

touching the second part, Chrysostom saith: If you see a man confessing & preaching the truth, & working righteousness, although he do not cast out devils he is a man of God.

Hereby it appeareth that every deacon, priest, or minister confessing the truth, and working iustice, hath a perfect & sure testimony that he is sent of God, & that it is not necessary for him to approue this his sending by the working of any miracle, in stead of working righteousness, neyther by any testimonial, the which should plainly declare him by name, that he was sent of the Lord to preach.

The first part appeareth manifest, by that which is already spoken, that all miracles in the time of Antichrist shall cease in the elect.

The second part is also euident, for so much as none of the present preachers, can shew by the scripture of the lawe of God, that he is specially named thereunto.

And likewise do I also affirme & say, as touching all preachers which shall come hereafter, that they are not named by name: But let no man here object Enoc & Elias, which were ancient preachers, & prophesied by the holy spirit of God. And it is apparent, that like as it is not a cause sufficient to proue, that this priest or deacon is sent of God to preach, because he worketh miracles, so is it not a cause sufficient to proue, that he is not sent of God to preach, because he doth no miracles, but to confesse the truth, to worke righteousness, to contemne the world with the glory thereof, patiently to suffer rebukes is a sufficient testimony for any priest or deacon hauing knowledge of the lawe of God, freely to preach the gospel of Iesus Christ. For so much as in such case he is sent of God, & this is the sending which the Apostles speaketh of in 1. Cor. 14. Romains. How should they prophete without they be sent: where vpon the glose of S. Augustine writeth thus. These things serue to let forth gods grace, declaring that all our goodnesse, is presented of grace.

For he saith, belicfe cometh of hearing, hearing cometh of preaching, & preaching by the sending of God, so that altogether holly cometh out of the fountain of grace, & preaching truly, cometh of sending. This hath the glose how that they then preach, without they be sent of God: And this is euident, that the first & principall sending is from God alone, as it is proued by Moyses.

The second sending is both from God & man, as by the example of Iosue & others, which were sent both by God and the rulers to preach.

The third sending is from man alone, the which is not founded in the lawe of God, but in mens traditions, which they rather esteeme.

The fourth sending which hath but the name onely, is proper to them, which of themselves vnworthely vsurpe the office of preaching, as those false prophets, of whom god speaketh in Jer. 23. I did not send them, & they can. I spake not vnto them, and they prophesied. If they had continued in my counsels, & had declared my wordes vnto my people, I would haue conuerted them from their euill waies, & wicked imaginatōs, & our sauioz speaketh of these prophets in Mathew, saying, There shall arise false prophets, and pter his true vicar in his second Epistle, and second chapter prophesying vnto the faithful beleuers in Christ, speaketh thus of them: There were amongst the people false prophets, as there shall be amongst you also masters of lies, thozow whom the truth shall be blasphemed and slandered. And that he might the better instruct the people to knowe them, he addeth that they shall go about to faimed wordes, for conuetousnes sake, to make merchaundise of you.

Wherefore euery faithful man, diligently waying these things in his minde, may now easily perceiue how great a number of false prophets there be, thozowe whom the Christian truth is blasphemed. And all couetous dealing is exercised, & these are they which freely preach lies. But the hūble & true ministers of Christ, wherelocuer they do appeare, by & by they are persecuted, whereby the prophetic of the Apostle is verified, which is written in the second Epistle to the imothe the iii. All men sayth he which desire to liue godly, shall suffer persecution, but the euil men & seducers shall prosper in their wickednes running dayly more & more into all kinde of errors. The wicked haue now so much preuailed, that they do preach lies, making heretikes of the faithful christians, neyther is there any man that dare prohiber them their lying, so that they doe not preach against the byces of the prelaters. Howe then can you say that Antichrist is not exalted above all that which is called God, suppressing downe the members of Christ in his office, forsaking and forsaking his members in lying? Therefore the true and faithful disciples of Christ ought to stand ready giut about their loynes, and shewes vpon

their secte in defence of the Gospell, takinge the sword in hand, which is the word of God. 2. Thes. 2. And to fight agaynst the craftes of Antichrist, who goeth about bitterly to extinguish the true preaching of the Gospell of our Lord Iesu Christ.

