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 Christ's 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.

†X †X †X
Of Indulgences.

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

To evidence what I affert, I fhall in my poor manner endeavour, 1. To fhew you what the Indulgences are which we juftly condemn: 2. The unfound Hypotheses upon which they f tand: 3. Demolifh the main Thesis: And, 4. Raise some profitable Instructions above exception.

I. Let's begin with the Name and Definition of Indulgences, which (to pafs by more than (a) thirty different Opinions among themselves,) I fhall give you in Bellarmines own words; after he hath, like a wary Champion, attempted to reconcile, or excuse his own diftinguifhing party, (b) in the close of his eighth Chapter, he gives us this entire Definition, viz. Indulgence is a judicial Ablution from the Guilt of Punishment, owing to God, in the penitentiary Court, given over and above the Sacrament, by the Application of the Satisfactions 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 Punifhment, 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 fome juft and reafonable caufe, out of their Fatherly gentlenefs, and confedfion towards their Children, pitying their infirmity. This is his, and I're at present wave any interfering defcription. Let's then examine the Hypotheses of this profitable Structure.

II. The unfound hypotheses (or fuppofitions,) upon which they build this profitable Structure, are fuch 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 frokes, or by undergoing the Penance injoyed by the Priefe, or by laborious works freely undertaken, fuch as Prayers, Fasting, and Alms; or by Indulgences.

Now the Quagmire-Foundation of this Diftinction may thus appear, both by Testimony, by Reafon, and (which is more than both these) by Scripture: I need but touch upon each, it being done more largely by a better hand; and therefore I will produce but one Testimony, and that is of the Archbishop of Spalatro: "In Pardon to diftinguish (d) between Fault and Punishment, fo as to separate them, is a moft vain thing, and not to be admitted, especially in refept 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 Caufe and the Effect must ceafe. What Bellarmine faith, that the House will
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"Again, when the Carpenter that built it is dead, doth not infringe what we affirm; for we speak here of a Meritorious and Moral, \( \text{not of an} \) Efficient and Physical Cause. Whereas it is further said, A King may pardon a Malefactor, and yet enjoy him to make satisfaction; I answer, The King and the party offended are different persons, the King may not give away another's right, we must not confound the Court of Heaven and the Court of Earth. I might add, 'tis against the ordinary manner of speech, to say a Judge pardoneth a Malefactor, whom he punisht; 'tis against the Justice of God to punish one sin twice. 'Tis against the Mercy of God, to be reconciled to a sinner, and to torment him. But beyond all this, 'tis against the Practice of Christ; what Temporal punishment did Christ lay upon (f) Mary Magdalen, upon (g) the Paralytic, the (b) great Debtor.

