

6. Item, if Christ had begged wilfully, then he had done that which himselfe condemneth by Paule: for so we read. 1. Timo. 6. What Paule condemneth them, which esteeme piety to be gayne and lucre. which all they do that vnder the colour of piety, hunt or seeke for gayne, when otherwise they need not.

7. Item, if Christ had begged wilfully, he had offended in declaring an vnruth, in so doing. For he that knoweth in his mind, that he needeth not in deed that thing whych in word he asketh of other: Declareth in himselfe an vnruth as who in word pretendeth to be otherwise then he is in very deed, which Christ without doubt neuer did nor would euer do.

8. Item, if Christ had begged wilfully, that is, hauing no true need therunto: then had he appeared either to be an hypocrite, seeming to be that he was not, and to lacke what he did not: or els to be a true begger in very deed, not able to suffice his necessity. For he is a true begger in deed, while he being constrained by mere necessity, is forced to aske of other that which he is not able to geue to himselfe. But neither of these two agreeeth in Christ.

9. Item, if Christ had begged wilfully, then why did Peter rebuke the mother of S. Clement his disciple, finding her to stand among the beggers, who he thought to be strong enough to labor with her handes for her liuing: If she in so doing had folowed the example of Christ?

10. Item, if Christ had begged wilfully: And if the Friers do rightly define perfection of the Gospell by wilful pouerty: the was Clement S. Peters successor to blame, which labored so much to remoue away beggery and pouerty from among al them, that were conuerted to the faith of Christ: and is specially for the same commended of the Church?

11. Agayne, why did the sayd Clement, writing to James Bishopp of Jerusalem, commaund so much to obey the doctrine and examples of the apostles: who as he sheweth in that Epistle, had no begger nor needy person amongst the, If Christian perfection (by the friers philosophy) standeth in wilfull beggery?

12. Item, if Christ the high priest had begged wilfully, the did holy Church erre wittingly, which ordeined that none without sufficient title of liuing & clothing, should be admitted to holy orders. And moreover, when it is sayd in canonicall decrees, that the bishop or clerke that beggeth, bringeth shame vpon the whole order of the clergy.

13. Item: if Christ had wilfully begged, then the example of wilful pouerty had perteyned to the perfection of Christs an life, which is contrary to the old law: which commaundeth the priests (which liued then after the perfection of the law) to haue possessions and tithes, to keep them from beggery.

14. Item, if Christ did wilfully begge, then beggery were a poynt of christian perfection. And so the Church of God should erre, in admitting such patrimounies and donations geuen to the Church; and so in taking from the Prelates their perfection.

15. Agayne, what will these friers which put their perfection in begging, say to Melchisedech: who without begging or wilfull pouerty, was the high priest of God, and King of Salem, and yefigured the order and priesthode of Christ?

16. And if beggery be such a perfection of the Gospell (as the friers say) how cometh it, that the holy Ghost geuen to the Apostles, which should lead them into all truth: tolde them no word of this beggerly perfection, neither is there any word mentioned thereof through the whole Testamēt of God.

17. Moreover, where the Prophet sayth, I neuer did see the iust man forsaken, nor his seed go begging their bread: How standeth this with the iustice of Christ, which was most perfectly iust, if he should be forsaken, or his seede goe begge their bread? And the how agreeeth this with the abominable doctrine of friers Franciscan, which put theyr perfection in wilfull begging?

18. Finally, doe wee not read that Christ sent his disciples to preach without scripp or wallet, and bid them salute no man by the way? Meaning that they should begge nothing of no man? Did not the same Christ also labor with his handes, vnder Ioseph? S. Paule likewise did he not labour with his handes, rather then he would burden the Church of the Corinthians? And where now is the doctrine of the friers, which puttech state of perfection in wilfull begging.

Ex Vita S. Clementis.

Clement example contrarie to the Friers.

13. quast. cap. 1.

The 5. conclusion of Armachanus against the Friers.

The first conclusion of Armachanus agaynst the friers was this: that Christ neuer taught any man wilfully to begge, which he proued thus. It is written Actes. 1. Christ began to do and to teach. If Christ therefore, which did neuer wilfully beg himselfe, as hath bene proued, had taught

men otherwise to do, then his doing and teaching had not agreed together.

