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C

A SCHOLASTICAL HISTORY
OF
THE CANON
OF THE
HOLY SCRIPTURE
OR
The Certain and Indubitate Books thereof
as they are Received in the Church
of ENGLAND.

COMPILED
By D^r. Cosin, Dⁿ. of P.
AND
M^r. of S^t. P. C. in the UNIVERSITY
of CAMBRIDGE. (*Now Sequestred.*)

S^t. Luc. XVI.
Habent Moſen & Prophetas; Audiant illos.

LONDON,
Printed by R. Norton for Timothy G.ribwait at the Little North door
of S. Pauls. MDCLVII.

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10/7/91

REVERENDO
IN CHRISTO PATRI, AC DOMINO

D^{no.} Matthæo
ELIENSI EPISCOPO.

ANTIQUÆ FIDEI VIRO,
ET IN REBUS SACRIS
EXERCITATISS^{mo}.

DOCTR. ET RELIG. IN ECCL. ANGL.
ADVERTORI AC CONFESSORI
MAXIMO.

VERÆ INVICT. QUE MAGNANIMITATIS
PRÆSULI.

ET COLL. S. PETRI IN ACAD. CANTABR.
PATRONO.

JOH. COSIN⁹ DEC. PETROB.

PROF. FIDEI, DOCTR. RELIGIONIS,
ECCLESIAE ET COLL.

ADMINISTER

HANC SUAM HIST. SCHOLASTICAM

E SACRIS PAGINIS,

VETERIB. QUE AC RECENTIOR. SCRIPTIS

ADORNATAM

ATQUE A VIRIS RER. DIVIN. PERITIS

LECT. ET APPROBATAM,

L. M. D. D. D.

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THE
CANON of SCRIPTURE,

Recited
In the VIth Article of Religion,
Set forth by
The CHURCH of ENGLAND.
An. Dom. MDLXII.

HOLY SCRIPTURE containeth all things necessary to Salvation; So that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite, or necessary to Salvation.

In the Name of the HOLY SCRIPTURE, we do understand those CANONICAL BOOKS of the OLD and NEW TESTAMENT, of whose Authority was never any doubt in the CHURCH.

The NAMES and NUMBER of the
CANONICAL BOOKS.

<i>Genesis.</i>	<i>I. Of Samuel.</i>	<i>The B. of Hester.</i>
<i>Exodus.</i>	<i>II. Of Samuel.</i>	<i>The B. of Job.</i>
<i>Leviticus.</i>	<i>I. Of Kings.</i>	<i>The Psalmes.</i>
<i>Numbers.</i>	<i>II. Of Kings.</i>	<i>The Proverbs.</i>
<i>Deuteronomy.</i>	<i>I. Of Chronicles.</i>	<i>The B. of Ecclesiastes.</i>
<i>Josuah.</i>	<i>II. Of Chronicles.</i>	<i>The Songs of Salomon.</i>
<i>Judges.</i>	<i>I. Of Esdras.</i>	<i>IV Greater Prophets.</i>
<i>Ruth.</i>	<i>II. Of Esdras.</i>	<i>XII Lesser Prophets.</i>

The Canon of Scripture.

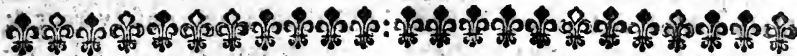
AND the other BOOKS (as Hierome saith) the Church doth read for Example of Life, and Instruction of Manners; but yet doth it not apply them to establish any Doctrine.

SUCH are THESE following.

- | | |
|----------------------------|---------------------------------|
| The Third Book of Esdras. | Baruch the Prophet. |
| The Fourth Book of Esdras. | The Song of the Three Children. |
| The Book of Tobias. | The Story of Susanna. |
| The Book of Judeth. | Of Bel and the Dragon. |
| The rest of Hester. | The Prayer of Manasses. |
| The Book of wisdom. | The First Book of Maccabes. |
| Jesus the Son of Sirach. | The Second Book of Maccabes. |

ALL the BOOKS of the NEW TESTAMENT, as they are commonly received, we do receive and account them CANONICAL.

THE



THE
NEW CANON OF SCRIPTURE

First set forth by

The COUNCEL of TARENT,

And after confirmed, and declared to

be received with other Articles of Faith by
the BULLS of Pope PIUS the IVth.

Anno Dom. MDLX^{III}_{IV}.

CONC. TRID. SESS. IV. DECRET. I.

Decret. de CANON, SCRIPTURIS.

SS. SYNODUS--Præsidentibus in ea Tribus Apostolicæ Sedis Legatis--Parspiciens Veritatem salutarem & morum disciplinam contineri in LIBRIS SCRIPTIS, & SINE SCRIPTO TRADITIONIBUS,--Orthodoxorum Patrum Exempla sequuta, OMNES LIBROS tam Veteris quam Novi Testamenti, (cum utriusque unus Deus sit Auctor,) nec non TRADITIONES ipsas, tum ad Fidem, tum ad Mores pertinentes, tanquam vel oretenus à Christo, vel à Sp. S. dictatas, & continuâ Successione in Ecclesiâ Catholicâ conservatas, PARI PIETATIS AFFECTU, AC REVERENTIA suscipit & veneratur.

SACRORUM verò LIBRORUM Indicem huic DECRETO adscribendum censuit, ne cui dubitatio suboriri possit, quinam sint, qui ab ipsâ Synodo suscipiuntur.

Sunt verò infra scripti

Test. V. Quinque Mosis, Jos. Judic. Ruth, IV Reg. II Paralip.¹ Esdra I, & II, qui dicitur Nehem. TOBIAS, JUDITH, Hester, Job, Psalterium David, CL Psal. Parab. Ecclesiastes, Cantic. Canticorum, SAPIENTIA, ECCLESIASTICUS, Isaias, Hieremias cum BARUCH, Ezech. Daniel, XII Proph. Minores, DUO MACCABEORUM I. & II.

Test. N. Quatuor Evang. &c.

The New Canon of Scripture.

Si quis autem LIBROS IPSOS INTEGROS CUM OMNIBUS SUIIS PARTIBUS, Prout in Ecclesiâ Catholicâ legi consueverunt, & in veteri vulgatâ Latina Editione habentur, pro SACRIS ET CANONICIS NON susceperit; & TRADITIONES PRÆDICTAS sciens & prudens contempserit, ANATHEMA sit.

Omnes itaque intelligant, quo ordine, & viâ ipsa Synodus, post jactum fidei Confessionis fundamentum, sit progressura; & quibus potissimum TESTIMONIIS, AC PRÆSIDIIS IN CONFIRMANDIS DOGMATIBUS, & Instaurandis in Ecclesia Moribus, sit usura.

BULLA PAPÆ PII. QUARTI

Super Forma Juramenti Profess. Fidei.

Juxtâ Concil. Trid. in fine ejusd. Conc.

ITEM OMNIA à SS. TRID. SYNODO tradita, definita & declarata indubitanter recipio, atque profiteor; Simulque contraria OMNIA--DAMNO, REJICIO, ANATHEMATIZO. Hanc VERAM CATHOLICAM FIDEM, Extrâ quam NEMO SALVUS ESSE POTEST, veraciter teneo, & eandem integram à meis teneri curaturum me spondeo, voveo ac juro. Sic Me Deus adjuvet; & hæc S. Dei Evangelia, &c.



To the READER.



*In this Scholastical History I give an Account of the Canonical and undubitate Books of Holy Scripture, as they are numbred * in the VI Article of Religion set forth by the Church of England, and have been received by the Catholick Church in all severall Ages since the time of the Apostles, till the*

* V. Art: VI. Eccl: Ang. Supra recit:

Church of Rome thought fit to compose and dresse up a New-Additional Canon thereof for themselves in their late Council of Trent.

where it was one of the first things they did, to lay this Foundation for all their New Religion which they built upon it; "That the Apocryphal Writings and Traditions of Men, "were nothing inferiour, nor lesse Canonical, then the Sovereign Dictates of God as well for the Confirmation of Doctrinal Points pertaining to Faith, as for the Ordering of Life and Manners; but that both the One and the Other ought to be embraced with the same Affection of Piety, and received with the like religious Reverence; not making any difference between them.

V. Decret: Con. Trid: Suprà recitat.

*Those Writings of holy and learned men, who have been, next after the Prophets and Apostles, as the shining Lights of the world in their severall Generations before us, we reverence and honour in their kind; and those Ecclesiastical Traditions, which have been in use among us, and tend to the better preservation of Order and Piety in that Religion only, * which was once delivered.*

* S. Jud: v. 3. Fidei semel Sanctis tradita.

To the Reader.

natural and sworn Subjects from their Bond of Faith and Allegiance towards him ; (which are the Dictates of Pope Hildebrand ;) But I note only at present the Authority that he assumeth over the Scriptures of God (the Subject of all our History,) which I He and his ^m Followers make to be greater than any those Scriptures have ; for it is another of the same Pope's Dictates, confirm'd by the Bull of Pius the IV. in his ⁿ Profession of the Tridentine Faith, “ That ^o the Canonickal “ Scriptures themselves shall be no Canonical Scriptures, “ unlesse he gives them Authority and Allowance so to be. which is as much as to say, that when he ^p pleaseth, he may take away all Authority from them. III. Then, ^q “ That all Scrip- “ tures are to be expounded according to the Sense of this “ Roman Church ; which must herein be held to be the “ only Judge ; and to follow the unanimous consent of the “ Ancient Fathers. IV. Next, That there are ^r truly and “ properly Seven Sacraments, neither more nor lesse, insti- “ tuted by Christ himself in the New Testament. V. “ That “ ^s in their Masse there is a Real Transubstantiation of the “ Elements into the Body and Blood of Christ, ^t remain-

i Greg. VII. distatus in Concil. Rom. Suprà citat. *m* Silvest. Prier. Rom dial. adv. Luth. Ejus enim (Pontificis) auctoritas major est quàm Scripturæ. *n* Ubi suprà. Cætera omnia à Sacris Canonibus, &c. (whereof this Distate of Greg. the seventh is one.) *o* Distat. 16. Suprà citati. Nullum Capitulum, nullusquæ Liber Canonicus habetur absquæ illius auctoritate, Nicol. Papa I. Can. si Romanor. dist. 19. Vetus & Novum Testamentum sunt recipienda, non Codici Canonum annexa, sed quod de illis recipiendis S. Papæ Innocentii prolata est sententia, cujus auctoritate utrumque recipiendum est. Addit Baronius ad An. 553. n. 224. Ab arbitrio enim Pontif. Rom. pendet, quid velit esse in universa Ecclesia Sacrosanctum. Imò Presbyter alter Congreg. Oratorii Thom. Bezzius, dum Romana Curia, Ejusque Pontifici adulatur, eò usque provehitur, ut affirmet (De Sign. Eccl. l. b. 16. cap. 10.) Quod sit falso & impudenter dictum, Divinam Scripturam esse majoris auctoritatis, quàm sit Ecclesiæ, (i.) P. R. *p* Quod Tertullianus Ethnicis reponerat, Apologetic. cap. 5. Apud vos de Humano Arbitratu Divinitas pensatur nisi Homini Deus placuerit, Deus non erit. Nam Papa (ut habetur in Glossa ad Cap. Quanto, Tit. 7. Primi Decretal. ad verba, Veri Dei vicem,) dicitur habere caeleste Arbitrium ; & idè etiam Naturam rerum immutare potest—quia in his, quæ vult, ei est pro ratione voluntas ; nec est qui Ei dicat, Cur ità facis? &c. Item, Gloss. in Extravag. Joh. 22. Tit. de verborum Signif. cap. Cum inter. Credere Dominum Deum nostrum Papam—sic non posse statuere, prout statuit, hæreticum censetur. *q* Conc. Trid. Sess. 4. Decret. de usu S. Scr. & Bulla Pii Quarti, Sacram Scripturam juxta eum Sensum, &c. *r* Conc. Trid. Sess. 7. Can. 1. de Sacram. in genere. Si quis dixerit, &c. Anathema sit. Et Bulla prædicta, Profiteor VII esse Sacramenta, &c. *s* Concil. Trid. Sess. 13. Can. 1. Ibid. Can. 4.

To the Reader.

XVI

ing after the Communion is done; and likewise a pro-
per and propitiatory Sacrifice there offered up by the
Priest for the Sinnes of the Quick and the Dead, the same
that Christ offered upon the Crosse. VI. That when x the
Priest receiveth the Sacrament alone, and when y he
giveth to others but under one kinde only, yet it is a law-
ful, and a compleat Communion, * notwithstanding *that*
our Saviour otherwise appointed it. VII. That after this
Life there is a z penal Purgatory to be undergone for
the Expiation as well of venial Sins, as the payment of
temporal punishments due to mortal sins; and that dead
mens souls there detained are help'd by the Suffrages of
the Living, and the saying of Masses. VIII. That a The
Saints above in heaven, (or any whom it shall be the Popes
pleasure to Canonize) ought to be religiously invocated;
and that they b understand as well the mindes as the
words of those that pray to them. IX. That c Whoso-
ever will not fall down before Reliques and d Images, to
kisse and worship them according to the present practise
of the Church of Rome, and the Decrees of the Second
Council at Nice, are to be accursed and damned. X. That
the plenary power and present use of Indulgences, e was
ordained and left by Christ in his Church, which
anciently put the same into practise; and that the de-
nial hereof ought to be anathematiz'd. XI. And lastly,

a *Ibid.* Sess. 22. cap. 2. & Can. 1. Et in Bulla Prof. Fidei. Profiteor Pariter in Miss' offerri Deo verum, proprium, & propitiatorium Sacrificium, &c. Et fieri conversionem, &c. quam Cath. Eccl. Transubstantiationem appellat. x *Conc. Trid.* Sess. 22. Can. 8. de Sac. Miss. y *Ibid.* Sess. 21. Can. 1, 2, 3. de Com. sub utraque. Bull. pradiel. Fateor etiam sub altera tantum specie totum, &c. verumque Sacramentum sumi. * *Synod. Constantien.* Hoc non obstante, quod Christus Dominus sub utraque specie instituerit, & administraverit. z *Conc. Trid.* Sess. 6. de Justificat. Can. 30. & Sess. 22. de Sac. Miss. Can. 3. & Sess. 25. decret. de Purg. Item, Bull. prof. pradi. a *Ibid.* Sess. 25. decret. de Invocat. Sanct. b *Ibid.* Voce vel Mente supplicare. c *Ibid.* Affirmantes Sanctorum Reliquiis venerationem non deberi, damnandi sunt. d *Ibid.* Ut per Imagines quas osculamur, & coram quibus procumbimus Christum adoremus & Sanctos veneremur, id quod 22 Nicenæ Synodi decretis est sancitum.—Si quis autem his decretis contraria senserit; Anathema sit. e *Ibid.* decret. de Indulg. Potestas conferendi Indulgentias à Christo Ecclesiæ concessa est, quæ etiam antiquissimis temporibus illâ usa fuerit, Usus igitur Indulgentiarum retinendus est, & contradicentes Anathemate damnandi.

To the Reader.

“That ^f all the Definitions, Decrees, Canons, and Declara-
“tions made in their former Councils, and especially in
“this their last Council of Trent, ought to be wholly and
“inviolately, undoubtedly and devoutly professed, taught,
“preach’d, and received as the true Catholick Faith, out
“of which none can be saved.

f Ibid. de recip. decr. Conc. Ut quæ decreta sunt, ab omnibus devotè recipiantur, & fideliter observentur. Item Bull. prof. fidei. Cætera item omnia à Sacris Can & Oecum. Conc. & præcipuè à Sacro-sancta Trid. Synodo tradita, definita & declarata indubitanter recipio atque profiteor simulq; contraria omnia damno, rejicio atque anathematizo. Hanc veram Catholicam fidem, &c. integram & inviolatam veraciter teneo, & ab aliis teneri, &c. me curaturum juro.

But all these New Traditions, as they have no ground in Scripture, so have they as little Testimony of Antiquity to be brought for them; out of both which we prescribe against them all.

For it is but a vain pretence of Antiquity, and a meer abusing of the World, when they go about to make simple people believe, that all which they profess and believe hath the consent of all Ages for them, and that all the Ancient Fathers and Bishops of the Church never taught, nor believed otherwise then they now do.

The Truth and Strength of which their Assertion, in one of their peculiar and prime Traditions, first set forth in their late Assembly at Trent, I examine in this History. whereby I trust it will be made manifest to the Reader, That those Men, who do now so busily endeavour to seduce the Sons and Daughters of the Church of England from the Grounds and Truth of our Religion, which is no other then what we have received from Christ and his Universal Church, termed neverthelesse by them a New Church, and a New Religion, that began in the dayes of King Henry the VIII. (which is as true, as if they should say, A sick person began then first to live, when he recovered from the disease and distemper that was before upon him; for we are the same Church still, (as he the same person,) that we were before, though in a better estate and health of our soules, in a greater soundnesse and purity of Religion, then indeed we were before, when they had to do with it, and infected us;) that these Men, I say, who untruly term us Novelists, are in truth themselves the greatest

To the Reader.

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greatest Novelists of any in the world besides: And must be content (both in this peculiar Article of their Religion, which we now set forth and examine through the several Ages of the Church, and likewise in others, which we may, by the grace of God, examine in the like manner hereafter,) to come behind in time, after drivers of those Novelists, and disturbers of true Religion, that now bear vogue among us.

It is a matter of Fact this, that is here tryed, which may be put to a Jury of Twelve Men, that have no lawful Exception to be taken against them; but I give them more, and put it to many such, one after another; that there may be no want. Which in such Cases, as this is, will be the fairest way of Trial to finde out the Truth, and leave the Reader to judge of it, on whose side it standeth.

In the gathering of my Witnesses together, and Collecting this Scholastical History, I must acknowledge to owe somewhat unto those learned Men, that have heretofore taken pains in this behalf, as well at home in our own Church, as abroad in others. Yet (let it be said without derogation from any of them,) this Book hath been judg'd, by * Him that first requested me to make it a part of my Employment, (though he was a * Person well able to have more perfectly done it himself,) and by other Men of knowledge, (Professors of true Religion and Learning,) who have read it after him, and many times moved him to commit it to the Press; that it would give more ample satisfaction, and clear the Passages in Antiquity from the Objections that some late Authors on the Roman side bring against us, then those other Writings of Home or Foreign Divines have done, that are extant in this kinde. For besides the whole Frame and order of the Book, insisting upon the right and best way of enquiry into this matter by an Historical Disquisition of the Universal Tradition and Testimony of Gods Church herein unanimously delivered in all Ages from the Apostles Times (and before) to ours; My Observations as I passe along both through the Ancient and Later Writers that have said any thing of this Subject, are many of them New; and where I have followed others, even there also I have added much of my own, to advance and manifest the Truth that is in them; having no other aim, then
here-

* Mr. P.
Gunning.

Inc. D^r of
24.

To the Reader.

herein to be serviceable to the Truth of God, set forth and professed by the Church of England; which Truth we endeavour in these wavering and lapsing times, to preserve entire and upright among us.

My Discourse is continued, and not interrupted with quotations of Authors, which I have diligently searched, and placed, all the way, in the Margin. The language that I use, is familiar, clear, and inoffensive, (which I trust will make it the more acceptable,) for I neither affect, nor approve any other.

But if I have unwittingly have said any thing, that shall be found to disagree either with any passage in the Holy Scriptures, or with the consent of Antiquity in the Sense and Interpretation of those Scriptures, (which yet, I hope well, will not be found,) I do here beforehand revoke and unsay it already.

At my Retirement in
Paris this 17 Feb.
1657.

Joh. Cosin.

AN

AN ADDITION
Of Certain TESTIMONIES

to be Noted

For the clearer understanding of
divers places in this Book.

Ad. NUM. I.

S. Augustinus de Civit. Dei, Lib. XI. cap. III.

Filius Dei prius per PROPHETAS, deinde per SEIPSUM, postea per APOSTOLOS, quantum SATIS esse judicavit, loquutus, etiam SCRIPTURAM condidit, quæ CANONICA nominatur, Eminentiſſimæ Auctoritatis, cui Fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus.

Alph. Tostatus prefat. in Matth. q. V.

Magna, imò maxima omnium Auctoritatum, quæ sub Cælo esse potest, est Auctoritas S. SCRIPTURÆ.

Ad NUM. II.

Thom. Primà, q. I. in corp. Art. X.

Innititur fides nostra Revelationi Apostolis & Prophetis factæ, qui CANONICOS LIBROS scripserunt; non autem Revelationi, quæ fuerit ALIIS DOCTORIBUS facta.

Ad NUM. VIII.

Joh. Gerson de vita Sp. Lect. 2.

Hic aperitur modus intelligendi illud Augustini dictum [*Ego Evangelio non crederem, nisi Ecclesiæ Catholicæ me commoveret Auctoritas; contr. Ep. fundam. cap. 5.*] Ibi enim Ecclesiam sumit pro Primitivâ Congregatione fidelium eorum, qui Christum viderunt, audierunt, & sui Testes exiterunt.

Th. Wald. doctrinal. Lib. 2. cap. 21.

Sufficiat Universali Ecclesiæ pro præconio potestatis suæ moder-

na, quod olim hoc fecerit, unde gloria potestatis ejus valeret ad posteros; ita quod adhuc sine Primæ Ecclesiæ auctoritate (*quæ est auctoritas Testificandi, sicut postea explicet*) Scriptura aliqua nec legi poterit, nec haberi pro certâ. Et hoc sapuit, cum diceret Augustinus, *Evangelio non crederem, &c.*

Non laudo supercilium, quod quidam attollunt, volentes occasione hujus *Disti* Decretum Patrum in Ecclesia majoris esse auctoritatis, culminis, & ponderis, quàm sit Auctoritas Scripturarum. Quod quidem non tam videtur ineptum, quàm fatuum; nisi quis talis dicat, Philippum fuisse majorem Christo, quando induxit Nathaniëlem ad credendum, Christum esse illum, quem scripsit Moses in Lege & Prophetis, sine cujus auctoritate (testimonio) tunc non advertisset. Et si sic; dicat conformiter, Parentes nostros carnales aut Pædagogos esse altiores & eminentiores Christo; quia Eorum auctoritate (testimonio) ab infantia didicimus, quid de Christo sit credendum, quid sperandum.

Joh. Driedo de Eccl. Script. & Dogm. l. 4. c. 4.

Augustinus autem cum dicit, *Ego Evangelio non crederem, nisi me Catholica Ecclesia commoneret auctoritas*, intelligit de Ecclesia Catholica, quæ fuit ab initio Christianæ fidei, secundum successione[m] Episcoporum crescens ad hæc usque tempora; quæ sanè Ecclesia complectitur Collegium Apostolorum, qui Christum & miracula ejus videntes, Doctrinamque fidei ex ore ejus audientes, **SCRIPTURAS TRADIDERUNT.**

Gerard. Joh. Vossius, Pref. in dissertat. de Geneal. Christi.

Unde potius Codices eos, qui **GANONEM SCRIPTURÆ** conficiunt, à Prophetis esse & Apostolis profectos colligatur, quàm quod secuti apud Nationes lampada alii aliis dabant, ita, congregate certiùs Ecclesia, fidelis Scripturarum custos, has ipsas, quasi de manu in manus, **TRADIDERIT** Nobis? Nec eo offendi aliquis debet, quod de Scripturis, ut Traditionibus loquar; cum hæc in iis, quæ Apostoli **TRADIDERE**, familiam ducant.

Ad NUM. XII, XIII. & XLIII.

Vinc. Livin. Commonitor. Cap. 4. 25. 39.

Quicquid non unus, aut duo tantum, sed omnes pariter uno eodemque consensu aperte, frequenter, perseveranter tenuisse, scripsisse, docuisse cognoverimus; quicquid **UNIVERSALITER TRADITUM** sit, quod **UBIQUE**, quod **SEMPER**, quod ab **OMNIBUS** creditum, id pro indubitato, certo, ratoque habeatur.

