

neuer eat meate, but lay bellowing and roaring, and so died.  
Bishop *Thornibon* Suffragan of Douer, another grand persecutor, comming vpon a Saturday from the chapter house at Canterbury, and there vpon the Sunday following looking vpon his men playing at bowles, fell suddenly into a palfie, and died shortly after. But hee that will read more hereof, I referre him to the latter end of the Acts and Monuments of the English Church, where he shall find a whole catalogue of such like histories.

The ouerthrow of many mighty ones in our age serue for a looking glasse to represent the high exploits of the wonderful iudgements which the king of kings hath sent vpon those that haue in any place or countrey whatsoever resisted and stroue against his truth: whereof some after great victories, which by their singular dexteritie and worldly wisdom in the managing of their affaires haue achieued, by a peruerse and ouerthwart end contrary to their former prosperitie, haue darkened and obscured the renowne and glory of all their braue deeds, their good report dying with their bodies, and their credit empaired and buried with them in their graues: Others in like manner hauing addressed all their forces, laid their battery, and placed all their peeces and canons against the wals of Sion, and thinking to blow it vp and consume it to ashes, haue made many breaches into the sides thereof, yea they haue so bent all their strength against it, and afflicted it with such outrageous cruelty, and vniuersall effusion of blood, that it is pitifull and lamentable to remember: howbeit after all their policies and practises, their courage hath bene at length abated, and themselves raked one after another out of this world, with manifest markes of the iust vengeance of God vpon them. For though it may seeme for a time that God sleepe, and regardeth not the wrongs and oppressions of his seruants, yet he neuer faileth to carry a watchfull eye vpon them, and in his fittest time to reuenge himselfe vpon their enemies.

*Along*

*Along the verdant fields all richly dide  
With natures paintments, and with Floraes pride:  
Whose goodly bounds are liuely chrystall streames  
Begirt with bowres to keepe backe Phoebus beames,  
Euen when the quenchlesse torch, the worlds great eie,  
Aduanc't his rayes orethwartly from the skie,  
And by his power of heauenly influence,  
Reuiu'd the seeds of springs decay'd essence:  
Then many flockes vniue in peace and lone,  
Not seeking ought but naturall behone,  
Past quietly vncharg'd with other care,  
Sane of their feed within that pasture faire.  
These flockes a shepheard had (of power and skill)  
To fold and feed and saue them from all ill:  
By whose aduise they liu'd: whose wholesome voice  
They heard, and feard with lone, and did reioice  
Therein, with melodie of song and praise,  
And dance, to magnifie his name alwaies.  
He is their guide, they are his flock and fold,  
Nor will they be by any else controld:  
Well knowing that whome he takes care to feed,  
He will preserve and saue in time of need.  
Thus liu'd his holy flocke as hearts content,  
Till cruell beasts all set on rauishment,  
Broke off their peace, and ran vpon with rage  
Themselues, their young, and all their heritage:  
Slitting their throats, deuouring lammes and all,  
And dissipating them that scapt their thrall.  
Then did this iolly feast, to fast transforme,  
(So askt the fury of that ragefull storme)  
Their ioyfull song was turn'd to mournfull cries,  
And all their gladnesse chang'd to welladaies.*

*Whereat*

*Whereat heauen greening, clad it selfe in black:  
But earth in vprorc, triumpht as their wrack.  
What profits then the sheepehooke of their guide?  
Or that he lies vpon a beacons side  
With watchfull eie to circumscribe their traine,  
And hath no more regard vnto their paine?  
To saue them from such dangers imminent  
(Say some) as are so often incident.  
Tis not for that his arme wants strength to breake  
All proud attempts, that men of might doe make,  
Or that he will abandon vnto death  
His owne, deare bought with exchange of his breath:  
Nor must we thinke that though they die they perish:  
Death dies in them, and they in death restorish:  
And this liues losse, a better life renews,  
Which after death eternally ensues.  
Though then their passions neuer seeme so great:  
Yet neuer comfort wants to swage their heat:  
Though strength of torments be extreame, in durance,  
Yet are they quencht, by hopes and faiths assurance.  
For thankfull hope, if God be groundd in it,  
Assures the heart and pacifies the spirit.  
To them that loue and reuerence his name,  
Prosperity betides and want of shame.  
Thus can no tyrant pull them from the hands  
Of mightie God, that for their safety stands.  
Who euer sees, and euer can defend  
Them whom he loues, he loues vnto the end:  
So that the more their furie ouerfloweth,  
The more ech one his owne destruction soweth.  
And as they strine with God in policie;  
So are they sooner brought to miserie.*

*Like*

*Like as the sauage bore dislog'd from den,  
And hotely chased by pursuit of men,  
Runnes furiously on them that come him neare,  
And gores himselfe vpon the hunters speare.  
The gentle puisant lamb, their champion bold,  
So helpe to conauer al that hurts his fold,  
That quickly they ana all their progenie,  
Confounded is and brought to miserie.  
This is of Iuda the couragious Lion  
The conquering captaine, and the rock of Sion,  
Whose fauour is as great to Iacobs line:  
As is his fearefull frowne to Philistine.*

### CHAP. XVII.

*Of Apostataes and Backsliders, that through infirmittie and feare haue fallen away.*



**T**is a kind of Apostasie and Backsliding condemned by this first commandment of the law, which as hee that hath bene once enlightened by the word of God in the knowledge of saluation, and nourished & instructed therein from his cradle, doth after ward cast behind his backe the grace of Gods spirit, or disallow thereof, & exempt himselfe from the seruice of God, to serue idols, or make any outward shew to doe it: which kind of sinne may be committed after two sorts; either through infirmittie and feare, or willingly and with deliberation: when not being pressed or constrained thereto by any outward meanes, a man dooth clearely and of himselfe abandon and forsake the true Religion, to march vnder the banner of **Whan** and Antichrist eard this

*also*