

ther man to let or hinder them, least thereby they should let the word of God, that it haue not his free course. Ergo, this article is true, for the king doth not so much rule ouer the gods of his subiects, nor of his owne sonnes, but y they may geue almes to whom they will: muche moze the bishop hath not so great authority ouer the knowledge of the mecke minister, with his other giftes of God, but that he may freely vnder the title of spirituall almes freely preach the gospell vnto the people. Ergo, forasmuch it should seme strange that a Bishop should forbid any man to geue anye cozpozall almes to the poore that are a hugred, muche moze straunge and maruelous would it be, if that he should prohibite the spirituall minister of Christ to geue spirituall almes, by the preaching of the gospell of the word of God.

Item no catholicke man ought to doubt, but that a man able for the purpose is more bounde to teache them which are ignorant, to counsell & comfort the weak in spirit, to correct such as are vntuly, to forgiue those that do the wrong, the to do any other work of mercy, forsomuch then as he that hath sufficient, is bound vnder paine of damnation to geue cozpozall almes as it appeareth Math. 25. much moze he which is able, is bound to doe spirituall almes. And this alms S. Barnard writing vnto Eugenius in his 3. booke perceiued to be very necessary for the Bishop of Rome, where as he said thus: I feare no greater payd, nor greater sorrow or mischiefe will happen vnto thee, the this vnlatiable desire of dominion. With what face then can the saythfull minister withdraw or keepe back, the spirituall almes from the hope or of the Bishop, which licence through the far distance from the hope, the ministers can not so easily obtaine or come by. For all prohibition of anye privilege being broken through necessitye is not to be blamed. 11. Quest. 3. Intercessor, and also in the chapter following.

Item, all authoritye of preaching geuen vnto deacons and priests in theyr consecration were but vayne, except that in case of necessitye without any speciall licence they might preach the gospell. It is euident, forsomuch as it is not lawfull for them to vse that authority, by their aduersary without a speciall licence. Ergo, it is geue them in vaine. The consequent is euident by the common saying of the philosopher, that power is but vayne, wherof procedeth no vse of action. But forsomuch as this Article doth as it were depend vpon the article before passed, therefore this shall suffice, spoken therof at this present.

But agaynst the affirmacions of both these Articles, this is objected, out of the 16. quest. 1. All saythfull people, and specially all priests deacons and all others of the clergy, ought to take heede that they doe nothing without the licence of theyr bishop. It is also objected out of the 7. booke of Decretals, Titulo de hereticis cap. cii ex iniuncto. Where it is no man ought to vnturp to himselfe, indifferently the office of preaching, forsomuch as the Apostle sayth, how shall they preach except they be sent. Where as also Innocentius doth declare, that it is not sufficient for a man to say, that he is sent of God to preach except he do shewe the same. As touching the first poynt, the Glose doth sufficiently answer vpon this word without licence, that is to be expounded, sayth he, without generall licence: the which is obtained and geuen, when as a bishop doth appoynt any priest to gouern the people. For therby (sayth he) it seemeth a bishop is thought to geue him generall power to minister vnto the people and to rule the church. Thus much in the glose. And to the same end and purpose it is sayd in the 7. quest. 1. chap. Episcopi Bishops or priests, if they come vnto the church of an other Bishop, for to visite the same, as it is said, glose. 1. in honore suo. Let them be receiued in their degree, and desired as well to preach the word, as to do any other consecration or oblation. Secondly it is to be noted, y which is very well spoken in y same place, no man ought to vnturpe vnto himselfe the office of preaching, as a thing indifferēt. For to vnturpe, is vnlawfully to vse any thing: ergo, the same deacon or priest, doth then vnturpe the office of preaching as indifferently, who lining viciouly, contrary vnto the law of Christ, or being ignorant of the law of God, doth preach either for gayne, or couetousnes of glorying, either for his belly or dainty life, or for any vayne glory, but he which doth line according vnto the lawes of Christ, & being moued with the affection of sincere charity intending purely the honor of God and the saluatis of him selfe & his neighbors, doth preach no lyes nor vayne iests or other things not authorized, but only the law of Christ, & the minds of holy doctors. And he that doth so preach, needeth occasioning or mouing him therunto, in case there be no hope or Bishop, or in case possible to withstand the preaching of hereticke, or false preachers, he in so doing

doth not vnturpe the office of preaching, and in suche case there is no doubt but he is sent of God, and this doth also answer vnto that, which is consequently sayd, that if any man will peraduenture craftely answer, that such preachers are inuisibly set of God, although not visibly of men, when as that inuisible sending of God is much moze better the visible sending of men: A man may reasonably answer therunto, that forsomuch as that internal sending is secret, it is not sufficient for a man onely to say that he is sent of God, forsomuch as euery hereticke may so say, but he ought to proue the same his inuisible calling, by y working of some miracle, or by some speciall testimony of the scripture.

