

there is delivered unto them that sacrament, a part of the due celebration whereof consisteth in answering to the articles of faith, *because* the habit of faith which afterwards doth come with years, is but *a farther* building up of the same edifice, the *first foundation whereof was laid by the sacrament* of baptism. For that which there we professed without any understanding, when we afterwards come to acknowledge, do we any thing else but only bring unto ripeness the very seed that was sown before? We are *then believers*, because *then we begin to be* that which process of time doth make perfect. And till we come to actual belief, the very sacrament of faith is a shield as strong as after this the faith of the sacrament against all contrary infernal powers. Which whosoever doth think impossible, is undoubtedly farther off from Christian belief though he be baptized than are these innocents, which at their baptism albeit they have no conceit or cogitation of faith, are notwithstanding pure and free from all opposite cogitations, whereas the other is not free. If therefore without any fear or scruple we may account them and term them believers only for their outward profession's sake, which inwardly are farther from faith than infants, why not infants much more at the time of their solemn initiation by baptism the sacrament of faith, whereunto they not only conceive nothing opposite, but have also that grace<sup>1</sup> given them

"facit. Nam sicut credere respon-  
"detur, ita" &c. (ut supr.) "Cum  
"autem homo sapere cœperit; non  
"illud sacramentum repetet, sed  
"intelliget, ejusque veritati consona  
"etiam voluntate coaptabitur. Hoc  
"quamdiu non potest, valebit sacra-  
"mentum ad ejus tutelam adversus  
"contrarias potestates; et tantum  
"valebit, ut si ante rationis usum  
"ex hac vita emigraverit, per ipsum  
"sacramentum, commendante Ec-  
"clesiæ caritate, ab illa condemna-  
"tione, quæ per unum hominem  
"intravit in mundum, Christiano  
"adjutorio liberetur. Hoc qui non  
"credit, et fieri non posse arbitra-  
"tur, profecto infidelis est, etsi  
"habeat fidei sacramentum; longe-  
"que melior est ille parvulus, qui  
"etiamsi fidem nondum habeat in  
"cogitatione, non ei tamen obicem

"contrariæ cogitationis opponit,  
"unde sacramentum ejus salubriter  
"percipit.  
"Respondi, sicut existimo, quæ-  
"stionibus tuis, quantum adinet ad  
"minus capaces et ad contentiosos,  
"non satis; quantum autem ad pa-  
"catos et ad intelligentes plus forte  
"quam sat est. Nec tibi ad excusa-  
"tionem meam objeci firmissimam  
"consuetudinem, sed saluberrimæ  
"consuetudinis reddidi quam potui  
"rationem."

<sup>1</sup> Aug. Epist. 57. [al. 187. c. vi. § 21.  
t. ii. 684.] "Multum mirabilis res  
"est quemadmodum quorundam  
"nondum cognoscentium Deum sit  
"inhabitor Deus et quorundam  
"cognoscentium non sit. Nec illi  
"enim ad templum Dei pertinent  
"qui cognoscentes Deum non sicut  
"Deum glorificaverunt, et ad tem-

which is the first and most effectual cause out of which our belief groweth?

In sum, the whole Church is a multitude of believers, all honoured with that title, even hypocrites for their profession's sake as well as saints because of their inward sincere persuasion, and *infants as being in the first degree of their ghostly motion towards the actual habit of faith*; the first sort are faithful in the eye of the world, the second faithful in the sight of God; the last in the ready direct way to become both if all things after be suitable to these their present beginnings<sup>1</sup>. "This," saith St. Augustine, "would not haply content such persons as are uncapable or unquiet, but to them which having knowledge are not troublesome it may suffice. Wherein I have not for ease of myself objected against you that custom only than which nothing is more firm, but of a custom most profitable I have done that little which I could to yield you a reasonable cause."

[3.] Were St. Augustine now living there are which would tell him for his better instruction that to say of a child<sup>2</sup> "it is elect" and to say it doth believe are all one, for which cause sith no man is able precisely to affirm the one of any infant in particular, it followeth that *precisely* and *absolutely* we ought not to say the other.

