

For why? Seeing God hath no where commanded to draw two lines in token of the duty which we owe to Christ, our practice with this exposition publisheth a new *gospel*, and causeth another *word* to have place in the Church of Christ, where no voice ought to be heard but his.

By which good reason the authors of those grave Admonitions to the Parliament are well holpen up, which held that "sitting" at communions "betokeneth rest and full accomplishment of legal ceremonies in our Saviour Christ<sup>1</sup>." For although it be the word of God that such ceremonies are expired, yet seeing it is not the word of God that men to signify so much should sit at the table of our Lord, these have their doom as well as others, "Guilty of a new-devised "gospel in the Church of Christ<sup>2</sup>."

[5.] Which strange imagination is begotten of a special dislike they have to hear that ceremonies now in use should be thought significant, whereas in truth such as are not significant must needs be vain. Ceremonies destitute of signification are no better than the idle gestures of men whose broken wits are not masters of that they do. For if we look but into secular and civil complements, what other cause can there possibly be given why to omit them where of course they are looked for, (for<sup>3</sup> where they are not so due to use them, bringeth men's secret intents oftentimes into great jealousy,) I would know I say what reason we are able to yield why things so light in their own nature should weigh in the opinions of men so much, saving only in regard of that which they use to signify or betoken?

Doth not our Lord Jesus Christ himself impute the omis-

"is only out of the word of God. "Now let him shew a word of God, "that two lines laid crosswise signifieth that we should not be "ashamed of the passion or cross "of Christ."

<sup>1</sup> [See hereafter, c. lxxviii. 3. They had omitted this opinion in their second edition. Whitg. Answ. 303.]

<sup>2</sup> [So Whitgift, Answ. 244. "It (crossing) may be left, and hath "been used in the primitive Church, "and may be so still, without either "superstition or wickedness. Nei-

ther doth it any more make a "sacrament, because it is in token "that hereafter he shall not be "ashamed to confess Christ crucified, than your sitting doth at the "communion in token of rest, that "is a full finishing through Christ "of the ceremonial law." See also Def. 618, and T. C. iii. 227.]

<sup>3</sup> [The original edition has "looked "for, or," but in the list of errata at the end "for" is directed to be substituted instead of "or." The present editor has ventured to insert the marks of a parenthesis.]

sion of some courteous ceremonies even in domestical entertainment to a colder degree of loving affection, and take the contrary in better part, not so much respecting what was less done as what was signified less by the one than by the other? For to that very end he referreth in part those gracious expostulations<sup>1</sup>, "Simon, seest thou this woman? Since I "entered into thine house thou gavest me no water for my "feet, but she hath washed my feet with tears, and wiped "them with the hairs of her head; thou gavest me no kiss, "but this woman since the time I came in, hath not ceased "to kiss my feet; mine head with oil thou didst not anoint, "but this woman hath anointed my feet with ointment."

Wherefore as the usual dumb ceremonies of common life are in request or dislike according to that they import, even so religion having likewise her silent rites, the chiefest rule whereby to judge of their quality is that which they mean or betoken. For if they signify good things, (as somewhat they must of necessity signify, because it is of their very nature to be signs of intimation, presenting both themselves unto outward sense and besides themselves some other thing to the understanding of beholders,) unless they be either greatly mischosen to signify the same, or else applied where that which they signify agreeth not, there is no cause of exception against them as against evil and unlawful ceremonies, much less of excepting against them only in that they are not without sense.

And if every religious ceremony which hath been invented of men to signify any thing that God himself alloweth were the publication of another gospel in the Church of Christ, seeing that no Christian church in the world is or can be without continual use of some ceremonies which men have instituted, and that to signify good things, (unless they be vain and frivolous ceremonies,) it would follow that the world hath no Christian church which doth not daily proclaim new gospels, a sequel the manifest absurdity whereof argueth the rawness of that supposal out of which it groweth.

[6.] Now the cause<sup>2</sup> why antiquity did the more *in actions*

<sup>1</sup> Luke vii. 44-46.

<sup>2</sup> T. C. lib. i. p. 170. [136.] "It is "known to all that have read the ec-

"clesiastical stories that the heathen "did object to Christians in times "past in reproach that the God

of common life honour the ceremony of the cross might be for that they lived with infidels. But that which they did in the sacrament of baptism was for the selfsame good of believers which is thereby intended still. The Cross is for us an admonition no less necessary than for them to glory in the service of Jesus Christ, and not to hang down our heads as men ashamed thereof, although it procure us reproach and obloquy at the hands of this wretched world.

