SERMON XX.

There are But two Sacraments under the New Testament.

Prov. 30. 6.

Add thou not unto his words, lest he reprove thee: and thou be found a liar.

THE independency of Proverbs informs us, that we may spare the labour of reflections upon the Context; seeing every Proverb is big with its own fence, and fully comprehends its own design and reach.

The words now read unto you as the Ground and Measure of this Morning Exercise, are weighty as to their Charge and Arguments.

1. The Charge is here imperative, born of Authority, and brought into the sight, to bound the daring Usurpations of aspiring fools. The throne of God ought not to be invaded by the Sons of men; nor must a Peerage in his Empire be usurped or claimed by distant mortals, whose policy and safety 'tis to be Auditors and Scholars, and not Dictators in the matters of Gods Kingdom. The best man is only ὅνωσάν τις ἀλλά ἐστι, and παραπάτων, as Aristotle speaks, and therefore (as he said, βασιλεὺς γινεῖται ἀπὸ τὸς θεὸς βασιλεῖς, Plutarch ὁὐ διόρθωσεν. So ἃς ἔν ποιήσων βασιλεὺς ἐπειδὴ ἔν ἐπειδή ἔσται and ὁ buộc in respect to God, whose absolute Property, and unlimited Prerogative by any thing but the blessed harmony of his own infinite Perfections, together with his own Omnipotence, Omniscience, Holiness, and Allsufficiency, being both matchless and incommunicable, do speak him so fitly and undoubtedly our Owner, Governour and Father, as that observance and obsequiousness must unavoidably more become us than bold pretences to his Throne and Scepter. Gods words are like himself, such glorious Emanations of his own Majestie and Excellence, as will neither suit nor bear the mean additions of aspiring Man.

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All men are Subjects, and must act by their derived Authority and Commission. Gods words are like the Sun moving in a distinct and proper Sphere, and scorning the accessions of our own dim and languid Lamps. All that put in their claims for Legislation in Church or State, are under Law for what they impose and speak, and are to be presented to the Barre of God, in answer to this universal summon, viz. Give an account of thy Stewardship, for thou wait but a Steward, and must be no longer so. Add he thou not therefore to his words, lest he reprove thee.

Quere 1. What are those additions that are not forbidden to us here? Is every thing a sinfull Addition that is not found expressly in the Words of God?

1. Words that explain the fence, and force, and usefulness of God's words, are not forbidden here, Neh. 8. 8. Letters, syllables and words, are not the mind of God, farther than their signification reaches. Words are the vehicles of fence; the Indices of the heart. Till they are known and opened, we are but Barbarians unto others, 1 Cor. 14. 11. There is no Commandment transgress'd by a true Explication of those words, whereby God signifies his mind. And to acquaint men with the proofs and characters, whereby it may be manifest, that this is God's mind, is none of those additions which God forbids to make unto his words.

2. Express determinations of times and places in particular, for the discharge of such incumbent duties, as must be done in general, and cannot be discharged in particular, without the fixing of time and place. How can Assemblies meet together, or publick Worship be dischargeed, till a particular time and place be both stated and known?

3. Pertinent and distinct Applications of general Rules unto particular Cases, and consequently such express Reasons and Arguments, as shall prove them pertinent and improveable, as to the case in hand. Fastings and Feastings, Prayers and Praises, Almes, Forbearance, Silence and Speaking, are in the general attended with Lawes imposed upon all; but quasi hic & nunc, the calls and circumstances of emergent Providences must state and fix the Case, and shew the Duty in its Season.

4. The Modes of Worship may vary in their frame and use, and may be under circumstances order'd so to doe; and yet the Precept of my Text observed. I may be bound to preach, or praise, or pray; but yet the subject, length or method, and the peculiar words and phrasies may be variously determined by present choyce and order.

5. The use of natural or accessory Helps, no wayes destructive, but subservient to our stated work, may be determined to be used, and yet this Law remain inviolated. I may use or forbear my Notes, use all those helps that are at hand, and find out words acceptable.

6. Whatever may commodiously preserve, promote and quicken due Purity, Truth and Order, and is no wayes inconsistent with Gods Laws, and
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and the true interest, ends, credit and harmony of Christian Godliness, in all its Exercises, comes not within the censure of my Text.

What is it that we must not add unto these words of God? I answer, these things.

1. Nothing as God's which is not His: As Articles of Faith, new points of Doctrine, Promises, Threatnings, Prophecies, Revelations, Traditions or Miracles, pretended to be of God, that are not so, either as to God's Errand or Operation.

2. Nothing to vye with God's revealed Truths or Lawes, as to Authority or importance. For this is to usurp the Throne of God, and claim a Peerage with absolute Supremacy.

3. Nothing that favours of such additional Supplements, as seem to argue God of Ignorance, Imprudence or Negligence. For this is to turn Accusers or Upbraiders of the Holy One, as guilty of defects, miscarriages and mistakes.

4. Nothing that does destroy the End, or contradicts the Errand, or tends to weaken the awfull and successefull Influences of the Words of God. For this refers to nothing but disappoointment and disturbance of the noble Ends and proper Course of Lawes and Government.

5. Nothing that builds what God destroyes, or ruines what God designs expressely and resolves to build. The wise and righteous Governor of the World is most impatient of such contradictions. When God takes down a Ceremonial frame of Worship, to clear his way to better dispensations; then to cloud his Heavens with Pompous Institutions, is to disturb and vex the Eyes of spiritual Worshippers, even with the dust and rubbish of what was taken down and thrown aside. Thus also the Commands of God must not be render'd void, through Mens Traditions, Mar. 15. 2--9.

6. Nothing that makes a wrong Construction of God's words. False Glosses, and corrupt Interpretations of the Truths of God, are vain and bold Additions. Can we imagine that those words can signifie God's mind, which have no fence in them nor stated import, before the Pope and Counsellors have set their stamp and seal upon them? Are they bound to construe right, or are they at perfect liberty to make the same Expression true and false at pleasure?

7. In one word: Nothing that supercedes, or is co-ordinate with, or derogatory to God's words, in Doctrine, Government and Worhip; or prejudicial, burthenome, or unprofitable unto the purity, peace, and order, Edification or needfull Harmony and consolation of Souls and Churches, strong or weak.

What are those Reasons that are produced in my Text as Disswasive from these Additions?

1. The Case must be debated; the word used in the Text comes from

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from יְהֹוָה that signifies to dispute the Cause, and debate the matter by Argument. God pondereth all the ways of man. All claims shall be enquired into. Bold Usurpations and Aspirings must be reflect on with a Quo jure hoc fecit; God will never prodigiously diffuse his own Prerogative. Others must act by deputation and deriv'd Authority; and both their Commissions and Discharge must be produced and canvased in open Court. He that will bring every thing into open Court, will not forbear enquiries after those that so audaciously usurp his Crown and Scepter, and storn his Throne. Therefore we must carry as within the Prospect of that great Tribunal, where our precarious Allegations must abide the test.

2. The Guilty will then be exposed in open Court. God will be Conquerour in Judgement, and it will appear a Crime unanswerable, to have the Broad Seal counterfeited. Woot all the bold pretenders to the infallible Chair, whose Claims are larger than their Right and Warrant. If Aaron and Miriam found it so costly to challenge Moses or a Peerage with him, what will become of those who will not suffer God to abide Greatest and undisturbed in the Throne; when Majesty appears to vindicate Supream Authority from all those bold invasions which the usurping Tyrant of Gods Church hath made? Its vigorous lungs will make his bold pretences like a thin Exhalation, to melt away and vanish. Supremacy is a tender thing, and to build Stubble, Wood and Hay upon the best Foundation, will be found no mans Gain. What's the Chaff to the Wheat? The Word of God is tryed, and may be trusted to; but he that leans upon the Reeds of Egypt, will make his confident Recumbencies at least assuredly preparatory unto his most shamefull Fall. He that's found a Lyar at the Barre of God, cannot escape the smarst censures and most seve reflections that ever yet astonifhed and amazed Delinquent. God will not patronize the Iyes and forgeries of any swelling or aspiring bubbles. Creatures must know their distance and the Truth. 'Tis here our Reputation is the most tendered thing; and he that is found a Lyar here, as speaking from God, that which is not of him, and that as for God, which really is against him, must then expect a very round discharge from God. Hence then let us take occasion to enquire,

Quere. Whether Baptisme and the Lords Supper be the only Sacraments of the Covenant of Grace under the New Testament?

1. We shall pass over now the Consideration of those words in Greek and Hebrew which Bellarmine layes so great a weight upon, as ד'אשל, דִּקָנִים and נְחָו, a sign, Gen. 17. 11. rendered by συμβολής. προφέτις, Rom. 4. 11. απίσαμα, 1 Pet. 3. 21. κατασκευά, Heb. 8. 5. 9. 23. κυρίαι, Latinæ mysterium quod aliiud existit, aliiud significat, from whence it is also called συμβολής. All which words being of larger or more restrained signification, may be applied to more or fewer things at pleasure.

