by the only medicine available, which is satisfaction; peni-
tency thrown out of men's hearts; the remembrance of that
heaviest and last judgment clean banish't; the wounds of
dying men, which should be healed, are covered; the stroke
of death, which hath gone as deep as any bowels are to
receive it, is overcast with the slight show of a cloudy look.
From the altar of Satan to the holy of the Lord men are
not afraid to come even belching in a manner the sacrificed
morsels they have eaten; yea, their jaws yet breathing out
the irksome savour of their former contagious wickedness,
they seize upon the blessed body of our Lord, nothing
terrified with that dreadful communion, which saith
'though a one cuteth and drinketh unworthily, is guilty of
the body and blood of Christ.' They vainly think it to
be peace, which is gotten before they be purged of their
faults, before their crime be solemnly confest, before their
conscience be cleared by the sacrifice, and imposition of the
priests' hands, and before they have pacified the indignation
of God. Why term they that a favour, which is an injury?
Wherefore cloak they impiety with the name of charitable
indulgence? Such facility giveth not, but rather taketh
away peace; and is itself another fresh persecution or trial,
whereby that fraudulent enemy maketh a secret havock of
such as before he had overthrown; and now to the end he
may clean swallow them, he casteth sorrow in a dead sleep,
putteth grief to silence, wipeth out the memory of faults
newly done, smothereth the sighs that should arise from
a contrite spirit, drieth up eyes which ought to send forth
rivers of tears, and permiteth not God to be pacified with
full repentance, whom heinous and enormous crimes have
displeased."

By this then we see, that in St. Cyprian's judgment, all
absolutions are void, frustrate, and of no effect, without suffi-
cient repentance first shewed; whereas contrariwise, if true
and full satisfaction have gone before, the sentence of man
here given is ratified of God in heaven, according to our
Saviour's own sacred testimony, "Whose sins ye remit, they
are remitted."

[9.] By what works in the Virtue, and by what in the
Discipline of Repentance, we are said to satisfy either God
or men, cannot now be thought obscure. As for the inventors
of sacramental satisfaction, they have both altered the natural
order heretofore kept in the Church, by bringing in a strange
preposterous course, to absolve before satisfaction be made, and
moreover by this their disordered practice are grown into
sundry errors concerning the end whereunto it is referred.

They imagine, beyond all conceit of antiquity, that when
God doth remit sin and the punishment eternal thereunto
belonging, he reserveth the torments of hell-fire, to be never-
theless endured for a time, either shorter or longer, according
to the quality of men's crimes. Yet so that there is between
God and man a certain composition (as it were) or contract,
by virtue whereof works assigned by the priest to be done
after absolution shall satisfy God, as touching the punish-
ment which he otherwise would inflict for sin pardoned and
forgiven.

Now because they cannot assure any man, that if he The way of
perform what the priest appoineth it shall suffice; this (I say)
because they cannot do, inasmuch as the priest hath no
power to determine or define of equivalency between sins and
satisfactions; (and yet if a penitent depart this life, the debt
of satisfaction being either in whole or in part undischarged,
they steadfastly hold that the soul must remain in unspeckable
torment till all be paid;) therefore for help and mitigation in
this case, they advise men to set certain cospames on work,
whose prayers and sacrifices may satisfy God for such souls

ix. D.

