Gordi.
 $\frac{1}{2}$.

Mens Eyes were upon him at *Neocæsarea*, expecting the extraordinary Fruits of his Studies, tho' the Place was miserably overgrown with Superstition and Idolatry; but instead of answering their Expectations, he retir'd to the Wilderness, and resign'd himself up to Solitude and Contemplation. In which Place he was miraculously consecrated Bishop of *Neocæsarea*, by *Phœdimus* Bishop of *Amasea*, a neighbouring City. After which, he not only made great Numbers of Converts, but is said to have wrought many Miracles, of which are mentioned in particular his expelling *Demons* out of a *Pagan* Temple, his stopping a dreadful Plague by his Prayers, his drying up a Lake, and putting an End to an implacable Quarrel, his restraining the Overflowings of the River *Lycus*, with several others; upon the Account of which, he afterwards obtain'd the Surname of *Thaumaturgus*, or the *Worker of Miracles*. Tho' these are confidently related by St. *Gregory Nyssen* and St. *Basil*, who lived but an hundred Years after, yet they are doubted

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 ceased, especially in Places over-run with Paganism, as *Neocasarea* was. Not long after *Gregory's* Advancement in *Neocasarea*, there appeared a new Sort of Hereticks in the Church called *Valesians*, from *Valesius* an Arabian. They made all their Followers Eunuchs, either by Perswasion 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*.

A. D.
240.
Gordi.
 $\frac{2}{3}$.

In the mean Time the Emperor *Gordian*, who had reigned successfully about two Years, was extremely disturb'd by *Sabinianus* Commander in *Africk*, who proclaimed himself Emperor. But the Governor of *Mauritania*, 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 *Misitheus* the Præfect 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 swallowed up and destroyed. 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* expresses it. *Gordian* having reigned four Years, was alarm'd with News from the East, that the mighty *Sapores* 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 *Mesia*, to stop the Progress of the

Capitol.

A. D.
241.
Gordi.
 $\frac{3}{4}$.

A. D.
242.
Gordi.
 $\frac{4}{5}$.

the

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 *Sapores*, and obtaining several Victories, he soon recover'd *Antioch*; and proceeding further, he took the Cities *Nisibis* and *Carræ* from the *Persians*: For *Sapores* being discouraged by the first Battels, soon abandon'd the *Roman Empire*, and retir'd into his own Country.

Euseb. During these Transactions in the State, *Beryllus* Bishop of *Bosra* in *Arabia* broached some dangerous Errors, asserting 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 requested, who went from *Cæsarea*, and treated 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 discovered, he attacked him with such cogent Reasonings and Demonstrations, that he was obliged to quit his Hold, recant his Errors, and return back to the Church. The Records of all that pass'd in this Affair were preserv'd till the Time of *Eusebius*. After *Origen* was returned back to *Cæsarea*, *Beryllus* shewing himself a true Convert, in several Letters gave Thanks to him for his kind Pains in his Conviction, kissing the Hand that thus brought him back.

A. D.
243.
Gordi.
 $\frac{5}{6}$
Capitol.

And now all the good Fortune of the Emperor *Gordian* began to forsake him; which was occasioned by the sudden Death of his Father-in-law *Mistheus*, and the Advancement of a valiant *Arabian* call'd *Philip*, into his Places of *Prætorian Præfect*, and General of the Army. *Philip* seeing himself so potent, and being swelled with the Hopes of the Empire, resolv'd to venture all to obtain it; in order to which, he us'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 submitted 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 sole

sole Emperor. But *Gordian* being unable to endure this extravagant Incroachment, assembled the Army, and openly expostulated with his Men concerning this strange Usage: But *Philip* so subtilly and successfully managed his Affairs, that the poor young Emperor was displaced, abandoned by all, and reduced to that Extremity, that he sent to entreat *Philip* That he would please to allow him the Dignity of Cæsar; but that not being granted, he then desired to be his Prætorian Præfect: Which being likewise deny'd, he at last requested to be one of his Captains as long as he lived. At this Petition *Philip's* cruel Mind somewhat relented; but however afterwards considering how much *Gordian* was belov'd in most Parts of the Empire, both for his Family and Virtues, he commanded him to be slain. This hapned on the Borders of *Persia* in the Month of *March*, under the Consulships of *Peregrinus* and *Æmilian*, *Gordian* being now in the 20th Year of his Age, and having reigned five Years, and eight or nine Months.

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

A. D.

244.

PHILIP

the 29th

Roman

Emperor.

Chr. At.

Chryf.

Euseb.

courageously withstood him, and laying his Hand upon his Heart, pronounc'd him *Unworthy to enter into the Sheep-fold 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 Action 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 encreas'd under the Reign of this Emperor; and Pope *Fabian* sent many Bishops and Pastors into *Gaul*, as *Denis* to *Paris*, *Saturninus* to *Tbolouse*, *Trophimus* to *Arles*, *Paul* to *Narbonne*, *Gratian* to *Tours*, *Austremion* 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.

A. D.
245.
Philip.
 $\frac{1}{2}$.

August.
&c.

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 Keeness, 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 masculine, carrying a commanding and majestick Eloquence along with it. His Excellencies were almost beyond Comparison; so that his Fall was highly

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 Dis-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 *Cæcilius* 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 profess'd 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 Baptism, he sold most of his plentiful Estate, 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, preserv'd 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 *Cæsarea*, 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*, rendred him celebrated in those Parts, and his Assistance was now again desired upon a like Occasion. For a sort of Hereticks then appear'd, who affirm'd, 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 re-

A. D.
246.
Philip.
 $\frac{2}{3}$.

Euseb.

A. D.
245.
Philip.
 $\frac{3}{4}$.

rive,

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 manag'd the Cause with such weighty Arguments, and unanswerable Reasons, that the adverse Party were oblig'd to throw down their Weapons and relinquish their Sentiments. He likewise successfully combat-ed against another impious and heretical Sect call'd the *Helcesaitæ*, 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 celebrat-ed *Dionysius*, who was then Master of the great Catecheti-cal School. This *Dionysius* was a most learned and excel-lent 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 behav'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 find-ing 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.

A. D.
248.
Philip.

4
5.

Eutrop.
Vistor.
&c.

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-mus* were hunted, baited, and encounter'd infinite Num-bers of all Kinds of strange Beasts; two thousand Gladia-tors were match'd, who slew each other to give the Spe-ctators

ators 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 Impostures 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 intire 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 Cru-

A. D.
249.
Philip.
 $\frac{5}{6}$
Euseb.

elty 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 ston'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 dispatch'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 threatned to be burnt alive, who only begging a little Respite, of her own Accord chearfully leapt 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 stir 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.

Zozim.
Zonar.

In the mean time the *Roman* Empire began to be punish'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 *Marinus* 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 *Marinus*, being dissatisfy'd, slew him. Upon Notice of this, *Philip* remembring the Prediction of *Decius*, gave him the Command of the Army against the *Goths*, with an Augmentation of Men, Money, and Provisions. *Decius* was a Man of uncommon Wisdom and Experience, and sufficient for the Discharge of that Trust; so that when he arriv'd 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 chuse him Emperor; and by meer Constraint oblig'd him to take upon him that Title and Dignity. *Decius* seeing himself thus unexpectedly advanc'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 Haughtiness towards his Soldiers, as render'd him odious to the Army; so 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 sunder, just by his upper Row of Teeth. This hapned between the 17th of June and the 19th of October, under the Consulships of Æmilian 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 experienc'd 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 of Optimus given to him. But notwithstanding all his Merits, and the Respect paid to him, his unheard-of Cruelties towards the innocent Christians, has justly occasion'd him to be rank'd with Nero and Domitian, and according to Lactantius, to procure him the Title of The Execrable Decius:

A. D.

249.

DECIUS,
the 30th Roman Emperor.

Zesim. 862

The SEVENTH GENERAL PERSECUTION.

Euseb.
&c.

For this merciless 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 it self 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 overthrow'n, and their Sacrifices despis'd. 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, oppos'd 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

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 Halters, 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 Intermiſſion. Accuſations were infinite; some came in as Informers, others as Witnesses, some searched all private Corners, others seized 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 Diseases, 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 it self. And what was another terrible Calamity to the Church, many of the weaker *Christians*, unpre-

Cyprian.
Dio. Alex.
Greg. Nys.

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 publicly professed themselves *Christians*; and defy'd all the Powers of *Satan*; inso-much that the Judges were amazed and trembled, whilst the Condemned were chearful and couragious, and willing to undergo the severest Conflicts.

A. D.
250.
Decii
 $\frac{1}{2}$

Cyprian.
Euseb.
&c.

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 *Moyfes*. 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 *Cæcilius 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 lest 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 Case 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 easie Terms. *Cyprian*, a strict Asserter 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 Lapsed, 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 *Neocasarea* 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, *Cains*, *Faustus*, *Peter* and *Paul*. Among those that fled, we may mention the celebrated *Paul* of *Thebais* in *Aegypt*, a young Man of 21 Years of Age, who withdrew himself into the *Aegyptian* 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, Euseb. became glorious Sufferers. Among whom were *Nestor* Ab. Ma. Bishop of *Megyddo* in *Pamphylia*; *Pionius*, the illustrious &c. Presbyter of *Smyrna*, who shewed the most heroick Courage imaginable; *Julian*, *Chronicon*, *Epimachus*, *Alexander*, *Ammon*, *Zeno*, *Ptolemy*, *Ammonaria*, *Mercuria*, *Isidore*, and many others at *Alexandria*; *Mappalicus*, *Bassus*, *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 same Grave with him, where *St. Chrysostom* assures us they remained in his Time, concerning which we are told a strange

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 mustered 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 threaten'd with Fire, and try'd with all the Torments that a merciless 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 burthenfome. 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 Miseries 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 *Æthiopia* in the Confines of *Ægypt*, 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

A. D.

251.
Decii—
2
3.Cyprian.
Euseb.
&c.

Months Vacancy, made choice of *Cornelius* for their Bishop, a worthy *Roman*, Son of *Gastinus*, 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 Mischiefs 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, push'd 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 suffer'd courageously for the Faith, too much swell'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 discuss'd 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 *Libellatici*, 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 Distemper. For as for such as staid '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 Ecclesiasticks who had fallen into Idolatry, it was ordain'd that they should for ever be excluded 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 excommunicated *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 lapsed 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 restor'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 a-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 suspended 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 *Caldonius* 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 decid'd it in favour of him, and sent him Letters of Communion,

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 essentially One, 'and that there could not be more; that there was only 'one Episcopacy, a Part whereof every Pastor really possess'd; that such as were out of the Church could hope 'for no Salvation; and that Schism and Heresie were the 'most 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 Correspondence with Schismaticks. The Judgment of the Church in *Africk*, and the eloquent Writings of *St. Cyprian* 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 rejected, endeavoured to raise Disturbances in *Africk* and other Parts; and to secure their Interest, *Novatian* caus'd his Followers to take this Oath, *I swear by the Body and Blood of Christ, that I will never desert you, nor return to Cornelius*. They still persisted in teaching this Doctrine, that the Church neither can, nor ought to admit any to the Communion, who had once apostatiz'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 scandalous Offenders, and by way of Distinction they call'd themselves and their Party *Cathari*, 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, *Novatian* became the Head of a prevailing Heresie, which spread through many remote Parts of the World, and so extremely disturb'd the Peace of the Church for a long time, that this Century is call'd by some *Saculum Novatianum*.

Euseb.
Cyprian.
Lactant.
&c.

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 *Cæsarea*, to the great Loss of the whole Church, particularly to *Origen*, who had ever found

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 *Moyſes* 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 Ease 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 his 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 befitted 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 suppress'd, 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,

GALLUS
*the thirty
first Roman
Emperor.*

*Zosim.
Eutrop.
Victor.
Cyprian.*

both

both for the Death of *Decius*, and the overthrow of their Army; but understanding that *Gallus* was chosen Emperor, 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 honourable Family in *Rome*, which he much stain'd by his infamous Actions. For he not only sully'd it by his treasonable Practices before he was Emperor, but after his Advancement he made a Peace with the *Goths*, the most dishonourable that ever the *Romans* made since the Foundation 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 barbarous People. But the Successes of this Emperor proved according to the Merit of his Actions: For the *Goths*, and other Northern Nations, not satisfy'd with their advantageous Peace, broke it in a short time, and like a mighty Torrent, came down upon the Provinces of *Thrace*, *Mæsia*, *Thessaly*, *Macedonia*, and some Parts of *Asia*, committing 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 *Sapores*; and then passing forwards, they subdu'd *Armenia*, and drove out *Tiridates* the King of that Country. But *Gallus* not much regarding 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 Empire.

A. D.

252.

Galli

I
P.Cyprian.
Dio. Ale.

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 *Felicissimus* 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 ratify'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 reject'd *Felicissimus*, and those of his Faction; but at length, either terrify'd by their Menaces, or shaken by their Discourses, he entertain'd some Suspensions to the Prejudice of *St. Cyprian*, and writ to him after a very disobliging 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 *Theoctistus* of *Casarea*, 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 reconcil'd to the Church. In the Times of Peace and Prosperity they protracted the Time of Penance, and allow'd not the *Sacrificati* 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 us'd their Indulgence to worse Purposes, they did but delude themselves, and were re-mitted to the Divine Tribunal. The Resolution of this Council was immediately signify'd to *Cornelius*, that he

Cyprian
Euseb.

might

might use the same Conduct in his own Church. And now there was particular Occasion; for the Emperor *Galus*, 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 Predecessor in nothing but his Crimes. He issued out no new Decrees, 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* Diocess of *Carthage*. There vast Multitudes were swept away every Day, and the Streets were fill'd with the Carcasses of the Dead, which seem'd to implore the Assistance of the Living. In this calamitous Time of Persecution and Pestilence, *St. Cyprian* called 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 Perswasions, great Assistance was given to all sorts of People. And that he might not be wanting to any, he at this time penn'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 vindicate it from this vulgar and popular Objection, *Cyprian* address'd himself in a particular Treatise to *Demetrian* the Proconsul, ' wherein he prov'd, that these Evils that came
 ' upon the World could never be laid at the Door of
 ' *Christianity*, assigning other Reasons of them, and a-
 ' mongst 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 Madnes, in setting themselves against a Re-
 ' ligion so innocent and dear to Heaven. About the
 same

same time also he wrote to *Fortunatianus* a particular Treatise call'd *The Exhortation to Martyrdom*.

The Persecution still continu'd in several Places, and particularly 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 *Porphyrus*, who for his vigorous asserting 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 slew both him and his Son

Volusian;

Euseb.

Cyprian.

A. D.

253.

Galli 2.

Zozim.

&c.

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 Intermiſſions and Abatements near three Years and a half.

C H A P. 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.
VALE-
RIAN,
the 32^d
Roman
Emperor.

Pollio.
Euseb.

I. 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 difused 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 Governours, 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 *Chriſtians*, 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 unſound Heart. He held and taught the main Principles of the *Chriſtian* Religion with great Firminneſs; but being a vaſt Proficient in Philoſophy, and too much poſſeſt 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 conſin'd 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 Contests than about his Writings, which are believed to have been much corrupted, several Hereticks being ambitious 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 *Gnosticks*, and were therefore stil'd the *Dirty* and *Impure*. These Hereticks infected the Church to the 4th, 5th, and 6th Centuries; and were one Occasion of the Condemnation of all *Origen's* Works.

Cyprian.
&c.

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* slight 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 *Assuri*, and directed his Letter to *Epictetus*, who was elected in his Place, and to the People of that City. This *Fortunatianus* had the Unhappines to fall into Idolatry, and upon

on that Account was depriv'd of his Bishoprick; after which he earnestly laboured to re-possess himself of it, and to perform his Episcopal Functions as formerly. In this Letter St. *Cyprian* 'condemned 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 publickly 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-possess 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-

A. D.

254.

Valer.

$\frac{1}{2}$.

2.

Cyprian
&c.

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 *Lions*, 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, ‘ desiring him to satisfie the Requests 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 censured by an *African* Bishop called *Papienus*, who believed the Calumnies of *Felicissimus*, 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*.

A. D.
255.
Valer.
 $\frac{2}{3}$
Cyprian.
&c.

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 Hereticks. This, by the Occasion of the *Montanists* and *Novatians*, had been formerly canvast 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 Hereticks; 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-

verſie 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 magiſterially 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.

A. D.
256.
Valer.
 $\frac{3}{4}$

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 reſuſing them the common Civilities of Hoſpitality. The Letter he writ back, was filled with Affronts and Inveſtives, 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 reſuted

‘ 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 Cu-
 ‘ stom, and confirmed in two numerous Synods held at
 ‘ *Iconium* and *Synnada*. *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 parti-
 ‘ cular, 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 efficaci-
 ‘ ous, whether the Person was plunged in the Water, or
 ‘ had it sprinkled upon him. But, to put the grand Con-
 troversie beyond all Dispute, he summoned a more gene-
 ral Council of 87 Bishops, which was the 7th and last,
 and the third upon this particular Occasion; and this as-
 sembled 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 Opi-
 ‘ nions freely, but yet not so, as to condemn and excom-
 ‘ municate 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, be-
 ‘ cause 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.

Cyprian.
Euseb.

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
 Hereticks, 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 re-
 ‘ ceived their Baptism in the Catholick Church, and *Pure*
 ‘ *Hereticks*; 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 Dis-
 pute more like a Mediator than a Party, writing to Pope

Stephens

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, stiling 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 Obstinacy, 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 *Ægypt*, call'd *Macrianus*, who prevail'd upon him to fall from his former Kindness, and to persecute the *Christians*; alledging 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 *Dæmons*, whose mischievous Arts they dissipated, and whom they ordinarily banished 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

A. D.
257.
Valer.
 $\frac{4}{5}$
Euseb.

Parents, to rip open the Bowels of new-born Babes, and to tear in Pieces, and cut in sunder God's own Workmanship, as if by these Acts he should purchase for himself a lasting 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 so *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 scourg'd, others beheaded, and others by overcoming the Violence of flaming Furnaces, receiv'd the Crown of Martyrdom.

Cyprian.
Act. Cyp.

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 succeeded 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 *Africk*, *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 *Carabis*, 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 pleas'd 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 Præfect 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 Mony 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 assur'd 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 *Ægypt* 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 perswade 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 agreably 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*

Euseb.

mans

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 Insinuation, 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 *Cephro* 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 *Ægypt*. At his first Arrival he was treated with Rudeness, 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 Regions, and turning the Desart into a Church. Nor could all the Severity of *Æmilian* prevent the *Christians* Assemblies at *Alexandria*, tho' he proceeded with the utmost Hatred against such as were brought before him, killing many with all the Arts of Cruelty, keeping others for the Rack and Torment, loading them with Chains, and thrusting them into loathsome Dungeons, forbidding the Presence 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 Necessaries to them, not fearing, tho' with the Peril of their Heads, to interr the Bodies of the Martyrs. From *Cephro* *Dionysius* wrote to Pope *Sixtus*, concerning the Re-baptization of Hereticks, in which he made a remarkable Exception in one particular Instance, which was of a Man of his Congregation, who had formerly receiv'd his Baptism from Hereticks, and now desired to obtain Catholic Baptism; but he durst not admit him, because he had been many Years in the Class of the Faithful, and a constant Receiver of the Eucharist, judging that his long Communion with the Church might be equivalent to Baptism.

Enseb.
Epiph.

About this Time one *Sabellius* a *Libyan*, born at *Ptolemais* a City of *Pentapolis*, started some unorthodox Notions 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 Ægyptians*, 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 *Patropassians*, 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 of *Persia*, with a furious Progress over-run and ravaged *Syria*, *Cilicia*, *Cap-*

A. D.

258.

Valer.

 $\frac{5}{6}$.*Pollio.**Cyprian.**Ambrose.*

padocia, 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 Rescript to the Senate more severe than ever, wherein 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 Perferments, 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 confiscated, 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 desir'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 reserv'd for a more noble Combat, but that he should quickly follow him, and within three Days be where he was.* The Governour knowing *Laurence* to be the Church's Treasurer, seiz'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 Governour, and let him understand, *That they were the true Treasures of the Church.* The Governour incens'd at this Disappointment, immediately order'd him to be torn with Scourges, to be whipt with Iron Rods and *Plumbetæ*, 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 Governour, *I am roasted enough on this Side; turn me on the other, and then eat me.* Then praying for the Conversion of *Rome*, he chearfully 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, chearfully 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 Reason 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 Thrascius 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 displeas'd 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 Thrascius Cyprian be beheaded.* To which the holy Man only answer'd, *I heartily thank Almighty God, who is pleas'd to set me free from the Chains of the Body.* Sentence being pass'd, 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 pious 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 *Christians*, but at Night, for fear of the *Gentiles*, removed; and with many Lights and Torches, solemnly interr'd into the Cœmety 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 *Lucian*. To give a short Character of *St. Cyprian*, he may be said to have been, tho' not the greatest, yet the most useful and valuable Man, the most accurate and finish'd Writer, and the most wise and serviceable Bishop in this Age.

