

THE FORM

FOR THE ADMINISTRATION OF BAPTISM
TO INFANTS OF BELIEVERS.

THE principal parts of the doctrine of holy baptism are these three: *First.* That we with our children are conceived and born in sin, and therefore are children of wrath, in so much that we cannot enter into the kingdom of God, except we are born again. This, the dipping in, or sprinkling with water teaches us, whereby the impurity of our souls is signified, and we admonished to loathe, and humble ourselves before God, and seek for our purification and salvation without ourselves.

Secondly. Holy baptism witnesseth and sealeth unto us the washing away of our sins through Jesus Christ. Therefore we are baptised *in the name of the Father, and of the Son, and of the Holy Ghost.* For when we are baptised in the name of the Father, God the Father witnesseth and sealeth unto us, that he doth make an eternal covenant of grace with us, and adopts us for his children and heirs, and therefore will provide us with every good thing, and avert all evil, or turn it to our profit. And when we are baptised in the name of the Son, the Son sealeth unto us, that he doth wash us in his blood from all our sins, incorporating us into the fellowship of his death and resurrection, so that we are free from all our sins, and accounted righteous before God. In like manner, when we are baptised in the name of the Holy Ghost, the Holy Ghost assures us, by this holy sacrament, that he will dwell in us, and sanctify us to be members of Christ, applying unto us, that which we have in Christ, namely, the washing away of our sins, and the daily renewing of our lives, till we shall finally

be presented without spot or wrinkle among the assembly of the elect in life eternal.

Thirdly. Whereas in all covenants, there are contained two parts: therefore are we by God through baptism, admonished of, and obliged unto new obedience, namely, that we cleave to this one God, Father, Son, and Holy Ghost; that we trust in him, and love him with all our hearts, with all our souls, with all our mind, and with all our strength; that we forsake the world, crucify our old nature, and walk in a new and holy life.

And if we sometimes through weakness fall into sin, we must not therefore despair of God's mercy, nor continue in sin, since baptism is a seal and undoubted testimony, that we have an eternal covenant of grace with God.

And although our young children do not understand these things, we may not therefore exclude them from baptism, for as they are, without their knowledge, partakers of the condemnation in Adam; so are they again received unto grace in Christ; as God speaketh unto Abraham the father of all the faithful, and therefore unto us and our children—Gen. xvii. 7, saying, "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee." This also the apostle Peter testifieth, with these words, Acts ii. 39, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Therefore God formerly commanded them to be circumcised, which was a seal of the covenant, and of the righteousness of faith; and therefore Christ also embraced them, laid his hands upon them and blessed them: Mark, chap. x.

Since then baptism is come in the place of circumcision, therefore infants are to be baptised as heirs of the kingdom of God, and of his covenant. And pa-

rents are in duty bound, farther to instruct their children herein, when they shall arrive to years of discretion. That therefore this holy ordinance of God, may be administered to his glory, to our comfort, and to the edification of his church, let us call upon his holy name.

O ALMIGHTY and eternal God, we beseech thee, that thou wilt be pleased of thine infinite mercy, graciously to look upon these children, and incorporate them by thy holy spirit into thy Son Jesus Christ, that they may be buried with him into his death, and be raised with him in newness of life; that they may daily follow him, joyfully bearing their cross, and cleave unto him in true faith, firm hope, and ardent love: that they may, with a comfortable sense of thy favour, leave this life, which is nothing but a continual death, and at the last day, may appear without terror before the judgment seat of Christ thy Son, through Jesus Christ our Lord, who with thee and the Holy Ghost, one only God, lives and reigns for ever. *Amen.*

An Exhortation to the Parents, and those who come with them to Baptism.

BELOVED in the Lord Jesus Christ, you have heard that baptism is an ordinance of God, to seal unto us and to our seed his covenant, therefore it must be used for that end, and not out of custom or superstition. That it may then be manifest, that you are thus minded, your are to answer sincerely to these questions.

First. Whether you acknowledge, that although our children are conceived and born in sin, and therefore are subject to all miseries, yea, to condemnation itself; yet that they are sanctified* in Christ, and therefore, as members of his church, ought to be baptised?

* *My children*, Ezek. 16, 21. *They are holy*, 1 Cor. 7. 14.

Secondly. Whether you acknowledge the doctrine which is contained in the Old and New Testament, and in the articles of the Christian faith, and which is taught here in this Christian church, to be the true and *perfect doctrine of salvation?

