

## { LECTURE 6 }

### A FAITH WORTH FIGHTING FOR: *The Apologists and Polemical Fathers*

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#### **The Second-Century Apologists**

During the second century, the church experienced great missionary expansion. Initially, the church seemed unprepared to engage in dialogue with Greek philosophy and Hellenistic thought. But soon, Christian leaders rose up to meet the challenge. They worked (1) to defend Christianity against the common misrepresentations and the accusations of the philosophers; (2) to refute the charges of idolatry and polytheism while affirming belief in one God revealed in Jesus Christ; (3) and finally to present the Christian faith in a language and in concepts accessible to educated people. By reading their works, contemporary scholars can determine what the primary pagan objections to Christianity were.

- In some cases, the apologists were not only making a philosophical case for Christianity, but were also making a legal case for it. Thus they appealed to the emperors to stop persecuting the Christian church unjustly.
- The Christians were accused of being:
  1. **Atheists** – because they refused to worship the emperor or the Roman pantheon of pagan gods. The apologists responded by noting that Christians were not atheists, but rather monotheists, and that the monotheism of Christianity was superior to the polytheism of the pagans.
  2. **Sexually Immoral** – because of the seemingly secretive nature of their meetings and because of rumors about what took place at the “love feast.” The apologists responded by appealing to the Christian ideal of purity, the standard of sanctity in marriage, and by clarifying that the “love feast” was in no way sensual.
  3. **Cannibals** – because of a misunderstanding of the Lord’s Supper, in which it was rumored that the Christians drank literal blood and ate literal flesh. The apologists responded by noting the high regard that Christians have for human life and by clarifying the truth about the Lord’s Supper.
  4. **Insurrectionists** – because they refused to worship the emperor, and openly gave their highest allegiance to Christ and not to the Roman

government. The apologists responded by noting that, in truth, the Christians were submissive to the government. After all, only the Christians truly understood that God had appointed the emperor in his position of power.

### Who were the apologists?

Quadratus is believed to be the earliest of these apologists, followed closely by Aristides. Other apologists include Justin Martyr (c. 100–165), Tatian (110–172), Athenagoras (c. 177), Theophilus (d. 181), Melito (d. 190), and Hegesippus (c. 180). Some scholars include Clement of Alexandria, Tertullian, and Cyprian in this group.

For our purposes, we will consider five of the leading apologists.

#### 1. Justin Martyr (100–165)

- Also known as Justin of Caesarea, he was an early Christian apologist. He is considered the most important of the second-century apologists; and a large number of his writings have survived.

He was born in Judea to pagan parents. He studied philosophy, but then converted to Christianity. After his conversion, he became a defender of the faith, which he regarded as the true philosophy. He writes, “I fell in love with the prophets and these men who had loved Christ; I reflected on all their words and found that this philosophy alone was true and profitable.”



- One of his primary philosophical arguments was to use the concept of Logos (which was widely known in Roman culture) as a way to point to Jesus Christ as the Son of God.
- The *First* and *Second Apology* were written to demonstrate to the emperor and the Roman senate, given their reputation as fair-minded and educated men, the injustice of persecuting the Christians, since Christianity is the true philosophy.
- In his *Dialogue with Trypho*, Justin argues from Scripture that Jesus is the Messiah and that Christians are the true people of God. Justin’s debate with Trypho is notable, in part, because of the cordial nature with which it was conducted.

- Only fragments remain of his work *On the Resurrection* (which argued for the bodily resurrection of Jesus Christ); also his works, *Against Marcion* and *Against All Heresies*, have been lost.
- He was martyred in Rome (around 165) during the reign of Marcus Aurelius. When asked to recant, Justin reportedly said, "No one who is rightly minded turns from true belief to false."
- Key Quotes from Justin Martyr:

**Regarding early Christian worship:**

On the day called Sunday there is a gathering together in the same place of all who live in a given city or rural district. The memoirs of the apostles or the writings of the prophets are read, as long as time permits. Then when the reader ceases, the president [pastor] in a discourse admonishes and urges the imitation of these good things. Next we all rise together and send up prayers.

When we cease from our prayer, bread is presented and wine and water. The president in the same manner sends up prayers and thanksgivings, according to his ability, and the people sing out their assent, saying the 'Amen.' A distribution and participation of the elements for which thanks have been given is made to each person, and to those who are not present they are sent by the deacons.

Those who have means and are willing, each according to his own choice, gives what he wills, and what is collected is deposited with the president. He provides for the orphans and widows, those who are in need on account of sickness or some other cause, those who are in bonds, strangers who are sojourning, and in a word he becomes the protector of all who are in need.

But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.

For He was crucified on the day before that of Saturn (Saturday); and on the day after that of Saturn, which is the day of the Sun, having appeared to His apostles and disciples, He taught them these things, which we have submitted to you also for your consideration. (*First Apology*, 67)

**Regarding the distinction between God the Father and God the Son:**

Then I replied, "Reverting to the Scriptures, I shall endeavor to persuade you, that He who is said to have appeared to Abraham, and to Jacob, and to Moses, and who is called God, is distinct from Him who made all things, — numerically, I

mean, not [distinct] in will. For I affirm that He has never at any time done anything which He who made the world — above whom there is no other God — has not wished Him both to do and to engage Himself with.” (*Dialogue with Trypho*, 56)

### **Regarding the equation of the OT Angel of the Lord with Christ:**

... even so here, the Scripture, in announcing that the Angel of the Lord appeared to Moses, and in afterwards declaring him to be Lord and God, speaks of the same One, whom it declares by the many testimonies already quoted to be minister to God, who is above the world, above whom there is no other. (*Dialogue with Trypho*, 60)

## **2. Tatian (110–c.172)**

- Syrian by birth, Tatian was a student of Justin Martyr.
- Like his teacher, he also embraced Christianity after he failed to find truth in any of the other pagan philosophies.
- Although taught by Justin, his writings are quite different. They reflect a greater degree of asceticism, and a strong dislike for Greek philosophy and Hellenistic culture.
- He believed that church of his day did not go far enough in rejecting the influence of the surrounding society. In fact, he was so extreme, that after Justin’s death he returned to the Mesopotamian-Syrian area (from Rome) and began his own Christian Gnostic sect (which was rejected by orthodox Christianity as heretical).
- His followers rejected marriage as adulterous, condemned eating meat in any form, and forbade drinking wine even during the Lord’s Supper.
- His *Oratio ad Graecos* (*Address to the Greeks*) attempts to show that paganism is worthless, and that Christianity by contrast is the only reasonable faith.
- His other major work was the *Diatessaron*. It was a harmony of the four New Testament Gospels, and became the standard for Syrian churches until the fifth century.

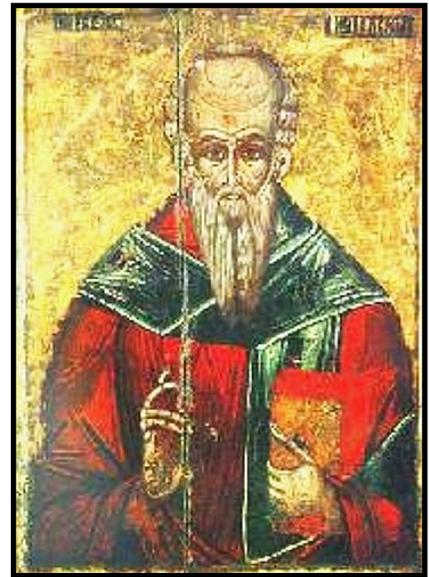


## **3. Athenagoras of Athens (c. 133-190)**

- Not much is known about Athenagoras, though it appears that his writings were relatively well-known and influential in the second century.
- Only two of his writings have survived: an *Apology* or *Embassy for the Christians*, and a *Treatise on the Resurrection*
- In his *Apology* he pleaded to the emperor for justice on behalf of mistreated Christians. He refuted the idea that Christians were either cannibals or atheists.
- According to Philip of Side (writing around 425), Athenagoras converted to Christianity after he had read the Scriptures in an attempt to refute them. There is some evidence that Athenagoras was a Platonist before he became a Christian.

#### 4. **Clement of Alexandria** (c. 150–215)

- Titus Flavius Clemens was the head of a Christian training school in Alexandria, Egypt.
- He was the teacher of Origen.
- He was a leading proponent of making use of Greek philosophy in an effort to defend Christianity. He did not see philosophy as contrary to Christianity, but rather as complementary to it. He even asserted a form of Christian Platonism.
- His three most well-known works are his *Exhortation to the Greeks*, the *Instructor*, and the *Miscellanies*.
- Another surviving work from Clement is a treatise on Mark 10:17–31 regarding, “Who is the Rich Man that Shall Be Saved?” It asserts that riches (in and of themselves) are not condemned in Scripture, but rather the misuse of such riches. Such suggests that, by the time of Clement’s tenure in Alexandria, the church was composed of those from both the upper and lower classes.



#### 5. **Tertullian** (c. 155–230)

- From Carthage, North Africa, in modern-day Tunisia
- He was highly educated as a lawyer in Rome; and is one of the most prolific of the early church fathers.
- He is considered by some to be the “father of the Latin Church” since he was the first notable writer of Latin Christianity
- He introduced the term Trinity to the Christian vocabulary and also probably of the formula "three Persons, one Substance."



- Despite being highly educated, Tertullian was firmly opposed to any marriage of Greek philosophy and Christian teaching (in contrast to Clement of Alexandria).
- He also felt the mainstream church had grown to worldly, which in part explains why eventually he left the orthodox church and joined Montanism.
- Thirty-one of Tertullian’s works have survived, together with fragments of more. Some fifteen additional works have been lost.
- Tertullian's writings provide a comprehensive overview of the theological discussions of his day, including apologetics against paganism and Judaism, church polity, polemics, and ethics.

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### **The Polemical Fathers (late-second and third centuries)**

Whereas the apologists were primarily concerned with defending Christianity from external attacks, the polemical fathers focused on defending the faith from internal error.

In some cases, there is clearly overlap between the two categories (as some church fathers participated in both apologetics and polemics).

These two groups of church fathers (the Apologists and the Polemical Fathers), together with the Apostolic Fathers, make up the larger category of Ante-Nicene Fathers. The Ante-Nicene period refers to the time in church history between the end of the Apostolic era and the Council of Nicea (in 325).

For our purposes, we will consider two polemical church fathers, though Tertullian could also be included in this group.

## 1. Irenaeus (c. 130–202)

- Irenaeus was a bishop in Gaul, in what is now Lyon, France. He was a disciple of Polycarp.
- Aggressively attacked Gnosticism—defending the unity of God against the numerous Aeons of Gnostic teachings
- Irenaeus used the theology of the Logos in a way that was similar to both Justin Martyr and the Apostle John.
- Irenaeus was the first known Christian writer to list all four Gospels as divinely-inspired. This may have been in response to The Gospel of Marcion (an edited-version of the Gospel of Luke).
- Irenaeus most famous work, *Against Heresies*, is a detailed response to Valentinian Gnosticism.



