JERUSALEM'S CAPTIVITIES LAMENTED, OR THE HISTORY OF JERUSALEM, FROM Joshua's time to the year, 1517, both from Scripture and antient records. The antiquity of the city and number of inhabitants, with the glory of the Sepulchre of our Saviour, the Holy of Holies, and the sad and lamentable destruction and desolation of Jerusalem. To which is added, A full and true account of the life of St. Peter.

FALKIRK: PAINTED AND SOLD BY T. JOHNSTON. M.DCC.XCVIII.
JERUSALEM was a principal city in Joshua's time, when Adonibezek was king, who was slain by him, yet the Jebusites held it four hundred years after, till David won it, though the inhabitants boasted that their blind and their lame should defend it, 2 Sam. v. 6. David strengthened it with a castle, and beautified it with palaces, after this Solomon enlarged it, and further beautified and fortified it; the palace, gates and walls could not be matched in all the world, and had within the walls one hundred and fifty thousand inhabitants, besides women and children.

The trenches about it were sixty foot deep cut out of a rock, and two hundred and fifty broad. Not long after Shishak king of Egypt took it and became master of Solomon's riches, and of all king David's spoil, which he had taken from many nations, 2 Kings xiv. It was again plundered, and part of the wall broken down by Joash, king of Israel in Amaziah's reign, 2 Kings xvi. Not long after Ahas the 15th king of Judah impoverished the temple to present Tiplathphilnezer with the treasures thereof and Manasses lost what remained, 1 Chron. v.

And Nebuchadnezzar laid this glorious city, with the temple, palace, walls, and towers, even to the ground, 2 Kings xx. After eighteen months siege, in the eleventh year of Zedekiah, the ninth day of the fourth month, which was the eighteenth year of Nebuchadnezzar's reign, the princes of Babylon surprized and took this brave city; presently after Nebuzradan
general of the Babylonian army, commanded by Nebuchadnezzar, spoiled the temple, carrying away the vessels of gold and silver, and the great laver given by King Solomon, and burned the temple the first day of the next month, which was twenty one days after the surprisal, 470 years six months, and ten days after the foundation; 903 years, six months, and ten days after the departure of the people out of Egypt; 1760 years, and six months after the flood; 8416 years, six months and ten days after the creation. Thus, and then was the city of Jerusalem taken, and for seventy years remained the Jews in this captivity.

It was built again by Nehemiah, Chron. i. ii. iii. iv. The temple and city was spoiled again by Burgoses Lieutenant to Artaxerxes; then by Ptolemeus the first, then by Antipochus Epiphanes, and again by Appolonius's deputy; after which it was taken by Pompy, and robbed by Crassus in his Parthian expedition. Yet all the losses the temple and city sustained were repair'd by Herod the great, who enlarged the city, rebuilt the temple, and left it both stately and glorious; it was compassed with three strong walls, the third wall had ninety towers, the second wall had nineteen, and the old wall had sixty. Agrippa built a fourth wall ten cubits high, but did not finish it, lest Claudious Caesar should think he designed to rebel; yet the Jews afterwards built it twenty cubits high, and raised a battlement two cubits, and built three towers thereon: all their towers were built of white marble, each stone being twenty cubits long, ten broad, and five thick; so curiously joined, that they seem'd but one stone, and the compass of
the city, from the north to the west, was forty three furlongs.

Within the city was the king's palace surpassing all in the world for largeness and workmanship, environed with a wall, which was thirty cubits high adorned with towers, and beautified with houses to an hundred of the nobility; and in every room were many vessels of gold and silver, and porches adorned with curious pillars, and many pleasant walks, with all manner of trees and fountains, which spouted up water, with cisterns and brazen statues, from which ran water continually.

