

for example¹ unto others in this present world (for in the world to come punishments have unto these intents no use, the dead being not in case to be bettered by correction, nor to take warning by executions of God's justice there seen); but assuredly to whomsoever he remitteth sin, their very pardon is in itself a full absolute and perfect discharge for revengeful punishments²; which God doth nowhere³ threaten, but with purpose of revocation if men repent, nowhere inflict but on them whom impenitency maketh obdurate.

Of the one therefore it is said⁴, "Though I tell the wicked, Thou shalt die the death, yet if he turn⁵ from his sin, and do that which is lawful and right, he shall surely live and not die." Of the other⁶, "Thou according to thine hardness, and heart that will not repent, treasurest up to thyself wrath against the day of wrath, and evident appearance of the just judgment of God." If God be satisfied and do pardon sin, our justification restored is as perfect as it was at the first bestowed. For so the Prophet Isaiah witnesseth⁷, "Though your sins were as crimson, they shall be made as white as snow; though they were all⁸ scarlet, they shall be as white as wool." And can we doubt concerning the punishment of revenge, which was due to sin, but that if God be satisfied and have forgotten his wrath, it must be even as St. Augustin reasoneth, "What God hath covered he will not observe, and what he observeth not he will not punish." The truth of which doctrine is not to be shifted off by restraining it unto eternal punishment alone. For then would not David have said⁹, "They are blessed to whom God imputeth no¹⁰ sin;" blessedness having no part or fellowship at all with malediction: whereas to be subject to revenge for sin, although the punishment be but temporal, is to be under the curse of the law: wherefore, as one and the same fire consumeth

¹ punishment E. ² now here D. E. ³ turneth E. ⁴ as E. ⁵ not E.

"lum, sed etiam castigat, ne semper peccare delectet." Aug. in Psal. xcvi. [§ 11. iv. 1067.]

¹ "Plectuntur quidam, quo ceteri corrigantur; exempla sunt omnium, tormenta paucorum." Cypr. de Lapsis. [c. 13.]

² Ezech. xxxiii. 14.

³ Rom. ii. 5.

⁴ Isai. i. 18. [Abp. Ussher in E.]

⁵ "Si texit Deus peccata, noluit advertere; si noluit advertere, noluit animadvertere." [in Psal. xxxi. (Heb. xxxii.) i. t. iv. 176.]

⁶ [Psal. xxxii. 2.]

stubble and refineth gold, so if it please God to lay punishment on them whose sins he hath forgiven, yet is not this done for any destructive end of wasting and eating them out, as in plagues inflicted upon the impenitent, neither is the punishment of the one as of the other proportioned by the greatness of sin past, but according to that future purpose whereunto the goodness of God referreth it, and wherein there is nothing meant to the sufferer but furtherance of all happiness, now in grace, and hereafter in glory. St. Augustine, to stop the mouths of Pelagians arguing, "That if God had imposed death upon Adam and Adam's posterity, as a punishment of sin, death should have ceased when Christ¹ had procured sinners their pardon;" answereth first, "It is no marvel, either that bodily death should not have happened to the first man, unless he had first sinned (death as a punishment following his sin), or that after sin is forgiven, death notwithstanding befalleth the faithful; to the end that the strength of righteousness might be exercised by overcoming the fear thereof². So that justly God did inflict bodily death on man for committing sin, and yet after sin forgiven took it not away, that his righteousness might still have whereby to be exercised." He fortifieth this with David's example, whose sin he forgave, and yet afflicted him for exercise and trial of his humility. Briefly, a general axiom he hath for all such chastisements, "Before forgiveness, they are the punishment of sinners; and after forgiveness, they are exercises and trials of righteous men³." Which kind of proceeding is so agreeable with God's nature and man's comfort, that it sheweth⁴ even injurious to both, if we should admit those surmised reservations of temporal wrath in God appeased towards

¹ God E.

² This word is erased by Abp. Ussher in D, and seemeth written in its place.

³ "Mirandum non est, et mortem corporis non fuisse eventuram homini, nisi præcessisset peccatum, cujus etiam talis poena consequeretur, et post remissionem peccatorum eam fidelibus evenire, ut ejus timorem vincendo exerceret fortitudo justitiæ . . . Sic et mortem corporis propter hoc peccatum Deus homini infligit,

"et post peccatorum remissionem propter exercendam justitiam non admit." Aug. de Pecc. Mer. et Rem. lib. ii. c. 34. [t. x. 69.]