Quic-

Quicquid verò, quamvis ille Sanctus & Doctus, quamvis Episcopus, quamvis Confessor & Martyr, præter omnes, aut etiã contrã Omnes senserit, id inter Proprias & Occultas (Apocryphas) & privatas opiniunculas à communis, publicæ, ac generalis Sententiæ auctoritate secretum sit,

Antiqua Sanctorum Patrum Consensio non inomnibus Divinæ Legis Quæstiunculis, sed solum, certè præcipuè, in fidei Regulã, magno nobis studio investiganda est, & sequenda.

Ad NUM. CXCIX. in Margine.

Conr. Hornæus de Sacra Scriptura.

Consensus enim Ecclesiæ non est Principium constitutivum rerum credendarum, sed confirmativum seu roborativum tantum.

Ad Corollarium post NUM. ult.

Vinc. Lirinæ. Commonitor. Cap. 2. & antepenult.

Qui in fide sanus atque integer permanere vult, duplici modo munire fidem suam, Domino adjuvante, debet, DIVINÆ LEGIS AUCTORITATE, tum deinde ECCL. CATHOLICÆ TRADITIONE : Non quia CANON SCRIPTURÆ solus non sibi ad universã sufficiat, sed quia verba Divina pro suo plerique arbitrata interpretantes, varias opiniones, erroresque concipiunt.

Ph. Melancthon, Resp. ad Clerum Colon.

Regulam doctrinæ sequimur certam, SCRIPTA PROPHETARUM & APOSTOLORUM; Symbola Apostolicum, Nicænum, & Athanasii; Sententias Synodorum veterum, quæ probantur, Nicænæ, Byzantinæ, Ephesinæ, Chalcedonenfis, & similia purioris Ecclesiæ vetustæ Testimonia. Nec dubitamus hoc genus doctrinæ, quod profitentur Ecclesiæ nostræ, verè esse Consensum Ecclesiæ Catholicæ.

Ecclesiæ Nostræ habent evidens & firmum Testimonium Primæ Ecclesiæ, quod non dubito Omnium Posteriorum judiciis opponere, qui veterem Doctrinam, veteresque Ritus multis Erroribus contaminarunt.

Mart. Chemnit. 1. Parte Exam. Conc. Trid. de Traditionib.

Simplex veritas firmiter fundata, & sibi benè conscia nec reformidat, nec subterfugit vera Antiquitatis Testimonia.



Nullum

Nullum est dubium, Primitivam Ecclesiam accepisse ab Apostolis & viris Apostolicis non tantum TEXTUM, ut loquimur, SCRIPTURÆ, verum etiã legitimam & nativam Ejus Interpretationem.

Fatemur nos ab illis dissentire, qui fingunt Opiniones, quæ nulla habent Testimonia ullius Temporis in Ecclesia; Sentimus etiam nullum Dogma in Ecclesiã Novum, & cum TOTA ANTIQUITATE pugnans recipiendam.



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OR,
*The Certain and Indubitate Number
 of Canonical Books that belong there-
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I.  HE BOOKS OF SCRIPTURE are therefore called CANONICAL, because as they had their Prime and Sovereign AUTHORITY from GOD Himself, by whose divine will and ^a *Inspiration* they were

first written, and by whose blessed Providence they have been ever since preserved and delivered over to Posterity, so have they been likewise received, and in all times acknowledged by his Church to be the Infallible ^b RULE of our FAITH, & the PERFECT

^b 2 Tim. 3. 15. & 17. S. John 20. 31. Tertul. adv. Hermog. c. 22. Adoro Scripturæ plenitudinem. Orig Tract. 27 in Mat. S. Scripturæ Verissima REGULA in dogmatibus. S. Chrost hom 13. in 2 ad Tim. Exquisita Omnium Rerum TRUINA & REGULA. S. Aug lib. 2. contr. Donat. c. 6. Divina STATERA. Idem. de doct. Christ lib. 2. c. 9. In quibus inveniuntur illa omnia, quæ continent FIDEM, MORES quæ VIVENDI. Idem de bono vid c 1. Sacra Scripturæ nostræ doctrinæ REGULAM figit. Vine Lerin. Commonitor. c. 2 & 41. CANON Scripturarum PERFECTUS est, sibi quæ ad omnia satis superque sufficit. S. Athanasius, lib contr. Idol. ad Mac. Sacra & Divinitus inspirata Scripturæ per se sufficientis ad veritatis Indicationem.

^a 2 Tim. 3. 16.
All Scripture is of divine Inspiration.

2 Pet. 1. 21.
The holy men of God spake, as they were moved by the holy Ghost.

S. Luke 1. 70.
As he spake by the mouth of his holy Prophets.

SQUARE of our ACTIONS in all things that are any way needful for our Eternal Salvation.

II. Other BOOKS, What Honour soever they have heretofore had in the Church, or what is there still continued to them; yet if they cannot shew all these Marks and Characters upon them; 1. That they are of Supreme and Divine Authority; 2. That they were written by Men specially Acted and Inspired for that purpose by the Spirit of God: 3. That they were by the same Men and the same Authority delivered over for such to all Posterity: 4. That they have been Received for such by the Church of God in all Ages: and 5. That all Men are both to regulate their Faith, and to measure their Actions by them, as by the undoubted Witness of Gods Infallible Truth, and Ordinances declared in them; if they want any of these peculiar and proper Notes of Difference, whereby the BOOKS of GOD are distinguished from the WRITINGS of MEN; Pious and Useful Books they may be in their Kinde, but they shall want that Honour, which is specially reserved to the Dignity of SOVEREIGN and DIVINE SCRIPTURE, whereunto this Honour is due (saith *S. Aug.*) and to no other Writing besides, * *That whatsoever is there said is undoubtedly True, and ought most firmly to be believed, without any further † Question or disceptation about it*: which cannot be said of any other Writing that was ever yet Compos'd, and sent abroad into the World.

S. Aug. epist. 19. ad S. Hieron. Ego Solis eis Scripturarū Libris, qui jam Canonici appellantur, dicitur hunc timorem, honoremque deferre, ut nullum eorum Auctorem scribendo aliquid errasse firmissimè credam.

Rursus. Tantummodò Scripturis Canonicis hanc ingenuam debes servitutem, quā eas SOLAS ita sequar, ut conscriptores earū nihil in iis omnino errasse, nihil fallaciter posuisse non dubitem. † Idem de Bapt. contr. Donatistas, lib. 2. cap. 3. Quis nesciat Sanctam Scripturam Canonicam idem Veteris quàm Novi Testamenti certis suis Terminis contineri, Eamq; omnibus Literis ita preponi, ut de illa omnino dubitari, & disceptari non possit, utrum verum vel rectum sit, quicquid in ea scriptum esse constitit erit?

III. The BOOKS that make up the BODY and Structure of this CANONICAL Scripture are divided into the OLD and NEW TESTAMENT. For the coming of our SAVIOUR into the World divides the whole Age of the World into Two Parts; One that went before his Coming, and Another that began a New Account of Time with it. In the first He was Expected, & in the second he was Exhibited. The BOOKS therefore of the OLD TESTAMENT belong all to the Former Part, wherein He was Promised and set forth by *Moses* and the *Prophets*; The BOOKS of the NEW appertain all to the Latter, wherein the Truth and Perfection of all that the Prophets had said of him before, is clearly Declared by his own blessed *Evangelists* and *Apostles*, with whom the CANON of the SCRIPTURES ended. And no BOOK, which cannot be referred to One of these Classes, may be said to be any Part of the Divine and Authentick Rule of Religion, that the Sons of Men received by Revelation from the Spirit of God.

IV. For of all the Law and the Prophets, which delivered the Holy Oracles to us, *Malachi* was the last; by whose ^a Prophecy ending at *St. John the Baptist* under the Title and Type of *Elias*, there is a manifest Combination of the *Old* and *New* Testament together: the *Ending* of that last Prophecy being set forth and declared by *St. Mark* ^b, to be the *Beginning* of the Gospel; whereunto CHRIST himself also gave his own Testimony, and said, ^c *That ALL the Prophets and the Law prophesied until John*; which is as much to say, as that after the prophecy made of Him, there came no other Prophets between them. For where *Malachi* ends the *Old* Testament, all the *Evangelists* ^d begin the *New*.

^a Mal 3.1, & 4.5.
^b S. Mark 1.1, 2.
 The beginning of the Gospel of Jesus Christ the Son of God, as it is written in the Prophet, Behold I send my Messenger before thy face, &c.
^c S. Matth. 11. 13.
 S. Luke 16. 16.
^d S. Matth. 3. 1.
 S. Mark 1. 1.
 S. Luke 1. 5.
 S. John 1. 6.
d Hinc Corn. Jansen in Eccles. 48. 2. Malachias de Johanne Baptistia aperte vaticinatus est. Observandum itaque, quod novissima omnium Prophetiarum, que in Canone apud Hebræos habentur, verba sunt de Johanne Baptistia; post quem promissum nulla extat Prophetia scripta ab

aliquo Propheta, qui Canonicus habeatur, quousque ille promissus veniret; a quo incipit Scriptura N. Test. ut hinc intelligere liceat mirabilem Connexionem Scripturæ N. T. cum Prophetis.

† Revel. 22. 18.

f *Observatio Testati,*
quærit. 1. in 4. Deut.
Perfetto nec addi po-
testi, nec auferri debet.
Sic Apocalyp cap ult.
quia tota Revelationū
series claudetur, di-
cinur, si quis apposuerit
ad hæc. apponet Deus
super illū plagas, &c.

V. And the NEW Testament was likewise clo-
sed up and finished by St. *John* the *Apostle*; who, to
exclude all Writers that should come after him, from
having any part or fellowship in the Divine CANON
of SCRIPTURE, setteth this Seal upon his Book,
wherewith the whole body of the BIBLE is now con-
cluded; e *That if any man shall Adde unto these Things,*
God shall ADDE the Plagues unto him, that are written
in this Book, &c. f Forto that which is Perfect nothing
may be Added, nor nothing Taken away from it.

VI. Those BOOKS therefore which were thus deli-
vered to Gods Church at first, as his undoubted Word
and Verity, whereby all Points of Faith and Religion
are for ever to be ordered, ought still to be Retain-
ed, and no more to be Added to them in either of
these Two Testaments.

VII. And to know exactly what the True NUM-
BER and NAMES of those BOOKS are, which be-
long to them Both, there is no safer Course to be ta-
ken, then herein to follow *the Publick Voice*, and *the*
Universal Testimony of the same Church; which from
hand to hand receiving those BOOKS into the Di-
vine and Authentick CANON of SCRIPTURE,
hath brought them down from the Times of MOSES
and the PROPHETS to the Time of CHRIST and
his APOSTLES, and so from their Time to ours
succesively in all Ages.

g. Rom. 3. 2.

VIII. For though there be many *Internal Testimo-*
nies belonging to the Holy Scriptures, whereby we
may be sufficiently assured, that they are the *True*
and lively g *Oracles of God*, (such as be, The Height and
Majesty of the Things there delivered above all other
Conceptions and Writings in the World; The Per-
petual Analogy and Conformity of all the several
Parts therein contained, one with another; The
Greatness and Dignity of those Prophecies which be
there.

there fore-told ; and the Truth or Certainty of them all, which be there fulfilled ; together with the Divine Power and Providence, that hath confirmed and preserved them to all Posterity ; besides the h Spiritual Force and Efficacy, (which is never there wanting unto them that do not wilfully resist it,) to move and induce us unto a most certain and firm Belief of them ;) Yet for the Particular and just Number of such Books, whether they be More or Lesse, then either some Private Persons, or some One Particular Church of late, have been pleased to make them, We have no better nor other External Rule or Testimony herein to guide us, then the i Constant Voice of the Catholick and Universal Church, as it hath been delivered to us upon Record from one Generation to another.

b S. Chysofost. Orat. 24. in Genes. Dominū benignum habemus. Et ubi viderit nos sollicitos esse, et magnum desiderium ad DIVINA ORACULA intelligenda adferre, non permittit nos ullā re indigere, sed statim illustrat intellectu nostrū, & illuminationem suam largiitur, quodque sapientiæ ejus proclive est, UNIVERSAM ILLAM VERAM DOCTRINAM mentī nostrā inserit.

i Tertul. de præscript. cap. 36. Age jam qui voles curiositatem melius exercere in negotio salutis tuæ. Percurre Ecclesias Apostolicas, apud quas ipsæ adhuc Cathedra Apostolorum suis locis præsententur, apud quas IPSÆ AUTHENTICÆ LITERÆ recitantur.—S. Aug. lib. 28. contra Faustum. cap. 2. Nos in LIBRIS fidem accommodare debemus, quos Ecclesia ab ipsa Christo inchoata, & per Apostolos provehita certā Successionum serie usque ad hæc tempora, toto terrarum orbe dilatata, ab initio traditis & conservatis agnoscit, atq; approbat. Whitak. de S. Scriptur. q 3. cap. 2. Ecclesiæ munus est, non tantum ut Testis & custos sit SCRIPTURARUM & Genuinas à non genuinis discernat, sed etiam eas divulget, & proponat.

IX. Concerning the BOOKS that belong to the NEW TESTAMENT, there is not any difference between Us and Other Churches, about them. For though some few Particular and Private Persons have both of late and heretofore, either out of their Error rejected, or out of their curiosity (more then besited them) debated, the Canonical Authority of the Epistle of S. Paul to the Hebrews, the Epistle of S. James, the 2^d Epistle of S. Peter, the 2^d and 3^d of S. John, the Epistle of S. Jude, and the Apocalyps, besides some other lesser parts of the Gospels ; Yet can it never be shewed, that any entire Church, nor that any National or Provincial Council, nor that any Multitude of Men in their Confessions or Catechisms, or other such Publick Writings

Writings have rejected them, or made any doubt of them at all. Indeed *Luther*, and some certain *Men* that lived with him in *Germany*, (no great number, nor Party of them,) were otherwhiles of that minde, that the *Epistle of S. James*, &c. might be called into question, Whether they were *Canonical*, or no; but afterwards they amended their judgement, and persisted no longer in that Error, wherein some others of the *Latin Church* (but never any considerable Number or Eminent Persons there,) had been involv'd before them. And at this day all the Churches of Christendom are at one accord for the BOOKS of the NEW TESTAMENT.

X. But for the OLD TESTAMENT they are not so. For herein ^k the *Canon* of the *Council at Trent* hath made the *Roman Church* to differ both from *it self*, (considered as it was in former Ages,) and from *all Other Churches* besides, by adding to the Old CANON (strictly and properly so taken,) Six intire Books which were never in it before, that is to say, *Tobit*, *Ecclesiasticus*, *Wisdom*, *Judith*, the *first*, and the *second of the Maccabes*, together with certain other Pieces of *Baruch*, *Esther*, and *Daniel*; all which before the time of this *New Council* (where the Pope and his Partisans, both in this and in many other Divine matters besides, took a most enormous liberty to define what they pleas'd) were wont to be sever'd, even among themselves, from the *True Canonical Scriptures*. To the Body whereof they have now not only annexed them, and made the One to be of ^l *Equal Authority* with the Other, but they have likewise added this above all, ^m *That whosoever shall not Receive them, as they do, and Believe them to be as good Canonical Scripture as the Rest*, (that is, all equally inspir'd by GOD, and delivered over to his Church for *such*, ever since they were first written), *must undergoe the Curse*

^k Conc. Trident.
Sess. 4.

^l Omnes Libros, &c. pari pietatis affectu ac reverentia suscepit, & veneratur. Ibid.

^m Si quis autem libros ipsos integros cum omnibus suis partibus, &c. pro Canonicis non susceperit. Ibid.

Curse ^a of their unhallowed Sentence, and be made incapable of Eternal Salvation. The Capacity and assured Hope whereof, though (thanks be to G O D,) it never was, nor ever will be in their power to take from us, yet have they laid their most unchristian *Anathema* upon all other Churches and Persons of the World, and excluded them from all ^b Possibility of being saved, unlesse their *New Decree* in this Particular, and the Popes *New Creed* in this and many other particulars (as unfound and as false, as this,) be first Received and Believed for the *True Articles of our Christian Faith*.

^a *Anathemasti, Ibid.*

^b *Hanc veram, & Catholicam fidem, EXTRA QUAM NEMO SALVUS ESSE POTEST, Spondite profiteor, &c. Omnia à TRIDENTINA SYNODO tradita & definita indubitanter recipio; Damnata ego pariter damno & anathematizo. Idem spondeo, voveo, ac juro. Sic me DEUS adjuvet, & Sancta Ejus: EVANGELIA. Ibid in Bulla Pii P. IIII. super Forma Juramenti Professionis Fidei.*

XI. By which their unsufferable and inexcusable Determination *in that Council*, they have given the World sufficient Cause to reject the Council, if there were no other Reasons to be brought against it (as many and very other many there be) but this alone; That herein against the Common Faith, and the *Catholick CANON* of the Church of GOD, they have gone about to binde all Mens Consciences to *Theirs*, and given no more Faith or Reverence to the True and infallible SCRIPTURES of God, then they do to other Additional Books and Writings of MEN.

XII. For the whole Current of Antiquity runs against them. And the Univerfal Church of Christ, as well under the OLD as the NEW Testament, did never so Receive those BOOKS, which are now by us termed APOCRYPHAL; nor ever acknowledged them to be of the same Order, Authority, or Reverence with the Rest, which both they and we, call strictly and properly CANONICAL.

XIII. In

XIII. In Proof whereof, We shall here recite the *Testimony of the Church* in every Age concerning the **CANON** of the **OLD TESTAMENT**, and the **BOOKS** that belong therunto.

XIV. Where the Question will not be 1. Whether those *Apocriphal Books* either have been heretofore, or may still *be read in the Church*, for the better Instruction and Edifying of the People in many good Precepts of Life : 2. Nor whether they may be joyn'd together in one *Common Volume* with the Bible, and comprehended under the general Name of *Holy Scripture*, as that Name is largely and improperly taken : 3. Nor whether the Moral Rules, and profitable Histories or Examples therein contained, may be set forth and cited in a Sermon or other Treatise of Religion : 4. Nor whether the Ancient Fathers thought these Books, (at least many Passages in them) worthy of their particular consideration both for the Elucidation of divers places in the Old Testament, and for the better inabling of them to get a more perfect understanding of the Ecclesiastical Story : 5. Nor yet, whether in the very Articles of Faith, some certain Sayings that are found in those Books, (agreeable herein to the others that are Canonical,) may not be brought for the more abundant Explaining and Clearing of them. For all this we grant. And to all these purposes there may be good use made of an Apocryphal Book. But the *Question* only is, Whether *all* or *any* of those Books be purely, positively, and simply *Divine Scripture*, or to All Purposes, and in All Senses *Sacred and Canonical*, so as that they may be said, (or were ever so accounted) to be of the same *Equal and Sovereign Authority* with the Rest, for the *Establishing and Determining* of any *Matter of Faith*, or *Controversie in Religion*, no lesse then the *True and undoubted Canonical Books of Scripture* themselves.

XV. And

XV. And in this Sense what BOOKS were Anciently Received into the CANON, and what were not, we are to enquire in order. Of Them first, whom it *first* concern'd to know them *Perfectly*; and then of Others that Received the *just Number* of them, and so delivered them over to Posterity. For thus doth every Nation take knowledge of their own peculiar Lawes and Histories that belong unto them; of which, as there is no better assurance to be had then from the Records of those Times, wherein they were first enrolled, and the joynt Testimony of those Persons, who then lived upon the Place; So in our present Case, They that were the nearest, both in regard of Time and Place, to the first writing and delivering of those BOOKS, which GOD then committed to the Custody and Care of his Church, ought certainly before all Others to be of most Credit with us in giving *their Testimony* unto them.

XVI. To make it therefore undeniably appear, That the Church of England, together with all Other Reformed and Christian Churches abroad, are better Observers of this SCRIPTURE-CANON, then the Church of Rome now is: 1. We are first to enquire of the Ancient Judaicall Church, which received the CANONICAL BOOKS of the OLD TESTAMENT from MOSES and THE PROPHETS: 2. And then of the Christian Church, which Received The BOOKS both of the OLD TESTAMENT and the NEW from CHRIST and his Holy APOSTLES. For The ORACLES under the OLD TESTAMENT had their Period with The PROPHETS; and under the NEW spake no more after the Time of CHRIST'S DISCIPLES. And what Writing soever it be, that hath not first been Received and Delivered by them, as properly belonging to the undoubted CANON of DIVINE
C SCRIP-

SCRIPTURE, cannot either by any Tract of Time, or by all the Power under Heaven, be made CANONICAL; which is so great and so irrefragable a Truth, that Cardinal *Bellarmino* himself is forced to a Confesse it, even in his greatest heat and opposition against us. Nor can his Evasion here serve him to any purpose; to say, That though the Church may not at her own pleasure *Make* a Book Canonical, which was not so before; Yet by vertue of some Ancient Testimonies she may *Declare* it to be Canonical, (as the Church of Rome hath lately done,) for all after-Ages to Receive it. For, as it shall appear by this following Discourse, that those *Ancient Testimonies* are but pretended, and that none can clearly be produced to that purpose, they being made, both by him and others, to speak that which they never meant; So if any such might be brought, yet would they stand him (or the Church of Rome) in no stead at all, for the Addition of any New BOOKS to the OLD TESTAMENT, (which are the Books now onely in Controversie;) For having ^b formerly acknowledged, as he doth often ^c after, that the Church of the Jews had no such BOOKS in their BIBLE, that is, neither more nor lesse then we have in Ours, (wherein he sayes very true,) all the Testimonies that he can pretend to bring against it, will be brought against the Truth and himself both; there being no sublequent Ages able to give good Testimony to a Thing which never was, or to say, they received from the Jews such BOOKS as the Jews never had, nor Received themselves. For then should they Testifie that, which were altogether False.

a. Lib. I De ver. Dei.
c. 10. Sect. Itaq; Fa-
temur Ecclesiā NUL-
LO MODO posse jace-
re Librum CANONI-
CUM de NON CA-
NONICO, nec contrā.

b Ibid. in princ Om-
nes Libros quos pro-
stantes non recipiunt,
etiam Hebræi non ad-
mittunt; & Sect. ad
locum.

c Ibid. Sect. Jam hæc
& Sect. Respondent
& cap. 14, Sect. 1.

CHAP. II.

The Testimony of the Ancient Judaical Church.

XVII. **T**He Honour and Priviledge, which the ^d Posterity of Jacob sometimes had above all the World besides, was to be that peculiar People of G O D, to whom he was pleased to make his Laws and his Scriptures known; Nor was there then any other Church but *Theirs*; or any other ^e Oracles of God; then what were committed to Them. For they had *All* ^f that were then Extant; and all written in their *own Language*.

^e Rom. 3. 2. *Quibus credita sunt Eloquia Dei.* ^f S. Aug. in Psal. 40. *Proferantur Codices Judaeorum; apud ipsos sunt Lex & Prophetae, in quibus Christus predicatus est. Et in Psal. 56. OMNES ipsos Libros habent Judaei.*

^d Psal. 147. 19. *Verba sua declaravit Jacobo, praecepta atq; statuta Israel; non sicut fecit Omni Nationi.*

XVIII. These they divided into *Three several Classes*. Whereof the First comprehended **THE FIVE BOOKS OF MOSES**; the Second **ALL THE PROPHETS**; and the Third **THOSE WRITINGS** which they called **The Chethubim**, or **BOOKS** that were written by the Holy Men of G O D, who were not so properly to be Rank'd among the Prophets: From whom both the *Five Books of Moses*, and these *Chethubim* were distinguished, because howsoever they were all written by the same Prophetical Spirit and Instinct, which the *Books of the Prophets* were; yet *Moses* having been their special Law-giver, and the *Writers of these Other Books*, having had no Publick Mission or Office of *Prophets*, (for some of them were *Kings*, and others were *great and potent Persons* in their Times,) they gave either of them a *Peculiar Class* by themselves.

^g The Greeks called them Ἀρχαία γράμματα.