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

Jesus Christ hath perfectly satisfied for our sins, and therefore men are not bound to satisfie in part for themselves; (k) Christ is the Propitiation, (l) our Redemption. (m) God was in Christ reconciling the World unto himself, not imputing their trespasses unto them. I need name no other Text than that I am discoursing of: (n) By one Ofering hath God perfected for ever them that are sanctified. To say, Christ satisfied, that our Satisfactions might be accepted, and ours depends upon his, (o) this is to illude Scripture, q.d. Christ once satisfied, that we might always satisfie, Christ perfectly satisfied For us, that he might imperfectly satisfie In us; Christ hath satisfied for Eternal punishments, but doth satisfie for Temporal when Believers themselves satisfie. O excellent way of answering! Again, if men must in part satisfie for their sins, then they are not freely pardoned; but how can it be to multiply express Scriptures; (p) take notice but of one Epistle: Justified freely by his Grace. To him that worketh, is the reward not reckoned of Grace but of Debt. If by Grace, then it is no more of Works. &c. Now if none can satisfie for themselves, then they cannot satisfie for others. (q) If thou be wise, thou 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 Righteousnes, 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 ways than I have time to...
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 satisfy 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 Satisfactions? they say, left they should be in vain. So then, 'tis no matter though Christ's 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 satisfactions; but before we do so, 'tis adviseable, to solve this Doubt, Whether the Treasury of Saints superfluous Satisfactions 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 controversy 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 confused in this Exercise, but to let pass all this, (s) what a fair Dividend 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 Pardon 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,
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Of the satisfaction of Christ were like a summe of Money laid up in a Cheift, 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. (c) It is the Gospel that is the power of God: Rom. 1:16,17 unto Salvation, to everyone 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 fulnes of Apostolical power, may grant a most full Pardon by Indulgences: This is express'd most fully by Clement the fift, (a) who speakseth thus: "Of that infinite Treasure that 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 wholfolemly 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 applied 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. It's Injuriosity 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 fin 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 Rom. 5:1, with God through our Lord Jesus Christ. (y) Who shall lay anything to the charge of God's Elect? It is God that justifieth, who is he that condemneth? It is Christ that died, &c. Many more Texts might be adduced, but I had rather say one or 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 laid 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 bind, &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 faith, (a) "Although Indulgences be not warrant, 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 anything in their Authors about the Popes power in any Kind, but this Text is pressed into the service of their design, though ordinarily, to as little purpose as any Text in the Bible,) but Scriptures they bring, let's examine them a little. They argue from those.
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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 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 faith ver. 10. To whom ye forgive any thing, I forgive also. This is no way to be endure, (c) that the Pope hath no more power to forgive any thing than other Priests; I doubt not, but rather than yield that, they'll 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 Bodyes 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 Satisfactions, which the Pope disposeth of by Indulgences: But this is presupposing their Opinion, not proving of it. They grant our Expulsion of the Text to be right. (e) 1. That Paul's 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 Satisfactions, 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; 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,

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 Rejens ins himself, as that Italian quotes him, (for I have him not by me) acknowledgeth, (b) That till people "were frightened with (the Bug-bear of) Purgatory, no body minded In-
"dulgences, and that he likewise acknowledgeth to be but of late years. "To convince those of Novelty who flander us with it, I'll give you a "brief Historical account of them, how they crept in, and to what a mon-
"tious height they rose, till they were so top-heavy, that their fall broke-
"off several branches of that Tree (c) which overspread the Western &c. Churches.