⁴ "Ante remissionem esse illa supplicia peccatorum, post remissionem autem certamina exercitationesque justorum." [August. ibid. p. 68.]

reconciled sinners. "As a Father he delights in his children's "conversion, neither doth he threaten the penitent with "wrath, or them with punishment which already mourn; "but by promise assureth such of indulgence and mercy¹," yea, even of plenary pardon, which taketh away all both faults and penalties: there being no reason why we should think him the less just because he sheweth him^a thus merciful; when they which before were obstinate labour to appease his wrath with the pensive meditations^b of contrition, the meek humility which confession expresseth, and the deeds wherewith repentance declareth itself to be an amendment as well of the rotten fruits^c, as the dried leaves and withered root of the tree. For with these duties by us performed, and presented unto God in heaven by Jesus Christ, whose blood is a continual sacrifice of propitiation for us, we content, please, and satisfy God.

[5.] Repentance therefore, even the sole virtue of repentance, without either purpose of shrift, or desire of absolution from the priest; repentance, the secret conversion of the heart, in that it consisteth of these three, and doth by these three pacify God, may be without hyperbolical terms most truly magnified, as a recovery of the soul of man from deadly sickness, a restitution of glorious light to his darkened mind, a comfortable reconciliation with God, a spiritual nativity, a rising from the dead, a day-spring from out the depth of obscurity, a redemption from more than the Egyptian thralldom, a grinding of the old Adam even into dust and powder, a deliverance out of the prisons of hell, a full restoration of the seat of grace and throne of glory, a triumph over sin, and a saving victory.

[6.]^d Amongst the works of satisfaction, the most respected have been always these three, Prayers, Fasts, and Alms-deeds: by prayer^e, we lift up our souls to him from whom sin and iniquity hath^f withdrawn them; by fasting, we reduce the body from thralldom under vain delights, and make it serviceable for parts of virtuous conversation; by alms,

^a himself E. (?) ^b meditation E. ^c fruit E. ^d vi. D. ^e Prayers E. ^f have E.

¹ Cypr. Epist. 53 [52 ed. Pamel. "pœnitentibus, aut plangentibus et 55 ed. Fell. p. 111. "Unus ille et "verus Pater. . . lætatur in pœnitentia filiorum suorum; nec iram

"lamentantibus pœnam comminatur, sed veniam magis et indulgentiam pollicetur."]

we dedicate to charity these^g worldly goods and possessions, which unrighteousness doth neither get nor bestow well: the first, a token of piety intended towards God; the second, a pledge of moderation and sobriety in the carriage of our own persons; the last, a testimony of our meaning to do good to all men. In which three, the Apostle by way of abridgment comprehendeth whatsoever may appertain to sanctimony, holiness, and good life: as contrariwise the very mass of general corruption throughout the world, what is it but only forgetfulness of God, carnal pleasure, immoderate desire after worldly things; profaneness, licentiousness, covetousness?

All offices of repentance have these two properties; there is in performance of them painfulness, and in their nature a contrariety unto sin. The one consideration causeth them both in holy Scripture¹ and elsewhere to be termed judgments or revenges taken voluntarily on ourselves, and to be furthermore also preservatives from future evils, inasmuch as we commonly use to keep with the greater care that which with pain we have recovered². And they are in the other respect contrary to sin committed; contrition, contrary to the pleasure; confession, to the error, which is mother of sin; and to the deeds of sin, the works of satisfaction contrary; therefore they all^h the more effectual to cure the evil habit thereof. Hereunto it was that St. Cyprian referred his earnest and vehement exhortations³, "That they which had fallen "should be instant in prayer, reject bodily ornaments when "once they have stripped themselves out of Christ's attire, "abhor all food after Satan's morsels tasted, follow works of "righteousness which wash away sin, and be plentiful in "alms-deeds wherewith souls are delivered from death." Not, as if God did, according to the manner of corrupt

^g those E.

^h are E.

¹ 2 Cor. vii. 11.