[Here the Dublin MS. goes on. "For against y' guiltines of sinne, and y'
danger of everlasting condemnation thereby incurred, confession and absolution
succeeding y' same, are, as they take it, a resolute sufficient, and therefore,
what their penitentiaries doe think good to impose further, whether it be,
a matter of Ave Maries daily to be scored up, a journey of pilgrimage to bee
undertaken, some few dishes of ordinarie diet to be exchanged, offerings to
be made at y' shrines of Saints, or a little to be spared of men's
"superfluitie, for releife of poore people, as in lew or exchange with God,
whose Justice owevth us stille they say notwithstanding our penion, some
common punishment to be sustained in y' like to come, except we consent
ourselves here with works of y' former kind, continued till y' balance of
God's most strict severity, shall finde y' paynes wee have taken, equivalent,
with y' faults for which wee satisfy." All this passage and Lych has driven lines through and across, with his pen; and notes in the margin," (This
followeth afterward, more properly, in the viith section of the next head,
"touching absolution." ) See below, pp. 83, 84.)]
as depart in debt. Hence have arisen the infinite pensions of
their priests, the building of so many altars and tombs, the
enriching of Churches with so many glorious and costly gifts,
the bequeathing of lands and ample possessions to religious
companies, even with utter forgetfulness of friends, parents,
wife, children, all natural affections giving place unto that
desire, which men doubtful of their own estate have to deliver
their souls from torment after death.

Yet behold, even this being also done, how far forth it
shall avail they are not sure; and therefore the last upshot
unto all their former inventions is, that as every action of
Christ did both merit for himself, and satisfy partly for the
eternal, and partly for the temporal punishment due unto men
for sin; so his saints have obtained the like privilege of
grace, making every good work they do, not only meritorious
in their own behalf, but satisfactory too for the benefit of
others. Or if, having at any time grievously sinned, they do
more to satisfy God than he in justice can exact or look for
at their hands; the surpluseage runneth to a common stock,
out of which treasury, containing whatsoever Christ did by
way of satisfaction for temporal punishment, together with
the satisfactory force which resideth in all the virtuous
works of saints, and in their satisfactions whatsoever doth
abound, (I say,) “From hence they hold God satisfied for
such arrcarages as men behind in accompt discharge not by
other means; and for disposition hereof, as it is their
doctrine that Christ remitteth not eternal death without the
priest’s absolution, so without the grant of the Pope they
cannot but teach it alike impossible\textsuperscript{a} that souls in hell
should receive any temporal release of pain; the sacrament
of pardon from him being to this effect no less necessary,
than the priest’s absolution to the other.” So that by this
postern-gate cometh in the whole mart of papal indulgences\textsuperscript{1};
a gain inestimable\textsuperscript{b} unto him, to others a spoil; a scorn both
to God and man. So many works of satisfaction pretended
to be done by Christ, by saints, and martyrs; so many virtuous
acts possessed with satisfactory force and virtue; so many
\textsuperscript{a} and children E.\textsuperscript{5} \textsuperscript{b} This marginal note om. E. \textsuperscript{4} satisfaction E. (?)
\textsuperscript{1} indulgence E. (?)\textsuperscript{5} impossible E.\textsuperscript{6} inestimable E.

\textsuperscript{1} See below, p. 84.

supererogations in satisfying beyond the exigence of their
own necessity; and this that the Pope might make a monopoly
of all, turning all to his own gain, or at the least to the gain
of them\textsuperscript{a} which are his own. Such facility they have to convert
\textsuperscript{a} a pretended sacrament into a true\textsuperscript{e} revenue.

VI.\textsuperscript{y} Sin is not helped but by being assecured of pardon.
It resteth therefore to be considered what warrant we have
concerning forgiveness, when the sentence of man absolveth
us from sin committed against God. At the words of our
Saviour\textsuperscript{1}, saying to the sick of the palsy, “Son, thy sins are
forgiven thee,” exception was taken by the Scribes, who
secretly reasoned against him, “Is any able to forgive sins,
but only God?” Whereupon they condemned his speech
as blasphemy\textsuperscript{2}; the rest, which believed him to be a Prophet
sent from God, saw no cause wherefore he might not as lawfully
say, and as truly, to whomsoever amongst them, “God
hath taken away thy sins,” as Nathan (they all knew) had
used the very speech; to whom David did not therefore
impute blasphemy, but embraced, as became him, the words
of truth with joy and reverence.