XIX. In this Division as they reckoned *Five Books* in the First Class, so in the Second they counted *Eight*, and in the Third *Nine*; ^h *Two and Twenty* in all; in Number equal to the ⁱ Letters of their *Alphabet*, and as fully comprehending all that was then needful to be known and Believed, as the Number of their Letters did all that was requisite to be said or written. And hereof after this manner they made their Enumeration.

b S. Hieronym. in Prologo Galeato. *Fiant pariter veteris Legis Libri XXII.* (1.) *Mosis Quinque, & Prophetarum Octo, Hagiographorum Novem, & Sixt. Senensis li. 1. p. 2. Ut quemadmodum*

apud Hebræos XXII Literæ, quibus omnia quæ dici scribiq; possunt, comprehenduntur; ita XXIV Volumina sint, quibus continentur Omnia, quæ de Divinis Rebus scribi & evinciari queant.

The Books of Moses } *Genesis.*
 } *Exodus.*
 } *Leviticus.*
 } *Numbers.*
 } *Deuteronomy.* } V.

† Which was put as an Appendix to the *Judges.*

* The Hebrews counted them but one Book apiece.

|| Counted but for one Book.

a Which were all put into One, and called the *Book of the Prophets.* Acts 7. 42.

Four Books of the former Prophets } *Josuah.*
 } *Judges & † Ruth.*
 } *Samuel I. & * 2.*
 } *Kings. I. & * 2.* } III.

Four Books of the later Prophets } *Esay.*
 } *Jeremy and his || La-*
 } *mentations.*
 } *Ezechiel.*
 } a The Book of the XII lesser Prophets } VIII.
 } } III.

And the Rest of the Holy Writers } *King David's Psalter.*
 } *King Solomons Proverbs.*
 } *His Book of the Preacher.*
 } *His Song of Songs.*
 } *The Book of Job.*
 } *The Book of Daniel.*
 } *The B. of Ezra and † Nehemia.*
 } *The Book of Esther.*
 } *The B. of * Chronicles I. & 2.* } IX.

† The Jews reckoned them both together for One.

* And these Two went with them but for One Book.

Which last *Book of the Chronicles*, containing the Sum of all their former Histories, and reaching from the Creation of the World to their Return from *Babylon*, is a perfect ^a *Epitome of all the Old Testament*, and therefore not unfitly so placed by them, as that it concluded and closed up their whole BIBLE.

XX. Other *Divisions* of these Books were ^b afterwards made, and the *Order* of them was somewhat altered, (as in divers respects they may well be,) but The BOOKS were still the *Same*; and as the *Number* of them was never augmented, during the Time of the Old Testament, so there were no *Additional Pieces* brought in, or set to any of them at all.

XXI. It is generally Received, That after the Return of the Jews from their Captivity in *Babylon*, all the BOOKS of the SCRIPTURE having been Revised by *Ezra*, ^c (then their Priest and their Leader,) who ^d digested them likewise into those several Classes before rehearsed, were by him, and the Prophets of G O D that lived with him, Consign'd and delivered over to all Posterity. But this is sure, That after his Age, and the Time of the Prophet *Malachi*, (who was *One* among ^e those that prophecyed in that time,) there were no more *Prophets* heard of among the Jews ^f till the time of *S. John the Baptist*, and therefore no more Propheticall and Divine SCRIPTURES between them.

^a S. Hier. Epist. ad Paulin. Liber Chroni-
corum est Instrumenti
veteris Epitome.

^b Vide Pag. 15. num.
XXIII.

^c Neh. 8. 1. 3. & 9. S. Hier. contra Helv. c. 1. Theodoret Præfat. in Psal. ^d Hilarius Prologo in Psalms. Quos (ait) Esdras in volumen unum collegit & reulit. Isidorus Orig. lib. 6. cap. 1. Hebræi v. Testam. Esdrâ Auctore, juxta Numerum Literarum suarum XXII Libris accipiunt; dividentes eos in Tres Ordines. Legis Scilicet, & Prophetarum, & Hagiographorum. Genebr. Chr. p. 183. & 251. Ex-
tas autor fuit divisionis Lib. Sacr. Legis in Quinq. Prophet. in Octo. Hagiogr. in Novem. ^e Haggai, and Zachary were Two other. ^f Vide pag. 2. suprâ. Item, Genebr. Chron. ad an. m. 3640. Se-
cundum Tempum carebat Spiritu, sive afflatu Sancto, qui Prophetas olim corripiebat. Nam à Mala-
chia ad Johannem Christi Baptistam nulli Propheta extitit. Item, Janfenium ad cap. 48. Eccl. Post
promissum Johannem Bapt. in Prophetia Malachia, nulla extat Prophetia scripta ab aliquo Propheta, quâ
Canonicus habetur, quousq; ille promissus veniret, à quo incipit N. Test.

XXII. The BOOKS then of the OLD TESTAMENT, such and so many as they were after the Captivity of Babylon, in the time of *Esdra*s, the same and so many beings, accurately preserved by the *Jews*, and continuing among them unto the Time of our *Blessed Saviour* (as they do likewise still unto this very Day,) without any Addition, Imminution, or Alteration descended to the *Christians*.

XXIII. That which is here pretended by *Genebrard*, That besides this *First* CANON of SCRIPTURE made in the Time of *Esdra*s, there was Another made in the Time of *Eleazar* the High Priest, by a Council then assembled at Jerusalem, when they sent their LXXII Interpreters to *Ptolomie* King of Egypt for the Translating of their *Hebrew* Bible into *Greek*, in which Council they Canoniz'd the Books of *Tobit*, *Ecclesiasticus* and some ^h others: Moreover, That besides this *Second* CANON, there was also ⁱ a *Third* established, by a Council there assembled in the time of *Sammai* and *Hillel*, wherein they Canonized the Books of the *Maccabes*; All this, is but a Device and an Imagination of his own Head only; For other Proof of what he saith in this Cause hath he None, either out of * *Epiphanius* for *Tobit*, or out of * *Josephus* for the Book of *Ecclesiasticus*; as will ^k hereafter clearly appear. Nor indeed is there any probability or likelihood in it at all, when all the World knowes, that the *Jews* (who have always been both religious and ^l superstitious observers of their Fathers Traditions,) never yet admitted, never

^g Chronogr. lib. 2. pag. 190. col. 2. Synodus Hierosol. &c. in qua videtur editus Secundus Hebraeorum Canon. Nam præter XXII Libros Sacros, alii in Egyptum delati sunt, ut *Tobia*, &c. And pag. 284. col. 1. who is herein followed by *Maldonate*, De Sacram. Pœnit. q. de purg. p. 145. And by *Serarius* in *Maccab.* præloq. 3. ^h *Baruch* and *Judith* at the least. Id. *Genebr.* p. 284. ⁱ Idem pag. 197. Ubi confirmati Libri *Judith*, *Tobia*, &c. Ubi & Libri *Maccabæorum* videntur inter Sacros primam relati. Et Tertius Hebraeorum Canon conditus. * Both cited for this purpose by *Genebr.* pag. 190. ^k Pag. 23. & pag. 108. & pag. 168. num. 80. ^l Qui sua sic amant, ut nulla gens insanit. *Erasmus* in 1 *Tim.* 1.

acknowledged, nor never heard of any such *Second* or *Third Canon of Scripture* among them; having most exactly kept themselves to *The First*, as it was assigned and delivered to them by the *Prophets*. Which is so fully attested not only by the *Modern* and *Ancient Jews*, but confirmed likewise by the *Greek* and *Latin Fathers* of the *Church*, as it is most an end so freely acknowledged by the *Writers* in the *Roman Church* it self, that it would be too importune and superfluous a labour to recite here all their *Depositions* to this purpose.

XXIII. It will be enough to produce only the *Testimony* of *Josephus* who lived in the *Time* of the *Apstles*, & wrote the *Antiquities* of the *Jews* (of whom he was one himself) in a most exact and diligent manner. His *Testimony* so great in this matter, that it is repeated by ^a *Eusebius* & put into his *Ecclesiastical History* full at length; being to this effect which follow-

^a Euseb. Hist. Eccl. lib. 3. c. 9. aliis 10.

eth. ^c That the *Judaical Church* had only **XXII BOOKS** of **SCRIPTURE**, which might justly challenge credit and Belief among them. Whereof **FIVE** were the **BOOKS** of **MOSES**, containing little lesse than 3000 years; and **THIRTEEN** the **BOOKS** of the **PROPHETS**, wherein they wrote the **ACTS** of their *Times* from the **Death** of *Moses* to the **Reign** of *Artaxerxes* King of *Persia*: and **FOUR** more, containing both **Hymns** to **God**, and **Admonitions** to **Men** for the amendment of their **Lives**. But from the *time* of *Artaxerxes*,

^b Josephus lib. 1. contra Apionem: *Ἐστὶν παρ' ἡμῶν δύο μέρη τῶν βιβλίων τῶν ἑβραίων ἑξήκοντα, &c. Sunt Nobis duo tantum & Viginti Libri, totius temporis descriptionē continentes, quibus merito fides habetur. Horum QUINQUE MOSIS sunt, qui & leges continent, & humani generis propagationem, & ad mortem usque illius extenduntur. Tempus hoc Tribus Annorum millibus paulominus est. Atque de vero Mosis usque ad Regnum Artaxerxis, qui post Xerxes Persarum Rex fuit, PROPHETÆ Mose posteriores suorum Temporum Res gestas TREDECIM LIBRIS complexi sunt. (* These are the Books of *Josua*; *Judges* and *Ruth*; *Samuel*; *Kings*; *Elay*; *Jeremy* and *Lamentations*;*

Ezechiel; *The XII Prophets*; *Daniel*; *Job*; *Ezras* and *Nehemias*; *Esther*; and the *Chronicles*.) Reliqui QUATUOR Hymnos ad Deum, & Admonitiones ad corrigendam hominum vitam continent. (These be *K. Davids Psalter*; *The Proverbs*; *Ecclesiastes*; and the *Song of Solomon*.) Ab Artaxerxe autem ad nostra usque tempora sunt quidem quedam SCRIPTA, non tamen ita fide digna, sicut PRÆCEDENTIA, quid non fuit certa PROPHETARUM SUCCESSIO.

(* All these so counted by *Gretser* himself. l. 1. de V. D. c. 7. unlesse it be *Job* and *Hester*, of which see hereafter, Paragr. 36.

^c erxes,

“ *erxes*, that though *certain Books* had been written,
 “ yet they deserv’d not the same Credit and Belief,
 “ which the *Former* had ; because there was no Cer-
 “ tain Succession of PROPHEETS among them. In
 “ the mean while what Belief they had of THE
 “ TRUE SCRIPTURES, which they only acknow-
 “ ledged, and how Faithful they were towards them,
 “ was from hence most manifest, That though they
 “ were WRITTEN SO LONG TIME BEFORE,
 “ yet durst NEVER ANY MAN PRESUME either
 “ to ADDE, or Diminish, or Alter ought at All in
 “ them : it being a *Maxime* ingrafted into every one
 “ of that Nation from their youth, and in a manner
 “ born with them, To hold these WRITINGS for
 “ THE ORACLES of GOD, and remaining con-
 “ stant to them, if need were, willingly to Dye for
 “ them.

c Idem. lb. *Res ipsa verò ostendit, quantam nos SCRIPTURIS NOSTRIS Fidem habeamus. Quam enim TANTUM INTEREA ÆVI SIT ELAPSUM, NEMO tamen ILLIS vel ADJICERE QUID- QUAM, vel Admire, vel Mutare ausus est. Nempe Omnibus Judeis ab ineunte ætate insitum, & quasi innatum est, hæc DEI DOGMATA existimare, inq; Illis Permanere, & pro Illis cupidè, si necesse sit, mori.*

Agreeable whereunto we have the Testimony also
 of *Philo*, who lived in the same Age with *Josephus*,
 d “ That the Jewes would rather have suffered a
 “ Thousand deaths, then that any thing should be
 “ Once altered in all the Divine Lawes and Statutes
 “ of their Nation.

d *Philo Judæus apud Euseb. de præpar. Evangel. lib. 8. Ne unicam quidem in his voculam immuta- runt ; quin imò malint Millies mori, quam Legibus illis & Statutis quidquam derogare.*

XXV. It is therefore but a vain and groundlesse
 Assertion of Them, who say here, That the *Other*
Books, now in Controversie, were *Once* Received in-
 to the CANON by the Jewes that lived *before Christ's*
time, but that they were from *that time after* rejected
 by their Followers ; which is *Cardinal Perron's* Con-
 ceipt in his ^a Reply to *King James*. For first there is

no Author to be produc'd (unlesse it be out of *Genebrard's* dreaming ^b *Videitur*;) by whom it may appear, that ever they had any such *Canon* among them. Secondly, had there been any such, they were too tenacious of their Lawes, and Traditions of their Elders, so suddenly to have parted with it. Thirdly, to what purpose should they have done it? or what should they have gain'd by it? Some suspicion there might be indeed, that they would have been content to abolish *those Scriptures* that prophcyed of the coming of *Christ* into the World, at the same time when they rejected him; but in *these Additions of Scripture*, there are no such Prophecies at all. If the Jews would have mutilated any Books that herein made against them, they would rather have rejected *Esay*, and *Daniel*, then *Tobit* and *Judith*. In *One* ^c *Psalme* of *David*, in *One* ^d *Chapter* of *Esay* there is more said concerning *our Saviour*, against the *Jewes*, then in *all these controverted Books* put together: and it cannot be well imagined, that they would reject *these Books*, which did them no hurt, and retain *those*, which made most against them, but that the *One* was *True Scripture*, which they durst not reject, and the *Other* was *none*, which they had never received. For Fourthly, had *these Other* ever been Parts of the *Canonical Scriptures*, it had been a wicked *Sacriledge* in the Jews to reject them: and *Christ*, that so often and so sharply reprehended these Men for taking away the *True Sense of the Scriptures*, would he not much more have condemned them, and laid so great a Crime to their charge, if they had taken likewise away any *Parts* (or *whole Books*) of the *Scriptures themselves*? but in that neither *He* nor his *Apostles* ever accused them of any such *Sacriledge*, it is as good as a clear Evidence to us, that they never committed it. Fifthly, and Lastly, in what Language were they first writ-

^b *Supra*. num. 23. *vide* nu. 80.

^c *Psal.* 22.

^d *Chap.* 53.

ten? For all the *Canonical Books* of the Old Testament were originally written in *Hebrew*, (except a few parts only of *Daniel* and *Ezras*, written in the *Chalde Dialect*, whereunto the Jews during the time of their Captivity in *Babylon* had been accustomed,) but *these Other Books* were all confessedly first written in the *Greek Tongue*, which was for the use of the *Hellenists* or *Dispersed Jews* abroad, and not for them that dwelt at *Jerusalem*, or in *Palestine* at home, where it was but little understood: and where those Books were so far from being Received into their *Scriptures*, that they were never publicly read, or admitted into their *Synagogues*.

XXVI. What therefore was not *Canonical* to Them, cannot be, as any part of the Old Testament, *Canonical* to us. For it implies a Contradiction, That a Book should be *Canonical* under the Old Testament, and yet under that Testament should never be taken into the *Canon*, nor numbred among those Books, that were then only Receiv'd and Believ'd to be *Canonically*; of which Nature and Account these *controverted Books* must have truly been, or else, it is not the *Vote* of a few Persons in the Council of *Trent*, nor of all the World besides, that will ever make them to have been so, while the World stands. *Votes* may do much, but *Votes* shall never make that to have been, which never was, nor any thing to be a *Truth*, which Men know to be *False*. The Truth is, that the *Judaical Church* never had more than *XXII* Books of *Scripture*, strictly and properly so taken, as is clear by the *Former Testimonies*, and therefore the *Christian Church* which was to follow, and own the same *Scriptures* which they did, as being left to their charge and custody by *MOSES* and *THE PROPHETS*, neither might, nor did Receive any other from them.

XXVII. The

XXVII. The Exception which *Cardinal a Perron* here taketh against us for producing the Testimony of *Josephus*, wherein he sayes ^b The Book of *JOB* is omitted, is a meer Divination and Fancy of his own. For from what words of all the Passage recited before out of *Josephus* may any Man collect, that he counted not the Book of *JOB* to be Canonical? or what other Book would the Cardinal have had added, to make up the Number of *Two and Twenty*? To alledge for his Proof, that in ^c All the Writings of *Josephus*, there is no Mention made of *Job's History*, is nothing to the purpose; For *Josephus* ^d proposing to himself, to write only *The Antiquities of the Jews*, and to Defend ^e the Honour and Lawes of his own Nation against *Apion*, had no occasion to write any thing concerning the History, or the Defence of *JOB* at all, who was of another Countrey, and needed not any further mention here, then to be reckon'd by his Book among the ^f Rest, as a known and undoubted Part of the Bible.

a Repliq. lib. 1. c. 50.

b Pag. 438. *Au Catalogue de Josephus auteur Hebreu le Livre de JOB est omis.*

c Et en toutes les Antiquitez judaiques du mesme Josephus, il n'est fait aucune mention de l'histoire de JOB.

Ibid.

d Proxm. Antiq. Judaic.

e Llb. contr. Apion.

f Of the 2d Classe, pag. 12.

XXVIII. But *Gretser* the Jesuite hath not so much Reason as the Cardinal. For out of the XIII Books reckoned by *Josephus* in his *Second Classe* there, this ^g *Jesuite* excludeth the book of *ESTHER*, and giveth no Reason for it at all; but to make up the full number of XIII, counting *Esdras* for the XIth, and *Job* for the XIIth, he runs round with a *Vertigo*, and counteth *Esdras* over again, not remembering what he said before.

g Gretf. defens. li. 1. De Verb. Dei cap. 7.

XXIX. That which *Geneb.* ^h and the *Cardinal*, (besides some others,) pretend here to object out of *Josephus* against himself, for the Canonizing of the *Maccabees* and the Book of *Ecclesiasticus*, if the Greek Copies of *Josephus* be view'd, or the Translation followed that *Ruffinus* made of him, will appear to have but little strength of Reason in it. For first his Rela-

h *Genebr. chron. li. 2. p. 190. 199. Du Perron, ubi s. p. Fenard. not in Arnob. & Serapobis conflict. l. 2. Mald de Sacr. panie. pag. 146. Serar. in Maccab. praef. q. 3.*

tion concerning the *Maccabees* is a different Story from that *Epiome* which we have given us of *Jason* the *Cyrenian*; and Secondly the Book of *Ecclesiasticus* he citeth not at all; as we may learn from *Sigism. Geleniu*, who took pains to review the *version of Rufinus*, and from *P. Pithæus*, (one of the most approved Writers for learning and judgement in all matters of this nature,) who gives his Censure of the Copie printed at *Basil* in the words here cited, at the * Margin. For the words of the *Son of Sirach* have very little or no agreement with the Discourse of *Josephus*; the *ONE* speaking hyperbolically of the ^a *Malice and wickedness of a woman*, but the *Other* only of the ^b *Inferiourity and subjection to her Husband, whereunto*. || *the Law of Moses had most justly obliged her*. Indeed *χαίρων* (which is the word that *Josephus* useth) signifieth sometimes *More wicked, or worse*, and sometimes *Inferiour*; and this was it which deceived his Interpreter who took it in the first sense, when he should have taken it in the latter: For so the old Version of ^b *Ruffinus* took it, since whose time those words that now follow in *Josephus*, concerning ^c *the wickedness of a woman*, have been added to his Text by some bold and inconsiderate Transcriber of his Book, herein peradventure following some mistaken Reader or other, that to the word *χαίρων* had noted the saying of *Ecclesiasticus* in his Margin, without any further regard had to the true intent and scope at which *Josephus* aimed.

* P. Pithæus in opusc. pag. 8. Sanè quidem, quod apud Josephum lib. 2. contra Apionem in Exemplari edito Basileæ, ex Ecclesiastici cap. 42. in Mulieres dictum legimus, aliunde irrepisse, præter Argumenti ipsius & Tractatus rationem, vetustior Ruffini Interpretatio facit, ut extrâ calumnia suspitionem, facile admittam. a Ecclus. 42. 14. Better is a Man that doth ill, then a Woman doing well. b Mulier autem (inquit) inferior est viro per omnia. Obedit igitur, &c. in versione Ruffini. lib. 2. Josephi contra Apion. || Genesis 3. 16. c Καὶ ἡ πορνεία αὐτῆς ὡς ἀποπόσις γυναικός.

C H A P. III.

The Testimony of the first Christian and Apostolical Church.

XXX. **I**N the Writings of the *New Testament*, though we have no particular *Catalogue* given us of all the *Several Books* which belonged to the *OLD*, yet by the special Notes and Characters, that are *there* both by *Christ*, and his *Apostles*, set upon them, we may evidently distinguish them from all *other Books* whatsoever.

XXXI. And first the *SCRIPTURES*, that *Christ* recommended to his Disciples, related to the former *Partition* that had been made of them by the *Jews*, and were no other, then what were then found ^a *Written in the Law of Moses, in the Prophets, and in the Psalms*, (where the *Psalms* comprehended all the *Hagiographa*, and being the First and most Eminent Book among them, gave the *Denomination* to the Rest;) So that all those *Scriptures* which are not contained within this *Division*, and cannot be refer'd to One of these *Three Classes*, (as none of the *Controverted Scriptures* can be,) are by *Christ* himself excluded out of the *CANON* of the *OLD TESTAMENT*. For to those *Three* he ^b reduced **ALL THE SCRIPTURES** that were then Extant, or acknowledged by him. Which is likewise *S. Augustines* own Confession, and the true sense that he gives to this place in *S. Luke*, when for this very reason he excludeth the *Maccabees*

a S. Luc. 24. ver. 27.
44, 45. Et exorsus à
Moysè interpretabatur
eis in OMNIBUS
SCRIPTURIS, &c.

b Ambr. Catharin. in
opusc. de Script. Ca-
nonicis. Sixt. Senen.
Biblioth. lib. 1. Sect.
Partitio 1. & Maldon-
nat. in 24. Luca. do
all acknowledge it.

OUT.

out of that *Diviſion* * becauſe they had not the *Teſtimony* of *Chriſt* to be his *witneſſes*, and were neither *comprehended* in the *Books* of the *Law* of *Moſes*, nor in the *Prophets*, nor in the *Pſalms*; for theſe were || *all the Canonically Scriptures*, that the *OLD Church* received upon *Divine Authority*.

* S. Aug. lib. 2. contra Gaud. c. 23. Hanc quidem Scripturam, qua appellatur Maccabæorum, non habent Jædæi ſicut Legem, & Prophetas, & Pſalmos, QUIBUS Dominus Teſtimonium perhibet tanquam TESTIBUS SVIS. || Idem de unit. Eccl. cap. 16. Demonſtrant Eccleſiam ſuam in præſcripto Legis, in Prophetarum prædiſtis, in Pſalmorum Cantibus, hoc eſt, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUTHORITYBUS.

XXXII. Nor did the *Apoſtles* after *Chriſt* ever recommend any *other Scriptures*, of this nature, to us; then what were contained under *theſe Three Heads*. Whereof they give us theſe diſtinctive and proper *Characters*, by which we may know them; That ^a they were written by *Moſes* and the *Prophets*; That by ^b theſe *Prophets* *God ſpoke* of *Old time* to our *Fathers*; That *all their* ^c *Prophecies* were *ſure* and *certain*; That ^d *not ſo much* as one *Word* or *Title* of them ſhould ever *fail*; That ^e *all Scripture* is of *Divine Inſpiration*; And that ^f the *Oracles* of *God* were committed to the *Jews*. None of all which *Notes* can be ſet upon the *Books* that are now controverted.

a Acts 24. 14. Believing all things which are written in the Law and the Prophets. Acts 26. 22. Saying no other things than thoſe which the Prophets and Moſes did ſay Acts 28. 23. To whom he expounded and teſtified the kingdom of God, perſwading them concerning Jeſus, both out of the Law of Moſes, and out of the Prophets. b Hebr. 1. 1. c 2 Pet. 1. 19. d 1 Pet. 1. 25. e 2 Tim. 3. 16. f Rom. 3. 2.

g Index Teſtimoniorum à Chriſto & Apoſt. in N. Teſtamento citatorum ex veteri. In ſine Bibliorum vulg. edit. Sixti 5. & Clem. 8. pp. juſſu recognit. Venet. 1616. And remarkable it is, that in this Index there is never a Teſtimony ſet down out of the *Apocryphal Books*.

