

*A Sermon Preached at Lincolns-Inn,
Ascension-day, 1622.*

DEVT. 12.30. *TAKE HEED TO THY SELF, THAT THOU BE NOT SNARED BY FOLLOWING THEM AFTER THEY BE DESTROYED FROM BEFORE THEE; AND THAT THOU INQUIRE NOT AFTER THEIR GODS, SAYING, HOW DID THOSE NATIONS SERVE THEIR GODS? EVEN SO WILL I DO LIKEWISE.*

WHEN I consider our ascension in this life, (that which David speaks of, *Who shall ascend into the hill of the Lord?*) I see the Prophet adds there, as another manner of expressing the same thing, *And who shall stand in that holy place? Quis ascendet, & quis stabit?* A man does not ascend, except he stand. And such an ascension (an ascension without a redescent) Moses provides for here. First they should ascend to an abolishing of all Idolatry; And then they should stand in that state, persevere in that station, and perpetuate that ascension to themselves, by shutting themselves up against any new reentries of that Idolatry which had been once happily banished from amongst them. The inchoation of this ascension, that step which is happily made in the abolishing of idolatry, is in the beginning of this Chapter; *Ye shall utterly destroy all the places,* (which is a vehement gradation and heightening of the commandment:) It is a destruction, not a faint discontinuing of idolatry, but destruction; It is utter destruction, not a defacing, not

a deferring of idolatry; and it is the utter destruction of the very place, not a seising the riches of the place, nor a slight correction of the abuses of the place, but the place it self, and (as is there expressed) all the place, not to leave the Devil one Chappel wherein the Nations had served their gods. And the Holy Ghost proceeds in the next verse with this particular vehemency, *You shall overthrow their altars, break their pillars, burn their groves, hew down their images, and destroy their names.* But all this is but the inchoation of this ascension, the first step in abolishing idolatry: The consummation of it is, in standing there; and that's in this Text, *Take heed to thyself, &c.*

The words are an Inhibition, and the persons are all they to whom God hath extended his favors, so far as to deliver them from Idolatry formerly practised amongst them, and to bring them to the sincere worship of his Name. And for such persons we need not go far, for we our selves are they. God hath given us such a deliverance heretofore in the reformation of Religion; so far we are ascended, and so the Inhibition lies upon us, that we slide not back again. It hath two parts; 1. The main matter of the Inhibition, That we be not snared by Idolaters, after they have been destroyed from before us. And secondly, two particular dangers whereby we may be snared; First, by following them: Take heed you be not snared by them; and then by an over-curious enquiring into their Religion, *Enquire not after their Gods, &c.* And through the first, the matter of the Inhibition, we shall pass by these steps, 1. That there is no security; there is still danger, though the Idolater be destroyed. And secondly, That there is therefore a diligence to be required, *Take heed to thy self.* And then thirdly, That the danger from which this diligence must deliver us, is a *snare;* *Take heed lest thou be snared.* And for the branches of the second part, the *snare of following them;* the snare of enquiring into their opinions; it shall least incumber you to have them opened then, when we come to handle them; first we pass through the first part.

In that, the first branch is, That there is no security, though the enemy be destroyed. And there we are to consider first, what amounts to a destruction, what is called a destruction in this case; God had promised the children of *Israel,* that he would give all the inhabitants

of the Land of Promise into their hands; that he would abolish them, destroy them, and (as his own phrase is) *cut them off*. God performs all his promises; was this performed to them? did God destroy them all? Truly it was very much that God did in this behalf. He got great victories for them, and by strange means. One angel was able to destroy for them almost 200 thousand *Assyrians* in one night in *Sennacherib's Army*. This was a real execution by the hands of one, who having Commission, had truly Power to do it, an Angel. But he prevailed for them so too in another case, only by an apparition of Angels, when there was no blow strucken, when *Elisha*'s servant saw mountains full of Horses and Chariots of fire. He prevailed for them by creatures of a much lower rank, and weak in their nature, by Hornets. He promises *Moses*, that he would send Hornets before them, and they should drive out the Inhabitants of the Land. He prevails for them by creatures of a lower rank then they, by creatures without life, by stones. The Lord discomfeited them by great stones from heaven. He prevailed by that which is no creature, no subsistence, a sound only, *The Lord thundered with a great Thunder upon the Philistines, and discomfeited them*. He took a lower way then this, he employed nothing, and yet did the work, by imprinting a terror in their hearts, *Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight*. And a way lower then that; he wrought not upon their mindes, but upon their senses. He smote a whole Army with blindness. And he went further yet; he did nothing at all upon them, and yet wrought his purpose, only by diversion; when *Saul* pursued *David* with the most vehemence of all, a messenger came and told him that the *Philistines* had invaded his Land, and then he gave over the pursuit of *David*. Really great, admirably strange things did God in the behalf of his children, for the destruction of his and their Idolatrous enemies. But yet were they ever destroy'd? totally destroy'd they were not; *The Lord left some Nations* (says the Text there) *without hastily driving them out; neither did he deliver them into the hands of Joshua*. *The Jebusites dwell with the children of Benjamin in Jerusalem unto this day*, (says that holy story) and so did other Nations with the other Tribes in other places. They were able (as we are told there) to put the *Canaanites* to Tribute, but not to drive them out; to make Penal Laws against them,