² Ἡμῶν γὰρ αὐτῶν δίκην λάβωμεν, ἡμῶν αὐτῶν κατηγορήσωμεν οὕτως ἐξιλεωσόμεθα τὸν κριτὴν. Chrys. Hom. 30. [31.] in Ep. ad Heb. [t. xii. 289. a.]

³ Cypr. de Lapsis. [c. ult. "Orare "oportet impensius et rogare, . . in "cilicio et sordibus volutari; post

"indumentum Christi perditum, "nullum hic jam velle vestitum; "post diaboli cibum malle jejunium; "justis operibus incumbere, quibus "peccata purgantur; eleemosynis "frequenter insistere, quibus a "morte animæ liberentur." t. i. p. 137, 138.]

judges, take so muchⁱ money to abate so much in the punishment of malefactors. "These duties must be offered," saith Salvianus¹, "not in confidence to redeem or buy out sin, but "as tokens of meek submission; neither are they with God "accepted, because of their value, but for the ^kaffection's "sake, which doth thereby shew itself."

Wherefore concerning Satisfaction made to God by Christ only, and of the manner how repentance generally, particularly also, how certain special works of penitency, both are by the Fathers in their ordinary phrase of speech called satisfactory, and may be by us very well so acknowledged; enough hath been spoken.

[7.]¹ Our offences sometimes^m are of such nature, as requireth that particular men be satisfied, or else repentance to be utterly void, and of none effect. For, if either through open rapine or cloaked fraud, if through injurious or unconscionable dealingsⁿ, a man have wittingly wronged others to enrich himself; the first thing evermore in this case required (ability^o serving) is restitution. For let no man deceive himself: from such offences we are not discharged, neither can be, till recompense and restitution to man accompany the penitent confession we have made to Almighty God. In which case the law of Moses was direct and plain². "If any "sin and commit a trespass against the Lord, and deny unto "his neighbour^p that which was given^q him to keep, or that "which was put unto him of trust; or doth by robbery or "by violence oppress his neighbour; or hath found that "which was lost, and denieth it, and sweareth^r falsely: for "any of these things that a man doth wherein he sinneth, he "that doth thus offend and trespass, shall restore the robbery "that he hath taken, or the thing he hath gotten by violence, "or that which was delivered him to keep, or the lost thing "which he found; and for whatsoever he hath sworn falsely, "adding perjury to injury, he shall both restore the whole "sum, and shall add thereunto a fifth part more, and deliver

ⁱ some E. ^k our E. [not 1648.] ¹ vii. D. ^m sometime E. ⁿ dealing E.
^o habiletee D. ^p neighbours E. ^q taken D. ^r swear E.

¹ Salv. ad Eccl. Cathol. lib. i. "plicationis officio: . . . Non pretio,
[p. 367. tom. v. par. iii. Biblioth. "sed affectu placent."
Patr. Colon. "Nec offerat cum re- ² Levit. vi. 2.
"dempnionis fiducia, sed cum sup-

"it unto him, to whom it belongeth, the same day wherein he "offereth for his trespass." Now because men are commonly overslack to perform this duty, and do therefore defer it sometimes^a, till God hath^t taken the party wronged out of the world; the law providing that trespassers might not under any^u such pretence gain the restitution which they ought to make, appointeth the kindred surviving to receive what the dead should, if they had continued. "But," saith Moses¹, "if the party wronged have no kinsman to whom this damage "may be restored, it shall then be rendered to the Lord "himself for the priests' use." The whole order of proceeding herein is in sundry traditional writings set down by their great interpreters and scribes, which taught them that² a trespass between a man and his neighbour can never be forgiven, till the offender have by restitution made recompense for wrongs done; yea, they hold it necessary that he appease the party grieved by submitting himself unto him, or, if that will not serve, by using the help and mediation of others: "In this case (say they) for any man to shew himself "unappeasable and cruel, were a sin most grievous, considering that the people of God should be easy to relent, as "Joseph was towards his brethren." Finally, if so it fall out, that the death of him which^x was injured prevent his submission which did offend, let him then (for so they determine that he ought) go accompanied with ten others unto the sepulchre of the dead, and there make confession of the fault, saying, "I "have sinned against the Lord God of Israel, and against "this man, to whom I have done such or such injury; and if "money be due, let it be restored to his heirs, or in case he "have none known, leave it with the house of judgment:" that is to say, with the senators, ancients, and guiders^y of Israel. We hold not Christian people tied unto Jewish orders for the manner of restitution; but surely restitution we must hold necessary, as well in our own repentance as theirs, for sins of wilful oppression^z and wrong³.

