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have given. Wherein for further prevention of mischiefs that otherwise might grow by the malice, treachery, and fraud of men, it is both equal and meet that the strength of men's deeds and the instruments which declare the same should strictly depend upon divers solemnities, whereof there cannot be the like reason in things that pass between God and us; because sith we need not doubt lest the treasures of his heavenly grace should without his consent be passed by forged conveyances, nor lest he should deny at any time his own acts, and seek to revoke what hath been consented unto before, as there is no such fear of danger through deceit and falsehood in this case, so neither hath the circumstance of men's persons that weight in baptism which for good and just considerations in the custody of seals of office it ought to have. The grace of baptism cometh by donation from God alone. That God hath committed the ministry of baptism unto special men, it is for order's sake in his Church, and not to the end that their authority might give being, or add force to the sacrament itself. That infants have right to the sacrament of baptism we all acknowledge. Charge them we cannot as guileful and wrongful possessors of that whereunto they have right by the manifest will of the donor, and are not parties unto any defect or disorder in the manner of receiving the same. And if any such disorder be, we have sufficiently before declared that delictum cum capite semper ambulat1, men's own faults are their own harms.

[20.] Wherefore to counteravail this and the like mischoven resemblances with that which more truly and plainly agreeeth; the ordinance of God concerning their vocation that minister baptism wherein the mystery of our regeneration is wrought, hath thereunto the same analogy which laws of wedlock have to our first nativity and birth. So that if nature do effect procreation notwithstanding the wicked violation and breach even of nature's law, made that the entrance of all mankind into this present world might be without blemish, may we not justly presume that grace doth accomplish the other, although there be faultiness in them that transgress the order which our Lord Jesus Christ hath established in his Church?

1 [Mr. Keble has not found the reference. It is a form of a rule common in the Roman law, In omnibus nosa caput sequitor. [Paul. Sent. ii. 31. § 8. 9. Dig. xlvii. tit. i. 1. § 2. Gothofr. note i. tit. xvii. 1. ] Possibly the form is Hooker's own.] 1887.

and to the Circumcision of Moses' Child. BOOK V.
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[21.] Some light may be borrowed from circumcision for explication what is true in this question of baptism. Seeing then that even they which condemn Sephora the wife of Moses for taking upon her to circumcise her son, a thing necessary at that time for her to do, and as I think very hard to reprove in her, considering how Moses, because himself had not done it sooner, was therefore stricken by the hand of God, neither could in that extremity perform the office; whereupon, for the stay of God's indignation, there was no choice, but the action must needs fall into her hands; whose fact therein whether we interpret as some have done, that being a Midianite, and as yet not so thoroughly acquainted with the exercise of Jewish rites, it much discontented her, to see herself through her husband's oversight, in a matter of his own religion, brought unto these perplexities and straits, that either she must now endure him perishing before her eyes, or else wound the flesh of her own child, which she could not do but with some indignation shewed, in that she fumingly both threw down the foreskin at his feet, and upbraided him with the cruelty of his religion; or if we better like to follow their more judicious

