



SERMON XIX.

Dr. Sam. Of Indulgences. Muncy

Heb. X. 14.

For by one Offering he hath perfected for ever them that are sanctified.

THE Apostle gives the Reason, why Christ hath now no more Offering to make, no more Suffering to endure, *For,*] *i. e.* because, *by one Offering,*] *i. e.* one *in specie*, in opposition to the four kinds of Legal Oblations before mentioned; and one *in numero*, in opposition to the repeating of them every year. *q. d.* By Christs once offering of himself, *he hath perfected,*] *i. e.* all things are consummate, there remains nothing to be done, for the satisfying Divine Justice, and our Reconciliation with God. Christ hath once satisfied, and that *for ever,*] *i. e.* to the end of the World, and that which shall be of value to Eternity; plainly, Christ by his Death hath compleatly done the work once for all, *for them that are sanctified;*] *i. e.* either those that are separated from the world in Gods Purpose and Decree, plainly, the Elect; or *them that are sanctified,*] *i. e.* those that are renewed by Grace, and consecrated to be Vessels of Honour unto God. In short, Christ hath not so purchased Remission of sins, as to leave some Satisfaction to be made by themselves, or others; No, he hath perfectly satisfied for them, and perfectly expiated all their sins. Which if so, then from this, as well as from other Scriptures, fairly results this Proposition: That,

Papal Indulgences are the worst of Cheats, and abominably injurious to Christ and Christians.

My work here, is to rake in the very Sink of Papal filthiness. There's no head of Divinity that is not mischievously hurt by this putrid Plaister. 'Twas not without Gods singular Providence, that the detecting the Pagantry of that Flesh-pleasing Religion, began here; for herein their *seeming* tender mercies are *real* cruelties.

To evidence what I assert, I shall in my poor manner endeavour, 1. To shew you what the Indulgences are which we justly condemn: 2. The unsound Hypotheses upon which they stand: 3. Demolish the main Thesis: And, 4. Raise some profitable Instructions above exception.

a Voet. Select.
disp. part se-
cund. p. 287.
Sect. 2.

b Bellarm.
Disput. Lugd.
1599. Tom. 3.
de indulgen.
lib. I. c. 8. p. 24.
c Id. c. 1. p. 9.

I. Let's begin with the Name and Definition of Indulgences, which (to pass by more than (a) thirty different Opinions among themselves,) I shall give you in *Bellarmines* own words; after he hath, like a wary Champion, attempted to reconcile, or excuse his own dissenting party, (b) in the close of his eighth Chapter, he gives us this entire Definition, viz. *Indulgence is a judicial Absolution from the Guilt of Punishment, owing to God, in the penitentiary Court, given over and above the Sacrament, by the Application of the Satisfaction which are contained in the Treasure of the Church.* He had before told us, (c) that the Church, and the Schools, call Indulgences the *Remissions of Punishment*, which often remain to be endured after the *remission of faults*, and Reconciliation obtained in the Sacrament of Penance; which Pardons the Popes use to grant, at certain times, and not without some just and reasonable cause, out of their Fatherly gentleness, and condescension towards their Children, pitying their infirmity. This is his, and I'll at present wave any interfering description. Let's then examine the *Hypotheses* of this profitable structure.

II. The unsound *hypotheses* (or suppositions,) upon which they build this profitable Structure, are such as these: I'll name four of them.

1. That when the *fault* is pardoned, the *punishment* is not pardoned, but there remains an Obligation to punishment, which is changed from Eternal to Temporal, for which God must be satisfied, either by patient bearing his strokes, or by undergoing the Penance enjoined by the Priest, or by laborious works freely undertaken, such as Prayers, Fasting, and Alms; or by Indulgences.

d Marc. Ant.
de Dominis,
de Rep. Eccl.
lib. 5. c. 8. n. 1.
e Fran. Turret-
tin. de Satisfac.
Chr. perfec.
p. 230. n. 24.
& seqq.

Now the Quagmire-Foundation of this Distinction may thus appear, both by Testimony, by Reason, and (which is more than both these) by Scripture: I need but touch upon each, it being done more largely by a betterhand; and therefore I will produce but one Testimony, and that is of the Archbishop of *Spalatro*: "In Pardon to distinguish (d) between Fault and Punishment, so as to separate them, is a most vain thing, and not to be admitted, especially in respect of God.

For reasons, 'Tis against the Nature (e) of the thing, that there should be Punishment where there is no Fault, take away the Cause and the Effect must cease. What *Bellarmine* saith, that the House will
"stand,

“stand, when the Carpenter that built it is dead, doth not infringe what
 “we affirm; for we speak here of a Meritorious and Moral, not of an
 “Efficient and Physical Cause. Whereas it is further said, A King may
 “pardon a Malefactor, and yet enjoin him to make satisfaction; I an-
 “swer, The King and the party offended are different persons, the King
 “may not give away anothers right, we must not confound the Court of
 “Heaven and the Court of Earth. I might adde, 'tis against the ordina-
 “ry manner of speech, to say a Judge pardoneth a Malefactor, whom he
 “punisheth. 'Tis against the Justice of God to punish one sin twice. 'Tis
 “against the Mercy of God, to be reconcil'd to a sinner, and to tor-
 “ment him: But beyond all this, 'tis against the Practice of Christ; what
 “Temporal punishment did Christ lay upon (f) *Mary Magdalen*, upon

f Luk. 7. 48.

g Mat. 9. 2.

h Mat. 18. 24.

i Voer. ibid. p.

289.

“(g) the Paralytick, the (h) great Debtour.

2. A second false hypothesis is this: One (i) Righteous man may sa-
 tisfie for another, and there are some that need no satisfaction for them-
 selves, and therefore theirs may go for others. e.g. If *Peter* fast for *Paul*,
 then *Paul* need not fast, but God pardons him the punishment, which
 he should have satisfied for by fasting, &c. The groundlessness of this Hy-
 pothesis may be thus evidenced.

Jesus Christ hath perfectly satisfied for our sins, and therefore men
 are not bound to satisfy in part for themselves; (k) Christ is the Pro- k 1 Joh. 2. 2.
 pitiation, (l) our Redemption. (m) God was in Christ reconciling the l 1 Cor. 1. 30.
 World unto himself, not imputing their trespasses unto them. I need name m 2 Cor. 5. 19.
 no other Text than that I am discoursing of: (n) By one Offering he hath n Heb. 10. 14.
 perfected for ever them that are sanctified. To say, Christ satisfied, that
 our Satisfaction might be accepted, and ours depends upon his, (o) this o Ant. Sadeel.
 is to illude Scripture, q. d. Christ once satisfied, that we might alwayes de ver. pec.
 satisfy, Christ perfectly satisfied For us, that he might imperfectly satis- rem. p. (mihi)
 fie In us; Christ hath satisfied for Eternal punishments, but doth satisfy 97, &c.
 for Temporal when Believers themselves satisfy. O excellent way of
 answering! Again, if men must in part satisfy for their sins, then they
 are not freely pardoned; but how easie is it to multiply expresse Scrip-
 tures; (p) take notice but of one Epistle: Justified freely by his Grace. p Rom. 3. 24.
 To him that worketh, is the reward not reckoned of Grace but of Debr. 4. 4.
 If by Grace, then it is no more of Works. &c. Now if none can satisfy for 11. 6.
 themselves, then they cannot satisfy for others. (q) If thou be wise, thou q Prov. 9. 12.
 shalt be wise for thy self; but if thou scornest, thou alone shalt bear it.
 But, should we suppose what can no way be granted, how can they speak
 of the Communication of mens good Works, while they explode the
 Imputation of Christs Righteousness, and scornfully call it a putatitious
 Justification? But more of this in the next.

3. A third absurd hypothesis is this, That the superfluous satisfactions
 of Christ, and eminent Saints, are laid up in a Treasury, to be laid out
 for those that want.

The absurdity of this is manifest more wayes than I have time to
 † X x x 2 men.

r Plac. Thef.
Salm, part. 2.
p. 72. & seqq.

mention, (r) beside the absurdity of Parcelling out the death of Christ, to apply one part of it to one use, and another part to another use; whereas all and every part of it is offered and applied to every Believer; 'Tis further absurd to divide that which is sufficient, from that which is superfluous, when what is infinite is indivisible; and to say, that one drop of the Blood of Christ, is sufficient for the saving of a thousand Worlds, and to reckon all the rest superfluous, and not so much as one person saved by it, that would not have been saved without it, what can be more absurd and blasphemous? I would further enquire, whether under the Old Testament, Believers were bound to satise God for Temporal punishments? if they were, let them prove it; if they were not, then God dealt more mercifully with them under the Old Testament, than with Believers under the New; and the Satisfaction of Christ not exhibited, is more efficacious than since his exhibition. Once more, if the Satisfaction of Christ be more than enough, what need the addition of Humane Satisfaction? they say, lest they should be in vain. So then, 'tis no matter though Christs Satisfaction be in vain, Saints must not lose their glory; 'tis no matter with them though Christ lose his. In their account, Christ and Saints must share the work of Redemption between them; Saints must be our Priests, our Sureties, we must believe in them, and place our hope in their Satisfaction; but before we do so, 'tis adviseable, to solve this Doubt, Whether the Treasury of Saints superfluous Satisfaction be Infinite or Finite? if Infinite, then they are sufficient to redeem the World, which I think none hath impudence to affirm; if Finite, what security may we have, ere we part with our Money, that the Treasury is not exhausted, upon the large Grants already made? but they'll tell them the Bank is inexhaustible; In the next place therefore let's consult the Treasurer.