^a sometime E. ^t have E. ^u any om. E. ^x that E. ^y guides E. ^z oppressions D.

¹ Num. v. 8.

² [Maimon. tract. Teshuboth. § ii. in fine.]

³ "Quamdiu enim res, propter "quam peccatum est, non redditur,

"si reddi potest; non agitur poenitentia sed fingitur." Sent. iv. d. 15. [c. 5. fol. 173. from S. Aug. Ep. ad Maced. 153. c. 6. t. ii. 532.]

[8.]^a Now although it suffice^b, that the offices wherewith we pacify God or private men be secretly done; yet in cases where the Church must be also satisfied, it was not to this end and purpose unnecessary, that the ancient discipline did further require outward signs of contrition to be shewed, confession of sins to be made openly, and those works to be apparent, which served as testimonies of^c conversion before men. Wherein¹, if either hypocrisy did at any time delude their judgment, they knew that God is he whom masks and mockeries cannot blind, that he which seeth men's hearts would judge them according unto his own evidence, and, as Lord, correct the sentence of his servants concerning matters beyond their reach: or if such as ought to have kept the rules of canonical satisfaction would by sinister means and practices undermine the same, obtruding presumptuously themselves to the participation of Christ's most sacred mysteries before they were orderly readmitted thereunto, the Church for contempt of holy things held them incapable of that grace, which God in the Sacrament doth impart to devout communicants; and no doubt but he himself did retain bound, whom the Church in those cases refused to loose.

The Fathers, as may appear by sundry decrees and canons of the primitive Church, were (in matter specially of public scandal) provident that too much facility of pardoning might not be shewed. "He that casteth off his lawful wife," saith St. Basil², "and doth take another, is adjudged an adulterer "by the verdict of our Lord himself; and by our fathers it is "canonically ordained, that such for the space of a year shall "mourn, for two years' space *hear*, three years *be prostrate*,

^a viii. D.^b suffices.^c for E.

¹ Cyp. Ep. lii. [al. 55, c. 10. "Si nos aliquis poenitentiae simulatione deluserit; Deus qui non deridetur, et qui cor hominis intuetur, de his quae nos minus perspeximus iudicet, et servorum sententiam Dominus emendet." t. ii. p. 108.]

² Basil. Ep. ad Amphil. c. 76. [77. ep. 217. t. iii. 329. 'Ο καταλιμπάνων την νομίμως αὐτῷ συν-αφθείσαν γυναῖκα, καὶ ἑτέραν συναγό-

μενος, κατὰ τὴν τοῦ Κυρίου ἀπόφασιν, τῷ τῆς μοιχείας ὑποκείται κρίματι· κεκανονίσται δὲ παρὰ τῶν πατέρων ἡμῶν, τοὺς τοιοῦτους ἐνιαυτὸν προσκλαίειν, διετίαν ἐπακροῦσθαι, τριετίαν ὑποπίπτειν· τῷ δὲ ἐβδόμῳ συνίστασθαι τοῖς πιστοῖς· καὶ οὕτω τῆς προσφορᾶς καταξιόσθαι, εἰν μετὰ δακρύων μετανοήσωσι· ὁ δὲ αὐτὸς τύπος κρατεῖται καὶ ἐπὶ τῶν τὰς δύο ἀδελφὰς λαμβανόντων εἰς συνοικέσιον, εἰ καὶ κατὰ διαφόρους χρόνους.]

"the seventh year *assemble with the faithful* in prayer, and "after that *be admitted to communicate*, if with tears they "bewail their fault."

Of them which had fallen from their faith in the time of the Emperor Licinius, and were not thereunto forced by any extreme usage, the Nicene synod under Constantine ordained¹, "That earnestly repenting, they should continue "three years *hearers*, seven years *be prostrate*, and two years "communicate with the people *in prayer*, before they came to "receive the oblation." Which rigour sometimes they tempered nevertheless with lenity, the selfsame synod having likewise defined, "That whatsoever the cause were, any man "desirous at the time of departure out of this life to receive "the *Eucharist* might (with *examination* and *trial*) have it "granted him by the bishop²." Yea, besides this case of special commiseration, there is a canon³ more large, which giveth always liberty to abridge or extend out the time, as the party's meek or sturdy disposition should require.