Here it is to be noted, according to S. Augustine in his 65. booke of quest. vnto Drosius, that there is 4. kindes of sending. The first is from God onely, wherof we read in Moyses & other, which were inspired by God. And this kinde of sending, loseth from the daunger of the nature: so that he whom the spirit of God hath inspired, this prelate geuing thanks, may proceed vnto a better life. wheruppon Pope Urbane sayd 19. quest. 2. Where be (sayd he) 2. lawes y one publick the other priuate. The publick law is that which is confirmed in writing by y holy fathers, such as is the canon law: which is only geuen for transgressions: As for example, it is decreed in the canons, that none of y clergy shall go fro one bishopricke vnto an other, without y letters commendatory of his bishop, the which was ordeined onely for offenders, that no infamed persons should be receiued of any bishop, for they were wont when they could not celebrate or do their office vnder their owne Bishopricke, to go vnto another: which now is forbidden by the lawes and precepts. The priuate law is that which by y instruction of the holy Ghost, is written in y hart as the Apostle speaketh, of many, which haue y law of God, written in their hartes. And in an other place: For somuch as the Gentiles haue not the law of God, but naturally doe those thinges, which are of the law, they are lawes vnto themselves. And afterward he sayth, y priuate law is much moze worthy, then the publick law. For the spirit of God, is a law: And they which are moued by the spirit of God, are led by the law of God: And who is he, that can woefully resist agaynst the holy Ghost: whosoever therfore is led by the spirit of God, albeit his bishop do say him nay, let him go freely by our authority, for y law is not appointed for the iust man, for where as the spirit of God is, there is liberty, and if ye be led by the spirit of God, ye are not vnder the law.

Wholde here it is affirmed, that the sending by God, through inspiration, is not bound vnder y bondage of the law, for that law is moze worthy then the publick law. Secondly that the law is made for transgressors & offenders, and not for the iust. Wherby, that whosoever is led by the spirit of God, although his Bishop stand agaynst him, he may proceed vnto a better life, wherby it is euident that a deacon or priest, disposed to preach, and being led by the spirit of God, he may freely preach the gospell of Christ without the spirituall licence of his bishop. It is euident for somuch as it is good, that a deacon or priest, do line well & preach fruitfully. Ergo, he may proceede vnto idleness vnto the labor & office of preaching, and so vnto a better life.

But where as it is sayd afore, that for so much as the inward sending or calling is secret, therefore it is not sufficient for a man, barely to affirme onely, y he is sent of God, when as euery hereticke may so say, but it is necessary, that he do confirme & proue his inuisible sending, by the working of some miracle, or by some speciall testimony of y scripture. Here is to be noted, that there are 2. kindes of preachers, some true preachers of our sauour Christ, & other seducers of Antechrist. The first sort following the mayster Christ, teach the people in truth: The other sort, being of a corrupt minde, and repobate touching faith, resist agaynst y verity. And throught couetousnes, by their fained words do make marchandise of the people: And these me do geue & haue geue miracles, as our sauour sayth, Math. 24. Where shall arise false Christs, and false prophets, the which shall shewe great signes and wonders, in so much that euen the elect themselves, if it were by any meanes possible, shall be brought into error. And the apostle in the 2. to the Thes. 2. as touching their head Antechrist, writeth thus, whose coming shall be according to y operation of sathan with al power and signes, false miracles, sending vnto iniquity, those which do perish, because they haue not receiued y charity and lone of truth, that they might be saued: Therefore will the Lord send vpon them the operation of error, that they shall geue credit vnto lies. That all such as haue not beleued the truth, but consent vnto wickednes, should be indged: Behold, how expressly our sauour by himselfe, and

Foure kynds of sending or calling.

The comon lawe.

The priuate lawe.

Priuate law that is the secreete and inward working of gods spirit in the heart. The wordes of pope Urbane.

Bernarde.

Obiection.

The answeres to the obiection.

What it is fallly to vsurpeth the office of a preacher.

Who is a true minister of the church.

Every man may pretend to be sent of God, immediately.

Two kinde of preachers