The Discipline of the ancient Church was such, that they did neither lightly nor suddenly re-admit unto Communion those that denied the Faith, or sacrificed to Idols in time of persecution, or thoe that at any time fell into Heresie, or any other scandalous wickednes; 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: (b Niceph. hist. Eccles. lib. 12. c. 28. p. 279. & seqq.) After 'twas look'd upon as burdenome for the Offender to confess his "fault publickly 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 par-
"doned. The Novatians took no care of this matter, for they refused "to communicate with those that denied 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 counte-
"nance, greatly bewailing their sin, till what they might not partake of, "was ended, and then they threw themselves at his feet that administred; "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 enjoyned 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 Rep- 
proach; but I think (faith 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 
days, others for several years, and others during life, allowing the Bishop 
to abate or add to the time enjoyed, as he saw occasion. (m) 'Twas judged 
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 Babblers; Watching 
to the Saggards; hard Labour to the Slothful; Fasting to the Glutto-
uous, &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 satisfy the Church, (pray mark, 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 greatnes of God's 
Mercy, and the multitude of his Compassions. But they were only 
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) Bapti-
tism, which is Conversion, when a man repents of his former Courfe 
of Life, and gives up himself to live in Newness of Life, and upon 
those they imposed no Ecclesiastical penances. The second was, (s) a 
daily Repentance; and for sins of daily incursion, we are taught to 
pray, Forgive us our Trespasses, &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 (faith 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 those Satisfactions must be made in this 
"Life, or endured in Purgatory, which two things if you take away, 
"you overthrow the Tables of Indulgence-fellers; but they enjoyed 
"them, 1. That the Name of God might not be blasphemed among 
"the Heathen, as if the Church were a Receptacle of Blasphemies, 
"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  
"fin
"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 sin of my People, and they set their hearts on their iniquity. The Patrons of Indulgences look at their gain; the Ancients, when they abdolved their Penitents, exhorted them to sin no more, but to bring forth fruits worthy of amendment of Life, they put them upon the exercise of the contrary Virtues, but there's nothing of this in Papal Indulgences. In a word, the Ancients carried on a design of Heavenly Interest in their Severities, and the Papists of Earthly in their Indulgences. But the Severities of the Ancients were by degrees mollified. Our learned Country 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 and Confession, he should not be at all prayed for. (where then were Indulgences as since granted?) But he gives us the Canon of another Council, in the year 967. Where the Council closeth the Penitential Canons with (y) four concerning the Penance of Noble-men, (they say expressly Idem Camo in the last Canon, that poor men are not to have any such privilege,) there they give this direction for him that is enjoined Seven years Fasting: Let him (say they) for three days have twelve Companions to fast with 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 days, and so he will fast so many fasting days 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 sick; is it not enough to make a Great man sick, to put him upon three days Fasting? which if it do, for one pence, he may buy off a days Fasting, and for thirty shillings a years Fasting. Is not this fair? But yet this comes not near the later Markets. But I must not multiply particulars; when they had Churches to build, Hospitats 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 persons, that they lodge not in Taverns or unsetting places, that they be not profuse in their Expenses, &c. Because (faith he, pray mark his words,) by the indiscreet and superfluous Indulgences, which some are not afraid to grant, the Keys of the Church are so tormented, and penitential Satisfaction is enervated; and therefore he set limits to the granting 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 instated a Jubile every Hundredth year, wherein he granted not only a full, but a most full pardon of all sins, to all those 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
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; Cle-
ment the first (c) therefore in the year 1350. upon the prayers of the
People of Rome, reduced the Jubilee to every Fiftieth year, and for so
doing, he doth not go upon Report, but founds it upon the Law of Mo-
des. (d) Urbane the firstt, 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 expressed his greater Kindness in reducing the Jubile
to every 25th year; and Alexander the sixth (f) in the year 1500. en-
larged the Jubilee to those that could not, or neglected to come to Rome.
And thus I have (though with omitting more than I have express’d) 
brought them down to Leo the 10th. (g) who exercised such an excellent
power in this matter, that there is not (faith Rackin) a good Catholick
but is forry for it. Take the matter of fact from that excellent Historian
(b) Thuanis, who wrote onely the History of his own time, and there-
fore might well be more exact.” In the year 1515. Leo the tenth, a
man giving himself to all Licentiousnes, 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) Chri-
tian World, wherein he promised the expiation of all sins, and Eter-
nal Life; and there was a price set what every one should pay, ac-
cording to the grievousnes of his Sin. To which end he appointed Col-
lectors and Treafurers throughout the Provinces; adding to them,
Preachers to recommend to the People the greatnes of the Benefit:
these by Sermons artificially compos’d, and by Pamphlets openly pub-
lisc’d, immoderately extol’d the Efficacy of these Indulgences. These
Bulls were executed with too much Licentiousnes in many places, but
especially in Germany; where those that farmed them from the Pope,
did lavifh out their power of drawing Souls out of Purgatory, shame-
lessly spending it every day in Whore-houses and Taverns, at Dice, and
most filthy uxes. I shall forbear to insist upon the abominable Expressi-
ons 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) de-
flour the Mother of God, he might by Indulgences be pardoned both Fault
and Punishment. Chemnitzius (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 Nuremberg, in the Years 1522, and 1523. The
third, fourth, fifth and sixth Grievances are unto the Title of The Burdens of
of **Papal Indulgences**: (k) "Their third Grievance is about the Increase of the intolerable burden of Indulgences, which under the shew of Piety, for the Building of Churches, or an Expedition against the Turks, the Popes suck the Marrow of their Estates; and which heightens the Im-polture, by their hireling Cryers and Preachers, Christian Piety is banifi'd, while to advance their Market, they cry up their Wares, for the granting of wonderfull, unheard of, peremptory Pardons, not only 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 spoyle'd of our Money, Christian piety is extinguished; 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, Incefts, Adulteries, Perjuries, Murders, Thefts, &c. and all manner of wickedness, have at once their Offspring. What wickedness will mortal men be afraid to commit, when they may promise themselves licence, and impunity of finning, while they live, and for a little more Money Indulgences may be purchased for them after they are dead? Especialiy the Germans, who are of a credulous temper, and ease to be perfwaded by pretences of piety, and a flew of Religion. A Fourth Grievance was this, That the Indulgences were sold for Defence against the Barbarians, but the Money 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 always some Cafes reserved, for which you must make a new Bargain, and pay more Money, or no Dispenfation. 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 Cafes) but they may be permitted to transgress them for the future; whence thofe that are dippened with, take occasion to commit Perjuries, Murders, Adulteries, and such like wickedness, which all springs from the cursed Covetousnefs of some Ecclefiafticks. I might add 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 le tranfcribe no more of this; I would not indeed have tranfrib'd so much, but that the Book whence I have it, is but in few hands: And that what I have faid, may not be tedious, I le refrefh you with a Story.