The temple was built upon a rocky mountain, and the place at the top, was not at first big enough for the temple and court, the hill being very steep, but the people every day brought earth thither and they at last made it plain and large enough with wonderful curiosity and labour inclosed with three walls which were many days' labour, with the cost of all the holy treasure offered to God from all parts; the foundation of the temple was laid three hundred cubits deep; the porches were double supported by many pillars twenty cubits high, all of one piece of marble, the tops of cyder to exactly wrought as attested beholders; the porches were thirty cubits broad, and the compass of the temple was six furlongs; the courts were curiously paved and wrought with all sorts of stones, and the gates were covered with weighty plates of gold, only one with Corinthian brads, which for beauty exceeded the other, dazzling the eyes of beholders.
Then the holy of holies, or Sanctorum Sancto-
rum, situate in the midst, had twelve stairsto go up to it, the fore part of it was an hundred cubits high, and as many broad, and backwards it was forty cubits on each side. It had as it were two shoulders twenty cubits high, and twenty five wide, and had no doors to shew that heaven was always open. All the fore parts were gilded within and covered with fine gold, the inner part was divided into two rooms, whereof the first only might be seen, which was in height ninety cubits, in length forty, and in breadth twenty. Round about the wall was a golden vine, whereon hung grapes in clusters, being six feet long; it had golden gates fifty five cubits high, and sixteen broad, and curious hangings of the same length, wrought with purple, velvet scarlet and silk. All the fabric was so exqui-
site and rich, that no one imagined any work-
manship to be, for it was all covered with massy gold, which astonish'd the beholders, the top was also set with rods of gold, sharp at the ends, left birds should sit thereon, and cede the holy place.

Our Saviour was born in the year 4004, and in the 43d year of Augustus Cæsar many remarkable things were seen in the heavens, which caused the wise men to conclude, that some more than ordinary person would appear upon the earth, and the learned thought it to be Augustus Cæsar, who then reigned prosperous; and others thought it him whom the prophet Isaiah said, should have the government on his shoulders, even the Saviour of the world, whom the Evangelists mentions the angels des
tared to the shepherds, and the star directed the wise men of the east to find out the place of his birth. So that,

As the new earth with a new Sun was blest,
So heaven with a new glorious star was drest.

At Christ's birth the temple of Rome, dedicated to the God Pan, fell to the earth, and when it was built, the Romans addressed to the oracle Appolo to know how long it should endure, who answered, Till a virgin should bring forth a son which they judged impossible, therefore they believed that their temple should last eternally.

That night that Christ was born, there appeared in Spain at midnight, a cloud with so great a light, that it seemed like mid-day. St. Jerome writes that when the virgin fled with her son into Egypt, that all the images of the gods tumbled from their altars to the very ground; and that the oracles or answers, which these gods or rather devils used to give them ceased, and never answered afterwards.

The first year of Christ's birth, there were many strange things that happened in Germany and in Rome, and a terrible eclipse of the sun. At the twelfth year of his age he disputed with the Doctors, and at that time their appeared a terrible comet, that the light of the sun apparently failed, and the heavens seemed to burn, and fire beams fell from them. In the 22d year
of his age, several bloody comets were seen, and
the river Tyber overflowed the city of Rome.

Publius Lentullus's Epistle to Rome con-
cerning Christ.

There appeared in those days a man of great
virtue called Jesus Christ, is yet living among us,
and of the people is called a prophet; But his
own disciples call him the Son of God; he raised
the dead, cureth all manner of diseases; a man
of stature, somewhat tall and comely with a re-
verend countenance, such as the beholders may
both fear and love; his hair is of the colour of
a chestnut full ripe, and plain down almost to his
ears, but from thence downward somewhat cur-
led, but more orient of colours waving about his
shoulders; in midst of his head goeth a seem of
his hair, or parting like that of the Nazarites,
his forehead very plain and smooth, his face
without spot or wrinkle beautified with a come-
ly red, his nose and mouth so formed that no-
thing can be reprehended, his beard thick, in col-
our of the hair of his head; his eyes gray, clear
and quick; in reproving he is severe, in coun-
seling courteous and fair spoken; plesant in
speech, mixed with gravity; It cannot be rem-
embered that any have seen him laugh, but ma-
ny have seen him weep, in proportion of body
well shaped and straight; his hands and arms very
deleatable to behold, in speaking very temperate
modest and wise, a man for his singular beauty
far exceeding the sons of men.