A. D. Not long after the Death of *St. Cyprian*, the Proconsul
 259. *Galerius Maximus* dy'd, being succeeded by one *Solon*,
 Valer. who carry'd on the Persecution with no less Severity than
 the other had done. In *Carthage* many eminent *Christians*
 6 were put to Death, particularly, *Lucius*, *Montanus*,
 7. *Flavian*, *Julian*, *Victoricus*, *Primolus*, *Remus* and *Donati-*
an; most of them of the Clergy, and *St. Cyprian's* Disci-
 ples. 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 asham'd to think that they lay idle and
 secure, while so many others were contending for the
 Crown, unanimously went to the Governor of *Cæsarea*,
 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 *Cæsarea*, who, tho' a
Marcionite, underwent the same 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

was the 24th Bishop of Rome after the Apostles St. Peter and St. Paul.

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 Horse; 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 Intercessions, and all the Threats of the greatest Potentates in the World; and at the same time was despised

Pollio.
Zosim.
Lactant.

fed and neglected by his own Son *Gallienus*. At length being 83 Years of Age, *Sapores* 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 *Lactantius* saith that after his Death his Skin was flead off his Body, and that both that and his Bowels being tingured 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.

A. D. 260.
 GALLIENUS
 the 33d
 Roman
 Emperor.
Pollio.
Zosim.
Orosius.

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 overthrew 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 overswell'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 *Rhetia* and the *Alps*, and pass'd into *Italy* as far as *Ravenna*; the *Alle-mans* also wasted *Gaul*, and entered *Spain* to the City of *Tarragon*. The *Goths* and *Scythians* ravaged all *Pontus*, and a great Part of lesser *Asia*; and in *Europe*, all *Greece*, *Macedonia*, and their Confines. *Dacia* beyond the *Danube* was entirely lost to the *Quadi* and *Sarmatians*, who also seized on *Pannonia*; and the *Persians* and *Parthians* having already gained *Mesopotamia*, possessed themselves of a great Part of *Syria*. About the same 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 *Post-bumus*, who set up in *Gaul*, and *Ingenuus* in *Pannonia*, both valiant Commanders. *Gallienus* immediately undertook the latter, slew 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 *Ingenuus*, notwithstanding his Death, was succeeded by *Regillianus*, who preserved 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 Desolations, he for the most Part continued in the City abandoned to Ease and Luxury, and surrounded with the softest Pleasures and Delights. And when he was informed that *Ægypt* 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 Ease 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.

A. D.
261.
Gallie.
1
2.
Pollio.
Euseb.

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 confused Times, set up for Emperor with his two Sons *Macrianus* and *Quietus*, and possess himself of a considerable Part of the East, together with *Aegypt*. 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 transact 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, so 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 drest 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 Pestilence, 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 censured 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 sound and Orthodox, and who was never condemned by the Governors of the Church, or held those dangerous Errors which *Arrius* broached afterwards.

In the mean time the Confusions in the Empire encreased more and more; and among others, *Valens* and *Piso* both set up for Emperors; the former in *Achaia*, and the latter in *Thessaly*; but in a short time *Piso* 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 Respite for Deliberation. During which Space, *Theoctennus* Bishop of the City, carry'd him to his Church, and at

Pollio
Euseb.

A. D.
262.
Gallie.
2
3

the Altar shewing him his Sword and the holy Gospel; he demanded of him *which he would chuse.* *Marinus* freely chusing the latter, *Theoctenus* 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 *Cæsarea 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 supream 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.

Euseb.
Pollio.

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 lesser *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 so strengthened his Interest, that he, like other Generals, assumed the Title of Emperor, and became so powerful, that *Gallienus*, 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 Persecutor *Macrianus*, *Gallienus* again sent out his Edicts in Favour of the *Christians*, particularly this following Rescript, 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 *Cæmetria*, 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 *Ægyptian* 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 Obstinacy, compos'd a Book call'd *A Confutation of Allegorists*, wherein he endeavour'd to prove his Opinion out of the *Apocalypse*. He brought over many to his Opinion in that Part of *Ægypt* call'd *Arfinoe*, 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, 'tho' he look'd upon 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 *Æmilian* Governor of *Ægypt* follow'd his Example, and seized upon that important Kingdom, to the great Oppression of the *Christians* in *Alexandria*. At the same time Prince *Odenatbus* 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,

Pollis.
Sci.

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 Pretence of finding, stole, or at least detain'd the Goods of others. This occasion'd an *Asian* Bishop to write to Bishop *Gregory* of *Neocæsarea*, 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 censuring 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 enrich 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 Fellow-Sufferers. And if any thought that their being
 ‘ Lovers 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 excluded the Communion of the Saints, and not to be
 ‘ admitted till by a just Penance according to the Crime,
 ‘ they had made a publick and solemn Satisfaction to the
 ‘ Church.

A. D.
263.
Gallie.

3
4.

Pollio.
&c.

Still the Confusions in the Empire continued, or rather increas'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. *Regillianus* in *Pannonia*, after three Years Usurpation, and great Service perform'd against the *Sarmatians*, was slain by the *Roxolani* or *Russians*. *Æmilian* at the same time was closely besieg'd

sieg'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 *Balista*, one of the Usurpers, and repell'd all the Power of the *Persians*, but so far establish'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 other; 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 Regularity.

A. D.
264.
Gallie.

$\frac{4}{5}$

About the Beginning of this Prince's Reign, *Paulus Samosatanus*, who had been near four Years Bishop of *Antioch*, began openly to vent several Hetrodox Opinions; asserting 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 reside in him, and sometimes depart from him, with some other 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 Sacrilege, partly by unjust Vexations of his Brethren, partly by fomenting Differences, and taking Bribes to assist the weaker Party. He was also proud and ambitious beyond measure, affecting Pomp and secular Power, and to be stil'd a temporal Prince rather than a Bishop, walking through the Streets with solemn Attendance and Crowds of People after 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 wont to stamp 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 Predecessors, magnifying himself as far above them all. Instead of those Hymns that were ordinarily sung in Honour of our Lord, he taught some of his Profelyted Females upon the *Easter* Solemnity to chaunt out some to his Commendation; procuring also the Bishops and Presbyters in the neighbouring Parts to publish the same Things of him in their Sermons to the People, some of his Profelytes not fearing to affirm, That he was an Angel come

Euseb.
Athanas.
&c.

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 less 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 *Neocæsarea*, and *Athenodorus*, his Brother of *Pontus*, *Helenus* of *Tarsus*, *Nicomus* of *Iconium*, *Himeneus* of *Jerusalem*, *Theoctenus* of *Cæsarea*, 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 Resentment he refused to give *Paul* so much as the Civility of a Salutation. The Synod being sate, 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.

Euseb.
Gr. Nys.

Shortly after the Synod at *Antioch*, the great *Dionysius* dy'd at *Alexandria*, to the great Loss 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*,

A. D.
265.
Gallie.

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 distinct 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 Rebel-^{*Pollie.*} lions and Usurpations; and in this *Trebellian* was set up^{*Bozom.*} by the *Isauri* in *Asia Minor*. Against whom *Gallienus* sent an *Egyptian* Commander call'd *Causisoleus*, 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 a-^{A. D.} gain the *Goths* made terrible Ravages and Devastations in^{266.} the lesser *Asia*, *Galatia*, and *Cappadocia*, and carried away^{Gallie.} infinite Numbers of all sorts of People. Among these⁶ Captives were many *Christians*, and particularly those of^{7.} the Clergy, who by their unblamable Lives, and their miraculous Cure of Diseases and possessed Persons, 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

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 believ'd that the *Franks* first receiv'd the Seeds of the *Christian* Religion.

A. D.
267.
Gallie.
 $\frac{7}{8}$
Pollio.
&c.

Odenathus had not reign'd four Years in the *East*, before his Kinsman *Maenius* 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*, *Timolans* 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 Princess, who was extraordinarily learn'd in many Arts and Languages, and had her self abridg'd the *Alexandrian* and all the Oriental Historians; and tho' she was a *Jew* 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 Taste, betray'd his Fidelity, and taught dishonourable Notions of our Saviour. This Lady is celebrated for her uncommon Chastity, and for being liberal and temperate in all things, very severe upon occasion, yet no ways defective in Goodness and Clemency; brave and magnanimous, as descending in one Line from the Kings of *Ægypt*, 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 she soon let him understand his Error, by her frequent overthrowing his Forces, particularly those under *Heracianus*.

Pollio.
&c.

At the same Time *Gallienus* had no less 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 *Mæsia*, and the *Heruli* did the same in *Asia*, and *Greece*.

So

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 possess'd 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*, 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

A. D.
268.
CLAU-
DIUS,
the 34th
Roman
Emperor.
Pollio.
&c.

A. D.
269.
Claud.
I
2.

highest Rank, with 2000 Ships loaden with Ammunition; so that many Houses were filled with Habilliments 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 puissant Rivals, *Tetricus* in *Gaul*, and *Zenobia* in the *East*; but coming in the Spring near *Sirmium* in *Pannonia*, he was there seiz'd with a Pestilential 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 Consulships 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 Antichristian Philosopher *Porphyrius*; who was a *Jew* by Descent, first turn'd to *Cristianity*, and afterwards apostatiz'd to *Paganism*, and then us'd his Wit and Learning against the Truth of the *Christian* Religion, and the Holy Scriptures, writing a Piece in fifteen Books upon that Subject.

A. D.
270.
AURE-
LIAN,
the thirty
fifth Roman
Emperor.

Vopisc.
Vid'er.

Upon the Death of *Claudius*, the Army unanimously chose *Aurelian* for Emperor, who was then General of the Horse, and a most valiant Commander; but his Confirmation at *Rome* was a little retarded by reason 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 pass'd through many Offices; in which he perform'd many noble Exploits, and many extraordinary Actions in his Person; 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 some to compare him with *Julius Caesar*; but he much wanted his Mildness and Clemency, being naturally very severe and cruel; so that he is justly said 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 particularly

cularly he caus'd one, for committing Adultery with his Hostess, 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 suppress'd corrupt Magistrates, cleared the Empire of Factions, 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 *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 Doctrine 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 *Hymeneus* of *Jerusalem* was President; for *Firmilian* of *Capadocia*, 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 *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 *Paul* containing a Profession of Faith, proceeded to condemn him, and to chuse *Domnus*, Son to the former Bishop *Demetrian*, a Person every way qualify'd for the high Post he obtain'd. *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 *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 *Paul*, declaring, ' That they condemn'd him principally for his reviving the Error of *Artemas*, teaching that *Jesus Christ* was a meer Man, and that he did not exist before he was born of the Virgin *Mary*. But notwithstanding the unanimous Consent of the Bishops, *Paul* refus'd to obey their Decree; and relying upon the Power of *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 *Ægypt*, call'd *The Great*, at the Age of about 20 Years, retir'd to the Desarts of *Thebais*, became the Patron of many who led solitary Lives, and was the first that prescrib'd the Rules of a Monastick Life.

A. D.

271.

Aurel.

1

2.

Vopisc.

Pollio.

Æscob.

In the first Year of this Emperor's Reign, the *Marcomanni* and other fierce Nations of *Germany* came furiously down into *Italy* it self, 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 slightingly 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 hastned 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 resolv'd 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 *Sclavonia* and *Thrace*, after some Conflicts he enter'd the lesser *Asia*, and easily suppress'd the Rebellions in *Bitynia*. *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.

A. D.

272.

Aurel.

2

3.

alive. But, as *Vopiscus* assures us, he was dissuaded from this Severity by an Apparition of the Ghost of the famous *Apollonius Tyanæus*, who told him, *That if he hop'd to reign in Glory, and be a Conqueror, he must abstain from the Blood of the poor innocent Tyanæans.* Which so affected him, that he immediately pardon'd the Inhabitants; and when his Soldiers expected the Plunder, and reminded him of his vowing not to leave a Dog alive, he commanded them to kill all the Dogs, and to spare the People; promising moreover to erect a Temple to *Apollonius*, and to set up his Image and Statues. From this Place he march'd to *Antioch* and *Syria*, against *Zenobia*, who not like a weak Woman, but like a brave *Hannibal*, provided and perform'd whatever might contribute to Victory and Glory. And after several Skirmishes, both Parties came to a general Battel near *Emesa* in *Syria*, which was exceeding sharp, and so well manag'd by *Zenobia*, that *Aurelian* was several times driven to the greatest Extremities; but at length, after infinite Pains and Difficulties, the Emperor obtain'd the Victory, and *Zenobia* fled to *Palmyra*. *Aurelian* follow'd her, and besieg'd 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 address'd 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 shou'd be deliver'd up to whom the Bishops in *Italy* and *Rome* shou'd assign it by their Letters. So that *Paul* had the additional Disgrace of being depriv'd by a Secular Power; which perhaps is the first Instance of such Deprivation in the *Christian* Church.

A. D.
273.
Aurel.
 $\frac{3}{4}$

This prov'd 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

Vopisc.
&c.

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 Ostentation 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.

A. D.
274.
Aurel.

4
5.
Euseb.
Lactant.
Vopisc.

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 *Lactantius* we understand, that after this the Edicts were really issued out; but by reason 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 slight Occasions, his principal Secretary *Mnestheus* began to doubt his own Security, having been threatned 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 Per-

sons, 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 Processions, offered many Sacrifices, exposed their Images, clothed themselves in White, and feasted 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 *Timaeus*, 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-

A. D.

275.

TACI-

TUS

the 36th Roman Emperor.

Vopisc.

Euseb.

ed between six and seven Months, it being a little above a Year from the Death of *Aurelian*.

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 chuse a Person eminent for his Valour, Honesty, 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 perform'd many noble Exploits under *Valerian, Gallienus, Claudius, and Aurelian*; for which he was rewarded with many *Civick 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 Stianus* 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 shewed his great Address and Politicks in the Siege of *Alexandria* in *Æmilian's* Time; which by his prudent Councils he saved from an intire Destruction that threatned it. Being made Bishop of *Laodicea*, he wrote several Treatises, as ten Books of *Arithmetick*, a remarkable Piece concerning *Easter*, leaving

A. D. 276.
PROBUS
the 37th
Roman
Emperor
Vopiscæ

Euseb.
Epiph.
Theodor.

A. D.
277.
Probi
 $\frac{1}{2}$.

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 murdered. This Widow being Heiress to the Money and Books of *Terebinthus*, bought a Slave named *Curbius*, 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 forbade 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* Metempsychosis, That *Christ* had no real Body, That he was neither dead nor risen, and that he was the very Serpent that tempted *Eve*. He forbade the Use of Milk, Cheese, Eggs and Wine, as Creatures proceeding from the evil Principle. He used 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 Heresies, 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 *Manes* was imprison'd, from whence he escap'd; but being again apprehended, he was flead alive, and his Carcass thrown to the wild Beasts. Notwithstanding the extravagant Notions, and cruel Death of this Heresiarch, 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 possess'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 inclin'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 400000 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 Insults 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 flourish'd

Vopisc.
&c.

A. D.
278.
Probi

$\frac{2}{3}$

R 3

Archelaus

Archelaus Bishop of *Chaschara* in *Mesopotamia*, an eminent Prelate, who understanding that the Heretick *Manes* had wrote a Letter to pervert a Person of Quality, and apprehending his Doctrine would be very infectious in his Diocess, 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.
Probi.

3

4.

Vopif.
Euseb.

The Emperor *Probus* having given Peace to *Europe*, pass'd 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 possess'd themselves of Part of *Arabia* and *Palestine*. Upon the Emperor's approaching the Confines of *Persia*, *Vararanes* the King, tho' 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*, *Caraus*, *Constantius* and *Maximian*, who being formed by the Discipline and Instructions of *Probus*, became afterwards Emperors themselves; The following Day was solemniz'd with Feasts, Games, and Spectacles; in which was greater Variety of Huntings, 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 vast 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 extreamly addicted. Not long after this Triumph, *Probus* and the

Empire

Empire were disturbed by domestick Pretenders and Ufurpers; and first by *Saturninus* in *Ægypt*, who was almost forced to take upon him the Title of Emperor; and next by *Bonofus* and *Proculus* in *Gaul*, the one an insatiable Vassal to *Bacchus*, as the other was to *Venus*. *Probus* marched into *Ægypt*, 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 *Bonofus* 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 gnaw 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 *Cyrillus*, 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.

A. D.
210.
Probi.
 $\frac{4}{5}$

A. D.
281.
Probi.
 $\frac{5}{6}$

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 caused 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 Labours, but daily imploy'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

Vopisc.

vast Foss 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 Licentiousness, 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 50 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 Prætorian Præfect, 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 *Cæsars*, but not of *Augusti* till afterwards. *Carinus* the eldest, was wicked, dissolute, insolent, 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

A. D.
282.
CARUS
Æt.
the 38th
Roman
Emperor.
Vopisc.

*Euseb.
Athar.*

this

this See about nineteen Years, and was the fifteenth Bishop of *Alexandria* after the Evangelist St. *Mark*. Under this Bishop there flourish'd 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 *Photius*, 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 Consubstantiality, 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 compos'd several sorts of Treatises, extant in St. *Jerom's* Time, with so much Eloquence, that he was call'd the young *Origen*; 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 understanding 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, slew 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 *Selencia*; 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 slew 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 forbid 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,

A. D.
283.
Cari
 $\frac{1}{2}$
Vopisc.
&c.

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 *Gaius* 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 Apostles *St. Peter* and *St. Paul*.

Vopisc.

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 Loss 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 close 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 assassinate him privately in his Litter, which he effected by some mercenary Villain; and to conceal the Fact 'till he had settled 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* descended 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 slew him with his own Hand and Sword, crying, *Now I have killed the fatal Boar, and fulfilled the Predictions of my future Empire*. And thus began the Reign of *Diocletian*, and that call'd the *Diocletian* *Æra*, upon the 17th Day of *September*, A. D. 284, in the Year of the Consulships of the two Emperors *Carinus* and *Numerian*.

C H A P. 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.

I. 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 arriv'd 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. *Lactantius* charges him both with Cowardice and Avarice, as well as Pride and Ostentation, which caused many cruel and tyrannical Practices, and great Mischiefs in the State. Having taken upon him the Sirname of *Jovius*, he gave the Title of *Cæsar* 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 established a new Æra, or Date of his own, called the *Diocletian Æra*, from whence the Account of following Times should begin. The *Christians* also observed

A. D. 284.

DIOCLETIAN, the 39th Roman Emperor.

Entrop. Euseb. &c.

serv'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*, Persons 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 increas'd to an extraordinary Degree; so that the Church had then all the outward Marks of Peace and Prosperity.

A. D.
285.
Diocl.

1
2.

Follis.
Entrop.

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 pass'd with his Forces from the *East* towards *Gaul*; and both Armies meeting in *Moesia*, 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 worsted 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*, call'd *Bagandæ*, had made a dangerous Insurrection in that Country, being headed by two Commanders, named *Amandus* and *Ælianus*. *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, slew 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 *Thebean* Legion, which is said to have consisted 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 *Agannum*, 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, possessed 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 Visciousness and Rapines; and, as *Lactantius* observes, had more Courage, as well as more Avarice, than *Diocletian*; yet his Courage consisted 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'd 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

A. D.
286.
Diocl.
 $\frac{2}{3}$
Eutrop.
Lactant.

against *Narses* King of *Persia*, dispersed his Forces, and oblig'd 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.

A. D.
287.
Diocl.

$\frac{3}{4}$

Epihan.
&c.

Tho' the Emperors were Favourers of the *Christians*, yet the *Manichees* gave them so 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 Impieties, 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

A. D.
288.
Diocl.

$\frac{4}{5}$

revived by *Christian* Emperors. About the same Time there arose an *Egyptian* Heresiarch, 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 *Hieracita*, or *Abstinent*s, because they abstained from the Use of Wine, and some particular Meats. This *Hierax* compos'd a Treatise of the six Days Creation, all filled with Fables; nevertheless his affected Piety and Austerities induc'd many to embrace his Notions.

Eutrop.
&c.

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, *Dioletian* celebrated his *Quinquennalia*, or first five Years of his Government at *Nicomedia*. And now *Carausus* flourished more
and

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 *Ægypt*, who seiz'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, seiz'd upon all the publick Rents and Tributes; and these from their Continuance were called *Quingentiani*, or *Quinquagenarii*. *Narses* King of *Persia* taking Advantage from these troublesome and unsetled 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 *Passaw* in *Pannonia*, who, as *St. Jerom* 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. Jerom's* Time; of which we have still some small Remains.

A. D.
290.
Diocl.
 $\frac{6}{7}$

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, resolv'd to strengthen their Interest and Authority by the Assistance 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 Domestick Pretenders. This was finally determin'd 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 furnam'd *Armentarius*, as being born of a Cowherd in *Dacia*; who, tho' he had shewed great Marks of Valour,

A. D.
291.
Diocl.
 $\frac{7}{8}$
Entrop.
Viñor.
&c.
A. D.
292.
Diocl.
 $\frac{8}{2}$
was

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 *Cesar*, 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 *Cesars*. All *Illyricum*, *Asia*, and the *East*, were allotted to *Diocletian* and *Galerius*; the former being to reduce *Achilleus* 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 *Lactantius* 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 burthensome 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 impiously 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 kiss their Hands, and sometimes their

A. D.
293.
Diocl.
 $\frac{9}{10}$
Eutrop.
Victor.
&c.

their Cheeks; *Diocletian* on the contrary, by a publick Edict commanded, That all Men without Distinction should prostrate Themselves upon the Ground and kiss his Foot; and for the greater Magnificence, he caused 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 *Alectus*, 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 Oppressor 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.