### **Key Quotes:**

#### **On the Four Gospels:**

But it is not possible that the Gospels can be either more or fewer in number than they are. For since there are four zones of the world in which we live, and four principal winds, while the church has been scattered throughout the world, and since the 'pillar and ground' of the Church is the Gospel and the spirit of life, it is fitting that she should have four pillars, breathing incorruption on every side, and vivifying human afresh. From this fact, it is evident that the Logos, the fashioner *demiourgos* of all, he that sits on the cherubim and holds all things together, when he was manifested to humanity, gave us the gospel under four forms but bound together by one spirit." *Against Heresies* 3.11.8

#### **On the Witness of the Apostles:**

We have received the disposition of our salvation by no others, but those by whom the Gospel came to us [namely, the Apostles]; which they then preached, and afterwards by God's will delivered to us in the Scriptures, to be the pillar and ground of our faith.

#### **On the content of apostolic tradition:**

[The] ancient tradition of the apostles [is] *believing in one God, the Creator of heaven and earth, and all things therein, by means of Christ Jesus, the Son of God; who, because of His surpassing love towards His creation, condescended to be born of the virgin, He Himself uniting man through Himself to God, and having suffered under Pontius Pilate, and rising again, and having been received up in splendor, shall come in glory, the Savior of those who are saved, and the Judge of those who are judged, and sending into eternal fire those who transform the truth, and despise His Father and His advent. Against Heresies 3.4.1–2*

## 2. Hippolytus (c. 170–236)

- Reportedly a disciple of Irenaeus and a priest in Rome
- He wrote polemical works directed against the pagans, the Jews and heretics. The most important of these polemical treatises is the *Refutation of all Heresies*.
- He came into conflict with the church in Rome and was elected as a rival bishop. He is considered by some Roman Catholics to be the first anti-pope. But when he died (as a martyr), he had been reconciled to the church in Rome.
- Wrote many works (similar to Origen) but most are lost.

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## Two Additional Ante-Nicene Fathers of Note

### 1. Origen (c. 182–251)

- Origen was a Christian scholar, theologian, and one of the most distinguished of fathers of the early Christian Church. He is thought to have been born at Alexandria, and died at Caesarea.
- He was highly influenced by Platonic thought (and an idealism in which material things are not that important, but spiritual things are).
- He is generally credited with propogating (and furthering) the allegorical interpretation of the Bible. His hermeneutic became the standard approach for the catechetical school in Alexandria.
- He was a teacher at the school in Alexandria; and a prolific writer and a respected scholar. He had been the student of Clement of Alexandria.



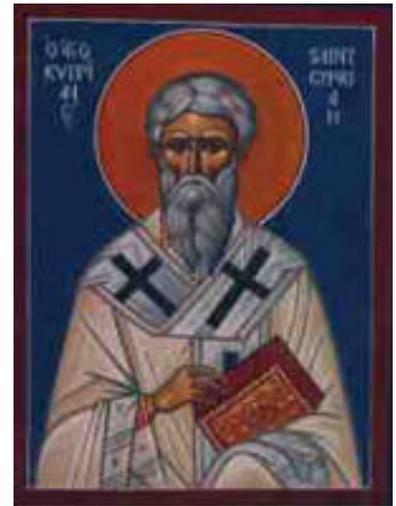
- He wrote a commentaries on nearly every book of the Bible, and produced a critical version of the Septuagint.
- His work entitled, *De Principiis*, was one of the earliest attempts to systematize Christian doctrine.
- Origen would later be deemed a heretic by two church councils (the First and Second Councils of Constantinople in 545 and 553). Some of Origen's followers (known as the Origenists) caused controversy in the church. As a result, some of Origen's stranger views came under scrutiny (including the preexistence of souls and universal salvation). Thus, these Councils declared the views of Origen and his followers to be anathema.

**Key Quote:**

**From the Council of Constantinople in 545, declaring Origen a heretic:** If anyone does not anathematize Arius, Eunomius, Macedonius, Apollinaris, Nestorius, Eutyches and Origen, as well as their impious writings, as also all other heretics already condemned and anathematized by the Holy Catholic and Apostolic Church, and by the aforesaid four Holy Synods and [if anyone does not equally anathematize] all those who have held and hold or who in their impiety persist in holding to the end the same opinion as those heretics just mentioned: let him be anathema.

**2. Cyprian (200–258)**

- Cyprian was a bishop in Carthage, North Africa. He was converted in his forties, and was an admirer of Tertullian.
- He was devoted to celibacy, poverty and the unity of the church; he was persecuted and later beheaded.
- He was more of a politician, administrator and pastor than a theologian.
- Clear articulation of the episcopacy and the authority in the church. This included absolute authority of the bishop and apostolic succession.
- One of the major controversies faced by Cyprian was with regard to whether or not to restore the *lapsi* to the church. (The *lapsi* were those who had denied the faith in order to save their lives during the especially harsh persecution that took place in Carthage during the reign of Emperor Decius. In order to avoid punishment—usually martyrdom—Christians



were commanded to sacrifice to the Emperor. In exchange they received a "libellus," a certificate indicating that they had performed the required sacrifice.)

- Cyprian himself had fled from Carthage during the persecution, an act which some of his opponents interpreted as cowardice. Cyprian, however, said that God had told him to flee by means of a vision.
- Those who disagreed with Cyprian on that issue set up a rival church, under the leadership of Fortunatus. (In Rome, Novatian had also been set up as a rival bishop.)

### **Key Quotes:**

#### **Regarding the necessity to be part of the Church:**

He can no longer have God for his Father who has not the Church for his mother; . . . he who gathers elsewhere than in the Church scatters the Church of Christ" (vi.); "nor is there any other home to believers but the one Church" (ix.). (*The Unity of the Church*)

#### **Regarding the division caused by Novatian:**

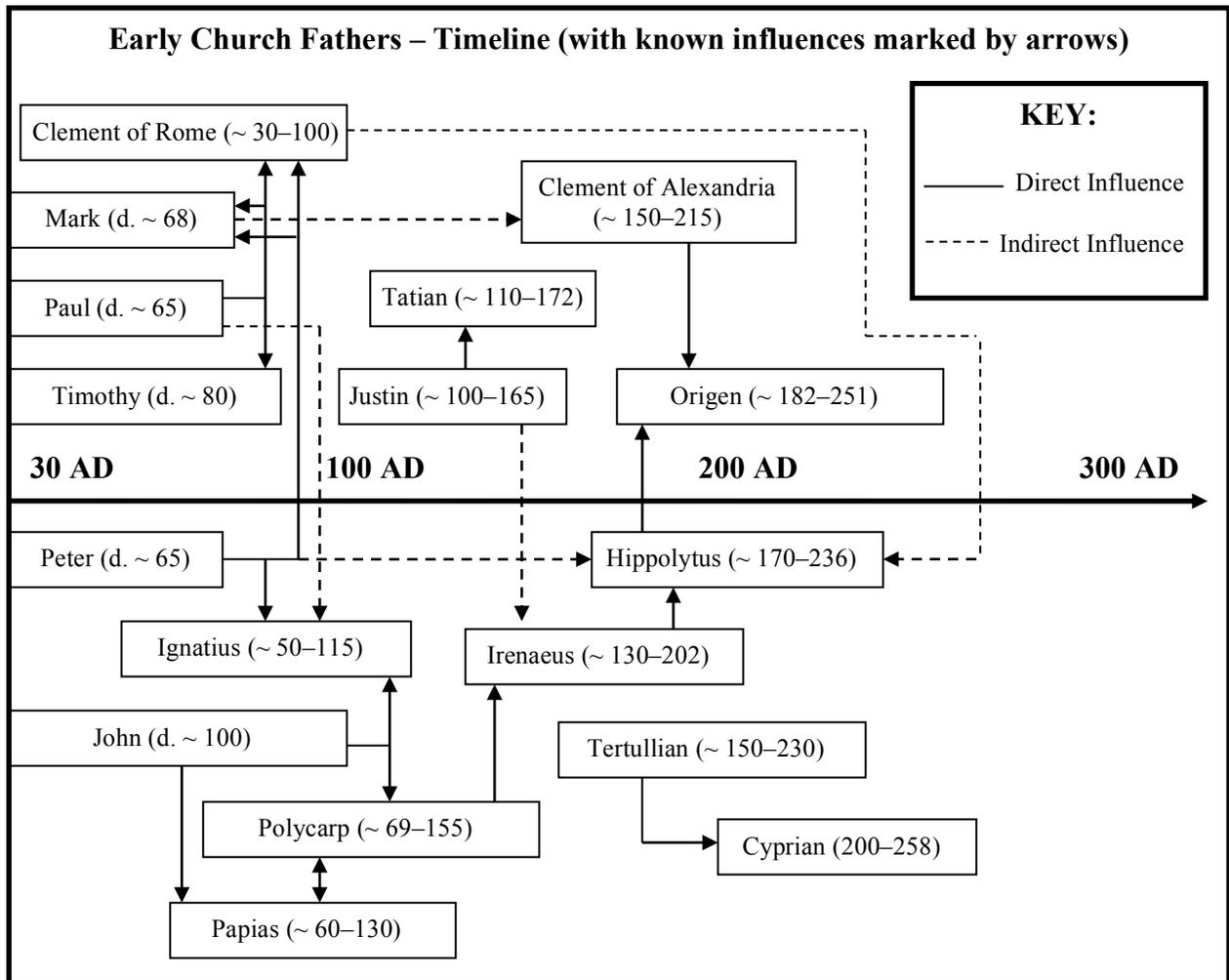
Since the Church alone has the living water and the power of baptizing and cleansing man, he who says that anyone can be baptized and sanctified by Novatian must first show and teach that Novatian is in the Church or presides over the Church.

For the Church is one, and, as she is one, cannot be both within and without. If she is with Novatian, she was not with Cornelius. But if she was with Cornelius, who succeeded the bishop Fabian by lawful ordination, and whom, beside the honor of the priesthood, the Lord glorified also with martyrdom, Novatian is not in the Church.

Nor can he be reckoned as a bishop, who, succeeding to no one, and despising the evangelical and apostolic tradition, sprang from himself. For he who has not been ordained in the Church can neither have nor hold to the Church in any way. ("To the Clergy and People Abiding in Spain," par. 5, from the *Epistles of Cyprian* 75:3)

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## CHRONOLOGICAL SUMMARY CHART



### Evaluating the Second and Third-Century Fathers – Some food for thought:

- 1. What should we be willing to fight for?** The apologists fought for an accurate representation of Christianity against the false rumors of a pagan society. The polemicists fought for an accurate portrayal of the historic Gospel against false teaching.