4. The fourth tottering *hypothesis* is this, That the Pope hath the chief power of dispensing this Treasury to those members that need it.

Though I might turn off this with that trite Maxim, That which hath no Being, hath no Accidents; if there be no such Treasury, there need be no controversie about the dispensing of it; and though I might bespeak them to agree among themselves, whether hath greater power, the Pope or a Council, before they quarrel with us about what themselves are not agreed: And though I may well suppose, that the Popes Supremacy is already confuted in this Exercise; but to let pass all this, (r) what a fair Divident do they make of the Satisfaction of Christ, while they allow every Priest to dispose of it for the pardon of *faults*; and of eternal punishments, but reserve the disposal of that part of it to the Pope, whereby to pardon *temporal* punishments? How egregiously also do they trifle, while they distinguish between *Satisfaction*, and the *Payment* of Satisfaction: Satisfaction they say, was made by Christ and Saints, but the payment of it is by the Pope; that was done long since, this is still in doing,

s Thef. Salm.
ibid. p. 81, &c.

doing; as if the satisfaction of Christ were like a summe of Money layd up in a Chest, to be layd out upon occasion: Whereas we know no other Gospel treasury, but what is dispensed by the Spirit of God, by the Word and Sacraments. (i) It is the Gospel, *that is the power of God: Rom. 1.16, 17* into Salvation, to every one that believeth, -- and Therein is the Righteousness of God revealed. But I shall speak more to this in my next Attempt to overturn their main Thesis, which is this.

That the Pope through the fulness of Apostolical power, may grant a most full Pardon by Indulgences: This is express'd most fully by Clement the sixth, (u) who speaketh thus: "Of that infinite Treasure that ^{a Decret. Grat. Tom. 2. extrav.com.lib. s.c. 2. p. 352.} is obtained for the Church Militant, God would not have it to be laid up in a Napkin, or hid in a Field, but hath committed it to Peter, that bears the Keyes of Heaven, and to his Successor-Vicars on Earth, to be wholsomely dispensed upon fit and reasonable Causes, sometimes for the total, sometimes for the partial Remission of temporal Punishments, both generally and specially due for Sins, to be mercifully applyed to the truly penitent, and confess'd.

In the Anatomy of this Thesis, I shall endeavour to discover these things, viz. 1. The falseness of it; 2. The Novelty of it; 3. The Contradictions in it; 4. The Cheats of it; 5. Its Injuriousness to Christ; 6. Its Mischief to Christians.

First, To convince you of the falseness of this Position, I shall first give you plain Scripture-proof, That there's no pardon of sin but by the Mercy of God, through the Blood of Christ, received by Faith. † In whom † Ephes. 1.7. we have redemption, through his blood, the forgiveness of sins, according to the riches of his Grace. (x) Being justified by Faith, we have peace x Rom. 5. 1. with God through our Lord Jesus Christ. (y) Who shall lay any thing to y Rom. 8. 33, 34 the charge of Gods Elect? It is God that justifieth; who is he that condemneth? it is Christ that died; &c. Many more Texts might be alledg'd; but I had rather say onely what is enough, than all. But our Adversaries pretend also to Scripture-warrant, though Durand (z) confesseth, that concerning Indulgences there can but little be said upon certainty, because the Scripture doth not speak expressly of them; for that which is said to Peter, Mat. 16. 18. I will give unto thee the Keyes of the Kingdom of Heaven, and whatsoever thou shalt binde, &c. is to be understood of the power given unto him in the Court of Penance, and it is not clear that it ought to be understood of the granting Indulgences: But Bellarmine saith, (a) "Although Indulgences be not warrant, a de indulg. l. 2. c. 10. p. 46. ed by particular Scripture, yet they are in general by the power of the Keyes, --- and they may be warranted by Divine Authority, known by Tradition of the Apostles: (By the way, let me observe, I do not remember, that ever I read any thing in their Authors about the Popes power in any kind, but this Text is press'd into the service of their design, though ordinarily, to as little purpose as any Text in the Bible,) but Scriptures they bring, lets examine them a little. They argue from those

b 2 Cor. 2. 7.
&c.

those words of the Apostle, (b) ----- ye ought rather to forgive him, and comfort him, &c. in short, The Apostle gave Indulgence, so may the Pope. There's enough in the Text to answer their Allegation. e. g. 1. Paul never limited a time for his Repentance, that it must be so many dayes or years. 2. Paul took no price to pay his Debt out of the *Corinthians* Works of Supererogation. - 3. The Penitent gave no Money for his Indulgence. And, 4. Which is more than all the rest, he saith ver. 10. *To whom ye forgive any thing, I forgive also.* This is no way to be endured, (c) that the Pope hath no more power to forgive any thing than other Priests; I doubt not, but rather than yield that, they'l let go that Text. Another Text they urge, is, (d) ----- *my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his Bodies sake, which is the Church.* Upon which they say, that Paul satisfied for the sins of other Believers, and by this means did contribute to the enriching the Churches Treasury of Satisfaction, which the Pope disposeth of by Indulgences: But this is presupposing their Opinion, not proving of it. They grant our Exposition of the Text to be right. (e) 1. That Pauls Afflictions are the Afflictions of Christ, i. e. he suffered them for Christ, for the Name of the Lord. 2. They made up the last part of the Apostles task, being the remainder of the Afflictions he had to sustain. 3. They contain an illustrious Evidence of his gratitude towards the Lord, that as Christ had suffered for his Salvation, he suffered in his order for the glory of his gracious Master. So that here's not a word of Satisfaction, or Treasury, or Indulgences. Another Text they urge is, (f) *that your abundance may be a supply for their want, that their abundance also may be a supply for your want,* q. d. The Church of *Jerusalem* was poor, and abounded in Merit, the Church of *Corinth* was rich and wanted Merit; take but the plain meaning of the Text, and that will rescue it from such an abuse: The *Corinthians* received the Gospel from some of the *Jewish* Church, and therefore they ought to relieve their Necessities. Besides their wresting of Scripture, they argue from that Article of the Creed, *The Communion of Saints*, therefore those that neither do, nor suffer what they ought for themselves, are to be supplied out of what others have done and suffered more than they need. Is not this a Consequence of the largest size? may they not by such arguing prove every thing out of any thing? Briefly, the Church is called a *Communion of Saints*; because, 1. They are all Members of one Mystical Body. 2. All the Benefits of Christ are communicated to every Believer, they are all called, justified, sanctified, saved. 3. They are to do all Offices of Charity one for another, while in this world; but what's all this to works of Supererogation? Let this suffice for this first particular, and the rather, because the proof of the rest will also prove this. Therefore,

e Chem. exam.
conc. Trid. p.
714. &c.
d Col. 1. 24.

e Bailie in loc.
p. 120, 121.

f 2 Cor. 8. 14.

Secondly, Indulgences are a *Novelty*; the ancient Church neither knew nor practised any such thing. That they may not say we slander them,

them, hear their own Authors. *Cajetan* who was employed both as *Legat* and *Champion* against *Luther* begins thus: (g) "If certainty could be had concerning the beginning of Indulgences, 'twould help us to search out the truth; but because no written Authority, either of the holy Scripture, nor of the ancient *Greek* or *Latine* Doctors, hath brought this to our knowledge; but this onely, from three hundred years, 'tis written concerning the ancient Fathers, that blessed *Gregory* instituted the Stationary Indulgences, &c. Which should we grant, (though let them tell us where to find it in his Writings) 'twould not prove them very ancient. And *Roffensis* himself, as that *Italian* quotes him, (for I have him not by me) acknowledgeth, (h) That till people were frighted with (the Bug-bear of) Purgatory, no body minded Indulgences, and that he likewise acknowledgeth to be but of late years. To convince those of Novelty who slander us with it, I'll give you a brief Historical account of them, how they crept in, and to what a monstrous height they rose, till they were so top-heavy, that their fall broke off several branches of that *Tree* (i) which overspread the Western Churches. *Dan. 4. 11 & c.*

g Cajet. opusc. Tom. 1. Tract. 15. c. 1. p. 46.

h Polyd. Virgili de rerum invent. lib. 8. c. 11. p. (mibi) 613.