2. Nor
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2. Nor need we dwell upon the Covenant of Grace, seeing it is agreed on all hands to be a Contract betwixt God and Man, through the Mediation of Jesus Christ, for the Return and Reconciliation of sinners to God; and so their Justification, Adoption, Sanification and Glorification. And by our speaking of the Sacraments of this Covenant, we prefix the thoughts of Sacraments in Innocence. And as in our Gospel-times, this Covenant is published in its last and best Edition and Impression, and hath been sealed and ratified with the blood of sprinkling, and as the Testament of our dying Friend, exhibited to the World by the Lord himself, and those commissioned by him, Hebr. 2. 3, 4. And held forth plainly, powerfully and successfully, without the vail and bourns of its former Dispensations under the Legal Oeconomy: So are we to consider here what Sacraments and Seals are annexed to and fixt upon it, waving all former Sacraments as to their Frame or Number.

3. Therefore the Term Sacraments well opened and applied, must clear and end the Controversie in this Article. And here we must premise, that the term is unscriptural, not written in it, but derived elsewhere. And so we must enquire after such things as these. 1. How many things in Authors are signified by the Term. 2. How far it may be applicable to more than these assigned in the Question, and so how far the Controversie lies more in words than things. 3. Wherein it is only applicable to these two. 4. What are the Arguments and Reasons of the Papists, whereby they prove the number of them to be seven; and so give them their Answer. 5. Why the Protestants assert but two. Which when they are well dispatched, may better shew the truth and measures of the Case in hand before us.

First; As to the various use and acceptation of the word; I find the word Sacrament used in these several senses.

1. It's taken for that Pledge, Pawn or pignus which they that fought did leave in the hands of their chief Priest during their fight, when the fight was ended, the Conquerour took his own, and the other, in paenam injuste litigationis, left his, and it was devoted to the Treasury. Varro. Lib. 4. de Ling. Lat. And this Pledge was called a Sacrament.

2. It's taken for that Oath quo quis sacrif interpositis obligatur. And this Oath or Obligation was Sacramentum, in that it was obligatio Numinis & Religiosi interventu confirmata; and hence, Sacramentum militare, for such as were lifted by Oath and bound to continue till the War was done. So Veget. lib. 2. de re militari. Thus also Jerom calls the Oath of Hippocrates upon his Disciples Sacramentum, Tom. 1. Epist. ad Nepot. de vit. Cleric. & Sacerd. and Juvenal in his Sat. 15. calls the very milites, Sacrameno rogatos, Sacraments themselves.

Premia sub alia arg. emolumenta notentur.
Sacramentorum.

3. Hence
3. Hence probably it is, that our Votum Baptismale was called Sacra-
a Jerom. Tom. mentum: (a) As Recordare tyrocinii tui diem, quo Christo in Baptismate
1. Epift. 1. ad consepuilus in Sacramentis verba jurâfi.

4. Sometimes it is taken for no more than a meer arcânum or Secret. Thus the Sacrament of Incarnation, and often in this fence have you Sa-
cramentum in the Vulg. Latin. Dan. 2. 18, 30. 4. 6. Eph. 1. 9. 3. 5.
Col. 1. 27. 1 Tim. 3. 16. Thus any thing of occult and facred signifi-
cation, as Parables, Types, in things or Perfons, &c. they may be called
Sacraments, as Jerom ubi supra. And then our Number may exceed a
Septenary.

5. Sometimes it is taken for the Sign, the thing signified, and the Ac-
tion, inward and outward, and the word it felf, whereby God commands
the Signum profer rem signatam.

6. Sometimes it is taken for any sacra rei signum. And thus there
may be as many Sacraments, as there can be Signs of holy matters by
words or things.

7. Most to our purpose it imports our Dedication of our felves to
God, by Vow, express'd by solemn Ceremony, signifying a mutual Co-
venant betwixt God and us, and his reception of us.

Secondly, As to it's Application to the Cafe in hand. Let us enquire,
How far it may be accommodated to more than two; and then, How
far only to these two, Baptifme, and the Lords Supper. Which take as
followes.

1. If it be true what Bellarmine afferts, that it suffices as to the Na-
ture of a Sacrament, that it is a fenfible Sign, let the fenfe be what it will; then I confefs, there are more Sacraments than two; for every
Word and Thing may be a Sacrament, that may be feen, or felt, or heard,
or tasted. Then can neither of these two be a fingle Sacrament, but each
hath many Sacraments in one. Then Penance, Matrimony, Orders, Con-
firmation, &c. are truely Sacraments. Then Books and Sermons will
be Sacraments. Yea, our very Words and Actions in all our joynct Ap-
proaches unto God, will mutually be Sacraments from each to other:
But did not all the Sacraments of the Old Testament confift of visible
Signs? Is there no difference betwixt the Preached Word and Sacra-
ments as such? Did Christ administer the Sacrament to all he preach'd
or fpoke unto? How is it that St. Auftin makes the Word and Elements
to conftitu a Sacrament? And do not Sacraments require a Confecra-
tion? If not, what makes the Elements a Sacrament? If they do, then
what must conftitute the words of Confecration? and fo in infinitum.
And laftly, Did the Council of Florence determine aright or not, when
in their Definition of a Sacrament they did diftinguifh the Matter and
Form each from other? If they did, Then a fenfible Sign barely as fuch
is not a Sacrament: For if it were, then could it not derive its Sacra-
mental Ufe and Nature from Chrifls Infition: For, its own aptitude,
if men had pleas'd to ufe it, and determine it, had been foufficiently pro-
ductive
ductive of its Sacramental Use and Nature: If they did not, what confidence can we put in Councils that have mistaken in such weighty Cases? The truth is, at this rate of speech they have secured their seven, and made sufficient room for twenty thousand more.

2. If Sacrament only import a Secret, then Babylon it self becomes a Sacrament. Then Types and Parables, and all the Intrigues of Church and State are Sacraments, and so whatever needs Interpretation.

3. If by a Sacrament they mean the shadowing forth by signs of any thing of a sacred Nature, then there are more than seven. Then all the Furniture of the Tabernacle and Temple, and all the instituted Rites of Moses must have been Sacraments, and paritumne all Gospel-Ordinances, Institutions and Transfections.

4. If by a Sacrament they mean all dedicating Signs, then there may be more than two. All Signs of Dedications unto Office and Relations, as well as all intire Christianity, may be called so. Thus if I lift my Hands or Eyes to God, or solemnly subscribe an Instrument whereby I give my self to God in any service, I make a Sacrament and receive it.

5. If by a Sacrament they mean, the Signification of a Vow or Promise in any kind to God: Thus Orders, Confirmation, &c. may be called Sacraments, and the signification of every thing I undertake for God, as Master, Servant, Subjects or Sovereign, may be called so; nor shall we say there are no more than two.

6. If by a Sacrament they mean something of Divine Institution, as expressive of some sacred Undertaking and Relation, I shall yet grant, there are more Sacraments than two. Thus Matrimony, Orders, Confirmation, Penance, and extreme Unction too, as stated and intended under those circumstances in Fam. 5. are Sacraments.

7. If by a Sacrament they mean something in some respects of the same nature, use and ends, with Baptism and the Supper of the Lord, I shall grant there are more Sacraments than two. All Offices and Relations bind to respective Faithfulness. Confirmation is the fresh owning of the same Obligations which Baptism laid upon us. I am called to regular Penance by both these Sacraments. I may remember Christ by reading, speaking, &c. I may signify my owning of my Covenant, and may renew it by Fasting, Praying, and Professing many ways.

8. If by a Sacrament be meant some significations of the Grace of God to me, both Relative and Real, so there may be more Sacraments than two. Thus every Ordinance, Providence, and thing, expressive of God's Grace to me, may bear the Name of Sacrament. All helps, encouragements, and advantages for Heaven and Holiness, do clearly signify God's Care and Kindness to me. Thus the Apostles Ministry may be a Sacrament, as a clear indication of God's kindness to him.

9. There are some Sacraments of Order that may be truly such, as Holy Orders, Matrimony, and of Office. Civil, Oeconomical and Ecclesiastical, whose root may be the Covenant of Grace. But Sacraments of Christianity import something more.

Thirdly,
Thirdly, As to its more restrained and intended use, a Sacrament is a stated Ceremony ordained by Christ, made up of visible Signs; whereby our hearty dedication, and full consent to all the terms and tenders of the Covenant of Grace, and Gods acceptance of us thereunto, is signified, solemnized and ratified by God and us, according to the Propositions and Injunctions of the New Testament. Which when it is proved, will make it manifest, that either their ascertaining of Seven is a most shameful and abusive noise, both of provoking and dividing Words, or else of deep and dangerous mistake in Things, and too weak to bear their Tridentine Ana bema. Now if we view the whole description in its parts, we must consider these things, to state and clear the Case in hand.

1. Whether the whole was not intended in the first use and accommodation of the word Sacrament, to the concerns of Christianity? 2. Whether all this be not included in Baptism and the Eucharist? 3. Whether it can be possibly included in any of the five Sacraments beside?