*Related questions:*

- How did the apostles respond to false doctrine?
- What was the standard of truth used by the church fathers?

- 2. What should we be willing to die for?**

- 3. How are we to assess the spiritual condition of men like Tertullian and Origen?**

- a. We don't know the heart; and we must avoid anachronistic accusations
- b. Also, there is a difference between not fully understanding something and rejecting that which has been clearly articulated

**4. What warnings can we take from these men?**

- a. Good intentions don't excuse bad practices (per Origen's hermeneutic)
- b. Don't create a solution that is worse than the problem (per Tatian and Tertullian in their response to the worldliness of the church)
- c. Attempts to over-contextualize are spiritually dangerous (as seen in the Clement's emphasis on Greek philosophy and borne out in some of Origen's Platonic ideas)



## {ADDENDUM}

### A FAITH WORTH DYING FOR *The Martyrs of the Early Church*

#### **Excursus: FOX'S BOOK OF MARTYRS (Chapter 2)**

##### **The First Persecution, Under Nero, A.D. 67**

The first persecution of the Church took place in the year 67, under Nero, the sixth emperor of Rome. This monarch reigned for the space of five years, with tolerable credit to himself, but then gave way to the greatest extravagancy of temper, and to the most atrocious barbarities. Among other diabolical whims, he ordered that the city of Rome should be set on fire, which order was executed by his officers, guards, and servants. While the imperial city was in flames, he went up to the tower of Macaenas, played upon his harp, sung the song of the burning of Troy, and openly declared that 'he wished the ruin of all things before his death.' Besides the noble pile, called the Circus, many other palaces and houses were consumed; several thousands perished in the flames, were smothered in the smoke, or buried beneath the ruins.

This dreadful conflagration continued nine days; when Nero, finding that his conduct was greatly blamed, and a severe odium cast upon him, determined to lay the whole upon the Christians, at once to excuse himself, and have an opportunity of glutting his sight with new cruelties. This was the occasion of the first persecution; and the barbarities exercised on the Christians were such as even excited the commiseration of the Romans themselves. Nero even refined upon cruelty, and contrived all manner of punishments for the Christians that the most infernal imagination could design. In particular, he had some sewed up in skins of wild beasts, and then worried by dogs until they expired; and others dressed in shirts made stiff with wax, fixed to axletrees, and set on fire in his gardens, in order to illuminate them. This persecution was general throughout the whole Roman Empire; but it rather increased than diminished the spirit of Christianity. In the course of it, St. Paul and St. Peter were martyred.

To their names may be added, Erastus, chamberlain of Corinth; Aristarchus, the Macedonian, and Trophimus, an Ephesian, converted by St. Paul, and fellow-laborer with him, Joseph, commonly called Barsabas, and Ananias, bishop of Damascus; each of the Seventy.

##### **The Second Persecution, Under Domitian, A.D. 81**

The emperor Domitian, who was naturally inclined to cruelty, first slew his brother, and then raised the second persecution against the Christians. In his rage he put to death some of the Roman senators, some through malice; and others to confiscate their estates. He then commanded all the lineage of David be put to death.

Among the numerous martyrs that suffered during this persecution was Simeon, bishop of Jerusalem, who was crucified; and St. John, who was boiled in oil, and afterward banished to Patmos. Flavia, the daughter of a Roman senator, was likewise banished to Pontus; and a law was made, "That no Christian, once brought before the tribunal, should be exempted from punishment without renouncing his religion."

A variety of fabricated tales were, during this reign, composed in order to injure the Christians. Such was the infatuation of the pagans, that, if famine, pestilence, or earthquakes afflicted any of the Roman provinces, it was laid upon the Christians. These persecutions among the Christians increased the number of informers and many, for the sake of gain, swore away the lives of the innocent.

Another hardship was, that, when any Christians were brought before the magistrates, a test oath was proposed, when, if they refused to take it, death was pronounced against them; and if they confessed themselves Christians, the sentence was the same.

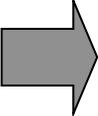
The following were the most remarkable among the numerous martyrs who suffered during this persecution.

Dionysius, the Areopagite, was an Athenian by birth, and educated in all the useful and ornamental literature of Greece. He then travelled to Egypt to study astronomy, and made very particular observations on the great and supernatural eclipse, which happened at the time of our Savior's crucifixion.

The sanctity of his conversation and the purity of his manners recommended him so strongly to the Christians in general, that he was appointed bishop of Athens.

Nicodemus, a benevolent Christian of some distinction, suffered at Rome during the rage of Domitian's persecution.

Protasius and Gervasius were martyred at Milan.

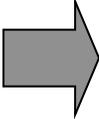


Timothy was the celebrated disciple of St. Paul, and bishop of Ephesus, where he zealously governed the Church until A.D. 97. At this period, as the pagans were about to celebrate a feast called Catagogion, Timothy, meeting the procession, severely reproved them for their ridiculous idolatry, which so exasperated the people that they fell upon him with their clubs, and beat him in so dreadful a manner that he expired of the bruises two days later.

### **The Third Persecution, Under Trajan, A.D. 108**

In the third persecution Pliny the Second, a man learned and famous, seeing the lamentable slaughter of Christians, and moved therewith to pity, wrote to Trajan, certifying him that there were many thousands of them daily put to death, of which none did any thing contrary to the Roman laws worthy of persecution. "The whole account they gave of their crime or error (whichever it is to be called) amounted only to this-viz.

that they were accustomed on a stated day to meet before daylight, and to repeat together a set form of prayer to Christ as a God, and to bind themselves by an obligation-not indeed to commit wickedness; but, on the contrary-never to commit theft, robbery, or adultery, never to falsify their word, never to defraud any man: after which it was their custom to separate, and reassemble to partake in common of a harmless meal."



In this persecution suffered the blessed martyr, Ignatius, who is held in famous reverence among very many. This Ignatius was appointed to the bishopric of Antioch next after Peter in succession. Some do say, that he, being sent from Syria to Rome, because he professed Christ, was given to the wild beasts to be devoured. It is also said of him, that when he passed through Asia, being under the most strict custody of his keepers, he strengthened and confirmed the churches through all the cities as he went, both with his exhortations and preaching of the Word of God. Accordingly, having come to Smyrna, he wrote to the Church at Rome, exhorting them not to use means for his deliverance from martyrdom, lest they should deprive him of that which he most longed and hoped for. "Now I begin to be a disciple. I care for nothing, of visible or invisible things, so that I may but win Christ. Let fire and the cross, let the companies of wild beasts, let breaking of bones and tearing of limbs, let the grinding of the whole body, and all the malice of the devil, come upon me; be it so, only may I win Christ Jesus!" And even when he was sentenced to be thrown to the beasts, such as the burning desire that he had to suffer, that he spake, what time he heard the lions roaring, saying: "I am the wheat of Christ: I am going to be ground with the teeth of wild beasts, that I may be found pure bread."

Trajan being succeeded by Adrian, the latter continued this third persecution with as much severity as his predecessor. About this time Alexander, bishop of Rome, with his two deacons, were martyred; as were Quirinus and Hernes, with their families;

Zenon, a Roman nobleman, and about ten thousand other Christians.

In Mount Ararat many were crucified, crowned with thorns, and spears run into their sides, in imitation of Christ's passion. Eustachius, a brave and successful Roman commander, was by the emperor ordered to join in an idolatrous sacrifice to celebrate some of his own victories; but his faith (being a Christian in his heart) was so much greater than his vanity, that he nobly refused it. Enraged at the denial, the ungrateful emperor forgot the service of this skilful commander, and ordered him and his whole family to be martyred.

At the martyrdom of Faustines and Jovita, brothers and citizens of Brescia, their torments were so many, and their patience so great, that Calocerius, a pagan, beholding them, was struck with admiration, and exclaimed in a kind of ecstasy, "Great is the God of the Christians!" for which he was apprehended, and suffered a similar fate.

Many other similar cruelties and rigors were exercised against the Christians, until Quadratus, bishop of Athens, made a learned apology in their favor before the emperor, who happened to be there and Aristides, a philosopher of the same city, wrote an elegant epistle, which caused Adrian to relax in his severities, and relent in their favor.

Adrian dying A.D. 138, was succeeded by Antoninus Pius, one of the most amiable monarchs that ever reigned, and who stayed the persecutions against the Christians.

### **The Fourth Persecution, Under Marcus Aurelius Antoninus, A.D. 162**

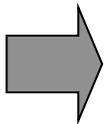
Marcus Aurelius, followed about the year of our Lord 161, a man of nature more stern and severe; and, although in study of philosophy and in civil government no less commendable, yet, toward the Christians sharp and fierce; by whom was moved the fourth persecution.

The cruelties used in this persecution were such that many of the spectators shuddered with horror at the sight, and were astonished at the intrepidity of the sufferers. Some of the martyrs were obliged to pass, with their already wounded feet, over thorns, nails, sharp shells, etc. upon their points, others were scourged until their sinews and veins lay bare, and after suffering the most excruciating tortures that could be devised, they were destroyed by the most terrible deaths.

Germanicus, a young man, but a true Christian, being delivered to the wild beasts on account of his faith, behaved with such astonishing courage that several pagans became converts to a faith which inspired such fortitude.

Polycarp, the venerable bishop of Smyrna, hearing that persons were seeking for him, escaped, but was discovered by a child. After feasting the guards who apprehended him, he desired an hour in prayer, which being allowed, he prayed with such fervency, that his guards repented that they had been instrumental in taking him. He was, however, carried before the proconsul, condemned, and burnt in the market place.

The proconsul then urged him, saying, "Swear, and I will release thee;--reproach Christ."

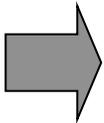


Polycarp answered, "Eighty and six years have I served him, and he never once wronged me; how then shall I blaspheme my King, Who hath saved me?" At the stake to which he was only tied, but not nailed as usual, as he assured them he should stand immovable, the flames, on their kindling the fagots, encircled his body, like an arch, without touching him; and the executioner, on seeing this, was ordered to pierce him with a sword, when so great a quantity of blood flowed out as extinguished the fire. But his body, at the instigation of the enemies of the Gospel, especially Jews, was ordered to be consumed in the pile, and the request of his friends, who wished to give it Christian burial, rejected. They nevertheless collected his bones and as much of his remains as possible, and caused them to be decently interred.

Metrodorus, a minister, who preached boldly, and Pionius, who made some excellent apologies for the Christian faith, were likewise burnt. Carpus and Papilus, two worthy Christians, and Agatonica, a pious woman, suffered martyrdom at Pergamopolis, in Asia.

Felicitatis, an illustrious Roman lady, of a considerable family, and the most shining virtues, was a devout Christian. She had seven sons, whom she had educated with the most exemplary piety.

Januarius, the eldest, was scourged, and pressed to death with weights; Felix and Philip, the two next had their brains dashed out with clubs; Silvanus, the fourth, was murdered by being thrown from a precipice; and the three younger sons, Alexander, Vitalis, and Martial, were beheaded. The mother was beheaded with the same sword as the three latter.