The Discipline of the ancient Church was such, that they did neither lightly nor suddenly re-admit unto Communion those that denyed the Faith, or sacrificed to Idols in time of persecution, or those that at any time fell into Heresie, or any other scandalous wickedness; till the Church was satisfied in the truth of their Repentance, to evidence which, they required such publick, visible testimonies, such as they judged might most probably speak the grief of their heart for sin, the seriousness of their desire of Reconciliation, and their full purpose of amendment. The manner of their Repentance was thus, as (k) *Nicephorus* relates it: *k Niceph. hist. Eccles. lib. 12. c. 28. p. 279, & seqq.*

"After 'twas look'd upon as burdensome for the Offender to confess his fault publicly as upon a Theater, they chose a Minister that was holy, prudent, and secret, to whom those that had offended might open their case, and receive directions what to do, that their sin might be pardoned. The *Novatians* took no care of this matter, for they refused to communicate with those that denyed the Faith in the persecution of *Decius*; and 'tis said, *This Rite was instituted for their sake*, that they might be restored upon their Repentance. There was a certain place appointed for the Penitents, where they stood with a dejected countenance, greatly bewailing their sin, till what they might not partake of, was ended, and then they threw themselves at his feet that administered; then he that was appointed to direct them, ran to them, and mourning with them, lay down upon the ground, and the whole multitude of the Church stood about them, with many tears lamenting over them; then the Minister rose up, and bade the Penitents to rise, and praying for them as the matter required, dismissed them; then every one betook himself to what was enjoined him, to macerate themselves by Fastings, and Watchings, and frequent Prayers, and Abstinence from Delights; which

“which when they had performed, they were received into Communion :
 “this they did to keep the Ordinances pure, and the Church from Re-
 “proach ; but I think (saith he) that the Church is fallen from that an-
 “cient, venerable Gravity, and hath by little and little departed from
 “that accurate Discipline. The Church prescribed Rules for Repentance
 according to the variety of Offences, (l) some for the space of several
 dayes, others for several years, and others during life, allowing the Bishop
 to abate or adde to the time enjoyned, as he saw occasion. (m) ’Twas judg-
 ed convenient in all cases to try their Repentance, and if the Penitents,
 did by their fear, and patience, and tears, and good works, demonstrate
 the unfeignedness of their Conversion, they were to be more gently dealt
 with. (n) But they, as wise Physicians, still imposed fit remedies, viz. Hum-
 bling Exercises to the Vain glorious ; Silence to the Bablers ; Watching
 to the Sluggards ; hard Labour to the Slothfull ; Fasting to the Glutto-
 nous, &c. And in those things that were imposed, (o) we are not so
 much to consider the Length of the Time, as the Depth of the Grief,
 such as may *satisfie the Church*, (pray mark that, it is the Church, in the
 truth of their Repentance,) not Gods Justice, so that they might chal-
 lenge a Pardon. (p) We are firmly to believe, that the purging away
 of sin is done by the Blood of Christ, through the greatness of Gods
 Mercy, and the multitude of his Compassions. But they were onely
 enormous sinners, upon whom the ancient Church imposed severities,
 to evidence the truth of their Repentance ; let *Augustine* speak for
 all, (q) who mentions a threefold Repentance : “The first before (r) Bap-
 “tism, which is Conversion, when a man repents of his former Course
 “of Life, and gives up himself to live in Newness of Life, and upon
 “these they imposed no Ecclesiastical Censures. The second was, (s) a
 “daily Repentance ; and for sins of daily incursion, we are taught to
 “pray, *Forgive us our Trespases, &c.* of these the Church took no no-
 “tice. But there’s a (t) more grievous and mournfull Repentance, in the
 “managing of which, Offenders are properly call’d Penitents ; this is a
 “grievous thing, but that the Almighty Physician can cure such ; but
 “O my beloved (saith he) let no man propose this kind of Repentance
 “unto himself ; if he have fallen, let him not despair, but let no man
 “venture upon sin in hopes of Repentance. So that you may see, that
 whoever will be at the pains to compare the Satisfactions of the Papists
 with the Satisfactions of the Ancients, they will find them far different.
 In short, (u) “They never used them as necessary for the Pardon of sin,
 “neither did they hold, that these Satisfactions must be made in this
 “Life, or endured in Purgatory, which two things if you take away,
 “you overthrow the Tables of Indulgence-sellers ; but they enjoyned
 “them, 1. That the Name of God might not be blasphemed among
 “the Heathen, as if the Church were a Receptacle of Belialists,
 “where they might sin with Impunity. 2. That they might not par-
 “take of other mens Sins. 3. That others might not be infected, for
 “sin

1 *Feet. Gratian.*
 Tom. 2. Canon
 1. ant. p. 2653.
 & 1619.

Council. Ancyra.
 can. 45 67, 20,
 21, 22, &c. in
Council. Bin. Ed. 1.

Tom. 1. p. 275. et
 sc. q.

m *Council. Nicen.*
 Can. 12, 13. ibid.

p. 343.
 n *Basil. Tom. 2.*

Reg. ful. disput.
 resp. ad inter.

50. p. 601.
 o *August. Enchi-*

rid. cap. 65. Tom.
 (mih.) 3. p. 30.

p *Basil. ibid. Reg.*

brev. resp. ad in-
 ter. 10. p. 617.

q *Aug. de util-*
 pant. ent. Tom. 9
 p. 1184. & 1619.
 r c. 1.

s c. 3.

t c. 3.

u *Chem. Exam.*
Conc. Trid.
 p. 25. & 1699.

“sin is a catching Disease. 4. That Offenders might be more feelingly
 “convinced of the greatness of their sin. 5. That they might do what
 “was possible to pull up sin by the roots, &c. Whereas the Papists
 now, as the degenerate Church of Israel formerly. † *They eat up the* † Hos. 4. 3.
sin of my People, and they set their heart on their iniquity. The Patrons
 of Indulgences look at their gain; the Ancients, when they absolved their
 Penitents, exhorted them to sin no more, but to bring forth fruits wor-
 thy of amendment of Life, they put them upon the exercise of the con-
 trary Vertues, but there's nothing of this in Papal Indulgences. In
 a word, the Ancients carryed on a design of *Heavenly* Interest in their
 Severities, and the Papists of *Earthly* in their Indulgences. But the Se-
 verities of the Ancients were by degrees mollified. Our learned Coun-
 trey man gives us the Canons of a Council, in the year 786. where in
 the last Canon 'tis decreed, (x) *That if any one dyed without Penance* x Sir Hen. Spel.
and Confession, he should not be at all prayed for. (where then were In- Concil. Brit. in
 dulgences as since granted?) But he gives us the Canon of another Coun- conc. Calcutb.
 cil, in the year 967. *Where the Council closeth the Penitential Canons* can. 20. p. 300.
with (y) four concerning the Penance of Noble-men, (they say expressly y Idem Cano-
in the last Canon, that poor men are not to have any such priviledge,) there nes dari sub
they give this direction for him that is enjoyned Seven years Fasting: Edg. 110. Reg.
Let him (say they) for three dayes have twelve Companions to fast with p. 474. &c.
him, i. e. to eat nothing but Bread and Water, and Herbs, and let him
somewhere else get seven times one hundred and twenty men, to fast every
one for him for those three dayes, and so he will fast so many fasting
dayes as there are in the whole seven years. But if yet this be too much,
 they may have Relief by the Provision before made (z) for those that are z Ibid. can.
 sick; is it not enough to make a Great man sick, to put him upon three 18. p. 473.
 dayes Fasting? which if it do, *for one perry, he may buy off a dayes Fast-*
ing, and for thirty shillings a years Fasting. Is not this fair? But yet
 this comes not neer the later Markets. But I must not multiply particu-
 lars; when they had Churches to build, Hospitals to endow, Bridges to
 repair, or the like, then Indulgences were granted to fetch in Money:
 And even then while these good works were proposed, Gregory the 9th
 (a) decrees, *That the Alms-gatherers appointed, be modest and discreet* a Decret. Grat.
persons, that they lodge not in Taverns or unfitting places, that they be Tom. 3. De-
not profuse in their Expences, &c. Because (saith he, pray mark his cret. Greg. 1. 5.
words,) by the indiscreet and superfluous Indulgences, which some are Tit. 38. c. 14.
not afraid to grant, the Keyes of the Church are co'temned, and peni- p. 187. 4.
tential Satisfaction is enervated; and therefore he set limits to the grant-
 ing of them. But notwithstanding all the little checks they met with,
 they were more freely granted in the year of Jubile. In the year 1300.
 (b) Boniface the 8th instituted a Jubile every Hundredth year, wherein b Bullar. Mag.
 he granted not only a full, but a *most full* pardon of all sins, to all those Tom. 1. p. 224.
 that in such a time shall visit the Churches of the Prince of the Apostles
 at Rome. To me the beginning of the Bull seems considerable, that
 † Y y y grounds

c *Ciacon. vit.*
Pont. p. 903.

d *Idem p. 998.*
e Bullar. mag.
Tom. I. p. 401,
 402.

f *Ciacon. vit.*
Pontif. p. 1343.

g *Review of*
the Council of
Trent. l. 5. c. 1.
 p. 249.
 h *Thuan. histor.*
 l. 1. p. 13.

i *Chem. Exam.*
Conc. Trid. p.
 744, 745.

