

died upon the Cross, as by the words used by the book of Common-Prayer it may appear.

*Lastly*, The use of the sign of the Cross in Baptism, being thus purged from all Popish superstition and error, and reduced in the Church of England to the primary institution of it, upon those true rules of doctrine concerning things indifferent, which are consonant to the word of God, and the judgment of all the ancient Fathers; we hold it the part of every *private* man, both minister and other, reverently to retain the true use of it prescribed by *public authority*; considering that things of *themselves indifferent*, do in some sort *alter their natures*, when they are either *commanded or forbidden* by a *lawful magistrate*; and may not be *omitted at every man's pleasure*, contrary to the law, when they are *commanded*, nor used when they are *prohibited*."

It is remarkable, that the "most worthy king," here alluded to, was no other than James I., who, whatever may have been his errors as a man and a sovereign, has been universally admitted, as a theologian, to have possessed profound erudition, and who *certainly was no friend to Popery*. It is also worthy of further remark, that this canon appeared so perfectly satisfactory to the great champion of the opposite party, (Dr. Reynolds,) that, after a single perusal, he candidly declared he "would never gainsay that ceremony any more." May it, in the present instance, prove as satisfactory to any reader, who may oppose this ceremony of our apostolical church; which we consider it our duty on all occasions to defend with zeal tempered with charity.

We beg permission to trespass somewhat further on the attention of our readers, with a few *practical* remarks on this part of our Baptismal Service.

This sign of the Cross in Baptism is not intended as a superstitious, nor yet as an unmeaning ceremony, without sanction or without signification. The Cross is the banner of our leader, of *the great Captain of our Salvation*. And if the imperial convert adopted it as the *labarum* or standard of his physical army, and as his motto—"sub hoc signo vinces,"—how ought the spiritual army of our anointed king, Messiah,—how ought the church militant to glory in the holy badge, and continue to fight manfully under it against sin, the world, and the devil,—how ought christians to *endure hardness* (i. e. every species of self-denial) *as good soldiers of Jesus Christ; casting down every imagination which is exalted against God, and bringing every thought into captivity to the obedience of Christ*.

"A Christian is the highest style of man!

"And is there who the holy Cross wipes off

"As a foul blot from his dishonor'd brow?

"If angels weep, it is at such a sight."

God forbid that I should glory save in the Cross of Christ, was the exultation of the bold champion who, as the termination of his conflict drew nigh, exclaimed, *I have fought the good fight, I have*