Which *precise* and *absolute terms* are needless in this case. We speak of infants *as the rule of piety* alloweth both to speak and think. They that can take to themselves in ordinary talk a charitable kind of liberty to name men of their own sort *God's dear children*, (notwithstanding the large reign of hypocrisy,) should not methinks be so strict and rigorous against the Church for presuming as it doth of a Christian innocent. For when we know how Christ in general hath said that *of such* is the kingdom of heaven<sup>3</sup>, which

"plum Dei pertinent parvuli sancti-  
"ficati sacramento Christi, regene-  
"rati Spiritu Sancto, qui per æta-  
"tem nondum possunt cognoscere  
"Deum. Unde quem potuerunt illi  
"nosse nec habere isti potuerunt  
"habere antequam nosse."

<sup>1</sup> [Ep. 23. al. 98. § 10.]  
<sup>2</sup> T. C. lib. i. p. 169. [136, 137.]  
<sup>3</sup> [S. Matth. xix. 14.]

"they that present the child cannot  
"precisely tell whether that par-  
"ticular child hath faith or no; we  
"are to think charitably and to  
"hope it is one of the Church, but  
"it can be no more precisely said  
"that it hath faith, than it may be  
"said precisely elected."

kingdom is the inheritance of God's elect, and do withal behold how his providence hath called them unto the first beginnings of eternal life, and presented them at the well-spring of new birth wherein original sin is purged, besides which sin there is no hinderance of their salvation known to us, as themselves will grant; hard it were that having so many fair inducements whereupon to ground, we should not be thought to utter at the least a truth as probable and allowable in terming any such particular infant an elect babe<sup>1</sup>, as in presuming the like of others, whose safety nevertheless we are not *absolutely* able to warrant.

[4.] If any troubled with these scruples be only for instruction's sake desirous to know yet some farther reason why interrogatories should be ministered to infants in baptism, and be answered unto by others as in their names, they may consider that baptism implieth a covenant or league between God and man, wherein as God doth bestow presently remission of sins and the Holy Ghost, binding also himself to add in process of time what grace soever shall be farther necessary for the attainment of everlasting life; so every baptized soul receiving the same grace at the hands of God tieth likewise itself for ever to the observation of his law, no less than the Jews by circumcision bound themselves to the law of Moses<sup>2</sup>. The law of Christ requiring therefore faith and newness of life in all men by virtue of the covenant which they make in baptism, is it toyish that the Church in baptism exacteth at every man's hands an express profession of faith and an irrevocable promise of obedience by way of solemn stipulation<sup>3</sup>?

<sup>1</sup> 2 John i. [Chr. Letter, p. 36 : "What warrant have you of present grace in the verie worke wrought of baptism?" Hooker, MS. note : "Warrant sufficient I hope for present grace in the sacrament. As for *in the very worke wrought*, they are not my wordes, but yours. What mean you by this your glose? "Doth it not shew that in my speech there is lesse than you looked for, and therefore to draw it somewhat nearer your own con-

"struction, you help it with a worde  
"or two, but so botcht, that one  
"peace will not hold with another.  
"Had you placed *ex opere operato*  
"where you use *in opere operato*,  
"it might have stood you in more  
"stead, and yeat the labour all one.  
"But *in* and *ex* make no great ods,  
"I suppose, in your theologicall  
"dictionary."] <sup>2</sup> Gal. v. 3.  
<sup>3</sup> "Stipulatio est verborum con-  
"ceptio, quibus is qui interrogatur  
"daturum facturumve se quod in-

That infants may contract and covenant with God, the law is plain<sup>1</sup>. Neither is the reason of the law obscure. For sith it tendeth we cannot sufficiently express how much to their own good, and doth no way hurt or endanger them to begin the race of their lives herewith, they are as equity requireth admitted hereunto, and in favour of their tender years, such formal complements of stipulation as being requisite are impossible by themselves in their own persons to be performed, leave is given that they may sufficiently discharge by others<sup>2</sup>. Albeit therefore neither deaf nor dumb men, neither furious persons nor children can receive any civil stipulation, yet this kind of ghostly stipulation they may through his indulgence, who respecting the singular benefit thereof accepteth children brought unto him for that end, entereth into articles of covenant with them, and in tender commiseration granteth, that other men's professions and promises in baptism made for them shall avail no less than if they had been themselves able to have made their own.