XXXIII. Then, in all the *New Teſtament* we finde not any one *Paſſage* of the *Apocryphal Books* to have been ^g alledged either by *Chriſt* or his *Apoſtles* for the *Confirmation* of their *Doctrine*, no *Examples* produced from them, no *advertisement* given, no *mention* made of them (more then of *other Foreign Writings*) at all. Which is an evident *Signe*, That what account ſo ever they had them in beſides, yet they never held them to be of the ſame *Equall and Divine*

vine Authority with the *Prophetical and Canonical Scriptures* themselves; whereof, (over and above the high and venerable *Characters* that they give of them in general) they mention not much fewer than *Three Hundred passages* in particular.

XXXIII. Lastly, besides the Common Voice of the *Ancient Fathers*, (whom we shall ^a hereafter produce to this purpose,) we have the Acknowledgement of sundry the *chief Writers* even among them of the *Roman Profession*, That the *Books* which they have lately introduced into the *Canon* ^b, were never either *Confirmed*, or *Received* by the *Apostles*. a Pag.

b Catharin. Opusc. de Script. Canonicis, Quod autem Apostoli multos Libros veteris Testamenti, qui dicuntur & verè sunt habiti ut Canonici, saltem APPROBAVERINT, NULLUM EXTAT TESTIMONIUM, UT PER SE PATET. Stapleton. de Autorit. S. Script. lib. 2. cap. 4. Sect. 14. —Sapientiam, Ecclesiasticum, Tobiam, Judith, & alios V. T. Libros APOSTOLORUM Temporibus NON CONFIRMATOS—&c.

XXXV. And yet because there be *Some Others* among them, that pretend the contrary, and undertake to shew, That both *Christ*, and his *Apostles* have not only used divers *Phrases* that are to be found in these *Apocryphal Books*, ^c but likewise alledged many remarkable *Passages* out of them, and thereby given them their *Canonical Authority*; it will not be altogether unnecessary to examine the *Particulars*, whereupon they insist; and to declare the invalidity of them all.

XXXVI. 1. In the First place, for the Canonizing of the *Book of Wisdom* ^d they produce *S. Paul*, and say, that *Rom. 11. 34.* (*Who hath known the mind of the Lord, or who hath been his Counciller?*) is taken out of *Wisdom. 9. 13.* (*For what man is he that can know the Counsel of God, or who can think what the will of the Lord is?*) But ^e *Gretser* is somewhat ashamed of this Instance; and our Answer to it is, that the Sentence which *S. Paul* citeth is clearly taken out of *Esay 40. 13.*

where

c Coeffet. en son Apologie. Au Nouveau T. nous avons de grandes traces de l'AUTORITE' de la plus-part de ces LIVRES.

d Catharin. Opusc. de Script. Canon. Sixt. Senens. Biblioth. lib. 8. hæc. 9.

e Defens. Bell. c. 13: Nullus eo nititur argumento, ut demonstrativo.

Where both the Sense and the * Words (in that Translation which the *Apostle* followed) are altogether the same as in the *Book of Wisdom* they are not. Secondly, As much may we say to what † they note upon || *Hebr.* 1.3. Where *Christ* is called the *Brightness of his Fathers Glory*, alluding to *Sap.* 7. 26. Where *wisdom* is called the *Brightness of Everlasting Light*; for as it is not certain Whether *S. Paul* ever saw that *Book of Wisdom*, or no, which, for ought we know was not Extant before his time, nor compiled by any other Author then ^a *Philo the Hellenist-Jew of Alexandria*; so there be several Expressions in the *undoubted Scriptures*, concerning the *Representation*, the *Splendor*, the *wisdom and the Glory of God*, whereunto he might allude in this his *Epistle to the Hebrews*, as he had done before in his ^b *Epistle to the Colossians*, & in his ^c 2^d *Epistle to the Corinthians*, setting forth *Christ* there, to be *The Image of the invisible God, and the First Born of every Creature, by whom all things were created, and do still consist*; the substance and ground whereof may be found in ^d *Ezek.* 1.28. *Esay* 9.6. & 6c.1. *Psal.* 2.7. & 136.5. 2 *Sam.* 7.14. *Jer.* 51.15. & 10.12. to some of w^{ch} places the *Apostle* himself refers in this ^e *Place to the Hebrews*. 3^{ly} That which is said of *Enoch*, ^f (*Hebr.* 11.5.) needs not the ^g *Book of Wisdom* to confirm it, for the Story is clear in ^h *Genesis*, and in the translation of the *Septuagint* (which *S. Paul* follow'd) the words are alike. Fourthly, ⁱ *That the Powers which be, are ordained of God*, was said by the *wisdom of God* it self in ^k *Solomon*: and Fifthly, *That* ^l *God is no acceptor of Persons* is taken out of the words of *Moses* in ^m *Deuteronomy*. And yet there are, that refer both these *Maxims* to ⁿ the *Book of Wisdom*, as if *S. Paul* had found them no where else.

XXXVII. Next,

* *Juxta LXX Interpretes.* Τις ὁδὸς ἐγγύω
 νερ̄ ωγίης ἢ τῆς οὐμ-
 ούα. Ἐν αὐτῷ ἐξέτερο;
Esai. 40.13. So *Ter-*
tull. contra *Marcion.*
l. 5. c. 14. *S. Basil* de
Sp. S. c. 5. *S. Ambr.*
Lomb. Thom. & Ga-
jetanus in *Rom.* 11.
 34. all refer this place
 to *Esay*.

† *Catharin.* opusc.
 de *Script. Can. Sixt.*
Senensis Bibl. lib. 8.
hæc. 9. *Coccius* To. 1.
Theaur. l. 6. art. 9.
 || *Forè sic legend.* in
Sixt. Senen. quia in
 c. 11. ad *Heb.* & c. 6.
Sap. nulla habetur con-
venientia.

^a *S. Basil.* Ep. ad
Amphiloch. *S. Hier.*
 prof. in *Libros Solo-*
mon. *Beleth.* de div.
 offic. cap. 60. *Jo. Sa-*
risbur. *Epist.* 172.
Thom. in *Dionys.* de
 div. *Nom.* c. 4. lect. 9.
Bonavent. in lib *Sap-*
ient. *Lyranus* in e-
 undem *Librum.* Et
 alii quamplurimi.

^b *Colof.* 1. 15. 16.

^c 2 *Cor.* 4. 4.

^d So was the *Appear-*
ance of the BRIGHT-
NES, the LIKENES
of the GLORY of
GOD.

^e *Verse* 5.

^f *Hebr.* 11. 5.

^g *Wisd.* 4. 10.

^h *Gen.* 5. 24.

ⁱ *Rom.* 13. 1. ^k *Prov.* 8. 15, 16. ^l *Rom.* 2. 11. *Gal.* 2. 6. *Ephes.* 6. 9. *Colof.* 3. 25. ^m *Deut.*
 10. 17. ⁿ *Wisd.* 6. 3. & 7.

XXXVII. Next, for the Authorizing of the *Book of Ecclesiasticus* they produce ^h *S. Peter* and the *Epistle of* ⁱ *S. James*, both of them citing this Sentence out of the Old Testament, *All flesh is as Grasse, and all the Glory of man, as the flower of Grasse; the Grasse withereth, and the flower thereof falleth away; But the Word of the Lord endureth for ever.* Which though it be word for word taken out of the *Prophet* ^k *Esay*, yet *Sixtus* of *Sienna*, *Coccinus*, and *P. Cotton* will needs have it fetched out of the *Fourteenth* ^l of *Ecclesiasticus*; where with the words of the *Apostles* have no better agreement then the *Grasse of the field with the wearing of a Garment.*

XXXVIII. Thirdly, in favour of the *Book of Judith* they * bring Two Citations, one made by *S. Paul*, when he said, ^m *They were destroyed by the Destroyer*, and another by *S. James*, who said, [†] *The Scripture was fulfilled,—And Abraham was called the friend of God*; both which passages (if there were any credit to be given to *Serarius*;) are borrowed out of the ⁿ *Eight Chapter of Judith*, as we read them in the ^o *Latin Paraphrase* of that Book; For in the *Greek Copies* there is never a word like them to be found. But whom shall the *Jesuite* perswade, that the *Apostles* quoted a *Latin Paraphrase*, which was not extant in their time? or if we should grant that the *Greek*, or the *Caldean Copies*, had as much in them of old, as the *Latin* hath now, yet who would believe, that *S. Paul* and *S. James* alluded rather to the *Book of Judith*, then to the *Book of* ^p *Numbers*, where they that were destroyed by the *Destroyer* are upon Record at large, and to the *Book of* ^q *Genesis*, where the Story of *Abraham* is recited, together with the *Second Book of the* ^r *Chronicles*, where *Abraham* is called the *Friend of God*, and the *Book of* ^s *Esay*, where *God* himself saith of him, *Abraham my friend.*

^h 1 Pet. 1. 24.

ⁱ James 1. 10.

^k Esay 40. 6, 7.

^l Eccus. 14. 17.

* Serar. in lib. Judith cap. 8. q. 19. & proleg. 4.

^m 1 Cor. 10. 10.

[†] S. James 2. 23.

ⁿ Judith 8. v. 25. and v. 22.

^o Illi autē qui tentationes non susceperunt cū timore Domini, & impatientiā suā & improbitatē murmuratiōnis suæ contra Dominum protulerint, Exterminati sunt ab Exterminatore, et à Serpentibus perierunt, V. 25. Memores esse debent, quomodo pater noster Abraham tentatus est, & per multas tribulationes probatus, Dei amicus effectus est, V. 22.

^p Num chap 14. & chap. 16.

^q Gen 15. 16.

^r 2 Chron. 20. 7.

^s Esay 41. 8.

E

XXXIX. For

XXXIX. For the Books of *Tobit* and *Baruch*, or for the Additions to *Eſther* and *Daniel*, I find not any Allegations produced out of the *New Teſtament*, whereby to give them the Authority of *Canonical Scriptures*; A few *Reſemblances* of *Phraſes* and *Exprefſions* there are in many places between them, (as between *Tob. 4. 7.* and *Luc. 11. 41. Give Almes of thy Substance. Tob. 4. 17.* and *1. Theſſ. 4. 3. Beware of all whoredom, and fly fornication. Tob. 4. 15.* and *Matth. 7. 12. Do that to no man which thou ha'eſt to be done to thy ſelf. Baruch 4. 7.* and *1. Cor. 10. 20. Sacrificing unto Devils, and not unto God:*) But if *Reſemblances* of words be any Reason to make *theſe Books* *Canonical*, by the ſame Reason we ſhould have more *Canonical Books* yet, then the *Canon of Trent* will allow: For the *Prayer of Manaſſes*, together with the 3^d and 4th *Book of Eſdras*, that *Canon* rejecteth out of the *Canonical Number*, as well as we; And yet in that *Prayer of Manaſſes*, where he ſaith, *That Repentance is not for the juſt, but for ſinners*, there is a fair *Reſemblance* with the ſaying of *Chriſt* * *I came not to call the juſt, but ſinners to repentance*: And in the 3^d *Book of Eſdras* that which is ſaid of ^a *Truth* is conformable to the ſaying of the *Apoſtle*, ^b *we can do nothing againſt the Truth*; as in the 4th *Book of Eſdras* there be many more of the like nature, and ſome of them ^c more plain than any other that can be brought out of all the *Controvverted Books* beſides.

* S. Matth. 9. 13.

a 3 Eſdr. 3. 12.

b 2 Cor. 13. 8.

c 4 Eſ. 1. 11.
30. & 8. 3.

d S. John 10. 22.

e Catharin ubi ſup.
Du. Perron. Repl. lib.
Incapeso. Serar. pro-
log. 3. in Maccab.

* For that this Feaſt was for nothing but the making a New

XL. But Laſtly, for the *Canonizing* of the *Maccabees* they produce *S. John's* *Teſtimony*—^d *And it was at Jeruſalem the Feaſt of the Dedication*, which, they ^e ſay, referreth to *1 Mac. 4. 59*. Yet firſt, here is no place of that *Book* quoted; and Secondly, they had a *Feaſt of Dedication* inſtituted by *Ezra*, which might then be kept at *Jeruſalem*; but be it underſtood of the * *Feaſt that Judas Maccabem* and his Brethren ordained.

dained for the *dedication of the Sanctuary* which *Antiochus* and his Souldiers had profaned, the best that can be made of it, is no more then the specifying of a *Time* which *the Iewes* then observed, and wherat *Cbrist* took occasion to preach and manifest his doctrine to them the more publickly; but what makes this either to the *Citing of the Booke*, or to the *Adding of any Canonical Authoritie* thereunto? *The Iewes* are said to observe that *Feast of Dedication* at this day, and yet they do not acknowledge the *Books of the Maccabees* to be *Canonical Scripture*, no more now, then they did in *S. John's* time, who whether he referred to that *Maccabæan Dedication* or no, is uncertain; but howsoever, to this purpose he mentioned it not; which is the Confession of *|| P. Cotton* the *Jesuite* himself. Another Argument they bring from *S. Paul's* Catalogue of Instances in his *Epistle to the Hebrews*; where among other *Sufferings* that the *Saints* endured, he reckoneth up *a Those that were Tortured*; and though he nameth *no Persons* here in particular; yet *b Monsieur du Perron*, *c Serarius*, and *d Catharinus*, applying this passage to the Story of *Eleazar* and his *Seven Brethren* mentioned in the *Second Book* *e of the Maccabees*, are not only peremptory in it, that the *Apostle* alludeth there to no *other Persons*, but that he alledgeth it as a part of *f Canonical Scripture*. Where for the *Persons* the matter is not so sure: For other men are of another minde; and *Paulus Burgensis* (whose *Additions* have the honour, even among the *Romanists* themselves, to be printed with *Lyra's Notes* and the *Ordinary Glosse upon the Bible*;) understands not *S. Paul* here to have spoken of *Eleazar* and his *Brethren* in the time of the *Maccabees*, but of the *Saints* & *Martyrs of God* *g*, that had been *Tortured* in his own time, under the *New Testament*. And for the *Canonical Authority of the Book*, (if *any Book* be here cited,) N^o

Altar, and it being upon the 25 of December, it may well be thought to have been so pre-ordained by God in pre-figuration of Christs birth, & that in this regard Christ would be present at it.

|| Deprav. 198. Le dedice du Temple ne prouve pas que les Livres des Maccabees soient Authentiques.

a Heb. I .35.

b Du Perron, Repl. lib. i. c. 50.

c Serar. pr. 3. in Mas.

d Cathar. de scr. Can.

e 2 Mac. cap. 6 & 7.

f Simili d. in Epistola

la ad Hebræis Canonizatur ille Liber

Maccab. Secundus.

Cathar. S. Paul cite

l'histoire des Martyrs

tympantex en Maie-

rie de foy, & pour ve-

rifier ces Deux proposi-

tions Theologiques.

La foy est la preuve des

choses non apparentes,

et, par la foy les Saints

ont vaincu les Roym-

mes, & ope: é justice.

Du Perron.

g Burgens. Addit.

Hebr. II. De his au-

tem qui sub. N. Testa-

mentio fuerunt, subdit,

ALII VERO DIS-

TENTI SUNT, &c.

V. 35.

h S. Hieron. in Esaiam c. 57. *Nostrorum plurimi illud quod de passione Sanctorum in Epistolam ad Hebr. ponitur, SERRATI SUNT, ad ESAIÆ referunt Passionem.*

i Hebr. 11. 37.

k Burgen. Addit. Hebr. 11. De Esaiam autem & MACCABÆIS non potest sumi Testimoniū; cum Persecutiones Eorū non legantur in VITHENICA SCRIPTURA

what ever it was, the Reference here made to it, gave it no more Authority of *Authentick Scripture*, then the words immediately following gave to another Received h Story among the Hebrews, that *Esay the Prophet was sawn asunder to death*, whereunto though the *Apostle* might have Reference, when he said there, [i *They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandred about in Sheepskins, and Goats-skins, being destitute, afflicted, tormented,*] yet who ever made all these k Instances (before S. Paul wrote them,) to be *Authentick* and *Canonical Scripture*? or who can with reason deny (if *Monsieur Perrons* reason were good) but that the Story of *Esays* death ought to be *Canoniz'd*, as well as the Story of *Eleazar* and his *Seven Brethren* in the *Maccabees*? seeing there is as much Reason for the *One*, as there can be given for the *Other*.

l Unless *Jeremy* by the Error of Transcribers be put there for *Zachary* in whom those words recited by S. *Mar.* are found. m Or who ever else was the Author of that pious and learned work upon the *Canticles*? An ancient and approved writer he is. n Origen, Prol. in Cantic. *Idud tamen palam est, multa ab Apostolis esse prolata, quæ in his Scripturis quas Canonicas habemus, nunquam legimus; in Apocryphis autem inveniuntur: sed ne sic qui dicit locus Apocryphis dandus est, &c. Non enim transandi sunt Termini, quos statuerunt Patres Nostri.*

XLI. To conclude this Chapter, There be many other Passages in the *New Testament* that have Reference to several Stories and Writings of Old time, which are not to be found either in the *undoubted* or in the *Controverted Books of Scripture*, as *Math. 27. 9.* relating to the Prophet ¹ *Jeremy*. *Ephes. 5. 14.* to another. ² *Tim. 3. 8.* to *Jannes* and *Jambres*. *James 4. 5* to a known Saying. and *Jude 14* Verse to the Prophecy of *Enoch*, (not to count the Sentences taken out of *Aratus*, *Menander*, and *Epimenides*, which be three Heathen Authors, & yet quoted by S. *Paul*.) But m *Origen* said well and rightly to this matter. n *Manifest it is, that the Apostles alledged many Things, which are not elsewhere to be seen in the Canonical Scriptures, being only taken out of Apocryphal Books; and yet those Apocryphal Books must not be accounted by us to be of Equal Authority with the Scripture, for we ought not to passe the bounds which our Fathers have set us.* And herein we rest.

CHAP.

CHAPTER III.

The Testimony of the Ecclesiastical Writers, or Fathers of the Church, next after the Apostles in the Second Century.

After the Apostles (in whose time the whole CANON of SCRIPTURE was determined,) ^a The Hour was past; and the Door was shut: No Addition might be made, nor any Other Books taken in, but what they had first received, and left sacred to the Church. Which is not only acknowledged by ^b S. Augustine, but likewise by the Doctors of the Church of Rome it self, both ^c those that lived before the Council of Trent, and ^d those that have written since.

^a Thom. Walden. Doct. fidei, lib. 2. art. 2. cap. 26. Transit ergo Hora: non potest jam crescere CA-
NON in Pluralitate LIBRORUM. ^b S. August. contra Faust. Manich. lib. 11. c. 5. Veritas Divi-
narum Scripturarum non à quibuslibet, sed ab IPSIS APOSTOLIS ad nostram Fidem edificandam me-
moriam commendata est. Ac PER HOC in CANONICUM AUCTORITATIS calmen recepta. ^c Du-
rand. in 3. d. 24. q. 1. Sect. 9. Gerson. de vit. Sp. lest. corol. 7. Cajet. in 1 Corinth. 12.
^d Canus in loc. com. lib. 2. c. 7. Nec enim alios Libros habemus Canonicos sive V. sive N. Test. quam
quos Apostoli probaverunt, & Ecclesia tradiderunt. Bellarm. de verb. Dei li. c. 20. Gretf. def. 1. cap. 1.

XLIII. And this was it, that held the Ancient Fathers to the OLD CANON; from which the Greek Church never yet departed to this day, & till some few men (of the Latin Church onely) met lately together at Trent, the NEW CANON, (in such Terms as they there Devised it,) was never heard of. To which purpose having already pass'd through the time of the Apostles, we will now proceed in order, and

^e The Number of them all, that made their New Canon in the 4. Session at Trent, was fifty two, and they (for the most part) Italians and Spaniards.

and search into the *Several Records*, that have bin left unto us concerning this Matter in *all Ages* after them.

f *An.Dom.*
102.

g *Const. Apost. 1. 2. c. 57.*

h *Ezra, Nehemia, & Esther.*

XLIII. The *Apostolicall Constitutions*, (which go under the Name of Pope *† Clement* the first,) are of no great Credit with us; yet they that otherwhiles plead for them so earnestly, (as the later Writers in the Church of *Rome* do,) and think they yet so much advantage by them in *Other Matters*, have but little Reason to refuse them in *this*; Where *§* there is an *Enumeration* made of such Books, as were then appointed to be Read in the Church and pertained to the *Old Testament*, (the Books of *Moses and Iosua*, of the *Judges and the Kings*, of the *Chronicles and the Return* *h* from *Babylon*, of *Iob, David and Salomon*, and of the *XVI Prophets*,) but of *Tobit and Iudith*, or any other of the Books that are now in question, there is no mention at all, which is a signe, that in those dayes they were held to be no *Canonical Parts* of the *Scripture*.

i *Bellarm. de Verb. Dei, lib. 1. cap. 20. Quos Canones vel ipse Clemens condidit, vel quod verius est, ab Apostolis conditos, ipse Ecclesiis commenda- vit.*
k *Can. Apost. Can. ultim.*
l *Ibid. Εξωθεν δε τλω σοφια τω συ- ειλ.*
m *Insi à citandi.*
n *Zonar. in Can. 59. Conc. Laodic. Κανό- νηα δε εκλεσαν τα τω περὶ τῶν ἀ- γίων Αποστόλων ἀπι- ειδμούμενα, ὡσπερ ἀκατόνιστα, ἀν ὁ κα- γών ἐκ ἐπιήσθη.*

XLV. In the *Canons of the Apostles*, (which are *i* said likewise to have bin written by *Him* that wrote the *Constitutions*,) after a particular *k* Recitall of all the Books that be contain'd in the *Old Testament*, the *Wisdom of the Sonne of Sirach* is recommended only (as a Book *l* Out of the *Scripture-Canon*,) to be learn'd and read by *Young Beginners*, but of the *Wisdom of Salomon*, the Books of *Iudith and Tobit*, and the rest that we acknowledge not to be *Canonical*, there is not a word spoken, unlesse it be of the *Three Books of the Maccabes*, which is *One* more then the *Canon of Trent* will allow, and more by all the *Three* then either *m* *Damascen*, or *Nicephorus*; and many *Greek Authors* besides, ever found in the *Copies of those Canons*, that came to their hands, with lesse corruption then they come now to ours. For it is evident by *Zonaras* *n* (however that

but

Canon

Canon of the *Apostles* upon which he makes his *Commentary* (e now printed with this addition of the *Three Maccabaean Books*,) that the *Copie* which he had then before him differed not from the *Canon* of the *Council at Laodicea*, where the *Maccabees* are not named at all.

XLVI. Though the *Author* of the *Ecclesiastical Hierarchie* be not so ancient as **DIONYSIUS** the **AREOPAGITE**, to whom *that Book* is commonly attributed ; yet because he is numbred both by ^a *Card. Bellarmine*, and others, among the *Fathers of this Age*, we will here produce his *Testimony* ; which is cleerly against them that pretend such great *Veneration* towards him. For treating of what was done in his time at the *Publick Assemblies of Christians*, and declaring the *Order of Divine Service* then in use among them, he reciteth (after his manner of ænigmatical language,) all the *Books of Scripture* that were held to be *Sacred* in the Church. And having first named *The Psalmes*, which were often employed in *Drivers Parts of the Service*, he reckoneth up these following for ^b *All the Authentick writings of the Old Testament* besides, “ *Those that relate either the Birth and Ornament of the world*, (as the *Book of GENESIS* doth,) *or the Legal Hierarchie and Polity of the Jewes*, (as the *Books of EXODUS, LEVITICUS, NUMBERS, and DEUTERONOMIE* do,) *or the Divisions and Possessions of their Severall Inheritances*, (which the *Book of IOSUA* doth,) *or the Prudence of their Judges* (as the *Book of JUDGES* doth, whereof *RUTH* is an Appendix,) *or the wisdom of their Kings*, (in the *Books of SAMUEL, KINGS, and CHRONICLES*,) *or the Piety of their Priests*, (in the *Books of EZRA and NEHEMIAH*, whereunto *ESTHER* is added,) *or the firm and unmoveable Philosophy of Ancient and Holy Men in the*

^o *Infra citandi.*

^r *An. Dom.*

110.