grounds it upon a Report that great Indulgences were granted (though no body knows *when* nor *where*) to the Visitors of those Churches. Well, but though there never was any such thing before, yet now this easie way of Pardon is broach'd, 'tis pity the time should be so seldom; *Clement* the sixth (c) therefore in the year 1350. upon the prayers of the People of *Rome*, reduced the Jubile to every Fiftyeth year, and for so doing, he doth not go upon Report, but founds it upon the Law of *Moses*. (d) *Urbane* the sixth, reduced it to Thirty three years; and *Paul* the second (e) gives the Reason of it, *viz.* he providently considered, men do not live so long as formerly, and desired that very many more might receive benefit by them, &c. which when he hath done, as also how that Reduction was confirmed by *Martin* the fifth, and *Nicholas* the Fifth, he then expresth his greater Kindness in reducing the Jubile to every 25th year; and *Alexander* the sixth, (f) in the year 1500. enlarged the Jubile to those that could not, or neglected to come to *Rome*. And thus I have (though with omiting more than I have express'd) brought them down to *Leo* the 10th, (g) who exercised such an excessive power in this matter, that there is not (saith *Ranchin*) a good Catholick but is sorry for it. Take the matter of fact from that excellent Historian (h) *Thuanus*, who wrote onely the History of his own time, and therefore might well be more exact. "In the year 1515. *Leo* the tenth, a man giving himself to all Licentiousness, by the instigation of Cardinal "*Lorenzo Puccio*, a turbulent man, to whom he ascribed too much, that "he might from all parts scrape up Money for his vast Expences, he sent "his Bulls of Indulgences through all the Kingdoms of the (Papal) Christian World, wherein he promised the expiation of all sins, and Eternal Life; and there was a price set what every one should pay, according to the grievousness of his Sin. To which end he appointed Collectors and Treasuries throughout the Provinces; adding to them, "Preachers to recommend to the People the greatness of the Benefit: "these by Sermons artificially composed, and by Pamphlets openly published, immoderately extolled the Efficacy of these Indulgences. These "Bulls were executed with too much Licentiousness in many places, but "especially in *Germany*; where those that farmed them from the Pope, "did lavish out their power of drawing Souls out of Purgatory, shamelessly spending it every day in Whore-houses and Taverns, at Dice, and "most filthy uses. I shall forbear to insist upon the abominable Expressions of those that preach'd up these Indulgences, such as this, *viz.* That there is no sin so great, but that if a man should (which is impossible) devour the Mother of God, he might by Indulgences be pardoned both Fault and Punishment. *Chemnitius* (i) mentions several stories, to whom I referre you; and shall somewhat more largely acquaint you with the very words of some of the Hundred Grievances of the Princes of the *Roman* Empire, assembled at *Noremberg*, in the Years 1522, and 1523. The third, fourth, fifth and sixth Grievances, are unto the Title of *The Burdens*

of *Papal Indulgences*: (k) " Their third Grievance is about the Increase ^{k Fasciculum}
 " of the intolerable burden of Indulgences, when under the shew of Piety, ^{verum experien-}
 " for the Building of Churches, or an Expedition against the *Turks*, the ^{darum, fol.}
 " Popes suck the Marrow of their Estates; and which heightens the Im- 177, 178.
 " posture, by their hireling Cryers and Preachers, Christian Piety is
 " banish'd, while to advance their Market, they cry up their Wares, for
 " the granting of wonderfull, unheard of, peremptory Pardons, not onely
 " of sins already committed, but of sins that shall be committed by those
 " that are alive, and also the sins of the dead--- So that by the sale of
 " these wares, together with being spoyl'd of our Money, Christian pie-
 " ty is extinguish'd; while any one may promise himself impunity, upon
 " paying the rate that is set upon the sin he hath a mind to commit: hence
 " Whoredoms, Incests, Adulteries, Perjuries, Murders, Thefts, &c. and
 " all manner of wickedness, have at once their Off-spring. What wic-
 " kedness will mortal men be afraid to commit, when they may promise
 " themselves licence, and impunity of sinning, while they live, and for a
 " little more Money Indulgences may be purchased for them after they
 " are dead? Especially the *Germans*, who are of a credulous temper,
 " and easie to be perswaded by pretences of piety, and a shew of Reli-
 " gion. A Fourth Grievance was this, That the Indulgences were sold
 " for Defence against the Barbarians, but the Mouey was laid out to
 " maintain the Luxury of Kindred, and to advance their Families.---
 " The Fifth was this, That the Pope, and the rest of the Bishops and
 " Pillars of the *Roman Church* have alwayes some Cases reserved, for
 " which you must make a new Bargain, and pay more Money, or no
 " Dispensation. The sixth was this, That if any one have wherewithall
 " to pay, he may not onely be indulged the present transgression of these
 " Constitutions (about reserved Cases) but they may be permitted to
 " transgress them for the future; whence those that are dispensed with,
 " take occasion to commit Perjuries, Murders, Adulteries, and such like
 " wickedness, which all springs from the cursed Covetousness of some
 " Ecclesiasticks. I might adde more out of their Seventh Grievance,
 " about the Stationary Preachers of Indulgences, of whom the Princes
 " complain, that they devour the very Blood and Marrow of the poor,
 " and themselves live in more than *Sybaritical* Luxury and Delights.
 " But I'll transcribe no more of this; I would not indeed have transcrib'd
 " so much, but that the Book whence I have it, is but in few hands: And
 " that what I have said, may not be tedious, I le refresh you with a story.
 " (l) A Noble-man told *Tecelius* (the chief Publican of Indulgences) that ^{l Chemnit. Ib.}
 " he had a mind to commit a very heinous sin, and he desired *present* ^{p. 745.}
 " Pardon of that *future* sin: *Tecelius* for a great summe of money gives
 " him the Indulgence, the Noble-man pays down the Money, and re-
 " ceives his Bull: Afterwards, the Noble-man took occasion in a certain
 " Wood to rob *Tecelius*, and break open his Chests of Indulgences; and
 " when *Tecelius* threatned him with all manner of Curses, the Noble-man
 " shewed

shewed him his Bull of Indulgences, that he payd so dear for, and laughing at him, told him, this was the Sin that he had a mind to commit, when he was so fully absolved. 'Twould drive out this Discourse into too great a length, to (but particularly) mention the several Conferences, Disputations, Writings, Diets, that pass'd for above twenty years, ere the Council was assembled at *Trent*, and to mention what was done there at several times for above twenty years more, e're they so much as attempted to debate the business of Indulgences, and when 'twas attempted, how they durst (*m*) not meddle with that Fistula, but shuffled up a Decree about them, the last day of their Session, (*n*) in which Decree they acknowledge, *Such abuses in them, that give the Hereticks (as they call us) occasion to blaspheme them; and they acknowledge such wicked gains in the sale of them, that is very much a cause of abusing Christian People; and they acknowledge also other abuses, through Superstition, Ignorance, Irreverence, and otherwise, which they referre to be reformed by the Pope, who they say hath alone power to dispense them.* And to give us a demonstration what we may expect for the reforming of the Abuses of them, themselves break the Law the same day they made it; Cardinal (*o*) *Morone* as chief President, granted to every one that was present in the Session, or had assisted in the Council, a plenary Indulgence; when they had but then decreed, that the sole dispensing of them belongs to the Pope. But I'll say no more to the History of Indulgences.

Thirdly, The next thing I am to shew you, is, the *Contradictions* of them; and herein I shall take *Bellarmino* for their Oracle; and give you a gleaning of Contradictions in five things he saith about Indulgences. viz. To an Authentical Indulgence, there must be, (*p*) 1. *Authority* in the Giving. 2. *Piety* in the Cause. 3. A State of *Grace* in the Receiver. 4. The *thing* pardoned is, not the Fault but the *Punishment*. 5. The *Punishment* pardoned, is neither Natural, nor those that are inflicted in any outward Court that is contentious, whether Ecclesiastical or Secular. Now do but observe some few (of many) gross Contradictions about all these, e. g.

1. As to the *Authority* of granting Indulgences: He saith, that Christ in giving the Keyes to *Peter* and the rest of the Apostles, gave to them the Power of *Order*, and to *Peter* the Power of *Jurisdiction*; so that the Pope holds from *Peter* a peculiar Power of Jurisdiction; every ordinary Priest may pardon Sin, deliver the Soul from Hell, but he cannot discharge them from *temporal* Satisfactions. How many Contradictions there are in this, I cannot say, but pray take notice of these.

First, The Keyes were given *equally* to all the Apostles, therefore not so to *Peter*; I question not but this, hath been evidenced to you in a former Exercise.

Secondly, What a Contradiction is it to say, the Pope cannot pardon the Penance enjoyned by a Priest, and yet can pardon what is required

by

m *History of the Council of Trent*. l. 3 p. 87.
n *Concil. Bin. Edit. Tom. 9.*
p. 433.

o *Hist. of the Council*. p. 313.

p *Bellarmino de Indulg.* l. 1. c. 11.
¶ c. 7.

by God? *i.e.* he cannot take off the sentence of an Inferiour Court, but he can take off the sentence of a Superiour: As if a man should say among us, A Justice of the Peace cannot discharge a man from the Stocks, that is set there by a Constable, but he can give a man a Pardon for his Life, that is condemned by the Judge. Whereas this is obvious to all, that no inferiour Judge can take off the Sentence of a Superiour. What will not these men dare do, that dare cry up the Pope to be Superiour to God himself?

2. As to *Piety* in the Cause. The pretended Causes are such as these: *viz.* The Building of Churches, the endowing of Hospitals, the making of Bridges, the Warring against Infidels or Hereticks, or some other Acts of Charity.

First, This contradicts the Scripture-Conditions for Pardon of Sins; but what care they for Scripture?