Justin, the celebrated philosopher, fell a martyr in this persecution. He was a native of Neapolis, in Samaria, and was born A.D. 103. Justin was a great lover of truth, and a universal scholar; he investigated the Stoic and Peripatetic philosophy, and attempted the Pythagorean; but the behavior of our of its professors disgusting him, he applied himself to the Platonic, in which he took great delight. About the year 133, when he was thirty years of age, he became a convert to Christianity, and then, for the first time, perceived the real nature of truth.

He wrote an elegant epistle to the Gentiles, and employed his talents in convincing the Jews of the truth of the Christian rites; spending a great deal of time in travelling, until he took up his abode in Rome, and fixed his habitation upon the Viminal mount.

He kept a public school, taught many who afterward became great men, and wrote a treatise to confuse heresies of all kinds. As the pagans began to treat the Christians with great severity, Justin wrote his first apology in their favor. This piece displays great learning and genius, and occasioned the emperor to publish an edict in favor of the Christians.

Soon after, he entered into frequent contests with Crescens, a person of a vicious life and conversation, but a celebrated cynic philosopher; and his arguments appeared so powerful, yet disgusting to the cynic, that he resolved on, and in the sequel accomplished, his destruction.

The second apology of Justin, upon certain severities, gave Crescens the cynic an opportunity of prejudicing the emperor against the writer of it; upon which Justin, and six of his companions, were apprehended. Being commanded to sacrifice to the pagan idols, they refused, and were condemned to be scourged, and then beheaded; which sentence was executed with all imaginable severity.

Several were beheaded for refusing to sacrifice to the image of Jupiter; in particular Concordus, a deacon of the city of Spolito.

Some of the restless northern nations having risen in arms against Rome, the emperor marched to encounter them. He was, however, drawn into an ambushade, and dreaded the loss of his whole army. Enveloped with mountains, surrounded by enemies, and perishing with thirst, the pagan deities were invoked in vain; when the men belonging to the

militine, or thundering legion, who were all Christians, were commanded to call upon their God for succor. A miraculous deliverance immediately ensued; a prodigious quantity of rain fell, which, being caught by the men, and filling their dykes, afforded a sudden and astonishing relief. It appears that the storm which miraculously flashed in the face of the enemy so intimidated them, that part deserted to the Roman army; the rest were defeated, and the revolted provinces entirely recovered.

This affair occasioned the persecution to subside for some time, at least in those parts immediately under the inspection of the emperor; but we find that it soon after raged in France, particularly at Lyons, where the tortures to which many of the Christians were put, almost exceed the powers of description.

The principal of these martyrs were Vetius Agathus, a young man; Blandina, a Christian lady, of a weak constitution; Sanctus, a deacon of Vienna; red hot plates of brass were placed upon the tenderest parts of his body; Biblias, a weak woman, once an apostate. Attalus, of Pergamus; and Pothinus, the venerable bishop of Lyons, who was ninety years of age. Blandina, on the day when she and the three other champions were first brought into the amphitheater, she was suspended on a piece of wood fixed in the ground, and exposed as food for the wild beasts; at which time, by her earnest prayers, she encouraged others. But none of the wild beasts would touch her, so that she was remanded to prison. When she was again produced for the third and last time, she was accompanied by Ponticus, a youth of fifteen, and the constancy of their faith so enraged the multitude that neither the sex of the one nor the youth of the other were respected, being exposed to all manner of punishments and tortures. Being strengthened by Blandina, he persevered unto death; and she, after enduring all the torments heretofore mentioned, was at length slain with the sword.

When the Christians, upon these occasions, received martyrdom, they were ornamented, and crowned with garlands of flowers; for which they, in heaven, received eternal crowns of glory.

It has been said that the lives of the early Christians consisted of "persecution above ground and prayer below ground." Their lives are expressed by the Coliseum and the catacombs. Beneath Rome are the excavations which we call the catacombs, which were at once temples and tombs. The early Church of Rome might well be called the Church of the Catacombs. There are some sixty catacombs near Rome, in which some six hundred miles of galleries have been traced, and these are not all. These galleries are about eight feet high and from three to five feet wide, containing on either side several rows of long, low, horizontal recesses, one above another like berths in a ship. In these the dead bodies were placed and the front closed, either by a single marble slab or several great tiles laid in mortar. On these slabs or tiles, epitaphs or symbols are graved or painted. Both pagans and Christians buried their dead in these catacombs. When the Christian graves have been opened the skeletons tell their own terrible tale. Heads are found severed from the body, ribs and shoulder blades are broken, bones are often calcined from fire. But despite the awful story of persecution that we may read here, the inscriptions breathe forth peace and joy and triumph. Here are a few:

*"Here lies Marcia, put to rest in a dream of peace."*

*"Lawrence to his sweetest son, borne away of angels."*

*"Victorious in peace and in Christ."*

*"Being called away, he went in peace."*

*Remember when reading these inscriptions the story the skeletons tell of persecution, of torture, and of fire.*

*But the full force of these epitaphs is seen when we contrast them with the pagan epitaphs, such as:*

*"Live for the present hour, since we are sure of nothing else."*

*"I lift my hands against the gods who took me away at the age of twenty though I had done no harm."*

*"Once I was not. Now I am not. I know nothing about it, and it is no concern of mine."*

*"Traveler, curse me not as you pass, for I am in darkness and cannot answer."*

The most frequent Christian symbols on the walls of the catacombs, are, the good shepherd with the lamb on his shoulder, a ship under full sail, harps, anchors, crowns, vines, and above all the fish.

### **The Fifth Persecution, Commencing with Severus, A.D. 192**

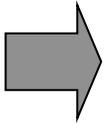
Severus, having been recovered from a severe fit of sickness by a Christian, became a great favorer of the Christians in general; but the prejudice and fury of the ignorant multitude prevailing, obsolete laws were put in execution against the Christians. The progress of Christianity alarmed the pagans, and they revived the stale calumny of placing accidental misfortunes to the account of its professors, A.D. 192.

But, though persecuting malice raged, yet the Gospel shone with resplendent brightness; and, firm as an impregnable rock, withstood the attacks of its boisterous enemies with success. Tertullian, who lived in this age, informs us that if the Christians had collectively withdrawn themselves from the Roman territories, the empire would have been greatly depopulated.

Victor, bishop of Rome, suffered martyrdom in the first year of the third century, A.D. 201. Leonidus, the father of the celebrated Origen, was beheaded for being a Christian. Many of Origen's hearers likewise suffered martyrdom; particularly two brothers, named Plutarchus and Serenus; another Serenus, Heron, and Heraclides, were beheaded. Rhais had boiled pitch poured upon her head, and was then burnt, as was Marcella her mother.

Potainiena, the sister of Rhais, was executed in the same manner as Rhais had been; but Basilides, an officer belonging to the army, and ordered to attend her execution, became her convert.

Basilides being, as an officer, required to take a certain oath, refused, saying, that he could not swear by the Roman idols, as he was a Christian. Struck with surpsie, the people could not, at first, believe what they heard; but he had no sooner confirmed the same, than he was dragged before the judge, committed to prison, and speedily afterward beheaded.



Irenaeus, bishop of Lyons, was born in Greece, and received both a polite and a Christian education. It is generally supposed that the account of the persecutions at Lyons was written by himself. He succeeded the martyr Pothinus as bishop of Lyons, and ruled his diocese with great propriety; he was a zealous opposer of heresies in general, and, about A.D. 187, he wrote a celebrated tract against heresy. Victor, the bishop of Rome, wanting to impose the keeping of Easter there, in preference to other places, it occasioned some disorders among the Christians. In particular, Irenaeus wrote him a synodical epistle, in the name of the Gallic churches. This zeal, in favor of Christianity, pointed him out as an object of resentment to the emperor; and in A.D. 202, he was beheaded.

The persecutions now extending to Africa, many were martyred in that quarter of the globe; the most particular of whom we shall mention.

Perpetua, a married lady, of about twenty-two years. Those who suffered with her were, Felicitas, a married lady, big with child at the time of her being apprehended, and Revocatus, catechumen of Carthage, and a slave. The names of the other prisoners, destined to suffer upon this occasion, were Saturninus, Secundulus, and Satur. On the day appointed for their execution, they were led to the amphitheater. Satur, Saturninus, and Revocatus were ordered to run the gauntlet between the hunters, or such as had the care of the wild beasts. The hunters being drawn up in two ranks, they ran between, and were severely lashed as they passed. Felicitas and Perpetua were stripped, in order to be thrown to a mad bull, which made his first attack upon Perpetua, and stunned her; he then darted at Felicitas, and gored her dreadfully; but not killing them, the executioner did that office with a sword. Revocatus and Satur were destroyed by wild beasts; Saturninus was beheaded; and Secundulus died in prison. These executions were in the 205, on the eighth day of March.

Speratus and twelve others were likewise beheaded; as was Andocles in France. Asclepiades, bishop of Antioch, suffered many tortures, but his life was spared.

Cecilia, a young lady of good family in Rome, was married to a gentleman named Valerian. She converted her husband and brother, who were beheaded; and the maximus, or officer, who led them to execution, becoming their convert, suffered the same fate. The lady was placed naked in a scalding bath, and having continued there a considerable time, her head was struck off with a sword, A.D. 222.

Calistus, bishop of Rome, was martyred, A.D. 224; but the manner of his death is not recorded; and Urban, bishop of Rome, met the same fate A.D. 232.

### **The Sixth Persecution, Under Maximus, A.D. 235**

A.D. 235, was in the time of Maximinus. In Cappadocia, the president, Seremianus, did all he could to exterminate the Christians from that province.

The principal persons who perished under this reign were Pontianus, bishop of Rome; Anteros, a Grecian, his successor, who gave offence to the government by collecting the acts of the martyrs, Pammachius and Quiritus, Roman senators, with all their families, and many other Christians; Simplicius, senator;

Calepodius, a Christian minister, thrown into the Tyber; Martina, a noble and beautiful virgin; and Hippolitus, a Christian prelate, tied to a wild horse, and dragged until he expired.

During this persecution, raised by Maximinus, numberless Christians were slain without trial, and buried indiscriminately in heaps, sometimes fifty or sixty being cast into a pit together, without the least decency.

The tyrant Maximinus dying, A.D. 238, was succeeded by Gordian, during whose reign, and that of his successor Philip, the Church was free from persecution for the space of more than ten years; but in A.D. 249, a violent persecution broke out in Alexandria, at the instigation of a pagan priest, without the knowledge of the emperor.

### **The Seventh Persecution, Under Decius, A.D. 249**

This was occasioned partly by the hatred he bore to his predecessor Philip, who was deemed a Christian and was partly by his jealousy concerning the amazing increase of Christianity; for the heathen temples began to be forsaken, and the Christian churches thronged.