(l) A Noble-man told Tecelius (the Chief Publican of Indulgences) that he had a mind to commit a very heinous sin, and he defired present Pardon of that future fin: Tecelius for a great summe of money gives him the Indulgence, the Noble-man pays down the Money, and receives 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 Curfes, the Noble-man
shewed him his Bull of Indulgences, that he payd so dear for, and laugh-
ing 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 at-
ttempted, how they durft (m) not meddle with that Hiſtula, but shuffle-
up a Decree about them, the last day of their Session, (n) in which De-
cree they acknowledge, Such abuses in them, that give the Hereticks 
as they call us) occasion to blafpheme 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 Su-
perſtition, Ignorance, Irreverence, and otherwise, which they referre 
to be reformed by the Pope, who they say hath alone power to diſpenfe them. 
And to give us a demonstration what we may expect for the reforming 
of the Abuses of them, themselves break the Law the fame 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'lle lay no more to the History of Indul-
gences.

Thirdly, The next thing I am to shew you, is, the Contradictions of 
them; and herein I shall take Bellarmine for their Oracle, and give you 
a glancing of Contradictions in five things he faith about Indulgences,

4. The thing pardoned is, not the Fault but the Punishment. 5. The Pun-
ishment pardoned, is neither Natural, nor those that are inflicted in any 
outward Court that is contentious, whether Eccleſiaſtical or Ŝecular. 
Now do but observe some few (of many) gros Contradictions about all 
these, e. g.

1. As to the Authority of granting Indulgences: He faith, that Chrift 
in giving the Keyes to Peter and the rest of the Apoftles, 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 or-
dinary 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 Apoftles, therefore 
not fo to Peter; I question not but this hath been evidenced to you in 
aformer Exercise.