^a *Bellarmin. de Script. Eccl.*

^b *Dionys. Eccl. Hierarch. c. 3. πῶς καὶ ὅσα τὰ ἱερὰ, καὶ ἀγιογραφοῦς Δείκτος, &c.*

“ *midst*

“ *midst of many Miseries and Troubles,* (in the Book of
 “ *JOB,*) or the *sage Precepts of Life,* in the PRO-
 “ *VERBS,* and *ECCLESIASTES,*) or the *Songs of Di-*
 “ *vine Love,* (in the *CANTICLES,*) or the *Predicti-*
 “ *ons of Things to come,* (in the Four greater; and the
 “ *Twelve lesser PROPHEETS.*) And further then thus
 this *Author,* (under the Name of *Dionysius the Areopa-*
gite) in recounting the Books of the *Old Testament,* pro-
 ceedeth not; but immediately subjoyneth the Books
 that belong to the *New.* In ^a another place he cites
 a saying out of the Book of *wisdom,* which he calls an
Introduction to the Divine Oracles, but by the Confession
 of *Aquinas* who wrote a † *Commentary* upon him, this
 makes not that Book to be *Canonical,* no more then it
 does the *Epistles of Ignatius,* and some *others,* there ci-
 ted with it to the like purpose.

^a De Divin. Nomin.
 c. 4.

† Thom. in Dionys. De Divin. Nomin. cap. 4. lect. 9. *Dicit ergo primò quod quibusdam Doctorum, qui
 Sanctos Sermones trahebant, licet SCRIPTURAS CANONICAS non eone erent, visum est, &c.—
 Ex quo patet, quòd Liber SAPIENTIÆ nondum habeatur inter CANONICAS SCRIPTURAS.*

XLVII. Before *S. John* dyed, (who dyed the last
 of all the *Apostles,*) the *Canon of the Scriptures* was made
^a perfect and delivered over to the *Christian Church.*
 Divers years before his death he had made chief
 abode about *Ephesus,* and *Sardis,* and the *other Churches*
 in *Asia,* to which he ^b wrote, when he was bani-
 shed into the *Isle of Patmos* by the Emperour *Demitian.*
 From this Banishment he was releas'd by *Nerva* in
 the yeer of our Lord *XCVII,* and about *III* yeers af-
 ter he quietly ended his dayes. It hapned that about
LX years from the time of his decease, there was
 some question made, by certain Men that came and
 lived in those *Quarters,* concerning the *Exact Number*
 of the *Canonical Books of Scripture.* For Resolusion
 here in ^a *MELITO,* * who was then Bishop of *Sar-*
dis (a Man famous and venerable in his time, and of
 whom *Polycrates* the Metropolitan Bishop of *Ephesus,*
 gave

^a Narrant veteres *Jo-*
bannem Asiaticum Ec-
clesiarum rogatu, ger-
manum Scripture Ca-
nonem constituisse. Eu-
seb.
^b *Apocalyp. chap. 2.*
 & 3.

^a *An. Dom.*

160.

* *Scriptis Apologiam
 ad Imperatorem, pro
 Christianis.*

gave this honourable ^b Testimony, that *He was led & guided, in all things he did, by the Holy Ghost,*) having bin formerly requested thereunto by *Onesimus*, made a perfect Catalogue of *All the Books* ^c that by common consent of the *Oriental Christians* were received as *Canonical parts of the Old Testament*, and returned him this Answer. That he had diligently inquired into ^d the *Number and Order of those Books*; that for this purpose he had made a journey into the *East*, where they were first preach'd; that he had compiled *Six Bookes of Commentaries* upon them; and that to satisfie his Desire, and to set forth the *Doctrine of Faith*, he had Sent unto him the *NAMES* of them all, (that is to say,) The *five Bookes of Moses*, *GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMIE*; The *Book of JOSUAH, JUDGES and RUTH*; The *Four Bookes of the KINGS*; The *Two Bookes of the CHRONICLES*; The *PSALMS* of *David*; The *PROVERBS* or the *WISDOM* of *Salomon*, (for so *Ruffinus* translated the words in *Eusebius* ^e, The *Proverbs* of *Salomon* which is also called *His Wisdom*.) The *Book of the PREACHER*; The *CANTICLES*; The *Book of JOB*; The *PROPHET ESAI*, and *JEREMIE*; The *TWELVE PROPHETS* comprehended in *One Book*; *DANIEL, EZECHIEL, and ESRA*, whereunto ^f *Nehe-miah* and *Esther* were commonly * annexed; as were also the *Lamentations* to *Jeremie*.

XLVIII. In this Age iived † *JUSTIN MARTYR*, Who in all his works citeth not so much as any one Passage out of the *Apocryphal Books*, nor maketh the least mention of them at all: For the *Questions and Answers ad Orthodoxos* (wherein a sentence is brought out of *Ecclesiasticus*.) were written long after his time. And in his *Conference with Trypho* against the *Jewes*, though he reproacheth them for many * other things, yet for this that they had rejected any of the *intire Canonical Books of Scripture*, he reproacheth them nor.

^b Apud Euse. hist. Ec- cle. lib. 5. c. 24.

^c Κατὰ τὸ θεολογικὸν ἀρχαῖον τῶν ὁμο- λογημένων τῆς πα-λαιᾶς διαθήκης γρα-φῶν ποιήτας ἐπιτά-λογον. Apud Eund. Euseb. lib. 4. c. 25.

^d Τῶν τῶν παλαιῶν βιβλίων ἀριθμῶν, πῶς τὸν ἀριθμὸν, καὶ ὁποῖα τῶν παλαιῶν εἶ-εν. Ibidem.

^e Περὶ σοφίας ἢ σα-φείας; Salomonis Pro- verbia, quæ & Sapi- entia. Ibid. Ubi Sa- pientia accipienda est expositivè pro ip- sis Proverbiis, Pineda in Ecclef. præf. c. 2. Sect. 19.

^f Suprà Pag. 18.

* Σωμειδωθῆκός.

† An. Dom.

164.

Martyrio coronatus.

* Even concerning some Parts or Passages of the *Psalms* and the *Prophets* suppressed by them.

A Signe, that *what Books* they did not acknowledge, he rejected himsef; or at least made no such account of them, as he did of the *Rest*, which he || appropriate's to our Religion.

|| Just. Mart. in Cohort. ad Græcos. Quid apud Judæos PIETATIS NOSTRÆ Libri a Serventur, Divina id de Nobis Opus est Providentia.

CHAP. V.

The Testimony of the Ancient Ecclesiastical Writers in the Third Century.

An. Dom.

220.

b Tetrapla, Hexapla, & Octapla, Origenis labore contexta.

a Euseb. Histor. lib. 6 cap. 25.

b In Origenis Philocalia, c. 3.

c Suidas in verbo Origenes.

d Niceph. hist. lib. 5.

c 16. & Hilar. præf. in Psalmos.

a A quibus Eloquia Dei ad Nos translata sunt. Orig. Prol. in Cant.

** Id. in I Psal. εν ανωντον δ' εδ' τις εν διαδίκως βιβλος, εις εβραϊοι παρ. δδδδδδδδ, Νο ε' εικοσι, &c.*

f Without which the number of twenty two Books (mentioned before) cannot stand.

XLIX. **O**RIGEN ^a was better learned in the knowledge of the *Scriptures*, and took more paines to set them forth, both in the *Original*, ^b and in their severall *Translations*, then any besides that lived in his time, or long after him; and therefore is his Testimonie herein the more to be regarded. In his *Preface* upon the *Psalmes* (recorded by ^a *Eusebius*, ^b *S. Basil* and *S. Greg. Nazianzen*, ^c *Suidas*, and ^d *Nicephorus*.) First he giveth us this general Advertisement, That the *Canonical Books of Scripture contained in the Old Testament are Twenty and Two in number, which the Hebrews c have left unto us, according to the number * of those letters which they have in their Alphabet*; and then he Reckoneth them up by *their Names*, every one in particular; *Genesis, Exodus, &c.* as we do at this day: For the defect in the Copie of *Eusebius* (where the Book of the *XII lesser Prophets* ^f is omitted,) is nothing else but a fault of the

Transcri-

Origen only makes this Catalogue in Hebrews. See. his yds. of 7 3 books of Solomon. in his Eplogue to 7 Canticles.

Transcriber, and *Nicephorus* ^g that had a more perfect Copie to follow, then that which is now extant with us, hath supplied it, as likewise doth the Version of ^h *Ruffinus*. But *Origen* here joyneth *Ruth* to the Book of *Judges*, and the *Lamentations* to the Book of ^a *Jeremie*. Of *Iudith*, and *Tobit*, *Ecclesiasticus*, and *wisdom* he maketh no mention at all. The *Maccabes* he declares expressely, in the words immediately following the Enumeration of the *XXII Canonical Books*, to be ^b out of the *Canon*. The *Additions to the Book of Ester* are in the like manner ^c exploded by him. And as for the *History of Susanna*, (together with the *Other Supplements of Daniel*,) if that ^d *Epistle* be his which he is said to have written to his friend *Julius Africanus*, though he defends it there to be no ^e *fabulous Imposture*, but fit to be retained among other *Ecclesiastica* Books for the use of the Church, yet he gives it not an equal Authority with the *Canonical Books* of Scripture. The pretended *Places* that are brought out of *Origen's* other writings for the Authorizing of *Ecclesiasticus*, *wisdom*, *Tobit*, *Iudith*, and the *Maccabes*, are either impertinent ^f and referring to some *Other Books* then *these* which be now in Controversie, or els they be produced out of uncertain and ^g *Supposed Works*

^g *XII Prophetarum Libri* *Theophrastus*. *Niceph.* ubi supra.

^h *Ruffini* versio *Eusebii* lib. 6.

^a *Jeremias cum Threnis & Epistola unum sunt*. Apud *Euseb.* loco citato. *Epistola autem à Jeremia Hierosolymis Babylonem ad deportatos missa habetur Jerem.* c. 29.

^b *Orig.* ibidem. apud *Eusebium*. Εξω τῶν βιβλίων τῆς Μανυχαίου.

^c *Sixt Senenf. bibl. sanct. lib. 1. Sect. 3. Origenes quoque in Epistola ad Jul. Africanum hac (ad Esibereim) Addimenta explodit.* Extat. 2. To.

^d *Qua nuper admodum prodit in lucem, & vos ut oras suspecta est; tamen si certum sit, Origenem ea de re olim aliquid ad Africanum scripisse.*

^e *Origen. Epistola ad Jul. Afric. apud*

Sixt. Senenf. lib. 5. An. 250. Non repudiandum est tanquam Scriptum consilium & adulterinum, ne eadem ratione cogamur abicere multas ejusdem generis Scripturas ab Ecclesia receptas, & sacris voluminibus immixtas, quales sunt Oratio, &c. ^f *As, in Homil. 1. in lib. Judicum. Qui custodit mandatum non sciet verbum malum. Sic n. Scriptum est.* Which refers to *Ecclesiastes* chap. 8. 5. (Vide *Origenem* in *Math. Tract. 30.*) and not to *Ecclesiasticus*, as *Coton* (*Just. l. 2. c. 32.*) and *Coccius* (*Thefaur. l. 6. art. 17.*) would have it. And *Hom. 1. in Ezech. Scriptum est in Quodam Libro, quia omnes credentes accipient coronam salignam.* And, *Homil. 4. in Josuam. Sed memento quod scriptum est, Qui approximant mihi, approximant igni,* which refer neither to the *Canonical* nor to the *Apocryphal Books*. ^g *As, in Homil. 1. in Leviticum, (urg'd by Card. Bellarm. for the Canonizing of Susanna's History, de verbo Dei, l. 1. c. 9. Sect. Augustinus,) which yet is confels'd to be of uncertain and small authority (by the same Cardinal Bellarmine. De Verbo Dei, lib. 4. cap. 11. Sect. Q^{ua}v.) And, Homil. 18. in Num. (produced by *Coccius* loco citato,) In Libro qui apud NOS quidem inter Salomonis volumina haberi solet, & ECCLESIASTICUS Dicit; apud GRÆCOS verò SAPIENTIA JESU FILII SIRAC appellatur. Where he reckons himself among the LATINS, of whom *Origen* was none.*

of his, which he never wrote; and both the one and the other are insufficient for that purpose. Sometimes he citeth, under the general name of *SCRIPTURES*, the Book of ^h *Tobit*, and *the Maccabees*; but this is no greater argument, that he held them to be *Canonical Scriptures*, then it is to say, that he held the Book of *Henoch*, and of *Hermes his Pastor* to be *Canonical*, because we find *them* also often ⁱ alludg'd by him under the same general name of *the Scriptures*. For which reasons *Melchior Canus* (more ingenuous herein then the *Cardinals Ballarm.* and *Perron*) is willing enough to acknowledge, ^k that *Origen rejected all the SIX controverted Books out of the CANON of Divine SCRIPTURE*. And it is to no purpose for him to answer, that *the Church in* ^l *after Ages brought them in*; for first, the *Council of Trent* is not *the Church*; and then, it is not in the power of the whole *Catholick Church* together, to make ^m *any Book Canonical* in these latter times, which, was not so received, and acknowledg'd to be *such* in the *Primitive times*; for this would imply a *Contradiction*. Others ⁿ therefore say, that herein *Origen* was no more then *One particular Doctor*; but there will be found *Company* good store for him hereafter. And if he followed his *Own minde* in *some Other matters*, for which he is many times accus'd, yet in *this* he follow'd the *minde and Tradition of the Apostles*, for which he is as much to be commended.

^h Lib. 8. in Ep. ad Rom. de princ. l. 2. c. 1. Hom. 3. in Gantic. Whereupon *Coccius* (loco citato) & *Card. Perron*, Repl. l. 5. c. 20. conclude it for certain, that *Origen* held these Books to be truly Divine and Canonical Scriptures. ⁱ *Orig. de princ. l. 1. c. 2. & l. 2. c. 1.* Item, *Sixt. Senen.* lib. 4. verbo *Origines. Ad imitationem preceptoris sui Clementis multis vitur Apocryphis Testimoniis, ut sunt libri Pastoris, & Henoch; Evangelium Secundum Hebr. &c.* ^k *Canus*, loc. com. lib. 2. cap. 10. & 11. *Origenes etiam in Psal. 1. hos SEX LIBROS, cum Hebrais à CANONE rejicit, quod Eusebius refert, lib. 6. J.* ^l *Idem*, in cap. 11. *At eo tempore res nondum erat definita, quâ ratione excusandus est.* ^m *Bellarm. de verb. Dei lib. 1. cap. 10. Sect. Itaq; Fatemur enim Ecclesiam nullo modo posse facere Librum CANONICUM de NON-CANONICO nec contrâ; sed tantum Declarare, quis sit habendus Canonicus, & hoc non temerè; nec pro arbitrato, sed ex VETERUM Testimoniis.* ⁿ *Coton. Deprav. 198. Origenes est un Docteur particulier: & il deseroit trop à son sens.*

L. Follow's then JULIUS AFRICANUS, who lived in *Origen's* time, and had the honor to be sent upon an Embassie to the *Emperour*. Hewas the first of all other Christians, that wrote a *Chronologie*, which he compiled in ^a Five Volumes from the Beginning of the world to his own Age; and a great ^b part of the *Chronicle* that we have from *Eusebius* is but a *Transcript* out of his. Of all his ^c *Other writings* there is not any now remaining but his ^d *Epistle* to *Origen* concerning the *History of Susanna*, which he is so far from acknowledging to be *Canonical Scripture*, that by ^e Eight several Arguments he endeavoureth to prove it ^f a *Fable*. Wherein though we allow him not, no more then ^g *Origen* did, and the *Churches* in his time, that then received it to be *Read* among them, as we doe; yet thus far we take hold both of *Origen's* Testimony, and *his*, that neither of them both received *that Book* into the *Canon* of the *Old Bible*.

lum quod multis ostenditur & convincitur modis, neotericum esse, & græcè à Græco Autore confectum.
^g *Orig.* in Ep. ad Jul. African.

LI. In this Age lived TERTULLIAN among the *Latin Fathers* (of whom he is the first, whose *Writings* be now extant,) as the former did among the *Greek*. And though the *writings* of the *Latin Church* before him, have not bin preserved, to be delivered over into our hands; Yet by what ^a *S. Hilary*, ^b *Philastrius*, ^c *S. Ierome*, and ^d *Ruffin* have expressly told us concerning the number of the *Canonical Books of Scripture*, received in their Several Churches, (which were all of the *Latin Communion*,) that *herein they followed no Other then the Account of their Ancient Predecessors, from the time of the Apostles*; We may have good reason to think, that those *Ancients* were elder then *Tertullian*, and that the *Latin Church* before his time, differ'd not at all from the *Greek*, in this particular. But from him we have a cleer Testi-

mony;

An. Dom.

222.

^a *S. Hieronym.* de Script. Eccl. in Jul. Afric.

^b *Jos. Scaliger* in *Chronicon Eusebii*.

^c Mentioned by *Euseb.* lib. 6. cap. 23. & by *Photius* in his *Bibl.* cod. 3.

^d *Inter Opera Origenis*, Tom. 2.

^e *Apud Sixt Senen.* lib. 5. Annot. 250.

^f *Jul. Afric.* in *Ep. Opusculū quidem gratum, sed tamen Opusculum*.

An. Dom.

204.

^a *S. Hilar.* præf. in *Psalm.*

^b *Philastr.* de *Hæres.*

^c *S. Hier.* præf. in *Libr. Salom.*

^d *Ruffinus* in *Symbolum*.

mony, * “That the Books of the OLD TESTAMENT, “designed by the XXIII Elders, and the XXIII Wings, “(whereof S. John writeth in his *Apocalyps*,) were “Certain, or sufficiently known to be So MANY in “NUMBER. In which *Accompt* of his, though there may seem to be Two more, then commonly the Hebrews reckon in theirs; yet this maketh not any Reall difference between them; for as ^a Some added the *Lamentations* to the *Book of Ieremie*, and the *History of Ruth* to the *Book of the Judges*, so ^b Some reckon’d them apart by themselves. Neither doth he augment the *Canon*, if at any time he produceth an *Example* or a *Sentence* out of the *Other Books* that belong not to it, (as once he nameth ^c *Judith*, and once the ^d *Maccabes*;) for in like manner otherwhiles he citeth the *Apocryphal* ^e *Book of Esay*, and the 4th *Book* ^f of *Esdras*, and the ^g *Prophecie of Henoah*, which no man ever yet accompted among the CERTAINE and CANONICAL BOOKS of SCRIPTURE.

* Tertullian. contra Marcion. Carm. lib. 4. cap. 7. *Alarum numerus antiqua VOLUMINA signat Esse satis Certa VIGINTI QUATUOR ISTA; Quae Domini cecinerunt vias, & Tempora Pacis. Hac coherere NOVO cum FOEDERE cuncta videmus; Sic quoque Johannes, sic pandit SPIRITUS ille TOT NUMERO Solis SENIORIBUS, &c.* a S. Hieron. in Prologo Galeato. *Id XXII Volumina supputantur.* b Idem S. Hier. in eodem Prolog. *Quantquam Nonnulli RUTH & CHINOTH inter Hagiographa scripserunt, & hos Libros in SUO putent NUMERO supputandos; ac per Hoc esse Prisca Legis Libros XXIII; quos sub Numero XXIII Senatorum Apocalypsis Johannis inducit adorantes Agnum, & Coronas suas prostratis vultibus offerentes, &c.* c Lib. de Monog. cap. 17. d Lib. adversus Jud. c. 4. e Lib. de patient. c. 14. Scorp. c. 10. & Carm. contra Marc. lib. 3. cap. 6. f Lib. de habit. mul. cap. 3. & contra Marcion. loco cit. g Lib. de Idololatria cap. 15. & de habit. mul. cap. 3.

^b *An. Dom.*

250.

ⁱ *An. Dom.* 205.

LII. ^h S. CYPRIAN was in this Age *Tertullian's Scholler*; And ⁱ CLEMENT of ALEXANDRIA was *Origen's Master*. There is in neither of their works any particular *Catalogue of the Scriptures* given us; but it may be well-presum'd, that herein the *Schollers* were of the same Belief, and had no other BIBLE to be their CANON, then their *Masters* had before them.

them. And therefore when * *S. Cyprian* had cited a *Saying* in one of the *Apocr. Books*, he thought it necessary to confirm that *Saying* (as being too weak of it self) by a proof from one of the *Canonical*. The *Sentences* that we find in *Him* to be taken out of ^a *Tobit*, and ^b the *Book of wisdom*, &c. together with the *Sayings* of the *Sonne of Sirach* alledg'd by ^c *Clement of Alexandria*, are no greater proof, that they held them to be *Canonical Parts of Scripture*, then their Citing of ^d the *Third* and ^e *Fourth Books of Esdras* is a proof, that they held *them* likewise to be *Canonical*, which on all sides are ^f confess'd to have ever been *Apocryphal*. For to alledge an *Author* is one thing; and to give him him the honor of *Divine* and *Soveraigne* *authoritie* is another.

* *S. Cypr. de oper. & elem. Nec sic fratres charissimi ista proferimus, ut non quod Raphael Angelus dixit VERITALIS TESTIMONIO COMPROBEMUS, In Actibus Apostolorum, &c. gesta rei probatione compertum est. a S. Cypr. de opere & Eleemosynis. Et nunc filii, mando tibi, servi Deo in veritate, &c. b Id Ep. 52. Cum scriptum sit, Deus mortem non fecit, & alibi. c Clem. Alex. Strom. lib. 7. Citat. cap. 4. Ecclesiastici. & ait. Sequentes autem Scripturas confirmemus quod dictum est, &c. d S. Cypr. Epist. 74. Relicto errore sequamur veritatem, Scientes quia & apud Esdram veritas vicit, sicut SCRIPTUM est, veritas manet, &c. 3 Esdr. 3. 12. & 4. 38. &c. v. eund. de singul. cleric. e Clem. Alex. lib. Strom. 1. vide Euseb. 1. 6. c. 12. f Bellarm. de Verb. Dei. lib. 1. c. 20. Sect. Postremo Apocryphi sunt Libri Tertius & Quartus Esdra. & licet citentur à Patribus, tamen sine dubio non sunt Canonici: cum à nullo Concilia referantur in Canonem. Quartus à neque Hebrœicè neque Gracè invenitur, & continet cap. 6. quædam fabulosa de Pisce Henoch & Leviathan, quos Maria capere non poterant; quæ Rabbīnorum Talmudistarum somnia sunt. Itaque mirandum est quid Generarido venit in mentem, &c.*

CHAP. VI.

The Testimony of the Ancient Fathers in the Fourth Century.

LIII. WE owe to ^a *EVSEBIUS*, (who was the chiefest Metropolitan of all the Churches in *Palestine*, and the Eldest

An. Dom.