Secondly, Where's *Piety* in the Cause, (q) when the Pope upon the day of his Coronation, sitting upon a Throne set upon the top of the stairs of St. *Peters* Church, throws Indulgences among the people, as one would throw a handfull of Farthings among a Company of Beggars, to scramble for them, catch as catch can? But do they say, that *piety* is in the Cause? the real Cause is to get Money. I know *Bellarmino* is very angry with us, for charging this upon them; but let them answer their own Authors in this matter. *Matth. Parisiens.* tells us, that when several were drawn in, under *Innocent* the fourth, unto the Holy Warre, the Pope compell'd them to redeem their Vows: (r) *Leo* the tenth, gave out Indulgences for the repaying of St. *Peters* Church, whereas *Julius* his predecessor left an infinite Treasure to that end, and the Money gathered by Indulgences was laid out about the Palace of the *Medici* in *Florence*, much of it distributed among the Cardinals and his Minions, and the Indulgences of *Saxony*, (s) he gave unto his Sister *Magdalene*, wife unto *Franceschetto Gibo* Bastard Son of *Innocent* the 8th; by reason of which Marriage this *Leo* was created Cardinal at the Age of Fourteen years. But what need I mention particulars? See but the *Taxa Cancellariæ Apostolicæ*, and there you have the several summes set upon the several sins; I'll name some few, (t) *viz.* For the carnal knowledge of his Mother, Sister, or other Kinswoman by Blood or Marriage, or his God mother; five *Grossi's* (*Grossus* is neer about a Groat of our Money, but I'll reckon it high enough) five Six-pences. For the deflowering of a Virgin (6 *grossi*.) six Six-pences. For Perjury, (6 *gr.*) six Six-pences. For a Woman that drinks any Potion, or doth any other act to destroy her live-child within her, (5 *gr.*) five Six-pences. For him that kills his Father, Mother, Brother, Sister, Wife, (D.I. *carl.* 5.) one Crown and five Groats. And in the Table for dispensing about Marriages, when the Rates are stated for the first and second degree, there is added, Note diligently, that Favour, and Dispensations of this kind are not to be granted to the Poor; and the Reason is given, because they

q *Moult. Novelty of Popery*, p. 465.

r *Review of the Council of Trent*, p. 91, 92

s *Histor. of the Council of Trent*, p. 5.

t *Taxa Cancell. Apost.* fol. 36, 37, 38, 41.

are

u Voet. Selec.
Disp. part. 2. p.
296.
† Espenceus in
Titum. c. 1. digr.
2. p. 479.

are not (i. e. not capable of paying for them) therefore they cannot be comforted. Voetius (u) tells us, That the Papists he convers'd with, deny that ever there was any such thing, or any such Book, and say, we slander them: Whereas Espenceus† tells us, that it was openly sold, and he tells us so with this Remarque: 'Tis a wonder, that at this time, in this Schisme, that such an infamous Index of such filthy and to be abhorred wickedness is not suppress'd, ('twas printed at Paris, in the year 1520.) there's neither in Germany, Switzerland, nor in any other place where there's a Defection from the Roman See, a Book, more to their Reproach; and yet (saith he) it is not suppress'd by the Favourers of the Church of Rome, it teacheth and encourageth to such wickedness, as we may be afraid to hear named, and a price is set to all Buyers. Is not this enough to shew the piety of them?

3. The third requisite is, The Receiver of Indulgence must be in the State of Grace. 'Tis ordinarily said, they must be confess'd, and contrite, though others deny the necessity of it; every way here's a swarm of Contradictions. I'll name one or two.

x Concil. Gene-
ral. & Provin-
cial. Bin. Edit.
Tom. 9. p. 362.
conc. Trid.
Sess. 6. can. 15,
16, 23. &c.

First, They deny, that any one can know, whether he be in a state of Grace or not: pray unriddle me this; The Decree about Indulgences saith, that Indulgences are very profitable to Christian people, and damns those that say otherwise: And the same (x) Council damns those that shall so far own their Christianity as to affirm their Faith to be certainly saving. But I'll quit this, and request you to consider the next.

y Chemnit.
Exam. p. 739.

Secondly, Whether is there any infallible Evidence of a Persons not being in a state of Grace? if there be, what is it? Will the living and dying in all manner of mortal sins, such as Blasphemy, Witchcraft, Murder, Incest, Adultery, Perjury, reckon up all the wickedness that you can in the World, will these speak a man to be Graceless? Indulgences provide for a full pardon of all these sins: The stationary Indulgences of the City of Rome, that is, the Indulgences annexed to every Church, granted to those that visit them, amount to a Million of Years, (to gratifie Bellarmine for telling me why they grant so many, I will not make any Observations upon Gregories Dedication of the Church of Lateran, (y) when he gave as many dayes of Indulgence, as there fall drops of Rain, when it rains without ceasing for the space of three Dayes and three Nights; and when Gregory feared, lest the Treasury of Grace would be empty'd by that profuseness, Christ appeared unto him, and told him, He was willing he should grant more Indulgences, for the people had need of them; but I will take Bellarmine's word, that he hath not read this in any Author he likes, and for the reason before said I'll let it goe.) I might reckon up an innumerable company more in several places: But now why so many years? a man can do Penance in this World no longer than he lives, and their Purgatory they say lasts no longer than the Day of Judgement; what use is there then of so many millions

millions of years of Indulgence? *Bellarmino* (I thank him) tells me, (2) "We cannot deny, but that some are bound by the Penitential Canons to some thousands of years penance; for if to every deadly sin there be due by the Canons so many years Penance, as to some three, to some seven, &c. then he that hath accustomed himself to Perjury and Blasphemy almost every moment, and most frequently commits Murders, Thefts, Sacriledges, Adulteries, *without doubt the Popes had respect to such as these, when they gave Indulgences for ten or twenty thousand years.* So then, if they commit all the sins before mentioned so often, that the Penance due for them would amount to millions of years, yet they need fear nothing, they are provided of Indulgences, they shall go to Heaven as sure as the Pope has the Key of it. Well, let's lay these things a little together: He tells us, Those that receive benefit by Indulgences, must be in the state of Grace; and he also tells us, that without doubt the Pope had respect (great kindness certainly) for those that accustom themselves to Perjury and Blasphemy almost every moment, and most frequently commit Murders, Thefts, Sacriledges, Adulteries, &c. Now then, either Indulgences profit those that are not in a state of Grace, or these Belialists pass for Saints with their infallible Judge; either of which is an abominable contradiction.

4. As to *what* is pardoned by Indulgences. He saith, the *Fault* is never pardoned, but the temporary *Punishment*. Here I have two Questions to ask, and one Story to tell, and all from themselves.

First, What mean those Clauses usual in Indulgences, of pardon of *Fault* and *Punishment*?

Secondly, What say they to *Venial* sins, they are Faults, and there they grant both Fault and Punishment, are pardoned. But to let these pass, I le give a story that smells rank, out of *St. Francis* his Conformities, (a *Folio* stuffed with as prodigious Lies as ever Paper was stained with,) among other Whiskers take this about Indulgences: (a) "While "blessed *Francis* stood in his Cell at *St. Mary's de Portiuncula*, and "most fervently prayed to God for Sinners, there appeared an Angel "of the Lord unto him, who bade him go to the Church, for there Christ, "and blessed *Mary*, with a great multitude of Angels expected him; "he presently went, who when he saw Christ with his Mother standing "at his right hand, and a great multitude of Angels, he fell upon his "face for Fear and Reverence, and then our Lord Jesus Christ said to "him, as he lay prostrate before him and his Mother, *Francis*, thou "and thy Companions are much solicitous for the salvation of Souls; Ask "what thou wilt about the Salvation of Nations, and the Comfort of "Souls, and the Honour and Reverence of God, because thou art given "for a Light to the Nations, and a Reparation of the Church: And he "lay a while as rapt up in the sight of God, but at length when he "came to himself, he begg'd Indulgence for all and every one that came "to that place, that entered into that Church, of all their sins universally "and;

z. Bell. de Indulg. l. 1. c. 9. p. 25.

a Liber confessor. vit. B. & Seraph. Pat. Francisci ad vitam I.C.D. N. impr. Bonon. 1590. p. 193. 199.