These reasons stimulated Decius to attempt the very extirpation of the name of Christian; and it was unfortunate for the Gospel, that many errors had, about this time, crept into the Church: the Christians were at variance with each other; self-interest divided those whom social love ought to have united; and the virulence of pride occasioned a variety of factions.

The heathens in general were ambitious to enforce the imperial decrees upon this occasion, and looked upon the murder of a Christian as a merit to themselves. The martyrs, upon this occasion, were innumerable; but the principal we shall give some account of.

Fabian, the bishop of Rome, was the first person of eminence who felt the severity of this persecution. The deceased emperor, Philip, had, on account of his integrity, committed

his treasure to the care of this good man. But Decius, not finding as much as his avarice made him expect, determined to wreak his vengeance on the good prelate. He was accordingly seized; and on January 20, A.D. 250, he suffered decapitation.

Julian, a native of Cilicia, as we are informed by St.

Chrysostom, was seized upon for being a Christian. He was put into a leather bag, together with a number of serpents and scorpions, and in that condition thrown into the sea.

Peter, a young man, amiable for the superior qualities of his body and mind, was beheaded for refusing to sacrifice to Venus. He said, "I am astonished you should sacrifice to an infamous woman, whose debaucheries even your own historians record, and whose life consisted of such actions as your laws would punish. No, I shall offer the true God the acceptable sacrifice of praises and prayers." Optimus, the proconsul of Asia, on hearing this, ordered the prisoner to be stretched upon a wheel, by which all his bones were broken, and then he was sent to be beheaded.

Nichomachus, being brought before the proconsul as a Christian, was ordered to sacrifice to the pagan idols. Nichomachus replied, "I cannot pay that respect to devils, which is only due to the Almighty." This speech so much enraged the proconsul that Nichomachus was put to the rack. After enduring the torments for a time, he recanted; but scarcely had he given this proof of his frailty, than he fell into the greatest agonies, dropped down on the ground, and expired immediately.

Denisa, a young woman of only sixteen years of age, who beheld this terrible judgment, suddenly exclaimed, "O unhappy wretch, why would you buy a moment's ease at the expense of a miserable eternity!" Optimus, hearing this, called to her, and Denisa avowing herself to be a Christian, she was beheaded, by his order, soon after.

Andrew and Paul, two companions of Nichomachus, the martyr, A.D. 251, suffered martyrdom by stoning, and expired, calling on their blessed Redeemer.

Alexander and Epimachus, of Alexandria, were apprehended for being Christians: and, confessing the accusation, were beat with staves, torn with hooks, and at length burnt in the fire; and we are informed, in a fragment preserved by Eusebius, that four female martyrs suffered on the same day, and at the same place, but not in the same manner; for these were beheaded.

Lucian and Marcian, two wicked pagans, though skilful magicians, becoming converts to Christianity, to make amends for their former errors, lived the lives of hermits, and subsisted upon bread and water only. After some time spent in this manner, they became zealous preachers, and made many converts. The persecution, however, raging at this time, they were seized upon, and carried before Sabinus, the governor of Bithynia. On being asked by what authority they took upon themselves to preach, Lucian answered, "That the laws of charity and humanity obliged all men to endeavor the conversion of

their neighbors, and to do everything in their power to rescue them from the snares of the devil.'

Lucian having answered in this manner, Marcian said, "Their conversion was by the same grace which was given to St. Paul, who, from a zealous persecutor of the Church, became a preacher of the Gospel."

The proconsul, finding that he could not prevail with them to renounce their faith, condemned them to be burnt alive, which sentence was soon after executed.

Trypho and Respicius, two eminent men, were seized as Christians, and imprisoned at Nice. Their feet were pierced with nails; they were dragged through the streets, scourged, torn with iron hooks, scorched with lighted torches, and at length beheaded, February 1, A.D. 251.

Agatha, a Sicilian lady, was not more remarkable for her personal and acquired endowments, than her piety; her beauty was such, that Quintian, governor of Sicily, became enamored of her, and made many attempts upon her chastity without success. In order to gratify his passions with the greater conveniency, he put the virtuous lady into the hands of Aphrodica, a very infamous and licentious woman. This wretch tried every artifice to win her to the desired prostitution; but found all her efforts were vain; for her chastity was impregnable, and she well knew that virtue alone could procure true happiness. Aphrodica acquainted Quintian with the inefficacy of her endeavors, who, enaged to be foiled in his designs, changed his lust into resentment. On her confessing that she was a Christian, he determined to gratify his revenge, as he could not his passion. Pursuant to his orders, she was scourged, burnt with red-hot irons, and torn with sharp hooks. Having borne these torments with admirable fortitude, she was next laid naked upon live coals, intermingled with glass, and then being carried back to prison, she there expired on February 5, 251.

Cyril, bishop of Gortyna, was seized by order of Lucius, the governor of that place, who, nevertheless, exhorted him to obey the imperial mandate, perform the sacrifices, and save his venerable person from destruction; for he was now eighty-four years of age. The good prelate replied that as he had long taught others to save their souls, he should only think now of his own salvation. The worthy prelate heard his fiery sentence without emotion, walked cheerfully to the place of execution, and underwent his martyrdom with great fortitude.

The persecution raged in no place more than the Island of Crete; for the governor, being exceedingly active in executing the imperial decrees, that place streamed with pious blood.

Babylas, a Christian of a liberal education, became bishop of Antioch, A.D. 237, on the demise of Zebinus. He acted with inimitable zeal, and governed the Church with admirable prudence during the most tempestuous times.

The first misfortune that happened to Antioch during his mission, was the siege of it by Sapor, king of Persia; who, having overrun all Syria, took and plundered this city among others, and used the Christian inhabitants with greater severity than the rest, but was soon totally defeated by Gordian.

After Gordian's death, in the reign of Decius, that emperor came to Antioch, where, having a desire to visit an assembly of Christians, Babylas opposed him, and absolutely refused to let him come in. The emperor dissembled his anger at that time; but soon sending for the bishop, he sharply reprov'd him for his insolence, and then ordered him to sacrifice to the pagan deities as an expiation for his offence. This being refused, he was committed to prison, loaded with chains, treated with great severities, and then beheaded, together with three young men who had been his pupils. A.D. 251.

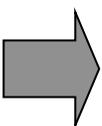
Alexander, bishop of Jerusalem, about this time was cast into prison on account of his religion, where he died through the severity of his confinement.

Julianus, an old man, lame with the gout, and Cronion, another Christian, were bound on the backs of camels, severely scourged, and then thrown into a fire and consumed. Also forty virgins, at Antioch, after being imprisoned, and scourged, were burnt.

In the year of our Lord 251, the emperor Decius having erected a pagan temple at Ephesus, he commanded all who were in that city to sacrifice to the idols. This order was nobly refused by seven of his own soldiers, viz. Maximianus, Martianus, Joannes, Malchus, Dionysius, Seraion, and Constantinus. The emperor wishing to win these soldiers to renounce their faith by his entreaties and lenity, gave them a considerable respite until he returned from an expedition. During the emperor's absence, they escaped, and hid themselves in a cavern; which the emperor being informed of at his return, the mouth of the cave was closed up, and they all perished with hunger.

Theodora, a beautiful young lady of Antioch, on refusing to sacrifice to the Roman idols, was condemned to the stews, that her virtue might be sacrificed to the brutality of lust. Didymus, a Christian, disguised himself in the habit of a Roman soldier, went to the house, informed Theodora who he was, and advised her to make her escape in his clothes. This being effected, and a man found in the brothel instead of a beautiful lady, Didymus was taken before the president, to whom confessing the truth, and owning that he was a Christian the sentence of death was immediately pronounced against him. Theodora, hearing that her deliverer was likely to suffer, came to the judge, threw herself at his feet, and begged that the sentence might fall on her as the guilty person; but, deaf to the cries of the innocent, and insensible to the calls of justice, the inflexible judge condemned both; when they were executed accordingly, being first beheaded, and their bodies afterward burnt.

Secundianus, having been accused as a Christian, was conveyed to prison by some soldiers. On the way, Verianus and Marcellinus said, "Where are you carrying the innocent?" This interrogatory occasioned them to be seized, and all three, after having been tortured, were hanged and decapitated.



Origen, the celebrated presbyter and catechist of Alexandria, at the age of sixty-four, was seized, thrown into a loathsome prison, laden with fetters, his feet placed in the stocks, and his legs extended to the utmost for several successive days. He was threatened with fire, and tormented by every lingering means the most infernal imaginations could suggest. During this cruel temporizing, the emperor Decius died, and Gallus, who succeeded him, engaging in a war with the Goths, the Christians met with a respite. In this interim, Origen obtained his enlargement, and, retiring to Tyre, he there remained until his death, which happened when he was in the sixty-ninth year of his age.

Gallus, the emperor, having concluded his wars, a plague broke out in the empire: sacrifices to the pagan deities were ordered by the emperor, and persecutions spread from the interior to the extreme parts of the empire, and many fell martyrs to the impetuosity of the rabble, as well as the prejudice of the magistrates. Among these were Cornelius, the Christian bishop of Rome, and Lucius, his successor, in 253.

Most of the errors which crept into the Church at this time arose from placing human reason in competition with revelation; but the fallacy of such arguments being proved by the most able divines, the opinions they had created vanished away like the stars before the sun.

### **The Eighth Persecution, Under Valerian, A.D. 257**

Began under Valerian, in the month of April, 257, and continued for three years and six months. The martyrs that fell in this persecution were innumerable, and their tortures and deaths as various and painful. The most eminent martyrs were the following, though neither rank, sex, nor age were regarded.

Rufina and Secunda were two beautiful and accomplished ladies, daughters of Asterius, a gentleman of eminence in Rome. Rufina, the elder, was designed in marriage for Armentarius, a young nobleman; Secunda, the younger, for Verinus, a person of rank and opulence. The suitors, at the time of the persecution's commencing, were both Christians; but when danger appeared, to save their fortunes, they renounced their faith. They took great pains to persuade the ladies to do the same, but, disappointed in their purpose, the lovers were base enough to inform against the ladies, who, being apprehended as Christians, were brought before Junius Donatus, governor of Rome, where, A.D. 257, they sealed their martyrdom with their blood.

Stephen, bishop of Rome, was beheaded in the same year, and about that time Saturninus, the pious orthodox bishop of Toulouse, refusing to sacrifice to idols, was treated with all the barbarous indignities imaginable, and fastened by the feet to the tail of a bull. Upon a signal given, the enraged animal was driven down the steps of the temple, by which the worthy martyr's brains were dashed out.