320.

of

b Euseb. Eccl. Hist. l. 4. c. 25.

c Id. l. 6. cap. 12. de Clemente loquens; *Unitur* (inquit) *etiam earum Scripturarum Testimoniis, quibus contradicitur ejus qua Salomonis Sapientia vocatur, et ejus qua dicitur Jeshu Syrach.*

a Euseb. Chron. l. 2. juxta versionem S. Hieron. *Hucusque Divina Scriptura Hebraeorum Annales temporum continent. Ea vero qua posthac apud eos gesta sunt, exhibeo de Libro Maccabaeorum, & Josephi, & Africani Scriptis. Ex Editione a. Scaligeri. *Εως μὴ οὖν Ἐσθρα & Νεεμίου αἰ ἐπιδήξετο Ἐσθραῖ καὶ Νεεμίου, &c.*

b Eod. Lib. ad annum 1. Seleuci Maccabaeorum *Historia hinc supputat Regnum Graecorum. Verum HI LIBRI INTER DIVINAS SCRIPTURAS NON RECIPIUNTUR.*

c Idem. lib. 8. demonst. Evang. *Quod ab illo tempore usque ad tempora Servatoris NULLUM extet SACRUM VOLUMEN.* d S. Hier. Proxm. Com. in Daniel. *Et miror quosdam, &c.— cum & Origenes & EUSEBIUS & Apollinarius aliique Ecclesiastici viri & Doctores Gracia hos visiones non haberi apud Hebraeos fateantur, nec se debere respondere Porphyrio pro His qua NULLAM SCRIPTURÆ SACRÆ AUTORITATEM praebeant.* e Sixt. Senens. bibl. Sanct. lib. 4. in verbo, *Eusebius. Et cum Divinorum Librorum esset Studiofissimus, plura ad ipsorum elucidationem composuit volumina; secutus in his Origenem, cujus admirator, & sedulus fuit imitator. Horum qua ad IONIOS DIVINÆ SCRIPTURÆ intelligentiam pertinent, hæc sunt, LIBRORUM OMNIUM V. T. qui in CANONE HEBRÆORUM sunt, in Græcam Linguam Translati; cujus recordantur Socrates & Sozomenus, &c.* *mina hæc sunt*

of all the Ecclesiastical Writers in this *Fourth Century,*) the Testimonies of MELITO and ORIGEN before recited. And because he reciteth them so, as that he doth also approve them, and presse the *Necessitie* b of *knowing and Recording them* to all Posteritie, We are to reckon him likewise in the Number of our Other Witnesses: And the rather because his owne Testimonie is cleerly given us to this purpose in many other places of *his Works* besides; As First, where he sayes, c *That the Authors* of those Books, which bear the Names of the *wisdomes of Salomon,* and the *wisdomes of the Sonne of Sirach,* are writers *contradicted,* or not allowed in the *Canon.* Secondly, where a he Severeth the *Maccabees* from the other divine Books of *Scripture,* and placeth them among the *writings of Iosephus,* and *Iulius the African,* adding moreover, that they are no part of the *Old Testament,* b *nor Books received into the Holy Scriptures.* Thirdly, where he saith, that he is not able to number the *Governors* of the people, that were set over the Iewish Nation after *Zorobabel,* in a distinct and exact manner, c *because that from his time to the time of our Saviour, there was no SACRED BOOK of SCRIPTURE extant,* and Fourthly, where he answered *Porphyrie* objecting somewhat out of the *New Pieces* annexed to the *Book of Daniel* in Greek, that d *he was not bound to defend them, because they had no Authority of Holy Scripture.* Whereunto we may adde what *Sixtus of Sienna* e reciteth of him

out of the Ecclesiastical Histories written next after his time, That he translated ALL THE BOOKS of the OLD TESTAMENT extant in the HEBREW CANON, into the Greek Tongue. Which, if it be true, may certainly inform us, what manner of Scriptures f those were, whereof at the Commandment and charges of the Emperor *Constantine the Great*, he caused Fiftie Copies to be fairly written in Parchment, and put into the Churches then newly erected at *Constantinople*. True it is, that otherwhiles he citeth the Scripture g of the *Maccabees*, but in that place the word (Scripture) Signifieth no more with him then a *Common Writing*, as under the Same term elsewhere he citeth the Scripture h (or Writing) of *Iosephus* and the Scripture i of *Aristeas*, besides some other k of the like nature.

LIIII. In his time was the *First General* l Council held at *NICE*; Wherein were *CCCXVIII* Bishops, (of Whom Himselfe was one, and m One of the greatest in Estimation among them all,) besides *Priests and Deacons*, with many multitudes of other *Christians*, gathered together from all the Provinces and Churches of the *Roman Empire*. In this Council the *Heresie* of *Arrius* was condemned by the Testimonies and n Authority of the *Holy Scriptures*, which they were wont in such *Assemblies* o first of all to Produce and eminently to place in the midst before them; and out of which alone both the *Arians* them-

totius Episcopatu dignus esset. n Theodoret. hist. lib. 1. cap. 7. Cum autem ad caput negotii (de Arianismo dijudicando) accedendum esset, Imperator Constantinus Denuo Episcopos allocutus—subinde inculcavit, ut comuni studeant consensu, & in dijudicatione Dogmatum caelestium (cum in PROMPTU haberent Evangelicos, Apostolicos & PROPHETICOS Libros inde Censura formulas peterent. Et Epistola Constant. ad Eccl. Alex. apud Soerat. lib. 1. c. 9. & in Tom. 1. Concil. Ex SCRIPTURIS DIVINITUS INSPIRATIS, —Ex veritate, & exquisitis LEGIS DIVINÆ Testimoniis, &c. vera fides confirmabatur. o Ep. Synod. Concil. Aquilien. (cui præfuit S. Ambr.) ad Gratian. Val. & Theodos. Val. Imp. Proposita in medio divinæ Scripturæ. Et Cyrillus in Apol. ad Theodos. de Synod. Ephesina Oecumen. III. Sancta Synodus Christum Affectorem Capitis Loco adjunxit; venerandum enim Evangelium in Sancto Throno collocavit, in aures Sacerdotum clamans: JUSTUM JUDICIUM JUDICATE. Hinc passim in Actis Concilior. Calced. & Const. in Trullo, Antepositi in medio Sacris & inviolatis Codicibus.

f Euseb. de vita Constan. l. 4. cap. 36. & Socrates Scholast. lib. 1. c. 6. Quinquaginta exemplaria, seu SACRÆ SCRIPTURÆ volumina, ad usum Ecclesiarum, &c.

g Demonstr. Evang. lib. 9. & lib. 10.

h Præp. Evangel. lib. 10.

i Præp. Ev. l. 8.

k Ibid. l. 10.

l An. Dom.

325.

m Sixt. Senens. ubi supra. Euseb. tanta Literarum Divinarum Exercitatione inter Omnes sui sæculi Episcopos floruit, ut Nobilissimo Constantini Imperatoris Elogio celebrari meruit. Is enim sæpe de ipso dicere consuevit, Felicem Eusebium, qui non unius urbis, sed Orbis præp

selves, and the *Orthodox Fathers* there disputed. But that in *these Scriptures* there were none of the *Contraverted Books* contained, appears by the Evidence and Attestation, which both the ^a *Emperor*, ^b *Eusebius*, and ^c *Athanasius*, (the chiefest Actors in *this Council*) have hereunto given us. For it is no way probable, that they would admit any *Other Scriptures* there, to be laid publickly before them for the deciding of that *Arian Controversie*, then what both themselves, and the Churches of ^d *Alexandria*, & ^e *Palestine*, from whence they came, had formerly acknowledged. Besides, to that ^f place in the *Proverbs of Salomon*, which the *Arians* ^g there pressed so often against the *uncreated and Eternal Deitie of Christ*, among other clear Answers, that the *Catholick Fathers* then returned to it by ^h *Eusebius*, this was one, That ⁱ these words were **BUT ONCE** to be found in all the BIBLE, (as *S. Basil* ^k likewise said afterwards against the objections of *Eunomius*;) which if the *Book of the Son of Sirac* had bin then, in their accompt, any *Authentic Part* of their BIBLE, could not have been affirmed by them: for to the same purpose are *those words* to be found again in [†] *Ecclesiasticus*. The Authority of the *Council of Nice* hath ever been great and venerable in the Church; and as in *many other* matters of importance, so in *this*, we have just reason to plead it against the Contrivers of the *New Scripture-Canon*; for which they can pretend nothing out of *this Council*. And the words that they bring out of *S. Hierome*,

^a Supra, ad lit. c. Libri PROPHEICI; & Scriptura DIVINITUS INSPIRATÆ, of which kinde after the Prophet Malachi until Christ's time there were none. p. 40. ad lit. c.
^b Suprà, Num. 53. ^c Infra, Numb. 55. ^d Suprà, in Origine. ^e Suprà in Meluone.
^f Prov. 8. 22, 23. Dominus creavit me ab initio. Κρείττον ἐξ ἄρχῆς με, &c. ^g In Act. Conc. Nic. ^h Ibidem. ⁱ Apud Socrat. lib. 2. cap. 21. Εἰ ἡ ἀρχὴ τοῦ ὁ Θεοῦ ἐκείνου, &c.
^k S. Bas. adv. Eunom. Ἄραξ ἐν πάσι ταῖς γράφαις εἶρηται; Κρείττον ἐξ ἄρχῆς με, &c.
[†] Eccius, 24, 14. Ab initio & ante secula creata sum. & ver. 12. Dominus qui creavit me.

^b concerning the *Book of Judith*, (which they ^c say he acknowledged to have been *Canoniz'd*, and received into the number of *Divine Scriptures*, by these *Nicen Fathers*,) will not be made to serve or reach to their purpose. 1. For First, *S. Hierome* is otherwhiles in their account as great an *Adversary* to them in this case, as any of the *Fathers* besides; and therefore do they refuse his judgement, and say that ^a *they are not bound herein to follow it*. 2. Secondly, it is well known what *S. Hieromes* own mind was both about *this*, and the *Other Books* which they have lately exalted into the *Divine Canon*, for in that very place which they produce here for the Reception of *Judith* in the *Nicen Council*, he sayes that ^b *the Hebrews* (that is, the *Hellenist Jews*, or the *Hebrews converted to Christianitie*) *So received it, as not to judge any matter of Controversie in Religion by it*: and elsewhere, that ^c *though the Church reads it, yet it is not received by the Church into the Number of Canonical Scriptures*. 3. Thirdly, neither doth he here say, that the *Council of Nice* it self made any such account of *that Book*, but that only it was so ^d

^b S. Hier. præf. in Libr. Judith. sed quia hunc Libram Synodus Nicæna in numero S. Scripturarum legitur computasse, ac quævis postulationi vestra, immo exactioni, &c.

^c Baron. Anual. T. 3. Anno 325. Sect. 157. Quis enim neget, imò quis non affirmet, atque turò confirmet, in eadem Magna Synodo Nicæna de divinis Scripturis Authenticis editum esse Canone? cum S. Hieronymus in præf. super Lib. Judith. &c. Bellarm. de V. Dei, lib. 1. cap. 10. Sect. Aleero. De Libro Judith fuit initio dubitatum, tamen Nicæna Synodus eum Librum in Canone recepit, teste Hieronymo præf. in Judith. Et

cap. 12. Sect. 1. Librum Judith egregium Testimonium habere à Synodo Nicæna 1. omnium Synodorum generalium celeberrimi testatur S. Hieronymus præf. in Judith.—Igitur teste Hieronymo Nicæna Synodus Librum Judith in à retulit in Numerum Sacrorum Librorum, ut eum idoneum esse censuerit ad fidei dogmata confirmanda. Binius in Notis ad Concl. Laodic. Liber Judith autoritate hujus Provincialis Concilii inter Apocryphos rejicitur, quem teste S. Hieron. Patres Nic. Conc. velut sacrosanctum, in Canone Scripturæ receperunt. Ibid. Quæ de Canonicis Libris in Magno Oecum. Conc. magna consideratione decretæ erant. Catharinus in Cajetan. Pamel. in Symb. Ruff. Genebr. chr. Petron. Replic. a Canus de locis Theolog. lib. 2. cap. 11. Fateor enim tempore S. Hieronymi quod NUNC tenemus, id non fuisse adeo certum.—Nec enim verum est, in Libris Canonicis decernendis Ecclesiæ Regulam esse Hieronymum: quod Cajetanus perperam, ne dicam perniciosè existimavit. Hic quippe (ut Jo. Coclaus verè dixit,) in Connumeratione Canonicorum Librorum V. T. Josephum secutus est, qui in 1. lib. adversus Apionem, ex Majorum sanctorum traditione (ut inquit) XXII Libros enumerat. Autor est Eusebius lib. 3. c. 9. & 19.—A Gelasio verò non probatur Sententia Hieronymi in Canone Sanctorum Scripturarum. b S. Hier. præf. in Judith. Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur, cujus Auctoritas ad reboranda illa quæ in contentione veniunt MINUS IDONEA judicatur. c Idem præf. in Libr. Salom. Librum Judith legit quidem Ecclesiæ, sed eum inter CANONICAS Scripturas non recipit. Et in prol. gal. Liber Judith non est in Canone. And more then this we say not of it our selves. d Idem, ubi supra præf. in Judith. Hunc Librum Nicæna Synodus LEGITUR computasse, &c.

b Suprà pag. 43. ad lit. c.

c *Erasm.* in *Cens. præfat.* Hieron. Non affirmat Hieronymus approbatum fuisse hunc *Librum Judith* in Synodo Nicana, sed ait, in numero *S. Literarũ* LEGITUR cõputasse. d Stapleton lib. 9. princip. c. 12. Hieronimus hoc de Synodo Nicana tantum EX FAMA referre videtur. Synodus, inquit, LEGITUR computasse, nam alibi aperte dubitat.

e Ljndanus li. 3. Pano. c. 3. Sed LEGITUR computasse, ait, Hieronimus, quod mihi dubitantis suspitionem subindicare videtur. — & cetera quæ seq. pag. 45. ad lit. b. Salmeron Disp. 2. ad Sect. Secundõ. Hier. *Librũ Judith*, ut *Lib. Sap. Tob. &c.* asseruit esse Apocryphũ. A Costa lib. 2. de Christo revelato cap. 13. *Hebr. Librũ Judith* è *Canone eximit*, which he would never have done, if he had believed, that the Council of Nice had received it into the *CANON*.

f Conc. Laod. infrà numb. 59.

g Sup. nu. 53.

h Inf. citand. nu. 55. & 56.

* Infrà citan. nu. 64. & 57.

a Baron. & Bellarm. ubi sup. p. 43. ad lit. c.

reported, and said of that Council by some Others, (for in the Acts of this Council there is no such thing to be found,) which is far short of that extravagant sense, whereunto b the Cardinals and their followers would stretch his words. And that S. Hierome affirmed not any thing of his own minde herein, is ingenuously confess'd not only by c Erasmus who content's with him, but by d Stapleton likewise and e Divers Others that differ from him in his judgment of these Books.

4. Fourthly, if the Council of Nice had approved this Book of Judith, why did the Council of f Laodicea (which was held fortie yeeres after) reject it? or why did g Eusebius and h Athanasius, (who knew better what was done in the Council of Nice, whereat they assisted, then any others that could tell S. Hierome what some unknown person had written of it,) put both it, and all the rest, that the Council of Laodicea rejected, out of the Scripture Canon received in the Church from the Apostles time to theirs? besides whom, we have * Epiphanius making honorable mention of the Nicen Council, and * S. Hilary that suffered much trouble and exile for it, together with * S. Basil, * S. Greg. Nazianzen, and * Amphilochius, (all of them neerer to it in time then S. Hierome was,) that never heard of any such Book to have been received and Canoniz'd in it.

5. Fifthly, To be Numbred or Read with the Scriptures for the better edifying of Manners, and to be of Equall Authoritie with them for the determining of any Controversie belonging to Faith are Two Different things: In the first sense we receive the Book of Judith our selves; in the second neither did S. Hierome nor the Council of Nice receive it.

6. And therefore lastly, they that urge the decree and Authority of this Council against us in a one place, are content, upon better advise taken, to Re-

call

call themselves in * another, and to confesse, a that there was *no such Determination made by the Church* (that is, neither by any *Council, or Fathers* in the Church,) before *S. Hierome's* time. But the *Bishop of Rarmonde* shall conclude this defence for us, against all them that oppose the *Council of Nice* to us. For (as great a *Roman-Catholick* as other-wise he is) after this manner he plead's our case. " b That, if the *Nicen Council* " held the *Book of Judith*, (and the other Bookes of " that *Ranke*) to be Canonical, why did the *Council* " of *Laodicea* omit it? And why did *Nazianzen* make " no mention of it? *S. Hierome* seemeth to me to speak " as one that *doubted* of it; unlesse a man might think, " that *this* and many more *Decrees* besides, which the " *Council of Nice* made, were afterwards *pared away* " from it by fraudulent *Hereticks*; whereunto I can- " not give my assent for the religious honor that I

* Baronius in Append, Tom. 10. notatione ad An. 325. Sect. 158. qui cum primam conficiens Annales putasset Decretum de Libro Judith in Synodo Nicana fuisse factum, atq; ita à S. Hieronymo dictum, postea mutavit sententiam, & ait; *Haud affirmandum omnino existimarem Canonem de Libris Sacris statutum esse à Concilio Nicano, à quo neminem ausum fuisse recedere, jure debet existimari. Sed non ex Canone de Sacris Libris confesso id asseruisse Hieronymum, verum potius ex Actis ejus (quæ nulquam videntur) in quibus obiter citatus idem Liber inventus fuerit, nisi dixerimus Librum quem apud Occidentales invenerit, &c.* a Bellarm. de Verbo Dei, lib. 1. cap. 10. Admitto Hieronymum in ea fuisse opinione (Ecclesiam non tantum Judaicam, sed etiam Christianam Libros Judith, Tobie & Maccab. legere quidem, sed eos inter Canonicas Scripturas non recipere) quia **NONDUM GENERALE CONCILIUM DE HIS LIBRIS ALIQUID STATVERAT.** Ubi fateri eum necesse est Concilium Niccanum Nihil de Historia Judithæ statuisse. Melch. Canus, de loc. Theol. l. 2. c. 11. *At tempore Ruffini (Hieronymi æqualis) res NONDUM ERAT DEFINITA.* b Gul. Lindanus Episcopus olim Rurem. in Panopl. l. 3. c. 3. *Si Nicæna Synodus Librum Judith (cum aliis) in Canonem redegerat, cur Annis 80 (debuisset dicere 40) post, eam non accenset Synodus Laodicæna? Cur Nazianzenus ejus non meminit? Sed Legitur computasse, ait Hieronymus, quod mihi dubitanis opinionem subindicare videtur; nisi fortasse quis opinetur, hunc de Libris Canonicis Niccanum Canonem, unâ cum plurimis aliis, &c. hæreticorum fraude fuisse accisum? cui ne suffragemur, cogit pia de Sanctissimis Patribus in Concilio Laodicæno congregatis existimatio. Non illos eâ etate, quâ Canonum Scientia in primis ornabat Episcopos, tam fuisse sui & nominis & officii oblitos, ut illos aut nescierint, aut desideratos non requisierint. Ad hæc, si verè legitur quod ait Hieronymus LEGI, Librum Judith Concilium Niccanum inter Canonicos (sed non ait Canonicos) computasse, quid sibi vult, quod idem præf. in Libros Salom. Scribit, Ecclesiam Libros Judith, Tobie, &c. legere quidem, sed inter S. Scripturas non recipere? verum nihil hac de re in Concilio Niccano fuisse definitum, unâ existimem, invitat quod hunc Laodicænum de Scripturis Canonicis Canonem, unâ cum reliquis, Synodus Constantinopolitana VI. in Trullo, approbavit, quod minime videtur factura, si designatum à CCC. XVIII. illis Patribus Nicænis, Doctissimis juxta ac Sanctissimis, Laodicæni aut non recepissent, aut Decurtassent Sacrarum Scripturarum CANONEM.*

“ bear

“bear to the *Fathers of Laodicea*. Who in that age,
 “when Bishops knew the *Canons of the Church* best,
 “and when it was their great commendation to be
 “skilfull in them, could not be so far negligent both
 “of their credit, and their dutie, as neither to know
 “them, if they were *extant*, nor to seek after them,
 “if they were *lost*. Besides, if that were *true*, which
 “*S. Hierome* saith was read of the *Book of Judith*, that
 “the *Nicen Fathers* took it into the *Canon*, how shall
 “we construe that which he writes in his *Preface* be-
 “fore the *Books of Salomon*, That though the Church
 “indeed read’s the *History of Judith and Tobit, &c.* Yet
 “it doth not Receive them into the Number of *Canonical*
 “*Scriptures* ? But that the *Nicen Council* determined
 “nothing in this matter, I am the rather induced to
 “believe, for that the *Sixth General Council at Constan-*
 “*tinople* approved the *Canon of Laodicea* ; which it
 “would never have done, if the *Fathers* that met
 “there, had either rejected, or mutilated the *Canon*
 “of *Nice*.

* *An. Dom.*
 340.

LV. Not long after this time, * *S. ATHA-*
NASIUS was made *Patriarch of Alexandria* ; whom
 the *Nicen Council* had appointed to write his *Letters*
 unto all other Churches, from yeer to yeer, that
 they might certainly know when to keep their *Easter*.
 And to that purpose the *Patriarchs of this Sea* sent
 their *Paschal Epistles* abroad upon every annual Return
 of the *Epiphanie*. In these *Epistles* they were wont
 otherwhiles to give instructions likewise concerning
 any point of Religion, which they thought needfull to
 be published unto the people. And because *ATHA-*
NASIUS had among other things understood, that
 certain *Apocryphal Books* went about in those dayes,
 under the name of *Sacred and Divine Scriptures*, he
 thought it a duty belonging to him, in that Office of
 a *Patriarch* to inform the Churches throughout all
 Christen-

Christendome, what were the *Certain and undoubted Scriptures* both of the *Old and New Testament*. Therefore, in One of his ^a *Paschal Epistles* he giveth them a *perfect Catalogue* as well of the *Canonical*, as of the *Ecclesiastical Books*, then received by the *Orthodox Christians*, and chargeth them to abstain from all other *Apocryphal writings* introduced by *Hereticks*. And first, he declareth, That ^b *All the Books* of the *Old Testament* are in Number XXII. Naming them one after another, in the same order, that we do now; (as likewise he doth those of the *New*;) Then he addeth, That *these Books ONLY* be the *Fountaines of Salvation*, from whence *all Doctrine of Piety and Religion is Preach'd*, and whereunto none ought to *adde*, nor none to *detract* any thing from them. And afterwards in the end, to distinguish these *Canonical Books* the more exactly, from *them* which were termed only *Ecclesiastical*, he held it ^c necessary to tell them, That there were also some *Other Books*, not admitted into the *Canon* of the *Bible*, but registred and proposed by the *Fathers of the Church*, to be read by those that were *New Beginners* in Religion, such as ^d *The Wisdome of Salomon*, *The wisdome of the Sonne of Sirachi*, *Esther* (to be understood of the *Greek Additions to Esther*, for ^e elsewhere he acknowledgeth the *History of Esther*, wch we have from the *Hebrews* to be *Canonical*) *Judith*, *Tobit*, and a Book called *The Apostles Doctrine*, besides, *The Pastor of Hermes*. Of the *Maccabees* and *Susanna* here is no mention, (peradventure omitted in the *Transcript*,) but he will name *them* also, and give them their ^f *owne place* by and by. In the mean while, the distinction which he makes here between

^a S. Athanas. Epist. 59. in 2. Tom. oper. & apud Balsamonem p. 920. Sed quoniam haeticorum, &c. de nobis autem, ut qui divinas Scripturas ad salutem habeamus, veteror etiam ne quemadmodum scripsit ad Corinthios Paulus, aliqui a simplicitate & castitate aberrant, ex quorundam hominum calliditate verorum Librorum Homonymia decepti, deinceps in Alia qua dicuntur Apocrypha delabi incipiunt. Ex Interpretatione Herveti.

^b Paul. Post. *Εστίνων τῆς μὲν Παλαιᾶς Διαθήκης ἑβραϊκά τῶ ἀειδιμῶ τὰ πάντα *Εἰκοσι Δύο; — τῆ ἢ τὰς καὶ τῶ ἑνομαπ ἔστιν ἕκαστον ὄντων. πρῶτον Γένεσις, &c.; Deinde ταῦτα πηγαί τῶ σπηρίου — ἐν πύτοις μόνοις τῶ τῆς εὐσεβείας διδασκαλείου

εὐαγγελίζεσθαι, μηδεὶς πύτοις ἐπιβαλλέτω, &c. ^c Ibid. Ἀλλ' ἔνεκεν γὰρ πλείονος ἀπειθείας πρῶτον καὶ τοῦτο γράφων ἀνεμαίως ὡς ὅτι ἔστι καὶ ἕτερα βιβλία τέτων ἔχοντων. ἢ καλονιζόμεθα, &c. ^d Ibid. Σοφία σολομώντος καὶ σοφία σιράχ, &c. ^e Vide numb. 56. ^f Vide numb. 56.

the *Canonical* and the *Ecclesiastical Books*, severing all other *Apocryphal Writings* from them both; (of which *triple Division* we shall give a further account hereafter,) is in this place proposed by him * as a matter constantly Delivered in the Church, from the Apostles dayes to his.