By means of which discipline, the Church having power to hold them many years in suspense, there was bred in the minds of the penitents, through long and daily practice of such submission, a contrary habit unto that which before had been their ruin, and for ever afterwards wariness not to fall into those snares out of which they knew they could not easily wind themselves. Notwithstanding, because there was likewise hope and possibility of shortening the time, this made them in all the parts and offices of their repentance the more fervent. In the first station, while they only beheld others, passing towards the temple of God, whereunto for themselves

¹ Concil. Nicen. can. 11. [περὶ τῶν παραβάτων χωρὶς ἀνάγκης, ἢ χωρὶς ἀφαιρέσεως ὑπαρχόντων, ἢ χωρὶς κινδύνου, ἢ τινος τοιούτου, ὃ γέγονεν ἐπὶ τῆς τυραννίδος Δικινίου· ἔδοξε τῇ συνόδῳ, κὰν ἀνάξιοι ἦσαν φιλανθρωπίας, ὅμως χρηστεύσασθαι εἰς αὐτοὺς· ὅσοι οὖν γνησίως μεταμέλονται, τρία ἔτη ἐν ἀκροωμένοις ποιήσουσιν οἱ πιστοὶ, καὶ ἑπτὰ ἔτη ὑποπεσοῦνται· δύο δὲ ἔτη χωρὶς προσφορᾶς κοινωνήσουσι τῷ λαῷ τῶν προσευχῶν. Conc. t. i. 327. ed. Harduin.]

² Canon 12. [μετὰ τοῦ ἐξείναι τῷ ἐπισκόπῳ καὶ φιλανθρωπότερόν τι περὶ αὐτῶν βουλευσάσθαι· ὅσοι δὲ ἀδιαφόρως ἤνεγκαν, καὶ τὸ σχῆμα τοῦ μὴ εἰσιέναι εἰς τὴν ἐκκλησίαν ἀρκεῖν αὐτοῖς ἡγήσαντο πρὸς τὴν ἐπιστροφὴν, ἐξ ἀπαντος πληρουῶσαν τὸν χρόνον.]

³ Καθόλου καὶ περὶ παντὸς οὕτι-

BOOK VI. to approach it was not lawful; they stood as miserable forlorn
Ch. v. 8. men, the very patterns of perplexity and woe. In the second,
2. when they had the favour to wait at the doors of God, where
the sound of his comfortable word might be heard; none
3. received it with attention like to theirs. ^aBeing taken and
admitted to the next degree of prostrates, at the feet yet
behind the back of that angel representing God, whom the rest
saw face to face; their tears, and entreaties both of Pastor
4. and people, were such as no man could resist. After the
fourth step, which gave them liberty to hear and pray with
the rest of the people; being so near the haven, no diligence
was then slacked which might hasten admission to the hea-
venly table of Christ, their last desire. It is not therefore a
thing to be marvelled at, though St. Cyprian took it in very
evil^b part, when open backsliders from the faith and sacred
religion of Christ laboured by sinister practice to procure
from imprisoned saints those requests for present absolution,
which the Church could neither yield unto with safety of
discipline, nor in honour of martyrdom easily deny. For,
what would thereby ensue they needed not to conjecture,
when they saw how every man which came so commended to
the Church by letters thought that now he needed not to
crave, but might challenge of duty, his peace; taking the
matter very highly, if but any little forbearance or small
delay were^c used. "He which is overthrown," saith St.^d Cy-
prian¹, "menaceth them that stand, the wounded them that
"were never toucht; and because presently he hath not the
"body of our Lord in his foul imbrued hands, nor the blood
"within his polluted lips, the miscreant fumeth at God's
"priests: such is thy madness, O thou furious man; thou
"art angry with him which laboreth to turn away God's
"anger from thee: him thou threatenest, which sueth unto
"God for grace and mercy on thy behalf."

^a Thirdly, being E. ^b ill E. ^c was E. ^d St. om. E.