Shame is a kind of fear to incur disgrace and ignominy. Now whereas some things are worthy of reproach, some things ignominious only through a false opinion which men have conceived of them, nature that generally feareth opprobrious reprehension must by reason and religion be taught what it should be ashamed of and what not<sup>1</sup>. But be we never so well instructed what our duty is in this behalf, without some present admonition at the very instant of practice, what we know is many times not called to mind till that be done whereupon our just confusion ensueth. To supply the absence of such as that way might do us good when they see us in danger of sliding, there are judicious and wise men which think we may greatly relieve ourselves by a bare imagined presence of some, whose authority we fear and would be loth

"which they believed of was hanged upon a cross. And they thought good to testify that they were not ashamed therefore of the Son of God, by the often using of the sign of the cross. Which carefulness and good mind to keep amongst them an open profession of Christ crucified, although it be to be commended, yet is not this means so. For they might otherwise have kept it and with less danger than by this use of crossing. And as it was brought in upon no good ground, so the Lord left a mark of his curse of it, and whereby it might be perceived to come out of the forge of man's brain, in that it began forthwith while it was yet in the swaddling clouts to be superstitiously abused. The Christians had such a superstition in it that they would do nothing without crossing. But if it were granted that upon this

"consideration which I have before mentioned, the ancient Christians did well, yet it followeth not that we should so do. For we live not amongst those nations which do cast us in the teeth or reproach us with the cross of Christ. Now that we live amongst papists that do not condemn the cross of Christ, but which esteem more of the wooden cross than of the true cross which is his sufferings, we ought now to do clean contrariwise to the old Christians, and abolish all use of these crosses. For contrary diseases must have contrary remedies. If therefore the old Christians to deliver the cross of Christ from contempt did often use the cross, the Christians now to take away the superstitious estimation of it ought to take away the use of it."

<sup>1</sup> Ephes. v. 12 ; Rom. vi. 21.

to offend, if indeed they were present with us<sup>1</sup>. "Wit- nesses at hand are a bridle unto many offences. Let the mind have always some whom it feareth, some whose authority may keep even secret thoughts under awe. Take Cato, or if he be too harsh and rugged, choose some other of a softer mettle, whose gravity of life and speech thou lovest, his mind and countenance carry with thee, set him always before thine eyes either as a watch or as a pattern. That which is crooked we cannot straighten but by some such level."

If men of so good experience and insight in the maims of our weak flesh, have thought these fancied remembrances available to awaken shamefacedness, that so the boldness of sin may be stayed ere it look abroad, surely the wisdom of the Church of Christ which hath to that use converted the ceremony of the cross in baptism it is no Christian man's part to despise, especially seeing that by this mean where nature doth earnestly implore aid, religion yieldeth her that ready assistance than which there can be no help more forcible serving only to relieve memory, and to bring to our cogitation that which should most make ashamed of sin.

[7.] The mind while we are in this present life, whether it contemplate<sup>2</sup>, meditate, deliberate, or howsoever exercise itself, worketh nothing without continual recourse unto imagination, the only storehouse of wit and peculiar chair of memory. On this anvil it ceaseth not day and night to strike, by means whereof as the pulse declareth how the heart doth work, so the very thoughts<sup>3</sup> and cogitations of man's mind be they good or bad do no where sooner bewray themselves, than

<sup>1</sup> Sen. Epist. lib. i. Ep. 11. ["Magna pars peccatorum tollitur, si peccatoris testis adsistat. Ali- quem habeat animus, quem vere- atur, cujus auctoritate etiam se- cretum suum sanctius faciat. . . ."]  
"Elige itaque Catonem : si hic videtur tibi nimis rigidus, elige remissioris animi virum, Lælium ; elige eum, cujus tibi placuit et vita et oratio, et ipsius animum ante te ferens et vultus, illum semper tibi ostende, vel custodem vel exemplum . . . Nisi ad regu- lam, prava non corriges."]

<sup>2</sup> Τὸ νοεῖν ἢ φαντασία τις ἢ οὐκ ἄνευ φαντασίας. Arist. de Anim. lib. i. cap. 1. [§ 18.] Ἡ μὲν αἰσθη- τικὴ φαντασία καὶ ἐν τοῖς ἀλόγοις ζώοις ὑπάρχει ἢ δὲ βουλευτικὴ ἐν τοῖς λογιστικοῖς. lib. iii. cap. 11. [§ 13.] Τὰ μὲν οὖν εἶδη τὸ νοητικὸν ἐν τοῖς φαντάσμασι νοεῖ, καὶ ὡς ἐν ἐκείνοις ὄρισται αὐτῷ τὸ διακτὸν καὶ φευκτὸν, καὶ ἐκτὸς τῆς αἰσθήσεως δν, ὅταν ἐπὶ τῶν φαντασμάτων ἦ, κινεῖ- ται. lib. iii. cap. 8. [§ 8.]