1. Therefore, as to the first Use and Application of it, to the Case in hand, 'tis clear it was thus used by Tertullian, and by him applied to Baptism: For speaking ad Martyres, about their solemn Abre nunciation which was made in Baptism, and about other Interrogations proposed at the same time; Vocatis (faith he) ad militiam in Sacramentis verba respondimus, &c. And thence (faith he) did the whole action receive its Name. And so adversus Praxeum, Fides in Patrem, Filium & Spiritum sanctum secundum Christianorum Sacramentum, &c. Which must at least oblige us to, and influence all suitableness of Spirit and practice to the sacred Trinity, according to their several persons and Relations to us, according to Rom. 6. 3. — 6. And on the same account the Greeks called our two Sacraments Mysteria, and the Church generally understood the word in this sense, in opposition to the Heathens initiation of their Disciples into their Idolatrous Religions; and thus the Ancients write of only two Sacraments, as Tertullian, Justin, Irenæus, &c. Though Tertullian mention indeed Unction, and Imposition of hands, de Resur. Carn. yet doth he not relate them as distinct, but as appendent Ceremonies to Baptism. Thus also Cyril of Jerusalem intend the fame of Chrisme. The time would fail, to speak of Dionysius, Ambrose, &c. And it is manifest, that the Doctrines of the seven Sacraments were not started, till broached by Hugo and Peter Lombard, from whom the Papists at first suck'd it, and terribly have they improved it, to bring about their most mischievous Ends.

2. As to the second, that this description doth suit the Eucharist and Baptism, is no dispute. Whence Bellarmine himself reflecting upon Chemnitzus, who asserted eight things as constitutive of a Sacrament, in that sense that Baptism and the Eucharist are such: As, 1. A visible material Element or Sign. 2. A Divine Institution of it. 3. And that Command in the New Testament, and instituted there. 4. And this to the End of the World. 5. Attended with a Promise of Grace. 6. And
this annexed to the Sacramental Sign, and cloathed therewith even by
divine Ordination. 7. And this Promise comprehending all the benefits
of our Redemption in close and full Relation to eternal Life. 8. And
all this signed, sealed, offered and applied \textit{vixtue Dei}, to all that enter-
tain those Sacraments by Faith. Hence Bellarmine instead of denying the
truth and full Propriety of this Application, attempts to prove them ap-
pllicable unto Penance, and thence would argue it to be a Sacrament.

3. As to the third, whether the other five can be as truely and fully
called Sacraments with equal corrspondence to these eight particulars,
this must be tryed by an equal ballance, and true examination of all par-
ticularly: And therefore the five Sacraments which must be brought unto
the tel, are these. 1. \textit{Confirmation}. 2. \textit{Extreme Unlition}. 3. Ma-
trimony. 4. \textit{Orders}. 5. \textit{Penance}, which is transferred unto the last, to
introduce the residue of my Work.

1. As to \textit{Confirmation}. What Elements are made the visible and
proper signs? By what Institution is it ordained? and by what Promise
of Grace, with respect to Pardon and Eternal Glory, is it encouraged and
annexed? Or wherein will they fix its common and adequate relation
and proportion to the two great Sacraments? What is their Confirma-
tion (by Christ in Onfants) for the receiving of the Holy Ghost, but an
audacious Apish imitation of miraculous Operations by the Apostles
hands? Nor can their equivocal juggles about the Promise of the Spirit
relieve them in the Cave, if the gilt thereof as sanctifying and comfort-
ing, of equal necessity and extent to all times and Chriltians, be distingui-
shed from its miraculous and extraordinary Operations and Dispen-
lings, which was to be appropriated to that sealing Age, both as to Chriltians,
and extraordinary Officers and Circumstances.

2. As to \textit{Extreme Unlition}, grounded upon Mar. 8. Jam. 5. when
they can prove that these things are to be referred to ordinary and per-
petual Ceremonies in the Church throughout all Ages, and not to the
extraordinary circumstances and Ceremonies of a Sealing day, wherein
'tis necessary that the Gospel be sealed and proved by Miracles at its
first introduction into the world, they are more like to win the day, and
prove their Unlition Sacramental. But do not their own \textit{Waldensis}, \textit{Al-
phonfus} \textit{Castro}, and famous \textit{Ephus} himself conclude, that \textit{James} and
\textit{Mark} speak of Miraculous Cures? Were not the parties to be anoint-
ed, stricken and held with great Diseases, partly contracted and defervered
by grievous Provocations, and partly inflicted to illustrate that miracu-
lous Power which was then on foot. What though there be somewhat
of analogy betwixt bodily diseases, and sin it self, yet certainly \textit{Oyl} had
been more proper to the \textit{vitium} than the \textit{reatus} of their sins: An ana-
logy is requisite in a Sacrament, and the Promise \textit{Jam.} 5. is of Remifion,
and \textit{Oyl} that may have some Analogy to wounds, bears little or none
to spots, or guilt of punishment.

3. As to \textit{Martrimony}, who made it a Sacrament under the New Testa-

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ment? Or what is there in the Ordinance to make it answerable to the thing? and if it be a Sacrament, yet 'tis but economical, and it is no more divine than as it is an instituted Relative state by God; and so is the Covenant betwixt Masters and Servants: And thus the Inauguration of a King may be a Civil Sacrament. But a Sacrament of the Covenant of Grace is made compatible to all Believers: But this is not so, but the Priest must be barred from this Sacrament, left it impair his Purity. But they alledge, it is called a Mystery, Eph. 5. 31. and have not the Woman and the Beast the same Name? Rev. 17. 1. yea, doth not Ca- jetan affirm this place no argument that Matrimony is a Sacrament? Aware 'tis like he was of that which followes closelie in the Text, viz. I speak of Christ, &c. What trifling subtleties do they (the Papists) use to amuse the World, as if they did design to be more studious to walk in darknes, than to prevent or heal the wounds and breaches of the Church.

4. As to Orders. Though this may be a Sacrament of Order, and truly so, yet is not that commensurate with a Sacrament of Christianity. All are not Ministers that may be posses'd of present Grace, and have a title to Remission of sins and everlasting Glory. And it seems something odde, that one Sacrament of the same Covenant, should make men uncapable of another. As also that two different Sacraments inconsistent on the one hand, should have the same sign. And it is yet more strange, that this should be equal to Baptism and the Eucharist, and yet should want a visible Element for its sign.

5. And as for Penance, (as far as God requires it, and states its use and nature) doth not Baptism relate and bind us to it? Is it not Baptism of Repentance for the Remission of sins? What is the external Right? And where is the accession of the Word unto the Sign whereby it must be made a Sacrament? What is there in this Penance commensurate with Baptism.

Fourthly, As to their many Reasons amongst the Schoolmen for their Septenary number, let them name any thing substantial, that is not reducible to these two Sacraments. Their septenary number of different Conditions, or Vertues, or Distempers; these two Sacraments will comprehend them all: for they contain what is fully suitable to every state, urges to every vertue, and tends to cure our spiritual distempers; and what need we Seven of theirs, when Christ hath instituted Two to do the work? But let us consider what they say. We will insist upon the Reasons therefore, whereon they would establish the Septenary number of their Sacraments, and answer them.

1. They tell us, that the Number seven is famous, and of frequent use and strict importance in the Scriptures; as Aaron's Garments put on by his Sons seven dayes, the Attonement for the Altar seven dayes, Blood sprinkled seven times, Naaman washing seven times: Thus 'tis a number famous in Expiations, and otherwise; hence now Eliphaz must take seven
seven Bullocks, and seven Rams, and go to Job, ch. 42. v. 8. Seven Gifts of the Spirit, and thus seven of the Apocalyptic Seals, Trumpets; &c. To which I answer. 'Tis wonderfull, they took no notice of this too, that the number of seven commenced from the compleat finishing of Nature as to its Order and Existence, and Gods resting from his Labours; all which was done within a Septenary of dayes, making the first week as it was in the beginning.

2. Were this digested into an Argument, thus it would run: Whatsoever Number is of famous use and mention in the Scripture, must be the Number of Sacraments, under the New Testament, of the Covenant of Grace. But seven is such a Number, &c. Ergo—" 'Tis the Number of Sacraments, and consequently, there are seven. And what if the major Proposition be denied, will they not be forely exercized to prove it? what if we charge the Number in the Minor, and say, that One is the Number of famous use and frequent mention, will it not then be found, that whatsoever answers this Medium for One, will do their work for seven? I mean to answer it. How many Ones are used and mentioned Eph. 4. 4, 6? One God, Christ, Faith, Baptism, Church, Spirit, Hope, Heaven, &c. What do they think of two Lights or Luminaries, two Tables of the Law, two Cherubims, two Covenants, two Commandements? What do they think of Twelve Patriarchs, twelve Tribes, twelve Apostles, twelve thousand sealed, twelve Gates, &c? Are these therefore Twelve Sacraments? and so of other Numbers. Now if this Argument be followed close, they must be brought to this, That either this is no Argument for their Number of Sacraments, or that their Number must rise and fall according to what Number we shall pitch upon, and so there may be one, or two, or seven, or twelve Sacraments, &c, and so in what fence, and why so many and no more. And further, thus the Reason would press as hard for seven Sacraments under the Law as Gospel: and as to Expiations and Consecration, do not two Rams, two Goats, two Turtle-doves, or two young Pidgeons, bid as fair for only two Sacraments, as seven of other things can bid for seven Sacraments? And thus much for this Argument fetched from the congruence or apt agreement of Numbers.