[5.] None more fit to undertake this office in their behalf than such as present them unto baptism. A wrong conceit, that none may receive the sacrament of baptism but they whose parents, at the least the one of them, are by the soundness of their religion and by their virtuous demeanour known to be men of God, hath caused some to repel children<sup>3</sup>, who-soever bring them, if their parents be mispersuaded in religion, or for other misdeserts excommunicated; some likewise for that cause to withhold baptism, unless the father, albeit no such exception can justly be taken against him, do notwithstanding make profession of his faith, and avouch the child to be his own<sup>4</sup>. Thus whereas God hath appointed

"terrogatus est respondet." l. 5. Sect. i. ff. de Oblig. et Act. [de Verb. Oblig. Dig. xlv. i. v. § 1. p. 660.]  
"In hac re olim talia verba tradita  
"fuerunt: Spondes? Spondeo. Pro-  
"mittis? Promitto. Fide promittis?  
"Fide promitto. Fide jubes? Fide  
"jubeo. Dabis? Dabo. Facies?  
"Faciam." Instit. de Verb. Oblig. lib. iii. tit. 15. [p. 26.]  
<sup>1</sup> Gen. xvii. 14.  
<sup>2</sup> "Accommodat illis mater ec-  
"clesia aliorum pedes ut veniant,  
"aliorum cor ut credant, aliorum  
"linguam ut fateantur; ut quoniam  
"quod ægri sunt alio peccante præ-  
"gravantur, sic cum sani fiant alio  
"pro eis confitente salventur." Aug. Sermon. 10. de Verb. Apost. [al. serm. 176. § 2. t. v. 840.]  
<sup>3</sup> T. C. lib. i. p. 172. [137.]  
<sup>4</sup> [Adm. ap. Whitg. Def. 620.  
"How convenient it were, seeing  
"the children of the faithful only  
"are to be baptized, that the father  
"should and might, if conveniently,

them ministers of holy things, they make themselves inquisitors of men's persons a great deal farther than need is.

They should consider that God hath ordained baptism in favour of mankind. To restrain favours is an odious thing, to enlarge them acceptable both to God and man. Whereas therefore the civil law gave divers immunities to them which were fathers of three children and had them living, those immunities they held although their children were all dead, if war had consumed them, because it seemed in that case not against reason to repute them by a courteous construction of law as live men<sup>1</sup>, in that the honour of their service done to the commonwealth would remain always. Can it hurt us in exhibiting the graces which God doth bestow on men, or can it prejudice his glory, if the selfsame equity guide and direct our hands?

When God made his covenant with such as had Abraham to their father, was only Abraham's immediate issue, or only his lineal posterity according to the flesh included in that covenant? Were not proselytes as well as Jews always taken for the sons of Abraham? Yea because the very heads of families are fathers in some sort as touching providence and care for the meanest that belong unto them, the servants which Abraham had bought with money were as capable of

"offer and present his child to be baptized, making an open confession of that faith, wherein he would have his child baptized." And p. 619. "If upon necessary occasion the parents be absent, some one of the congregation, knowing the good behaviour and sound faith of the parents, may both make rehearsal of their faith, and also if their faith be sound and agreeable to holy scriptures, desire to be in the same baptized." Upon which Whitgift asks, "What if the parents be of evil behaviour? . . . what if they be papists or heretics? . . ." T. C. (i. 137.) answers, "If one of the parents be not so, the child is holy by virtue of the covenant, for one of the parents' sakes. If they be both, and yet not obstinate in their sin, whereby the Church

"hath not proceeded to excommunication, (themselves being yet of the Church,) their child cannot, nor ought not to be refused. If both be papists or condemned heretics . . . and cut off from the Church, their children cannot be received. . ." In the rubric before baptism, in the Form of Common Prayer used by the English at Geneva," (Phoenix, ii. 237.) it is directed that "the father, or in his absence, the godfather, shall rehearse the articles of his faith." Some such regulation was proposed in Convocation, 1562. Strype, An. i. i. 508.]

<sup>1</sup> "Hi enim qui pro Rep. ceciderunt in perpetuum per gloriam vivere intelliguntur." Instit. lib. i. tit. 25. sect. 1.

circumcision, being newly born, as any natural child that Abraham himself begat.

Be it then that baptism belongeth to none but such as either believe presently, or else being infants are the children of *believing parents*. In case the Church do bring children to the holy font whose natural parents are either unknown, or known to be such as the church accureteth, but yet forgetteth not in that severity to take compassion upon their offspring, (for it is the Church<sup>1</sup> which doth offer them to baptism by the ministry of presentors,) were it not against both equity and duty to refuse the mother of believers herself, and not to take her in this case for a faithful parent? It is not the virtue of our fathers nor the faith of any other that can give us the true holiness which we have by virtue of our new birth. Yet even through the common faith and spirit of God's Church, (a thing which no quality of parents can prejudice,) I say through the faith of the Church of God undertaking the motherly care of our souls, so far forth we may be and are in our infancy sanctified, as to be thereby made sufficiently capable of baptism, and to be interested in the rites of our new birth for their piety's sake that offer us thereunto.