Sextus succeeded Stephen as bishop of Rome. He is supposed to have been a Greek by birth or by extraction, and had for some time served in the capacity of a deacon under Stephen. His great fidelity, singular wisdom, and uncommon courage distinguished him

upon many occasions; and the happy conclusion of a controversy with some heretics is generally ascribed to his piety and prudence. In the year 258, Marcianus, who had the management of the Roman government, procured an order from the emperor Valerian, to put to death all the Christian clergy in Rome, and hence the bishop with six of his deacons, suffered martyrdom in 258.

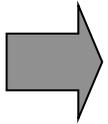
Let us draw near to the fire of martyred Lawrence, that our cold hearts may be warmed thereby. The merciless tyrant, understanding him to be not only a minister of the sacraments, but a distributor also of the Church riches, promised to himself a double prey, by the apprehension of one soul. First, with the rake of avarice to scrape to himself the treasure of poor Christians; then with the fiery fork of tyranny, so to toss and turmoil them, that they should wax weary of their profession. With furious face and cruel countenance, the greedy wolf demanded where this Lawrence had bestowed the substance of the Church: who, craving three days' respite, promised to declare where the treasure might be had. In the meantime, he caused a good number of poor Christians to be congregated. So, when the day of his answer was come, the persecutor strictly charged him to stand to his promise. Then valiant Lawrence, stretching out his arms over the poor, said: "These are the precious treasure of the Church; these are the treasure indeed, in whom the faith of Christ reigneth, in whom Jesus Christ hath His mansion-place. What more precious jewels can Christ have, than those in whom He hath promised to dwell? For so it is written, 'I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in.' And again, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' What greater riches can Christ our Master possess, than the poor people in whom He loveth to be seen?"

O, what tongue is able to express the fury and madness of the tyrant's heart! Now he stamped, he stared, he raved, he fared as one out of his wits: his eyes like fire glowed, his mouth like a boar formed, his teeth like a hellhound grinned. Now, not a reasonable man, but a roaring lion, he might be called.

"Kindle the fire (he cried)--of wood make no spare. Hath this villain deluded the emperor? Away with him, away with him: whip him with scourges, jerk him with rods, buffet him with fists, brain him with clubs. Jesteth the traitor with the emperor? Pinch him with fiery tongs, gird him with burning plates, bring out the strongest chains, and the fire-forks, and the grated bed of iron: on the fire with it; bind the rebel hand and foot; and when the bed is fire-hot, on with him: roast him, broil him, toss him, turn him: on pain of our high displeasure do every man his office, O ye tormentors."

The word was no sooner spoken, but all was done. After many cruel handlings, this meek lamb was laid, I will not say on his fiery bed of iron, but on his soft bed of down. So mightily God wrought with his martyr Lawrence, so miraculously God tempered His element the fire; that it became not a bed of consuming pain, but a pallet of nourishing rest.

In Africa the persecution raged with peculiar violence; many thousands received the crown of martyrdom, among whom the following were the most distinguished characters:



Cyprian, bishop of Carthage, an eminent prelate, and a pious ornament of the Church. The brightness of his genius was tempered by the solidity of his judgment; and with all the accomplishments of the gentleman, he blended the virtues of a Christian. His doctrines were orthodox and pure; his language easy and elegant; and his manners graceful and winning: in fine, he was both the pious and polite preacher. In his youth he was educated in the principles of Gentilism, and having a considerable fortune, he lived in the very extravagance of splendor, and all the dignity of pomp.

About the year 246, Coecilius, a Christian minister of Carthage, became the happy instrument of Cyprian's conversion: on which account, and for the great love that he always afterward bore for the author of his conversion, he was termed Coecilius Cyprian. Previous to his baptism, he studied the Scriptures with care and being struck with the beauties of the truths they contained, he determined to practise the virtues therein recommended. Subsequent to his baptism, he sold his estate, distributed the money among the poor, dressed himself in plain attire, and commenced a life of austerity. He was soon after made a presbyter; and, being greatly admired for his virtues and works, on the death of Donatus, in A.D. 248, he was almost unanimously elected bishop of Carthage.

Cyprian's care not only extended over Carthage, but to Numidia and Mauritania. In all his transactions he took great care to ask the advice of his clergy, knowing that unanimity alone could be of service to the Church, this being one of his maxims, "That the bishop was in the church, and the church in the bishop; so that unity can only be preserved by a close connexion between the pastor and his flock."

In A.D. 250, Cyprian was publicly proscribed by the emperor Decius, under the appellation of Coecilius Cyprian, bishop of the Christians; and the universal cry of the pagans was, "Cyprian to the lions, Cyprian to the beasts." The bishop, however, withdrew from the rage of the populace, and his effects were immediately confiscated. During his retirement, he wrote thirty pious and elegant letters to his flock; but several schisms that then crept into the Church, gave him great uneasiness. The rigor of the persecution abating, he returned to Carthage, and did everything in his power to expunge erroneous opinions. A terrible plague breaking out in Carthage, it was as usual, laid to the charge of the Christians; and the magistrates began to persecute accordingly, which occasioned an epistle from them to Cyprian, in answer to which he vindicates the cause of Christianity. A.D. 257, Cyprian was brought before the proconsul Aspasius Paturnus, who exiled him to a little city on the Lybian sea. On the death of this proconsul, he returned to Carthage, but was soon after seized, and carried before the new governor, who condemned him to be beheaded; which sentence was executed on the fourteenth of September, A.D. 258.

The disciples of Cyprian, martyred in this persecution, were Lucius, Flavian, Victorius, Remus, Montanus, Julian, Primelus, and Donatian.

At Utica, a most terrible tragedy was exhibited: three hundred Christians were, by the orders of the proconsul, placed round a burning limekiln. A pan of coals and incense being prepared, they were commanded either to sacrifice to Jupiter, or to be thrown into

the kiln. Unanimously refusing, they bravely jumped into the pit, and were immediately suffocated.

Fructuosus, bishop of Tarragon, in Spain, and his two deacons, Augurius and Eulogius, were burnt for being Christians.

Alexander, Malchus, and Priscus, three Christians of Palestine, with a woman of the same place, voluntarily accused themselves of being Christians; on which account they were sentenced to be devoured by tigers, which sentence was executed accordingly.

Maxima, Donatilla, and Secunda, three virgins of Tuburga, had gall and vinegar given them to drink, were then severely scourged, tormented on a gibbet, rubbed with lime, scorched on a gridiron, worried by wild beasts, and at length beheaded.

It is here proper to take notice of the singular but miserable fate of the emperor Valerian, who had so long and so terribly persecuted the Christians. This tyrant, by a stratagem, was taken prisoner by Sapor, emperor of Persia, who carried him into his own country, and there treated him with the most unexampled indignity, making him kneel down as the meanest slave, and treading upon him as a footstool when he mounted his horse. After having kept him for the space of seven years in this abject state of slavery, he caused his eyes to be put out, though he was then eighty-three years of age. This not satiating his desire of revenge, he soon after ordered his body to be flayed alive, and rubbed with salt, under which torments he expired; and thus fell one of the most tyrannical emperors of Rome, and one of the greatest persecutors of the Christians.

A.D. 260, Gallienus, the son of Valerian, succeeded him, and during his reign (a few martyrs excepted) the Church enjoyed peace for some years.

### **The Ninth Persecution Under Aurelian, A.D. 274**

The principal sufferers were: Felix, bishop of Rome. This prelate was advanced to the Roman see in 274. He was the first martyr to Aurelian's petulancy, being beheaded on the twenty-second of December, in the same year.

Agapetus, a young gentleman, who sold his estate, and gave the money to the poor, was seized as a Christian, tortured, and then beheaded at Praeneste, a city within a day's journey of Rome.

These are the only martyrs left upon record during this reign, as it was soon put to a stop by the emperor's being murdered by his own domestics, at Byzantium.

Aurelian was succeeded by Tacitus, who was followed by Probus, as the latter was by Carus: this emperor being killed by a thunder storm, his sons, Carnius and Numerian, succeeded him, and during all these reigns the Church had peace.

Diocletian mounted the imperial throne, A.D. 284; at first he showed great favor to the Christians. In the year 286, he associated Maximian with him in the empire; and some Christians were put to death before any general persecution broke out. Among these were Felician and Primus, two brothers.

Marcus and Marcellianus were twins, natives of Rome, and of noble descent. Their parents were heathens, but the tutors, to whom the education of the children was intrusted, brought them up as Christians. Their constancy at length subdued those who wished them to become pagans, and their parents and whole family became converts to a faith they had before reprobated. They were martyred by being tied to posts, and having their feet pierced with nails. After remaining in this situation for a day and a night, their sufferings were put an end to by thrusting lances through their bodies.

Zoe, the wife of the jailer, who had the care of the before-mentioned martyrs, was also converted by them, and hung upon a tree, with a fire of straw lighted under her. When her body was taken down, it was thrown into a river, with a large stone tied to it, in order to sink it.

In the year of Christ 286, a most remarkable affair occurred; a legion of soldiers, consisting of six thousand six hundred and sixty-six men, contained none but Christians. This legion was called the Theban Legion, because the men had been raised in Thebias: they were quartered in the east until the emperor Maximian ordered them to march to Gaul, to assist him against the rebels of Burgundy. They passed the Alps into Gaul, under the command of Mauritius, Candidus, and Exuperis, their worthy commanders, and at length joined the emperor. Maximian, about this time, ordered a general sacrifice, at which the whole army was to assist; and likewise he commanded that they should take the oath of allegiance and swear, at the saame time, to assist in the extirpation of Christianity in Gaul. Alarmed at these orders, each individual of the Theban Legion absolutely refused either to sacrifice or take the oaths prescribed. This so greatly enraged Maximian, that he ordered the legion to be decimated, that is, every tenth man to be selected from the rest, and put to the sword. This bloody order having been put in execution, those who remained alive were still inflexible, when a second decimation took place, and every tenth man of those living was put to death. This second severity made no more impression than the first had done; the soldiers preserved their fortitude and their principles, but by the advice of their officers they drew up a loyal remonstrance to the emperor. This, it might have been presumed, would have softened the emperor, but it had a contrary effect: for, enraged at their perseverance and unanimity, he commanded that the whole legion should be put to death, which was accordingly executed by the other troops, who cut them to pieces with their swords, September 22, 286.

Alban, from whom St. Alban's, in Hertfordshire, received its name, was the first British martyr. Great Britain had received the Gospel of Christ from Lucius, the first Christian king, but did not suffer from the rage of persecution for many years after. He was originally a pagan, but converted by a Christian ecclesiastic, named Amphibalus, whom he sheltered on account of his religion. The enemies of Amphibalus, having intelligence of the place where he was secreted, came to the house of Alban; in order to facilitate his

escape, when the soldiers came, he offered himself up as the person they were seeking for. The deceit being detected, the governor ordered him to be scourged, and then he was sentenced to be beheaded, June 22, A.D. 287.

