

that were painful and ignominious ; such as being thrown to wild beasts or perishing at the stake — punishments he was not compelled to resort to by the laws. Yet it must be allowed, that if the laws denounced death in general terms, as the penalty for perseverance in Christianity, it was considered right to assume, that such as were not Roman citizens ought to suffer a more painful death than those who were.

Under the most agonizing torments, calculated to excite pity even in pagan bystanders, the Christians displayed great tranquility and composure. “ They made it evident to us all,” says the church, “ that in the midst of those sufferings, they were absent from the body ; or rather, that the Lord stood by them and walked in the midst of them ; and, staying themselves on the grace of Christ, they bid defiance to the torments of the world.” But even here the difference was shown betwixt the momentary intoxication of enthusiasm, which, with a rash confidence in itself, courted and defied danger, and that calm, deliberate submission to God’s will, which first awaited his call, and then looked to him for the needed strength. A certain Phrygian, Quintus by name, of a nation peculiarly inclined by nature to fanatical extravagance, presented himself, in company with many others, whom he had wrought up by his discourses to the same pitch of enthusiastic zeal, uncalled for, before the proconsul’s tribunal, and declared himself a Christian. But when the magistrate pressed him, and wrought upon his fears, by showing him the wild beasts, he yielded, swore by the genius of the emperor, and sacrificed. After stating this fact, the church adds, “ We therefore praise not those who voluntarily surrender themselves ; for so are we not taught in