

reason in your objection. But such is not the case. The baptism is complete in all essentials before, and the sign follows afterwards, simply as an emblem of the Christian faith, to which the baptised is pledged,—“In token that hereafter he shall not be ashamed of the faith of Christ crucified,” &c. Your argument would forbid the use of anything in baptism except the bare words of Christ; even the prayers and other services, that have been added for the more solemn and edifying celebration of the sacrament. Nay, it would forbid public worship altogether, since prayers and ceremonies of men's devising, form a necessary part of every Christian service.

Mr. N.—Is there any good reason or authority for the use of this sign?

Clergyman—Its use is grounded not only on the appropriateness of the sign itself, as an emblem of the Christian religion, but also on what we conceive to be the spirit of such passages as those:—“Whoso doth not bare his cross, and come after me, cannot be my disciple,” (Luke XIV 27), and, “God forbid that I should glory, save in the cross of our Lord Jesus Christ,” &c., (Gal. VI 14.) “The cross” here means of course “trials and sufferings,”—any self-denials, reproaches, pains or sorrows, which we are called on to bear for Jesus's sake. In token of this obligation of theirs, and of their willingness to suffer for Christ, the early Christians adopted the sign of the Cross, and so far from being ashamed of it, amid the reproaches of their enemies, they gloried in it, “rejoicing that they were counted worthy to suffer shame for his name.” As, therefore, Christians are described as “sealed” for Christ, (2 Cor. I 22 Eph. I, 13, Rev. VII, 3, 4, &c.) and as having his name or mark on their forehead, (Rev. XXII, 4), and as masters and generals anciently marked the foreheads of their servants and soldiers with their names or marks, that it might be known to whom they belonged, so the Church in all ages has adopted the sign of the cross, as an appropriate emblem of Christianity, to mark all those who become in baptism the servants and soldiers of Christ. It was in allusion to this, that the ancient fathers called the sign of the cross, “The Lord's Signet,” or the “Lord's Seal.”

Mr. N.—Yet surely, it is not the cross on our foreheads, but in our hearts, that arms us with faith, patience, constancy, and courage.

Clergyman—So in effect, said St. Paul, “Neither is that cir-