Within the thirty third year of Christ's life,
he was crucified by the hands of the Jews, which caused many miracles, attested both by heathens and Christians. At his death there was a mighty darkness, in the day time from six to nine, that is, from our twelve, to our three in the afternoon, and yet no eclipse of the sun, it being full moon, so it was contrary to the order of nature but the power of God deprived the sun of its light.

Dennis the Areopagite, being that day in Athens, and seeing the darkness, cried with a loud voice. Either the world is at an end, or the God of nature suffers. Then the men of Athens being astonished, built an altar to the unknown God; and afterwards, Paul declared unto them, That Christ who suffered that day was the unknown God; whereby he converted many to the Christian faith.

It is likewise acknowledged by Plutarch, though a heathen, that after the death of Christ, not only the oracles of Egypt ceased, but through all the world, of which we can give no reason being ignorant of Christianity, however Satan did plainly acknowledge himself overcome by the death of Christ, and could never give any answer afterwards. The words of Plutarch to Emilius the orator, concerning the matter, are as follows. My father coming by sea towards Italy, and coasting by night about an island not inhabited, called Paraxis, when most in the ship were at rest, they heard a fearful voice which came from that island, that called on Alaman, who was pilot of the ship, and an Egyptian born, though this voice was heard once or twice, yet no man had the courage to answer it till the
third times, when the Pilot answered, Who is there? Who is it that calls? What would you have? When the voice answered, and said, Alaman I require when you pass the gulph of Langu, that you remember to call aloud, and make them to understand, that the great God Pan is dead. At these words all in the ship were astonished, and concluded that the pilot should take no notice of the voice, nor stay in the gulph to utter such words if they could get beyond it: Now going on their voyage, and coming to the place before mentioned, the ship stood still, and the sea was calm, that they could go no further; whereupon they resolved that Alaman should perform his embassage, so he placed himself upon the poop of the ship, and cried aloud. Be it known unto you, that the great god Pan is dead. When he had uttered these words, they heard many mournful cries, groans, and lamentations that continued sometime, which surprised those in the ship: But having a prosperous gale, they followed their course, and arrived at Rome, and told the adventure, and told Tiberius the Emperor, all the truth thereof.

Where it is evident, that Satan in all parts was banished by the death of Christ, and it is supposed that this god Pan is not to be restrained only to the god of the shepherds, but was rather some master devil, who lost his power and empire, as others had done before, by the death of Jesus Christ.

About forty years after the death of Christ, the Jews had many warnings shewed them from heaven. Before Vespasian came, in the space of weeks, the priest heard a man walking in the
Now the sins of the Jews being come to the full height, who with cruel hands had crucified the Lord of life, that innocent blood, which they desired might fail on them and their children, it began now to be avenged upon them; for the civil wars were begun by Jehonanan and Simon, who destroyed all the corn and fruits without the city, and Jehonanan within the city ravished the citizens' wives and daughters, and shed floods of innocent blood. The citizens being weary of this tyranny delivered the city to Simon, thinking he would help them, but he joined the other rebel, and reigned month about, till at last they quarrelled between themselves. Then there was nothing but slaughters and blood shed, so that the blood of the Jews ran thro' the streets even to the temple of the Lord like a flood; all that the seditions overcame they set their houses on fire, so that they burnt fourteen hundred store houses, that were full of corn, wine and oil, which caused a sudden famine in Jerusalem. Thus God visited the city with four plagues at once, viz. sword pestilence famine and fire; to which the fifth was added, the ruin and destruction of all the glorious buildings, so that nothing but dissolutions, pollutions of the temple and all holy things, and uproars without any rest, no help, no succour, but every corner was full of howling, yelling, weeping, wailing, sobbing and sighing of women and children, and aged men flaring for want of bread, and others roaring in their wounds, so

temple, saying with a terrible voice, Come let us go away out of this place, let us make away from hence.
that all manner of miseries oppressed the inhabitants, for he was thought a happy man that was dead before the day.