* Epist. citata. ἐπειδήπερ, &c. Quoniam nonnulli ausi sunt, ea quæ dicuntur Apocrypha sibi componere, & ea Divina Scriptura permiscere, (de qua re certiores facti sumus,) mihi quoque visum est à Germanis Fratribus admonito, ab alio per seriem exponere, qui in CANONEM recepti, & traditi, & creduntur esse DIVINI LIBRI, — quemadmodum traditi sunt PATRIBUS, qui AB INITIO ipsi verbi Aspectores & Ministri fuerunt.

a S. Athanas. Synop-
sis Sacr. Scripturæ,
b Du. Perron. Repl.
l. i. c. 50.

c Serar. Proloq. 4.
in Judith. Grecfer.
def. lib. i. c. 7.

d Baron. ad An. 342.
Sect. 41.

e Athanas. Apol. ad
Constantium. Imp.

f Bell. de Verb. Dei,
l. i. c. 7. Sect. 1. & 2.
& 3. & c. 9. Sect. 5.

g Catena Gr. Patr.
in Pentat. loc. cit.

LVI. Among other Works of S. ATHANASIUS there is a Book which is called, ^a *A perfect View of the Scriptures*. And though ^b *Card. Perron*, and ^c *Some Others* (because it maketh so much against them,) would not have it to be *his*, but written by some *latter Greeks*, yet ^d *Card. Baronius*, (being in this more ingenuous than *Du Perron* is,) proveth it out of ^e *Athanasius* himself, to be his owne work: And ^f *Card. Bellarmine* citeth it very often, without any scruple against it, (like as ^g most men doe besides,) under *his* Name. However it be; if *he* were the Author of it, his former Testimony for us will be the more enlarged and confirmed by it; And if some *Other* of the *Ancient Fathers* wrote it, (as so much we may presume upon, at the least, for ^a *Card. Perron* brings no reason, to prove that it was any *later Writer*,) then have we got another *Old Witness* to depose for us no lesse than ATHANASIUS doth himself. 1. For first ^b *The Books are here Numbred* as they were *before*; and he acknowledgeth no *Other Scriptures* to be *Canonical* among the ^c *Christians*, then what are likewise

a Loco citato.

b S. Athanas. in Synop-
posi S. Scrip. Kap
57, &c. Et veteris
quidē Testamenti sunt
isti ac incipit enumerare. Genesis, Exod. &c. Quum enumerasset, subjicit, Ὅμῃ τὰ ἁγιονύχου, &c. Sunt in universum veteris Testamenti Libri Canonici XXII. Pares Numero Literis Hebræorum,
c Ibid. Πᾶσα γραφή ἡμῶν Χριστιανῶν, &c. Omnis Nostra, qui CHRISTIANI sumus, Scriptura Divinitus est inspirata. Libros autem habet non indefinitos, sed CERTO CANONE comprehensos. Et enumerat ut supra,

so accounted to be among the *Hebrews*. Which is against the common Evasion, that * *Card. Bellarm. Perron*, and their followers here make, when they answer us, that the *Fathers*, whom we produce against them never intended the *Christian* but the *Jews* + *Canon* only, in numbring no more then *XXII Books* of the *OLD TESTAMENT*. For in this place *Athanasius* (as *Melito*, *Origen*, and *Eusebius* before) numbers no more for them both; & layes the *Canon* of the *one*, as a foundation for the *Other*. 2. Secondly, in the next place he addeth, ^a That besides these there be also *Some Other Books* which are not *Received* into the former *Canon*, but *Reckoned without*, and *Read* only to *Beginners* for their better instruction in *Manners*, that is to say, *The wisdom of Solomon*, and the *rest* before recited. 3. Thirdly, in the Conclusion he mentioneth ^b the *Books of the Maccabees*, and the *Story of Susanna* together with the former; but gives this note upon them all, That they are *in the Number of those Books* which be *contradicted*. In this Enumeration we find *The Book of Esther* named; but it is *that Book of Esther* which beginneth ^c (as there he saith himself,) with the *Dream of Mordecai*; and not that *Canonical History of Esther*, which in *Our Bibles* standeth next in order to *Ezra*, and *Nehemiah*. For *this* he acknowledgeth to be among *those Books*, ^d that the *Hebrews* had in their *Canon of the Bible*; And though he makes no *Particular* mention of it, when he reciteth the *rest* which belong properly to that *Canon*, yet he omitteth not to give us notice immediately after, ^e That as *Ruth* was

* Passim, iocis Superius citatis.

† Baron. Anno 171. Sect. 5. de Melitone. Ex Canone Hebraeorum TANIVM Libros recensuit. Yet Melito went to the Apostolical Churches of the Christians to be rightly informed in it, and brought his Catalogue of the Canonical Books from them.

a S. Athanas. in Synopfi. S. Script. Ἐκ τῶν ὁ τῶν εἰσι πάλιν ἔτερον βιβλία, &c. Exira verò hos Libros sunt etiam alii nonnulli V. T. non quidem in CANONEM recepi, sed qui tantum Catechumenis praeleguntur, Hi sunt Sapientia, Sirac, Esther, Judith & Tobias.

b Ibid. in fine, Ταῦτα οὐκ ἀνπλεροῦμενα τῆς παλαιᾶς, &c. Illos quidem, quibus contradicitur, V. T. Libros supra recitavimus, veluti sunt Sapientia Solomonis, Syrac, Esther, Judith, & Tobit. Σὺν ἑκατόσις ὁ καὶ ταῦτα ἡσθμωται, Μακκαβαίων ταῦτα τὰ ἀνπλεροῦμενα τῆς παλαιᾶς διαθήκης.

καὶ βιβλία δύο, Πτολεμαίου, Φαίμοι καὶ ἄλλοι Σολομώντες, Σωφόνεια τῆς παλαιᾶς διαθήκης. Per Ptolemaium autem videtur intelligi Liber, qui dicitur Maccabaeorum Tertius, (ea recensens quae à Ptolemaeo Philopatore adversus Judaeos in Aegypto facta sunt,) quique habetur in Exemplaribus LXX hodie impressis. c Ibid. Initium ejus haec est. An. 2. regnante Artaxerxe, &c. Somnium vidit Mardocheus, &c. Haec autem verba sunt non Hebraei Libri, sed Graeci, qui adfusus est; uti in vulgata Latina annotatur. And so begins our Apocryphal Esther. d Ibid. post Canonicorum Librorum Enumerationem subjungit, & refert, καὶ ἄλλοι ζεῦξ παρ' ἐβραίοις τὸν Ἐσθῆρ. e Ibid.—καὶ τὸν μὲν Ρεθ καὶ τὸν κειτὸν εἰς ἐν βιβλίον ἀειδόμεθα, τὸν δ' Ἐσθῆρ εἰς ἕτερον ἐν.

H

(some-

c Isidor. Hisp. ORIG.
lib. 6. c. 2.

d Sixt. Sen. Bibl.
lib. 1. Sect. 1. Liber
Esther juxta ordinem
Hebraici Canonis hoc
loco recensendus esset.
(Et Sect. 2.) Nostri
autem Codices ad finem
hujus voluminis
Sex capitula interpo-
nant. Accidit verò ut
propter has Appendi-
cum Lacinias, hinc in-
de quorundam Scripto-
rum temeritate infer-
tas, Liber hic, quam-
vis Hebraicus, & He-
braicè receptus, serò
admodum (silli ut hic
Sixtus) apud Christi-
anos Canonicam Auto-
ritatem receperit, un-
de nec ipsum Melito
nec Nazianzenus in-
ter Sacros Libros enu-
merarunt: & Atha-
nasia in Synopsi de
Catalogo Canonico-
rum Voluminum tanquam
Nothum (hic verò
Sixtus falsus est) no-
minatim abiecit, quem
denique Conc. Cartha-
ginense Tertium inter
Sacra Volumina com-
putavit

** Who to make
up the number of
XXII. divided the
Book of Ruth from

the Book of Judges. (vide p. 33. and p. 113) as Athan. here did. a Sub Esra nomine συνεκ-
δωξας intellexerunt Nebemiam & Estheram, quos etiam Hieronymus jungit in petitione Domnia-
ri & Regiani, qui ab eo interpretationum eorum poscebant, Tertius (inquit) Annus est, quod sem-
per scribitis, & rescribitis, ut Esra Librum & ESTHER vobis ex Hebraeo transferam. Praef. in Esr. & Neh.

(sometimes) compted *One Book* with the *Judges*, so was *this* with *Another*; (that *Other* was *Ezra*, who is most probably held ^c to have been the *Author* of it.) And this I take to be a far better reason, why *S. Athanasius*, here, did not *specialy* name it, then that which ^d *Sixtus*, the *Dominican*, gives us for it in his *Bibliothèque*; where he rejecteth the *New additions* made to this *Book of Esther*, as we our selves do, together with *Athanasius*, and all the *Fathers* before us: But that either *he* or *they* should therefore reject *the Book of Esther* it self, (which they never did,) because of these *later* and *uncanonical Pieces*, that had been annexed to it by the *Hellenists*; or that neither of them made any more *Estimation* of the *One* then they did of the *Other*; or that *this undoubted Book of Esther* was never received into the *Canon* before the *Third Council of Carthage*; all these are but the ground-*lesse* and *false assertions* of this *Dominican Frier*; for though * *Melito* and * *Nazianzen* named it not, yet they comprehended it under the name of *Estras*, as they did also the *Book of Nehemiah*, these *Three* being by ^a many accompted but for *One*: and *Athanasius* is so far from *rejecting* it, that he refers to the *Hebrew Canon* for it, where it was never wanting: upon which *Canon* founding himself for the *Canon of the Christians*, (as he doth expressely) he cannot, or at least he ought not to be so taken, as if he meant in his *owne judgment* to vary from it. But that none received *this Book* among the *Canonical Scriptures* before the *Council of Carthage*, is a manifest untruth: For *Origen* and *Eusebius* reckon'd it, as received, (before;) and on this side of *that Council*,

we shall produce the Testimonies of *Sundry Others*, that receive'd it, (here after.) In the mean while the objections which ^a *Card. Perron* and ^b *Coccius* pretend to bring out of *Athanasius*, for the Canonizing of *Tobit*, *Judith*, *wisdom & Ecclesiasticus*, under the name of *Divine Scriptures*, are some of them taken from such writings as be ^c *None of his*, but ^d confessed to be *Supposititious*; and other some are expresse ^e Passages of the *Holy Scriptures* themselves, which need not these *Forrain Books* to authorize them; the ^f rest are only such *General Termes* of speech, that they may be applyed (as they have been often) to *Other Ecclesiastical writings* as well as *these*, and make nothing against us.

^a Du. Perron. Repl. lib. 1. cap. 50. ^b Cocc. Thesaur. lib. 6. art. 9. 12. 17. ^c Athanas. disc. cum Ario Laod. exhortat. ad Monachos. Lib. de Virginitate. ^d Nannius præf. in Athan. Baron. An. 338. Sect. 8. & 9. Bellarm. de Scr. Eccl. ^e Athan. Epist. De Decr. Syn. Nicæn. & Orat 5. contra Arian. & Apolog. de Fug. ^f Epist. Synod. Alex. & Synop.

LVII. * S. HILARY, the Bishop of *Poitiers* in *France* (a Man highly honour'd by ^g *S. Augustine*, approved in all his writings by ^h LXX Bishops met together in a *Council at Rome*,) was Contemporary to *Athanasius*, and suffered with him under the oppression and crueltie of the *Arians*, by whom they were both exiled. From his Testimonie concerning the *Canonical Books of Scripture* (wherin he agreed likewise with *Athanasius*, no lesse then he did in the *Articles of his Creed*,) we shall have the Consent of the *Latin Church* with the *Greek* in this Age, as we had it before in the Time of *Origen* and *Tertullian*. For after this manner doth S. HILARY ^a Number *those Books*, and the Churches of *France* then received

* *An. Dom.*
350.

^g S. Aug. contra Jul. Pelag. lib. 1. cap. 2.
^h Gelas. in Conc. 70. Episcoporum.
^a S. Hilar. Prol. explanat. in Psalmos. In XXII Libros Lex V. T. deputatur, ut cum Literarū Hebræi Sermonis convenient. Qui ita SECUNDUM TRADITIONES VETERUM computantur; ut MOYSI Sint Libri Quin-

que; *Jesu Nave Sextus*; *JUDICUM & RUTH Septimus*; 1 & 2 *REGNORUM* in *Ottavum*; 3 & 4 in *Nonum*; *PARALIPOMENON* Duo in *Decimum* sint; *SERMONES DIERUM ESDRÆ* (in *Duodecimum*; *SALOMONIS PROVERBIA, ECCLESIASTES. CANTICA CANTICORUM* in *Tertium Decimum*, & *Quinum Decimum. DUODECIM* autem *PROPHEIÆ* in *Sextum Decimum. ESAIAS* Deinde, & *HIEREMIAS* cum *LAMENTATIONE & EPISTOLA*, (quæ habetur cap. 29. *Jeremie.*) sed & *DANIEL, & EZECHIEL, & JOB, & ESTHER, Viginti & Duorum Librorum NUMERUM CONSUMMENT.*

no other. "The first Five of *Moses*; the sixth of *Jo-*
 "suah; the seventh of *Judges and Ruth*; the Eighth
 "of the 1. and 2. of *Kings*; the Ninth of the 3. and
 "4. of *Kings*, the Tenth of the *Two Books* called the
 "Chronicles, the Eleventh of *Ezra* (wherein *Nehemiah*
 "was comprehended.) The Book of *Psalmes* made
 "the Twelfth, The *Proverbs of Salomon*, *Ecclesiastes*,
 "and the *Song of Songs* made the Thirteenth, Four-
 "teenth and Fifteenth. The *Twelve Prophets* made the
 "Sixteenth. Then *Isaiab*, and *Jeremy* together with his
 "Lamentations, and his *Epistle* (now the XXIX Chap-
 "ter of his Prophecy;) *Daniel*, and *Ezechiel*, and *Job*,
 "and *Esther*, make up the Full Number of XXII Books.
 Unto all which Enumeration he setteth likewise his
Preface, (which is specially to be noted,) * That in
 this sort The *Ancient Fathers* had delivered over
 these Books to Posteritie. And this Testimonie is so
 cleer, that *Cardinal Bellarmine* hath nothing to say
 against it, but † rangeth *S. Hilary* among those
Ancients, who herein evidently follow'd the *Hebrew*
Canon of the *Old Bible*; and are therefore, by his own
 confession, so to be understood, ^a that they acknow-
 ledg'd not any of the *Controverted Books* to belong
 thereunto. ^b Some indeed there were in *S. Hilary's*
 time, who of their owne heads augmented the
 Number of XXII by adding the Books of *Tobit* and
Judith; but he approves them not. And though
 otherwhiles he quoteth the Bookes of ^c *wisdome*, ^d
Ecclesiasticus, ^e *Tobit*, and ^f the *Maccabees*, yet here-
 by he never intended to give them that *Canonical*
Authoritie, which the ^g *Law and Prophets* had pecu-
 liarly reserved to them by *God* himself.

^a Ibid, ut supra. Qui
 HA secundum Tradi-
 tiones VETERUM
 computantur.

^b Bellarm. de Verb.
 Dei, lib. I. c. 20. Sect.
 penult. Multi VE-
 TERUM, ut Melito,
 Epiphanius, Hilarius,
 &c. in Canone V. T.
 exponendo secuti sunt
 Hebræos.

^a Idem. Ibid ca. 10.
 Sect. 1. Hi Libri si-
 mul OMNES (Tobia,
 Judith, Sapientia Ec-
 clesiastici & Macca-
 bæorum) rejiciuntur
 ab Hebræis.

^b S. Hilar. loco cit. post enumerationem prædictam. Quibusdam autem VISUM est, additis
 Tobia & Judith, XXIII Libros Secundum Numerum Græcarum Literarum connumerare. ^c S. Hil.
 in Psalm. 127. ^d Id. in 7. Ca. super S. Matth. ^e Id. in Psalm. 118. ^f Id. in Psalm. 125.
^g Id. Ibid. Discetes hac Omnia à Lege, & Prophetis, & Evangelis.

LVIII. * S. CYRIL Was Bishop of Jerusalem at the same time when S. Athanasius was Patriarch of Alexandria, and S. Hilary Bishop of Poitiers. In the flower of his Age he was famous in the Church, being the Author of those ^h Catechistical Sermons or Institutions, which are mentioned by S. Jerome, cited both by Theodoret and ^k Damascen, of Old, and are now, of late, (though not without Suspicion of some corrupted passages in them,) set forth to the world. Among the Bishops met together in the Second General Council at Constantinople he was ^a reckoned for One of the Chief; which render's his Testimonie to be the more considerable with us. The ^b Catalogue then which he gave to his Auditors of the Canonical Books of Scripture, was the same at Jerusalem; that Origen and Athanasius gave to theirs at Alexandria, every way agreeing with other Churches abroad, in the Number and Names of them all. Only the Name of Baruch, (which is not the controverted Book of Baruch,) is added here to Jeremie, because he

* An. Dom.

360.

^h Catecheses ad Illuminatos.

ⁱ Qui Dialogo 2. nonnulla distert ex Catechesi 4.

^k Qui Orat. 3 de Imag. quædam citat ex Cat 12.

|| S. Hieronymus de Scriptor. Eccles.

^a Socrat. hist. Eccl. li. 5. c. 8. ^b S. Cyril. Catech. 4. (the same that Theodoret cited) de Sacra Scriptura. Ταῦτα δὲ διδάσκουσιν ὑμᾶς αἱ θεόπνευστοι γραφαὶ ἡ παλαιᾶς τε ἡ καινῆς διαθήκης, &c. Ea verò docent nos à Deo inspirata V. ac N. Testamenti Scriptura, &c. Καὶ φιλομαθῶς ἐπιγινώσκει τὰς τῆς ἐκκλησίας, πῶς αἰ μὴ εἰσὶν εἰ τῆς παλαιᾶς διαθήκης βίβλοι, &c. Discite quoque studiosè ab Ecclesia, qui nam sint V. T. Libri; neque mihi leges quicquam Apocryphorum—divinas lege Scripturas V. T. Libros XXII, quos LXX duo interpretes transfulerunt. Hos SOLOS meditare, quos & in Ecclesia securè tutòque recitamus. Multo prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, Ecclesia Antistites, qui hos tradiderunt. Tu ergò cum sis filius ECCLESIAE, Leges & Instituta Patrum ne evertas, corrupasve. Ac veteris quidem Instrumenti, sicut diximus, XXII Libros meditare, quos si discendi studio teneris, me NOMINATIM enumerante, da operam ut meminèris. Legis enim primi MOSIS Quinque Libri sunt, Gen. Ex. Lev. Num. Deut. Deinde JESUS FILIUS Nave. JUDICUM unà cum RUTH Liber Septimus Numero: reliquorum autem Historicorum Librorum 1 & 2. REG. Vnus Liber est Hebrais. Vnus item 3 & 4. Similiterque apud eos PARALIPOMENON 1 & 2 unus est Liber. ESDRÆ etiam 1 & 2 (id est, Nehemiæ), unus reputatur. ESTHER (ita sæpè computabatur) Duodecimus Liber est; & hi quidem historici sunt. Scripsi autem versus sunt Quinque, JOB, Liber PSALMORUM, PROVERBIA, ECCLESIASTES, & CANTICUM CANTICORUM, qui Liber est Septimus Decimus. Accedunt ad hos Quinque Prophetici; DUODECIM PROPHE TARUM Liber unus; ESAIÆ unus; Et JEREMIÆ cum Baruch, Lamentationibus, & Epistola; Deinceps EZECHIEL; tum DANIEL, qui Vicestrimus Secundus est V. T. Novi autem, &c.—Reliqui omnes EXTRANEI, Secundòque loco habeantur: & qui in Ecclesiis non leguntur, eos omnes neque per te legas, quemadmodum audisti. Ac de his quidem habentis.

is so often mentioned, and hath so great a part in *that Prophecie*; but *S. Cyril* makes but *One Book* of them both, joyning the *Lamentations* and the *Epistle of Jeremy* with it besides, to complete, (and not to exceed,) the Number of *XXII Books* in all. For howsoever the Ancient Manner of *Dividing* and *Ordering* them was otherwhiles sometimes different from one another, yet the *Bookes* themselves, and the *Number* of them, were still the same. We have cited *S. Cyril's Testimonie* here at large in the *Margin*. Where, that we may not mistake him, when he forbiddeth the *Reading of any Apocryphal Book*, we are not to understand him so, as if he meant hereby the *Books of Tobit and Judith*, and the rest of that *Classe*, which we now call *Apocryphal* (though we might more aptly call them *Ecclesiastical*,) for he read them, and ^a quoted some of them himself, being *Such Books*, ^b that had been of ancient time received in the *Church*, to be read unto the *People*, at their *First Entrance* and *Introduction* to a *Christian life*. By *S. Cyril's* ^c *Apocryphal Books* therefore we are to understand some other disapproved and *obscure Writings*, that over and besides both the *Canonical* and *Ecclesiastical Books*, certaine private persons (then) went about to bring in, and recommend to the *Church at Jerusalem*, as they had likewise endeavored to doe in the *Church at Alexandria*, and *Other Places* abroad. And whereas he specially exhorteth them here, to ^d *Read the XXII Books of the Old Testament, which the Septuagint translated*, we are further from hence to observe, that although both be at *Jerusalem*, and *Athanasius* at *Alexandria*, together with *Other Churches*, had not the use of the *Hebrew Bible* among them, but kept themselves only to the *Greek Translation* of the *LXX*, whereunto were afterwards commonly ^e added those *Ecclesiastical Books* which the *Hellenist Jews* first introduced, and received

into

a Catech. 6. & Cat. 9. Ex Sap. & Eccl.

b S. Athanas. Ep. Paulò ante laudatà, βιβλία è κανονικò-
μωρα ωφ, &c. Libri
non quidem in Cano-
nem relati. sed à Ma-
joribus nostris Propo-
siti, ut Prælegantur
eis, qui primam acce-
dunt, &c.

c Et nihil ex Apo-
cryphis legas. S. Cy-
ril. loco citato.

d Divinas lege Scrip-
turas, nempe V. T. Li-
bros XXII, quos LXX
Duo Interpretes tran-
sulerunt. Id. Ibid.

e Neque enim à LXX
Senibus versa sunt sup-
plementa, sicut nec in
Hebræo codice habentur.
Lud. Viv. in Aug.
de civ. Dei. lib. 18.
c. 31. Supplementum
in Hebræo non habetur,
sed ex Græca The-
odotionis Editione
transcriptum est. S.
Sen. lib. 1. Bibl. Sect.
2.

into their Churches, that so all the most eminent Books of Religion written in the Greek tongue before *Christ's* time might be put together and contain'd in *One Volume*; a yet neverthelesse they were alwayes careful to preserve the Honor of the *Hebrew Canon*, which consisted of *XXII Books* only, *Divinely inspired*; and accurately to distinguish them from the *Rest*, which had but *Ecclesiastical Authoritie*; A distinction which our and other Reformed Churches are still carefull to keep up at this day.

LIX. *Athanasius* and *Cyril* were herein followed by all the Bishops assembled together in the * **COUNCEL** of **LAODICEA**, out of || Several Provinces in *Asia*. Which was a *Council* had in such Reverence and Estimation by All men in those elder Ages following, that *The Canons* of it were generally received into † *The Code of the Vniversal Church*, where the year **CCCLXIII** is specified when it was held. *Baronius* in his ^a *Annals* placeth it before the *General Council of Nice*, (but bringeth very weak Arguments to prove his Chronologie;) and ^b *Binius* here followeth *Baronius*, (whom for the most part he transcribes in all his *Notes* upon the *Councils*) fearing ^c lest the *Book of Judith* should otherwise suffer some prejudice, unlesse the greater Authoritie of the *Nicen Council* be reckoned to come after this *Laodicean Synode*, and reverse the *Constitution* that was here made concerning the *Apocryphal Books* of Scripture. For so they presume that the *Council of Nice* did; but upon what slender grounds they presumed it, we have at large set forth ^d before, and here we

a Ità Origines in Ep. ad Jul. Afric. Sup-
plementum Dan. apud
LXX Interpretes ba-
biri, & in Ecclesiis
legi ait; sed Canon-
icum esse nusquam as-
ferit; imò disertè
negat in locis supra
citatis:

* *An. Dom.*

364.

|| Titulus apud Dio-
nyf. Exignum.