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

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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. Peter’s Church, throws Indulgences among the people, as P.455. one would throw a handful 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 Bellarmine 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. Peter’s 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 Francesco Cibo Baltard 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 Cancellaria Apostolica, and there you have the several sums set upon the several sins; I’ll name some few, (t) viz. For the carnal knowledge Taxa Cancell. of his Mother, Sister, or other Kinswoman by Blood or Marriage, or Aesp. fol. 35. his God mother; five Groflias (Groflias is neer about a Great of our 37/38/41. Money, but I’ll reckon it high enough) five Six-pences. For the deflowering of a Virgin (6 grof.) six Sixpences; 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 Groat’s. 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 Favours, and Dispensations of this kind are not to be granted to the Poor; and the Reason is given, because they
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, de-
ny that ever there was any such thing, or any such Book; and say, we
flander them: Whereas Espencem (t) 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 ab-
horred 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 (faith 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 Indulgences must be in the
State of Grace. 'Tis ordinarily said, they must be confess’d, and con-
trite, though others deny the necessity of it; every way here’s a swarm
of Contradictions. I'lle name one or two.
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
faith, that Indulgences are very profitable to Christian people, and
damns those that say otherwise: And the fame (x) Council damns those
that shall so far own their Christianity as to affirm their Faith to be cer-
certainly saving. But I'll quit this, and request you to consider the
next.
Secondly, Whether is there any infallible Evidence of a Person 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, Mur-
der, Incest, Adultery, Perjury, reckon up all the wickedness that you
can in the World, will these I 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 gra-
tifie Bellarmin for telling me why they grant so many, I will not make
any Observations upon Gregories Dedication of the Church of Late-
ran, (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 Days and
Three Nights; and when Gregory feared, left the Treasury of Grace
would be emptyed 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 Bellarmin’s word, that he
hath not read this in any Author he likes, and for the reason beforefaid
I'lle 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
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millions of years of Indulgence? Bellarmine (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 kindnes certainly) for those that accustomed 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 faith, 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 smels 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 begg'd Indulgence for all and every one that came to that place, that entered into that Church, of all their sins universally."
"and generally of all their sins, of which they had made Confession to the Priest, and received his Command; and he beshought 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, presentely began to supplicate her Son, telling him, it became him to have regard unto the Prayers of blessed Francis his Servant. His Divine Majesty, presentely 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 Massen, 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 (faith he) how many years Indulgence wouldst thou have? He answered, I will, that whatsoever 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 entering into the Church afore-said, and I ask it in the behalf of Christ who sent me to thee: The Pope said three times publickly, It pleareth 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 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, 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 only 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; Bellarmine faith, they are neither Natural, nor those that are inflicted by any contentious Court, whether Civil or Ecclesiastical. If this be so, then there's nothing forgiven, for (b) what sufferings more are there to be pardoned, but those that are Natural or imposed? 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 Bellarmine 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 sthenings
of our Conscience. Pray who gives the Priest power to inflict any punis-
ment 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 Fastings. Must not
that be a famous Church think you, where Fastings and Prayer are Pu-
nishments, and as it were lay’d in the balance with the pains of Purgato-
ry, which pains are as grievous as the torments of Hell, bating the Du-
ration? Let them never boast more of their Devotion nor Charity; they
are with them Penalties, with us Privileges; we are so far from giving
any thing to be excused these Duties, that we would not be hired out of
the performance of them: Should any of our Ministers but preach such
Difficultations, we should account them the Devils Apostles, (c) de-
cenful workers. What! teach men how to tell themselves to work wic-
kedness, and then how to purchase Heaven with their wages of unrighte-
ousness! O my Soul enter not into their secret. But in short, we under-
stand neither the Grammar nor the Divinity of pardoning, (d) of Re-
pentance, 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?

Fourthly, The Cheats of Indulgences will be Notorious, bring them
but forth into the Light, and every one may discern them. I need pro-
duce 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 buys? And how can a man know what he buys,
when they are not agreed among themselves what they sell? (e) e g.
Bell. de Indulg. They are not yet agreed, whether an Indulgence be a Judicary abso-
tion, or a payment of the Debt by way of Compensation of Punishment
out of the Treasury, or both, (f) I may add, 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 way freed from? though Bellarmine (as
you have heard) saith, Without doubt the Popes had respect to the worst
of men, yet he himself elsewhere faith; (f) That we are neither ab-
f 2 Cor. II. 12.
f 2 Cor. II. 12.
f 2 Cor. II. 12.
f 2 Cor. II. 12.
f 2 Cor. II. 12.
folo’d nor solo’d from the Guilt of any fault whether Mortal or Venial,
by Indulgences. Among several Reasons given, (g) I le name but one:
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
Bellarmine faith, (h) The Saints cannot merit for others, but they may
satisfie for others, there being in the Actions of the Righteous a double
Value, namely, of Merit and Satisfaction; (though the Distinction is
every way a Nullity, there being neither Merit nor Satisfaction, but let
h Bell. de Ind.
that pass for the present;) Without controversy (faith he,) one mans Merit cannot be applied to another: yet by his favour, Hadrian, though he speaks less than Bellarmine in other things, he speaks more in this; for he faith, (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 days of Penance, or onely all the Fasting days in the Year. If the former, what s meant by that usual Clause in Indulgences for so many Years, and so many Quarantines, or Forty days 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.