1. The Analogy or Proportion betwixt Natural and Spiritual Life. And here 'tis worth enquiry, whether all they say be not intended in these two. 1. For the Effo per generationem: This is designedly in our Baptism, which is the Laver of Regeneration, considered relatively, as we are baptized into new Relations, to which our cordial acceptance in capable subjects (I mean the adult) is absolutely necessary before God; and a Profession thereof (probably serious) before the Church. And whether this be Grace or no, let it be considered for the doubting under its proper head. And as for those that talk of inward, real, subjective B b b 2 Grace,
Grace, by the Application of the outward Elements, and that this Grace is in the Elements, they must assert this to be wrought at the rate of a Miracle; which, when 'tis proved to be wrought by proper, necessary, instituted Refolventy from the Sacraments, shall be attested to. And I believe they will find it hard to prove subjective Grace wrought by the Sacraments themselves, otherwise than by moral objective Influence. And whatever else is wrought, is done by some distinct Operations of the Spirit, even as 'tis done when the Word of God is made to work effectually. And as for the rest, the same answer will serve them all. As Increase in Confirmation, Nourishment in the Eucharist, medicinal reparations of the lapsed by Penance, removal of the reliques of Diseases by Exercise and Diet, to which they make Extreme Unction to be analogous; Orders in relation to publick Exercise, to compleat vital Perfection; and Matrimony for the propagation of an holy seed. For these I would fain know, whether the two Sacraments which we plead for and they own, do not refer to all these things, in that they bind us to, and in their kind help us in all that is pretended as designed by the other five? And as for Confirmation, doth it bind us to, or seal to us any thing new, distinct materially from Baptism? Or is it not rather (orderly dispensed) the renewal of the Baptismal Covenant.

2. As for what is alleged by way of remedy, against di.temper.s, or in relation to those distinct Graces and Vertues wherein we are concerned. Both are considered, and abundant Provisions against the one, and for the other, are made in these two Sacraments, so far as they are proper to Christiani.ty as such. And so speak all Christians as such, to be concerned in them. And if anything falls out to some that is not incident to all, 'tis fit that it be referred to its proper head, in Order, or Prudence, or the like. And if they will contend about the name of Sacrament, let them have it, provided that in things they will distinguish (and let us understand they do so) betwixt what is a Sacrament of Order, and what is a Sacrament of entire Christiani.ty. And that they will explain their own Tridentine words, Caranz. Epit. Cone.in Conc. Trid. Seff. 7. cap. 3. de Sacram. in gener. See Rainolds against Hart, in his Confer. chap. 8, div. 4. p. (mibi) 602.

And having now dispatch'd the point of the seven Sacraments (about which I could have spoken more, but that I care not for those Controversies that are made so intricate by a resolved espousing of words and phrasing, whose fence is arbitrary and undetermined) amongst which, Penance was transferred unto the last, it will not be amiss to make some short reflections upon the Popish Doctrines of Humane Satisfactions, which they make a branch of Penance, and with Contrition and Confession to be constitutive of it.

The Council of Trent asserts it false and alien from the Word of God, to say, That the fault is never remitted by God, but the whole Punishment is pardoned too. And so the Trent Doctors striking harmony with the
the Roman Catechism affert; That when God forgives a Sinner, he yet forgives not all the Punishment, but leaves the party by his own works to satisfy till it be washed away; and these works are all good Actions inward or outward, proceeding from Vertue, as Confessions, Almes, Fastings, Prayers, Sufferings in this Life, or in Purgatory: and the things that we satisfy God for by our good works, are 1. Temporal Punishments. 2. The Reliques of Sin. 3. The fault it self. 4. The same Punishment wherewith the Damned are afflicted, Eternity only being abstracted from them. And here we must consider, 1. How they distinguish. 2. What they conclude, and so how far they come to us, and wherein we part.

First, For the Distinctions; they are upon three Heads principally.

(1.) They distinguish upon Sin: and they tell us, that it is considered here, as 1. Either before Baptism; or 2. After Baptism. 1. That before Baptism is either Original or Actual: and 2. That after Baptism is considerable either in (1) Relation to its Object most immediately concerned, which is either 1. God, or 2. Man; (though in the general notion every Sin against Man is against God too, whose Lawes are broken by our Irregularities as to our selves, or one another;) and then as in relation to its (2) Quality or Aggravation, 'tis either venial or mortal:

And here you must consider, 1. The Fault, 2. The Stain, and then 3. The Punishment; which we transferre to be considered as the next Head of Distinctions: where we shall consider it; and to the other part, 'tis thus replied.

1. Sin is considerable in the general Notion as a transgression of the Law of God. Now the Law is transgress'd in reference to either our Hearts or Actions. Sin in the Heart is considerable as to (1) Its Derivation into the Heart or Nature of Man, by Original transgression to all the children of apostate Adam: Or, (2) its Interest and in-dwellings in the Heart, and corrupting prevalent influences upon it. And so here we must distinguish betwixt, 1. What God doth as an offended righteous Ruler in a course of Punishment, making severe and just reflections upon our Nature because of the violation of the Law of our Creation: And, 2. What is done by Man as under the circumstance of his Primitive Forfeiture and Discafe, which our Parents first miscarriage brought into the world. And then we say, (1) God justly might and did withdraw that Spirit of Holiness from Adam which he by finning thrust away, and left him in that ataxy and disorder which man so willingly threw himself into, so as that he had no Holiness and Respectitude to transmitt to his Pofterity. And, (2) Apostate, and thereupon corrupted Adam could not communicate a better Nature to Pofterity than he had himself. Nor, (3) Was God bound in Governing Justice to set his Seed under such comfortable Circumstances as he did set himseld: And (4) the rather because the Miseries of all his Seed was part of the Punishment which was due to him; even as their Holiness and Felicity ought to have been a powerful motive.
motive, and should have been a sure reward to his Obedience, and con-
tinuance in his due Integrity. Now 2 ly, As to its in-dwellings and in-
tereft in the heart, and dreadful Influences upon it, they still abide in
some meafure, and are owed and acknowledged in our Baptifmal Co-
venant, wherein we do accept of the Spirit as our Sanctifier, which he
could not be unless we were defiled, and acknowledged our felves to be fo.
Nor can we any more conclude the perfeftion of the Sanctification of our
Natures, by our being baptized into the Holy Ghoft, than we can con-
clude our perfeft Glorification and Salvation by being baptized into the
Father and the Son; all being to be wrought and perfected in a way of
gradual motions, proficiently, anfwerably to thofe healing Rules and Re-
medies that are before and with us, to be observed and improved by us.
And as to finfull actions, they are the products of our finfull hearts; and
we promise to prevent them (as much as in us lies) for time to come, even
as we do profefs and exercise Repentance for what is past and gone.
And here our Covenant-clofures, and anfwerable Conversations after-
wards, are no further fatisfactory unto God, than as they anfwer his
commanding will, as our Obedience to him, and as the performed Con-
ditions of our Salvation which God hath made fuch.

2. Sin in relation to its Objeft, is either againft God or Man; con-
fituting either in doing what we ought not, or not doing what we ought,
and as we ought to do, with reference to all thofe circumftances and
relations in which and under which we ftand as to God and Man, either
our felves or others; and on both thofe we fhould or do reflect with an
anfwerable frame of Spirit thereunto, as far as our mifcarriages have
been and are known to have been committed againft God or Man, or
both. And here [by God,] I mean the Sacred Trinity, the Father, Son,
and Holy Ghoft: and thus our fins before and after Baptifm are the fame
as to their formal Nature, (viz., they are transgrefsions of the Law of God
whenever they are committed) although by some accifory circumftan-
ces they may differ in degree: And thus 'tis true, that to break the Laws
of God after the felemn Vow of Baptifm to the contrary, is worse than
to do it before, and may require fome larger Discipline and Repen-
tance, in that the Obligation of a Vow that is made (and fuch a felemn
Vow is Baptifm) doth greatly aggravate the fin; and hence, 'tis likely,
did arife that primitive Penance impofed upon Profeflors lapfed after
Baptifm into Heathenifm, or other fcondalous mifcarriages, in order to
their own Recovery and Eftablifhment, the fatisfaction of the Church
about the ufeful truth of their Repentance, with reference to their re-
ftauration; the vindication of the Purity of Christianifity, againft the Cal-
lumnies of others; and the prevention of the Revolts of others; and fo
the quickning of all to regular Care and Watchfulness about their per-
servance and proficiency in Christian Growth and Godlinefs; that
fo thereby it might be manifeft in the eyes of all about them, how
much the Rules and Discipline of Christianifity did secure, promote and
quicken
quicken all Righteousness, Sobriety and Godliness, at the highest rate in the world.