At this time Vespasian with his army was lying in Galilee, and from thence he went to Rome to receive the imperial crown, and left his son Titus with the half of his army to besiege Jerusalem, the other to tarry at Alexandria till further orders. That I shall do, (said Titus) dear father, for unto you it belongeth to command, and for me to obey.

In the first year of the reign of Vespasian, Titus mustered his army, and found them sufficient for the siege of Jerusalem. He then marched to Samaria and from thence to Atelephia, thirty furlongs from Jerusalem, where he pitched his camp, and the next day he brought his whole army to Jerusalem, a little before the feast of unleavened bread, which was April the 14th, so that an infinite number of the people that came to celebrate, were all shut up in the city, which raised a famine; exem dung was sold at a dear rate, so was old leather, and some women for want, boiled their children and did eat them.

Now Titus approached the walls of the city, and pitched his camp upon the river Pelleponina, raised a mount, and with a battering ram broke into the city May 7th, and afterwards he raised four other mounts and made himself master of the second wall, and built twelve castles thercon so that none could pass in or out, whereby the famine and pestilence raged within, and the sword without the city, so that multitudes perished, for from April the 13th to July following, there were buried by the common charge.
of the city, six hundred thousand carcasses, and multitudes thrown into empty houses, and over the walls, which filled the houses with dead bodies. Titus intended to save the temple from fire, when some of the city was in flames, by setting a guard upon it, but the seditious who raised the fire slew every man of the guard, which Titus hearing brought his whole army thither. At that time a soldier of the seditious took a flaming fire brand, and cast it through the golden window into the temple, and others set fire to the doors, and after the gold grew hot, the temple began to burn; and immediately the whole fabric was in a flame, and the holy of holies was laid open to the view of all there present.

This happened the second year of the reign of Vespasian, and the same month that it was burnt by Nebuchadnezzar. Titus drew his sword to save the holy place, but the flames rushed through all the temple in a moment, so that none could save it: The Jews seeing all go to destruction before their eyes, they then threw themselves into the flames, saying, Why should we live any longer? Now there was no temple after the holy of holies was burnt. Titus entered it, and saw the glory of it, and said, I well perceive that this is no other than the house of God, and the dwelling place of the king of heaven; the God of heaven, who is God of this house, take vengeance on the seditious, whose heinous deeds have brought this evil upon themselves, and this holy place.

On September the seventh, Titus commanded all the lower city to be set on fire and assaulted the upper city, breaking over their fences, and destroying all before them with fire and sword;
then commanded the city and temple to be razed to the foundation, and the ground to be forthwith plowed. And Jehonanan and Simon, were sent prisoners to Rome, with seven hundred of the Jews: the book of the law, and the purple vail of the sanctuary were taken in triumph to Rome. About that time neither sun nor moon were seen for fifteen days, as Christ foretold, Matt. xxiv. 15.

St. Jerome writes, that in his time, on that day of the year wherein Jerusalem was taken by the Romans, you might have seen aged men and women, and several other wretched people, but pitied by one who with blubered cheeks and dishevelled hair, went howling and lamenting for the ruin of the temple and sanctuary, wearing and bearing in their habits and bodies, the sad characters of divine vengeance, of whom the soldiers extorted a fee for liberty of weeping; and they who formerly sold the blood of Jesus, were now forced to buy their own tears.