The venerable Bede assures us, that, upon this occasion, the executioner suddenly became a convert to Christianity, and entreated permission to die for Alban, or with him. Obtaining the latter request, they were beheaded by a soldier, who voluntarily undertook the task of executioner. This happened on the twenty-second of June, A.D. 287, at Verulam, now St. Alban's, in Hertfordshire, where a magnificent church was erected to his memory about the time of Constantine the Great. The edifice, being destroyed in the Saxon wars, was rebuilt by Offa, king of Mercia, and a monastery erected adjoining to it, some remains of which are still visible, and the church is a noble Gothic structure.

Faith, a Christian female, of Aquitaine, in France, was ordered to be broiled upon a gridiron, and then beheaded; A.D. 287.

Quintin was a Christian, and a native of Rome, but determined to attempt the propagation of the Gospel in Gaul, with one Lucian, they preached together in Amiens; after which Lucian went to Beaumaris, where he was martyred. Quintin remained in Picardy, and was very zealous in his ministry. Being seized upon as a Christian, he was stretched with pulleys until his joints were dislocated; his body was then torn with wire scourges, and boiling oil and pitch poured on his naked flesh; lighted torches were applied to his sides and armpits; and after he had been thus tortured, he was remanded back to prison, and died of the barbarities he had suffered, October 31, A.D. 287. His body was sunk in the Somme.

### **The Tenth Persecution, Under Diocletian, A.D. 303**

Under the Roman emperors, commonly called the Era of the Martyrs, was occasioned partly by the increasing number and luxury of the Christians, and the hatred of Galerius, the adopted son of Diocletian, who, being stimulated by his mother, a bigoted pagan, never ceased persuading the emperor to enter upon the persecution, until he had accomplished his purpose.

The fatal day fixed upon to commence the bloody work, was the twenty-third of February, A.D. 303, that being the day in which the Terminalia were celebrated, and on which, as the cruel pagans boasted, they hoped to put a termination to Christianity. On the appointed day, the persecution began in Nicomedia, on the morning of which the prefect of that city repaired, with a great number of officers and assistants, to the church of the Christians, where, having forced open the doors, they seized upon all the sacred books, and committed them to the flames.

The whole of this transaction was in the presence of Diocletian and Galerius, who, not contented with burning the books, had the church levelled with the ground. This was followed by a severe edict, commanding the destruction of all other Christian churches

and books; and an order soon succeeded, to render Christians of all denomination outlaws.

The publication of this edict occasioned an immediate martyrdom, for a bold Christian not only tore it down from the place to which it was affixed, but execrated the name of the emperor for his injustice. A provocation like this was sufficient to call down pagan vengeance upon his head; he was accordingly seized, severely tortured, and then burned alive.

All the Christians were apprehended and imprisoned; and Galerius privately ordered the imperial palace to be set on fire, that the Christians might be charged as the incendiaries, and a plausible pretence given for carrying on the persecution with the greater severities. A general sacrifice was commenced, which occasioned various martyrdoms. No distinction was made of age or sex; the name of Christian was so obnoxious to the pagans that all indiscriminately fell sacrifices to their opinions. Many houses were set on fire, and whole Christian families perished in the flames; and others had stones fastened about their necks, and being tied together were driven into the sea. The persecution became general in all the Roman provinces, but more particularly in the east; and as it lasted ten years, it is impossible to ascertain the numbers martyred, or to enumerate the various modes of martyrdom.

Racks, scourges, swords, daggers, crosses, poison, and famine, were made use of in various parts to dispatch the Christians; and invention was exhausted to devise tortures against such as had no crime, but thinking differently from the votaries of superstition.

A city of Phrygia, consisting entirely of Christians, was burnt, and all the inhabitants perished in the flames.

Tired with slaughter, at length, several governors of provinces represented to the imperial court, the impropriety of such conduct. Hence many were respited from execution, but, though they were not put to death, as much as possible was done to render their lives miserable, many of them having their ears cut off, their noses slit, their right eyes put out, their limbs rendered useless by dreadful dislocations, and their flesh seared in conspicuous places with red-hot irons.

It is necessary now to particularize the most conspicuous persons who laid down their lives in martyrdom in this bloody persecution.

Sebastian, a celebrated martyr, was born at Narbonne, in Gaul, instructed in the principles of Christianity at Milan, and afterward became an officer of the emperor's guard at Rome. He remained a true Christian in the midst of idolatry; unallured by the splendors of a court, untainted by evil examples, and uncontaminated by the hopes of preferment. Refusing to be a pagan, the emperor ordered him to be taken to a field near the city, termed the Campus Martius, and there to be shot to death with arrows; which sentence was executed accordingly. Some pious Christians coming to the place of execution, in order to give his body burial, perceived signs of life in him, and immediately moving him

to a place of security, they, in a short time effected his recovery, and prepared him for a second martyrdom; for, as soon as he was able to go out, he placed himself intentionally in the emperor's way as he was going to the temple, and reprehended him for his various cruelties and unreasonable prejudices against Christianity. As soon as Diocletian had overcome his surprise, he ordered Sebastian to be seized, and carried to a place near the palace, and beaten to death; and, that the Christians should not either use means again to recover or bury his body, he ordered that it should be thrown into the common sewer. Nevertheless, a Christian lady named Lucina, found means to remove it from the sewer, and bury it in the catacombs, or repositories of the dead.

The Christians, about this time, upon mature consideration, thought it unlawful to bear arms under a heathen emperor. Maximilian, the son of Fabius Victor, was the first beheaded under this regulation.

Vitus, a Sicilian of considerable family, was brought up a Christian; when his virtues increased with his years, his constancy supported him under all afflictions, and his faith was superior to the most dangerous perils. His father, Hylas, who was a pagan, finding that he had been instructed in the principles of Christianity by the nurse who brought him up, used all his endeavors to bring him back to paganism, and at length sacrificed his son to the idols, June 14, A.D. 303.

Victor was a Christian of a good family at Marseilles, in France; he spent a great part of the night in visiting the afflicted, and confirming the weak; which pious work he could not, consistently with his own safety, perform in the daytime; and his fortune he spent in relieving the distresses of poor Christians. He was at length, however, seized by the emperor Maximian's decree, who ordered him to be bound, and dragged through the streets. During the execution of this order, he was treated with all manner of cruelties and indignities by the enraged populace. Remaining still inflexible, his courage was deemed obstinacy. Being by order stretched upon the rack, he turned his eyes toward heaven, and prayed to God to endue him with patience, after which he underwent the tortures with most admirable fortitude. After the executioners were tired with inflicting torments on him, he was conveyed to a dungeon. In his confinement, he converted his jailers, named Alexander, Felician, and Longinus. This affair coming to the ears of the emperor, he ordered them immediately to be put to death, and the jailers were accordingly beheaded. Victor was then again put to the rack, unmercifully beaten with batons, and again sent to prison. Being a third time examined concerning his religion, he persevered in his principles; a small altar was then brought, and he was commanded to offer incense upon it immediately. Fired with indignation at the request, he boldly stepped forward, and with his foot overthrew both altar and idol. This so enraged the emperor Maximian, who was present, that he ordered the foot with which he had kicked the altar to be immediately cut off; and Victor was thrown into a mill, and crushed to pieces with the stones, A.D. 303.

Maximus, governor of Cilicia, being at Tarsus, three Christians were brought before him; their names were Tarachus, an aged man, Probus, and Andronicus. After repeated tortures and exhortations to recant, they, at length, were ordered for execution.

Being brought to the amphitheater, several beasts were let loose upon them; but none of the animals, though hungry, would touch them. The keeper then brought out a large bear, that had that very day destroyed three men; but this voracious creature and a fierce lioness both refused to touch the prisoners. Finding the design of destroying them by the means of wild beasts ineffectual, Maximus ordered them to be slain by the sword, on October 11, A.D. 303.

Romanus, a native of Palestine, was deacon of the church of Caesarea at the time of the commencement of Diocletian's persecution. Being condemned for his faith at Antioch, he was scourged, put to the rack, his body torn with hooks, his flesh cut with knives, his face scarified, his teeth beaten from their sockets, and his hair plucked up by the roots. Soon after he was ordered to be strangled, November 17, A.D. 303.

Susanna, the niece of Caius, bishop of Rome, was pressed by the emperor Diocletian to marry a noble pagan, who was nearly related to him. Refusing the honor intended her, she was beheaded by the emperor's order.

Dorotheus, the high chamberlain of the household to Diocletian, was a Christian, and took great pains to make converts. In his religious labors, he was joined by Gorgonius, another Christian, and one belonging to the palace. They were first tortured and then strangled.

Peter, a eunuch belonging to the emperor, was a Christian of singular modesty and humility. He was laid on a gridiron, and broiled over a slow fire until he expired.

Cyprian, known by the title of the magician, to distinguish him from Cyprian, bishop of Carthage, was a native of Natioch. He received a liberal education in his youth, and particularly applied himself to astrology; after which he traveled for improvement through Greece, Egypt, India, etc. In the course of time he became acquainted with Justina, a young lady of Antioch, whose birth, beauty, and accomplishments, rendered her the admiration of all who knew her. A pagan gentleman applied to Cyprian, to promote his suit with the beautiful Justina; this he undertook, but soon himself became converted, burnt his books of astrology and magic, received baptism, and felt animated with a powerful spirit of grace. The conversion of Cyprian had a great effect on the pagan gentleman who paid his addresses to Justina, and he in a short time embraced Christianity. During the persecutions of Diocletian, Cyprian and Justina were seized upon as Christians, the former was torn with pincers, and the latter chastised; and, after suffering other torments, both were beheaded.

Eulalia, a Spanish lady of a Christian family, was remarkable in her youth for sweetness of temper, and solidity of understanding seldom found in the capriciousness of juvenile years. Being apprehended as a Christian, the magistrate attempted by the mildest means, to bring her over to paganism, but she ridiculed the pagan deities with such asperity, that the judge, incensed at her behavior, ordered her to be tortured. Her sides were accordingly torn by hooks, and her breasts burnt in the most shocking manner, until she expired by the violence of the flames, December, A.D. 303.

In the year 304, when the persecution reached Spain, Dacian, the governor of Terragona, ordered Valerius the bishop, and Vincent the deacon, to be seized, loaded with irons, and imprisoned. The prisoners being firm in their resolution, Valerius was banished, and Vincent was racked, his limbs dislocated, his flesh torn with hooks, and he was laid on a gridiron, which had not only a fire placed under it, but spikes at the top, which ran into his flesh. These torments neither destroying him, nor changing his resolutions, he was remanded to prison, and confined in a small, loathsome, dark dungeon, strewn with sharp flints, and pieces of broken glass, where he died, January 22, 304. His body was thrown into the river.

The persecution of Diocletian began particularly to rage in A.D. 304, when many Christians were put to cruel tortures and the most painful and ignominious deaths; the most eminent and particular of whom we shall enumerate.