Thirdly. Whether you promise and intend to see these children, when come to the years of discretion, (whereof thou art either parent or witness) instructed and brought up in the aforesaid doctrine, or help or cause them to be instructed therein, to the utmost of your power? *Answer.* Yes.

Then the minister of God's word, in baptizing, shall say, N. I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Thanksgiving.

ALMIGHTY God and merciful Father, we thank and praise thee, that thou hast forgiven us, and our children, all our sins, through the blood of thy beloved Son Jesus Christ, and received us through thy Holy Spirit, as members of thy only begotten Son, and adopted us to be thy children, and sealed and confirmed the same unto us by holy baptism: we beseech thee, through the same Son of thy love, that thou wilt be pleased always to govern these baptised children by thy holy Spirit, that they may be piously and religiously educated, increase and grow up in the Lord Jesus Christ, that they then may acknowledge thy fatherly goodness and mercy, which thou hast shown to them and us, and live in all righteousness, under our only Teacher, King and High Priest, Jesus Christ; and manfully fight against, and overcome sin, the devil and his whole dominion, to the end that they may eternally praise and magnify thee, and thy Son Jesus Christ, together with the Holy Ghost, the one only true God. *Amen.*

THE FORM

FOR THE ADMINISTRATION OF HOLY BAPTISM
TO ADULT PERSONS.

HOWEVER children of Christian parents, (although they understand not this mystery) must be baptised by virtue of the covenant; yet it is not lawful to baptise those who are come to years of discretion, except they first be sensible of their sins, and make confession both of their repentance and faith in Christ: for this cause did not only John the Baptist preach (according to the command of God) the baptism of repentance, and baptised, for the remission of sin, those who confessed their sins, Mark 1, and Luke 3. But our Lord Jesus Christ also commanded his disciples to teach all nations, and then to baptise them, in the name of the Father, and of the Son, and of the Holy Ghost, Mat. 28, Mark 16. Adding this promise: "He that believeth and is baptised shall be saved." According to which rule, the Apostles, as appeareth from Acts 2, 10, and 16, baptised none who were of years of discretion, but such who made confession of their faith and repentance; therefore it is not lawful now-a-days, to baptise any other adult persons, than such as have been taught the mysteries of holy baptism, by the preaching of the gospel, and are able to give an account of their faith by the confession of the mouth.—Since therefore you N. are also desirous of holy baptism, to the end, it may be to you a seal of your ingrafting into the church of God, that it may appear that you do not only receive the Christian religion, in which you have been privately instructed by us, and of which also you have made confession before us; but that you (through the grace of God) intend and purpose to lead a life according to the same; you are sincerely to give answer before God and his church; *First*: Dost thou believe in the only

true God, distinct in three persons, Father, Son, and Holy Ghost, who hath made heaven and earth, and all that in them is, of nothing, and still maintains and governs them, insomuch that nothing comes to pass, either in heaven or on earth, without his divine will? *Answer.* Yes.

Secondly. Dost thou believe that thou art conceived and born in sin, and therefore art a child of wrath by nature, wholly incapable of doing any good, and prone to all evil; and that thou hast frequently, both in thought, word, and deed, transgressed the commandments of the Lord: and whether thou art heartily sorry for these sins? *Answer.* Yes.

Thirdly. Dost thou believe that Christ, who is the true and eternal God, and very man, who took his human nature on him out of the flesh and blood of the Virgin Mary, is given thee of God, to be thy Saviour, and that thou dost receive by this faith, remission of sins in his blood, and that thou art made by the power of the Holy Ghost, a member of Jesus Christ and his church? *Answer.* Yes.

Fourthly. Dost thou assent to all the articles of the Christian religion, as they are taught here in this Christian church, according to the word of God; and purpose steadfastly to continue in the same doctrine to the end of thy life; and also dost thou reject all heresies and schisms, repugnant to this doctrine, and promise to persevere in the communion of our Christian church, not only in the hearing of the word, but also in the use of the Lord's Supper? *Answer.* Yes.

Fifthly. Hast thou taken a firm resolution always to lead a Christian life; to forsake the world and its evil lusts, as is becoming the members of Christ and his church; and to submit thyself to all Christian admonitions? *Answer.* Yes.

The good and great God mercifully grant his grace and blessing to this your purpose, through Jesus Christ. *Amen.*