1 Exod. iv. 24. T. C. lib. i. p. 144. [113.] "I say that the unlawfulness of that fact doth appear sufficiently, in that she did it before her husband Moses, which was a prophet of the Lord, to whom that office of circumcision did appertain. Besides that she did cut off the foreskin of the infant not of mind to obey the commandment of God, or for the salvation of the child, but in a choler only, to the end that her husband might be eased and have release; which mind appeared in her both by her words, and by casting away the foreskin which she had cut off. And if it be said that the event declared that the act pleased God, because that Moses forthwith waxed better, and was recovered of his sickness, I have shewed before that if we measure things by the event, we shall oftentimes justify the wicked, and take the righteousness of the "righteous from them." [Ap. Whig. Def. 517: who answers, "Moses at this time was extremely sick, and therefore could not execute that office himself. And in the Oregena Bible there is this note, 'it was extraordinary, for Moses was sore sick, and God therefore did circumcise in a point of extremity, and not wilfully or of purpose; and that circumcision was a true circumcision, though it were not done ordinarily; even so baptism is true baptism, though it be sometimes ministered by such as be not ordinary ministers." T. C. rejoins, lii. 125: 'That the Lord required circumcision, if there were no ordinary minister for it, doth not appear. For as it was an order of God that the male child should be circumcised on the eighth day, so was it also his order that he should be circumcised by a minister.' In this he contradicts his master, Calvin, from whom most of his other arguments are derived. Inst. iv. 15, 22.]"
exposition which are not inclined to think that Moses was matched like Socrates, nor that circumcision could now in Eleazar be strange unto her, having had Gersom her elder son before circumcised, nor that any occasion of choler could arise from a spectacle of such misery as doth 1 naturally move compassion and not wrath, nor that Sephora was so impious as in the visible presence of God's deserved anger to storm at the ordinance and law of God, nor that the words of the history itself can enforce any such affection, but do only declare how after the act performed she touched the feet of Moses saying, 'Sponsus tu mihi es sanguinum.' 'Thou art unto me a husband of blood,' which might be very well the one done and the other spoken even out of the flowing abundance of commiseration and love, to signify with hands laid under his feet that her tender affection towards him had caused her thus to forget womanhood, to lay all motherly affection aside, and to redeem her husband out of the hands of death with effusion of blood; the sequel thereof, take it which way you will, is a plain argument, that God was satisfied with what she did, as may appear by his own testimony declaring how there followed in the person of Moses present release of his grievous punishment upon her speedy discharge of that duty which by him neglected had offended God, even as after execution of justice by the hands of Phinees the plague was immediately taken away, which former impunity of sin had caused; in which so manifest and plain cases not to make that a reason of the event which God himself hath set down as a reason, were falsely to accuse whom he doth justify, and without any cause to traduce what we should allow; yet seeing they which will have it a breach of the law of God for her to circumcise in that necessity, are not able to deny but circumcision being in that very manner performed was to the innocent child which received it true circumcision, why should that defect whereby circumcision was so little weakened be to baptism a deadly wound?

[22.] These premisses therefore remaining as hitherto they have been laid, because the commandment of our Saviour Christ, which committeth jointly to public ministers both doctrine and baptism 2, doth no more by linking them together import that the nature of the sacrament dependeth on the minister's authority and power to preach the word than the force and virtue of the word doth on license to give the sacrament; and considering that the work of external ministry in baptism is only a preeminence of honour, which they that take to themselves and are not thereunto called as Aaron was, do but themselves in their own persons by means of such usurpation incur the just blame of disobedience to the law of God; another also inasmuch as it standeth with no...

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1 “Mala passis non irascimur sed compatisur.” Boet. de Consol.
2 Where the usual translation hath, Exod. iv. 25; ‘She cut away the foreskin of her son, and cast it at his feet, and said, Thou art indeed a bloody husband unto me. So he departed from him. Then she said, O bloody husband, because of the circumcision: the words as they lie in the original are rather to be thus interpreted. And she cut off the foreskin of her son. Which being done, she touched his feet (the feet of Moses) and said, ‘Thou art to me an husband of blood,’ (in the plural number, thereby signifying effusion of blood.) And the Lord withdrew from him at the very time when she said, ‘A husband of blood,’ in regard of circumcision. (See the Targum of Onkelos in loco: which instead of “cast it at his feet” has.)
3 Psalm cvi. 30.
4 T. C. lib. iii. p. 142. ‘Seeing they only are bidden in the Scripture to administer the sacraments which are bidden to preach the word, and that the public ministers have only this charge of the word; and seeing that the administration of both these are so linked together that the denial of license to one is a denial to do the other, as of the contrary part license to one is to the other; considering that the denial of license to one is an honour in the Church which none can take unto him but he which is called unto it as was Aaron; and farther, forasmuch as the baptizing by private persons and by women especially conceived the dangerous error of the condemnation of young children which the without baptism last of all seeing we have the consent of the godly learned of all times against the baptism by women, and of the reformed churches now against the baptism by private men; we conclude that the administration of this sacrament by private persons and especially by women is merely both unlawful and void.”
Interrogatories in Baptism touching Faith.

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reason that errors grounded on a wrong interpretation of other men's deeds should make frustrate whatsoever is misconceived, and that baptism by women should cease to be baptism as oft as any man will thereby gather that children which die unbaptized are damned, which opinion if the act of baptism administered in such manner did enforce, it might be sufficient cause of disliking the same, but none of defeating or making it altogether void; last of all whereas general and full consent of the godly learned in all ages doth make for validity of baptism, yea albeit administered in private and even by women, which kind of baptism in case of necessity divers reformed churches do both allow and defend, some others which do not defend tolerate, few in comparison and they without any just cause do utterly disannul and annihilate; surely howsoever through defects on either side the sacrament may be without fruit, as well in some cases to him which receiveth as to him which giveth it, yet no disability of either part can so far make it frustrate and without effect as to deprive it of the very nature of true baptism, having all things else which the ordinance of Christ requireth. Whereupon we may consequently infer that the administration of this sacrament by private persons, be it lawful or unlawful, appeareth not as yet to be merely voici.