A. D.
294.
Diocl.
 $\frac{10}{11}$.

About this Time, and the following Year, there flourished four Ecclesiasticks of considerable Note, *Phileas*, *Hesychius*, *Pamphilus*, and *Lucian*; the two former Bishops, the two latter Presbyters, and all afterwards Martyrs. *Phileas* was Bishop of *Thmuis* in *Ægypt*, descended of a rich and powerful Family, and celebrated both for his Eloquence and Philosophy. *Hesychius* was Bishop of another City in *Ægypt*, 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 *Cæsarea* 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 applyed 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*.

A. D.
295.
Diocl.
 $\frac{11}{12}$.
Euseb.
&c.

A. D.
296.
Diocl.
 $\frac{12}{13}$.

Eutrop.
Victor.
Lactant.

And now the Emperors and the *Cæsars* became more and more successful against their Opposers and Enemies. In *Constantius's* Part of the Empire, *Alectus* 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 *Ægypt*, 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 *Ægypt* 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 *Ægypt* 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 caused 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 less 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 *Cæsar*; and when at any time he received Letters with the Inscription *Cæsar*, he was wont to cry out in a fierce and brutal Way, *Must I still be Cæsar?* 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 desired 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

A. D.
297.
Diocl.
13
14.

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 *Quindecennialia*, 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 Dæmons, 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* Master 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 forsake 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*

A. D.
298.
Diocl.

$\frac{14}{15}$
Lactant.
Euseb.

A. D.
299.
Diocl.
 $\frac{15}{16}$.

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 asserted 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 In- ' sinuations. 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 *Chri- ' stianity*. 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*.

A. D.
300.
Diocl.
 $\frac{16}{17}$.

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. Infomuch that the *Christians* at this Time had
without

without Arms overspread the Face of the Earth; and were also so numerous, that the present Emperors dared not openly to attack them, till they had first cleared their Armies of them, and regulated their Soldiers for that Purpose. And here it may not be improper to speak a Word or two of what contributed to this stupendous Progress 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 intrinsic Excellency of the Religion it self, which taught the most rational, and noble, and sublime Precepts: Secondly, the great Learning and Abilities of many of its Champions, who bravely defended it against all Domestick, 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 insuperable, no Nations too remote, to enlarge the Bounds of the Gospel: Fourthly, the incomparable Lives of its Professors, which caus'd both the Envy and Admiration of its Enemies. Fifthly, their unparallel'd Patience and inviolable Constancy 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 incontestibly shewed that they were guided and supported by an invincible and omnipotent Power.

III. We are now arrived at the fourth Century of the Christian Church, the Beginning of which was attended with the most terrible Storm and Conflict, that ever was known, and with no less glorious Conquest and Triumph; so that Christianity first vanquish'd all human Powers, and then oblig'd them to be real Protectors. But before 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 Christians, 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 extraordinary Degree, filled the Imperial Palaces, and obtain'd the best Offices in the State; so that, as Eusebius observes, it is impossible to describe the vast Assemblies, the numerous Congregations, and the Multitudes that throng'd in every City to embrace the Faith of Christ. For which Reason they were no longer satisfied with the old Edifices, but erected spacious Churches from the very Foundations,

A. D.
301.
Diocl.
17
18.
Euseb.

dations, throughout all Cities in the Empire. This unusual Liberty, as it put the *Christians* less 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 Dissentions 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 Visitation, 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 Caustick.

Athan.
Epiph.

Among the Schisms at this Time, the most remarkable was that of *Meletius* Bishop of *Lycopolis* of *Thebais* in *Ægypt*, who being convicted of many Crimes, and amongst others of sacrificing 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 Deprivation, 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.
Diocl.

18
19.

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

of *Apollonius Tyaneus* 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 Ease, could not willingly hearken to new and violent Councils, but shew'd *Galerius* How dangerous it was to disquiet the Empire with so much Confusion and Bloodshed; which must needs be vastly 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 wou'd 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 Complaisance, 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 23^d Day of the next *February*, when the *Terminalia* were usually celebrated among the *Romans*; and this was chosen as a

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 following, 303.

C H A P. VIII.

From the Beginning of the tenth great Persecution of the Church, to the first Establishment of Christianity by Human Laws under the Emperor Constantine the Great.

Containing the Space of about 10 Years.

The TENTH GENERAL PERSECUTION.

A. D. I. ALL Things being thus establish'd between the
 303. Emperor and his *Cesar*, in the 19th Year and
 Diocl. 8th Consulship of *Diocletian*, and upon the 23d
 $\frac{19}{20}$ Day of *February*, the tenth and last general Persecution be-
 Lactant. fatal Day, the Prefect of the City, accompany'd with some
 Euseb. Officers, repair'd to the Church of the *Christians*, and ha-
 ving forc'd open the Doors, sought for the Image of the
 God they worshipp'd; but finding none, took the Sacred
 Books, and other Things they found, and threw them in-
 to 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 dange-
 rous Consequence to the City; whereupon Officers were
 employ'd who in a few Hours levell'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. Up-
 on the Publication of this Edict, a certain *Christian* took
 the Liberty both to tear it down, and to rally the Empe-
 rors;

rors; who being immediately seiz'd, after he had endured all sorts of Torments with admirable Patience, he was burnt alive. This Ediēt 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 Ediēts did not satisfie the barbarous *Galerius*, who, to push on *Diocletian* to the utmost Extremity, secretly caus'd the Imperial Palace to be set on Fire; and this not sufficiently moving the wary *Diocletian*, he repeated the Fact, and charged all upon the *Christians*, making Report, *That they had conspired with the Eunuchs to murder the Emperors, and that they had been in great Danger of being both burnt with the Palace.* This drove *Diocletian* 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 couragiously 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 Drove ty'd together with Ropes, were thrown into the Sea, with Millstones 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 Prisons were every where crowded, and unheard-of Tortures invented; and that none but *Pagans* might have the Benefit of the Law, they plac'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 Ediēts 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 *Diocletian* and his Successors; but for ^{*Lactant.*} 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 *Diocletian* and his Colleague vainly thought they had compleated their

their Work; and accordingly they told the World in some Inscriptions, *That they had utterly defaced the Name, and Superstition of the Christians, and had restored and propagated the Worship of the Gods.* It is impossible to enumerate the vast multitude of Martyrs in all Parts, or to set forth the infinite Variety of their Miseries and Torments; for, as *Lactantius* observes, a hundred Tongues, and the loudest Voice were insufficient for such a Labour. The Deaths were innumerable, and exceeded all former Relations: Some were beheaded, as in *Arabia*; some devour'd by wild Beasts, as in *Phoenicia*; others slain by breaking their Legs, as in *Cappadocia*; some were hung up with their Heads downwards, and suffocated by slow Fires, as in *Mesopotamia*; and others were broil'd upon Gridirons, as in *Syria*. In *Pontus* some 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 most necessary Parts of their Body; while others without any Commiseration, endur'd obscene Tortures unfit to be related, which the impious Judges us'd as a Demonstration of the Acuteness of their Wit, as if the Greatness of that consisted in the most unnatural Inventions. In *Ægypt* infinite Numbers of Men, Women and Children suffer'd various kinds of Deaths; some of whom, after their Flesh had been torn off with torturing Irons, after they had been rack'd, most cruelly scourg'd, and sustain'd Torments of different Sorts, and horrible to be heard, were committed to the Fire, and others drown'd in the Sea. Other some cheerfully offer'd their Necks to the Executioners; some dy'd under their Tortures; others perish'd with Hunger. Again, others were crucify'd, some 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 sustain'd in the Province of *Thebais*, surpass all Relation; who with sharp 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 hoised up into the Air with their Heads downwards; and their Bodies being entirely naked, were made a most detestable, and inhuman Spectacle. Others were ty'd by the Feet to great Boughs and Trees, violently wrested and forc'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 condemn'd to various and interchangeable Kinds of Punishments. In *Phrygia* the Soldiers invested a populous City, consisting 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. till at length some of the Governors of Provinces, weary'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 Government of the Emperors with the Deaths of so many Subjects.* 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, Noses 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 Multitudes 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 *Christianity*, and establish *Paganism*; and particularly the greatest Care was taken to destroy 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 Religion, despised the Threatnings and Barbarity of their Enemies, and receiv'd their last Sentences with a pleasing Smile. Yet some of them were not free from unwarrantable Practices; and as some prest 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 fasten upon 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 slight 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.*

Lactant.
Victor.
&c.

During these dismal 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 *Cæsars*, *Constantius* and *Galerius*. In this Triumph was expos'd an infinite Mass of Treasure of the Spoils of the *East*, of *Ægypt*, 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 *Catti*, 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 be 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*, *Alphæus*, and *Zaccheus* in *Cæsarea*, 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*, *Timolaus*, *Dionysius*, *Romulus*, *Agapius*, and several others at *Cæsarea*. 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 *Nicomedia* 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 same attempt upon *Maximian*; threatening him with a civil War if he refus'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*, uneasy at such a Proposal, alledged, *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

A. D.
304.
Diocl.
 $\frac{20}{21}$.

Lactantius

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 supreme 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 consented to what he was unable to remedy. However Diocletian still endeavour'd to be concern'd in the Nomination of the two designed Casars; 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 agreeable to his own Disposition. All Things being thus concerted 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 Casars that Galerius 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 Authors extol and applaud, appears from this Account out of Lactantius, to have been an Act of meer Necessity and Constraint. This was done upon the first Day of May, 305, under the fifth Consulships of Constantius and Galerius, Diocletian being now about 60 Years of Age, and having reign'd 20 Years, seven Months, and 14 Days, from the Beginning of the Diocletian Era. 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 *Cæsars*, *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 *Africk*, 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 *Ægypt*, *Syria*, *Palestine*, and all the *East*. This Division being made, the Government of so many Provinces seem'd 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 *Africk* 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 *Africk* to *Severus*, and the Government of *Ægypt*, *Palestine*, and the *East* to *Maximin*; reserving 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*, *Cæsars* dependent upon *Galerius*. *Constantius*, the first and senior Emperor, was about 54 Years of Age when he entred 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 escap'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 with

A. D.

305.

C O N -

S T A N -

T I U S,

the 4th

Roman

Emperor.

Victor.

Zosim.

Euseb.

&c.

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 Festival Entertainments 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 amass'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 Money 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 presented 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 extremely happy under his excellent Government.

*Lactant.
Euseb.*

On the other side, those Provinces under the Care of *Galerius* were miserably harrass'd, and oppress'd by the Insolencies and Extortions of that Tyrant; who continually loaded his Subjects with such Taxes and Impositions, 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 Suspicions 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 Ha-

tred,

ted, 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 contracted 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, lest the Extremity of the Anguish should dry up their Throats and choak 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 entring upon his Government, issued 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 *Cesarea*, 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 imaginable, and thrown half dead into the Sea; his Brother *Aedefius* 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* Euseb. and *Maximin*; but the Persecution in *Italy*, *Spain*, *Africk*, St. Aug. and those Parts, ceased 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 Case 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 *Cirtba*, 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 *Cirtba*, 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 81 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 *Ægypt*, *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 Mo-
' deration, without which, Justice would be weakened by
' too much Indulgence; and as he did not lengthen out
' Penance by too severe Methods, so neither did he deceive
' the Sinner by too remiss an Easiness. It is believed, that
about this Time *Peter* deposed *Miletius* Bishop of *Lycopolis*, of whom we have given some Account in the Year 301.

Euseb.
Lactant.
Zosim.

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 dyed on the 25th Day of *July*, in his own Consulship with *Galerius*, being in the 56th Year of his Age, and having reigned only one Year, one Month, and 25 Days from the Resignation of

Diocletian and *Maximian*; but above 13 Years under the Title of *Cæsar* before he was Emperor,

A. D.
306.
C O N -
S T A N -
T I N E
the 4th
Roman
Emperor.
Euseb.
Lactant.
&c.

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.

Lactant. *Constantine* for a considerable Time contented himself with the Name of *Cæsar*, 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-*

rus 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 provok'd the Ambition of *Maxentius*; and taking an Opportunity in the Absence of *Severus*, whose Government the *Prætorian* Soldiers hated, he proclaim'd himself Emperor by their Assistance, and some considerable Officers then in *Rome*, upon the 27th Day of *October*. He was Son to old *Maximian* 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 *Maximian*, and order'd him to march directly to *Rome*, knowing that those Soldiers who had tasted 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 Boldness of his Attempt, and the approaching Danger, to strengthen his Interest, sent the Purple to his Father *Maximian*, who had liv'd in *Campania* ever since his Resignation of the Empire; and declar'd him now Emperor a second Time. *Maximian*, 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 *Maximian* 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 hapned a little before the Month of *April*.

A. D.
307.
Const.
 $\frac{1}{2}$.

Lactant.
Euseb.
&c.

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 *Fausta* 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 stopt 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 staggering 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* six Years; but he soon lost *Africk* to another Usurper nam'd *Alexander*, who set up for Emperor, and continu'd four Years under that Title.

Lactant.
Victor.

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 *Prætorian* 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 politick and experienc'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 he enjoy'd at Salona, and the Cabbages he had planted with his own Hauds, 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 tho' he had the Concurrence of *Diocletian*, yet *Maximin* in the *East* resented it extreamly, and wou'd neither be contented any longer with the Title of *Cæsar*, 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 *Cæsar*; 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*, Euseb. Lactant. and having a powerful Army, soon discover'd himself in his proper Colours, and shew'd that he was a thorow-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 Dæmons; and he presum'd not to stir or act in any Affair without Divinations and Responses of

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 *Cæsarea* 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 Perswasions, was delivered 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 immoveable; and generously despised his Threatnings, 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 Misery and Torment *Pamphilus* endured, could fright *Eusebius* from his Friend: He visited him in Prison, and diligently assisted 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 composed an elaborate Apology in Defence of *Origen*, to vindicate him from those rude Censures and Reflections, which the hasty and indiscreet 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

A. D.
308.
Const.

$\frac{2}{3}$.

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 fruit-^{Lactant.}less, 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 perswaded 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 perswaded 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 the Soldiery, 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 scurrilously, 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 satisfy'd himself with laying his Crimes before him, and reprimanding him, stript him of his Imperial Purple; but carried his Resentments no further, leaving him both his Life and his Liberty.

This was the sixth Year of the Persecution, which was ^{Euseb.} still carried on with the most imaginable Fury by *Maxi- &c.* *min* 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 Flesh that had been offer'd; and that all Provisions expos'd to Sale in the Markets should be defil'd with such Things;

A. D.
309.
Const.
 $\frac{3}{4}$

as had been sacrificed. These things encreas'd the Troubles 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 unmerciful Disposition of Men. In the following Year, which was the seventh of the Persecution, his dear Friend *Pamphilus*, who had been two Years a Prisoner, was brought forth with his Companions. The Judge knowing *Pamphilus* to be of an invincible Constancy and Resolution, only ask'd, *Whether he would yet comply*; and having received both from him and his Companions a flat Denial, Sentence of Death was past upon them. But between Sentence and Execution, *Pamphilus's* Servant *Porphyrius* 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 Recesses of his Body, all which he endur'd with incomparable Patience; after which, being order'd to be burnt in a slow Fire, he suck'd in the Flames at a Distance, entertaining 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 commanding 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. *Eusebius* thus depriv'd of his dear Companion, withdrew himself from *Casarea*, and retir'd into *Aegypt*, where he found the Persecution so far from abating, that it encreas'd together 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 oppress'd 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 chastized 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 *Lactantius* 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 visible and signal in the Punishment of that grand Promoter of the Persecution *Galerius*, who in the Midst of his vast and nefarious Projects, was visited by an incurable

A. D.
310.
Const.

$\frac{4}{5}$
Euseb.
Lactant.

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 into 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 pretended 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 unhappy 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 noysome, 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 Vermin, and the whole Mass 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 Impostumation discovered a more prodigious Swarm, so that his Bowels seemed to dissolve all into Worms. A Drop-sie joyn'd to all these Ills, did monstrously 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 Bladders, so that the Shape of his Feet was scarce to be perceiv'd. 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 caused several of his Physicians to be slain, because their Medicines were ineffectual.

A. D.
311.
Const.

$\frac{5}{6}$

Lactant.
Euseb.

In 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

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 establish'd Discipline. In a particular Rescript, we will signify 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 set open, and *Donatus*, with many other *Christians*, set at Liberty. Yet all this did not avert the Judgments of God from *Galerius*; his Putrefaction encreas'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 *Ægypt* and the *East*; and *Maxentius*, Usurper, but since called Emperor of *Italy* and *Africk*, tho' the latter was possess'd by another Usurper named *Alexander*.

Lactant.
Euseb.

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 possess'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 sold in Markets to be first offer'd 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 Persons 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 despis'd 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 Noses 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 ^{Optat.} *Africk*, and the Western Parts of the Empire, had been ^{St. Aug.} 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 *Mensurius* 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 *Cæcilian*, 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 *Cæcilian*, repair'd this Year to *Carthage*, to the Number of Seventy. They durst not enter into the Church where *Cæcilian* 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. *Cæcilian* either mistrusting the Innocence of *Felix*, or unwilling to enter upon this Controversie, made Answer to his Enemies, *That if Fælix had not conferr'd 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 *Cæcilian* 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 *Cæcilian* 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, alledging three Reasons for the Deprivation of *Cæcilian*: 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 *Cæcilian*, 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 *Cæcilian*. But notwithstanding this Letter, and all their Endeavours, *Cæcilian* 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 interable 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 Insolencies 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 advanc'd almost up to the Walls of *Rome*. Not long after his ingaging in this Expedition, like a good and prudent

Euseb.
&c.

A. D.
312.
Const.
6
7.

dent Man, he began to consider of some Assistance beyond the meer Strength and Courage of his Forces; and knowing 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 tutelar Guardian. He observed the fatal Miscarriages of his Predecessors, who had violently stood up for the Multiplicity 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 unprosperous, 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 Goodness, through the whole Series of his Life. These Considerations made him resolve to lay aside the vulgar Deities, 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 assist 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 solemnly 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 suddenly appeared a Pillar of Light in the Heavens in the Fashion of a Cross, with this plain Inscription on, or about it, ΤΟΥΤΩ ΝΙΚΑ, *In this overcome*. *Constantine* was not a little surprized at this strange Spectacle, as also were the whole Army that beheld it; and the Officers and Commanders, prompted by the *Augurs* and *Aruspices*, looked upon it as an inauspicious *Omen*, portending an unfortunate Expedition. 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.

Euseb.
&c.

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 Cross; to which Cross-piece was fastned a four-square Curtain of Purple, embroidered and beset 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 Cross 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  This Device he afterwards wore in his Shields, as not only appears from *Eusebius*, but also 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 Cross, 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 chearful 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,

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 extremly idle and unactive, that to remove into the *Salustian* 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 understood 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 170000 Foot and 18000 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, rested 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

Euseb.
Lactant.
Zosim.

others: For the Engines giving way, the Boats parted, and over-press'd 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 possess'd a great Part of the *Roman* Empire for a little above six Years.

*Euseb.
Lactant.
&c.*

Constantine having obtained this compleat Victory, made a triumphant Entry into the City, being met by the Senate, Nobility, and infinite Throngs of People, whose cheerful Faces, and loud Acclamations sufficiently testify'd the Sense they had of their great Deliverance, publicly stiling 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 victorious 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 Puissance of Constantine.* From this Year began that noted *Æra*, 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 settled 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-

Maximin in the *East*, declaring their miraculous Progress, and expecting that he should follow their Example. This made *Maximin* extremely uneasie, who being neither willing to grant, nor yet daring enough to deny their Desires, suppress their Edict, and directed a Rescript 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 Rescript, as it was extorted, so it was so straightened, that it lost most of its Effect. The *Christians* knew the Zeal and Fierceness 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 durst 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 Kindness 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

Diocletian's Statues and his being always coupled together, the Disgrace of the one drew that of the other after it. *Diocletian* seeing this Affront put upon his Statues, which no Emperor before him had ever seen in his own Time, and being overprest 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.

A. D.

313.
Const. $\frac{7}{8}$.*Euseb.*
Lactant.
Zosim.

VI. Thus prosperous was the State of *Christianity*, and now nothing obstructed its Progress, and full Possession of the World, but the Power of *Maximin* in the *East*. *Constantine*, to carry on the great Work, thought it convenient to strengthen his Alliance with *Licinius*, and to give him his Sister *Constantia* 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 *Christians*, 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 Paganish 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 Laſtant. 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 harras'd his Army with long Marches, he arriv'd at *Bithynia*. The Season was ſo ſevere, and the Ways made ſo deep by Snow and Rains, that partly with Cold and partly with hard Labour, he loſt 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 ſat down before *Byzantium*; where being a Garrifon 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 effectual, 'till Time and want of Succours oblig'd them to ſurrender. From thence he advanc'd to *Heraclia* and *Perrinthus*, where he underſtood that *Licinius* was coming down to oppoſe him, and was got as far as *Adrianople*. *Licinius* had drawn together what Forces his ſhort Time wou'd 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 wou'd utterly extinguiſh the very Name of a Chriſtian. 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'd Victory upon his Performance. At the ſame time, he dreamt that after this he aroſe, and that the Angel dictat'd 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 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 so uncommon and divine a Manner.