"It cometh sometime to pass," saith St. Augustine<sup>2</sup>, "that the children of bond-slaves are brought to baptism by their

<sup>1</sup> "Offeruntur quippe parvuli ad percipiendam spiritualem gratiam non tam ab eis quorum gestantur manibus, quamvis et ab ipsis si et ipsi boni et (om. et Bodl. MS. and A.) fideles sint, quam ab universa societate sanctorum atque fidelium." Aug. in Epist. 23. [al. 98. § 5. t. ii. 265.] Ἀξιούνται δὲ τῶν διὰ τοῦ βαπτίσματος ἀγαθῶν τὰ βρέφη τῇ πίστει τῶν προσφερόντων αὐτὰ τῷ βαπτίσματι. Justin. Resp. ad Orthod. [resp. 56.]

<sup>2</sup> [Aug. Ep. 23. al. 98. § 6. t. ii. 266. "Illud nolo te fallat, ut existimes reatus vinculum ex Adam tractum aliter non posse dirumpi, nisi parvuli ad percipiendam Christi gratiam a parentibus offerantur. Sic enim scribens dicis, ut sicut parentes fuerunt auctores ad eorum poenam, per fidem parentum identidem justificentur; cum videas mul-

tos non offerri a parentibus, sed etiam a quibuslibet extraneis, sicut a dominis servuli aliquando offeruntur. Et nonnunquam mortuis parentibus suis, parvuli baptizantur, ab eis oblatis, qui illis ejusmodi misericordiam præbere potuerunt. Aliquando etiam quos crudeliter parentes exposuerunt nutriendos a quibuslibet, nonnunquam a sacris virginibus colliguntur, et ab eis offeruntur ad baptismum. Quæ certe proprios filios nec habuerunt ullos nec habere disponunt: ac per hoc nihil aliud hic fieri videtur, nisi quod in evangelio scriptum est, cum Dominus interrogasset, quis illi a latronibus sauciatum et semivivo in via derelicto proximus fuisset: responsum est enim, Qui in illum fecit misericordiam."]

"lord; sometime the parents being dead, the friends alive  
 "undertake that office; sometime strangers or virgins con-  
 "secrated unto God which neither have nor can have children  
 "of their own take up infants in the open streets, and so  
 "offer them unto baptism, whom the cruelty of unnatural  
 "parents casteth out and leaveth to the adventure of uncer-  
 "tain pity." As therefore he which did the part of a neighbour  
 was a neighbour to that wounded man whom the parable of  
 the Gospel describeth; so they are fathers, although stran-  
 gers, that bring infants to him which maketh them the sons  
 of God. In the phrase of some kind of men they use to be  
 termed Witnesses, as if they came but to see and testify what  
 is done. It savoureth more of piety to give them their old  
 accustomed name of Fathers and Mothers in God, whereby  
 they are well put in mind what affection they ought to bear  
 towards those innocents, for whose religious education the  
 Church accepteth them as pledges.

[6.] This therefore is their own duty. But because the  
 answer which they make to the usual demands of stipulation  
 proposed in baptism is not their own, the Church doth best to  
 receive it of them in that form which best sheweth whose  
 the act is. That which a guardian doth in the name of his  
 guard or pupil standeth by natural equity forcible for his  
 benefit, though it be done without his knowledge. And  
 shall we judge it a thing unreasonable, or in any respect unfit,  
 that infants by words which others utter should, though  
 unwittingly yet truly and forcibly, bind themselves to that  
 whereby their estate is so assuredly bettered? Herewith  
 Nestorius the heretic was charged<sup>1</sup> as having fallen from his