Now there is no controversy but as God in that special case
did authorize Nathan, so Christ more generally his Apostles
and the ministers of his word in his name to absolve sinners.
Their power being equal, all the difference between them can
be but only in this, that whereas the one had prophetical
evidence, the other have the certainty partly of faith, and partly
of human experience, whereupon to ground their sentence:
faith, to assure them of God’s most gracious pardon in Heaven
unto all penitents; and touching the sincerity of each parti-
cular party’s repentance, as much as\textsuperscript{4} outward sensible tokens
or signs can warrant.

\textsuperscript{1} It is not to be marvelled that so great a difference
appareth between the doctrine of Rome and ours, when we

teach repentance. They imply in the name of repentance
much more than we do. We stand chiefly upon the true\textsuperscript{b}
inward conversion of the heart; they more upon works
of external show. We teach, above all things, that repentance
which is one and the same from the beginning to the world’s
\textsuperscript{a} those E.\textsuperscript{5} true om. E.\textsuperscript{7} i. D.\textsuperscript{6} much as om. E.\textsuperscript{8} ii. D.\textsuperscript{9} due E.
\textsuperscript{1} Matt. ix.
\textsuperscript{2} Marc. v. 21. [ii. 7]; Luc. v. 21.
BOOK VI.
Ch. vi. 2.

end; they a sacramental penance of their own devising and shaping. We labour to instruct men in such sort, that every soul which is wounded with sin may learn the way how to cure itself; they, clean contrary, would make all sores seem incurable, unless the priest have a hand in them.

Touching the force of whose absolution they strangely hold, that whatsoever the penitent doth, his contrition, confession, and satisfaction have no place of right to stand as material parts in this sacrament, nor consequently any such force as to make them available for the taking away of sin, in that they proceed from the penitent himself without the privity of the minister, but only, as they are enjoined by the minister's authority and power. So that no contrition or grief of heart, till the priest exact it; no acknowledgment of sins, but that which he doth demand; no praying, no fasting, no alms, no recompense or restitution for whatsoever we have done, can help, except by him it be first imposed. It is the chain of their own doctrine, no remedy for mortal sin committed after baptism but the sacrament of penance only; no sacrament of penance, if either matter or form be wanting; no ways to make those duties a material part of the sacrament, unless we consider them as required and exacted by the priest. Our Lord and Saviour, they say, hath ordained his priests judges in such sort, that no man which sinneth after baptism can be reconciled unto God but by their sentence. Why? If there were any other way of reconciliation, the very promise of Christ should be false, in saying gospel. "Whatsover ye bind on earth, shall be bound in heaven; and whose sins ye remit, they are remitted;" Except therefore the priest be willing, God hath by promise so hampered himself, that it is not now in his own power to pardon any man. Let him which hath offended crave as the publican did; "Lord, be thou "merciful to me a sinner;" let him, as David, make a thousand times his supplication, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy compassions put away mine iniquities;" all this doth not help, till such time as the pleasure of the priest be known; till he has signed us a pardon, and given us cur  

[3.] It is true, that our Saviour by those words, "Whose sins ye remit, they are remitted," did ordain judges over sinful souls, give them authority to absolve from sin, and promise to ratify in heaven whatsoever they should do on earth in execution of this their office; to the end that hereby, as well his ministers might take encouragement to do their duty with all faithfulness, as also his people admonition, gladly with all reverence to be ordered by them; both parts knowing that the functions of the one towards the other have his perpetual assistance and approbation. Howbeit all this with two restraints, which every jurisdiction in the world hath; the one, that the practice thereof proceed in due order; the other, that it do not extend itself beyond due bounds; which bounds or limits have so confined penitential jurisdiction, that although there be given unto it power of remitting sin yet not such sovereignty of power, that no sin should be pardonable in man without it. Thus to enforce our Saviour's words, is as though we should gather, that because whatsoever Joseph did command in the land of Egypt, Pharaoh's grant was, it should be done; therefore he granted that nothing should be done in the land of Egypt but what Joseph did command, and so consequently, by enabling his servant Joseph to command under him, disableth himself to command any thing without Joseph.