Lactant.

Maximin confiding in his Numbers and his Gods, resolv’d to give battel 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 pronounc’d 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 hearken 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 Persuasion to procure *Licinius’s* Soldiers to come over to him, but all in vain; for being severely prest 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

Half of his Army destroy'd, and the other Half surrender'd. And since the Emperor had deserted his Soldiers, they were not ashamed of deserting 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 Domesticks, he departed towards the *East*. He stopt at *Cappadocia*, where he re-assum'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, cross'd the Straits and with the rest of his Men went over into *Bithynia*. When he enter'd into *Nicomedia*, he offer'd up publick Thanksgivings 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 Consulship, he published the same Edi&ct at *Nicomedia*, as had been published at *Milan* a few Months before. This Edi&ct was very much in favour of the *Christians*; and to confirm it, *Licinius* by verbal Instructions urg'd all Persons to see the Churches of the *Christians* restor'd to them. And thus ended entirely the tenth and last General Persecution 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 Impostors, since they had engaged him in a destructive War. He now began to be sensible of the Power of the God of the *Christians*, 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 possess'd himself of the narrow Passages 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 Apprehensions, and the Anguish of his Mind, made him seek for Death as the only Remedy against those Evils, with which the Vengeance of Heaven had pursued him. He first eat and drank to a great Excess, as was usual to
some

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 lingring Torment, not unlike that of the Plague; by which his Life was far lengthned 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 Phrensie; so that for four Days time he eat Earth, which he dug up with his Hands, and swallow'd greedily. This Fire wasted 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 sustain'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.

A

- T**HE Adamites, *Hereticks*, Page 460
Adrian the 15th Roman Emperor, 450. *His Excellencies and Failings*, 451, 452. *His Generosity*, 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 concludes the Visitation of the Empire*, 464. *He adopts Lucius 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 Marcus*, 264. *He persecutes the Church, and puts James, the Son of Zebedee, to Death*, 266. *He imprisons Peter*, 267. *Agrippa goes to Cæsarea*, 268. *He dies miserably*, 269. *His Memory insulted*, *ibid.*
- Agrippa Junior, *succæds Herod of Chalcis*, 279. *He is preferred*, 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 against Artaxerxes*, 575. *His excellent Discipline and Success*, 576. *His Triumph*, *ibid.* *He goes against the Germans, and is slain*, 577.

Alexander,

The I N D E X.

- Alexander, *the fifth Bishop of Rome*, 453.
 Alexander *made Bishop of Jerusalem*, 555.
 Alexander, *the 9th Bishop of Alexandria*, 694.
 Alexander, *the 8th Governor of Judæa*, 278.
An Apparition of Alexander the Great, 565.
 Alexander *the Impostor*, 483.
 Alexandria's *Miseries*, 626.
The Alogi, Hereticks, 500.
 Ambivius, *the second Governor of Judæa*, 62.
 Ammonius Saccas, *a Christian of Alexandria*, 524.
 Ananias *made High-Priest*, 279. *His Death*, 355.
 Ananus *the High-Priest slain*, 374.
 Anatolius, *Bishop of Laodicea*, 643.
 St. Andrew *believes in Jesus*, 51. *He is call'd to be an Apo-
 stle*, 88 *His Death*, 348.
 Anianus *succeeds St. Mark in Alexandria*, 328.
 Anicetas *the 10th Bishop of Rome*, 478.
 Annas *made High-Priest*, 60.
 Ananias *with Saphira, their Punishment*, 228.
 Anteros *the 18th Bishop of Rome*, 581.
 St. Anthony *the Hermite*, 638.
The Antitactes, Hereticks, 500.
 Antioch, *its Bishoprick founded*, 251. *The first Council of
 Antioch*, 605. *the second*, 632. *the third*, 638.
 Antoninus Philosophus, *the 17th Roman Emperor*, 480.
His Excellencies and Failings, 481, 482. *His Regulati-
 ons*, 486. *His Superstition*, 495. *His Expedition with
 Verus into the North*, *ibid.* *Further Regulations*, 502.
He goes again into the North, 503. *He meets with a mi-
 raculous Deliverance by the Prayers of the Christians*, 505.
He writes in favour of the Christians, 506. *His Journey
 into the East*, *ibid.* *He is initiated at Athens, and makes
 Commodus his Partner*, 507. *His last Advices and Death*,
 516.
 Antoninus Pius, *the 16th Roman Emperor*, 469. *His great
 Virtues*, 470. *His Regulations*, 471. *His Edict in fa-
 vour of the Christians*, 475. *His Death*, 480.
 Appelles, *and his Herefie*, 518.
 Appollinaris *writes an Apology for the Christians*, 508.
 Apollos, *his Success in the Ministry*, 297.
The Apostles, their Journey and Preaching, 118. *Their Re-
 turn*, 120. *Their Flight*, 196. *They work many Miracles*,
 229. *Are imprison'd by the Sanhedrim, but are freed by
 an Angel*, 230. *Are threaten'd with Death*, 231. *Their
 general Dispersion*, 272. *They divide the World by Lot*,
ibid. *Their Creed and Canons*, *ibid.*

Apollonius,

The I N D E X.

- Apollonius, a Christian *Writer*, 554.
 Apollonius, a Senator, *suffers Martyrdom*, 521.
 Apollonius Tyanæus, the *Magician*, brought before Domitian, 410 *His Death*, 418.
 The Apotactes, *Hereticks*, 500.
 Aquila *translates the Bible into Greek*, 468.
 Archelaus own'd *Successor to Herod*, 54. *He is oppos'd by his Countrymen*, 56. *He is depriv'd and banish'd by Augustus*, 59.
 Archelaus, *Bishop of Chaschara*, 646.
 The Archonticks, *Hereticks*, 542.
 Aretas of Arabia *overthrows Herod the Tetrarch*, 244.
 Aristides *writes his Apology*, 457.
 Arnobius *converted*, 660. *He defends the Christian Religion*, *ibid.*
 Asclepiades, the 9th *Bishop of Antioch*, 554.
 Astirius, 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

- Babilas the 12th *Bishop of Antioch*, 581.
 Bardasenes, and his *Herésie*, 503.
 The *Epistle of Barnabas*, written, 393.
 Barfimæus *martyr'd*, 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 obtain'd 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 I N D E X.

- Caligula the 4th Roman Emperor, 246. He grows unsupportable, 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.
- Cassius's Revolt and Death, 506.
- Dion Cassius 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.
- Cestius 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 Cirtha, 673.
- Claudius the 5th Roman Emperor, 259. He is poyson'd, 300.
- Claudius the 31st Roman Emperor, his Excellencies, Successes and Death, 635.
- Clemens Alexandrinus succeeds Pantæus 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 Martydom, 427. His Writings, *ibid.*

Cletus,

The I N D E X.

- 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 Cæsars, 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 banished, 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.

D

- 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 Cæsars, and commits the Care of the Empire to four, 656. He assumes Divine Honours, *ibid.* His and the two Cæsars 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 threaten'd by Galerius, he resigns the Empire, 669, 670. He is afflicted, and dies, 694.

Dionysius

The I N D E X.

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 Jerufalem, assemble themselves in an upper Room, and chuse a new Apostle, (viz.) Matthias, 220, 221. *They meet and pray*, 227. *They chuse 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.

E *Edictum Perpetuum*, 461.

Elagabalus *the 23d Roman Emperor, and his Character*, 563. *His Superstition*, 564. *He adopts his Cousin Alexianus*, 566. *He is slain*, 567.

The Council of Eleberes, 673.

Eleutherus *the 12th Bishop of Rome*, 508.

Elxai *the Impostor, and his Followers*, 229.

Æmilian *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 Cæsarea retires to Egypt*, 682. *where he is Imprisoned*, 683. *Eusebius the 30th Bishop of Rome*, *ibid.*

Eutychianus *the 26th Bishop of Rome*, 641.

F

F *Abian the 19th Bishop of Rome*, 581. *He is Martyr'd*, 596.

Fabius *the 13th Bishop of Antioch*, 598.

Fadus

The I N D E X.

Fadus the 7th Governor of Judæa, 269. *he ends Disturbances,*
270. *he with Longinus disturb the Jews,* 271.

A Famine foretold by Agabus, 265.

Faustina dies, 472.

Faustina dies, 507.

Fausta is married to Constantine, 678.

Fælix the 10th Governor of Judæa, 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.

Florinus and Blastus disturb the Church, 519.

Florus the 13th Governor of Judæa, 349. *his wicked Govern-*
ment, 350. G.

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

Galba the 7th Roman Emperor, 304. *he Adopts Pilo,*
367. *he is slain,* *ibid.*

Galerius and Constantinus made Cæsars by Diocletian, 656.

Galerius's Successes, 658. *his Insolence,* *ibid.* *he urges Dio-*
cletian to persecute the Christians, 663. *he threatens Dio-*
cletian, 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 harassed,*
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.

Granian writes for the Christians, 458.

Gratus the 4th Governor in Judæa, 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 stol'n, 210.

H.

Hegesippus and his Writings, 479.

Queen Helena relieves Jerusalem in a Famine, 271.

The I N D E X.

- Heretic when first began*, 239. *Heretics*, 390. *the Nicolaitan Heretic*, 406.
- Heraclas 13th Bishop of Alexandria*, 574.
- Hermas writes his Pastor*, 409.
- Herod's Reign*, 37. *his Massacre of the Infants*, 52. *his strange Distemper*, 53. *his cruel Orders*, 54. *his Death*, *ibid.* *his Dominions divided*, 57.
- Herod's Son's Government*, 59. *he builds Tiberias*, 65. *Marries his Brother's Wife*, *ibid.* *Herod's fears*, 121. *his final Banishment occasioned by the Ambition of Herodias: and Herodias's likewise*, 250. *his Dominions given to Agrippa*, *ibid.*
- 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.
- The Holy Ghost's great Effusion at Pentecost*, 221. *A second Effusion of the Holy Ghost*, 228.
- I.
- J**AMES 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*, 408.
- 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 Devil*, 73. *he goes to a Marriage, where he*

The I N D E X.

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 Asswages 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 slighted, 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 I N D E X.

*He disputes concerning washed Hands, 126. he repairs to-
wards 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 descends from the Mountain, and re-
turns 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 shunning 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 Sama-
ritan, 143. he is entertained by Martha and Mary, ibid. he
teaches the Disciples to pray, and invites them by two Ex-
amples, 144. he dispossesses a dumb Demoniack, ibid. dines
with a Pharisee, and exposes their Sect, ibid. he cautions his
Disciples against Hypocrisie, Covetousness and Carelessness,
145, 146. he warns the Jews to Repentance, the Para-
ble of the barren Fig-tree, he cures a crooked Woman, and
confutes the Ruler of the Synagogue, 147. he goes to Jerusalem
at the Feast of Dedication, where he cures a Man born 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 An-
swer concerning the Number of the Blessed, and to Herod's
Threatnings, ibid. he cures one sick of the Dropsie, and de-
livers Rules concerning Feasts, 152. together with a Para-
ble, 153. he exhorts his Followers to Precaution by two Ex-
amples, and exposes the Pharisees Murmurs by the Parables
of the lost Sheep, the Picce 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 King-
dom, 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 Perœa, where
he*

The I N D E X.

he disputes with the Pharisees concerning Divorces, *ibid.*
he blesses 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 curses 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 propheticall 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-
tells 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 Apostles Contest, and warns them of their
Temptation, 190. he gives his farewell Exhortations, *ibid.*
his solemn Prayer, 191, 192. he departs over Kedron, and
foretells his Apostles Infirmities, 193. his Ante-Passion and
Agony in the Garden, his Apprehension, and Judas's Trea-
son, 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

The I N D E X.

Thorns, and exposed to the Jews, 201. he is examined again by Pilate, 202. is condemn'd 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.

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

Jesus Gamaliel made High Priest, 336.

The Jews Troubles, 55, 56. They are persecuted in Rome, 64. They are divided in their Opinions concerning Jesus, 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 Cæsarea and other Places, 357. they make great Preparations, 374. their Miseries, horrid Factions. Robberies, and Murthers, 375. all Judæa 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.

The I N D E X.

Ignatius the second Bishop of Antioch, 388. his Journey towards Rome, 439. his Epistles to the Ephesians, Magneti-ans, Trallians, Romans, Philadelphians, Smyrnians, and to Polycarp, 440, 441. his Arrival at Rome, and Martyrdom, 442. he appears to his Friends, *ibid.*

The Indiction begins, 692.

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 foretels 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 boyling 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 Kobber, 425. his Love, 427. his Death, 428. his Disciples and Writings, *ibid.*

Joseph the reputed Father of Jesus dies, 66.

Joseph made High Priest, 332.

Josephus made High Priest by Herod of Calcis, 272.

Josephus taken Prisoner, 358. 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.

Ishmael is made High Priest, 320.

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

St. Jude writes his Epistle, 391. his Death, 394. his Grandchildren 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. Emperour, 527. he is slain, 528.

Julius Africanus his Chronology, 566.

Justin 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 Governour, *ibid.* he and his Companions suffer, 497.

Justus the 6th Bishop of Alexandria, 453.

The I N D E X.

L

- L**icinius joined with Serverus, 679. he marries Constantia, 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.
St. Luke's Gospel written, 331. he writes the Acts of the Apostles, 340. his Death, 396.
Lyfias rescues Paul, 318.

M

- M**acrianus slain, 628.
Macrinus the 23d Roman Emperor, 560. his Mismanagement, 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 **Potamiæna** their Triumphs, 545.
Marcellina a Carpocratian, 480.
Marcia favours the Christians, 521.
The Marcionites Heresy, 427.
The Marcians, 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, 468.
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*.
The Martyrs in Africk, 606. *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, 350.
Maxentius sets up in Rome, 677. his Character, 678. he is slain, 692.
Maximian goes against the **Belgaudæ**, 652, he is made Augustus

The I N D E X.

- gustus and equal with Diocletian, 653. their Edict against the Manichees, 654. he resigns his Right to the Empire, 670. he reassumes 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.
- Maximinus the 26th Roman Emperor, his Monstrous Stature and Temper, 577. Conspiracies against him, and his Successes, 578. he and his Son slain, 582.
- Maximus and Balbinus the 27th Roman Emperors, 582. they are slain, *ibid.*
- Maximin 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.
- Maximinus the 7th Bishop of Antioch, 519.
- Maximus the 15th Bishop of Alexandria, 648.
- Mazabanes the 36th Bishop of Jerusalem, 693.
- 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.
- Minutius Fœlix writes for the Christian Religion, 550.
- Many Miseries in the Empire under Decius, 598.
- Montanus and his Heresie, 501.
- The Montanists condemn'd in Asia, 519. they are Excommunicated with Tertullian, 556, 557.
- The Multitudes surpriz'd, 222.
- Musanus an Ecclesiastical Writer, 544.
- N
- 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 Poppæa, 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 Diſturbances*, 602.

Novatus joins with Novatian, 600.

Numerian ſlain, 650.

O.

O*ctavia 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 composes his Tetrapla*, 557. *he goes to preach in Arabia*, 558. *he returns*, *ibid.* *he retires to Cæſarea*, 559. *he is recall'd by Demetrius*, 560. *he writes Commentaries upon the Scriptures*, 571. *He defends Philoſophy*, *ibid.* *he goes to Achaja*, 572. *at Paleſtine he is ordain'd Preſbyter*, *ibid.* *Demetrius reſents 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 Cæſarea*, 581. *he returns to Cæſarea*, 584. *his Industry*, 589. *he Combats againſt Hereticks*, 590. *he writes againſt Celfus*, 591. *his Sufferings and Escape*, 598. *his Death*, 609.

The Origeniſts, 610.

Otho, the 8th Roman Emperor, 247. *his Deſeat and Death*, 367.

P.

P*amphilus flouriſheth*, 657. *he is Tortur'd and Imprison'd*, 680. *his Works*, *ibid.* *he ſuffers*, 682.

Pantænus Governor of the Catechetick School in Alexandria, 515. *his Journey to the Indies*, 524.

Papias Biſhop of Hierapolis, 438.

Paul prepares for Damafcus, and *is miraculoſly converted*, 241. *he is comforted by Ananias*, 242. *he retires to Arabia*, *ibid.* *he returns from Arabia to Damafcus*, 246. *he is in Danger there*, 247. *he goes to Jeruſalem*, 248. and *from thence to his own City Tarſus*, *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*

The INDEX.

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 ston'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 asunder, 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 Beræa, 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 Rites, ibid. he is in great Danger, 315. is rescued by Lysias, but becomes a Prisoner to the Romans, ibid. he apologizes before the People, who will not be satisfied, ibid. By the order of Lysias, he is examined by the Sanhedrim, who cannot agree, 316. the Jews conspire against him, 318. he is for security sent to Cæsarea, where he is accused before Fælix, ibid. his full Answer, 319. he is detain'd by Fælix, 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 civilly 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, 330. 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 Epistle

The I N D E X.

- pistle to Timothy, 353. his Epistle to Titus, ibid. his Jour-
 nies, ibid. his second Arrival at Rome, 359. his and Peter's
 Predictions, ibid. they are both imprison'd, 360. Paul's se-
 cond 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 depriv-
 ed 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 Felicitas *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, 570. the 6th general Persecution, 579. the
 7th general Persecution and Causes, 594. the severity of
 it, 595. it is renew'd by Gallus, 606. the 8th general Per-
 secution, 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 Per-
 secution 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 San-
 hedrim, ibid. their Defence, they are threaten'd and dis-
 missed, ibid. they go to Samaria, 239. Peter severely re-
 proves Simon Magus, ibid. Peter and John return to
 Jerusalem, 240. Peter goes to Lydda and cures Æneas,*

The I N D E X.

251. He is sent for to Joppa, where he raises Tabitha from the Dead, *ibid.* his Vision, he goes with the Messenger, and preaches to Cornelius, and Baptizes him and several others, 255, 256. he vindicates the Action to the Apostles at Jerusalem, 258. who are highly pleased with it, *ibid.* Of his going to Rome, 263. he goes to Babylon, from whence he writes his first Epistle, 298. he settles at Rome, 343. his second Defeat of Simon Magus, 344. his second Epistle and Predictions, 359. he is Imprisoned with St. Paul, 360. he is Martyr'd, 363.
- 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 Modestus 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.
- Poppæa killed by her Husband Nero, 352.
- Porphyry flourishes, 636.

Probus

The I N D E X.

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.

Q

QUadratus, *made Bishop of Athens*, 453. *his Apologies*, 457.

R

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 Judæa*, 62.

S

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.

Serapian the 8th Bishop of Antioch, 524.

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 reprov'd by Peter, *ibid.* his second defeat by St. Peter, 343, 344. his Followers Opinions, as the Gnosticks, *ibid.*

The Sibylline Oracles, 461.

The I N D E X.

- Sixtus I. *the 6th Bishop of Rome, 453.*
 Sixtus II. *the 23d 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 ston'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. T
TAcitus *the 36th Roman Emperor, 642.*
The Talmud of Jerusalem begun, 575.
 Tatian *writes against the Gentiles, 498.*
 Tellephorus, *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 Heresiarch, 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 unsupportable, 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 I N D E X.

it, 380. he gains the Castle Antonia, ibid. he burns the Temple, 381. he is Master of all the City, which he entirely demolishes, 383. he weeps over Jerusalem, 388. he and his Father Triumph, and he is honour'd with a Triumphal 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, Parthia, and Mesopotamia, 445. he Conquers Chaldæa and Assyria, 448. he declines, 450. his Death, ibid. his Triumph after his Death, 452.

Tyrannus, the 19th Bishop of Antioch, 660.

The Thirty Tyrants, 624.

V

THE Valentinian Heresie, 472.

Valentiñus and Cerdo, Heresiarchs, 472.

Valerian, the thirty second Roman Emperor, 608. he declines, 619. he is taken Prisoner by Saporess, King of Persia, ibid. his miserable Captivity and Death, 624.

The Valefians, 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 Caiphass, 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

ZAcharias slain, 374.

Zebinus, the 11th Bishop of Antioch, 572.

Zephyrinus, the 14th Bishop of Rome, 540.

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 *Pagi*,
Mon. *Tillemont*, &c. Foreigners: From Arch-
Bishop *Usher*, Bishop *Pearson*, Mr. *Dodwell*, &c.
Englishmen; and from the Information of one
of the greatest Chronologers now living.