but not to deliver the Land of them. Now why did God do this? We would not ask this question, if God had not told us, *ut erudiret in iis Israelem*, that the Enemy might be their Schoolmaster, and War their Catechism, that they might never think that they stood in no more need of God. *The Lord was with Judah*, (saith the Text) so far with him, as that he drove out the Inhabitants of the Mountain, but yet would not drive out the Inhabitants of the Valley. Sometimes God does the greater work, and yet leaves some lesser things undone. God chooses his Matter and his Manner, and his Measure, and his Means, and his Minutes: But yet God is truly and justly said to have destroyed those Idolatrous Enemies, in that he brought them so low, as that they could not give Laws to the children of *Israel*, nor force them to the Idolatrous Worship of their gods, though some scattered Idolaters did still live amongst them. God could destroy *Nequitias in cœlestibus*, he could evacuate all Powers and Principalities, he could annihilate the Devil, or he could put him out of Commission, take from him the power of tempting or solliciting his servants. Though God hath not done it, yet he is properly said to have destroyed him, because he hath destroyed his Kingdom. *Death is swallowed up in victory*, saith Saint Paul out of Ose. *O death, where is thy sting?* says he. Where is it? Why, it is in thy bosome. It is at the heart of the greatest Princes of the earth; Though they be gods, they die like men. *O grave, where is thy victory?* says he there. Why, above the Victories, and Trophies and Triumphs of all the Conquerors in the world. And yet the Apostle speaks, (and justly) as if there were no death in man, no sting in death, no grave after death, because to him who dies in the Lord, all this is nothing; not he by death, but death in him is destroyed. And as it is of the cause of Sin, the Devil; and of the effect of Sin, Death; so is it of Sin it self; it is destroyed, and yet we sin. *He that is born of God, doth not commit sin* so, as that sin shall be imputed to him. Sin and Satan, and Death are destroyed in us, because they can do no harm to us. So the Idolatrous Nations were destroyed amongst the *Israelites*, because they could not bring in an Inquisition amongst them, and force them to their Religion. And so Idolatry hath been destroyed amongst us, destroyed so, as that it hath been declared to be Idolatry towards God, and declared to be complicated and wrapped up inseparably in Treason towards the King and

the State. Our Schools and Pulpits have destroyed it, and our Parliaments have destroyed it. Our Pulpits establish them that stay at home; and our Laws are able to lay hold upon them that run from home, and return ill affected to their home. Let no man therefore murmur at Gods proceedings, and say, If God had a minde to destroy Idolatry, he would have left no seed, or he would not have admitted such a repullulation, and such a growth of that seed as he hath done. God hath his own ends and his own ways: He destroyed the Nations from before the *Israelites*; Christ hath destroyed Sin, and Satan, and Death, and Hell; and Idolaters amongst us, for Gods greater glory, do remain. For such a destruction as should be absolute, God never intended, God never promised; for that were to occasion, and to induce a security, and remove all diligence: Which is our second Branch in this first part. (*Cave tibi*) see, take heed, &c.