But by this we see how the papacy maketh all sin unpardonable, which hath not the priest's absolution; except peradventure in some extraordinary case, where albeit absolution be not had, yet it must be desired.

[1] [Psalm li. 1.]
[2] [Gen. xix. 22.]
[3] [Christus ordinarius suam "clemens ad remittenda peccata sunt"
[4] "potestatem in apostolos transluit;"
"ab eo instituta, sacramenta; sine

1 "Ipsius (pœnitentis scil. actio non est pars sacramenti, nisi quœ tenus potestati sacerdotale subjiciatur, et a sacerdote dirigatur vel judetur." Bellarmin. de Pœnit. lib. 1. c. 16. [t. iii. 942.]
3 "conciliari possit," Bellarmin. de Pœnit. lib. iii. c. 2. [t. iii. 1028.]
[4.] What is then the force of absolution? What is it which the act of absolution worketh in a sinful man? Doth it by any operation derived from itself alter the state of the soul? Doth it really take away sin, or but ascertain us of God’s most gracious and merciful pardon? The latter of which two is our assertion, the former theirs.

1 At the words of our Lord and Saviour Jesus Christ, saying unto the sick of the palsy, “Son, thy sins are forgiven thee,” the Pharisees, which knew him not to be the “Son of the living God,” took secret exception, and fell to reasoning with themselves against him; “Is any able to forgive sins but God only?” “The sins,” saith St. Cyprian, “that are committed against him, he alone hath power to forgive, which took upon him our sins, he which sorrowed and suffered for us, he whom the Father delivered unto death for our offences.” Whereunto may be added that which Clemens Alexanderinus hath, “Our Lord is profitable every way, every way beneficial, whether we respect him as man, as God; as God forgiving, as man instructing and learning how to avoid sin.” For it is “I, even I, that puttest away thine iniquities for mine own sake, and will not remember thy sins,” saith the Lord.

Now albeit we willingly confess with St. Cyprian, “The sins that are committed against him, he only hath power to forgive, who hath taken upon him our sins, he which hath sorrowed and suffered for us, he whom God hath given for our offences;” yet neither did St. Cyprian intend to deny

the power of the minister, otherwise than if he presume beyond his commission to remit sin, where God’s own will is it should be retained; for against such absolutions he speaketh (which being granted to whom they ought to have been denied, are of no validity;) and, if rightly it be considered how higher causes in operation use to concur with inferior means, his grace with our ministry, God really performing the same which man is authorized to act as in his name, there shall need for decision of this point no great labour.

[5.] To remission of sins there are two things necessary; grace, as the only cause which taketh away iniquity; and repentance, as a duty or condition required in us. To make repentance such as it should be, what doth God demand but inward sincerity joined with fit and convenient offices for that purpose? the one referred wholly to our own consciences, the other best discerned by them whom God hath appointed judges in this court. So that having first the promises of God for pardon generally unto all offenders penitent; and particularly for our own unfeigned meaning, the unfallible testimony of a good conscience; the sentence of God’s appointed officer and vicegerent to approve with unpartial judgment the quality of that we have done, and as from his tribunal, in that respect to assoil us of any crime; I see no cause but that by the rules of our faith and religion we may rest ourselves very well assured touching God’s most merciful pardon and grace; who, especially for the strengthening of weak, timorous, and fearful minds, hath so far enduring his church with power to absolve sinners. It pleaseth God that men sometimes should, by missing this help, perceive how much they stand bound to him for so precious a benefit enjoyed. And surely, so long as the world lived in any awe or fear of falling away from God, so dear were his ministers to the people, chiefly in this respect, that being through tyranny and persecution deprived of pastors, the doleful rehearsal of the number of 4561. “Quantae tunc multitudines de diversis regibus et civitatibus ad visendos Dei martyres occurrerent populo rum testantur vie vel semitem;” unciam agmina ventientium nem quam caperent, per vertices
Double Effect of Absolution.