<sup>3</sup> "Frons hominis tristitiæ, hila- ritatis, clementiæ, severitatis in- dex est." Plin. lib. xi. [c. 37.]

through the crevices of that wall wherewith nature hath compassed the cells and closets of fancy. In the forehead nothing more plain to be seen than the fear of contumely and disgrace. For which cause the Scripture (as with great probability it may be thought) describeth them<sup>1</sup> marked of God in the forehead, whom his mercy hath undertaken to keep from final confusion and shame. Not that God doth set any corporal mark on his chosen, but to note that he giveth his elect security of preservation from reproach, the fear whereof doth use to shew itself in that part<sup>2</sup>. Shall I say, that the sign of the Cross (as we use it) is in some sort a mean to work our preservation from reproach<sup>3</sup>? Surely the mind which as yet hath not hardened itself in sin is seldom provoked thereunto in any gross and grievous manner, but nature's secret suggestion objecteth against it ignominy as a bar. Which conceit being entered into that palace of man's fancy, the gates whereof hath imprinted in them that holy sign which bringeth forthwith to mind whatsoever Christ hath wrought and we vowed against sin, it cometh hereby to pass that Christian men never want a most effectual though a silent teacher to avoid whatsoever may deservedly procure shame. So that in things which we should be ashamed of, we are by the Cross admonished faithfully of our duty at the very moment when admonition doth most need.

[8.] Other things there are which deserve honour and yet do purchase many times our disgrace in this present world, as of old the very truth of religion itself, till God by his own outstretched arm made the glory thereof to shine over all the earth. Whereupon St. Cyprian exhorting to martyrdom in times of heathenish persecution and cruelty, thought it not vain to allege unto them with other arguments the very ceremony of that Cross whereof we speak<sup>4</sup>. Never let that

<sup>1</sup> Ezek. ix. 4; Apoc. vii. 3; ix. 4.

<sup>2</sup> Ἐρυθραίων τὴν γὰρ οἱ ἀσχυρό-  
μενοι. Arist. Eth. iv. c. 9.

<sup>3</sup> "Caro signatur ut et anima  
"muniatur." Tertull. de Resur.  
Carn. [c. 8.]

<sup>4</sup> Cypr. Epist. 56. [al. 58. c. 6. = 9.]  
ad Thibaritanos, [t. ii. 125. "Acci-  
"pimus quoque ad tegumentum  
"capitis galeam salutarem, ut mu-

"niantur aures, ne audiant edicta  
"feralia; muniatur oculi, ne vide-  
"ant detestanda simulacra; *muniatur  
"tur frons ut signum Dei incolume  
"servetur; muniatur os, ut Domi-  
"num suum Christum victrix lingua  
"fateatur. Armemus et dextram  
"gladio spiritali, ut sacrificia funesta  
"fortiter respuat, et eucharistiae  
"memor, quæ Domini corpus ac-*

hand offer sacrifice to idols which hath already received the Body of our Saviour Christ, and shall hereafter the crown of his glory; "Arm your foreheads" unto all boldness, that "the "Sign of God" may be kept safe.

Again, when it pleased God that the fury of their enemies being bridled the Church had some little rest and quietness, (if so small a liberty but only to breathe between troubles may be termed quietness and rest,) to such as fell not away from Christ through former persecutions, he giveth due and deserved praise in the selfsame manner. "1 You that were "ready to endure imprisonment, and were resolute to suffer "death; you that have courageously withstood the world, ye "have made yourselves both a glorious spectacle for God to "behold, and a worthy example for the rest of your brethren "to follow. Those mouths which had sanctified themselves "with food coming down from heaven loathed after Christ's "own Body and Blood to taste the poisoned and contagious "scraps of idols; those foreheads which the sign of God had "purified kept themselves to be crowned by him, the touch "of the garlands of Satan they abhorred<sup>2</sup>." Thus was the memory of that sign which they had in baptism a kind of bar or prevention to keep them even from apostasy, whereinto the frailty of flesh and blood overmuch fearing to endure shame, might peradventure the more easily otherwise have drawn them.

[9.] We have not now through the gracious goodness of Almighty God, those extreme conflicts which our fathers had with blasphemous contumelies every where offered to the name of Christ, by such as professed themselves infidels and unbelievers. Howbeit, unless we be strangers to the age wherein we live, or else in some partial respect dissemblers

"cepit, ipsum complectatur, postea  
"a Domino sumtura præmium cæ-  
"lestium coronarum."]