In the beginning of the world we presume all things to have been produced in their best state; all was perfect, and yet how soon a decay! all was summer, and yet how soon a fall of the leaf! a fall in Paradise, not of the leaf, but of the Tree it self, *Adam* fell; A fall before that, in heaven it self, Angels fell: Better security then *Adam*, then Angels had there, we cannot have, we cannot look for here. And therefore there is danger still, still occasion of diligence, of consideration. The chewing of the Cudd was a distinctive mark of cleanness in the Creature: The holy rumination, the daily consideration of his Christianity, is a good character of a Christian. *Covet earnestly the best gifts*, says the Apostle; those to whom he writ had good gifts already, yet he exhorts them to a desire of better. And what doth he promise them? not the Gift it self, but the way to it, *I will shew a more excellent way*. There is still something more excellent then we have yet attained to. *Non dicit charisma, sed viam*. The best step, the best height in this world, is but the way to a better; and still we have way before us to walk further in. *Anathema pro fratribus*, was but once said; St. *Paul* once, and in a vehement, and inordinate zeal, and religious distemper said so, That he *could be content to be separated from Christ. Exi à me Domine*, was but once said, once St. *Peter* said, *Depart from me, O Lord*. The *Anathema*, the *exi* but once; but the *Adveniat Regnum, Let thy Kingdom come*, I hope is said more then once by every one of us, every day; every day we receive, and yet

every day we pray for that Kingdom, more and more assurance of Glory, by more and more increase of Grace. For as there are bodily diseases, and spiritual diseases too, proper to certain ages, (a yong man and an old man are not ordinarily subject to the same distempers, nor to the same vices) so particular forms of Religion have their indispositions, their ill inclinations too. Thou art bred in a Reformed Church, where the truth of Christ is sincerely Preached, bless God for it; but even there thou mayest contract a pride, an opinion of purity, and uncharitably despise those who labour yet under their ignorances or superstitions; or thou mayest grow weary of thy Manna, and smell after *Egyptian* Onions again. It is not enough that the State and the Church hath destroyed Idolatry so far as we said before; still there are weeds, still there are seeds: And therefore *Cave*, Take heed. But yet it is but, *Take heed*. It is not, take thought. *Afflict not thy self*, deject not thy self with ominous presages, and prophetical melancholy, [that] thy God will overthrow this Religion, and destroy this work which his right hand hath been a hundred years in repairing, and scatter his corn which his right hand hath been a hundred years in purifying. Come not to say, It was but the passion and animosity of *Luther*, It was but the ambition and singularity of *Calvin* that induc'd this Religion, and now that that is spent, the Religion melts like snow. Take no such thought, be not afraid that the truth of God shall or can perish: It is not, Take thought; but it is much less, Take arms. Men may have false conceptions of preparations, and ways laid towards a re-entry of Idolatry; and men may have just and true reasons of, or religious indignation to see so bad and so insolent uses made of those favours which are offered to persons of that profession; but yet our inhibition is no further here, but to take heed, not to take arms, not to come by violence, not to slackness of Allegiance and Obedience. It is but *Take heed*, and but *Take heed to thy self*. Pretend not thou who art but a private man, to be an Overseer of the Publick, or a Controller of him who (by way of coaction) is accountable to God only, and neither to any great Officer at home, nor to the whole body of the people there, nor to any neighbour-Prince or State abroad. Idolatry is destroyed; but yet there is danger, not to make thee take thought, to suspect Gods Power, or his Will to sustain his Cause; not to take arms, as if the Lord of Hosts needed

Rebels; but to take heed, to watch plots of circumvention, and to heed to thy self, that is, to all under thy charge, for thy danger is not evident. It is a snare, *Laqueus*, which is our last stop and step in this first part.

There is danger though the Idolaters be thus destroyed. There is use of diligence, if there be danger, and the more, if this danger be a snare. Take heed that the Idolater do not kindle a Rebellion; take heed that the Idolater do not sollicite an Invasion; take heed of publick and general dangers. These be Caveats for Princes; but take heed of a snake, take heed of a snare, this appertains to every private man. God studied plagues for *Egypt*, and they were strange plagues; but that's as great as any at least, which *David* speaks of, *Pluet laqueos, Upon the wicked God shall rain snares.* And after, *Mensa laqueus, Their table shall become a snare before them.* And if God punish our negligence of his former favours so far, as to rain snares even at our tables, that almost at every table that we can come to, we shall meet some that would ensnare us, is not this Caveat necessary in these times? *Take heed that thou be not snared.* *David* thought he had carried his complaint to the highest, when he said of his Enemies, *They commune of laying snares privily.* But now they do not plot privily, but avow their mischiefs, and speak so, as we dare scarce confess that we heard them: And that's a shrewd snare, when they dare speak more then we dare hear. *Will a man have taken up a snare from the earth, and have taken nothing?* saith the Prophet. Since they have laid their snares, they will take some, and thou mayest be one: And therefore take heed of their snares. There is a snare laid for thy son, a perswasion to send him to foreign Universities; they will say, Not to change his Religion: For Religion, let him do as he shall see cause; but there he shall be better taught, and better bred then at home. There is a snare laid for thy servants, what need they come to Church, they have nothing to lose, who will indite them, who will persecute them? And yet in due time such servants may do the Cause as much good as the Masters. There is a snare laid for thy wife; Her Religion, say they, doth not hinder her husbands preferment, why should she refuse to apply her self to them? We have used to speak proverbially of a Curtain Sermon, as of a shrewd thing; but a Curtain Mass, a Curtain *Requiem*, a snare in thy bed, a snake in thy

