

**POST-MEDIAEVAL PREACHERS: SOME
ACCOUNT OF THE MOST CELEBRATED
PREACHERS OF THE 15TH,
16TH, & 17TH CENTURIES; WITH
OUTLINES OF THEIR SERMONS, AND
SPECIMENS OF THEIR STYLE**

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Post-mediaeval preachers: some account of the most celebrated preachers of the 15th, 16th, & 17th centuries; with outlines of their sermons, and specimens of their style by S. Baring-Gould

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S. BARING-GOULD

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S. BARING-GOULD, M.A.

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PREFACE.

THE following work is of Theological, Biographical, and Bibliographical interest.

It has been written with the view of bringing a class of Preachers before the public who are scarcely known even by name to the theological student, but who are certainly remarkable for their originality, depth, and spirituality.

Among the numerous Preachers of the three centuries under review, it has been difficult to decide which to select, but those chosen are believed to be the most characteristic.

The Author returns thanks to Mr. John Mozley Stark, of Fitzwilliam-street, Strand, for his assistance in the compilation of this Work, by the loan of some costly and scarce volumes not in the Author's library.

The title-page, and the Dance of Death at the head of this page, are taken from the Sermons of Santius Porta, printed and published by J. Cleyn, Lyons, 4to. 1513.

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INTRODUCTION.

THE history of preaching begins with the first sermon ever delivered, the first and the best, that of our blessed Lord on the mount in Galilee.

The declamations of the ancient prophets differ widely in character from the sermons of Christian orators, and in briefly tracing the history of sacred elocution, we shall put them on one side.

For the true principles of preaching are enshrined in that glorious mountain sermon. From it we learn what a Christian oration ought to be. We see that it should contain instruction in Gospel truths, illustrations from natural objects, warnings, and moral exhortations, and that considerable variety of matter may be introduced, so long as the essential unity of the piece be not interfered with.

In this consists the difference between Christ's model sermon, and the exhortations of those who went before Him.

Jonah preached to the Ninevites, "Yet forty days, and