<sup>1</sup> "Si Arianæ aut Sabellianæ  
 "hæreseos assertor esses, et non  
 "tuo ipsius symbolo tecum uterer,  
 "convincerem te tamen testimo-  
 "niorum sacrorum auctoritate; . . .  
 "quid tandem si sic apud te age-  
 "rem? quid diceret? quid respon-  
 "deret? nonne obsecro illud, . . .  
 "in eo te baptizatum, in eo te rena-  
 "tum esse? . . . Et vere in negotio  
 "quamvis improbo non importuna  
 "defensio, et quæ non absurde  
 "causam erroris diceret, si pertina-  
 "ciam non sociaret errori. Nunc  
 "autem cum in catholica urbe na-  
 "tus, catholica fide institutus, ca-  
 "tholico baptismate regeneratus sis,  
 "numquid agere tecum quasi cum  
 "Ariano aut Sabelliano possim?  
 "Quod utinam fuisses. Minus do-  
 "lerem in malis editum quam de  
 "bonis lapsum, minus fidem non  
 "habitam quam amissam. . . . Non  
 "iniquum autem, hæretice, non ini-  
 "quum aut grave aliquid postulo.  
 "Hoc fac in catholica fide editus  
 "quod fueras pro perversitate fac-  
 "turus." Cassian. (350-432.) de  
 Incarn. lib. vi. cap. 5. [in Bibl. Pat.  
 Colon. V. p. 2. 77.]

first profession, and broken the promise which he made to God  
 in the arms of others. Of such as profaned themselves being  
 Christians with irreligious delight in the ensigns of idolatry,  
 heathenish spectacles, shows, and stage plays, Tertullian to  
 strike them the more deep claimeth the promise which they  
 made in baptism<sup>1</sup>. Why were they dumb being thus challenged?  
 Wherefore stood they not up to answer in their own defence,  
 that such professions and promises made in their names were  
 frivolous, that all which others undertook for them was but  
 mockery and profanation? That which no heretic, no wicked  
 liver, no impious despiser of God, no miscreant or malefactor,  
 which had himself been baptized, was ever so desperate as to  
 disgorge in contempt of so fruitfully received customs, is now  
 their voice that restore as they say the ancient purity of religion.

LXV. In baptism many things of very ancient continuance  
 are now quite and clean abolished, for that the virtue and  
 grace of this sacrament had been therewith overshadowed, as  
 fruit with too great abundance of leaves. Notwithstanding to  
 them which think it always imperfect reformation that doth  
 but shear and not flay, our retaining certain of those former  
 rites, especially the *dangerous* sign of the cross, hath seemed  
 almost an impardonable oversight<sup>2</sup>. "The cross," they say,  
 "sith it is but a mere invention of man, should not therefore  
 "at all have been added to the sacrament of baptism. To  
 "sign children's foreheads with a cross, in token that here-  
 "after they shall not be ashamed to make profession of the  
 "faith of Christ, is to bring into the Church a new word,  
 "whereas there ought to be no Doctor heard in the Church  
 "but our Saviour Christ. That reason which moved the  
 "Fathers to use, should move us not to use, the sign of the  
 "cross. They lived with heathens which had the cross of  
 "Christ in contempt, we with such as adore the cross, and

<sup>1</sup> Tertull. lib. de Spectac. [c. 4.  
 "Si ex idololatria universam spec-  
 "tatorum paraturam constare  
 "constiterit, indubitate præjudi-  
 "catum erit, etiam ad spectacula  
 "pertinere renunciationis nostræ  
 "testimonium in lavacro, quæ dia-  
 "bolo et pompæ et angelis ejus  
 "sint mancipata, scilicet per idolo-  
 "latrarium."]  
<sup>2</sup> [Adm. ap. Whitg. Def. 607.  
 "Crossing and such like pieces of  
 "Popery, which the Church of God  
 "in the Apostles' time never knew,  
 "and therefore not to be used."  
 Id. ibid. 617. "They do supersti-  
 "tiously and wickedly institute a  
 "new Sacrament, which is proper  
 "to Christ only, marking the child  
 "in the forehead with a cross, in  
 "token that he shall not be ashamed  
 "to confess the Faith of Christ."]

BOOK V. "therefore we ought to abandon it even as in like con-  
Ch. lxxv. 2, 3: sideration Ezechias did of old the brazen serpent <sup>1</sup>."

[2.] These are the causes of displeasure conceived against the cross, a ceremony the use whereof hath been profitable although we observe it not as the ordinance of God but of man. <sup>2</sup> For, saith Tertullian, "if of this and the like "customs thou shouldest require some commandment to be "shewed thee out of Scriptures, there is none found." What reason there is to justify tradition, use or custom in this behalf, "either thou mayest of thyself perceive, or else learn "of some other that doth." Lest therefore the name of tradition should be offensive to any, considering how far by some it hath been and is abused, we mean by traditions <sup>3</sup>, ordinances made in the prime of Christian religion, established with that authority which Christ hath left to his Church for matters indifferent, and in that consideration requisite to be observed, till like authority see just and reasonable cause to alter them. So that traditions ecclesiastical are not rudely and in gross to be shaken off, because the inventors of them were men.