¹ [De Laps. c. 12.] "Jacens
"stantibus, et integris vulneratus,
"minatur, [et quod non statim Do-
"mini corpus inquinatis manibus
"accipiat, aut ore polluto Domini
"sanguinem bibat, sacerdotibus sa-
"crilegus irascitur. Atque O tuam
"nimiam, furiose, dementiam. Iras-
"ceris ei qui abs te avertere Dei
"iram nititur, ei minaris qui pro te
"Domini misericordiam depreca-
"tur.]"

Touching Martyrs he answereth¹, "That it ought not in BOOK VI.
"this case to seem offensive, though they were denied, seeing Ch. v. 8.
"God himself did^b refuse to yield to the piety of his own
"righteous saints, making suit for obdurate Jews."

As for the parties, in whose behalf such shifts were used;
to have their desire was, in very truth, a way to make them
the more guilty²: such peace granted contrary to the vigour¹
of the Gospel, contrary to the law of our Lord and God, doth
but under colour of merciful relaxation deceive sinners, and
by soft handling destroy them; a grace dangerous for the
giver, and to him which receiveth it nothing at all available.
"The patient expectation that bringeth health is by this
"means not regarded; recovery of soundness not sought for

^b did himself E.

¹ rigour E.

¹ ["Mandant aliquid martyres
"fieri, sed si justa, si licita, si non
"contra ipsum Dominum a Dei
"sacerdote facienda, si obtemperan-
"tis facilis et prona consensio, si
"petentis fuerit religiosa moderatio
"... Quid vero justius Noe?...
"Quid gloriosius Daniele?... Quid
"Job in operibus promptius?...
"Nec his tamen, si rogarent, con-
"cessurum se Deus dixit... Adeo
"non omne quod petitur in præju-
"dicio petentis sed in dantis arbitrio
"est." p. 187. ed. Baluz.] Exod. xii.
[xxxii?] 31; Jerem. vii. 15. [16];
Ezek. xiv. 14.

² [Ibid. p. 186. "Emersit, fratres
"dilectissimi, novum genus cladis;
"et quasi parum persecutionis pro-
"cella sævierit, accessit ad cumulum
"sub misericordiae titulo malum
"fallens et blanda perniciēs. Contra
"evangelii vigorem, contra Domini
"ac Dei legem temeritate quorun-
"dam laxatur incautis communi-
"catio, irrita et falsa pax, periculosa
"dantibus, et nihil accipientibus
"profutura. Non quærunt sanitatis
"patientiam, nec veram de satisfac-
"tione medicinam. Pœnitentia de
"pectoribus excussa est, gravissimi
"extremique delicti memoria sublata
"est. Operiuntur morientium vul-
"nera, et plaga lethalis altis et pro-
"fundis visceribus infixā dissimu-
"lato dolore contegitur. A diaboli

"aris revertentes ad sanctum Domini
"sordidis et infectis nidore manibus
"accedunt. Mortiferos idolorum
"cibos adhuc pœne ructantes, ex-
"halantibus etiam nunc scelus suum
"faucibus, et contagia funesta redo-
"lentibus, Domini corpus invadunt,
"quando occurrat scriptura divina
"et clamat et dicat, ... 'Quicumque
"ederit carnem aut biberit calicem
"Domini indigne, reus erit corporis
"et sanguinis Domini.' Spretis his
"omnibus atque contemptis, ante
"expiata delicta, ante exomologesin
"factam criminis, ante purgatam
"conscientiam sacrificio et manu
"sacerdotis, ante offensam placatam
"indignantis Domini ac minantis, vis
"infertur corpori ejus et sanguini...
"Pacem putant esse, quam quidam
"verbis fallacibus venditant... Quid
"injuriam beneficium vocant? Quid
"impietatem vocabulo pietatis ap-
"pellant?... Non concedit pacem
"facilitas ista, sed tollit... Perse-
"cutio est hæc alia et alia tentatio,
"per quam subtilis inimicus impug-
"nandis adhuc lapsis occulta popu-
"latione grassatur: ut lamentatio
"conquiescat, ut dolor sileat, ut
"delicti memoria evanescat, ut
"comprimatur pectorum gemitus,
"statuatur fletus oculorum, nec
"Dominum graviter offensum longa
"ac plena pœnitentia deprecetur.]"