bosome is somewhat worse. I know not what name we may give to such a womans husband; but I am sure such a wife hath committed adultery, Spiritual Adultery, and that with her husbands knowledge; call him what you will. There is a snare for thy servant, for thy son, for thy wife, and for thy fame too; and how far soever thou wert from it, they will have the world believe thou diedst a Papist. If thy declination be towards profit, if thy byas turn that way, there is a snare in the likeness of a Chain, of a Jewel, a Pension. If it be society and conversation, there may be a snare in meeting more good company at Masses, then at thy Parish Church. If it be levity, and affectation of new things, there may be a snare of things so new in that Religion, as that this Kingdom never saw them yet, not then when this Kingdom was of that Religion. For we had received the Reformation before the Council of *Trent*, and before the growth of the Jesuits: And if we should turn to them now, we should be worse then we were before we receiv'd the Reformation; and the Council of *Trent* and the Jesuits have made that Religion worse then it was; as St. *Bernard* says upon St. *Pauls* words, *Neither height, nor depth, nor life, nor death, shall separate us: Minime tamen dicit, nec nos ipsi.* The Apostle doth not say, that we our selves, and our own concupisences shall not separate us from God. So though Excommunications have not, Invasions have not, Powder-Plots have not; yet God knows what those snares may work upon us. *In laqueo suo comprehendantur*, says *David*. Now *laqueus* is a snare, as their malice intends it for us; and *laqueus* is a halter, as our Laws intend it for them; and *in laqueo suo*, as it's theirs, let them be taken. Our good and great God in his power and mercy hath destroyed Idolatry; but in his wisdom he hath left exercise for our diligence in some danger, and that danger is a snare, and therefore, *Take heed thou be not snared.* And so we have done with the first part.

Our second part consists of two branches, of two ways of falling into this danger. First, by *following them*; and then, by *inquiring into their Religion*. For the first, the Original word which we translate, *following*, is *Achareihem*, and it is only *post eos*, *Come not after them;* which (if we were to reflect at all, which we always avoid, upon publick things) would afford a good note for the publick, for the Magistrate, *Come not after these Idolaters, but be still beforehand with*

them. That which is proverbially said of particular Bodies, will hold in a Body Politick, in any State, *Qui medice miserè*. That man hath no health, who is put to sustain it, or repair it with continual Physick. That State hath no safety, that refers all to a defensive War, and to a reparation of Breaches, then when they are made. That State will be subject to the other Proverb, which Christ foresaw: *Medice cura te ipsum*. That State which hath been a Physitian to all her neighbour States, let blood, and staunched blood in them, so as conduced best to their own health, may be put to employ all her means upon her self, to repair and cure her self, if she *follow*, that is (in this acceptation of the word) *come after her Idolatrous enemies*, and be not still beforehand with them. But that is not our sphear, the Publick, the State; but yet States consist of Families, and Families of private persons, and they are in our sphear, in our charge. And therefore we lay this Inhibition upon all that are Masters of Families, *Take heed of being snared by following*, by coming after *them*, in this sense. That because thou thinkest thou hast a power in thy wife, in thy children, in thy servants, and canst do what thou wilt with them at any time, therefore thou needest not be so scrupulous at first, but mayst admit any supplacers, any underminers into thy house, because they are good company, or because they have relation to great persons. Come not to this, *Post eos*, play not that after-game, to put thy self to a necessity of taking sowre and unkinde courses with wife and children after; but be beforehand with such Idolaters, prevent their snare. We lay this Inhibition too upon every particular conscience. *Covetousness is Idolatry*, saith the Apostle, and *Quot vitia, tot Idola*, saith St. Hierom. As many habitual sins as we have, so many Idols have we set up. True repentance destroyes this Idolatry, 'tis true; but then, *Take heed of being snared*, post ea, *by coming after them*, by exposing thy self to dangers of relapses again, by consideration how easily thou madest thy peace last time with God. It was but a sigh, but a tear, but a bending of the knee, but a receiving of the Sacrament, that went to it then. And *post ea*, when all is done which was done before in the way of sin, all that is easily done over again, which was done in the way of remedy. Say not so: for a merry heart, and a chearful countenance, upon the testimony of a good conscience, is a better way to God then all the dejections of Spirit, all the sowre contritions,