The Roman soldiers being now quite spent with doing execution, and having a great deal more of that work yet to do, Titus ordered his men to hold their hands, saving only to those that they found armed, or in a posture of resistance, and give quarter to all the rest. But the soldiers went beyond their commission, and put the aged and the sickly to the sword, promiscuously, with their companions and for those that were strong and serviceable, they shut them up in the temple, in the women’s quarters. Caesar appointed Forno, one of his friends and freeman, to inform him of the people, and to do by them as they deserved. As for the multitude, and
the seditious, that impeached one another he had them all put to death, but for men of comely and graceful persons, and in the prime of their youth, he reserved them for the triumph, sending away all of above seventeen of the remainder of them, in chains into Egypt, to be employed in servile offices and drudgery: besides those that were distributed up and down the provinces for the use of theatres in the quality of sword-men or gladiators? and all under seventeen he exposed to sale.

In the mean time, while the prisoners were under Fronto's charge, there were eleven thousand of them starved to death, betwixt the churlishness of the keepers that would give them no meat; and the squinifhness of their stomachs, that would swallow none. But in truth, the mouths were too many for the provisions.

The number of prisoners in this war was ninety-seven thousand. The number of the dead was eleven hundred thousand; the greater part of them Jews by nation, tho' not natives of Judea: For it was only a general meeting of them at Jerusalem, gathered together from all quarters to celebrate the feast of the pasover; who were there surprized into a war. There was such a prodigious multitude, and they so straitened for lodgings, that the crowd first brought the plague up to the town, and then quickly made way for a famine. The city not being capable of entertaining that vast body of people, if the calculation of Cestius may at least pass for any thing. As follows.

Nero had so great a contempt for the Jews, that Cestius made it his suit to the high priest to
bethink themselves of some way of numbering their people: and this he did out of a desire to give Nero to understand, that the Jewish nation was not so despisable as he imagined; so that they took their time to enter upon the computation, at the celebration of their paschal feast: When offering up sacrifice according to custom, from the ninth hour of the day to the eleventh, and the sacrifice to be eaten afterwards in their families, by ten at least, and sometimes twenty to a lamb: They reckoned upon two hundred and sixty six thousand, five hundred oblations; which at the rate of ten to a lamb, amounted to two million, five hundred and sixty thousand persons, all pure and sound; for neither lepers, scabrous, men troubled with gonorrhœas, women in their monthly sickness, or people labouring under any malignant distempers, were admitted to any part in this solemnity: No more were any strangers, but what came thither for religion. So that this mighty concourse of people from abroad before the siege, was afterwards by the righteous providence of God, cooped up in the city as in a prison. And the number of the slain in that siege was the heaviest judgment of that kind that ever was heard of. Some killed openly, others kept in custody by the Romans, who searched the very sepulchres and vaults for them, and put all they found alive to the sword. There were above two thousand that had either laid violent hands on themselves, or killed one another by consent; besides those that perished by the famine. The putrid corruption of dead bodies sent out a vapour to poison all that came within the reach of it. Some were not able
endure it, and so went out of the way; others
hid their hearts to set upon booty, that they
rifled the very carcases, and trampled upon the
dead bodies as they lay soaking in their corrup-
tion; but avarice sticks at nothing. They
brought out several prisoners also that the two
tyrants had laid in chains there; for they kept
up their cruelty to the last. But God's justice
overtook them both in the end; for John and
his brethren in the vaults, were now driven by
the distress of an unsupportable hunger, to beg
that mercy of the Romans, that they had so of-
ten despised; and Simon after a long struggle
with an unsupportable necessity, delivered up
himself: the latter he reserved for the triumph
and John made prisoner for life. The Romans,
after this burnt the remainder of the city, and
threw down the walls.

The power of God on the one hand, and his
goodness on the other, was very remarkable up-
pon this occasion? For the tyrants ruined them-
selves, by quitting those holds of their own ac-
cord, that could never have been taken but by
famine: And this after the Jews had spent so
much time to no purpose upon other places of
less value. By this means the Romans became
masters of three impregnable forts, by fortune
that could never have been taken any other way;
For the three famous towers before mentioned
were proof against all batteries.