LXIII. All that are of the race of Christ, the Scripture nameth them “children of the promise” which God hath made. The promise of eternal life is the seed of the Church of God. And because there is no attainment of life but through the only begotten Son of God, nor by him otherwise than being such as the Creed apostolic describeth, it followeth that the articles thereof are principles necessary for all men to subscribe unto, whom by baptism the Church receiveth into Christ's school.

All points of Christian doctrine are either demonstrable conclusions or demonstrative principles. Conclusions have strong and invincible proofs as well in the school of Jesus Christ as elsewhere. And principles be grounds which require no proof in any kind of science, because it sufficeth if either their certainty be evident in itself, or evident by the light of some higher knowledge, and in itself such as no man’s knowledge is ever able to overthrow. Now the principles whereupon we do build our souls have their evidence where they had their original, and as received from thence we adore them, we hold them in reverent admiration, we neither argue nor dispute about them, we give unto them that assent which the oracles of God require.

We are not therefore ashamed of the Gospel of our Lord Jesus Christ because miscreants in scorn have upbraided us, that the highest point of our wisdom is Believe 

1. That which is true and neither can be discerned by sense, nor concluded by mere natural principles, must have principles of revealed truth whereupon to build itself, and an habit of faith in us wherewith principles of that kind are apprehended. The mysteries of our religion are above the reach of our understanding, above discourse of man's reason, above all that any creature can comprehend. Therefore the first thing required of him which standeth for admission into Christ's family is belief. Which belief consisteth not so much in knowledge as in acknowledgment of all things that heavenly wisdom revealeth; the affection of faith is above her reach, her love to Godward above the comprehension which she hath of God.

And because only for believers all things may be done, he which is goodness itself loveth them above all. Deserve we then the love of God, because we believe in the Son of God? What more opposite than faith and pride? When God had created all things, he looked upon them and loved them, because they were all as himself had made them. So the true reason wherefore Christ doth love believers is because their belief is the gift of God, a gift than which flesh and blood in this world cannot possibly receive a greater. And as to love them of whom we receive good things is duty, because they satisfy our desires in that which else we should want; so to love them on whom we bestow is nature, because in them we behold the effects of our own virtue.

Seeing therefore no religion enjoyeth sacraments the signs of God's love, unless it have also that faith whereupon the

1 Apostatae maledictum, οὖν καταλαμψαν καταστᾶ ψεύδος τὰ ἐμι-

[Galat. iv. 28.]

3 [Matt. xvi. 17; John i. 12, 13.]

[§ 97, t. i. 97 B.]

[§ 97, t. i. 97 B.]
sacraments are built; could there be any thing more con-
venient than that our first admittance to the actual receipt of
his grace in the Sacrament of baptism should be consecrated
with profession of belief, which is to the kingdom of God
as a key, the want whereof excludeth infidels both from that
and from all other saving grace.

[2.] We find by experience that although faith be an in-
tellectual habit of the mind, and have her seat in the under-
standing, yet an evil moral disposition obstinately wedded
to the love of darkness dampeth the very light of heavenly illu-
mination, and permitth not the mind to see what dowth shine
before it. Men are "lovers of pleasure more than lovers of
"God;" Their assent to his saving truth is many times
witheld from it, not that the truth is too weak to persuade,
but because the stream of corrupt affection carrieth them
clean contrary way. That the mind therefore may abide in
the light of faith, there must abide in the will as constant
a resolution to have no fellowship at all with the vanities and
works of darkness.

[3.] "Two covenants there are which Christian men," saith
Isidore, "do make in baptism, the one concerning relinquish-
ment of Satan, the other touching obedience to the faith of
"Christ." In like sort St. Ambrose, "He which is bapt-
ized forsaketh the intellectual Pharao, the Prince of this
world, saying, Abrenuncio, Thee O Satan and thy angels,
"thy works and thy mandates I forsake utterly." Ter-
tullian having speech of wicked spirits, "These," saith he,
"are the angels which we in baptism renounce." The
declaration of Justin the Martyr concerning baptism shew-