“and generally of all their sins, of which they had made Confession to the Priest, and received his Command; and he besought his blessed Mother the *Advocate of Mankind*, to intercede for the Grant of this: “The most blessed and most humble *Queen of Heaven* being moved “with the Prayers of blessed *Francis*, presently began to supplicate her “Son, telling him, it became him to have regard unto the Prayers of “blessed *Francis* his Servant. His Divine Majesty, presently said, It is “a very great thing thou hast asked, but Brother *Francis* thou art worthy of greater things, and thou shalt have greater things, but I will “that thou go to my Vicar, to whom I have given power of binding “and loosing in Heaven and in Earth, and from me, ask of him this Indulgence. Whereupon he took his Companion Brother *Massem*, and “went to Pope *Honorius*, and told him, that he had repaired a Church “to the Honour of the blessed Virgin, and he desired that he would “grant Indulgence there, without Offerings, who answered, *that cannot conveniently be done, for he that receives Indulgence, must put to his helping hand*; but tell me, (saith he) how many years Indulgence “wouldst thou have? He answered, I will, that whosoever comes to “this Church, confess’d, and contrite, and absolved by the Priest as he “ought, that he be absolved from Fault and Punishment from the day of “his Baptism, unto the day and hour of his entring into the Church aforesaid, and I ask it in the behalf of Christ who sent me to thee: The “Pope said three times publicly, It pleaseth me that thou have it, ---- “So blessed *Francis* bowed his head, and went out; which when the “Pope saw, he called, O Simpleton, whither goest thou? what dost “thou carry away of this Indulgence? *Francis* answered, your word is “enough---- I’ll have no other Instrument, let Blessed *Mary be the Paper*, “Christ the Notary, and Angels the witnesses, &c.---- Miracles are related by the Dozen to confirm this Indulgence, I’ll mention but one: “Upon the day of Indulgence, (the first of *August*) Brother *Corradus* “saw the Blessed Virgin with her Child in her Arms, and the sweet Babe, “did without intermission, with his own hands bless all the People “that were out of Devotion present, and imparted to them his Grace. Well, you see here, both Fault and Punishment pardoned by Indulgences, and yet Indulgences can onely pardon the Punishment: Reconcile these.

5. A fifth (and the last thing) I shall name, of what is fruitfull of Contradictions is, the *kind* of Punishments that are pardoned by Indulgences; *Bellarmino* saith, they are neither Natural, nor those that are inflicted by any contentious Court, whether Civil or Ecclesiastical.

6 Thef. S. alm. If this be so, then there’s nothing forgiven, for (b) what sufferings
part. 2. p. 77. n. more are there to be pardoned, but those that are Natural or imposed?
11:30. If any more were due for sins, without doubt God would inflict them upon the Damned; But God inflicts no other upon them, Therefore, &c. But *Bellarmino* tells us, they are those Punishments that are inflicted in

the

the Penitentiary Court, which we voluntarily fulfill, to which we are no way compelled, but by the Fear of God, and the stings of our Conscience. Pray who gives the Priest power to inflict any punishment upon those whose sins are pardoned? But if we are bound in Conscience, and in the Fear of God to perform them, how dare the Pope release them? But pray let's again consider, what are the Punishments usually inflicted? They are Prayers, and Alms, and Fasting. Must not that be a famous Church think you, where Fasting and Prayer are Punishments, and as it were layd in the ballance with the pains of Purgatory, which pains are as grievous as the torments of Hell, bating the Duration? Let them never boast more of their Devotion nor Charity; they are with them Penalties; with us Priviledges; we are so far from giving any thing to be excus'd these Duties, that we would not be hired out of the performance of them: Should any of our Ministers but preach such Dispensations, we should account them the Devils Apostles, (c) *deceitfull workers*. What! teach men how to sell themselves to work wickedness, and then how to purchase Heaven with their wages of unrighteousness! O my Soul enter not into their secret. But in short, we understand neither the Grammar nor the Divinity of pardoning, (d) of Repentance, who think there's nothing but Sin or Punishment that needs a Pardon. And thus I have shewed you some of their *Contradictions*. The next thing I promised to speak to, was their *Cheats*, and I may well be briefer here, for what is all that hath been spoken of, but a grand Cheat?

c 2 Cor. II. 13.

d Chamier. Panst.
Tom. 3. l. 24. c. 15.
Sect. 15.

Fourthly, The *Cheats* of Indulgences will be Notorious, bring them but forth into the Light; and every one may discern them. I need produce but a pattern; for they are all of a piece.

How shall a man be sure he is not cheated of his Money, when he cannot know what he buyes? And how can a man know what he buyes, when they are not agreed among themselves what they sell? (e) *e. g. e Bell. de Indulg.* They are not yet agreed, whether an Indulgence be a Judiciary absolution, or a payment of the Debt by way of Compensation of Punishment out of the Treasury, or both, (I may adde, or neither, e're I have done with this particular;) Could they get over this, here's another difficulty in the way, *viz.* What Bond is loosed by Indulgence, *i. e.* what sins, what Punishments are we any way freed from? though *Bellarmino* (as you have heard) say, Without doubt the Popes had respect to the worst of men, yet he himself elsewhere saith, (f) *That we are neither ab-* f Idem c. 7. p. 22.
solv'd nor solv'd from the Guilt of any fault whether Mortal or Venial, by Indulgences. Among several Reasons given, (g) I'll name but one: g Raynerii Pan-
theolog. Tom. 1.
p. 1146.
As a dead member receives not Influence from the other Members of the Body that are living, so he that is in *mortal sin*, is as a dead Member, and receives not Indulgence from the Merits of living Members. I know *Bellarmino* saith, (h) *The Saints cannot merit for others, but they may* h Bell. de Ind.
satisfie for others, there being in the Actions of the Righteous a double l. 1. c. 2.
Value, namely, of Merit and Satisfaction; (though the Distinction is every way a Nullity, there being neither Merit nor Satisfaction, but let

† Zzz

that

i *Hadrian*
6 *Quest. de Sa-*
eram. in 4. lib.
sent. fol. 163.

† *Idem* fol. 162.

that pass for the present;) Without controversie (saith he,) one mans Merit cannot be applyed to another: yet by his favour, *Hadrian*, though he speaks less than *Bellarmino* in other things, he speaks more in this; for he saith, (i) He that is in mortal sin himself, may merit for another, &c. He calls *paying* for the Indulgence, *meriting* of it; and I think well he may, for his Money is well worth it. I might adde, they are not yet agreed what is meant by (k) a *Years Pardon*, whether 360 dayes of Penance, or onely all the Fasting dayes in the Year. If the former, what s meant by that usual Clause in Indulgences for so many Years, and so many *Quarentines*, or Forty dayes of Penance, besides those that are contained in the general account of the Year? They are not yet agreed about the Value and Efficacy of Indulgences, whether they are worth what they pretend, or not: Some do not stick to say, their holy Father may do by his Children, as a mother by hers, that promiseth her Child an Apple if he will do such a thing, but when he hath done it, she doth not give it. Neither are they yet agreed, whether they may not be effectual, though the Condition of them be not performed. But why do I enquire into those things that will not bear a Scrutiny? I have said enough to evidence, that neither Seller nor Buyer understand the Ware of their Market; and these two things more may be enough to prove them a *Cheat*.

† *Bellarm.* de In-
dulg. l. 1. c. 12. p.
28, 29.

I. When *Bellarmino* (l) saith, They are all agreed, that an Indulgence is not valid, unless the Cause be Just; and he names several things must concur to make it just; but concludes, it belongs not to the Popes Subjects to judge, whether the Cause be just or unjust; they ought simply to account it just: And instanceth, how the Pope may grant the *greatest* Indulgences, upon the *lightest* Cause: e.g. When a plenary Indulgence is granted to all those that stand before the Doors of *St. Peters* Church, while the Pope upon *Easter-day* solemnly blesteth the People. We count this Condition ridiculous: *O no* (saith he elsewhere) *they thereby shew their obedience to the Pope*. Is that it? Mark this I pray you: By this Doctrine, a man may live in Disobedience and Rebellion against God all his dayes, and at last so far obey the Pope, as to go see a fine Shew, without parting with any one sin, and he shall be saved. Who but those that are given (m) up to *strong delusions to believe a lye*, can believe this?

in 2 *Theol.* 2. 11.
12.

II. Neither those that grant, nor those that receive, nor those that plead for Indulgences, dare themselves *trust* to them; witness the solemn Services performed for them after their death, yea for the Pope himself. Now those that plead for the validity of plenary Indulgences, when they are ask'd, What need then of Funeral Obsequies? they answer, Some sins may be forgotten, &c. What! and yet the deceased hath had their *full*, their *plenary*, and their *most full* Indulgences! What these mean, take from one of their infallible Oracles, *Hadrian* the sixth, in his Book that was printed at *Rome* in the very time of his Papacy, and so this is as it were out of the Chair: He (n) tells us, that a Full In-

a *Hadrian* *ibid.*
463.

Indulgence!

Indulgence respects Penance enjoined for *mortal* sins; a Plenary Indulgence respects Penance enjoined for *mortal* and *venial* sins; and a Most Full Indulgence respects the Penance that might have been enjoined for *mortal* and *venial* sins. Tollet almost a hundred years after, gives us a little more light into that gradation of Indulgences, and tells us, (v) That a Full Indulgence respects the Remission of the Punishment enjoined; a Fuller Indulgence respects that Punishment that might have been enjoined according to the Canons; the Fullest respects that Punishment which may be required by the Divine Judgement. Now then, if Indulgences pardon all manner of sins, *mortal* and *venial*, all manner of Repentance that God or Man can require, and all manner of Punishment that God or Man can inflict, and yet those that receive these Indulgences, when they are dead, need the same means for Pardon, that those do that never had any Indulgences; doth not this evidence, that the chief Patrons of Indulgences do in their own Consciences believe them to be a Cheat? I shall next shew you how *they are injurious to Christ*.

o Tollet. Instruc.
Sacerd. lib. 6.
cap. 24. p. 676.

