

tried in this miserable life by persecutions, that afterwards hee may spare them. For the golde that this high artificer hath chosen, he purgeth and trieth in this fire, that he may afterwards lay it vp in his pure tresurie. For we see that the time which we shall abide here, is short and transitory: the life which we hope for after this, is blessed and euerlasting. Therefore whilest we haue time, let vs take paine, that we may enter into that rest. What other thing do we see in this briclike life, then sorrow, heauinesse and sadnesse, and that which is most greuous of all to the faithfull, too much abusing and contempt of the lawe of the Lord. Let vs therefore endeavour our selues as much as we may, to lay holde of the things that are eternall and abiding, despising in our mindes all transitory and fraile things. Let vs consider the holy fellowship of our fathers that haue gone before vs. Let vs consider the Saints of the olde and newe Testament. Did they not passe through this sea of tribulation and persecution: were not some of them cut in peces, other some stoned, & others of them killed with the sword? Some others of them went about in pelts and goates skinnes, as the Apostle to the Hebrewes witnesseth. Surely they all walked straight wayes, following the steppes of Christ, which sayde, he that ministrerth vnto me, let him follow me, whether so euer I go. &c. Therefore let vs also, which haue so noble examples geuen vs of the Saints that went before vs, laying away as much as in vs lieth, the heauy burden, and the yoke of sinne which compasseth vs about, runne forward through patience, to the battaile that is set before vs, fixing our eyes vpon the author of faith, and Iesus the finisher of the same: who seeing the ioy that was set before hym, suffred the paines of the crosse, despising death. Let vs call vpon him, which suffred such reproche against himselfe of sinners, that we be not wearied, fainting in our hearts, but that we may heartely pray for helpe of the Lorde, and may fight against his aduerary Antichrist: that we may loue his law, and not be deceitfull labourers, but that we may deale faithfully in all things, according to that, that God hath vouchsafed to geue vs, and that wee may labour diligently in the Lordes cause vnder hope of an euerlasting reward. Behold therefore brother Hus, most dearly beloued in Christe, although in face vnknown to me, yet not in faith and loue (for distance of places cannot separate those whom the loue of Christ doth effectually knit together) be comforted in the grace which is geuen vnto thee, labour like a good souldiour of Christ Iesus, preach, be instant in word and in example, and call as many as thou canst, to the way of truth: for the truth of the gospel is not to be kept in silence because of friuolous censures and thunderboltes of Antichrist. And therefore to the vttermost of thy power strengthen thou and confirme the members of Christ, which are weakened by the deuil: and if the Lord wil vouchsafe it, Antichrist shall shortly come to an end. And there is one thing wherein I do greatly reioyce, that in your realm and in other places, God hath stirred vp the hearts of some men that they can gladly suffer for the word of God, imprisonment, banishment and death.

Further, beloued I knowe not what to wryte vnto you, but I confesse that I could wish to powre out my whole heart, if thereby I might comfort you in the lawe of the Lorde. Also I salute from the bottome of my heart, all the faithfull louers of the lawe of the Lord, and specially Iacobellus your coadiutor in the gospell, requiring that he will pray vnto the Lorde for me in the vniuersall church of Iesus Christ. And the God of peace which hath raised from the dead the shepheard of the sheepe, the mighty Lorde Iesus Christ, make you apt in all goodnesse to doe his will, working in you that which may be pleasant in his sight. All your friends salute you which haue heard of your contancie. I would desire also to see your letters wrytten backe to vs, for knowe yee that they shall greatly comfort vs.

At London by your seruaunt, desiring to be fellow with you in your labors
Ricus Wicewitz, priest vniuersity.

¶ An other letter of Iohn Hus to his
friendes of Boheme.

The Lord God be with you. I loue the counsaile of the Lorde, aboue gold and precious stone. Wherefore I trust in the mercy of Iesus Christ, that he will geue me his spirit to stand in his truth. Pray to the Lord, for the spirit is ready and the flesh is weake. The Lord almighty be the eternal reward vnto my Lords, which constantly, firmly and faithfully do stand for righteoufnes: to whom the Lorde God shall geue in the kingdome of Boheme, to knowe the truth. For the following of which truth, necessary it is that they returne againe into Boheme, setting apart all vaine glory, & following not a mortall and miserable king, but the king of glory which geueth eternal life.

Howe comfortable was the geuing of the hande of Lorde Iohn de Clum vnto me, which was not ashamed to reache forth his hand to me a wretche, and such an abiecte hereticke, lying in fetters of yron, and cried out vpon all men. Nowe peradventure I shall not speake much hereafter with you: Therefore salute in time as you shall see them, all the faithfull of Boheme.