The Second disputation in the Vniuersity of Prague, vpon the 17. Article of Iohn Wickliffe, most fruitfull to be read, prouing by 24. reasons out of the Scriptures, how that Princes and Lordes temporall, haue lawfull authority and iurisdiction, ouer the spiritalty and Church men, both in taking from them, and correcting their abuses, according to their doinges and desertes.

To the honour of almighty God, and of our Lord Iesu Christ, both for the trying out of truth, and the profit of holy mother the church, according to the congregation of our Vniuersity of Prague, which auoyding alwayes to doe that shall be preiudiciall to the truth, hath differed to geue their consent vnto the condemnation of the 45. Articles, wishing euen vnto this present, sufficient probation to be geue of the condemnation of the said Articles, and particularly of euery one of them. Whereupon the said Vniuersity, doth alwayes require due prooue of the same, for so much as Pope Damasus in his Canon distinction 68. chapter. Chorepiscopi, saith thus. That it is necessarye that what so euer thing standeth not by due reason, should be rooted out, whereby it appeareth that the condemnation of the 45. Articles, if it stand not with prooue and sufficient demonstration for euery Article, it is necessary to be rooted out.

But if any man will object and say, that to require a reason of euery thing is to derogate From Gods diuine power. Vnto this objection Maister William doth answere himselfe in his Philosophy, the first booke almost at the end, where he entreating of the place, in Genes. 2. God made man of the slime of the earth &c, hath these wordes: For in what poynnt (saith he) are we contrary to the holy scriptures, if we seeke by reason to declare. Wherefore any thing is done, which is sayd in the scriptures to be done, for if that a wise man should say that a thing is done, and do not declare how it is done: And another manne speaketh the very selfe same thing, & declareth how it is done, what contrariety is there? But for so much as they themselves, know not the force of nature, to the intent that they might haue all men partakers with them of their ignorance, they would haue no man to enquire it out. But they would haue vs beleue as ignorant people, neither to seeke any reason of our beliefe, that the Prophecy might be fulfilled, such as the people is, such shall be the priest. But we truly do say, that in all things a reason is to be sought, if it may by any meanes be found. But if that any man doe stay at any thing, which the scripture doth affirme, let him commit the same vnto sayth, & vnto the holy ghost. For Moyses saith, if the Lambe cannot be eaten, let it not be by and by consumed in the fire: But let him first call his neighbor, which dwelleth next house vnto him; and if they also be not sufficient to eat the Lamb, then let it be burned in the fire: So likewise when as we go about to seeke any thing as touching the Godhead, and that we be not able of our selues to comprehend the same, let vs call our neighbor which dwelleth next house vnto vs: That is to say, let vs seeke out such a one, as dwelleth in the same catholike sayth with vs; and if then, neither we, neither yet he be able to comprehend the same, let it then be burned with the fire of sayth.

But these men, albeit they haue many neighbours dwelling neare vnto them, yet for very pride, they will not call any man vnto them, chusing rather to continue still ignorant, than to aske any question. And if they do know any man to enquire for his neighbor in such case, by & by they cry out vpon him, as an hereticke. Presuming more vpon their own heads, then hauing confidence in their wisdom. But I exhort you geue no credit, vnto their outward appearance; for already it is verified in the satyricall Poet saith, no credit is to be geuen vnto the outward shew; for which of them all is it that doth not abound with most shamefull and detestable vices? And in another place he saith. They are very daunt of their speech, and haue great desire to keep silence. And thus much hath maister Wilhelmus. Let all such hēte whom this parable doth touche. For with the rest of the maisters, bachelers and students of our vniuersity considering how heard a matter the condemnation of the 45. articles of Wickliffe without reason is, and how greuous a thing it were, if we should thereunto consent, do call together my neighbors, the doctors of this Vniuersity, & all others which would object any thing agaynst the same, that we might presently finde out the reason of the condemnation of this Article, concerning the taking away the temporalities from the Clergy.

Notwithstanding I do professe that it is not my intent, like as it is not the meaning of the vniuersity, to perswade that Princes

The condemnation of the xlv. articles lacketh reason, and the therefore is not to be allowed.

An Allegory vpon the Paschall Lambe.

A protestation wherby he giueth lite vnto the

The testimony of a true priest.

The difference betweene the ministers of Christ and Antichrist.

The ministers of Antichrist do cloke the vices of their prelaters.