Fifthly, Indulgences are *injurious to Christ*, and which is to me considerable, they are *most injurious to Christ*, where they seem most to honour him; what they speak of Christ with the greatest reverence, is at the bottom full of falshood, injustice, and blasphemy. e.g. They say, *One drop* of the Blood of Christ was enough to redeem the World: Doth not this Assertion put an inestimable value upon the Blood of Christ? Examine it a little, and you will find, that *Judas-like*, they betray him with a Kiss: For,

1. This takes (p) away the Necessity of Christs Death, which the Scripture doth so often inculcate. What need the Son of God undergo such a painfull, ignominious, and cursed a Death, if *one drop* of his Blood was sufficient? How can we believe that the Father, who delighteth not in the death of a sinner, would delight in the cruel and cursed Death of his most innocent, onely begotten Son, if it were not necessary for our Redemption? Can we think that God, who will not punish his damned Enemies beyond what they deserve, would exact a punishment of his Son so much more than there was need? Is the Death of Christ superfluous? I dare not say of the Captain of our Salvation, as *David* said of the Captain of the Host of Israel, *Dyed Abner as a Fool died*? No, Death was the Debt, and such a Debt must be the Payment, as may pay the Debt, and that by the Sinner, or (through Grace) by his Surety.

p Thef. Salm.
part. 2. p. 71. &c.

2. If *one drop* of the Blood of Christ be sufficient, and all the rest to be layd up in a Treasury, and the Satisfactions of Saints likewise added; then there needs more to redeem us from Temporal Punishments, than from Eternal wrath, and Christ is not a compleat Saviour; than which nothing is more absurd in it self, nor more reproachfull to Christ: To prove this, 'tis easie to multiply Scriptures; but to produce their own Authors, at present I'll name but one, who expressly tells us (q) *That it is onely Christ, with the Father, and the Holy Ghost, that can with plenary Authority grant all manner of Indulgence from Fault and Punishment*.

q Censor. Tom.
1. Opusc. de Ind.
dulg. fol. 191.
confid. 5. 8.

nishment.---- and it is Christ alone that can grant so many thousand thousand years of Pardon, as we find in some Popes Grants; for no Temporal Punishment can endure the thousandth part of that time.

r Forbs Instru.
Hisor. theol. lib.
12. c.8. p.655.

s Review. lib.5.
c.1. p.250.

t de Rep. Ec-
clesi. 15. c.8. n.13.
p.240.

u Novelty of
Popery. lib.7.c.
2. p.467.

Sixthly, Indulgences are abominably injurious to Souls: They came in upon the declining of piety, and they (r) are the product of the later and worse times. The plain truth is, Indulgences do in the Nature of the thing promote wickedness, for 'tis onely wicked men that need Indulgences; those that they account Saints, do so much more than they need, that their superfluous good Works constitute a Treasury for others: Sure then we may reckon, that their midling sort, though they have no Satisfaction to spare, yet they have so many, they need not be beholding to others; so that 'tis onely the worst of men that need Indulgence, and what can (s) "More oblige them to redouble their Crimes, "and misdemeanours, to abandon themselves to all manner of vice and "lewdness, than to be sure, that all the sins they can commit shall be forgiven them? yea, to have them pardoned before-hand, in having Indulgences for sins already committed, and to be committed; with this "express Clause [*be they never so heynous,*]? Marcus Antonius de Dominis may (t) well say, That Indulgences are one of the great Secrets of the Papacy, they are famous Gold-mines, out of which a great power of Gold hath been digged for the Apostolical See,--- but they have utterly banished true Repentance from the Popish Churches. Navarrus goeth further, (if I may credit P. D. Mouin's (u) quotation of him, I having not the Book by me,) for although he was the Popes Penitentiary, yet when he writ for Indulgences, he could not abstain from saying, *The Grant of them is odious, because the Collectors seek not the good of Souls, but the Profit of Money, &c.* In short, what wicked man is there that gives any credit to their Doctrine of Indulgences, but will gratifie his Lusts, that he may have the pleasures of both Worlds? For according to that Doctrine, *There's none but Fools and Friendless can miss of Heaven.* But enough, enough, and more than enough, of this mischievous Doctrine.

Let's therefore in the last place, trye whether it is possible to make any good Use of so bad a Doctrine.

Use 1. Let them henceforth be ashamed of their absurd Reproaches of the Reformed Churches, as if they were not pure enough, or strickt enough for them: What Doctrines have we, that the Devil himself can charge us with, like theirs of *Indulgences*? Those dayes are past with them, wherein 'twas harder for a * rich man to enter into the Kingdom of Heaven, than for a Camel to go through the eye of a Needle; for now those need never doubt of Salvation: 'tis for such dull Souls as we are, to harp upon such harsh strings as these; (x) *They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their Soul is precious, and it ceaseth for ever, &c.* And that other word of Christ, *What is a man profited, if he shall*

* Mat. 19. 24.

x Pl. 49. 6. 7. 8.
& Mat. 16. 26.

shall gain the whole World, and lose his own Soul? or what shall a man give in exchange for his Soul? We dare not answer these Scriptures with that Interpretation of *Prov. 13.8.* which he doth that glosseth upon *Gerfon*, in the forecited place, *The ransom of a mans life are his riches*; as if a man need do no more but purchase an Indulgence, and all is well. We like the Apostles counsel better, (y) *Let every man prove his own y Gal. 6. 4.5. work, and then shall he have rejoycing in himself, and not in another*; and that for the very reason which the Apostle gives, *For every man shall bear his own burden.* We are neither to be proud of being better than others, nor trust to share Benefits with those that are better than us: (z) The Wise Virgins had no Oyl to spare, when the Foolish had their z *Mat. 25.8.9.* Oyl to seek. We bless God, that we have a Christ to trust to, and not any that may, like (a) *Hermannus*, be many years worshipped for a Saint; a *Platina de vit. Bonifac. 8. p. 247.* and then his bones dug up, and burnt for an Heretick, by that very *Boniface* who appointed the first Jubile, and that with a singular respect to the visiting the Sepulchers of the Saints: Commend which you will, whether his worshipping or his burning of the Bones of any they call Saints, we think he might well have acknowledged with (b) *Eugenius*, That b *L. Bp. Tom. 15. p. 614. Ege- ni s Pontif. Mildeger d.* what key he had of opening and shutting, through his folly he did not prudently make use of it. Our common people can read in their Bibles, that they are (c) *Fools* which make a *mch* of sin, playing with it both in the Commission and Expiation: but we dare not do so: we dare not play the Mountebanks in Religion, to make some whiffing about the Conscience, and then stupifie it with a Cheat: We ingenuously confess, we have not better esteem of Indulgences, than had the Citizens of *Prague*, (d) who put the Indulgent-Merchant into the same Cart with some com- d *Chemn. 1. exam. P. 741.* mon Whores, about whose breasts they hung the Papal Indulgences, and so drew him and the Whores with the Indulgences hanging about their necks, exposing them to scorn through every street of the City; and then took the Bulls of Indulgences, and publickly and solemnly burnt them. Such honour may they meet with wherever they come.

Use 2. I'll no longer forbear acquainting you with that by way of Use, which you might well expect in the opening of the Doctrine, viz. To state, how far God may be said to punish sin after he hath pardoned it. We deny not but those whose sins are pardoned, meet with many bitter Calamities in this world, but the question between the Papists and us is, Whether they are punishments of sin (e) properly so called; we grant they are materially Punishments, but not formally; i. e. the same things when suffered by wicked men are punishments, but to them they are onely fatherly chastisements, not judicial punishments; wholsom Medicines, not Penal Executions; e. g. A Malefactor hath his hand cut off for striking in a Court of Judicature, that's properly a punishment; an innocent Person hath his hand cut off, because 'tis gangren'd, that's not a punishment but a kindness. Plainly, a punishment is properly to satisfie Revenging Justice, a Judge (as such) hath no respect to the Offenders repentance; but God alwayes (f) chastis- f *Heb. 12. 10.* feth for our profit, that we might be partakers of his holiness. We deny not but

e *Dallieu de pœn. & satisfac. lib 1. c. 2. p. 4. 5. & seqq. spartim.*

g Rivet. Cath.
Orth. Tom. 2.
Tra. 3. qu. 13. p.
63.

b 2 Sam. 12. 14

i-ver. 13.

k Numb. 12. 14

l Numb. 20. 21.

m 1 King. 13.
21, 22, 24.

* 1 Cor. 3. 22.

† Phil. 1. 21.