and sad remorses in the world. Thou art not sure that thou shalt get so far, as to such a sadness as God requires for sin, thou mayst continue in thy presumption. Thou art not sure that thou shalt go no further then God requires, in that sadness, it may flow out to desperation. Be beforehand with thy sins, watch the approaches of those enemies; for if thou build upon that way of coming after them upon presumption of mercy, upon repentance, thou maist be snared, and therefore *take heed*. And this is the sense of the phrase, as the Original will afford it, with Idolaters in the State, with Underminers in thy House, with sins in thy Soul, be still beforehand, watch their dangerous accesses. But St. *Hierom*, and the great stream of Expositors that go with him, give another sense of the word, *Ne imiteris, Be not snared by following them*. And in that sense we are to take the word now.

Follow them not then, that is, imitate them not, neither in their Severity and Cruelty, nor in their Levity and Facility, neither not in their Severity, when they will apply all the capital and bloody penalties of the Imperial Laws (made against *Arrians, Manicheans, Pelagians, and Nestorians*, Hereticks in the fundamental points of Religion, and with which Christ could not consist) to every man that denys any collateral and subdivided Tradition of theirs; that if a man conceive any doubt of the dream of Purgatory, of the validity of indulgence, of the Latitude of a work of Supererogation, he is as deep in the fagot here, and shall be as deep in Hell hereafter, as if he denied the Trinity, or the Incarnation and Passion of Christ Jesus; when in a days warning, and by the roaring of one Bull, it grows to be damnation to day, to beleeve so as a man might have beleieved yesterday, and have bin saved, when they will afford no Salvation, but in that Church which is discernable by certain and inseparable marks, which our Country-man *Saunders* makes to be six, and *Michael Medina* extends to eleven, and *Bellarmino* declares to be fifteen, and *Bodius* stretches to a hundred, when they make every thing Heresie; and rather then lack a Text for putting Hereticks to death, will accept that false reading, *hæreticum hominem devita*, which being spoken of avoiding, they will needs interpret of killing (for *Erasmus* cites a Witness, who heard an antient and grave Divine cite that place so, and to that purpose) follow them not, do not imitate them; be content to judge more charitably of them. For those amongst them who

are under an invincible ignorance (because their Superiors keep the Scriptures from them) God may be pleased to save by that revelation of his Son Christ Jesus, which he hath afforded them in that Church: Howsoever, they who have had light offered to them, and wilfully resist it, must necessarily perish. Follow them not, imitate them not in that severity, necessarily to damn all who think not in all things as they do: Nor follow them not in that facility, to make their Divinity, and the Tenets of their Church, to wait upon temporal affairs, and emergent occasions. The *Anabaptist* will delude the Magistrate in an examination, or in any practise, because he thinks no man ought to be a Magistrate over him in things that have any relation to spiritual Cognizance, and Treason in alienating the Subject from his Allegiance must be of spiritual cognizance. Where others are too strong for them, they may disguise their Religion (so their Jesuit *Ribadineyra* says) and where they are too strong for others, they must profess it, though with Arms (so their Jesuit *Bellarmino* argues it.) In this planetary, in this transitory, in this occasional Religion, follow them not: We say in Logick, *Substantia non suscipit magis & minus*, Substantial and fundamental points of Religion (and obedience to Superiors is amongst those) do not ebb and flow; they binde all men, and at all times, and in all cases. *Induite Dominum Jesum*, says the Apostle, *Put ye on the Lord Jesus*, and keep him on, put him not off again. Christ is not only the Stuff, but the Garment ready made; he will not be translated and turn'd, and put into new fashions, nor laid up in a Wardrobe, but put on all day, all the days of our life; though it rain, and rain blood; how foul soever any persecution make the day, we must keep on that Garment, the true profession of Christ Jesus; follow not these men in their severity, to exclude men from salvation in things that are not fundamental, nor in their facility to disguise and prevaricate in things that are.