3. Sin in relation to the strength and measures of its Malignity, and as it referres to the Quality of our state, is either consistent or inconsistent with the state of saving Grace. And here it is not so much to be considered what is lawful or unlawful, as what is possible or impossible to be in a truly Regenerate Heart. 'Tis possible, a good Heart may not do every thing that is required of him, and yet it is unlawful to let the least thing be by him neglected. I have yet met with none that dare declare and stand to it, That there hath never been the least remissness or neglect that by their utmost possible care could be prevented, since they were first converted unto God; but all, in everything they do with God, and for God, dread to be dealt with according to their best performances in exact proportion to their merit. We do depend upon Christ's Merits and Intercession, and use his Name to beg our pardon for Irregularities even in our holiest performances; and certainly the serious Heart will dread to complement with its God. And therefore when the Papists talk of venial and mortal sins, and tell us that Mortal sins can have no satisfaction but from Christ, but Venial sins may be satisfied for by ourselves, let them but freely tell us what they mean. 1. Is any sin so venial as that it cannot merit the Wrath of God hereafter, by any Law which he hath made? Is not the transgression of God's Law the formal Nature of sin? doth not that very Law pronounce every delinquent worthy of Death? is not Death the indication and execution of divine displeasure? Is not Death comprehensive of all Miseries, as it was stated in the function of the first Law? Are not sins dignified from their Object? a gentle stroke when given in Anger, though in its nature it be but little, yet if given to a Prince, receives another stamp and character; and as to God, if the matter be great, there is no dispute but the sin is great, as Blasphemy, &c. if it be small, the sin is great, because the great God is denied his will; although his claims were mean and easie as to the matter of them. Did God bid us do some great thing, would we not do it? how much more when he commands what is but small for us to do, would not the neglect favour of great contempt even in a small affair? 2. Do they by venial sins mean such as do not prove our full revolt from God, because 'tis possible such a sin may be committed by one that yet doth hold to God as his great and only End and Rest? why then We own as well as They, that every fault and slip proves not a person to be forthwith Graceless. 3. Do they by venial sins intend such sins as do or may be pardoned upon Repentance, Faith, and New Obedience? if so, it will put them sorely to it to mention any sin, though never so hainous in its nature (the sin against the Holy Ghost excepted) which a right hearty, practical Repentance and Faith in the Lord Jesus, &c. may not obtain the pardon of; and in this sense no sins are mortal but those which unavoidably bring the Soul to Hell at last, and that through final Infidelity and
and that through final Infidelity and Impenitence: and hence we shall the better understand what can be meant by these sins being to be satisfied for by us, and in what sense they may be so. For if they mean, that the Blood of Jesus was not needful to make them pardonable upon those terms, proposals and conditions of their pardon, which God hath tendered in the Gospel; Christ is apparently condemned and undervalued: But if they mean, that the pardon will not be had unless the Conditions be performed by us, it is most true; and if they mean something else, they must declare and prove it to us. 

(2.) As for the Things for which our Satisfactions must be made, they tell us, they are, 1. Temporal punishments; as (1) All the Miseries of this Life in relation to our Bodies, Goods or Name. (2) Death itself. (3) The pains of Purgatory, which are loss and pain, the same with Hell itself in Kind and Nature, though different in Duration, and it may be something in Degree. For as to the Eternity of pains in Hell, 'tis but an Accident thereof; and for Substance we must satisfy: For the Eternity thereof Christ is responsible, who hath made them temporal that they might be removed by our satisfactions. And then we must satisfy 2. For the Reliques of sin: 3. For the Fault it self: And 4. For the Punishment of the Damned in Hell, if the Eternity thereof be but abstrated from it. To which I answer, 

1. Whoever is concerned to make Satisfaction, is considered either in relation to Property as a Debtor, &c. or in relation to Law as a Malefactor. Now as to the case in hand, as Sinners are looked upon as Debtors, so they relate to God as their Proprietary and absolute Lord of his own; and so they may be look'd upon as having taken, or detained from God something that is not theirs but his, which yet he might have parted with, and yet do himself no hurt; or else something which they have neither right unto, nor can God part withal without his prejudice or damage. If in their former fence the thing be taken, 1. Then Satisfaction demanded from our selves, or from another, rather resuluted from God's Will than from his Wisdom. For it had been no incongruity for God to have retreated from his Right, where neither his Truth nor Wisdom is concerned to forbid it; for who can blame a Creditor for want of Goodness, (when there wants nothing else) in that he doth forgive a Debtor? 2. Then there was no need of Satisfaction in the Case. God's single Power could have recovered his own again. 3. For God to have his own again was all that he could look for. In that he had no prejudice but the meer alienation of his own again, and that not so much from his Property as his Possession: For no mans Apostasy from God could rob God of his title unto the Man, for that is too vast and absolute to be changed, And if God be only concerned as to his Possession; when his Goods are come again into his own hands, no greater Satisfaction can be made. 4. When God hath all his own again, there can be nothing left to make him Satisfaction with, seeing God hath a right to all that
that we can do as our Proprietary, and ever had, and could never justly be denied it. But secondly, if you take the matter in the latter fence, as something is taken or detained, unto Gods real prejudice and damage. 1. Then also Gods Omnipotence could have repaired his loss. But, 2. Nothing can possibly impoverish God, whose absolute and infinite Happiness and Riches are nothing but himself, whose Property is absolute, and his Omnipotence its full security. But now, if our sins speak a relation to a violated Law, and so God be considered as a Ruler, then we must mean, that we must compensate that injury which in the course of Government we have already done to God, by the dishonour we have done him in contradicting Gods righteous Will, breaking his Laws, and disturbing or dissolving his fixed course in Government; or we must do something else that shall as well secure the Government's Honour, answer his Ends and Will in Government, as our destruction for our folly can amount to; and what that is, we possibly may understand hereafter, as the Papists do interpret and intend it.

2. As to the things for which these humane Satisfactions are required, they are it seems, (1) Temporal Punishments. But, 1. Is it not strange, the Punishment should be born in our own Persons, and in its kind too, and yet that satisfaction should be made at the same time too? Is it good fence to say, that there must be, Redditiuejudicum, the payment or restoring of the same thing exacted, which is the bearing of the Penalty, and yet at the same time doing or bearing equivalentis, something proportional and in lieu thereof. 2. As for the Pains of Purgatory, I shall leave that to a better Pen, that is concerned in that head; and thither I referre the Reader. 3. As to Death it self, are voluntariness, and Patience satisfactory here? if so, for what? Is it the stroke of Death? why is it not then dispensed with, and so we made immortal, to scape that dreadfull blow? and further, why may not such a frame of patience and submissiveness prevent the stroke? what makes them satisfactory? is it because they are pleasing unto God? then Enoch satisfied for his death, and therefore escaped it, Heb. 11. 5. and yet another doth as truly satisfy for death, that bears it, as he that bears it not. 4. As to those other Punishments in this Life, the holiest man may have them all, and oftentimes feels them more than he that never was solicitous to please his Maker, or make him satisfaction. It is not at the choice of any, whether the punishments that God inflicts shall be born or no; and Nature teaches men to choose the gentlest strokes; and if the sufferings of this Life be not voluntary, undue, æquivalent, they make not compensatory satisfaction. 5. As to those Reliques of Sin, what satisfaction are they capable of, distinct from their being purged away by the Grace of God in the due use of proper Means, and from our Release as to their binding of us over to the wrath of God, and the due sentence of his Law? 6. As to the Fault it self, how, and in what fence is it capable of our satisfaction? Can any thing make it true, that I was never guilty of the fact I did?
That a Sinner hath been a Sinner is an eternal Truth, after delinquencies and faults committed. Can any thing make it true, I ought to have done what I have done amiss? can any thing make it true, that what was done amiss never deserved the wrath of God? or that it was not just and fit, that he who broke the Law of God should dye? Can any thing make it warrantable, that I should break the Law of God, or safe for me to do it, when God faith it is not? And when you have considered in Sin, the fact and faultiness, and the chargeableness of both upon the Sinner, and the truth of all, and have precinted these in the consideration of its being satisfied for by us; you will find it can in no sense be capable of satisfaction, but as to our being purged from its commanding, or released from its condemning power. And can I do any thing for God that can be as gratefull to God, as it would have been to him that I had never sin’d against him? or can any thing be done by me that can do equal service to my Rulers will and honour, and the due Ends of Government, with my perfect Innocence and Obedience? or can I do any thing for God, that in strict proportion of desert can merit any being cleansed from the stain and blemish which a fault hath left upon me? If not, then let the Papifts tell me in what sense a fault can be capable of our satisfactions, that shall keep it from connoting, either 1. Punishment, and so it is no further pardoned than the Punishment is remitted, or 2. Purgation, and then it doth import no more than being sanctified or reformed: From whence it follows, that their fundamental Maxim is a precariosous though confident Affertion and Conclusion, or an ambiguous Cheat, viz. That they that say, That the Fault is never remitted by God, but the whole Punishment is pardoned too; speak that which is false, and in no wise owned by the Word of God. For, 1. Tis evident, that nothing can make an Act that was finfull when committed, clear from the charge and censure of having been a fault; and in this sense, finfull Actions are incapable of Remission, and therefore forreign to the case in hand. 2. If they mean hereby, (I mean by a Fault remitted) the extirpation of a sinfull Principle, and prevention of the same sinfull Action or miscarriage in kind; and so that this may be in many who are not excused from the just inflictions of miferies of Life, and pains of Death. 'Tis granted, that the best men alive are not unjustly dealt with, if they be visitit with the Punishments of Life and Death, because of the Garden-quarrel, and those corrupted Natures which were derived thereby, together with our personal delinquencies. 3. But if they mean, by the Remission of a fault, God’s taking off those Punishments, and discharging from the sentence of the Law, whereto the Fault had bound me, the remission of the Fault and punishment are of the same extent.