† 1 Cor. 15. 55.

but God chastiseth for sin, but the question between the ³ Papists and us, is not about the *impulsive* Cause, but the *final*, i. e. Whether God in punishing his Children, do it to satisfy his Justice with another satisfaction besides that he hath received by the death of his Son. The shortest and the plainest Answer to this Question, will be to clear up those Scriptures which they press into their service. They urge *David's* case, (b) *Because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child---shall surely dye.* We grant, that because of *David's* sin, his Child dyed, but we deny 'twas properly a Punishment. *Nathan* makes a plain difference between the punishment due to *David* for the sin which is pardoned, (*the Lord hath put away thy sin, thou shalt not die,*) and the Discipline, whereby he would take off the scandal of wicked men; God as it were put off the person of a Judge, and assumed the person of a Father. Whereas they say, *David* prayed against it, and therefore 'twas a Punishment; the answer is easie: The sick man begs of his Physitian, that he may have no more nauseous physick, no more corroding Plaisters, &c. are his Medicines therefore *punishments*? God would cure *David*, and prevent others from taking encouragement to sin by his Example; to this end God makes use of dreadfull Physick, yet 'tis but physick. The like may be said to *Miriam's* case, who was struck with Leprosie, ^k God would have her to be ashamed, and repent of her molesting his Servants in the discharge of their duty. But there are other instances of *pardoned persons*, struck with Death for their Offences, of whom they jeeringly ask us, *Did God strike them dead that they might mend their Lives?* e. g. *Moses* and *Aaron*, to whom God said, ^l *Ye shall not enter into the land which I have given unto the children of Israel, because ye have rebelled against my Word, &c.* I answer, their death was not properly a Punishment, but matter of Instruction to other Believers; There's a singular Mystery in *Moses* his death, to teach, that the Law brings not into the Heavenly *Canaan*, that must be done by Christ: That of the O'd Prophet, to whom the very person that deceived him said from God, ^m *Forasmuch as thou hast disobeyed the mouth of the Lord--- thy Carcase shall not come unto the Sepulchre of thy Fathers; and when he was gone, a Lion met him by the way, and slew him:* God by the Threatning brought him to Repentance, and by his Death warns us to take heed how we swerve, though never so little, from his Command: There was his own Amendment to Salvation, and the Profit of the Church by so memorable a Monument of Gods severity. But what need I spend time in particular Instances, while the Scripture speaks of Believers in general, that Death is to them a Priviledge, not a Punishment? And Death it self is ^{*} inventoryed among their Treasures, that whenever or however it seizeth upon them, 'twill be their Gain, [†] and matter of Triumph. [†] In a word therefore, this dear Christians would I charge upon you, Above all things secure your Reconciliation with God, and then practically learn to answer Gods Ends in all your Chastisements and Tryals; set your selves to hate Sin, to be exemplary in Holiness, to live in the continual exercise and growth of Grace, till God translate you to glory.

3. Thirdly,

3. Thirdly, let's bless God for being delivered from the devilish Delusions of that Religion. *Religion* did I call it? how do they forfeit the the very Name, while they industriously strive to make men *Atheists*, that they may make them *Papists*? and what bait can be more alluring, than that they can afford them Indulgence at so cheap a rate? Their Seraphical Doctor tells us of some ^{n Bonavent. in} Indulgences granted to help to build some Church, or the like, those that gave a peny towards it, should be pardoned the third part of their Repentance, and for another peny another third part, and for another peny the last third part; so that for 3 d. for three half pence, saith ^{Senr. Vener. Edit.} *† Altiſſiodorenſis*; and among other proofs for the value of Indulgences he brings this, That the Head of *John* the Baptist was given to the Damoſel, by which Damoſel is meant the Church of the *Gentiles*; so that the Church of the *Gentiles* hath the Head of *John*, i. e. the Head of Grace, therefore ſhe may grant Indulgence to her Subjects: A profound demonstration. So that he may be discharged from the troublesom work of Repentance; this the Seraphical Doctor thinks to be false and ridiculous, and therefore he thus resolves the value of Indulgences: In respect of him that grants them, they are of as much value as he sayes they are; but in respect of him that receives them, they are of more or less value, according as he is disposed: So then, if they are fit for none, they are worth nothing. *Angles* ^{Tom. 4. p. 323.} *†* reckons up six other Opinions, but all such as will rather torment than satisfy an awakened Conscience. Oh! what a miserable plunge must that Soul be in, that trusting to Indulgences, commits Sin with greediness, and never considering till he comes to die, he findes too late, that the largest Indulgences are onely valuable according to the disposition of the Receiver, and so he that most needs them, shall have least benefit by them. Some of the very Popes themselves have been ashamed of these Cheats, and would have recalled them, but his Kindred opposed it, with the same Argument that *Demetrius* did *Paul*, ^{† Angles in} *By this Craft we have our wealth*. In short, though they tell us, that Pope *Gregory* delivered *Trajan* out of Hell, yet we dare trust to none but Christ, to deliver us from the wrath to come, and we bless God that we have no other to trust to. We had rather now cry to God for Mercy, than too late cry out in our Misery, ^{quartum l. b. senr.} *Good God upon what a frail Spiders Web doth hang the vast weight of Papal Omnipotency*! Now we feel with a vengeance the Pope is not infallible. But I'll close all with what may be more profitable, than such fruitless complaints. ^{parr. 2. quest. cc} ^{Indulg. p. 145.}

417. In the last place therefore, I would seriously caution you against that Mock-Religion which is little else than an Engine of carnal Interest. As you love your Souls, rake heed of all sinfull tendencies, of either Head, Heart or Life, towards thote pernicious Doctrines, of which this is one of the chief. I freely confess, I see no cause of fear, (the Lord keep us from all confidence in any strength of our own.) that ever that Religion shall reign in the Consciences of those that have been once delivered from it: but 'tis an easie matter to perswade those that are of no Religion, to be of that Religion. How many are there that walk in darknets in this Noon-day light? and 'tis an easie process from Ignorance to Errour, and to be devout too in that Religion where Ignorance is the Mother of it. How many are there, that will rather part with Heaven than with their Lusts? an easie temptation must needs proselyte them to that Religion that promiſeth

miseth infallibly to secure both. In short, Indulgences are the softest Arguments for delicate sinners, and the Inquisition the most cogent Argument for the refractory: To prevent therefore the Charms of the one, and to establish against the knocking Argument of the other, I shall only commend these two things to you.

First, Do not make light of Sin, and you can never be a Friend to Indulgences; † *Augustine* speaks like himself, when he saith, *'Tis most difficult to find out, and most dangerous to define what sins they are for which we may have Indulgence by the Merits of the Saints our Friends;* he professeth, *He could not by his search come to the knowledge of them;* and the Lesson he would learn and teach from it, was this, *To avoyd all sin, and not at all to trust to the Merits of others.* We may cry out concerning this Doctrine, *Without controversie great is the Mystery of Ungodliness!* I grant there is a great controversie between them and us about it, but yet when I consider, that I do not find two of them of a mind, but that they every one charge one another with something faulty in their particular Sentiments about them; and their darling Council, before they made the Decree about them, censured all the Money-gatherers upon them, to be Incurrible, and that they had no hopes of their amendment; I need not fear to say, *Without controversie great is the Mystery of Ungodliness.* For one who is himself guilty of mortal sin, at his pleasure to grant to as many as he please, guilty of the most prodigious villanies, as large Indulgences as they can desire, if this be not to encourage and propagate wickedness, what is? I would therefore commend this to you, Look upon Sin to be not onely the greatest, but *The onely Evil*, and that not so much as the least can be pardoned without the Blood of Christ; and that as ever you expect benefit by † Christ, you must depart from Iniquity, and that whosoever saith, we may venture to do evil that good may come, his damnation is just. Whosoever therefore makes the Remedies so light, so easie, so obvious, doth not onely lessen but takes away the terror of the Disease, and brings it into contempt. I would therefore with all possible importunity begg of you, to set your selves against every sin; watch against the temptations, occasions, and first risings of sin. Be as shy of sins of Omission, and Male-administration, as of open wickedness; and then Indulgences will be no temptations to you to alter your Religion; then the *Jubile* (next year) which Pseudo-Catholicks esteeme as the pleasant Phantasies of Popery, the Refuge of Sinners, the Grief of Purgatory, the Terror of Devils, the Mart of Rome, and the Triumph of the Pope, will be no more to them than a *Bartholmew-Fair*. Do you study the Doctrine and Practice of Faith and Repentance, and you'll abhorre all fellowship with this *Doctrine of Devils*.

Secondly, Make use of your Bibles, and while you do so, you'll neither be wheedled nor frighted out of your Religion. Let but Scripture-truth be your (a) shield and buckler, and you need not fear this *Romish* Pestilence that walks in darkness, and you may also hope, that God will preserve you from their barbarous destruction that waste at Noon-day. The Sword (b) of the Spirit is the onely offensive Arms in the Christian Armoury, and there's no weapon wounds them like this, and therefore (c) they wrap it in a cloth, and throw it behind the Ephod; but, my brethren, take it out, there's none like it; hold fast the form of sound words, which the Scripture teacheth, in faith and love, which is in Christ Jesus, and you can never be seduced; for there (d) can be no Heresies but by the misunderstanding of Scripture, (e) which we are not to hear onely with our Ears, but with our Minds. I take it to be a good way to prevent the perverting of Scripture, whenever a Text is alledged for the proof of a Doctrine in question, first lay by that Doctrine, and search what is the genuine meaning of the Holy Ghost in that place, and then consider what the mind of the Holy Ghost is in that question. But I'll not be tedious, *Bellarmino* is the person I have most opposed, I'll make a fair offer, viz. to be determin'd by his decision of the Question, if they will stand to what he hath left upon Record, which is as applicable to this business as to that about which he wrote it, viz. (f) Concerning those things which depend upon the Divine Will, we are not to assert any thing, but what God himself hath revealed in the Holy Scriptures. Do but stand to this, and Farewell Indulgences.