A. D. V Æ	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	<i>Augustus</i> from the Death of <i>Julius Cæ- sar</i> .	<i>Augustus</i> examines the State of the whole Roman Empire.	<i>Jesus Christ</i> born at <i>Bethlehem</i> on the 25th of <i>December</i> , under the Consulships of <i>Augustus</i> and <i>Sylla</i> .
40			
	40	<i>Augustus</i> divides <i>Palestine</i> among <i>Herod's</i> Sons into three distinct Governments.	Our Lord circumcised <i>Jan. 1st</i> . Presented in the Temple <i>Feb. 2d</i> . He is adored by the <i>Magi</i> , and flies into <i>Egypt</i> . <i>Herod</i> massacres the Infants in <i>Bethlehem</i> and dies a little be- fore the <i>Passover</i> .
	41		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	Augustus.		Our Lord returns from <i>Aegypt</i> , and settles at <i>Nazareth</i> in <i>Galilee</i> .
	41		
	42		
	42	Augustus banishes his Daughter <i>Julia</i> .	
	43		
	43	Augustus opens the Temple of <i>Janus</i> , which had been shut before our Saviour's Birth.	
	44		
I	44		The vulgar <i>Era</i> of our Saviour's Birth commences. <i>A. M.</i> 4004, <i>V. C.</i> 754.
	45		
2	45	<i>Tiberius</i> returns from <i>Rhodes</i> in <i>July</i> , after seven Years Stay.	
	46		
3	46	<i>Caius Caesar</i> makes <i>Ariobarzanes</i> King over the <i>Armenians</i> .	
	47		
	47	Augustus adopts <i>Tiberius</i> , <i>June</i> 27th.	
4	48	He refuses the Title of <i>Lord</i> . He compleats the <i>Calendar</i> .	<i>St. John</i> the Evangelist suppos'd to have been born this Year, as also <i>St. Paul</i> .
	48		
5	48	Augustus establishes the Militia of the Empire.	
	49		
	49	A great Famine in <i>Rome</i> .	<i>Archelaus</i> banish'd, and his Dominions reduc'd to a <i>Roman</i> Province.
6	50		<i>Coponius</i> the first Governor.
	50	<i>Germanicus</i> manages the War with <i>Dalmatia</i> .	<i>Cyrenus</i> makes a second Taxation in <i>Judea</i> , and deposes <i>Jozazer</i> the High-Priest.
7	51		<i>Judas</i> of <i>Galilee</i> rises up and forms a new Sect.
	51	The <i>Dalmatian</i> War finish'd.	Our Lord, at twelve Years of Age disputes with the Doctors.
8	52		<i>Samaritans</i> prophane the Temple.
	52	Augustus makes Laws against <i>Celebacy</i> .	
9	53	<i>Varus</i> defeated in <i>Germany</i> . Augustus banishes <i>Ovid</i> .	
	53		<i>Ambrius</i> made the second Governor of <i>Judea</i> .
10	54	Augustus sends <i>Tiberius</i> into <i>Germany</i> .	
	54		
11	55	<i>Tiberius</i> carries on the Wars with the <i>Germans</i> .	
	55		
12	56	<i>Tiberius</i> finishes the <i>German</i> Wars and is associated in the Empire with <i>Augustus</i> .	
	56		
13	57	Augustus makes his Will, and lays it up with the <i>Vestal</i> Virgins.	<i>Annius Rufus</i> made the third Governor of <i>Judea</i> .
	57		
	57	Augustus finds 4137000 Citizens of <i>Rome</i> .	
14	III.	Augustus dies at <i>Nola</i> , <i>August</i> 19th	
	<i>Tiberius</i> .	<i>TIBERIUS</i> reigns 22 Years, 7 Months, and 7 Days.	

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
15	Tiberius. 1 2	Germanicus Wars in Germany. Tiberius restrains the Licentiousness of the Players.	Valerius Gratus made the fourth Governor of Judæa. He deposes Annas, and successively sets up Ishmael, Eleazer and Simon.
		2 3	Germanicus, after great Successes, is recall'd from Germany. The Astrologers are banish'd out of Italy.
17	3 4	Germanicus triumphs, May 26th. Cappadocia reduc'd to a Roman Province.	The Jews complain of the Taxes. Tiberius refers them to Germanicus.
		4 5	Germanicus sent into the East. Germanicus reduces Comagena to a Roman Province.
19	5 6	Whoredom in Women of Quality is punish'd with Banishment. Germanicus, being poison'd, dies towards the end of this Year.	The Senate forbids the Religion of the Egyptians and Jews, and banishes the latter out of Rome. Caiaphas made High-Priest by Gratus.
		6 7	The Death of Germanicus revenged upon Piso.
21	7 8	Tiberius retires to Campania in the beginning of the Year.	The false Acts of Jesus Christ, publish'd in the 4th Century, are dated from this Year.
		8 9	Tiberius associates his Son Drusus with the Tribunitian Power.
23	9 10	Drusus poison'd, from which Time Tiberius became more tyrannical. The Players are banish'd out of Rome and Italy.	
		10 11	Tacfarinas, after seven Years Struggle, is defeated in Africk. Tiberius solemnizes his first Decennalia, August 19th.
25	11 12		
		12 13	Tiberius retires from Rome, and never returns.
27	13 14	Tiberius settles at Caprea. The Amphitheatre at Fidena falls and kills 20000 People, and wounds 30000 more.	Herod divorces his Wife, and marries Herodias, Wife to his Brother Philip.
		14 15	

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
29	Tiberius. 15 16	Tiberius's Mother <i>Livia</i> dies. <i>Agrippina</i> , Widow to <i>Germanicus</i> , and her two Sons banish'd.	THE BEGINNING OF THE GOSPEL, and of <i>John Baptist's</i> Preaching, in the Beginning of this, or the latter End of the last Year. He has many Followers.
30	16 17	<i>Sejanus</i> is suspected by <i>Tiberius</i> . <i>Paterculus</i> finishes his History. Some believe that the <i>Romans</i> took away the Power of Life and Death from the <i>Jews</i> this Year.	<i>Jesus</i> baptiz'd, <i>Jan. 6</i> . His Temptation. <i>John's</i> Testimony of him. His first Miracle at <i>Cana</i> , in <i>March</i> . THE FIRST PASSOVER after our Saviour's Baptism, <i>April 6th</i> . <i>John</i> concludes his Ministry, and is imprison'd in <i>November</i> . <i>Jesus</i> converses with the <i>Samaritanans</i> , and then cures the Noble- man's Son in <i>Galilee</i> .
31	17 18	<i>Sejanus</i> , by <i>Tiberius's</i> Command, is executed with all his Family, <i>October 17th</i> . After the Death of <i>Sejanus</i> , <i>Ti- berius</i> is more favourable to the <i>Jews</i> .	<i>Jesus</i> settles at <i>Capernaum</i> . He calls <i>Peter</i> , <i>Andrew</i> , <i>James</i> , <i>John</i> and <i>Matthew</i> . THE SECOND PASSO- VER after our Saviour's Bap- tism, <i>March 28</i> . The Choice of the 12 Apostles in <i>May</i> . <i>John</i> sends to <i>Jesus</i> from Prison. <i>Jesus</i> receives <i>Mary Magdalene</i> . He goes over into <i>Trachonitis</i> , where the Inhabitants are frighted. He raises the Dead, and works other Miracles at <i>Capernaum</i> .
32	18 19	A Volume of the <i>Sibyl's</i> Books added to the rest. <i>Tiberius</i> , in the midst of his Plea- sures, cruel and miserable.	The Mission of the 12 Apostles in <i>Jan</i> . <i>John Baptist</i> beheaded in <i>Feb</i> . The first Miracle of the Loaves. THE THIRD PASSOVER after our Saviour's Baptism, <i>April 14th</i> , in which <i>Pilate</i> slays the <i>Galileans</i> . The second Miracle of the Loaves. <i>Peter's</i> Confession of <i>Christ</i> . <i>Jesus's</i> Transfiguration. The Mission of the 70 Disciples. <i>Jesus</i> goes to the Feast of <i>Taber- nacles</i> in <i>October</i> . The Return of the 70 Disciples. <i>Jesus</i> goes to the Feast of <i>Dedi- cation</i> in <i>December</i> .
33	19	<i>Tiberius</i> is extremely severe to- wards all the Friends and Ac- complices of <i>Sejanus</i> . <i>Agrippina</i> , and others are suffered to perish by Famine.	THE GREAT YEAR. <i>Jesus</i> crosses <i>Jordan</i> . His last Journey to <i>Jerusalem</i> . He converts <i>Zaccheus</i> , and raises <i>Lazarus</i> from the Grave. His Kingly Entrance into <i>Jeru- salem</i> , <i>March 29th</i> . THE FOURTH AND LAST PASSOVER, A-

A. D	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
39	Caligula. 2	Caligula abolishes the Memory of Augustus's Victories over Antony. 3 He banishes his Sisters, and commits many Cruelties.	Peter suppos'd to have founded the Bishoprick of Antioch. He goes to Lydda and Joppa, where he cures Aeneas, and raises Tabitha from the Dead.
40	3 4	Caligula, having made a ridiculous Expedition, returns to Rome in Triumph, August 31.	The Jews reduc'd to great Extremities by Caligula. THE CALL OF THE GENTILES. Cornelius the first Gentile Convert.
41	4 V. Claudius. 1	Caligula slain by Chereas, on January 24th. CLAUDIUS reigns 13 Years, 8 Months, and 19 Days. He makes Agrippa King of all Palestine.	The Jews favour'd by Claudius. Agrippa makes Simon and Matthias High-Priests successively. Many Gentiles converted at Antioch: Barnabas goes to them. St. Matthew writes his Gospel.
42	1 2	Marcus made Governor of Syria, who checks Agrippa. Camillus's Revolt and Death. A Famine in Rome.	Paul, after three Years Labours in Cilicia, &c. goes with Barnabas to Antioch. Peter falsely suppos'd to have settled at Rome this Year.
43	2 3	Claudius abolishes several Feasts and Sacrifices. The Famine foretold by Agabus. Marcus affronts Agrippa. Claudius goes into Britain, in the End of this Year.	The Believers first call'd CHRISTIANS in Antioch. St. Mark's Gospel written. Marcus makes Elianus High-Priest. Euvodius said to be Bishop of Antioch.
44	3 4	Claudius triumphs over the Britains. He makes Fadus the seventh Governor of Judaea. Helena relieves Jerusalem in the Famine.	Paul and Barnabas go to Jerusalem. Agrippa persecutes the Church. St. James the Great beheaded a little before the Passover. Peter imprison'd, and escapes. Agrippa dies miserably. Paul and Barnabas made Apostles of the Gentiles.
45	4 5	Claudius forbids erecting any Statue without the Senate's Permission. Fadus with Longinus disturb the Jews.	Herod of Chalcis obtains Power over the Temple, and makes Josephus High-Priest. Theudas the Impostor defeated. The Dispersion of the twelve Apostles. Paul and Barnabas began their Circuit, and convert Sergius Paulus in Cyprus, &c.
46	5 6	Thrace, formerly subject to Kings, reduc'd to a Roman Province.	Paul and Barnabas go to Antioch in Pisidia; from thence to Iconium, Lystra and Derbe. Alexander, an Apostate Jew, made the eighth Governor of Judaea.
47	6	The GRAND SECULAR GAMES celebrated by Claudius, April 21st, in the 800th	Paul and Barnabas, after three Years Circuit, return to Antioch in Syria.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
47	Claudius. 7	Year of the City, under the Consulships of <i>Claudius</i> and <i>Vitellius</i> .	<i>Ananias</i> made High-Priest, being the 12th after <i>Christ's</i> Birth.
48	7	<i>Claudius</i> finds above six Millions of Roman Citizens.	<i>Cummius</i> made Governor of <i>Judea</i> , under whom 20000 Jews were slain in a Sedition.
	8	<i>Messalina</i> publickly marries <i>Cilius</i> in <i>October</i> , and is executed not long after.	The Virgin <i>Mary</i> suppos'd to die this Year, aged 68. The Church disturb'd by Judaizing Christians.
49	8	<i>Claudius</i> marries his Neice <i>Agrippina</i> .	<i>Paul</i> and <i>Barnabas</i> go to <i>Jerusalem</i> .
	9	<i>Seneca</i> recall'd from Banishment and made Tutor to young <i>Nero</i> .	The FIRST COUNCIL in the Christian Church. <i>Paul</i> and <i>Barnabas</i> return to <i>Antioch</i> .
50	9	Young <i>Nero</i> adopted by <i>Claudius</i> .	<i>Paul</i> rebukes <i>Peter</i> at <i>Antioch</i> .
	10	<i>Agrippina</i> obtains the Title of <i>Augusta</i> .	<i>Paul</i> and <i>Barnabas</i> separate. <i>Paul</i> circumcises <i>Timothy</i> .
51	10	<i>Nero</i> made Prince of the Youth.	<i>Paul</i> travels into <i>Europe</i> .
	11	<i>Caracicus</i> King of the Britains defeated and brought to <i>Rome</i> .	At <i>Philippi</i> he is scourg'd and imprison'd with <i>Silas</i> . He goes on to <i>Thessalonica</i> and <i>Berea</i> .
52	11	Disturbances in <i>Palesine</i> , which causes the Banishment of <i>Cumanus</i> , a little before the Passover.	<i>Paul</i> goes to <i>Athens</i> , and disputes before the <i>Areopagus</i> . The Jews banish'd by <i>Claudius</i> .
	12	<i>Claudius</i> represents a famous Naval Combat.	<i>Paul</i> goes to <i>Corinth</i> , and stays 18 Months. He writes his first Epistle to the <i>Thessalonians</i> .
53	12	<i>Nero</i> marries <i>Octavia</i> , Daughter of <i>Claudius</i> .	The Death of the Apostle <i>Philip</i> . <i>Agrippa</i> preferr'd, and <i>Felix</i> made the 10th Governor of <i>Judea</i> .
	13		<i>Paul</i> brought before <i>Gallio</i> . He writes his second Epistle to the <i>Thessalonians</i> .
54	13	<i>Claudius</i> poison'd by <i>Agrippina</i> , on <i>October</i> 13th.	<i>Paul</i> goes to <i>Ephesus</i> , to <i>Jerusalem</i> , to <i>Antioch</i> , through <i>Galatia</i> and <i>Phrygia</i> , and returns to <i>Ephesus</i> , where he remains 3 Years.
	14	<i>NERO</i> reigns 13 Years, 7 Months and 27 Days.	<i>Apollos</i> preaches at <i>Corinth</i> .
	VI.	<i>Seneca</i> and <i>Eurrhus</i> , Governors of the young Emperor.	<i>Peter</i> goes to <i>Babylon</i> , from whence he writes his Epistle.
	<i>Nero</i> .	<i>Nero's</i> Government applauded.	<i>Cerintus</i> suppos'd to begin his Heresie.
55	I		
	I	<i>Nero</i> poisons <i>Britannicus</i> in <i>February</i> .	<i>Felix</i> made Governor of <i>Judea</i> , and proves very corrupt and tyrannical.
56	2		<i>Paul</i> continues at <i>Ephesus</i> . The Jews deluded by an <i>Egyptian</i> Magician.
	3	<i>Nero</i> begins to degenerate.	<i>Paul's</i> Miracles at <i>Ephesus</i> . The Sons of <i>Scava</i> defeated.
57	3	<i>Nero</i> begins to hate his Mother <i>Agrippina</i> .	<i>Paul</i> at <i>Ephesus</i> writes his first Epistle to the <i>Corinthians</i> , and his Epistle to the <i>Galatians</i> .

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
57	Nero. 4		Paul endanger'd by a Tumult. He leaves <i>Ephesus</i> , and makes <i>Timothy</i> Bishop of the Place. He goes into <i>Macedonia</i> , and writes his second Epistle to the <i>Corinthians</i> . He goes to <i>Corinth</i> , and writes his Epistle to the <i>Romans</i> .
58	4	Nero takes <i>Poppa</i> to Court. <i>Corbulo</i> becomes Master of <i>Armenia</i> .	Paul leaves <i>Corinth</i> , and at <i>Tro</i> raises <i>Eutychus</i> from the Dead. His last Journey to <i>Jerusalem</i> . He arrives there <i>May 15th</i> . He is taken up by the <i>Jews</i> , and becomes a Prisoner to the <i>Romans</i> . He is sent to <i>Felix</i> , who keeps him two Years. <i>Ananias</i> depos'd, and <i>Ishmael</i> made High-Priest.
	5		
59	15	Nero, after several secret Contrivances, orders his Mother to be slain, <i>March 19th</i> .	The <i>Jews</i> suffer much under the Government of <i>Felix</i> . Paul a Prisoner under him.
	16		
60	6	Nero establishes new Games in <i>Rome</i> for five Years.	<i>Festus</i> the 11th Governor of <i>Judaea</i> . Paul is accus'd before him, who appeals to <i>Nero</i> . He is sent toward <i>Italy</i> in <i>September</i> . He is Shipwreck'd, and cast upon <i>Melita</i> . The Death of <i>St. Matthew</i> .
	7		
61	7	The <i>Britains</i> , after they had kill'd 80000 <i>Romans</i> , are defeated by <i>Suetonius</i> .	Paul arrives at <i>Rome</i> in <i>February</i> , and continues 2 Years Prisoner. <i>St. Luke</i> writes his Gospel. The Death of <i>St. Mark</i> , who is succeeded by <i>Anianus</i> .
	8		<i>Joseph</i> and <i>Anianus</i> made High-Priests. The latter causes the Martyrdom of <i>St. James</i> , about the <i>Passover</i> . <i>Simeon</i> succeeds <i>James</i> in <i>Jerusalem</i> . <i>Matthias</i> suppos'd to die this Year. <i>Damneus</i> and <i>Gamaliel</i> made High-Priests. Paul writes his Epistles to the <i>Phillipians</i> , to the <i>Ephesians</i> , to <i>Philemon</i> , and to the <i>Colossians</i> .
62	8	Nero sends <i>Albinus</i> to be the 12th Governor of <i>Judaea</i> . <i>Burrhus</i> dies, <i>Seneca</i> retires. Nero kills his Wife <i>Octavia</i> .	<i>St. Luke</i> writes his Acts of the Apostles. Paul writes his Epistle to the <i>Hebrews</i> , being at Liberty. He goes into <i>Spain</i> , and after that into <i>Crete</i> . <i>Lazarus</i> , whom <i>Christ</i> had rais'd, is suppos'd to have dy'd this Year.
	9		
63	9	<i>Poppa</i> obtains the Title of <i>Augusta</i> . <i>Plautius</i> , Governor of <i>Mesia</i> , performs several Exploits upon the <i>Danube</i> .	
	10		
64	1	Nero sets <i>Rome</i> on Fire, <i>July 19th</i> , which continues 7 or 8 Days. <i>Rome</i> and <i>Italy</i> afflicted.	Paul makes <i>Titus</i> Bishop of <i>Crete</i> , and goes into <i>Judaea</i> . <i>St. Peter</i> settles at <i>Rome</i> .

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
64	Nero. 110 11	Nero builds a stately Palace. He sends <i>Florus</i> to be the 13th Governor of <i>Judaea</i> .	He defeats <i>Simon Magus</i> . THE FIRST GENERAL PERSECUTION beginning in the Month of <i>July</i> . The Death of <i>St. Andrew</i> . <i>Paul</i> travels into <i>Asia</i> . The Temple finish'd. <i>Matthias</i> the last High-Priest.
65	11 12	<i>Piso's</i> Conspiracy discover'd <i>April</i> 12th. <i>Seneca</i> , <i>Lucan</i> , and many others suffer. Nero kills his Wife <i>Poppaa</i> .	The <i>Jews</i> afflicted by <i>Florus</i> . Wonderful Presages of their Ruin. <i>St. Paul</i> at <i>Philippi</i> writes his first Epistle to <i>Timothy</i> , and also his Epistle to <i>Titus</i> .
66	12 13	<i>Tiridates</i> , King of <i>Armenia</i> , receives his Crown from <i>Nero</i> . The Temple of <i>Janus</i> shut in <i>April</i> , and open'd in <i>May</i> , or soon after. <i>Nero</i> goes into <i>Achaia</i> , in the End of this Year, and stays 'till the End of the next. <i>Helius</i> left Governor of <i>Rome</i> .	<i>St. Paul's</i> Death foretold him. The beginning of the <i>Jews</i> Rebellion, and last Miseries, in <i>May</i> . <i>Ananias</i> slain, <i>August</i> 15th. The <i>Jews</i> horribly massacred at <i>Casarea</i> and <i>Alexandria</i> . <i>Jerusalem</i> invested by <i>Cestius Gallus</i> in <i>October</i> . The <i>Christians</i> fly to <i>Pella</i> . <i>Cestius</i> retires <i>November</i> 8th. <i>Vespasian</i> sent into <i>Judaea</i> , being the 14th Governor.
67	13 14	The <i>Olympic Games</i> are deferred from 65 to this Year. <i>Nero</i> contends in the Games, restores Liberty to <i>Greece</i> , and returns towards <i>Rome</i> in the latter End of the Year.	<i>St. Paul's</i> second Arrival at <i>Rome</i> . He and <i>St. Peter</i> are imprison'd. <i>St. Peter</i> writes his second Epistle. <i>St. Paul</i> writes his second Epistle to <i>Timothy</i> . <i>Vespasian</i> carries on the <i>Jewish War</i> , takes <i>Josephus</i> , and clears <i>Galilee</i> in <i>December</i> .
68	14 VII. <i>Galba</i> . I	The first Revolutions in the Empire begin in <i>March</i> . <i>Nero</i> abandon'd, and slain near <i>Rome</i> , <i>June</i> 9th. <i>GALBA</i> reigns 7 Months and 7 Days. He governs imprudently.	<i>St. Peter</i> and <i>St. Paul</i> martyr'd at <i>Rome</i> , <i>Feb.</i> 22d. <i>Linus</i> succeeds them in the See. <i>St. Clement</i> writes his Epistle to the <i>Corinthians</i> , under <i>Galba</i> . <i>Euvodius</i> Bishop of <i>Antioch</i> martyr'd this Year. The <i>Jews</i> divided into horrid Factions.
69	I VIII. <i>Otho</i> . I IX. <i>Vitellius</i> . I X. <i>Vespasian</i> . I	<i>Vitellius</i> proclaim'd, <i>Jan.</i> 1. <i>Galba</i> adopts <i>Piso</i> , <i>Jan.</i> 10th. <i>Galba</i> slain, <i>Jan.</i> 15th. <i>OTHO</i> reigns 12 Weeks 6 Days. <i>Otho</i> marches against <i>Vitellius</i> , <i>March</i> 14th. Being defeated he kills himself, <i>April</i> 15th. <i>VITELLIUS</i> reigns 8 Months and 5 Days. <i>VESPASIAN</i> proclaim'd, <i>July</i> 1st, from which Time he reigns 10 Years wanting 6 Days. <i>Rome</i> plunder'd, and <i>Vitellius</i> slain, <i>December</i> 20th.	<i>Josephus</i> set Free by <i>Vaspasian</i> . The <i>Jews</i> languish under all the Miseries of War, Factions, Devestations, and Murthers. <i>Ananus</i> and <i>Zacharias</i> are slain. <i>Ignatius</i> succeeds <i>Euvodius</i> in the Bishoprick of <i>Antioch</i> .

