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.” 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.”

[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 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?

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

[3] (See hereafter, c. lvi. 3. They had omitted this opinion in their second edition. Whig. Answ. 302.)

“[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. Neither 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.]"

[4] 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.

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 rappiness of that supposal out of which it groweth.

[6.] Now the cause why antiquity did the more in actions

[2] T. C. lib. i. p. 170. [136.] “It is known to all that have read the ecclesiastical stories that the heathen “did object to Christians in times past in reproach that the God VOl. II.
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 admo-
nition 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 obloqui-
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
reproachment must by reason and religion be taught what it
should be ashamed of and what not. 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 ensues. 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

to offend, if indeed they were present with us. "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 cere-
mony of the cross in baptism it is no Christian man's part to
despise, especially seeing that by this mean where nature doth
carnestly 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, meditate, deliberate, or howsoever exercise
itself, worketh nothing without continual recourse unto ima-
gination, 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 and cogitations of man's mind be
they good or bad do no where sooner bewray themselves, than

1 Sen. Epist. l. Ep. 11. 2 Magna pars peccatorum tollitur, si peccaturis testis adstitat. Alii "quique habet animus, quem vere
"atatur, cujus auctoritate etiam se-
"cretum suum sanctius faciat. . . .
"Elige itaque Catonem: si hic
"videtur tibi nimis rigidus, elige
"remissorius animi virum, Lexium;
"elige cum, cujus tibi placuit et
"vitae oratio, et ipsius animam
"ante te ferens et vultus, illum
"semper tibi ostende, vel custodem
"vel exemplum . . . Nisi ad regu-
"larem, prava non correge."
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\(^1\) 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\(^2\). 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?\(^3\) 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\(^4\). Never let that

\(^1\) Ezek. ix. 4; Apoc. viii. 3; ix. 4.
\(^2\) Ερμησίνοντος γήροι οί αεισχρόνοι, Arist. Eth. iv. c. 9.
\(^3\) Caro signatur ut et anima "muniatur," Tertul. de Resur. Carn. c. 8.
\(^4\) Cypr. Epist. 56. [al. 56. c. 6. = g.] ad Thibaritannos, [t. ii. 125. "Acci-

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 "scaps 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.\(^2\) 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 everywhere 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 dissimulors

\(^2\) Quis resperuerit... Frons cum "signo Dei pura diaboli coronam "ferre non potuit, corona se Domini "reservavit."
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 tread-
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 
petulance trample under foot whatsoever 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 solemnsest 
vow that we ever made to obey Christ and to suffer will-
ingly 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 unforbearable, 
the reasons hitherto alleged being weighed with indifferent 
balance.

[11.] 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 despire 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.

1 Ἐστη δὲ ἡμάθεια καὶ τὸ φιλα- 
κτικόν τῶν τουτούς καὶ ὁ αἰσχρόκι 
τὰ τοιαῦτα καὶ τὰ παράτικα τῶν ἐμ- 
lib. i. cap. 6.
2 “Otias Rex lepra varietate in 

fronte maculatus est, ea parte cor-

portus nervus ossis Domino, ubi 

signatur qui Dominum prome-

rentur.” Cypr. de Unit. Eccl. 
cap. 16. [c. 16.] 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, 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."

[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, as if his breaking to pieces that serpent of brass 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, 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


2 2 Kings xviii. 3, 4.

3 [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...

"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 remem-
brance 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." Whig. Def. 294.

"Do you think that any man doth worship the apparel, as the Israel-
ites did worship the serpent?" T. C. iii. 261. "Although no man wor-
shiped the apparel by falling down before it, yet he may have a dam-
nable opinion of it, and as hard to be pulled out as the other."}