(3) They distinguish upon satisfaction, and say that satisfaction either doth relate to rigorous Justice, or to gratuitous acceptance. (1) The former cannot be made by any thing but, 1. What is our own; 2. What is undue; 3. What is of equal dignity and value. And these things (say they)
Serm. XX. under the New Testament.

they cannot be attributed to any but Christ himself, who alone can Deo
pari reddere. But then the latter Satisfaction is by Gratuitous Ac-
ceptance, and so, by the favourable Condescension of the offended Ruler,
men may satisfy as far as God will give them assenting and accept-
grace; and thus what with the Spirits help by inward Grace, and the
influence of the Blood of Jesus by Gods Grace upon our works to make
them satisfy, we being one with Christ our Head, and communicating
of his satisfaction for us, derive that merit from him into our works,
which make them satisfactory; which works being the works of the
Spirit, and coming thence, derive a certain infinity and equality, where-
upon ensues the Grace of Evangelical Councils, whereby we are ex-
horted and persuaded to what we are not commanded, and thereupon
it follows, that we have something that is our own, and undue to God,
and therefore satisfactory, and the more easily satisfactory because of the
third Grace of Remission, which removes the Eternity from the Punish-
ment, and makes it temporal, that so our satisfaction for it may be more
possible and easie. So then, that may be done by Grace for satisfaction,
which in strict Justice is impossible; and then do but consider what
1. God enjoys you to; as vehement and intense Contrition, and this
will do your work for Death and Purgatory, outward laborious works,
as Fastings, Prayer, &c. as also Almsheds. 2. Consider what may
be enjoined by others, as the Priests enjoying the visitings of Shrines
of Saints, so many Ave's and Pater Nosfer's, and other Penance. And
3. What you may do yourselves, by voluntary Pilgrimages, Fastings,
Scourgings, Sackcloth, Weepings, Prayers in such Numbers and Measures,
and all other severities by self-punishment; and set upon these with an in-
tent to satisfy, and the punishment of your Sins will be revers'd; because
these things are more than you are bound to do, or God required of you.
I pretermitt the points of Indulgences, Purgatory, and other mens Sa-
tisfactions, for they are the Business and Employment of better Heads
and Pens, engaged in this Morning Exercise. And as for Treasures, and
the Popes power to dispense them, I think if he can do it, he is bound to
pardon all on Earth, and release those in Purgatory; and lives in mortal
sin if he love not his Neighbour as himself: And I believe, were he in
Purgatory, he would thank those kindly that would release him quickly;
and then the Precept binds him to do as he would be done by. But on the
other part, these Reflexions may satisfy which follow.

1. Satisfaction is defined by the School-men, by a voluntary Reddi-
tion of something equivalent, otherwise undue; (for so the word satis-
duct, and satisfaction signifies something that is sufficient) and
sufficiency imports an equal correspondence of that which is returned, to
that for which it is returned, and that both in Beneficiis & Pains, in
Benefits and Punishments: And hence it followes, that he who returns
les for sin than Divine Justice doth exact, doth not satisfy, although he
doe to the full what is enjoyned him by his Confessour, Though yet he

The text is from John Donne's work, discussing the concept of satisfaction in the context of religious practices and the grace of God.
Serm. XX. There are but Two Sacraments

And the same Anglican concludes a little after, That the Priest can impose pro satisfactione pecatorum opera alias debita, and for their differences through most of this Doctrine see Whites way to the Church, pag. 133.

But to address our selves unto the Cafe in hand: Satisfaction being the doing of something that is sufficient, hath a relation to either, 1. Commutative Justice, relating as to personal Debts or Injuries; and here the ground of his demanding Satisfaction that is wronged, or Creditor, is his own personal just Interest and title to what he claims, and the just Meafures of our Satisfaction are to be fetched from both the just intrinsic value and worth of what we are to make him satisfaction for, and also its relative worth to him whose loss by the absence of his own proper Goods, and all the damage that accrues to him thereby, must have its equal compensation from him that is Debtor or Injurious, unless some other accidents (as the Debtors inability, or Creditors distance, or the like,) make it impossible to make this satisfaction; and then, nemo tenetur ad impossibile. Or, 2. It relates to Distributive Justice, as the wrong which doth require our satisfaction may relate to Law and Government; and here the Rulers Honour and the Ends of Government, must give and state the Meafures of our Satisfaction; for in the whole, our Satisfaction, if truely such, must bear proportion hereunto; and then whatever (upon the whole) doth exceed the bounds and claims of Gods Propriety, Excellence, Authority and Beneficence, and all that merit which doth and must result herefrom, cannot be called undue, and therefore amount to satisfaction in the strict sense. But in a comprehensive and large sense, God may be said to be satisfied in several senses. 1. As his Will is pleased by doing what is demanded of us under our present or supposed Circumstances, and thus we satisfy his will as far as we doe what he commands us. 2. By Reparation of the Governing wrong and injury that is done him; and thus that satisfaction which must answer the wrong that is already done by our Apostasie from God, is and can be only made by Christ. But that injury which would ensue from the Impunity of Delinquents, (here I mean such Delinquents as finally reject the Remedy that God hath given them by Christ) must be compensated by their own bearing of their deserved and entailed Penalty; and thus God is satisfied against their wills by their effectual transmision to their deserved wracks and tortures. Or, 3. By perfect innocent Obedience to the whole Law; and they that challenge, let them maintain, possess and prove it, or 4. By a full answering of Gods vindictive
Serm. XX. under the New Testament.

vindicative Justice, by suffering here what is equivalent to the full latitude and importance of their deserved punishments in Hell; and where is that self-sufferity and discipline here in exercise, or possibly to be met with, that is equivalent to God's revenging strokes and wrath in Hell? Who hath an Arm like God, to strike like him? Or who would if he could, afflict himself at the proportionable rate of God's omnipotent revenge, when the prospect of Christ's approaching Cup had such impressions on his Heart and Countenance? But we pass on to the next Head.

2. Satisfaction is here spoken of under a double Notion and Relation, and so divided into, (1) That which refers to strict and rigorous Justice, or (2) To Gratuitous Acceptance. In the former Christ only is concerned, as only capable of making it; because what Christ did, and was to do as satisfactory, was 1. His own, 2. Undue, 3. And of equal value and dignity. But in the latter, our capacity is large and good. And here we have, 1. The matter of our possible Satisfaction. Some things voluntary; Pilgrimages, Fastings, &c. Some things enjoyed (1) By God, as vehement and intense Contrition, laborious works and Almeif-deeds, &c. And (2) By the Priest, as the visiting of Shrines of Saints, so many Ave's and Pater-Nofters, with other Penance. And then we have, 2. The Grounds and Means whereby our voluntary and enjoyed works are ripened into such Dignity and Value as shall make them satisfactory: Namely, (1) God's condescending and accepting Grace. (2) The tincture of the Blood of Christ, our Union to him, and communicating of his Satisfaction, from whence our Works derive their Merit. And, (3) The inward workings and assisting Grace of the Spirit, by which our works proceed from inward virtue, and so derive a certain Infinity and Equality. So that now the door is widely open to Evangelical Counsels, to which you are exhorted and persuaded, but not commanded.