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1 "Spiritus Sanctus habitator "ejus templi non efficitur quod an-
"tis tem non habet veram fidem." Hieron. adv. Lucif. c. 4. (?)
2 [2 Tim. iii. 4.]
4 ed. Du Breul. "Dux sunt pac-
5 tiones creditum. Prima pactio
6 est, qua renunciatur diabolo et
7 pompis ejus, et universal conver-
8 satione illius. Secunda pactio est,
9 qua se in Patrem et Filium et Sp.
10 "Sanctum credere fataetur.”]
11 Ambros. Hexam. lib. i. cap. 4.
12 "Dereliquit enim et deserit, qui
13 habuit, intelligibilium illum Pha-
14 rao principem istius mundi, di-
15 cens, Abrenuncio tibi, diabole, et
16 "angels tuis, et operibus tuis, et
17 imperis tuis."]
18 Tertull. de Spectac. c. 4. "Cum
19 aquam ingressi Christianam fidem
20 in leges suae verba profetemur, re-
21 nunciasse nos diabolo, et pompae,
22 et angels ejus, ore nostro con-
23 testamur.”
24 "Ostia de puto etiakexos

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25 eth, how such as the Church in those days did baptize made
profession of Christian belief, and undertook to live accord-
ingly. Neither do I think it a matter easy for any man to
prove, that ever baptism did use to be administered without
interrogatories of these two kinds. Whereunto St. Peter (as
it may be thought) alluding, hath said, that the baptism
"which saveth" us is not (as legal purifications were) a
 cleansing of the flesh from outward impurity, but επερωτημα,
"an interrogative trial of a good conscience towards God."

LXIV. Now the fault which they find with us concerning
interrogatories is, our moving of these questions unto infants
which cannot answer them, and the answering of them by
others as in their names.
The Anabaptist hath many pretences to scorn at the bap-
tism of children, first because the Scriptures, he saith, do
now where give commandment to baptize infants; secondly, for
that as there is no commandment so neither any manifest
example shewing it to have been done either by Christ or his
Apostles; thirdly, inasmuch as the word preached and the
sacraments must go together, they which are not capable of
the one are no fit receivers of the other; last of all, sith the
order of baptism continued from the first beginning hath in it
those things which are unfit to be applied unto sucking
children, it followeth in their conceit that the baptism of such
is no baptism but plain mockery.

They with whom we contend are no enemies to the baptism
of infants; it is not their desire that the church should hazard
so many souls by letting them run on till they come to ripe-
ness of understanding, that so they may be converted and
then baptized as infidels heretofore have been; they bear not
towards God so unthankful minds as not to acknowledge it
even amongst the greatest of his endless mercies, that by
making us his own possession so soon, many advantages
which Satan otherwise might take are prevented, and (which
should be esteemed a part of no small happiness) the first

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1 Pet. iii. 21. Interroga-
2 tories pros-
3 posed unto
4 infants in
5 baptism, and
6 answered as
7 in their names by
8 godfathers,
thing whereof we have occasion to take notice is, how much hath been done already to our great good, though altogether without our knowledge; the baptism of infants they esteem as an ordinance which Christ hath instituted even in special love and favour to his own people; they deny not the practice thereof accordingly to have been kept as derived from the hands and continued from the days of the Apostles themselves unto this present. Only it pleaseth them not that to infants there should be interrogatories proposed in baptism. This they condemn as foolish, toyish, and profane mockery.

[.] But are they able to show that ever the Church of Christ had any public form of baptism without interrogatories; or that the Church did ever use at the solemn baptism of infants to omit those questions as needless in this case? Boniface a bishop in St. Augustine’s time knowing that the Church did universally use this custom of baptizing infants with interrogatories, was desirous to learn from St. Augustine the true cause and reason thereof. “If,” saith he, “I should set before thee a young infant, and should ask of