[3.] Such as say they allow no invention of man <sup>4</sup> to be

<sup>1</sup> [Abridged from T. C. i. 135, 136. al. 170, 171. Beza, Epist. 12. Tract. Theol. iii. 220. "Signi crucis ut olim aliquis fuerit usus, eam tamen esse et quidem adhuc adeo recentem superstitionem maxime execrabilem, certum est, ut rectissime fecisse arbitremur, qui semel istum ritum ex ecclesiis expulerunt; cujus etiam non videmus quæ sit utilitas." Comp. Str. Grind. 512.]

<sup>2</sup> Tertull. de Coron. Militis, [c. 4. "Ad omnem progressum atque promotum, ad omnem aditum et exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcunque nos conversatio exercet, frontem crucis signaculo terimus. Harum et aliarum ejusmodi disciplinarum si legem expostules scripturarum, nullam invenies: traditio tibi prætendetur auctrix,

"consuetudo confirmatrix, et fides observatrix. Rationem traditioni, consuetudini, fidei, patrocinaturam aut ipse perspicies aut ab aliquo qui perspexerit disces."

<sup>3</sup> "Traditiones non scriptas si doctrinam respiciant cum doctrina scripta convenire debere dicimus. Quod ad rituales et ecclesiasticas attinet, ordinis et ædificationis ecclesiarum in his semper habenda ratio est; inutiles autem et noxias, nempe ineptas et supersticiosas, patronis suis relinquamus." Goulart. Genev. Annot. in Ep. Cypr. 74.†

<sup>4</sup> T. C. lib. i. p. 171. [136.] "They should not have been so bold as to have brought it into the holy Sacrament of Baptism, and so mingle the ceremonies and inventions of men with the sacraments and institutions of God."

† Simon Goulart, b. at Senlis 1543, succeeded Beza, 1605, as president of the Synod of Geneva; d. 1628: a laborious writer and editor. Biog. Univ. (1887.)

mingled with the outward administration of sacraments, and under that pretence condemn our using the sign of the cross, have belike some special dispensation themselves to violate their own rules. For neither can they indeed decently nor do they ever baptize any without manifest breach of this their profound axiom, that "men's inventions should not be mingled "with sacraments and institutions of God." They seem to like very well in baptism the custom of godfathers, "because "so generally all churches have received it <sup>1</sup>." Which custom being of God no more instituted than the other, (howsoever they pretend the other hurtful and this profitable,) it followeth that even in their own opinion, if their words do shew their minds, there is no necessity of stripping sacraments out of all such attire of ceremonies as man's wisdom hath at any time clothed them withal, and consequently that either they must reform their speech as over general, or else condemn their own practice as unlawful.

[4.] Ceremonies have more in weight than in sight, they work by commonness of use much, although in the several acts of their usage we scarcely discern any good they do. And because the use which they have for the most part is not perfectly understood, superstition is apt to impute unto them greater virtue than indeed they have. For prevention whereof when we use this ceremony we always plainly express the end whereunto it serveth, namely, for a sign of remembrance to put us in mind of our duty.

But by this mean they say <sup>2</sup> we make it a great deal worse.

<sup>1</sup> T. C. lib. i. p. 170. [137.]  
<sup>2</sup> T. C. lib. i. p. 171. [136.] "The profitable signification of the cross maketh the thing a great deal worse, and bringeth in a new word into the Church, whereas there ought to be no Doctor heard in the Church but only our Saviour Christ. For although it be the word of God that we should not be ashamed of the cross of Christ, yet it is not the word of God that we should be kept in remembrance of that by two lines drawn across one over another in the child's forehead." [In i. 80. al. 59, the same argument is employed against the surplice. "Although the Church

have authority to make ceremonies, (so they be according to the rules before recited. . .) I could for all that never yet learn that it hath power to give new significations, as it were to institute new sacraments. . . And therefore although the surplice have a black spot when it is whitest, yet is it not so black as you make it with your white significations: nor the cause so evil, as you defend it." Id. iii. 227. "Although the ceremony of crossing were convenient, yet to raise a doctrine of it is unlawful: forasmuch as it is not enough to teach the truth unless it be truly taught, and that