Saturninus, a priest of Albitina, a town of Africa, after being tortured, was remanded to prison, and there starved to death. His four children, after being variously tormented, shared the same fate with their father.

Dativas, a noble Roman senator; Thelico, a pious Christian;

Victoria, a young lady of considerable family and fortune, with some others of less consideration, all auditors of Saturninus, were tortured in a similar manner, and perished by the same means.

Agrape, Chionia, and Irene, three sisters, were seized upon at Thessalonica, when Diocletian's persecution reached Greece. They were burnt, and received the crown of martyrdom in the flames, March 25, A.D. 304. The governor, finding that he could make no impression on Irene, ordered her to be exposed naked in the streets, which shameful order having been executed, a fire was kindled near the city wall, amidst whose flames her spirit ascended beyond the reach of man's cruelty.

Agatho, a man of a pious turn of mind, with Cassice, Philippa, and Eutychia, were martyred about the same time; but the particulars have not been transmitted to us.

Marcellinus, bishop of Rome, who succeeded Caius in that see, having strongly opposed paying divine honors to Diocletian, suffered martyrdom, by a variety of tortures, in the year 324, comforting his soul until he expired with the prospect of these glorious rewards it would receive by the tortures suffered in the body.

Victorius, Carpophorus, Severus, and Severianus, were brothers, and all four employed in places of great trust and honor in the city of Rome. Having exclaimed against the worship of idols, they were apprehended, and scourged, with the plumbetae, or scourges, to the ends of which were fastened leaden balls. This punishment was exercised with such excess of cruelty that the pious brothers fell martyrs to its severity.

Timothy, a deacon of Mauritania, and Maura his wife, had not been united together by the bands of wedlock above three weeks, when they were separated from each other by the persecution. Timothy, being apprehended, as a Christian, was carried before Arrianus, the governor of Thebais, who, knowing that he had the keeping of the Holy Scriptures, commanded him to deliver them up to be burnt; to which he answered, "Had I children, I would sooner deliver them up to be sacrificed, than part with the Word of God." The governor being much incensed at this reply, ordered his eyes to be put out, with red-hot irons, saying, "The books shall at least be useless to you, for you shall not see to read them." His patience under the operation was so great that the governor grew more exasperated; he, therefore, in order, if possible, to overcome his fortitude, ordered him to be hung up by the feet, with a weight tied about his neck, and a gag in his mouth. In this state, Maura his wife, tenderly urged him for her sake to recant; but, when the gag was taken out of his mouth, instead of consenting to his wife's entreaties, he greatly blamed her mistaken love, and declared his resolution of dying for the faith. The consequence was, that Maura resolved to imitate his courage and fidelity and either to accompany or follow him to glory. The governor, after trying in vain to alter her resolution, ordered her to be tortured, which was executed with great severity. After this, Timothy and Maura were crucified near each other, A.D. 304.

Sabinus, bishop of Assisium, refusing to sacrifice to Jupiter, and pushing the idol from him, had his hand cut off by the order of the governor of Tuscany. While in prison, he converted the governor and his family, all of whom suffered martyrdom for the faith. Soon after their execution, Sabinus himself was scourged to death, December, A.D. 304.

Tired with the farce of state and public business, the emperor Diocletian resigned the imperial diadem, and was succeeded by Constantius and Galerius; the former a prince of the most mild and humane disposition and the latter equally remarkable for his cruelty and tyranny. These divided the empire into two equal governments, Galerius ruling in the east, and Constantius in the west; and the people in the two governments felt the effects of the dispositions of the two emperors; for those in the west were governed in the mildest manner, but such as resided in the east felt all the miseries of oppression and lengthened tortures.

Among the many martyred by the order of Galerius, we shall enumerate the most eminent.

Amphianus was a gentleman of eminence in Lucia, and a scholar of Eusebius; Julitta, a Lycaonian of royal descent, but more celebrated for her virtues than noble blood. While on the rack, her child was killed before her face. Julitta, of Cappadocia, was a lady of distinguished capacity, great virtue, and uncommon courage. To complete the execution, Julitta had boiling pitch poured on her feet, her sides torn with hooks, and received the conclusion of her martyrdom, by being beheaded, April 16, A.D. 305.

Hermolaus, a venerable and pious Christian, of a great age, and an intimate acquaintance of Panteleon's, suffered martyrdom for the faith on the same day, and in the same manner as Panteleon.

Eustratius, secretary to the governor of Armina, was thrown into a fiery furnace for exhorting some Christians who had been apprehended, to persevere in their faith.

Nicander and Marcian, two eminent Roman military officers, were apprehended on account of their faith. As they were both men of great abilities in their profession, the utmost means were used to induce them to renounce Christianity; but these endeavors being found ineffectual, they were beheaded.

In the kingdom of Naples, several martyrdoms took place, in particular, Januaries, bishop of Beneventum; Sosius, deacon of Misene; Proculus, another deacon; Eutyches and Acutius, two laymen; Festus, a deacon; and Desiderius, a reader; all, on account of being Christians, were condemned by the governor of Campania to be devoured by the wild beasts. The savage animals, however, would not touch them, and so they were beheaded.

Quirinus, bishop of Siscia, being carried before Matenius, the governor, was ordered to sacrifice to the pagan deities, agreeably to the edicts of various Roman emperors. The governor, perceiving his constancy, sent him to jail, and ordered him to be heavily ironed; flattering himself, that the hardships of a jail, some occasional tortures and the weight of chains, might overcome his resolution. Being decided in his principles, he was sent to Amantius, the principal governor of Pannonia, now Hungary, who loaded him with chains, and carried him through the principal towns of the Danube, exposing him to ridicule wherever he went. Arriving at length at Sabaria, and finding that Quirinus would not renounce his faith, he ordered him to be cast into a river, with a stone fastened about his neck. This sentence being put into execution, Quirinus floated about for some time, and, exhorting the people in the most pious terms, concluded his admonitions with this prayer: "It is no new thing, O all-powerful Jesus, for Thee to stop the course of rivers, or to cause a man to walk upon the water, as Thou didst Thy servant Peter; the people have already seen the proof of Thy power in me; grant me now to lay down my life for Thy sake, O my God." On pronouncing the last words he immediately sank, and died, June 4, A.D. 308. His body was afterwards taken up, and buried by some pious Christians.

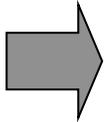
Pamphilus, a native of Phoenicia, of a considerable family, was a man of such extensive learning that he was called a second Origen. He was received into the body of the clergy at Caesarea, where he established a public library and spent his time in the practice of every Christian virtue. He copied the greatest part of the works of Origen with his own hand, and, assisted by Eusebius, gave a correct copy of the Old Testament, which had suffered greatly by the ignorance or negligence of former transcribers. In the year 307, he was apprehended, and suffered torture and martyrdom.

Marcellus, bishop of Rome, being banished on account of his faith, fell a martyr to the miseries he suffered in exile, January 16, A.D. 310.

Peter, the sixteenth bishop of Alexandria, was martyred November 25, A.D. 311, by order of Maximus Caesar, who reigned in the east.

Agnes, a virgin of only thirteen years of age, was beheaded for being a Christian; as was Serene, the empress of Diocletian. Valentine, a priest, suffered the same fate at Rome; and Erasmus, a bishop, was martyred in Campania.

Soon after this the persecution abated in the middle parts of the empire, as well as in the west; and Providence at length began to manifest vengeance on the persecutors. Maximian endeavored to corrupt his daughter Fausta to murder Constantine her husband; which she discovered, and Constantine forced him to choose his own death, when he preferred the ignominious death of hanging after being an emperor near twenty years.



Constantine was the good and virtuous child of a good and virtuous father, born in Britain. His mother was named Helena, daughter of King Coilus. He was a most bountiful and gracious prince, having a desire to nourish learning and good arts, and did oftentimes use to read, write, and study himself. He had marvellous good success and prosperous achieving of all things he took in hand, which then was (and truly) supposed to proceed of this, for that he was so great a favorer of the Christian faith. Which faith when he had once embraced, he did ever after most devoutly and religiously reverence.

Thus Constantine, sufficiently appointed with strength of men but especially with strength of God, entered his journey coming towards Italy, which was about the last year of the persecution, A.D. 313. Maxentius, understanding of the coming of Constantine, and trusting more to his devilish art of magic than to the good will of his subjects, which he little deserved, durst not show himself out of the city, nor encounter him in the open field, but with privy garrisons laid wait for him by the way in sundry straits, as he should come; with whom Constantine had divers skirmishes, and by the power of the Lord did ever vanquish them and put them to flight.

Notwithstanding, Constantine yet was in no great comfort, but in great care and dread in his mind (approaching now near unto Rome) for the magical charms and sorceries of Maxentius, wherewith he had vanquished before Severus, sent by Galerius against him. Wherefore, being in great doubt and perplexity in himself, and revolving many things in his mind, what help he might have against the operations of his charming, Constantine, in his journey drawing toward the city, and casting up his eyes many times to heaven, in the south part, about the going down of the sun, saw a great brightness in heaven, appearing in the similitude of a cross, giving this inscription, In hoc vince, that is, "In this overcome."

Eusebius Pamphilus doth witness that he had heard the said Constantine himself oftentimes report, and also to swear this to be true and certain, which he did see with his own eyes in heaven, and also his soldiers about him. At the sight whereof when he was greatly astonished, and consulting with his men upon the meaning thereof, behold, in the night season in his sleep, Christ appeared to him with the sign of the same cross which he had seen before, bidding him to make the figuration thereof, and to carry it in his wars before him, and so should we have the victory.

Constantine so established the peace of the Church that for the space of a thousand years we read of no set persecution against the Christians, unto the time of John Wickliffe.

So happy, so glorious was this victory of Constantine, surnamed the Great! For the joy and gladness whereof, the citizens who had sent for him before, with exceeding triumph brought him into the city of Rome, where he was most honorably received, and celebrated the space of seven days together; having, moreover, in the market place, his image set up, holding in his right hand the sign of the cross, with this inscription:

"With this wholesome sign, the true token of fortitude, I have rescued and delivered our city from the yoke of the tyrant."

We shall conclude our account of the tenth and last general persecution with the death of St. George, the titular saint and patron of England. St. George was born in Cappadocia, of Christian parents; and giving proofs of his courage, was promoted in the army of the emperor Diocletian. During the persecution, St. George threw up his command, went boldly to the senate house, and avowed his being a Christian, taking occasion at the same time to remonstrate against paganism, and point out the absurdity of worshipping idols. This freedom so greatly provoked the senate that St. George was ordered to be tortured, and by the emperor's orders was dragged through the streets, and beheaded the next day.

The legend of the dragon, which is associated with this martyr, is usually illustrated by representing St. George seated upon a charging horse and transfixing the monster with his spear. This fiery dragon symbolizes the devil, who was vanquished by St. George's steadfast faith in Christ, which remained unshaken in spite of torture and death.