Upon Simon and John's quitting these towers
or rather, upon their being driven out of them
by the impulse of judicial infatuation, they hast-
tened away to the vale of Siloa, where they took
breath a while; and after some recollection, and
refreshment, they gave an assault to the new wall there: But so faint and weak, that the guards beat them off; for between fatigue, de- pondency, dread and misery, their strength failed them, and they were then scattered, several ways into sinks and gutters.

The soldiers were now broken loose all over the town, up and down in the streets, with their swords drawn, killing all that fell in their way without distinction; and burning entire houses, and whatever was in them, in one common flame. In several places, where they entered to search for pillage, they found whole families dead, and houses crammed with hunger-starved carcasses: So that up on the horror of so hideous a spectacle they came out again empty handed; but the compassion they had for the dead, made them not one jot tenderer to the living; for they stabbed every man they met, till the narrow passages and alleys were choked up with carcasses, so that the channels of the city ran blood, as if it had been to quench the fire. In the evening, they gave over killing, and at night they fell asleep to burning.

The eight of the month Gorpieus put an end to the conflagration of Jerusalem, (A. D. 70.) and if all the blessings it ever enjoyed from the foundation of it, had been but comparable in proportion to the calamities it suffered in this siege, that city had been undoubtedly the envy of the world. But the greatest plague of all came out of its own bowels; in that infernal race of vipers that it brought forth to eat out of the belly of the mother.
While Titus was now taking a view of the ruins of this glorious city; the works, the fortifications and especially the turrets, which the tyrants had so foolishly abandoned; while Caesar I say, was entertaining himself in the contemplation of the height, dimensions and situation of these towers, the design, workmanship, and curiosity of the fabric, with the wonderful contrivance of the whole: He let fall this expression, Well says he if God had not fought for us, and with us we could never have been masters of these forts. It was God in fine that assisted us, and that fought against the Jews, for it was not an undertaking to be compassed about with mortal hands or machines.

This was in fine the issue of the siege: And when the soldiers had neither rapine nor blood shed for their spleens to work upon (as they would not have been idle, if they had matter.) Titus ordered them to lay the city and temple level with the ground: and to have nothing standing, but the three famous turrets, Thaľael, Hippicos, and Mariamne, that overtoped all the rest; and a piece of wall to the west-ward of the town, where he designed a garrison. The towers to remain as so many monuments to posterity of the Roman's power and conduct in taking of them. This order was punctually executed, and all the rest laid so flat, that the place looked as if it never had been inhabited. This was the end of the Jerusalem faction; a mad and seditious people: And was also the end of the most glorious city of the universe.
What is here chiefly remarkable is this; that no foreign nation ever came thus to destroy the Jews at any of their solemn festivals, from the days of Moses till this time, but came now upon their apostacy from God, and for disobedience of him. Nor is it possible, in the nature of things, that in any other nation, such vast numbers should be gotten together, and perish in this siege of any one city whatsoever, as now happened in Jerusalem.

The first founder of Jerusalem, was a Canaanish prince called Melchizedeck, which in the Hebrew language, signifies a just king; for such was he in an eminent manner. He first dedicated the city to God; erected a temple in it, and officiated in the quality of a priest, giving it the name of Jerusalem, which before was called Solyma.

When David the king of the Jews came afterwards to drive out the Canaanites, he planted his own people there: And in four hundred and seventy seven years and three months after this, it was laid waste by the Babylonians.

From the reign of David there to the destruction of the city by Titus, it was one thousand one hunred and seventy nine years; and two thousand one hundred and seventy seven from the foundation of it. But neither the antiquity, wealth, fame, nor the honour of their religion itself, was any security against the appointments of fate, and them which afterwards saw it could not believe that ever there had been such a city there, yet the despised Jews begged leave to build part of the city, but after sixty five years, when they began to revolt, then Elius Adri,
anus, the Emperor slew many thousands of them and when his fury was over, he took one part of the city without the wall mount Calvary and Christ's sepulchre, and made a spacious city, which he called after his own name, Aelia Capitolia, which was inhabited by all nations, but especially by Christians for five hundred years, and in six hundred and thirty nine, it was taken by the Egyptians and Saracens, who held it four hundred years, and in one thousand and thirty nine, it was regained by Godfrey Bolloyn, who being elected king, refused to be crowned with a crown of gold where Christ was crowned with a crown of thorns; it continued to him and his successors eighty eight years, till 1517, the Turks took it (who are still masters of it) and called it in their own language Gumembare, or the holy of holies.
THE LIFE of St. Peter,
The Apostle, who was crucified at Rome
with his head downwards.