1 “They profane holy baptism in
toing foolishly, for that they ask
questions of an infant which cannot
answer, and speak unto them
as was wont to be spoken unto
men, and unto such as being con
verted answered for themselves
and were baptised. Which is but
a mockery of God, and therefore
against the holy Scriptures. Gal.
vi. 7.” Admonition to the Parlia
ment. [ap. Whitig. Def. 610.] The
same defended in T. C. lib. i. p. 168.
[134. And by Beza in his twelfth
Epistle, Strype, Grind. 512. “Pue
rorum baptizandorum interrogat
ionem non dubitamus ex in
vassae Ecclesiæ, quod episco
porum negligentia retenita sit ea
dem in baptismo infantium form
ula, quæ initio in adultis cate
chumenis observatur: id quod
etiam ex alis multis quæ in
baptismo papistico adhuc vigent
perspicere liceat. Itaque sicut
christia et exorcismus, quantum
vis vetusta, optimo iure aboluta
sunt, supererum quoque istam non
modo supervacuum sed etiam in
tempit interrocamtionem omittit,
quaternum illam in epistola qua
dam Augustinum ipse aliqua interqu
pretatione tueat.” Tract. Theol.
iii. 220.] 2 Aug. Epist. xxiii. [al. 98. 7
li. 266 F. “Si constitutam ante
parvulam, et interrogeam, utrum
quis eremitter futurus sit castus,
vellfur non sit futurus; sine dubio
responsibus, Neschio. Et utrum
in eadem parva etate constitutus
coquit aliquid boni vel malign;
dices, Neschio. Si itaque de mori
bus ejus futurus nihil auderis certi
promittere, et ut presenti cogita
tione; qui est ille quod quando
ad baptismum offeratur, pro eis
parentes tanquam fideictores re
ponant, et dictum illo quod fi
tur quod ilia actas cogitare non potest,
aver si potest, occultum est. Thin
Ad istas ergo quasiones peto
breviter respondere digneris, ita
ut non nihil de consuetudine pra
scribas, sed rationem reddas.”] 1

St. Austin’s Judgment, how Infants are said to believe. 

“thee whether that infant when he cometh unto riper age
will be honest and just or no, thou wouldst answer (I know)
that to tell in these things what shall come to pass is not
in the power of a mortal man. If I should ask what good
or evil such an infant thinketh, thine answer hereunto must
needs be again with the like uncertainty. If thou neither
canst promise for the time to come nor for the present
pronounce any thing in this case, how is it that when such
are brought unto baptism, their parents there undertake
what the child shall afterwards do, yea they are not
doUBtful to say it doth that which is impossible to be
done by infants? at the least there is no man precisely
able to affirm it done. Vouchsafe me hereunto some short
answer, such as not only may press me with the bare
authority of custom but also instruct me in the cause
thereof.”

Touching which difficulty, whether it may truly be said for
infants at the time of their baptism that they do believe, the
effect of St. Augustine’s answer is yea, but with this distinc
tion, a present actual habit of faith there is not in them;

1 “Sicut credere respondetur, ita
etiam fidelis vocatur; non rem
ipsa mente annuendo, sed ipsius
rei sacramentum percipiendo.”
Aug. Epist. 23, al. 98. 8 to. 11.
268 D. “Saepe ita loquitur, ut
Paschae propinuque dicamus,
cristinam vel pereninam Domini
passionem, cum ille ante tam
multos annos passus sit. . . . Ipsi
die Dominico dicimus, Hodie Do
mini resurrecit, cum ex quo re
suresscit tot annis transierit. Cu
nemo tam inuentus est ut nos ita
loqui quis quibus hac gesta sunt; si
millium inominem namusimus, ut dic
tur ipsi diei qui non est ipse, sed
revolutione temporis similis ejus;
et dicatur illo die fieri, propter
sacramenti celebrationem, quod
non illo die sed jam olim factum
est. Nonne semel immolatus est
Christus in seipso? et tamen in
sacramento non solum per omnes
Pascheckoninitates sed omni die
populis immolatus, nec utique
mentitur, qui interrogetus eum
respondet immolati . . . Sicut ergo
secundum quendam modum sa
cramentum corporis Christi corpus
Christi est, sacramentum sancti
nis Christi sanctis Christi est, ita
sacramentum fidei fides est. Nihil
est autem alium credere, quam
fidei habere. Ac per hoc cum
fide plura, etiam exum fuerint,
respondet parvulus credere, quia
fidei nundin habet affectum, re
spondet fide habere propter
sacramentum, et convertere
se a Deum propter conversionis
sacramentum, quia et ipsa respon
sio ad celebrationem pertinent sa
cramenti. Sicut de ipso baptismo
Apostolus, conseptuli, inquiet, su
mus Christo per baptismum in
mortem. Non ait, sepulturam
significavit; sed propter ait
conseptuli sumus. Sacramentum
ergo tanta rei nonnisi ejusdem rei
vocabulo nuncupavit.”
“Tutante parvulum, eti nund
fides illa quae in creditum vo
luntate consistit, jam tandem ip
sius fidei sacramentum fidelem

BOOK V. Ch. leiv. 8.