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
70	<i>Vespasian.</i>	The <i>Gauls</i> revolt. <i>Sabinus</i> assumes the Title of <i>Cesar</i> in <i>Gaul</i> . <i>Domitian</i> goes against the <i>Gauls</i> . The <i>Capitol</i> , which was burnt last Year, began July 27. <i>Vespasian</i> goes from <i>Alexandria</i> to <i>Rome</i> in the latter End of the Year.	<i>Titus</i> sits down before <i>Jerusalem</i> in the Beginning of <i>April</i> . He gains the first Wall <i>April</i> 28th, and the second <i>May</i> 7th. He furrounds the City in <i>June</i> . <i>Antonia</i> taken <i>July</i> 5th. The perpetual Sacrifice ceases <i>July</i> 7th. The Temple consum'd <i>August</i> 8th. The whole City taken and demolish'd <i>September</i> 8th. The JEWISH OECONOMY ended, with the Death of 1337490 <i>Jews</i> .
	1		
71	2	<i>Vespasian</i> and <i>Titus</i> Triumph over the <i>Jews</i> , in the End of <i>April</i> . <i>Titus</i> honour'd with a triumphal Arch. The Temple of <i>Janus</i> shut up the sixth time.	<i>Titus</i> weeps over the Ruins of <i>Jerusalem</i> . The Lands of <i>Judea</i> sold, and the Money due to the Temple paid to the <i>Capitol</i> . Several Heresies at this time, as the <i>Menandrians</i> , the <i>Ebionites</i> and <i>Corimbians</i> . <i>St. Jude</i> writes his Epistle.
	3	<i>Vespasian's</i> Regulations.	
72	3	<i>Fulvius Silva</i> finishes the Wars in <i>Judea</i> , <i>April</i> 25th. <i>Antiochus</i> King of <i>Comagena</i> depriv'd of his Dominions by the <i>Roman</i> Power.	The <i>Jews</i> Temple in <i>Egypt</i> demolish'd. and the Race of <i>David</i> sought for. The <i>Christians</i> return to <i>Jerusalem</i> . <i>Barnaba</i> writes his Epistle. The Death of <i>St. Jude</i> . The Death of <i>St. Bartholomew</i> .
	4		
73	4	Several Provinces reduc'd to the <i>Roman</i> Power.	The Death of <i>St. Thomas</i> in the <i>East-Indies</i> .
	5	The <i>Philosophers</i> banish'd.	<i>Josephus</i> finishes his Wars of the <i>Jews</i> .
74	5	<i>Vespasian</i> and <i>Titus</i> make the last publick <i>Census</i> in <i>Rome</i> .	The Death of <i>St. Luke</i> . The Death of <i>St. Simon</i> .
	6		
75	6	<i>Vespasian</i> dedicates the Temple of <i>Peace</i> .	The <i>Jewish Sanhedrim</i> sit at <i>Fabneh</i> .
	7		
76	7	Great Earthquakes in <i>Cyprus</i> and the <i>East</i> .	
	8		
77	8	<i>Pliny</i> dedicates his Natural History to <i>Titus</i> .	
	9	A great Plague in <i>Rome</i> .	
78	9	<i>Agricola</i> sent to reduce <i>Britain</i> .	<i>Peregrinus</i> the <i>Cynick</i> <i>Philosopher</i> imposes upon the <i>Christians</i> .
	10		
79	10	<i>Vespasian</i> dies near <i>Reate</i> , on <i>June</i> 24th.	<i>Linus</i> Bishop of <i>Rome</i> suffers, and is succeeded by <i>Cletus</i> or <i>Anacletus</i> .
	XI. <i>Titus.</i>	TITUS reigns 2 Years, 2 Months and 20 Days. A vast Irruption of <i>Vesuvius</i> in <i>November</i> , which suffocates <i>Pliny</i>	
80	1	Fires, Plagues, and other Calamities in <i>Rome</i> .	<i>Josephus's</i> Wars of the <i>Jews</i> put into the publick Library.
	2	<i>Agricola's</i> Successes in <i>Britain</i> ,	

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
81	Titus.	Titus saluted <i>Imperator</i> 15th Time.	Polycarp made Bishop of <i>Smyrna</i> , this or the next Year.
	2	Titus dies in <i>Sabina</i> , on September 13th.	St. John founds Churches in <i>Asia</i> .
	3		
82	XII. Domitian.	DOMITIAN reigns 15 Years, and five Days.	
	1	He begins well.	
83	1	Domitian makes many Regulations.	The Sect of the <i>Nazarens</i> appear in <i>Peræa</i> .
	2	<i>Agricola</i> proceeds in his Victories.	St. John now at <i>Ephesus</i> .
84	2	Domitian banishes the Philosophers.	The Whoredoms of the Vestal Virgins severely punish'd.
	3	He goes into <i>Germany</i> , and returns with the Title of <i>Germanicus</i> .	
85	3	<i>Agricola</i> reduces all <i>Britain</i> to the Roman Power.	
	4		
86	4	Domitian assumes Divine Honours, and the Titles of <i>Lord</i> and <i>God</i> .	Many Sacrifices offer'd to <i>Domitian</i> .
	5		
87	5	Domitian finishes the Capitol, and institutes Capitoline Games, to be celebrated every 5th Year.	
	6		
88	6		The Heresie of the <i>Nicolaitans</i> about this Time.
	7		
89	7	The Revolt and Defeat of <i>Antonius</i> .	
	8	The Grand SECULAR GAMES celebrated by <i>Domitian</i> , September 13th.	
90	8	Domitian banishes the Philosophers a second Time.	
	9		
91	9		Domitian begins to shew his Hatred to the <i>Christians</i> .
	10		
92	10	Domitian triumphs over the <i>Dacians</i> .	<i>Cornelia</i> , the Head of the Vestal Virgins, bury'd alive for Incontinency.
	11	He shuts the Temple of <i>Janus</i> .	
93	11		<i>Cletus</i> is martyr'd, and <i>Clemens</i> remains sole Bishop of <i>Rome</i> .
	12		
94	12	<i>Agricola</i> dies, and <i>Domitian's</i> Cruelties encrease.	<i>Hermas</i> writes his <i>Pastor</i> . <i>Herod's</i> Family quite extinct.
	13		
95	13	<i>Quintilian</i> publishes his Rhetorick.	<i>Josephus</i> finishes his <i>Antiquities of the Jews</i> , and dies.
	14	Domitian banishes the Philosophers a third Time.	<i>Apollonius Tyanaus</i> performs his Magick before <i>Domitian</i> .
96	14	Domitian rages against many of his Subjects.	THE SECOND GENERAL PERSECUTION in the Beginning of the Year.
	15		St. John thrown into a Cauldron of boiling Oil, and then banish'd to the Isle of <i>Fatmos</i> . <i>Clemens</i> the Consul suffers.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
96	Domitian. 15 16 XIII. Nerva. 1.	Domitian slain in his Palace on September 18th. His Memory abolish'd. NERVA reigns 1 Year, 4 Months, and 8 Days. He rescinds the Acts of Domitian.	St. John writes his Revelations. Several are martyr'd, and St. Jude's Grand-children are question'd. Domitian relaxes the Persecution. Nerva is favourable to the Christians.
	1	The Prætorian Guards raise a Disturbance. Nerva adopts Trajan, October 28th. and after that gives him full Power.	Timothy martyr'd at Ephesus, Jan. 22d or 24th. St. John returns to Ephesus, and takes Care of the Church. He writes his three Epistles. At the Request of the Asian Churches he writes his Gospel.
98	2 XIV. Trajan. 1	Nerva dies at Rome on the 21st, or 27th of January. TRAJAN reigns 19 Years, 6 Months, and 15 Days.	St. Clement, Bishop of Rome, condemn'd by Trajan to dig in the Mines in Taurica Chersonesus.
	1 2	Trajan made Pontifex Maximus, and obtains the Title of Optimus. He exterminates the Delators, and makes many Regulations.	St. John still careful of the Church. He converts a famous Robber.
100	2 3	Pliny Junior makes his celebrated Panegyrick upon Trajan. Justus of Tiberias finishes his Chronicle this Year.	THE THIRD GENERAL PERSECUTION in the middle of the Year. St. Clement suffers towards the End of the Year. St. John dies at Ephesus, December 20th. The End of the APOSTOLICK AGE.
	3 4	Trajan's first Conquests in Dacia. He Triumphs.	The Heresies of the Cainites.
102	4 5	Trajan makes many Regulations in the State.	
	5 6	Pliny Junior made Governor of Pontus and Bithynia, He arrives there September 17th.	Justin Martyr born this Year.
104	6 7	Nero's golden Palace burnt down. Trajan begins his second War in Dacia, and builds a famous Bridge.	Pliny writes in Favour of the Christians. Trajan answers him. The Persecution abated.
	7 8	Decabalus slain, and Dacia reduc'd to a Roman Province by Trajan. He triumphs, and orders new Feasts.	
106	8 9	Trajan begins his Eastern Expedition in October. He arrives at Seleucia in December.	Papias Bishop of Hierapolis, the first Author of the Millenarians.
	9	Trajan arrives at Antioch, Jan. 7th. Trajan conquers Armenia, and reduces it to a Province.	St. Ignatius condemn'd to the wild Beasts by Trajan. Simeon Bishop of Jerusalem crucify'd at the Age of 120.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
107	Trajan. 10		St. Ignatius writes his 7 Epistles. He is martyr'd at Rome, December 20th.
108	10 11	Trajan makes new Conquests in Parthia and Mesopotamia.	St. Polycarp writes his Epistle to the Philippians.
109	11 12	Three Cities swallowed up in Galatia.	Barsimaus in Edessa and Onesimus martyr'd.
110	12 13	The Pantheon in Rome burnt by Lightning.	Saturninus begins to broach his Heresie in Syria.
111	13 14		
112	14 15		Basilides broaches his Heresie in Alexandria and Egypt.
113	15 16	Trajan dedicates a Place in Rome for publishing his Acts.	
114	16 17	Trajan begins a second Expedition into the East.	Elxai the Impostor appears in Palestine, and gives Name to the Offenian Sect.
115	17 18	Trajan conquers Chaldaea and Assyria. He is endanger'd by a dreadful Earthquake at Antioch, December 23d.	Trajan eases the Christians at the Instance of Tiberianus. The Jews rebel, and use strange Barbarities.
116	18 19	Trajan pursues his Victories towards the Indies. He begins to decline.	The Jews, after innumerable Cruelties, are severely chastis'd and branded.
117	19 20 XV. Adrian. 1	Trajan disappointed in Arabia. Trajan dies in Cilicia, on August 8th. ADRIAN reigns 20 Years, 11 Months wanting one Day. He abandons several Provinces in the East.	
118	1 2	Trajan Triumphs after his Death. Adrian remits many Debrs.	The Church of Athens being much declin'd, is restor'd by Quadratus Bishop of the Place.
119	2 3	Adrian makes an Expedition against the North, and returns.	Oenomaus the Cynick writes against the Heathen Oracles.
120	3 4	Adrian begins his general Visitation of the Empire, and goes into Gaul and Germany.	
121	4 5	Adrian travels into Belgium, Britain, and Spain.	The Alexandrians disturb'd about their God Apis.
122	5 6	Adrian returns to Rome in April. He gives a King to the Germans.	

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
123	Adrian. 6	Adrian begins his Eastern Visitation, and goes into <i>Asia</i> and <i>Syria</i> .	
	7		
124	7	Adrian continues still at <i>Greece</i> and <i>Athens</i> .	Adrian enter'd into the <i>Eleusinian</i> Mysteries, which creates new Troubles to the <i>Christians</i> .
	8		
125	8	Adrian is still at <i>Athens</i> .	A severe Persecution against the <i>Christians</i> , under which great Numbers suffer.
	9		
126	9	Adrian returns to <i>Rome</i> .	<i>Quadratus</i> and <i>Aristides</i> present Apologies for the <i>Christians</i> . <i>Gratian</i> the Governor writes in Favour of them. Adrian eases them by a Decree.
	10		
127	10	Adrian makes many Regulations in <i>Rome</i> .	<i>Agrippa Cassor</i> writes against the Heretick <i>Basilides</i> .
	11		
128	11		
	12		
129	12	Adrian proceeds in his Visitation and goes into <i>Africk</i> .	Adrian abolishes the Custom of human Sacrifices.
	13		
130	13	Adrian travels into <i>Greece</i> , <i>Asia</i> and <i>Syria</i> .	The <i>Carpocratian</i> Heresie begins. A Collection made of those Books call'd <i>Sibylline</i> Oracles.
	14		
131	14	Adrian goes into <i>Judea</i> and <i>Arabia</i> . The <i>Perpetual Edict</i> compos'd by <i>Salvius Julianus</i> .	
	15		
132	15	Adrian goes into <i>Egypt</i> , where he deifies <i>Antinous</i> .	Adrian rebuilds <i>Jerusalem</i> , and calls it <i>Elia Capitolina</i> .
	16		
133	16	Adrian continues in <i>Egypt</i> .	<i>Justin Martyr</i> converted in <i>Palestine</i> .
	17		
134	17	Adrian leaves <i>Egypt</i> , and passes over to <i>Athens</i> .	The <i>Jews</i> make a general Revolt under their false <i>Messiah</i> <i>Bar-cocab</i> . <i>Jerusalem</i> taken and demolish'd.
	18		
135	18	Adrian returns to <i>Rome</i> , <i>May</i> 3d and concludes his Visitation of the <i>Empire</i> . He adopts <i>L. Commodus</i> .	The Misery of the <i>Jews</i> at the Siege of <i>Bethur</i> , which was taken in <i>August</i> .
	19		
136	19	Adrian executes several considerable Men.	The <i>Jews</i> are entirely defeated, with the Death of 500 and eighty thousand of them. THE LAST DISPERSION of the <i>Jews</i> . The End of the <i>Bishops</i> of the <i>Circumcision</i> .
	20		
137	20	Adrian grows Tyrannical.	The <i>Jews</i> forbidden to see <i>Jerusalem</i> . Adrian rebuilds <i>Jerusalem</i> , and prophanes it. <i>Mark</i> the first <i>Bishop</i> of <i>Jerusalem</i> of the <i>Uncircumcision</i> .
	21		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
137	Adrian. 21		Aquila translates the Bible into Greek.
138	XVI. Ant. Pius. 1	Commodus dies Jan. 1st. Adrian adopts T. Antonius, Feb. 25th. Adrian dies at Baia, on the 10th Day of July.	The Christians enjoy great Tranquility: Yet Telesphorus Bishop of Rome suffers.
139	1 2	ANTONINUS PIVS reigns 22 Years, 7 Months, and 26 Days. Antoninus gives a King to the Quadi, and another to the Armenians.	Justin Martyr settles at Rome, and keeps a School for the Benefit of the Gospel.
140	2 3	Phlegon Trallianus finishes his Olympiads this Year.	Valentinus and Cerdo, two Hereticks, come to Rome.
141	3 4	Faustina the Empress dies, between the 25th of Feb. and 10th of July.	
142	4 5	New Games instituted in Honour of Adrian the Emperor.	Marcion, being excommunicated, joins with Cerdo at Rome.
143	5 6		The Heresie of the Valentinians begins in Cyprus.
144	6 7		The Heresie of the Marcionites begins in Rome, and spreads thro' many Countries.
145	7 8	Antoninus gives the virile Robe to L. Verus.	
146	8 9		Several spurious Writings published about this Time.
147	9 10	Appion writes his Roman History. THE GRAND SECULAR GAMES celebrated in Rome.	
148	10 11	Antoninus solemnizes his first Decennalia.	
149	11 12		The Christians begin to be hardly treated.
150	12 13		Justin Martyr publishes his first Apology to the Emperor.
151	13 14		Antoninus writes to the Grecian in Favour of the Christians.
152	14 15		Antoninus publishes an Edict in Favour of the Christians.
153	15 16		The Heresie of the Ophites and Sethians.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	<i>Ant. Pius.</i>		
154	16 17		<i>Justin Martyr leaves Rome, and Visits the East.</i>
155	17 18		<i>Justin Martyr writes against Tryphon the Jew.</i>
156	18 19		
157	19 20		<i>The Quartodeciman Controversie about Easter begins. St. Polycarp goes to Rome, where he confounds Marcion.</i>
158	20 21	<i>Antoninus solemnizes his second Decennalia.</i>	<i>Hegesippus settles at Rome, about this Year.</i>
159	21 22	<i>Antoninus renews several Laws against Adulterers.</i>	<i>Melito made Bishop of Sardis in Asia.</i>
160	22 23		<i>Valentinus dies this Year. Marcellina a Carpocratian Woman comes to Rome.</i>
161	23 XVII. <i>Ant. Phil.</i>	<i>Antoninus Pius dies at Lorium, on the 7th Day of March. ANTONINUS PHILOSOPHUS reigns 19 Years and ten Days. Lucius Verus joyn'd with him. The Emperor Commodus born, August 31st.</i>	<i>Alexander the Impostor noted for his false Oracles in Paphlagonia.</i>
162	1 2	<i>many troubles and Calamities in the Empire. The Britains revolt, the Catti invade the North, and the Parthians the East. Verus is sent against the latter.</i>	<i>THE FOURTH PERSECUTION begins in the first Year of this Reign. Glyceria suffers in Thrace, May 13th.</i>
163	2 3	<i>Antoninus makes many Regulations in the State. Verus is successful in the East.</i>	<i>The Christian Apologies forbidden to be read.</i>
164	3 4	<i>Verus marry'd to Antoninus's Daughter Lucilla. Cassius is successful in the East.</i>	<i>Helicidas and her seven Sons martyr'd in Rome. Concordus martyr'd at Spoleto.</i>
165	4 5	<i>The Roman Generals, after many Battels and great Successes, finish the War in the East.</i>	<i>Justin Martyr Disputes with Crescens the Cynick Philosopher. Peregrinus the Impostor burns himself at the Olympick Games.</i>
166	5 6	<i>Antoninus and Verus Triumph over the Parthians. Great Calamities in the Empire. Antoninus and Verus march against the Marcomanni, &c.</i>	<i>The Persecution encreases. St. Polycarp martyr'd at Smyrna, Feb. 23d. Justin Martyr writes his second Apology for the Christians.</i>
167	6 7	<i>The two Emperors, being Successful, return to Rome.</i>	<i>Justin Martyr, with six others, beheaded at Rome, by Rusticus the Governor.</i>
168	7	<i>The German Wars begin.</i>	<i>Dionysius, Bishop of Corinth, flourishes at this Time.</i>