<sup>1</sup> Cypr. de Laps. [c. 2. t. i. 121.

"Parati ad patientiam carceris, ar-  
"mati ad tolerantiam carceris, repug-  
"nantis fortiter sæculo, spectaculum  
"gloriosum præbuisistis Deo, secutu-  
"ris fratribus fuisistis exemplo. . . .

"Sanctificata ora cælestibus cibis,  
"post corpus et sanguinem Domini,  
"profana contagia et idolorum reli-

"quias respuerunt. . . *Frons cum  
"signo Dei pura diaboli coronam  
"ferre non potuit, coronæ se Domini  
"reservavit.*"

<sup>2</sup> "Erant enim supplices corona-  
"rii" (? "coronati" . . Oehler. v. nott.)  
Tertull. lib. de Coron. Mil. [c. 7.]  
In the service of idols, the doors of  
their temples, the sacrifices, the  
altars, the priests and the supplicants  
that were present wore garlands.

of that we hourly both hear and see, there is not the simplest of us but knoweth with what disdain and scorn Christ is honoured far and wide. Is there any burden in the world more heavy to bear than contempt? Is there any contempt that grieveth as theirs doth, whose quality no way making them less worthy than others are of reputation, only the service which they do to Christ in the daily exercise of religion treadeth them down? Doth any contumely which we sustain for religion's sake pierce so deeply as that which would seem even of mere conscience religiously spiteful? When they that honour God are despised; when the chiefest service of honour that man can do unto him, is the cause why they are despised; when they which pretend to honour him and that with greatest sincerity, do with more than heathenish petulancy trample under foot almost whatsoever either we or the whole Church of God by the space of so many ages have been accustomed unto, for the comelier and better exercise of our religion according to the soundest rules that wisdom directed by the word of God, and by long experience confirmed, hath been able with common advice, with much deliberation and exceeding great diligence, to comprehend; when no man fighting under Christ's banner can be always exempted from seeing or sustaining those indignities, the sting whereof not to feel, or feeling, not to be moved thereat, is a thing impossible to flesh and blood; if this be any object for patience to work on, the strictest bond that thereunto tieth us is our vowed obedience to Christ; the solemnest vow that we ever made to obey Christ and to suffer willingly all reproaches for his sake was made in baptism; and amongst other memorials to keep us mindful of that vow we cannot think that the sign which our new baptized foreheads did there receive is either unfit or unforcible, the reasons hitherto alleged being weighed with indifferent balance.

[10.] It is not (you will say) the cross in our foreheads, but in our hearts the faith of Christ that armeth us with patience, constancy, and courage. Which as we grant to be most true, so neither dare we despise no not the meanest helps that serve though it be but in the very lowest degree of furtherance towards the highest services that God doth require

at our hands. And if any man deny that such ceremonies are available at the least as memorials of duty, or do think that himself hath no need to be so put in mind what our duties are, it is but reasonable that in the one the public experience of the world overweigh some few men's persuasion, and in the other the rare perfection of a few condescend unto common imbecility.

[11.] Seeing therefore that to fear shame which doth worthily follow sin, and to bear undeserved reproach constantly is the general duty of all men professing Christianity; seeing also that our weakness while we are in this present world doth need towards spiritual duties the help even of corporal furtherances, and that by reason of natural intercourse between the highest and the lowest powers of man's mind in all actions, his fancy or imagination carrying in it that special note of remembrance, than which there is nothing more forcible where either too weak or too strong a conceit of infamy and disgrace might do great harm, standeth always ready to put forth a kind of necessary helping hand; we are in that respect to acknowledge the good and profitable use of this ceremony<sup>1</sup>, and not to think it superfluous that Christ hath his mark applied<sup>2</sup> unto that part where bashfulness appeareth, in token that they which are Christians should be at no time ashamed of his ignominy.

But to prevent some inconveniences which might ensue if the over ordinary use thereof (as it fareth with such rites when they are too common) should cause it to be of less observation or regard where it most availeth, we neither omit it in that place, nor altogether make it so vulgar as the custom heretofore hath been: although to condemn the whole Church of God when it most flourished in zeal and piety, to mark that age with the brand of error and superstition only because they had this ceremony more in use than we now think needful, boldly to affirm that this their practice grew so soon through a fearful malediction of God upon the ceremony of

<sup>1</sup> "Ἐστω δὲ ἀγαθὸν καὶ τὸ φυλακτικὸν τῶν τοιούτων καὶ ᾧ ἀκολουθεῖ τὰ τοιαῦτα καὶ τὰ κωλυτικὰ τῶν ἐναντίων καὶ τὰ φθαρτικά. Arist. Rhet. lib. i. cap. 6.