Palletz came to me into prisone. His salutation in my vehement infirmitye, was this before the Commissaries, that there hath not risen a more perillous hereticke since Christ was borne, then was Wickliffe and I. Also he sayd that al such as came to heare my talke, were infected with this heresie, to thinke that the substance of bread remained in the sacrament of the altare. To whome I answered and sayd: O maister, what a grieuous salutation haue you geuen me? and how greatly do you sinne? Behold I shall die, or peradventure to morow shall be burnt. And what rewarde shall be recompensed to you in Boheme for your labour?

This thing peradventure I shoulde not haue wrytten, least I might seeme to hate him. I haue alwayes had this in my heart, trust not in princes. &c. And againe, cursed be the man which trusteth in man, and maketh flesh to be his arme. For Gods sake be you circumspecte how you stand and how you returne. Carie no letters with you. Direcete your bookes not all by one, but diuersly by diuers frendes.

Knowe this for certaine, that I haue had great confictes by dreames, in such sort as I had much a doe to reframe from crying out. For I dreamed of the Popes escape before he went. And after the Lord Iohn had told me thereof, immediately in the night it was told me that the Pope shuld returne to you againe. And afterward also I dreamed of the apprehending of maister Hierome, although not in ful maner as it was done. Al the prisonments, whether and howe I am caryed, were opened to mee before, although not fully after the same fourme and circumstance. Many serpents oftentimes appeared vnto me hauing heads also in their taile: but none of them could bite me, and many other things more.

These thinges I wryte, not esteeming my selfe as a prophet, or that I extoll my selfe, but onely to signifie vnto you what temptations I had in body and also in mind, and what great feare I had, least I shoulde transgresse the commaundement of the Lord Iesus Christ. Nowe I remember with my selfe the wordes of maister Hierome which sayde, that if I shoulde come to the Councell, hee thoughte I shoulde neuer returne home againe. In like maner there was a good and godly man, a tailor, which taking his leaue of me at Prague, spake to me in these words: God be with you (said he) for I thinke verely, my deare and good maister Iohn, that you shall not returne againe to vs with your life. The king, not of Hungarie, but of heauen, rewarde you with all goodnes, for the faithfull doctrine which I at your hands haue received. &c.

¶ And shortly after the wryting hereof, he sendeth also vnto them an other prophetical vision of his to be expounded, touching the reformation of the church, wrytten in his 44. Epistle: the contentes whereof be these.

¶ An other letter of Iohn Hus, sent to the
Lord Iohn de Clum.

I Pray you expound to me the dreame of thys nyght I sawe how that in my church of Bethleem, they came to raise and put out all the images of Christ, and did put them out. The next day after I arose and saue many painters, which painted and made more fairer Images & many more then I had done before: which Images I was very glad and ioyfull to behold. And the painters wyth much people about them, sayde, let the bishops and priestes come now, & put vs out these pictures. Which being done, much people seemed to me in Bethleem to reioyce, and I with them. And I awaking therewith, felt my selfe to laugh. &c.

This vision Lorde Iohn de Clum, and Iohn Hus himselfe in his booke of Epistles in the 45. Epist. seemeth to expounde, and applyeth these Images of Christ vnto the preaching of Christ and of his lye. The which preaching and doctrine of Christ, though the Pope and his Cardinals should extinguishe in him, yet did he foresee & declare, that the time shoulde come, wherein the same doctrine shuld be reuoyed againe by others, so plentifully, that the pope wyth al his power, shuld not be able to preuaile against it. Hus much as concerning this vision of Iohn Hus, wherunto doth wel accord the Prophecie of Hierome of Prague, printed in the copie called Monera Husi: of the which copie I haue my selfe one of the plates hauing this superscription following printed about it: Centum reuolutis annis Deo respondebitis & mihi. What is. After a hundredth yeres come and gone, you shall geue a count to God and to me, whether of (God willing) more shalbe sayd hereafter.

Furthermore in 48. Epist. the sayd I. Hus seemyng to speake with the like spirit of Prophecy, hath these wordes following: Sed spero, quod quae dixi sub testis, predicabuntur super testis: What is: but I trust that those thinges which I haue spoken within the house, hereafter shalbe preached vpon the top of the house.

And because we are here in hand with the Prophecies of Iohn Hus, it shall serue well in place, here moreover to recorde

Wicked
Palletz.

The visions
of I. Hus by
dreames.

A Prophe-
cie of Maister
Hierome of
Prage.

This taylers
name was
Andrew, a
Polonian

Prophecia.

Prophecia.