Their lost felicities hath not any one thing more eminent, than that sinners distrest should not now know how or where to unlaide their burthen. Strange it were unto me, that the Fathers, who so much every where extol the grace of Jesus Christ in leaving unto his Church this heavenly and divine power, should as men whose simplicity had generall\* been abused, agree all to admire and magnify a needless office.

The sentence therefore of ministerial absolution hath two effects: touching sin, it only declareth us free\* from the guiltiness thereof, and restored into God's favour; but concerning right in sacred and divine mysteries, whereof through sin we were made unworthy, as the power of the Church did before effectually bind and retain us from access unto them, so upon our apparent repentance it truly restoreth our liberty, loo\* eth the chains wherewith we were tied, remitteth all whatsoever is past, accepteth us no less, returned, than if we never had gone astray.

For inasmuch as the power which our Saviour gave to his Church is of two kinds, the one to be exercised over voluntary penitents only, the other over such as are to be brought to amendment by ecclesiastical censure\*; the words wherein he hath given this authority must be so understood, as the subject or matter whereupon it worketh will permit. It doth not permit that in the former kind, (that is to say, in the use of power over voluntary converts,) to bind or loose, remit or retain, should signify any other than only to pronounce of sinners according to that which may be gathered by outward signs; because really to effect the removal or continuance of sin in the soul of any offender\*, is no priestly act, but a work which far exceedeth their ability.\* Contrariwise, in the latter

\* universally E. freed E. favours E. loosened E. censure E. offenders D. habilitate D.

\* montium et vallium occasrens turba fidelium inestimabilis de scendebat, ceros manibus gestantes, suoque infantulos vestiti gis martyrum proiectes, ista vece clamabant: Quibus nos miseros relinquitis, dum peregrinis ad coronas? qui hos bapritu sunt procuratores? quis suis collatueri sunt, et reconcilia
tionis indulgentia obstrictos pec catorum vinculis solutur quia "quibus dictum est: Quaeque superiorem Erat et in coeli. Qui nos solenni bus orationibus sepulcri sunt moententes; a quibus divini sacrificii ritus exhibendus est consueus? yobiscum et nos licebat pergere, si liceret ut tali modo filios a patri bus nulla necessitas separaret"

Its Virtue in some Cases denied by Tertullian.

Kind of spiritual jurisdiction, which by censures constraineth men to amend their lives; it is true, that the minister of God doth more than\* declare and signify what God hath wrought. And this power, true it is, that the Church of Christ hath invested in it.

[6.] Howbeit, as other truths, so this hath both by error been oppugned, and depraved through abuse. The first of name, that openly in writing withstood the Church's authority and power to remit sin, was Tertullian, after he had combined himself with Montanists, drawn to the liking of their heresy through the very sourness of his own nature, which neither his incredible skill and knowledge otherwise, nor the very doctrine of the gospel itself, could but so much alter, as to make him savour any thing which carried with it the taste of lenity. A sponge steeped in wormwood and gall, a man through too much severity merciless, and neither able to endure nor to be endured of any. His book entitled Concerning Chastity, and written professedly against the discipline of the Church, hath many fretful and angry sentences, declaring a mind very much offended with such as would not persuade themselves, that of sins, some be pardonable by the keys of the Church, some incapable of forgiveness\*; that middle and moderate offences having received chastisements, may by spiritual authority afterwards be remitted, but greater transgressions must (as touching indulgence) be left to the only pleasure of Almighty God in the world to come\*; that as idolatry and bloodshed, so likewise fornication and sinful lust

\* then more E. vi. D.


\* [Ibid. c. iii. "Ad Dominum remissa penitentiae et illi exinde prostrata, hoc ipsos magis operat in vitam, quam ex oneribus. Deo exorat, quod delicto suo humanae pacem sufficerre nec credit, quod Ecclesiae navil etur, bescere quam communicare"]