<sup>2</sup> "Ozias Rex lepræ varietate in

"fronte maculatus est, ea parte corporis notatus offenso Domino, ubi signantur qui Dominum promerentur." Cypr. de Unit. Eccles. cap. 16. [(c. 18.) i. 116.]

the cross, as if we knew that his purpose was thereby to make it manifest in all men's eyes how execrable those things are in his sight which have proceeded from human invention, is as we take it a censure of greater zeal than knowledge. Men whose judgments in these cases are grown more moderate, although they retain not as we do the use of this ceremony, perceive notwithstanding very well such censures to be out of square, and do therefore not only acquit the Fathers from superstition therein<sup>1</sup>, but also think it sufficient to answer in excuse of themselves, "This ceremony which was but a thing indifferent even of old we judge not at this day a matter necessary for all Christian men to observe<sup>2</sup>."

[12.] As for their last upshot of all towards this mark, they are of opinion that if the ancient Christians to deliver the Cross of Christ from contempt did well and with good consideration use often the sign of the cross, in testimony of their faith and profession before infidels which upbraided them with Christ's sufferings, now that we live with such as contrariwise adore the sign of the cross, (because contrary diseases should always have contrary remedies,) we ought to take away all use thereof. In which conceit they both ways greatly seduce themselves, first for that they imagine the Fathers to have had no use of the cross but with reference unto infidels, which mispersuasion we have before discovered at large; and secondly by reason that they think there is not any other way besides universal extirpation to reform superstitious abuses of the cross. Wherein because there are that stand very much upon the example of Ezechias<sup>3</sup>, as if his *breaking to pieces that serpent* of brass<sup>4</sup> whereunto the children of Israel had *burnt incense*, did enforce the utter abolition of this ceremony, the fact of that virtuous prince is by so much the more attentively to be considered.

[13.] Our lives in this world are partly guided by rules,

<sup>1</sup> Goulart. Annot. in Cypr. lib. ad Demetr. cap. 19. "Quamvis veteres Christiani externo signo crucis usi sunt, id tamen fuit sine superstitione, et doctrina de Christi merito ab errore qui postea irrep- sit pios servavit immunes."

<sup>2</sup> Idem, Annot. in Cypr. Epist. 56. cap. 7.

<sup>3</sup> 2 Kings xviii. 3, 4.

<sup>4</sup> [T. C. i. 60. al. 81. "If there were no harm in it," (the apparel,) "and that it were also profitable, yet forasmuch as it is not com- manded of God expressly, but a thing (as you say) indifferent, and notwithstanding is cause of so many incommodities, and so

and partly directed by examples. To conclude out of general rules and axioms by discourse of wit our duties in every particular action, is both troublesome and many times so full of difficulty that it maketh deliberations hard and tedious to the wisest men. Whereupon we naturally all incline to observe examples, to mark what others have done before us, and in favour of our own ease rather to follow them than to enter into new consultation, if in regard of their virtue and wisdom we may but probably think they have waded without error. So that the willingness of men to be led by example of others both discovereth and helpeth the imbecility of our judgment. Because it doth the one, therefore insolent and proud wits would always seem to be their own guides; and because it doth the other, we see how hardly the vulgar sort is drawn unto any thing for which there are not as well examples as reasons alleged. Reasons proving that which is more particular by things more general and farther from sense are with the simpler sort of men less trusted, for that they doubt of their own judgment in those things; but of examples which prove unto them one doubtful particular by another more familiarly and sensibly known, they easily perceive in themselves some better ability to judge. The force of examples therefore is great, when in matter of action being doubtful what to do we are informed what others have commendably done whose deliberations were like.

[14.] But whosoever doth persuade by example must as well respect the fitness as the goodness of that he allegeth. To Ezechias God himself in this fact giveth testimony of well doing. So that nothing is here questionable but only whether the example alleged be pertinent, pregnant, and strong.

The serpent spoken of was first erected for the extraordinary and *miraculous cure* of the Israelites in the desert. This use having presently an end when the cause for which God

"abused . . . it ought to be sufficient reason to abolish them: seeing that the brazen serpent, which was instituted of the Lord himself, and contained a profitable remembrance of the wonderful benefit of God towards his people, was beaten to powder, when as it began to be an occasion of falling to the chil-

"dren of Israel." Whitg. Def. 294. "Do you think that any man doth worship the apparel, as the Israelites did worship the serpent?" T. C. iii. 261. "Although no man worship the apparel by falling down before it, yet he may have a damnable opinion of it, and as hard to be pulled out as the other."]