I. When Bellarmine (i) faith, They are all agreed, that an Indulgence is not valid, unlefs the Caufe be Just; and he names several things must concurre to make it just; but concludes, it belongs not to the Popes Subjects to judge, whether the Caufe be just or unjust; they ought simply to account it just: And instanceth, how the Pope may grant the greatest Indulgences, upon the lightest Caufe: 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: One (faith 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 days, and at last so far obey the Pope, as to go see a fine Shew, without parling with any one sin, and he shall be saved. Who but those that are given (m) up to strong delusions to believe a ye, can believe this?

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 Indulgence;
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Indulgence respects Penance injoyned for mortal sins; a Plenary Indulgence respects Penance injoyned for mortal and venial sins; and a Most Full Indulgence respects the Penance that might have been injoyned for mortal and venial sins. Tolley almost a hundred years after, gives us a little more light into that gradation of Indulgences, and tells us, (b) That a Full Indulgence respects the Remission of the Punishment injoyned; a Fuller Indulgence respects that Punishment that might have been injoyned according to the Canons; the Fulllest 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 Confessions believe them to be a Cheat? I shall next shew you how they are injurious to Christ.

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 fallhood, injustice, and blasphemy. e.g. They say, One drop of the Blood of Christ was enough to redeem the World: Doth not this Affertion put an inequitable 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 Christ's 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 Sinn'r, or (through Grace) by his Surety.

2. If one drop of the Blood of Christ be sufficient, and all the rest to be laid 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 'le name but one, who expressly tells us (q) That it is only Christ, with the Father, and the Holy Ghost, that can with plenary Authority grant all manner of Indulgences from Faule and Punishment.

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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.

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 solely 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 fort, though they have no Satisfactions to spare, yet they have so many, they need not be beholdino to others; so that 'tis only the worst of men that need Indulgences, and what can (s) "More oblige them to redouble their Crimes, and misdemeanours, to abandon themselves to every manner of vice and lewdness, than to be sure, that all the sins they can commit shall be for given 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 heinous,]? 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 dug for the Apostolical See; — but they have utterly banished true Repentance from the Popish Churches. Navarra goeth further, (if I may credit P. D. Monti'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 mis it 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 strict enough for them: What Doctrines have we, that the Devil himself can charge us with, like theirs of Indulgences? Those days 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
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Of Indulgences.

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 glorifies upon Gerson, in the forcrited place, The ransom of a man's 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, Gal. 6.4,5. work, and then shall he have rejoicing 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 to treat to share Benefits with those that are better than us: (z) The Wife Virgins had no Oyl to spare, when the Foolish had their 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 wofhipped for a Saint, and then his bones dug up, and burnt for an Heretic, by that very Monaflake who appointed the first Jubile, and that with a singular respect to the visiting the Sepulchers of the Saints: Command 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 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 m*ck of sin, playing with it both in the Communion and Expiation: but we dare not do so: we dare not play the Mountebanks in Religion, to make some whilling about the Conscience, and then stupeifie it with a Cheat: We ingeniously confesi, 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 common 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'le no longer forbear acquainting you with that by way of Life, 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 only fatherly chastisements, not judicial punishments; whosom 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 kindnecfs. Plainly, a punishment is properly to satisfy Revenging Justice, a Judge (as such) hath no respect to the Offenders repentance, but God always (f) chastis-f Hebrew 22.10. feth for our profit, that we might be partakers of his holiness. We deny not but
but God chastifieth for sin, but the question between the Papists and us, is not about the impulsive Cause, but the final, i.e. Whether God in punishing his Children, do it to satisfie 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 die. 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, (c) 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 Phyfitian, 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 dreadful 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 Old Prophet, to whom the very person that deceived him said from God, m Forasmuch as thou hast disobeyed the mouth of the Lord, thy carcasse 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 Threatening 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 God's severity. But what need I spend time in particular Instances, while the Scripture speaks of Believers in general, that Death is to them a Privilege, not a Punishment? And Death it self is inventoried 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 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 indulgences granted to help to build some Church, or the like, those that gave a penny towards it, should be pardoned the third part of their Repentance, and for another penny another third part, and for another penny the last third part; so that for 3 d. for three half pence, faith 