1. Then let us hence consider, How far Christ's Satisfaction doth extend itself, and see what room there is left for Humane Satisfactions, that so we may the better find and fix them, and so consider them more exactly in their proper Place and Office. And (1) They here acknowledge, that the Matter of Christ's Satisfaction (besides its being undue, and his own) is of equal dignity and value; but then I ask, with what is it of equal Dignity and Value? Is it not with the injury which he as Governor received by the Apostasie of his Creatures? Or with that Rectorial gain, which he would otherwise get from their destruction, or both? What injury could God be capable of, but contradicting his governing Will, eclipsing of his governing Honour, and preventing or obstructing his noble Ends in Government, whereby it was made and rendered unbecoming God, to place his heart upon, and distribute his choicest Blessings to the Sons of men, in such methods, and upon such terms, as might make his Subjects justly think, he was grown regardless of his Honour,
Hopes and政府。 Revolted man must either be destroy-
ed or saved; if he be ruined, the glorious explications of Gods incom-
prehensible Love and Wisdom, by pardoning Grace and Mercy, in such
constancy with his Truth and Holinefs, had been prevented, together
with such wise supplantings of Sathans Projects, Hopes and Triumphs, as
Now he is effecting in his Gospel-methods; and the Revivals of Reli-
gion in an Apostate Tribe. Had man been saved immediately, without
the execution of Gods violated Law upon him, and any equivalent con-
ideration in the Case, the glorious Effects and proper Demonftrations,
and so all fitable and usefull apprehenfions of governing Justice, Wil-
dom, Holinefs and Truth, fo dear and proper to the Ruler, had been
prevented; and both their Honour and effectual Existence had been ex-
posed unto the jealoufies and fufpicions of his Subjects; the Trust and
Title of a Ruler had not been anSwered by its due administrations and
difcharge; Hopes of Impunity had been started, notwithstanding after
mifcarriages, to the great prejudice of Laws and Government, and
fitable Obedience thereunto. And hereupon, nothing amounts to satis-
faction that brings not things unto this Issue, That unfull and Apostate
Mans Salvation shall as much secure, promote, and spea the Harmony
and Honour, of Gods whole Name as Governour, and all his Ends in
Government; as mans destruction. (2) They muft acknowledge, that
Chrift hath only and effectually fatisfied his Father thus far, by what
he did and fuffered, as that Repentance, Faith and New Obedience, are
by the Covenant of Grace made the Conditions of our full Recovery
and Salvation, fo as that they who fulfill the Conditions of the Gospel
shall reap the Blessings of it. (3) Nor are they able or ready to deny,
that all affifting and accepting Grace, and all the Means of Grace sub-
fervient thereunto, only refult and ifue from Chrits satisfaction. Nor
(4) Will they fay, that any thing in Man without respect to the Redeem-
ers Satisfaction, and the Fathers arbitrary, compassionate and condeScend-
ing Grace, could have deferved of God to be accepted as a fufficient
ground for readmiffion to his favour, or a fufficient compenfation of
our demerits. For, what Chrift did was needefs, if the great Ends
thereof could have been anSwereed and attained by us without it. They
dare not fay, that God was bound in Justice to accept of that without,
which now is made acceptable by Chrits Satisfaction. (5) Therefore
the Meritoriousnefs and availablenefs of their supposed or afferted Hu-
mane Satisfactions, muft (in their judgements) be deriative from, Chrift,
and that affisting and accepting Grace that comes, muft be upon the re-
ckoning of Chrits Satisfaction. (6) Whatever is commanded by God
in Chrift upon the penalty of otherwife forfeiting all the Benefits of
Chrits Satisfaction, and our Eternal Happinefs thereupon, can be no
further called Satisfaction, than as our fated Doing of what is com-
manded as our Duty, and as the Condition of our Salvation performed
by us; which can no further merit our Impunity, than as God hath
promised
promised and entailed that to and upon what is required of us.

2ly. Let us consider, what this *Satisfaction* by gratuitous Acceptation doth amount unto, and in what things we are to fix it. And, (1) Whatever is accepted or acceptable, is either so from its own intrinseical value, and then as such it cannot be acceptable beyond its worth; or from its Usefulness and Aptitude unto its Ends. I know a little in another fence may be accepted as a testimony of thankfull resentments of favours, or an acknowledgement of distance, duty, subjection, &c. but this is not to the Cafe in hand, is [acceptable] but as expressive of the temper and purpose of the Heart, were but the ability answerable to the heart? And then we must consider the Nature and Degree of its mediate usefulness; as also its consistency with other means at hand, or instituted; for if it cannot be used, but some better Means, and more gratefull to him that is most concerned in the End that must be prosecuted and attained unto, must be neglected, it cannot be acceptable. And hereupon this worth considering, how far their voluntary or imposed Satisfactions jutle out those needfull Exercises and Duties that in Society must be done, and all those exemplary and Encouraging Influences which we are bound to give to others by our own cheerfulness, praise and joy in the possession and improvement of what we doe and may enjoy with God, and for him: Or it must be judged acceptable from some clear and grounded Testimonials and assurances from God, either mediate or immediate, that he will accept our voluntary Offerings as Satisfaction; and under the discovered Notion and respects in which the Ruler tells us they shall be accepted, we must use and offer them. Now it is plain, that whatever God exacts from us, is to be referred to either his Authority, and so it must be done as Duty; or to his Wisdom, and so it must be done by virtue of that proper tendency it hath unto its End, and then the End must give the just proportion to the Action, and allow Duty cannot be avoyded in the Cafe. For should Gods Councels be neglected, we make reflections upon his Wisdom, and tell him, That though he hath advised us to such a way or course, yet we have discovered another course as good; and if we quit Gods counsel and espouse our own, we practically tell him, that our way is better; and then that will prove strange Satisfaction, and humane with a witness, that hath contempt of God and his Advice inviscerated in it, or wrapt up in its bowels: Or it must be referred unto his Holinefs, and so it must be expressive of his Image upon our Hearts. And what Relation the matter of meer Humane Satisfactions have hereto, (besides that shew, Col. 2. 23.) it will be hard to prove: Or it must relate unto his Covenant, Compas- sions, Grace and Love, and so be performed as its Condition, and then that doth import Command, and something more. And therefore, (2) Gratuitous Acceptation doth hold out something in the very Name and Notion, that might most juftly be refuseable even as Satisfaction, and speaks a retreat in God from what he juftly might demand, though Satisfaction:
Satisfaction were admitted and concluded on; which they themselves allow, by their distinguishing it from that Satisfaction which hath respect to rigorous Justice. (3) Many things are excluded from being Satisfaction, from the consideration of their being commanded, as things that must be done, as ever we hope for Life and Glory. As 1. Whatever hath a true and proper reference to Gods Glory, 1 Cor. 10. 31. And 2. Whatever doth promote, become, and is expressive of our universal powerful Love to God and Man, Mat. 22. 37.—40. And 3. Whatever as to the Matter of it is true or honest, just or pure, lovely, or of good report, and that hath either praye or vertue, Phil. 4. 8, 9. it is a comprehensive claim. 4. Whatever is proportionable or suitable in Measure and Circumstances, to our Abilities, Places, Gifts, and Offices, 1 Cor. 7. 17. 1 Pet. 4. 10, 11. And thus to Fear God, and keep his Commandments, is the whole of Man, and in these things must he be tried for Life or Death at last, Ecclef. 12. 13. And now when these things are discharged, there will be little left for Satisfaction-work; and I believe it will put them forely to it, for to name any thing under present circumstances, that is materially worthy of a Man or Christian, that can escape the Claim and Discipline of these Commandments, especially if you take in that comprehensive Text, Tit. 2. 12. and well consider the special indispensable Duties of every Relation, in Families, Church, and State, and also what we are bound to doe to credit Christianity, and to promote its interest, influences, and repute, to the Recovery and Salvation of all about us. These things shall be accepted by Gods favourable Condescension, in order to our everlasting Happiness on the account of Christ, as readily, heartily and effectually, as if we had never sinn'd, or satisfyed for our sins our selves, notwithstanding all former Laws, and provocations to the contrary. Duty discharged is grateful to God, and Gods commanding Will is satisfyed, as far as things commanded are performed. And the fulfilling of federal Condition do satisfy and are available to the entitling of us in Covenant Rights and Priviledges, as far as the Covenant of Grace hath made them forcible and pleadable to these ends. And no other satisfactions can be, in whole or in part, necessary and available to procure this Covenant of Grace, and make the mercifull, moderate, gracious conditions thereof required of us, to be performed by us, so pleadable and effectual to their Ends in our Recovery and Salvation, as Christ hath made them. And they, if they would leave their Clouds, and face us in the open light, might see, that Satisfaction, if Humane, which they talk of so much, cannot be found in sense, if any thing be meant thereby; save pleasing God in doing his Will, and answering those Proposals, and fulfilling those Conditions on which we may attain and reap the Benefits of Christs Satisfaction; which Conditions would not have done our work, had not Christ by vertue of his Satisfaction deserved and obtained of God to give us Life upon such low and gracious terms; and how then can they find another sense or place for Satis-
Satisfaction by their works? let them but freely tell us where it lies, that any works of ours can be satisfactory, and for what they can be so: As to the first, wherein their value for Satisfaction lies, let them deal freely with us. Is it by something derived from Christ or not? if not, they had been as available as now they are, if Christ had never dyed for us; for the substance of eternal Punishments may now be done away, and their Eternity had been nothing without their Substance; for the Eternity of that which is not, is but a meer Chimæra. And as to Death, that universally and unavoidably entailed stroke on all, Patience and Voluntary would have satisfied, but for what? not for the stroke, for that is born, and who would satisfy for what he cannot escape by Satisfaction? is it not hard to pay something equivalent, and bear the stroke withall? for Satisfaction is not ejusdem but equivalentis; and if it be some worse punishment, he that destroys the Substance of the Punishment, needs never fear the Eternity thereof, although there should be no Satisfaction; but this will need no further confutation. If then the value of our works for Satisfaction be derived from Christ, it is either done by his Allowance, or by his Ordination, or by mere Advice: if by mere Allowance, this is no more than Lawfulness by bare permission; and if this be enough to make a Satisfaction, then every thing neither commanded nor forbidden will do the work: And this absurdity needs no loads, it being unable to bear it self; but if it be by Ordination from Christ, where is the Order? what is the place and quality thereof? is it instrumentally causal? then let them shew wherein. Is it as a Condition constituted in a Covenant-way? where then is the Covenant that can make it so, and hath entailed this Promise on it? Is it by mere and bare Advice? if so, all counsel doth result from skill, and wisdom, and kindness too, in either reality or pretence: If therefore such works be inexpedient means, there is no Friendship nor Wisdom in the Case; for nothing can be advised by Wisdom that is not advicable in the Case; for this must be resolved into Will, not Wisdom: Sic volo, sic iubeo; and then it ceases to be at our liberty, because it is commanded: And if it be expedient in the Case, 'tis either so by absolute Order, and then Neglect is sinful; or proper Tendency, and then God hath made it so; and Christ's advice is the discovery of his Fathers will, and then God's Authority makes it Duty, and our great and absolute Concernment makes it necessary; and thus, arbitrary can it no longer be. For I am bound to take the most proper and expedient course and way to bring about my best Concernments and Designs, as far as they are laid within the compass of my utmost possible Knowledge. And therefore, here I am under Duty, and Commandment still; and if I can serve God better by Vows of Poverty, Chastity, &c. or any other Evangelical Counsels, than otherwise: the Male of the Flock ought to be offered up to God; and given him; and 'tis a strange course for Satisfaction, to take a meaner and more improper course, when other ways are made my Duty. I cannot be allowed to satisfy for Punishment by the D d d d neglect.
All Strokes