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
168	Ant. Phil. 8		Soter Bishop of Rome sends Alms to Corinth.
169	8	Antoninus and Verus prosecute the German War.	Tatian at Rome writes against the Gentiles.
	9	Verus dies at Altinum, in the midst of Winter. Antoninus reigns alone.	Symmachus translates the Bible into Greek.
170	9	Antoninus in Person successfully pursues the Wars in the North.	Melito presents an Apology for the Christians.
	10		The Heresie of the Antitades.
171	10	Divers Events in the Wars with the Northern Nations.	Tatian begins the Heresie of the Encratites in Mesopotamia.
	11	Antoninus solemnizes his Decennalia.	The Heresie of Montanists begins in Phrygia.
172	11	Antoninus makes many wise Regulations.	The Heresies of the Adamites and Alogi begin this Year.
	12	Commodus has the Title of Germanicus given him, October 15th.	Pinytus, Philippus, and Modestus, Ecclesiastical Writers, flourish about this Time.
173	12	Pausanias pursues his History of Greece.	Bardasenes broaches his Heresie in Mesopotamia.
	13		
174	13	Antoninus successfully carries on the Wars in the North against the Quadi.	Antoninus and his Men reduc'd to Despair, are deliver'd by the Prayers of the Christians, for which he writes in Favour of them.
	14		
175	14	Antoninus makes Peace in the North. Cassius revolts in April, he is slain in July.	The Christians eas'd.
	15	Antoninus goes into the East, where he buries Faustina.	
176	15	Antoninus passes through Syria and Egypt, and comes to Athens.	Apollinaris, Bishop of Hierapolis, writes an Apology for the Christians, and dies shortly after.
	16	He returns to Rome, and makes his Son Commodus Augustus, November 27th. He triumphs with him, Decem. 23.	
177	16	Antoninus remits many Debts to the Publick.	The Persecution reviv'd. Athenagoras and Miltiades present Apologies for the Christians.
	17	Smyrna ruin'd by an Earthquake.	The Martyrs at Lions suffer in August. The Account of them is sent to several Churches. Irenaeus made Bishop of Lions.
178	17	Antoninus marries his Son Commodus, and goes with him to the Northern War, August 5th.	Lucius, King of Britain, sends to Pope Eleutherus for Preachers.
	18		Hermogenes, the Author of incretated Mater, appears about this Time.
179	18	Antoninus meets with various Fortune in the North.	Pausanias made Governor of the great Catechetical School in Alexandria, which he much improves.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
179	<i>Ant. Phil.</i> 19	<i>Celsus</i> and other Philosophers flourish about this Time.	Many Martyrs this Year.
180	19 20	<i>Antoninus Philosophus</i> dies at <i>Sirmium</i> , on the 17th of <i>March</i> .	The Christians eas'd from Persecution under <i>Commodus</i> .
	XVIII. <i>Commodus</i> . 1	<i>COMMODUS</i> reigns 12 Years, 9 Months, and 14 Days. He makes Peace, and returns to <i>Rome</i> in Triumph, <i>Octob. 22d</i> .	<i>Apelles</i> , a Disciple of <i>Marcion</i> , broaches his Heresie.
181	1	The Temple of <i>Serapis</i> at <i>Alexandria</i> burnt.	The <i>Montanists</i> condemn'd by a Council in <i>Asia</i> ,
	2		<i>Theophilus</i> , Bishop of <i>Antioch</i> , writes against the Pagans, and dies. <i>Hegeſippus</i> dies at <i>Rome</i> .
182	2	The Romans obtain some Victories over the <i>Dacians</i> .	<i>Florinus</i> and <i>Blaſtus</i> , two Presbyters, disturb the Church at <i>Rome</i> .
	3		
183	3	A Conspiracy against <i>Commodus</i> , for which many are executed.	
	4	<i>Criſpina</i> banish'd and slain.	
184	4	<i>Commodus</i> grows tyrannical.	<i>Marcia</i> , the Emperor's Concubine, favours the Christians.
	5		
185	5		<i>Origen</i> born this Year.
	6		The Heresie of the <i>Marcosians</i> . <i>Theodotion</i> translates the Bible into Greek.
186	6	<i>Perennis</i> forms ambitious Designs, and is ruin'd.	<i>Apollonius</i> a Senator suffers Martyrdom in <i>Rome</i> .
	7		
187	7	<i>Maternus</i> conspires against <i>Commodus</i> , and is executed.	<i>Irenaeus</i> writes against all the Hereticks.
	8		
188	8	The Emperor <i>Caracalla</i> born, <i>April 4th</i> .	<i>Pantanus</i> takes a Journey to the <i>Indies</i> for the Propagation of Christianity.
	9		He is succeeded in his School by <i>Clemens Alexandrinus</i> .
189	9	A Famine in <i>Rome</i> , upon which account <i>Cleander</i> and his Sons are slain.	<i>Clemens Alexandrinus</i> writes his Exhortation to the <i>Gentiles</i> .
	10		<i>Ammonius Saccas</i> flourishes.
190	10	<i>Commodus</i> grows intupportable. Many Calamities in <i>Rome</i> .	<i>Seleucus</i> and <i>Hermias</i> , two Heresiarchs, shew themselves in <i>Gallia</i> .
	11		
191	11	The Temple of Peace, and many other Edifices burnt down in <i>Rome</i> .	<i>Rhodon</i> , Disciple to <i>Tatian</i> , flourishes about this Time.
	12		
192	12	<i>Commodus</i> , having made himself odious, is slain at <i>Rome</i> , <i>December 30th</i> .	
	13		
193	XIX. <i>Pertinax</i> . 1	<i>PERTINAX</i> reigns 12 Weeks, 3 Days. He is slain, <i>March 28th</i> .	<i>Theodotus</i> the Tanner of <i>Byzantium</i> , with his Disciple <i>Artemon</i> , broach their Heresies at <i>Rome</i> .

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
193	XX. <i>Julianus.</i> 1	<i>JULIAN</i> reigns 9 Weeks, 2 Days. He is slain, <i>June 2d.</i>	
	XXI. <i>Severus.</i> 1	<i>SEVERUS</i> reigns 17 Years, 8 Months, and 3 Days. He marches against <i>Niger</i> in the <i>East.</i>	
194	1	<i>Severus</i> is successful against <i>Niger</i> , and others in the <i>East.</i>	<i>Clemens Alexandrinus</i> writes his <i>Stromata.</i>
	2	<i>Severus</i> is successful against the <i>Parthians</i> , and becomes Master of the <i>East.</i>	
196	3	<i>Severus</i> marches against <i>Albinus</i> in the <i>West.</i>	The Controverſie about keeping of <i>Eaſter</i> begins under Pope <i>Victor</i> , and occasions Synods in ſeveral Parts of the World.
	4	<i>Caracalla</i> made <i>Ceſar.</i>	
197	4	<i>Albinus</i> defeated and ſlain, <i>Feb. 19th.</i>	THE FIFTH GENERAL PERSECUTION begins in <i>Rome</i> without the Order of the Emperor. <i>Tertullian</i> begins to ſhew himſelf.
	5	<i>Severus</i> returns to <i>Rome</i> , and deifies <i>Commodus</i> , <i>June 2d.</i> <i>Severus</i> marches againſt the Eaſtern Potentates.	
198	5	<i>Caracalla</i> made <i>Auguſtus</i> , and Partner with his Father, <i>June 2d.</i>	<i>Narciffus</i> Biſhop of <i>Jeruſalem</i> flouriſhes at this Time.
	6	<i>Severus</i> makes great Conqueſts in the <i>East.</i>	
199	6	<i>Severus</i> continues in the <i>East.</i>	<i>Narciffus</i> being falſly accuſed, retires from the See of <i>Jeruſalem.</i>
	7	<i>Geta</i> made <i>Ceſar</i> by the Senate, <i>March 7th.</i>	
200	7	<i>Severus</i> ſtill continues in the <i>East.</i>	The Perſecution reaches <i>Africk.</i> <i>Tertullian</i> writes his <i>Apology</i> with other Pieces relating to the Perſecution, as alſo his <i>Preſcriptions</i> againſt the Hereticks. The <i>Docetes</i> and <i>Patripaſſians</i> appear at this Time.
	8		
201	8	<i>Severus</i> in <i>Syria</i> gives the virile Robe to <i>Caracalla.</i>	<i>Tertullian</i> diſcovers the Errors of <i>Praxeas</i> , and cauſes him to recant
	9		
202	9	<i>Severus</i> viſits <i>Arabia</i> , <i>Paleſtine</i> and <i>Egypt.</i> He gives a Senate to the City of <i>Alexandria.</i>	<i>Severus</i> publiſhes Edicts againſt <i>Jews</i> and <i>Chriſtians</i> , which re-vives and encreaſes the Perſecution. <i>Clemens</i> retires from <i>Alexandria.</i> <i>Origen</i> begins to ſhew his Zeal. <i>Irenæus</i> martyr'd at <i>Lions</i> , with almoſt all the <i>Chriſtians.</i>
	10		
203	10	<i>Severus</i> returns to <i>Rome</i> , triumphs and celebrates his <i>Decennalia.</i>	The Heretie of the <i>Archonticks.</i> <i>Origen</i> is made Governor of the catechetick School in <i>Alexandria.</i> He emaculates himſelf.
	11	<i>Caracalla</i> marries <i>Plantian's</i> Daughter.	
204	11	<i>Plantian</i> ſlain about <i>Jan. 22.</i>	<i>Tertullian</i> writes <i>De Spectaculis.</i>

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
204	Severus. 11	THE GRAND SECULAR GAMES celebrated after June 2d.	Musanus writes against the Encratites.
	12		Plutarch, Marcella, and Potamiana martyr'd in Alexandria.
205	12	Bulla Felix a Robber pillages Italy	Perpetua, Felicitas, and their Companions, suffer at Carthage, March 7th.
	13		God punishes Africk with Barrenness. Tertullian inclines to the Montanists.
206	13	Severus makes many Regulations in the State.	Narcissus, after 7 Years Retirement returns to Jerusalem, and governs the Church with his third Successor Gordius.
	14	He is severe to the Senators.	
207	14	Bulla Felix suppress'd.	Tertullian, now Montanist, writes against the Marcionites and other Hereticks.
	15		
208	15	Severus joins his Son Geta with him and makes him Augustus.	
	16	He goes with his two Sons into Britain.	
209	16	Severus meets with many Difficulties and Successes in Britain.	Philostatus the Athenian writes the Life of Apollonius Tyanæus.
	17		
210	17	Severus builds a Wall in Britain.	Minutius Felix writes for the Christian Religion.
	18	He falls sick towards the End of the Year.	Tertullian writes De Pallio.
211	18	Severus dies at Eboracum or York on the 4th Day of February.	Tertullian writes to Scapula in Vindication of the Christians.
	XXII. Caracalla. 1	CARACALLA reigns six Years, 2 Months, and 4 Days. Geta join'd with him.	The Fifth Persecution ceases. Origen goes to Rome. Apollonius writes against Montanus.
212	1	Geta is slain by his Brother Caracalla, Feb. 17th.	Origen takes Assistance in his catechetical School.
	2	Caracalla commits innumerable Cruelties.	Alexander Bishop of Cappadocia, by divine Impulse, join'd with Narcissus Bishop of Jerusalem.
213	2	Caracalla travels into Gaul, makes many Changes, and returns to Rome.	The Montanists are excommunicated by the Church of Rome together with Tertullian.
	3		Tertullian writes several Pieces against the Orthodox.
214	3	Caracalla goes into Germany, where he commits many Extravagancies.	Origen composes his Tetrapla.
	4		He goes to preach in Arabia, and returns to Alexandria.
215	4	Caracalla travels into Macedonia, and Asia, where he commits new Follies.	
	5		
216	5	Caracalla commits many intolerable Barbarities at Alexandria, And no less Wickedness in the East.	Origen retires from Alexandria, and preaches at Casarea.
	6		He is recall'd by his Bishop Demetrius.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
217	Caracalla. 6	Caracalla slain by <i>Martial</i> in Syria, April 8th.	The fourth Greek Version of the Bible found at <i>Fericho</i> . <i>Natalis</i> , a Confessor at <i>Rome</i> , lapses and is restor'd.
	7 XXIII. Macrinus. 1	<i>MACRINUS</i> reigns 1 Year, 2 Months wanting 3 Days. He purchases Peace of the <i>Parthians</i> , and winters at <i>Antioch</i> .	The Heresie of the <i>Melchisedecians</i> .
218	1	<i>Elagabalus</i> declar'd Emperor May 16th.	The Emperor's Aunt <i>Mamae</i> sends for <i>Origen</i> into Syria, to be instructed in the <i>Christian</i> Religion.
	2 XXIV. <i>Elagabalus</i> . 1	<i>Macrinus</i> and his Son slain, on the 7th Day of <i>June</i> . <i>ELAGABALUS</i> reigns 3 Years, 9 Months, and 4 Days. He winters at <i>Nicodemia</i> .	<i>Origen</i> returns to <i>Alexandria</i> .
219	1	<i>Elagabalus</i> comes to <i>Rome</i> , where he begins to commit many Extravagancies.	
	2		
220	3		Great Instances of Superstition among the <i>Romans</i> .
	4		
221	3 4	<i>Elagabalus</i> adopts his Cousin <i>Alexianus</i> , and calls him <i>Alexander</i> .	<i>Julius Africanus</i> composes his <i>Christian</i> Chronology.
	4 XXV. <i>Alexander</i> . 1	<i>Elagabalus</i> slain by the Soldiers in <i>Rome</i> , on the 11th Day of <i>March</i> . <i>ALEXANDER</i> reigns 13 Years, and 9 Days. He makes great Regulations.	The Church happy under the Emperor <i>Alexander</i> . <i>Hippolytus</i> , Bishop in <i>Arabia</i> , flourishes about this Time.
222	1	<i>Alexander</i> proceeds in his Regulations.	<i>Origen</i> writes Commentaries upon the Scriptures, and employs several Notaries.
	2	His Grand-mother <i>Mesa</i> dies.	
223	2	<i>Dion Cassius</i> , the Historian, advanced.	
	3		
224	3 4	The Emperor <i>Gordian</i> born, January 20th.	
	4		
225	4 5		
	5		<i>Origen</i> applies himself to <i>Philosophy</i> , and writes to <i>Heracles</i> in Justification.
226	5 6		
	6	<i>Ulpian</i> , the great <i>Civilian</i> , slain in a Sedition at <i>Rome</i> .	<i>Origen</i> goes towards <i>Achaia</i> . At <i>Palesine</i> he is ordained <i>Presbyter</i> , which is highly resented by his Bishop <i>Demetrius</i> .
227	6 7		
	7	<i>Dion Cassius</i> retires to <i>Bithynia</i> , and finishes his <i>Roman</i> History.	
228	7 8		
	8		
229	8 9		
	9		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	<i>Alexander.</i>		
231	9 10		<i>Origen</i> oblig'd to quit <i>Alexandria</i> , and is condemn'd by two Councils and excommunicated. He finds many Protectors. The Council of <i>Iconium</i> , about Heretical Baptism.
232	10 11	<i>Alexander</i> marches against <i>Artaxerxes</i> , who had wasted <i>Mesopotamia</i> .	<i>Origen</i> is still diligent in his Writings. The <i>Jerusalem Talmud</i> begun about this Year.
233	11 12	<i>Alexander</i> has great Successes against <i>Artaxerxes</i> , and the <i>Persians</i> .	
234	12 13	<i>Alexander</i> returns to <i>Rome</i> , and triumphs, <i>September 25th</i> . He marches against the <i>Germans</i> soon after.	
235	13 XXVI. <i>Maximin.</i> 1	<i>Alexander</i> slain near <i>Mentz</i> by the Soldiers on the 19th of <i>March</i> . <i>MAXIMINUS</i> reigns 3 Years, and a few Months. Several conspire against him.	THE SIXTH GENERAL PERSECUTION, in the Beginning of <i>Maximinus's</i> Reign. <i>Tertullian</i> writes <i>De Corona</i> , and against <i>Flight in Persecution</i> .
236	1 2	<i>Maximin</i> successfully Wars against the <i>Dacians</i> and <i>Sarmatians</i> , and winters at <i>Sirmium</i> .	<i>Praxeus</i> and <i>Ambrosius</i> imprison'd for the Faith. <i>Origen</i> writes to them concerning Martyrdom, and retires from <i>Cæsarea</i> .
237	2 3	<i>Gordian</i> and his Son proclaim'd Emperors in the middle of <i>May</i> . They are slain in <i>July</i> . <i>Maximus</i> and <i>Balbinus</i> declar'd by the Senate, <i>July 9th</i> . A great Sedition in <i>Rome</i> , and part of the City burnt.	<i>Origen</i> proceeds in his Commentaries upon the Bible. The Church enjoys Peace.
238	3 XXVII. <i>Maxim. & Balbinus.</i> 1 XXVIII. <i>Gordian.</i> 1	<i>Maximin</i> besieges <i>Aquileia</i> . He is slain before the Place in the End of <i>March</i> . <i>MAXIMUS</i> and <i>BALBINUS</i> reign a little above 3 Months. They are slain, <i>July 15th</i> . <i>GORDIAN</i> reigns 5 Years, and 8 or 9 Months.	<i>Origen</i> re-assumes his School in <i>Cæsarea</i> . <i>Gregory Thaumaturgus</i> flourishes about this Time.
239	1 2	<i>Gordian</i> governs with great Satisfaction.	<i>Gregory Thaumaturgus</i> miraculously ordain'd Bishop of <i>Neocæsarea</i> . He is said to work many Miracles.
240	2 3	<i>Sabinianus</i> sets up for Emperor in <i>Africk</i> . He is soon suppress'd.	The Heresie of the <i>Valesians</i> . <i>Origen</i> makes a second Voyage into <i>Greece</i> .
241	3 4	<i>Gordian</i> marries the Daughter of <i>Misitheus</i> . Earthquakes and Prodigies in the Empire.	
242	4 5	<i>Gordian</i> is successful against the <i>Goths</i> , and against <i>Sapores</i> King of <i>Persia</i> .	<i>Beryllus</i> of <i>Arabia</i> broaches several Errors. <i>Origen</i> confutes him in a Synod.

A. D	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	<i>Gordian.</i>	<i>Misthus</i> dies. <i>Philip</i> advanc'd to his Place. <i>Gordian</i> declines.	
243	5 6		
	6	<i>Gordian</i> slain in the Borders of <i>Persia</i> , in the Month of <i>March</i> .	<i>Philip</i> suppos'd (not without Reason) to be a <i>Christian</i> .
244	XXIX. <i>Philip.</i>	<i>PHILIP</i> reigns five Years, and a few Months. He makes Peace with the <i>Persians</i> and returns to <i>Syria</i> .	He submits to Penance under <i>Babylas</i> Bishop of <i>Antioch</i> . <i>Origen</i> writes to him, and his Empress.
	1		
245	1	<i>Philip</i> returns to <i>Rome</i> , where he makes many Regulations.	The Church flourishes, and Pope <i>Fabian</i> sends many Bishops and Pastors into <i>Gaul</i> . <i>Tertullian</i> turns Heresiarch, and dies soon after.
	2		
246	2	<i>Philip's</i> Son has the <i>Tribunitian</i> Power.	<i>St. Cyprian</i> converted to <i>Christianity</i> at <i>Carthage</i> . He sells his Estate, and gives it to the Poor. <i>Origen</i> still industrious.
	3		
247	3	<i>Philip's</i> Son made <i>Augustus</i> .	<i>Origen</i> combats against several Hereticks in <i>Arabia</i> . <i>St. Cyprian</i> made a Presbyter in <i>Carthage</i> .
	4		
248	4	THE GRAND SECULAR GAMES celebrated the last Time in <i>Rome</i> , U. C. 1000.	<i>St. Cyprian</i> made Bishop of <i>Carthage</i> .
	5	<i>Philip</i> undertakes to purge the City.	
	5	Famines and Troubles in the Empire.	<i>Origen</i> writes against <i>Celsus</i> . The <i>Christians</i> barbarously treated at <i>Alexandria</i> , in the Month of <i>January</i> .
	6	<i>Decius</i> proclaim'd Emperor. <i>Philip</i> is slain between <i>June</i> 17th and <i>October</i> 19th.	THE SEVENTH GENERAL PERSECUTION, in the Beginning of the Reign of <i>Decius</i> . Many apostatize, and several punish'd for it.
249	XXX. <i>Decius.</i>	<i>DECIVS</i> reigns two Years, and a Month or two. He makes his four Sons <i>Cæsars</i> .	
	1		<i>Pope Fabian</i> martyr'd <i>Jan.</i> 20th. <i>Abdon, Victoria, &c.</i> martyr'd, <i>Celerinus</i> and <i>Moses</i> imprison'd. The Persecution reaches <i>Africk</i> in <i>April</i> . <i>St. Cyprian, Gregory Thaumaturgus,</i> and <i>Dionysius Alexandrinus</i> retire. <i>Faul</i> of <i>Thebais</i> the first Hermit. <i>Babylas</i> of <i>Antioch, Nestor, Pionens, Celerinus,</i> and innumerable others are martyr'd. <i>Origen</i> suffers much. The Church in <i>Africk</i> begins to have Peace in <i>December</i> .
	1	The <i>Goths</i> ravage the Empire, which is attended with many Calamities. A terrible Plague begins, which lasts ten Years.	
250	2		
	2	<i>Decius</i> quits <i>Rome</i> in the Spring, and marches into <i>Mæssa</i> . <i>Valerian</i> nam'd <i>Censor</i> , <i>October</i> 27th. <i>Decius</i> defeated by the <i>Goths</i> , and slain in the latter end of <i>November</i> .	The Beginning of the <i>Novatian</i> Schism. <i>Novatus</i> and <i>Novatian</i> join. <i>St. Cyprian</i> returns to <i>Carthage</i> . The first Council of <i>Carthage</i> . A Council at <i>Rome</i> which excommunicates <i>Novatian</i> .
251	3		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
251	XXXI. Gallus. I	GALLUS reigns one Year, and 6 Months. Gallus makes <i>Hofilian Augustus</i> , and his Son <i>Volusian Caesar</i> . He makes a dishonourable Peace with the <i>Goths</i> .	<i>Novatian</i> usurps the Bishoprick of <i>Rome</i> . He is rejected by some, and follow'd by others. <i>Alexander</i> Bishop of <i>Jerusalem</i> dies Prisoner at <i>Casarea</i> .
252	I 2	<i>Volusian</i> made <i>Augustus</i> in the End of <i>July</i> . <i>Gallus</i> comes to <i>Rome</i> , and causes <i>Hofilian</i> to be slain. Many Nations invade the Empire.	<i>Novatian</i> raises new Disturbances. The first Council of <i>Antioch</i> . The second Council of <i>Carthage</i> . <i>Gallus</i> revives the seventh Perfection. <i>St. Cyprian</i> is careful of his Flock, and writes several Treatises.
253	2 XXXII. <i>Valerian</i> . I	Famines, and other Calamities in the Empire. <i>Emilian</i> proclaim'd Emperor. <i>Gallus</i> and his Son slain at <i>Terni</i> in <i>May</i> . VALERIAN reigns almost seven Years. <i>Emilian</i> slain in <i>August</i> . <i>Gallienus</i> made <i>Augustus</i> .	The Church enjoys Peace till the eighth Perfection. <i>Origen</i> dies at <i>Tyre</i> , aged 69. The Sect of the <i>Origenists</i> . The third Council of <i>Carthage</i> . <i>St. Cyprian</i> writes against <i>Fortunatianus</i> of <i>Asyr</i> .
254	I 2	<i>Valerian</i> governs well and honourably.	<i>Pupienus</i> opposes <i>St. Cyprian</i> . The fourth Council of <i>Carthage</i> concerning <i>Basilides</i> and <i>Martial</i> . <i>St. Cyprian</i> writes about Alms. He is concern'd with the <i>Gallican</i> Bishops.
255	2 3		The fifth Council of <i>Carthage</i> concerning the Validity of Hereticks Baptism.
256	3 4		The sixth Council of <i>Carthage</i> upon the same Subject. <i>Pope Stephen</i> rejects all their Proceedings. <i>St. Cyprian</i> writes to <i>Julianus</i> . The seventh Council of <i>Carthage</i> in <i>September</i> . <i>Firmilian</i> , <i>Dionysius</i> , &c. join with <i>St. Cyprian</i> .
257	4 5	The <i>Persians</i> , <i>Scythians</i> , and other Nations invade the Empire.	THE EIGHTH GENERAL PERSECUTION begins in <i>April</i> , and continues three Years and a half. <i>Pope Stephen</i> martyr'd, <i>August</i> 2d. <i>St. Cyprian</i> banish'd, <i>August</i> 30th. <i>Dionysius Alexandrinus</i> banish'd. <i>Sabellius</i> broaches his Heresie in <i>Libya</i> .
258	5 6	<i>Valerian</i> marches with his Army to <i>Byzantium</i> , to go against the <i>Persians</i> .	The Persecution encreases. <i>Pope Sixtus</i> and his Archdeacon <i>Laurence</i> martyr'd, <i>August</i> 6th. Many martyr'd in <i>Africk</i> . <i>St. Cyprian</i> recall'd from Banishment, and beheaded, <i>September</i> 14th.