The second danger, and our last Branch of this last Part is, *Enquire not after their gods, &c.* Ignorance excuses no man. What is curiosity? *Qui scire vult ut sciatur*, He that desires knowledge only that he may know, or be known by others to know; he who makes not the end of his knowledge the glory of God, he offends in curiosity, says that Father; But that is only in the end. But in the way to knowledge there is curiosity too; In seeking such things as man hath no faculty to

compass, unrevealed mysteries; In seeking things, which if they may be compassed, yet it is done by indirect means, by Invocation of Spirits, by Sorcery; In seeking things which may be found, and by good means, but appertain not to our profession; all these ways men offend in curiosity. It is so in us, in Church-men, *si Iambos servemus, & metrorum silvam congerimus*, If we be over-vehemently affected or transported with Poetry, or other secular Learning. And therefore St. *Hierom* is reported himself to have been whipt by an Angel, who found him over-studious in some of *Cicero's* Books. This is curiosity in us, and it is so in you, if when you have sufficient means of salvation Preached to you in that Religion wherein you were Baptized, you enquire too much, too much trouble your self with the Religion of those, from whose superstitions you are already by Gods goodness rescued; remember that he who desired to fill himself with the husks, was the Prodigal. It was Prodigality, and a dangerous expence of your constancy, to open your self to temptation, by an unnecessary enquiring into impertinent controversies. We in our profession may embrace secular Learning, so far as it may conduce to the better discharge of our duties, in making the easier entrance, and deeper impression of Divine things in you: You may inform your selves occasionally, when any scruple takes hold of you, of any point of their Religion. But let your study be rather to live according to that Religion which you have, then to enquire into that from which God hath delivered you; for that's the looking back of *Lots* wife, and the temper and distaste of the children of *Israel*, who remembred too much the *Egyptian* diet. If you will enquire whether any of the Fathers of the Primitive Church did at any time pray for any of the dead, you shall be told (and truly) that *Augustine* did, that *Ambrose* did; but you shall not so presently be told how they deprehended themselves in an infirmity, and collected and corrected themselves ever when they were so praying. If you enquire whether any of them speak of Purgatory, you shall easily finde they do; but not so easily, in what sense; when they call the calamities of this life, or when they call the general Conflagration of the world, Purgatory. If you enquire after Indulgences, you may finde the name frequent amongst them; but not so easily finde when and how the Relaxations of Penances publickly enjoyed, were called Indulgences; nor how, nor when Indulgences came to be applyed to souls departed. If thou enquire with-

out a *Melius Inquirendum*, without a through Inquisition (which is not easie for any man who makes it not his whole study and profession) thou maist come to think holy men have pray'd for the dead, why may not I? Holy men speak of Purgatory and Indulgences, why should I abhor the names or the things? And so thou maist fall into the first snare, it hath been done, therefore it may be done; and into another after, It may be done, therefore it must be done: When thou art come to think that some men are saved that have done it, thou wilt think that no man can be saved except he do it: From making infirmities excusable necessary (which is the bondage the Council of *Trent* hath laid upon the world) to make Problematical things, Dogmatical; and matter of Disputation, matter of Faith; to bring the University into *Smithfield*, and heaps of Arguments into Piles of Faggots. If thou enquire further then thy capacity enables thee, further then thy calling provokes thee; How do those Nations serve their gods? thou maist come to say, as the Text says, in the end, *Even so will I do also.*

To end all, embrace Fundamental, Dogmatical, evident Divinity; That is express'd *in Credendis*, in the things which we are to believe in the Creed. And it begins with *Credo in Deum*, Belief in God, and not in man, nor traditions of men. And it is expressed *in petendis*, in the things which we are to pray for in the Lords Prayer; and that begins with *Sanctificetur nomen tuum, Hallowed be thy Name*, not the name of any. And it is expressed *in Agendis*, in the things which we are to do in the Commandments; whereof the first Table begins with that, *Thou shalt have no other gods but me*. God is a Monarch alone, not a Consul with a Colleague. And the second Table begins with Honor to Parents, that is, to Magistrates, to lawful Authority. Be therefore always far from disobeying lawful Authority, resist it not, calumniate it not, suspect it not; for there is a libelling in the ear, and a libelling in the heart, though it come not to the tongue or hands, to words, nor actions. *If it be possible*, saith the Apostle, *as much as in you lies, have peace with all men*, with all kind of men. Obedience is the first Commandment of the second Table, and that never destroys the first Table, of which the first Commandment is, Keep thy self, that is, those that belong to thee and thy house, intire and upright in the worship of the true God, not only not to admit Idols for gods, but not to admit Idolatry in the worship of the true God.