*Altsiiodoren}s; and among other proofs for the value of indulgences he brings this, That the Head of John the Baptist was given to the Damoefel, by which Damoefel 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 troublesome 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 fayes 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 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 finds too late, that the largest indulgences are only 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, 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, Good God upon what a frail Spiders Web doth hang the vast weight of Papal Omnipotence! Now we feel with a vengeance the Pope is not infallible. But I close all with what may be more profitable, than such fruitless complaints.

44. 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, take heed of all sinful tendencies, of either Head, Heart or Life, towards those pernicious Doctrines, of which this is one of the chief. I freely confess, I see no cause of fear, (the Lord keeps us from all confidence in any strength of our own,) that ever that Religion shall reign in the Confidences of those that have been once delivered from it; but 'tis an easy matter to pervert those that are of no Religion, to be of that Religion. How many are there that walk in darknens in this Noon-day light? and 'tis an easy process from Ignorance to Error, 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 easy temptation must needs prostrate them to that Religion that promises...
mifeth 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; for Augustine speaks like himself, when he faith, 'Tis most difficult to find out, and most dangerous to define what sins 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 avoid all sin, and not at all to trust to the Merits of others. We may cry out concerning this Doctrine, Without controversy great is the Mystery of Ungodliness! I grant there is a great controversy between them and us about it, but yet when I consider, that I do not find two of them, 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 Incorrectible, and that they had no hopes of their amendment; I need not fear to say, Without controversy 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 pleases, guilty of the most prodigious villanies, as large Indulgences as they can desire, if this be not to encourage and propagate wickedness, what? I would therefore commend this to you. Look upon Sin to be not only the greatest, but the only 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 whoever faith, we may venture to do evil, that good may come, his damnation is just. Whosoever therefore makes the Remedies so light, so easy, so obvious, doth not only lessen but takes away the terror of the Difoease, and brings it into contempt. I would therefore with all possible impossibility begg of you, to set your selves against every sin; watch against the temptations, occasions, and first risings of sin. Be as fly of sins of Omision, and Male-administration, as open wickedness; and then Indulgences will be no temptation to you to alter your Religion; then the Jubilee (next year) which Pieno-Catholicke feem as the pleasant Fantasies of Popery, the Refuge of Sinners, the Grief of Purgatory, the Terror of Demons, the Mirth of Rome, and the Triumph of the Pope, will be no more to them than a Bartholomew-Fair. Do you study the Doctrine and Practice of Faith and Repentance, and you'll abhor all fellowship with this Doctrine of Devils.

Secondly, Make use of your Bibles, and while you do so, you'll neither be headaled nor frightened out of your Religion. Let but Scripture-truth be your shield and buckler, and you need not fear this Romish Pestiilence that walks in darkness, and you may also hope, that God will preserve you from their barbarous destruction that willst be at Noon-day. The Sword of the Spirit is the only offensive Arms in the Christian Armoury, and there's no weapon wounds them like this, and therefore 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 can be no Heresies but by the misunderstanding of Scripture, (c) which we are not to hear only 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 alluded 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, Bellarmine 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. (c) Concerning those things which depend upon the Divine Will, we are not to assert anything, but what God himself hath revealed in the Holy Scriptures. Do but stand to this, and Farewell Indulgences.

SERMON XX.