

crucified, but also the force, effects, and merits of his Death and Passion, with all the comforts, fruits, and promises which we receive or expect thereby.

*Secondly*, The honor and dignity of the name of the Cross begat a reverend estimation of the sign of the Cross even in the Apostles' times, which the Christians shortly after used in all their actions, thereby making an outward show and profession (even to the astonishment of the Jews) that they were not ashamed to acknowledge him for their Lord and Saviour, who died for them so disgraceful a death as the Cross; and this sign they did not only use themselves with a kind of glory when they met with any Jews, but signed therewith their *children* when they were *christened*, to dedicate them by that badge to his service, whose benefits to be bestowed on them in Baptism, the name of the Cross did represent; and this use of the sign of the Cross in Baptism was held in the primitive church, as well by the *Greeks* as the *Latins*, with one consent and great applause. At which time, if any had opposed themselves against it, they would certainly have been censured as *enemies* of the name of the Cross, and consequently of Christ's merits, the sign whereof they could no better endure. This continual and general use of the sign of the Cross is evident by many of the ancient fathers.

*Thirdly*, It must be confessed, that in process of time the sign of the Cross was greatly abused in the Church of Rome, especially after that the corruption of Popery had once possessed it. But the *abuse* of a thing doth not take away the *lawful use* of it. Nay, so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like churches, in all things which they held and practised, that, as the apology of the Church of England confesseth, it doth with reverence retain those ceremonies, which do neither endamage the Church of God, nor offend the minds of sober men; and only departed from them in those particular points, wherein they were fallen both from themselves in their ancient integrity, and from the Apostolical Churches which were their first founders. In which respect, amongst some very ancient ceremonies, the sign of the Cross in Baptism hath been retained in this church, both by the judgment and practice of those reverend fathers, and great divines in the days of King Edward VI.; of whom some constantly suffered for the profession of the truth; and others being exiled in the time of Queen Mary, did, after their return, in the beginning of the reign of our late dread sovereign, continually defend and use the same. This resolution and practice of our church hath been allowed and approved by the censure of the Communion-book in King Edward VI.'s days, and by the harmony of confessions of later years; because, indeed, the use of this sign in Baptism was ever accompanied here with such sufficient cautions and exceptions against all Popish superstition and error, as in like cases are either fit or convenient.

*First*, The Church of England, since the abolishing of Popery, hath ever held and taught, and so doth hold and teach still, that the sign of the Cross used in Baptism is no part of the substance of that sacrament: for when the minister, dipping the infant in water, or laying water upon the face of it, (as the manner also is,) hath pronounced these words—*I baptize thee in the name of the Father, of the Son, and of the Holy Ghost*, the infant is fully and perfectly baptized. So as the sign of the Cross being afterwards used, doth neither add any thing to the virtue and perfection of Baptism, nor being omitted doth detract any thing from the effect and substance of it.

*Secondly*, It is apparent in the Communion-book, that the infant baptized is, by virtue of Baptism, before it be signed by the sign of the Cross, received into the congregation of Christ's flock, as a perfect member thereof, and not by any power ascribed unto the sign of the Cross. So that for the very remembrance of the Cross, which is very precious to all them that rightly believe in Jesus Christ, the Church of England hath retained still the sign of it in Baptism; following therein the primitive and apostolical churches, and accounting it a lawful outward ceremony and honourable badge, whereby the infant is dedicated to the service of him that