A.D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
259	Valerian. 6	The Scythians pass the Danube, enter Asia, and pillage an infinite Number of Places.	Many Martyrs suffer in <i>Africa, Spain, Libya, Palestine</i> , and other Parts of the Empire.
	7	Valerian declines. Valerian is taken Prisoner by <i>Sapor</i> King of <i>Persia</i> .	The Great Miseries and Calamities in the Empire, cause <i>Gallienus</i> to relax the Persecution in <i>October</i> .
260	XXXIII. Gallienus.	<i>GALLIENUS</i> reigns almost 8 Years after his Father's Captivity. Vast Ravages made in the Empire. <i>Posthumus</i> sets up in <i>Gaul</i> , <i>Ingenius</i> in <i>Pannonia</i> , who is slain, and succeeded by <i>Regillianus</i> .	<i>Paulus Samosatanus</i> , the noted Bishop of <i>Antioch</i> .
	1	<i>Macrianus</i> and his Sons set up in the East. Great Troubles in <i>Alexandria</i> before the Passover. <i>Piso</i> and <i>Valens</i> set up, the one in <i>Theffaly</i> , the other in <i>Achaia</i> . They are both slain. <i>Odenathus</i> is successful against the <i>Persians</i> .	The <i>Christians</i> behave themselves nobly at <i>Alexandria</i> . <i>Dionysius Alexandrinus</i> engages against <i>Sabellius</i> . This occasions the second Council of <i>Rome</i> .
261	1	<i>Macrianus</i> and his Son defeated by <i>Anreolus</i> , who sets up himself, and reigns till <i>Gallienus's</i> Death. <i>Gallienus</i> triumphs for <i>Odenathus's</i> Advantage over the <i>Persians</i> . The <i>Goths</i> and <i>Scythians</i> ravage <i>Greece</i> and <i>Asia</i> , and pillage <i>Diana's Temple</i> . <i>Emilian</i> sets up in <i>Egypt</i> .	<i>Macrianus</i> persecutes the <i>Christians</i> in the East. <i>Marinus</i> martyr'd at <i>Casarea</i> . <i>Astyrius</i> celebrated. <i>Gallienus</i> publishes a Rescript in Favour of the <i>Christians</i> , after the Death of <i>Macrianus</i> . <i>Dionysius Alexandrinus</i> confutes <i>Nepes</i> and the <i>Millenaries</i> . Many <i>Christians</i> carry'd captive by the barbarous Nations.
	2	<i>Saturninus</i> sets up in the Borders of <i>Scythia</i> . <i>Emilian</i> besieg'd in <i>Alexandria</i> , and afterwards slain. <i>Regillianus</i> slain in <i>Pannonia</i> , after three Years Reign. <i>Odenathus</i> defeats <i>Balista</i> , and the <i>Persians</i> .	By Reason of the Failing of some <i>Christians</i> , <i>Gregory Thaumaturgus</i> writes his Canonical Epistle. The <i>Christians</i> suffer much in the Siege of <i>Alexandria</i> .
262	3	<i>Odenathus</i> having settled his Power in the East, is made <i>Augustus</i> , and join'd with <i>Gallienus</i> . <i>Gallienus</i> marches against <i>Posthumus</i> in <i>Gaul</i> , where he is wounded. <i>Victorinus</i> join'd with <i>Posthumus</i> , and out-reigns him.	<i>Paulus Samosatanus</i> shews his Errors and Vices. Which occasion the second Council of <i>Antioch</i> .
	3	<i>Trebellian</i> sets up in <i>Asia</i> , and is slain. The <i>Isauri</i> revolt. <i>Celsus</i> sets up in <i>Africa</i> , and reigns but seven Days.	<i>Gregory Thaumaturgus</i> dies at <i>Neo-Casarea</i> , after he had govern'd that Church 26 Years.
263	4	The <i>Goths</i> Pillage <i>Asia, Galatia</i> and <i>Cappadocia</i> , and carry away infinite Numbers of People.	Many <i>Christians</i> made captive by the <i>Goths</i> , who propagate the Faith amongst them. The <i>Franks</i> receive the Faith about the same Time.
	4		
264	5		
	5		
265	6		
	6		
266	6		
	7		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
267	Gallienus. 7 8	Odenathus after four Years Reign is slain by Maonius. Zenobia and her Sons succeed him in the East. Posthumus in Gaul slain by Lollianus, who sets up for himself. Victorinus and Marius slain. Tetricus succeeds in all Gaul. Vast Ravages in the Empire.	Paulus Samosatanus encourag'd and supported by Zenobia.
268	XXXIV. Claudius. 1	The Goths and Heruli pillage Asia and Greece. Gallienus slain near Milan on the 20th Day of March. CLAUDIUS reigns a little above two Years. He defeats Aureolus, and returns to Rome in Triumph.	Claudius is suppos'd to be somewhat severe to the Christians.
269	1 2	The Goths, to the Number of 320000 Men, after many Ravages, are defeated by Claudius. Zabias General to Zenobia becomes Master of Egypt.	Porphyry the Apostate Christian flourishes in this Reign.
270	2 3 XXXV. Aurelian. 1	Claudius marches to Sirmium in Pannonia, where he dies in the Month of April. AURELIAN reigns five Years, wanting one Month. Quintillus Emperor for 17 Days. Aurelian shews Vigour and Severity.	The Christians are favour'd by Aurelian. The Third Council of Antioch, which deprives Paulus Samosatanus, and places Domnus in his See. St. Anthony retires to the Desarts of Egypt, at 20 Years of Age.
271	1 2	The Marcomanni, and other Nations, defeated by Aurelian. Aurelian returns to Rome, and enlarges the City Walls.	The Sibyls Books search'd into. The Christians fledged.
272	2 3	Aurelian begins his March against Zenobia. He defeats Zenobia, and besieges her in the latter End of the Year.	Paulus Samosatanus fails in his Interest.
273	3 4	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.	Paulus Samosatanus depriv'd by Aurelian. Aurelian casts an evil Eye upon the Christians.
274	4 5	Constantine the Great born Febr. 27th. Aurelian builds a Temple to the Sun. He abandons Dacia.	THE NINTH GENERAL PERSECUTION begins in the latter End of this Year. Pope Felix martyr'd December 22d.
275	5	Aurelian slain near Byzantium, in the Month of March.	The Persecution soon stopp'd.

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
275	XXXVI. Tacitus. 1	An Interregnum of six Months. TACITUS begins his Reign, September 25th, and continues 6 or 7 Months.	
276	1 XXXVII. Probus. 1	Tacitus goes towards the East. He is slain at Tarsus in Asia on the 12th of April, or a little after.	The Christians enjoy a full Peace. Anatolius Bishop of Laodicea flourishes in the Beginning of Probus's Reign.
277	1 2	PROBUS reigns 6 Years, and 3 or 4 Months. Florian slain after three or four Months Reign.	
278	1 2 3	Probus obtains vast Victories in Gaul. Great Rejoycings at Rome.	The Heretic of the Manichees begins about this Time.
279	2 3	Probus marches into Illyricum and Thrace, and clears them from the Goths and Sarmatians.	Archelaus, Bishop of Chaschara in Mesopotamia, flourishes about this Time.
280	3 4	Probus conquers the Isauri, and the Blemii, and makes Peace with Vararanes King of Persia. He returns through Thrace, and triumphs.	
281	4 5	Saturninus revolts in Egypt, and Proculus and Bonosius in Gaul. Probus reduces them all.	
282	5 6	Probus gives Peace to the Empire, and employs his Soldiers in Planring, Building, &c.	Dorotheus, a worthy Presbyter of Antioch, flourishes about this Time.
283	6 XXXVIII. Carus, &c. 1	Probus slain near Greece in August or November.	Theognostus and Pierius, two Disciples of Origen, flourish in Alexandria.
284	1 2	CARUS reigns about one Year and one Month. He makes his Sons Carinus and Numerian Casars.	
285	1 2	Carus worsts the Sarmatians. Carinus and Numerian made Augusti in the latter End of August.	
286	2 XXXIX. Diocletian. 1	Carus after Advantages over the Persians is slain by Thunder after the 8th of December.	
287	1	Carinus makes magnificent Featts in Rome, September 12th. Numerian slain by Aper, before the 17th of September.	THE DIOCLETIAN ÆRA, or the Era of the Martyrs, commences August 29th.
288	1	DIOCLETIAN reigns 20 Years, 7 Months, and 14 Days. Maximian made Casar, November 20th.	

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
285	Diocletian.	<i>Carinus</i> overthrown by <i>Diocletian</i> , and slain in <i>Mesia</i> . <i>Maximian</i> marches against the <i>Bagaudæ</i> in <i>Gaul</i> .	The <i>Thebean</i> Legion suppos'd to have been martyr'd this or the following Year.
	1		
286	2	<i>Maximian</i> made <i>Augustus</i> , and equal with <i>Diocletian</i> , April 1st. He has the Western, and <i>Diocletian</i> the Eastern Parts of the Empire.	The <i>Christians</i> meet with some Troubles at <i>Rome</i> .
	3	<i>Carausius</i> revolts in <i>Britain</i> .	
287	3	<i>Diocletian</i> is successful against <i>Narjes</i> King of <i>Persia</i> . <i>Maximian</i> worsts the <i>Germans</i> .	Several are suppos'd to be martyr'd this Year. The Emperors publish Edicts against the <i>Manichees</i> .
	4		
288	4	<i>Maximian</i> is victorious over the <i>Germans</i> .	The Heretic of the <i>Hieracites</i> about this Year.
	5		
289	5	<i>Maximian</i> is forc'd to make peace with <i>Carausius</i> . <i>Diocletian</i> Wars with the <i>Sarmatians</i> .	
	6		
290	6	<i>Carausius</i> obtains the Title of <i>Augustus</i> in <i>Britain</i> . <i>Achilleus</i> sets up in <i>Egypt</i> .	<i>Methodius</i> and <i>Victorinus</i> , two worthy Bishops, flourish about this Time.
	7		
291	7	Great Troubles in the Empire. The two Emperors consult at <i>Milan</i> .	
	8		
292	8	<i>Constantinus</i> and <i>Galerius</i> made <i>Cæsars</i> at <i>Nicomedia</i> , March 1st. The Empire divided among the Emperors and <i>Cæsars</i> .	
	9		
293	9	<i>Carausius</i> slain in <i>Britain</i> by <i>Allectus</i> , who holds the Island three Years longer.	<i>Diocletian</i> assumes DIVINE HONOURS.
	10		
294	10	<i>Galerius</i> obtains Advantages over the <i>Sarmatians</i> , and other Northern Nations.	
	11		
295	11	The <i>Carpi</i> submit to the <i>Romans</i> .	<i>Phileas</i> and <i>Hesichius</i> , two worthy Bishops, and <i>Pamphilus</i> and <i>Lucian</i> , two eminent Presbyters, flourish about this Time.
	12		

A. D	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
	Diocletian.	<i>Allectus</i> in Britain reduc'd by <i>Constantius</i> .	
296	12	Diocletian reduces <i>Achilleus</i> in <i>Agypt</i> in 8 Months.	
	13		
297	13	<i>Galerius</i> is successful in the East. He grows insolent.	
	14		
298	14	Diocletian's and <i>Maximian's</i> Baths begun this Year.	Diocletian begins to persecute the <i>Christian Soldiers</i> . <i>Arnobius</i> writes against the <i>Gentiles</i> .
	15		
299	15	The <i>Marcomanni</i> are defeated by the Emperors.	
	16		
300	16		<i>Peter</i> of <i>Alexandria</i> flourishes.
	17		
301	17	<i>Constantius</i> defeats the <i>Lingones</i> , and kills 60000.	The <i>Christians</i> begin to grow corrupt. The Schism of the <i>Meletians</i> begins this Year.
	18		
302	18	A Famine in divers parts of the Empire. <i>Galerius</i> winters with <i>Diocletian</i> at <i>Nicomedia</i> .	<i>Galerius</i> urges <i>Diocletian</i> to persecute the <i>Christians</i> . <i>Diocletian</i> consults the Oracle, and consents.
	19		
303	19	<i>Diocletian</i> celebrates his <i>Vicennalia</i> at <i>Rome</i> , and triumphs <i>November 20th</i> with <i>Maximian</i> . He leaves <i>Rome</i> in haste.	THE TENTH GENERAL PERSECUTION, begins <i>February 23d</i> , at <i>Nicomedia</i> , continues 10 Years, and four Months. Horrid Cruelties and innumerable Martyrs in all Parts of the Empire, <i>Gaul</i> only excepted.
	20		
304	20	<i>Diocletian</i> has a great Sickness most of this Year. He arrives very ill at <i>Nicomedia</i> in the End of the Year. He is believ'd to be dead on the 13th of <i>December</i> .	The Persecution carry'd with new Fury by <i>Galerius</i> and others. It rages in the East. <i>Pope Marcellinus</i> suffers on <i>October 24th</i> . A Vacancy in the See of above three Years.
	21		

A. D.	Roman Emperors.	Roman Affairs.	Ecclesiastical Affairs.
305	Diocletian.	Diocletian appears openly, <i>March</i> 1st.	<i>Galerius</i> encreases in Cruelties to the <i>Christians</i> .
	21	He resigns the Empire, with <i>Maximian</i> , on <i>May</i> the 1st.	<i>Maximin</i> follows his Example.
306	XL.	<i>CONSTANTIUS</i> reigns one Year, one Month, and 25 Days.	The Persecution ceases in <i>Africk</i> and the <i>West</i> .
	1	The Empire independently divided between him and <i>Gallienus</i> . <i>Maximin</i> and <i>Severus</i> are <i>Casars</i> .	The Council of <i>Ciriba</i> , The Council of <i>Eliberes</i> .
306	XLI.	1	<i>Constantius</i> sends for his Son <i>Constantine</i> into <i>Britain</i> .
		2	<i>Constantius</i> dies at <i>York</i> , on the 25th Day of <i>July</i> .
307	1	<i>CONSTANTINE</i> reigns 30 Years, and almost 11 Months.	<i>Galerius</i> and <i>Maximin</i> encrease the Persecution in their Dominions.
		<i>Severus</i> made <i>Augustus</i> by <i>Galerius</i> , who only accounts <i>Constantine</i> <i>Cesar</i> .	<i>Peter</i> , Bishop of <i>Alexandria</i> , writes his Canonical Epistle before <i>Easter</i> .
308	1	<i>Maxentius</i> sets up in <i>Rome</i> , <i>October</i> 28th.	<i>Constantine</i> favours the <i>Christians</i> .
		<i>Maximian</i> re-assumes the Empire.	The <i>Meletian</i> Schism encreases. The Schism of the <i>Donatists</i> begins.
307	1	<i>Severus</i> goes against <i>Maxentius</i> , and is slain in <i>April</i> .	<i>Maximin</i> still rages against the <i>Christians</i> in the <i>East</i> .
		<i>Alexander</i> sets up in <i>Africk</i> .	<i>Pamphilus</i> tortur'd, and imprison'd at <i>Casarea</i> .
308	2	<i>Maximian</i> gives his Daughter <i>Fausta</i> to <i>Constantine</i> in <i>May</i> .	He and <i>Eusebius</i> vindicate <i>Origen's</i> Works.
		<i>Galerius</i> goes against <i>Maxentius</i> , and returns in a Fright.	
308	2	<i>Galerius</i> makes <i>Licinius Augustus</i> in <i>November</i> .	
		<i>Maximin</i> assumes the Title of <i>Augustus</i> , and <i>Galerius</i> unwillingly confirms it both to him and <i>Constantine</i> .	After a Vacancy of above three Years, <i>Marcellus</i> is made Bishop of <i>Rome</i> , <i>Feb.</i> 18th.
309	3	<i>Maximian</i> conspires against <i>Constantine</i> , and is def ^{ea} ted.	<i>Valentina Thea</i> , and many others, suffer in the <i>East</i> .
		A great Sedition in <i>Rome</i> , which is much afflicted by the Tyrannies of <i>Maxentius</i> .	<i>Pamphilus</i> suffers, <i>Feb.</i> 16th.
310	3		<i>Eusebius</i> retires to <i>Agypt</i> , where he is imprison'd.
			<i>Marcellus</i> Bishop of <i>Rome</i> condemn'd to keep Beasts, and then banish'd, <i>October</i> 7th.
310	4	<i>Maximian</i> for his treacheous Designs against <i>Constantine</i> , is executed.	The Persecution being somewhat abated, is reviv'd by <i>Maximin</i> .
		<i>Galerius</i> struck with an incurable Disease in <i>March</i> .	

<p>1. The first part of the document is a list of names and titles, including 'The Hon. Mr. Justice' and 'The Hon. Mr. Chief Justice'. This section is followed by a detailed account of the proceedings, mentioning the presence of various officials and the nature of the business conducted.</p>	<p>The second part of the document contains a series of numbered entries, likely representing individual cases or items of business. These entries are organized in a structured manner, possibly as a ledger or a list of records.</p>	<p>The third part of the document appears to be a summary or a concluding section, providing an overview of the events and the final outcome of the proceedings.</p>
<p>The fourth part of the document continues the list of entries, detailing further transactions or legal matters. The text is dense and contains many specific names and dates.</p>	<p>The fifth part of the document contains a section that might be a list of names or a set of initials, possibly representing the participants in the proceedings.</p>	<p>The sixth part of the document is another section of the record, continuing the chronological or thematic sequence of events.</p>
<p>The seventh part of the document concludes with a final entry or a statement of closure, summarizing the entire record and possibly mentioning the date and location of the document's creation.</p>	<p>The eighth part of the document contains a section that might be a list of names or a set of initials, possibly representing the participants in the proceedings.</p>	<p>The ninth part of the document is another section of the record, continuing the chronological or thematic sequence of events.</p>

21112

21112

X

DEC 27 1929