Item, if Christ which neuer begged himselfe wilfully, had taught men this doctrine of wilfull begging contrary to his owne doing: he had geuen suspiçon of his doctrine, and ministred scandler of the same, as hath bene proued in the fourth conclusion before.

Moreover in so teaching, he had taught contrary to the Emperors iust law, which expelly forbiddeth the same.

The first conclusion of Armachanus agaynst the Friers was, that our Lord Jesus Christ teacheth vs, that we should not beg wilfully, which he proueth by ten or eight reasons.

First where it is written Luke. 14. When thou makest a feast call the poore, weake, lame, and blind: and thou shalt be blessed, for they haue not wherewith to reward thee agayne.

To this also pertaineth the decree of the apostle. 2. Thet. 3. He that will not worke let him not eat. Furthermore, the same Apostle addeth in the same place: For you haue vs for example how we were burdalous to no man, neither did we eat our bread freely: but with labor and wearines, toiling both day and night, and all because we would not burthen you. &c.

4. Item, where we read in the scripture, the slouthfull man reprehended, Pro. 6. Why sleepest thou O sluggard, thy pouerty and beggery is coming vpon thee like an armed man, &c. And agayne in the same booke of Proverbs. The slouthfull man (sayth the scripture) for colde would not go to the plough, therefore he shall beg in sommer, and no man shall geue him. &c. Also in the sayd booke of Proverbs. last chapter. The diligent labouring woman is commended, whose fingers are exercised about the rocke & spindle. And all these places make agaynst the wilfull begging of slouthy friers.

5. Item, frier Frances their owne founder in his owne testament sayth: And I haue laboured with mine owne hand, and will labor, and will that all my frerlings shall labor and liue of theyr labor, wherby they may support the selues in an honest meane. And they that cannot worke, let them learne to worke, not for any couetousnesse to receiue for theyr labor, but for example of good workes, and to auoyd idleness. And when the price of theyr labor is not geuen them, let them resort to the Lords table, & aske their almes from doze to doze. &c. Thus much in his Testament. And in his rule he sayth: Such brethren to whom the Lord hath geuen the gift to labor, let them labour faithfully and deuoutly. &c. wherfore it is to be maruelled, how those friers with their wilfull begging, dare transgresse the rule & obedience of frier Francis their great graundfathers testament.

6. Item, if Christ at any time did beg or did lacke, it was more because he would vse a miracle in his own perso, the because he would beg wilfully: as when he went better to the sea to finde a groat in the fishes mouth, which thing yet he thought rather to do, the to beg the groat of the people, which he might some haue obteined.

7. Item, by diuers other his examples he seemeth to teach the same as where he sayth: The workman is worthy of his hier. Also the workman is worthy of his meate. Math. 10. Luke 10. And when he spake to Zach, that he would turne into his house. And so likewise in Bethany and all other places he euer vsed rather to burden his friends the to beg of other, vnacquaynted.

8. Item, with playn precept thus he sendeth forth his disciples, willing them not to go from house to house. Luke. 10. so as friers vse now to goe. Many other Scriptures there be, which reproc beggery: as where it is sayd. The foot of a soole is swifter to the house of his neighbor. Eccl. 29. And in an other place: My childe (sayth he) see thou want not is the time of thy life, for better it is to die then to lack. Eccl. 21.

9. Itē, where Christ counselling the young man, had him go and sel that he had and geue to the poore and folow him if he would be perfect: doth not there call him to wilful begging, but calleth him to folow him, which did not beg wilfully.

The seventh conclusion of Armachanus is: that no wife nor true holy man can take vpon him wilfull pouerty to be obserued alwayes, which he proueth by foure reasons.

First, that wilfull beggery was reproced both by the doctrine of Christ and of the Apostles, as in the conclusion before hath bene declared.

2. Item, a man in taking vpon hym wilfull beggery, in so doing should lead himselfe into temptation, which were agaynst the Lordes prayer. For as muche as Salomon

The 6. conclusion of Armachanus against the Friers.

The rule of Friers Francis.

The seventh conclusion of Armachanus against the Friers.