His FESTIVAL,
Is celebrated by the Church, June 29.

St. Peter was born at Bethsaida, a place
that had the honour of our Saviour's presence, who residing usually in these parts, did
often resort thither. He is generally thought to
be but ten years older than his Master, which
his married condition, and the respect showed
him by the rest of the apostles, for his gravity
of person, with other circumstances, seem to
confirm. Being circumcised according to the law
his name then given him was Simon. Peter
was employed in fishing in the sea of Galilee,
when our Saviour said to him, Follow me.

It may be enquired when, and by whom were
eath apostles baptized; Nicephorus relates, That
of all the apostles, Christ baptized none but Peter with his own hands, and Peter baptized Andrew, and the two sons of Zebedee, and the rest of the apostles. Among the twelve, our Saviour chose three, who seem to be his nearest intimate companions, and whom he let into the most secret passages and transactions of his life; viz., Peter, James and John.

He went to Rome, about the second year of the Emperor Claudius, and being mindful of the churches which he had gathered in Pontus, Galatia, Cappadocia, Bithynia in Asia the less, wrote his first epistle to them, and then took care to propagate the Christian faith, in the western parts of the world after he had continued some years at Rome.

About that time, an eminent young gentleman, kinsman to the Emperor, died at Rome, and the fame of Peter's having power to raise the dead, his friends were persuaded to send for him, but others proposed Simon Magus, who readily came, being glad of the occasion to magnify himself among the people, and Peter being present, Simon alleged, That he had provoked the great power of God, and should lose his life if he did not raise the dead person, but if Peter prevailed he himself would submit to the same fate; Peter accepted the terms, and Simon began his charms and enchantments, whereat the dead gentleman seemed to move his head, upon which the people shouted, and cried he was alive and talked to Simon, and began to insult Peter; the apostle intreated their patience, and told them it was nothing but fancy and appearance, and that if Simon, were removed from the bed.
this delusion would soon vanish, which done the body remained without the least sign of motion. Peter standing by at a good distance from the bed-side, silently made his address to heaven and then before them all commanded the young man in the name of the Lord Jesus to arise, which he did immediately, and spoke, walked, and eat, and was by Peter restored to his mother. The people hereupon altered their opinions, and fell upon Simon, with intent to have stoned him; but Peter begged his life and told them, it would be punishment enough for him to see that in despite of his malice the kingdom of Christ should increase and flourish.

Nero, no doubt had been formerly displeased with him on account of his Christianity, and that he so strictly preached up temperance, and being by this means robbed of his dear lusts, he resolved upon revenge, causing St. Peter (as also St. Paul, who was at that time in Rome) to be cast into the Maritime prison, where they employed themselves in preaching to the prisoners, and those who visited them.

Nero returning from Achaia, and entering Rome with triumph, resolved St. Peter should fall a sacrifice to his cruelty. Before his suffering he was scourged, after the Roman manner, having saluted his brethren, and taken his last leave of St. Paul, his fellow prisoner, he was led up to the top of the Vatican mount, being sentenced to be crucified, the most painful and shameful of all deaths: He then intreated the officers that he might not be crucified the ordinary way, but suffer with his head downward, and
his feet up to heaven, as being unworthy to die in the same posture as his blessed Master.

His body was embalmed by Marcellinus the prebendar, and was then buried in the Vatican, where it lay obscurely until the reign of Constantine the great, who had so much reverence for this apostle, that he built the church in the Vatican to his memory, which is now one of the most famous cathedrals in the world.

FINIS.