There are but Two Sacraments

neglect of Duty, or by reminiscence in it. Nor can it be imagined by me, what references the imposed visiting of the Shrines of Saints, or such a Number of Ave's or Pater Nostras, can have to compensate my faults to God, seeing Apostate and depraved Man had rather travel far, and say a many Prayers (as being truly and apparently a more easie task, and in the eyes of wicked men readily taken so to be) than to leave sins and fall to thorough duty here, or bear the flames of Hell for ever, yea or in Purgatory, were there such a state and place. Nor are these courses likely to prevail on others for timely, universal and effectual Reformation and Conversion. And for the second, for what they can satisfie; this will bring us to consider the second general head.

Secondly, What they conclude either by Concession or Denial. And here they grant that Christ hath satisfied for sins before Baptism, Original and Actual; for mortal sins after Baptism, for the Eternity of Punishment, for our former incapacity of making Satisfaction, which is deducible from this, in that they make such grace so necessary to our capacity of making Satisfaction, as could not come upon us unless Christ had satisfied before, namely, 1. The Grace of Justification, whereby the Spirit dwells in us, makes one with Christ, and interested in his Satisfaction, from whence that merit is derived into our works, that makes them to be Satisfaction too, though in relation to another head, viz. Gratuitous Acceptation. 2. The Grace of Evangelical Counsel, whereby something is rendered undue from us to God as being not commanded. 3. The grace of Remission, making eternal punishments temporal, to make our Satisfaction easie, and then 'tis plain, our venial sins and temporal Punishments may be satisfied for together, and with ease and great success by us.

To this I answer: All this hath been considered before, and answered, and therefore my weary thoughts and Pen shall close with some Reflections upon temporal Punishments and Satisfactions for them; and therefore (passing by Purgatory, as considered by another) temporal Punishments are either such absolutely, are entailed 1. Upon all, as Death, and that is considerable as to its stroke or sting: Or, 2. only upon some, and that as either consequent upon their own miscarriage in a natural or legal fence, or meekly resulting from the wife but arbitrary Providence of God: And thus my replies are these. (1) Nothing that Christ hath done, or Man can doe, can make us hope, conclude or think, the stroke of Death can be avoyded, Rom. 5. 12. Heb. 9. 27. Job 30. 23. For God hath nowhere promised that, (2) As to the Sting of Death, Covenant grace and Faithfulness, through Christ, can only pluck out that. Reflections upon Grace and Faithfulness at a dying hour, can only make our Souls triumph over their sorrowes, fears and jealousies, through the Apprehensions of our approaching Judgement and Retributions in an eternal State. Nor can I think that any will find relief at last from Pilgrimages, Shrines and Scourges, &c. if this Grace and Faithfulness be wanting. (3) As to Strokes
Serm. XX. under the New Testament.

Strokes consequent upon our own miscarriages, through our intemperance or imprudence, or misdemeanours in reference to the Lawes of God or Man. Our Temperance, Providence and Innocence through Gods good hand upon us, may prevent them as to their strokes, and full Repentance, Faith and Holiness may possibly allay, if not remove their bitterness and strokes. (4) As to the Strokes that come by the arbitrary Providence of God, as the best men may not escape them, so Covenant-Faithfulness shall not lose by them.

And thus you see by what is said already, the fence and grounds of what is controverted betwixt the Church of Rome and Us about this head of Humane Satisfaction, and thence you may gather what to say to what this Controversie may be summed up in: The summe whereof lies in these following things, which they assert. As,

1. That all those Afflictions and Temporal Chaftnings which God inflict's on men with reference to their Graces, Sins, and exemplary usefulness, are true Expiations of, and Satisfactions for their sins past, to Divine Justice. To which 'tis answered, 1. God satisfies himself in what he doth, in that his strokes are grounded, proper, and successfull to his Ends, so shew his Name, to execute his Laws, and so prevent all inconveniencies to his Name and Government. 2. They that endure these strokes, and make a right improvement of them, do so far satisfy God, as satisfaction may signify their pleasing God, and answering his Ends in Discipline. 3. As far as this Improvement and regular bearing of Gods Discipline is a Condition of our escaping that snarmer wrath which former sins deserved, so far the fulfilling hereof shall satisfy God, that is, answer his commanding and covenanting will so farre. But,

4. It is Christ's Satisfaction only, and not any proper Merit in our sufferings, as antecedent thereto, or abstractively considered therefrom, that makes our sufferings of all kinds, and our carriage under them, available to these comfortable Ends and Issues of being pardoned and accepted.

2. That good Works, expressive of Repentance, Piety and Gratitude, and tending to promote Religion, Mortification, Self-denyal, &c. or preventive of further strokes and Judgements, are truly satisfactory to God for sin. Anfw. No further than as they, 1. Please God's ruling, his commanding and covenanting will (in which sense God is satisfied but only as he is pleased: ) And, 2. As Christ is considered in the case, to make them acceptable and available to obtain our Pardon and Recovery, and final Blis, by what he hath done and suffered and obtained for us.

3. That Penance imposed by primitive Christians upon the scandalous or Apostate, in order to their Cure and Readmission to the Church with their consent, and to their satisfaction, and other Christian Ends, is now made a Satisfaction for their sins to Justice. Anfw. God in Christ, and for his sake, is so satisfied, (that is pleased) with our Repen-

D d d d 2 tance,
There are but two Sacraments, &c.

Serm. XX.

tance, as our Obedience to his Command, our complanace with his Co-

venant-terms, our qualification in state and temper for his further Image,

Favour and Preference, and all the Favours that conduce thereto, and re-
fult therefrom, and as our disguifings and bemoaning what hath been
done amifs, and preventing the lamentable Consequences, of Impenitence,
to both the Church and unbelieving World, as that where it is duly ex-
ercifed and express'd towards God and Man, in fuch works as ordina-
rily and in special Cales and Circumftances, become Repentance, as that
it fhall suffice on their parts under Christ for their reftoring to what their
Scandals and Apoftafie bereaved them of. But it is only Christ that hath
deferved that our Repentance through Grace, and only Grace, fhould
reach these Ends and Benefits.

The summe of all is this, when we have abftracted the Humane Satis-
factions of the Papifts from what God hath made our Duty, and the
Condition of our Salvation, or from what is due to the Father, Son and
Holy Ghoft, from us as Creatures, Subjects, and delivered Sinners by
Price and Power, to be trained up according to the Methods and Affiftan-
ces of Gospel Laws and Grace; and fo from what I am bound to do to
fatisfie my injured and endammaged Neighbour, offended Governour,
and the Church of Christ, according to the Institutions, and for the ne-
cessary, and by God and Christ enjoyned Ends and Interest of the Gospel;
how narrow and ufelefs will Humane Satisfactions appear to be?

And thus I have gone through this Task, as throughly, as Gods breaches
on my Family, my manifold Diverfions, great Diftractions, mean Abili-
ties, and flender Furniture, and other Hinderances would admit of; and
with my closing words, and to my laft gasp (if fenfible fo long) muft I
bewail the miferable state of Church and World, that muft be scanda-
lized, disturbed, and divided, by wanton Fanties, prurient Wits, proud
hearts, and finerft defigns, in having Doctrines clouded or sophificated
with dark and doubtful words and phrafes imposed on them.