† **CODEX CANO-
NUM ECCLESIAE
UNIVERSAE**, à Ju-
stiniano Imperatore
confirmatus. Infrà,
num. 90.

a *Baron. Annal.* in
Append. ad Tomum
4. Cum reperiantur
Quinque Canones La-
odicensis Concilii ea-
dem continere quæ in
Concilio Nicano statu-
ta sunt, nec in eis ulla
prorsus mentio habeat-
ur Canonum Nicano-
rum eadem statuenti-
um, argumentum est,
ante Nican. Conc. ea à
Patribus Synodi Lao-
dicena decreta fuisse,
&c.

b *Concil Tom. I.* c In Notis ad Conc. Laodic. Sect. Sub Silvestro *Liber Judith* auctoritate
huius Provincialis Concilii Laodicensis inter Apocryphos rejicitur, quem (S. Hier. teste) Patres Concilii
Niciani velut Sacro-Sanctum in Canonem Scripturæ receperunt. Oportet igitur concedere hoc Laodicense
ante Nicenum celebratum fuisse; vel Saltem, quod dictum inconuenientius est, Catholica Ecclesie Episco-
pos ea quæ de Canonicis Libris in Magno Oecumenico Concilio Magnâ Consideratione decreta erant, (at mag-
na erat hic Bar. & Bin. inconsiderantia,) conuellere & retrahere ausos fuisse. d Num. 54.

place.

e Concil. Laodic.
can. 59.

a "Ὅτι ἡ δὲ ἰδιωτικὰς ψαλμοὺς λέγειται ἐν τῇ ἐκκλησίᾳ βιβλία, ἀλλὰ μόνον τὰ κληρονόμα, &c. "Ὅσα δὲ βιβλία, &c. Quod non oportet privatos Psalmos in Ecclesia legere, aut Libros non Canonicos, sed solos Canonicos veteris & novi T. Hac autem sunt quæ legi oportet v. T. Scripta. 1. Genesis, 2. Exodus, 3. Leviticus, 4. Numeri, 5. Deuter. 6. Josua, 7. Judices & Ruth, 8. Ester, 9. Reg. 1. & 2. 10. Reg. 3. & 4, 11. Paralip. 1. & 2. 12. Esdr. 1. & 2. (id est Nehem.) 13. Liber Psalmorum, 14. Proverbia Salomonis, 15. Ecclesiastes, 16. Cant. Cantic. 17. Job, 18. Duodecim Prophetæ, 19. Isaias, 20. Jeremias (cum Baruch, Lamentat. & Epistola quæ in Latina versione omittuntur.) 21. Ezech. 22. Daniel. Novi autem T. hæc. Evangelia quatuor, &c.

place this *Synod* of *LAODICEA* in that time and order which the *Code* hath assigned to it. In the last e *Canon* whereof, (which in that *Universal Code* is numbered to be the *CLXIII.*) this *Decree* was made, a *That no Books which had been composed only by private persons should be read in the Church, nor any other that were not Canonical, but only those, which belonged to the CANON of the OLD and NEW TESTAMENT,* that is to say, of the *OLD, Genesis, Exodus, &c.* till we come to the Prophet *Daniel*, which is there made the *XXII Book*; and of the *NEW, Matthew, Mark, &c.* till we come to the *Revelation* of *S. John*, which for the high and hidden mysteries that are in it, was not then usually *Read in their Churches*, no more then it is now in *Ours*. But for *all the rest* they number them, as we do, and leave *all the Controverted Books* out of their *Accompt*.

† Θεόπνευστοι.
a S. Athan. ubi sup.
S. Hier. præfat. in
Libr. Salom. Ruffin.
in Symbolum.

LX For the better understanding of which *Canon*, and removing those *Scruples* that be otherwhiles rais'd about it; we are first to consider, 1. That they had an *Ancient Custome* in the *Church* to *Read* unto the *People* there, not only *those Books* which were properly and strictly † *Canonical*, but likewise a *Some Other*, which were in honour among them, both for their *Antiquitie*, being written before *Christ's* time, and for their many good *Rules* and *Examples* of *Piety*, that tended to *edification*, and the well ordering of *Mens Lives*. 1. Of the *First* sort were the *XXII Books*, which *Moses* and the *Prophets* left behinde them; these they called *Canonical*; 2. Of the *Second* sort were the *Books* of *Tobit, Judith, Ecclesiasticus, Wisdome*, and the *Maccabes*, added by the *Hellenists*

to the *Old Testament*, and the *Pastor of Hermes*, the *Doctrine of the Apostles*, and the *Epistle of Clement*, sub-joined by some Others to the *New*; And these they called * *Ecclesiastical Scriptures*. 3. There were *Other Books* yet besides these of a *Third* sort, that divers *Private* men endeavoured to introduce among the people; which because they were found to be fraught with *Erroneous* and *Pernicious Doctrines*, many uncertain and fabulous Relations being therewith intermixed, the *Fathers* utterly forbade to be *Read in the Church* at all. And these they properly called † *Apocryphal Scriptures*. Those that were of the *Second Rank* had otherwhiles by some particular men the *Name* of the *Third Sort* given them, but the name of the *First* they never had, till after *this Age*; and even then also, often were they call'd *Apocryphal*, but *Canonical* very seldome; nor were they in those after Ages termed so at all, otherwise then by a popular way of Expression, and taking the word *Canonical* in a larger Sense, then ever the *Fathers* took it in these *Elder times* of the Church. 4. Moreover of those *Ecclesiastical Books*, which were permitted to be *Read to the people*, they had both in this, and in the former Age, *Divers Kinds*. For in *all* places they had not *one* and the *same* Custome; nor were the Books of *Tobit* and *Judith* only, with the *rest* of that order, that were written before *Christ* came into the world, allowed to be *Read in the Church*; but *Some Other* besides, (*Ecclesiastical* and *profitable Books* also) that were written after his time. To which purpose we have the Testimonie of ^a *Eusebius*, for Reading the *Book of Hermes*, in some Churches; and the Testimonie both of ^b *him* and ^c *Dionysius* ^d the Bishop of *Corinth*,

* Ruff. ibid. *Quæ omnia legi quidem in Ecclesia majores nostri voluerunt.* Id. Ibid: *Sciendum est, quod & alii Libri sunt, qui non CANONICI sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sap. Salom. & alia Sapientia quæ dicitur filii Sirac, qui Liber apud Latinos HOC IPSO GENERALI VOCABULO ECCLESIASTICVS appellatur, quo vocabulo non Auctor Libelli, sed Scriptura QUALITAS cognominata est. Ejusd. ordinis, &c.*

† Sicut sunt *Acta Petri, Evang. Petri, Apocalyp. Petri, Acta Pauli*, apud Euseb. Hist. Eccl. lib. 3. c. 3. Item, *Evang. Thom. Manthia, Andr. ab hæreticis publicè lecta.* Eod. lib. cap. 22.

Item, *Scriptura Apocrypha ab hæreticis in publicum producta.* Apud eund. li. 4. c. 21. ex Irenæo.

^a Euseb. Hist. Eccl. 1. 3. c. 3. *Novimus Librum Hermetis, qui dicitur Pastor, publicè Lectum fuisse in Ecclesia.* ^b Id. lib. 3. c. 14. *Novimus hanc Epistolam Clementis & Olim & nostrâ etate in plurimis Ecclesiis communiter legi solere.*

^c Apud. eund. 1. 4. c. 22. *Celebravimus diem Dominicum, & Admonitionis gratiâ (addit Eusebius antiquo more) & legimus & semper legemus priorem Clementis Epistolam ad nos Scriptam.* ^d Antiquus Scriptor. *Eloquentia magna & industria nomine à S. Hieronymo, laudatus in lib de Script. Eccl.*

for Reading the *Epistle of Clement*, in other Churches; when they met together *publicly to celebrate the Lord's Day*. And to the same purpose we had the Testimonie of ^e *Athanasius* in his *Paschal Epistle*, mentioned before, for the Reading of *The Doctrine of the Apostles*, (which peradventure was the *Book of Canons* set forth under *their Name*, few at first, but in proceſſe of time much augmented,) and the *Book* that was called *The Paſtor*. All which being *Eccleſiaſtical writings* and uſefull for the instruction of the people, were put into a *Division* or *Class* by themselves, and cleerly distinguished ^f both from the *Canonical*, and from *Apocryphal Books* properly so termed. 5. But when among this *Eccleſiaſtical Classe* some other men had in divers places brought in and mingled those *Books* that were meerly *Apocryphal*, Reading them also to the people under the specious Title of *Holy and Divine Scriptures*; from hence it was, that the Fathers in the *Council of Laodicea* took occasion to make their *Canon*; and held it necessary to declare the *Number* of those *Authentick Books*, that were publicly to be *Read* unto the people in the *Church*.

LXI. Yet against our producing of *this Canon*, it is alledg'd, that *Baruch* is added in the *OLD Testament*, & the *Apocalyps* left out in the *NEW*. For Answer whereunto, we say. First, (as we did before to the place ^a in *S. Cyril*,) that this is not the *Book of Baruch*, which standeth separate by it self in the Rank of those that be *Controverted*, but an ^b *Exegetical* or fuller *Expression* only of what is contain'd in the *Book of Jeremie*. And so *Origen* express'd it when he said, ^c that *Jeremie*, with the *Lamentations*, and with *his Epistle* made but *One Book*; (that *Epistle*, therefore must be contain'd and written in that *Book*, as it is in the *XXIX Chap.* of his *Prophecies*;) where-

unto

e. Athan. ubi ſuprà.
 Διατάχῃ καλε-
 μῆτις τῶν Ἀποστό-
 λων, καὶ τῶν Ποιμένων.

f. Καὶ δῆλος, &c. Ne-
 que inter Canonicos ne-
 que inter Eccleſiaſticos
 ullo modo ἕδαμῶς me-
 kerantur Apocryphi.

a. Num. 58.

b. Ἱερεμίας καὶ Βα-
 ρουχ, ἑρῆνοι καὶ ἐπι-
 σολά Can. cit.

c. Sup. num 49: Je-
 remias cum Threnis et
 Epistola unum sunt.

unto ^a *Athanasius* and *Cyril* have added *Baruch*, (like as the *Council* at *Laodicea* did here) and made but *One* and the *same Book* of them all. For *Baruch's* Name is famous in *Jeremie*, whose *Disciple* and ^b *Scribe* he was, suffering the same *Persecution* and ^c *Banishment* that *Jeremie* did, and ^d publishing the same *Words* and *Prophecies*, that *Jeremie* had required him to write; so that in several relations a great *Part* of the *Book* may be attributed to them both. And very probable it is, that for this Reason, the *Fathers* that follow'd *Origen*, did not only (after his Example) joyn the *Lamentations* and the *Epistle* to *Jeremie*, but the Name of ^e *Baruch* besides; whereby they intended nothing else, (as, by keeping themselves precisely to the Number of XXII *Bookes* onely, is cleer,) then what was inserted concerning *Baruch* in the *Book* of *Jeremie* it self; (for otherwise they must have augmented their *Account*, and added *One Book* more to their *Number*, which they never do.): Nor could *Card. Bellarmine* take these *Fathers* in any other sense, when he confessed and said, (though afterward he agreeth not with his own words,) * "That neither any *Ancient Council*, nor *Pope*, nor *Father*, in *Reciting* the *Books* of *holy Scripture*, had made any peculiar mention of this *Prophet Baruch* by himself: which would be false, if either the *Council* of *Laodicea*, or *Athanasius*, or *Cyril* of *Jerusalem*, had not by the *Mention* that they make of *Baruch*, understood those passages of him which are comprehended in the *Book* of *Jeremie*, written in *Hebrew*, but that other *Distinct Book*, which is now extant under his Name, and was first written only in the *Greek Tongue*; A *Book* so different in the present Editions from the *Old Latin Translation*, that we have no assurance, whether there be a *true Copie* of it, or no; and therefore † *S. Hierome* would not meddle with it.

a Epistola Pasch. supra citat. Jeremias & una cum illo Baruch, Lamentationes, & Epistola.

b Jer. 36. 4.

c Jer. 43. 6, 7.

d Jer. 36. 8.

e Nisi vitium sit in Græco Conc. Laodicensi Codice, nam in Latino (qui ante versionem Gemiani Herueti extabat) ista omnia nomina prætermissa sunt, & Jeremias solus ponitur. Isid. Merc. Merlinus & P. Crab.

* Bellarm. de Verbo Dei, lib. 1. cap. 3. De Libro Baruch Controversia fuit, et est, tum quid non invenitur in Hebræis Codicibus, tum etiam quia nec Concilia antiqua, neque Pontifices, neque Patres, quos supra citavimus, qui Catalogum Librorum Sacrorum texunt, hujus Prophetæ disertis verbis meminere.

† S. Hier. præf. in Jerem. Librum autem Baruch, qui apud Hebræos nec legitur, nec habetur, prætermisimus. Item præf. in Comment. quibus Jeremiam exponit. Libellum Baruch, qui vulgo Editioni LXX computatur, nec habetur apud Hebræos, et Ψευδογράφου Epistola Jeremia nequaquam censui differendam.

LXII. Then, as to the leaving out of the *Apocalyps*, (which is a Second Exception against this *Canon* of *Laodicea*,) though the Question between the followers of the *Trent-Canon* and *Ours*, be not concerning any *Books* of the *New Testament*, (wherein we all agree,) yet we have thus much to say for the *Council*. 1. That the *Preface* which they make to their *Canon*, sheweth their intention, only (or at least, chiefly) to have been, thereby to declare ^a *what Canonical Bookes were publickly to be READ among them in the CHURCH*, where because their *Custom* was not usually to *Read* the *Apocalyps*, therefore they forbore to *Name* it. 2. That this *Custom* was not grounded upon any *Opinion* they had, as if that *Book* were *no part* of the *New Testament*, but because it was so replenished with abstruse and hidden ^b *Mysterics*, as that (few or none being fit and able Persons to Explain it,) the people would receive the lesse instruction and *edifying* by it; which is the reason that in our ^c *publick Calendar* for *Reading* the *Books* of the *New Testament* in the ordinary course of the Year, *our own Church* hath likewise omitted it: and yet we hold it to be *Canonical*; (as they ^a of the *Greek Church* did;) often alledging it in our *Sermons* and *Treatises*; and otherwhiles *Reading* *Divers parts* of it in our *Publick Service*. 3. It is altogether improbable, that the *Fathers* of this *Council* should absolutely reject *that Book* out of the *Canon*, when it was in their ^b *own time* (as it was also ^c before and ^d after their time) held an *Heresie* to reject it: For though some *few men* in the *Greek Church* were not alwayes so well satisfied concerning the *Author* of this *Book*, but ^e doubted whether it was *S. John* the *Evangelist*, or some other *Apostolical Writer* of that *Name*; yet as the *Reasons* which they brought for themselves were of little weight, so they were at all times opposed and answer'd by the *Greater*

a. Conc. Laodic. loco citato Quod non oportet privari: Psalmos in ECCLESIA LEGERE. &c. Hac autē sunt quæ LEGI oportet. &c. b. S. Hier. in Prologaleat. Tot b. bet Sacramenta quot verba. c. Liturg. Eccl. Angl. in Calend. & præfat. How the rest of the holy Scripture (besides the Psalter) is appointed to be read. The old Test. &c. except certain Books and Chapters which be least edifying, &c. The New Test. except the Apocalyps, &c.

a. Justin. Mart. in Dial. cum Tryph. Iræneus l. 5. contr. hæc. Theoph. Antioch. & Melito apud Euseb. hist. Eccl. lib. 4. c. 24. & 26. Dionys Alex. apud eund. l. 7. c. 23. & 24. Clem. Alex. lib. 2. pædag. cap. 12. Origen. in 1 Psalm. Eusebius in Chron. Athanas. in Synop. Epiph. in hæres. 51. Chrysof. in Pal. 91. Basil. Gr. Naz. & Cyrillus. b. Epiph. loco citato, & hæc. 54. c. Tertul. lib. 4. contra Marcion. d. S. Aug. de hæres. cap. 30. e. Euseb. lib. 7. hist. Eccl. c. 25.

Part, and the most considerable *Persons* of the Church; whereof there cannot *One* be nam'd that ever suffer'd the *Authoritie* of the *Book* to be either rejected, or doubted of, whether it were a *Canonical Part* of the *New Testament*, or no, without *censuring*, and *condemning* them, that did so. 4. Lastly then, The Omission of this *Book* in the *Canon of Laodicea* (if yet the Omission be not rather in the *Copies* that we have of it, then in the *Canon* it self; for in some * *Copies* the *Epistle to Philemon* is left out, aswell as the *Apocalyps*;) can be no just plea for the *Authoritie* of those *Books*, which the *Council of Trent* hath lately annexed to the *Canon* of the *Old Testament*, for though *neither* of them be here nam'd, yet it is one thing not to be nam'd in the *Canon of Laodicea*, and another thing to be excluded out of the *Canon* of the *Bible*, which maketh the great difference between them; for certain it is, that by the common consent of the *Fathers* and *Churches* abroad, (which are the best *Interpreters* of what they decreed, rejected, or acknowledged, in this *Synod* of the *Asian Provinces*;) the *Apocalyps* if it were not usually read to the people, yet it was publickly received as a *Canonical Book of Scripture* among them all; which the other *Controverted Books* never were, neither in those places, where they were allowed to be Read, nor at *Laodicea*, where for the *Reasons* afore mentioned they thought meet, at that time, to *Forbid* them.

* In Codice Joh. Tili.

LXIII. Some other *Exceptions* there are against this *Council*, which will give us no great trouble to answer. As First 1. That it is not so certain whether there be any such *Canon* or *Catalogue of Scripture-Books* in it, or no; for in the *Latin Translation*,^a which *Dionysius Exiguus* made of that *Council*, it is omitted; and in the *Roman*^b *Code* there is no particular *Recital* of those *Books* to be seen; nor hath

^a Codex Can. Eccl. Dionysii Exigui.
^b Codex Can. Eccl. Roman.

Gratiana

|| Gratiani decret.
 † Codex Can. Eccl. Universæ.
 a Quæ stallere & legere in Ecclesiis conveniat, Quod non oportet plebeios Psalmos in Ecclesia cantare, nec Libros præter Canonem legi; sed SOLA Sacra Volumina V. & N. Testamenti. Reg. 162. in Cod. Dion. & Can. 59. Conc. Laod. in Cod. Rom.
 b Baronius & Binius ubi sup. Alph. à Castro lib. 1. c. 2. contra hæc. Georg. Ederus in Oecon Bibl. lib. 1. Tab. 42. Costerus in Enchirid. cap. 1. Bellarm. de Verbo Dei, li. 1. c. 20. Sect. Enumerantur. Melc. Can. li. 2. ca. 11. Lindanus ubi suprà. Et alii complures.
 c Amb. Cathar. o. pusc. de Scr. Canonicis. Vehementer suspicor swisse hos Libros à Sciolis quibusdã Semotos, &c.
 d Bellarm. lib. 2. de Conc. c. 8. Laodicenũ verò Concilium fuit Provinciale, Episcoporum XXII, & non confirmatũ à Pontifice.
 e Prima hujus Synodi verba Sancta Synodus quæ apud Laodiceam Phrygia Paratiana convenit ex diversis Provinciis seu Regionibus Asia.

Gratian || enter'd it into his Decree. But in these matters the Greek Copies are to be trusted before the Latin, and the Universal † Code before the Roman; In all the Several Editions of the Councils both Greek and Latin set forth by Mercator, Merlin, Crab, Surius, Tilius, Binius, and those that we find in Balsamon and Zonaras, this Canon is to be read at large; and should we rest our selves either upon the Roman Code, or the Code of Dionysius Exiguus, we shall be to seek for all the 8. Canons of the Council of Ephesus, the 3. last Canons of the First Council at Constantinople, and the 2. last Canons of the Council at Calcedon, which which are all cut off and left out in both those Codes, as well as this Canon of Laodicea is; the ^a Preface and Title whereof they have suffered nevertheless to stand still; and yet that Preface and Title refer to the Books of Scripture, that follow in all other Copies and Editions of the Councils whatsoever; which is so clear an evidence for us, that generally this Council is ^b given us, and confels'd to be upon our side. 2. Only Catharinus, having nothing else to say against it, suspecteth, that this LIX Canon of this Council ^c hath been larger then it is, and that the Bookes now controverted have been taken out of it, though in the mean while he knowes not when or by whom it should be done; which is an Exception that answers it self, and hath no body else to speak for it. For with as much reason he might have suspected all the rest of the Fathers writings, that numbred these Books of the Ancient Testament, as the Fathers of Laodicea did. 3. The last Exception therefore against them is, That they were but a ^d Provincial Council, and of very little Authority in the Church, having never been confirmed by the Pope. But there is no part of this Exception true. For First, it was a Council that consisted of ^e Divers Provinces or Regions of Asia; which makes

makes it greater then any ^f *Provincial Synod*. Secondly, it was alwayes held to be of ^g *great Veneration* and *Authority* both in the *Greek* and in the *Latin Church*. And Thirdly although ^{*} the *Oriental Councils* in those dayes needed no *Confirmation* from the *Pope*, (who claim'd no such jurisdiction then, as he did in after ages, over those places that were out of his owne ^a *Limits*;) yet that among other *Councils* of the *East*, the *Popes* Received this in the *West*, and acknowledged the *Canons* of it to be a *Part* of those *Ecclesiastical Rules*, whereby both themselves and other *Bishops* were to be guided, we find it manifest in ^b the *Letter* that *Pope Leo* the 4th sent to the *Bishops* of *Britannie*; For in those *Elder times* the *Code* of the *Universal Church* govern'd them all; And into that *Code* was this *Synod* of *Laodicea* taken not only by the *Sixth General Council* of *Constantinople* in ^c *Trullo*, (the *Canons* whereof have otherwhiles some ^d *Exceptions* made against them,) but by the 4th *General Council* likewise of ^e *Calcedon*; and the *Imperial* ^f *Law* of the *Emperor Iustinian*, besides divers other *Testimonies* set forth to that purpose by the *Two Learned Antiquaries* ^g *Leschassier*, and ^h *Justel*; whose *Reasons* herein are so clear and convincing, that as no just *Exception* can be taken to them, so are they freely acknowledged to be such, & highly mag-

^f Bel. lib. 1. de Conc. cap. 4. *Provincialia Concilia sunt, in quibus conveniunt Episcopi TANTUM UNUS PROVINCIÆ, quibus præst Metropolitanus, sive Archiepiscopus.* ^g Binius ex Baronio, Nor. 1. in Laod. Concil. Hoc Concilium antiquâ nobilitate celeberrimum, Græcorum atque Latinorum Scriptis celebri memoria commendatum fuit. ^{*} Ancyr. Neocæs. Gangr. Antioch. &c. ^a Conc. Nicen. can. 6. ^b Can. de Libel. Distinct. 20. Non convenit aliquem judicare & Sanctorum Conciliorum Canones relinquere. Quibus autem in omnibus Ecclesiasticis utimur judiciis, sunt STATUTA Can. Apost. Nicen. Ancyran. Neocæsar. Gang. Antioch. LAODICENSIVM, &c. ^c Can. 2. Obsequiamus etiam Carones, qui à S. Patribus nostris expositi sunt. (1.) a. 318. Sanctis ac divinis patribus, qui Nicæa convenerunt, iisque qui Ancyræ, Neocæsar. Gangr. Antioch. atq; iis etiam qui in LAODICEA Phrygia, &c. Ad hæc Balsamon Hujus præsentis Canonis perpetuo recordare. ^d Melch. Can. lib. 1. c. ult. Baron. Tom. 8. ad An. 692. & illum transcribens Binius, ad istud Concilium quinifextum. ^e Act. 4. Act. 11. & Act. 13. ^f Novel. 131. ^g Leschassieri opusc. in Consult. de Controversia inter Papam Paul. 5. & Remp. Venet. ^h Chr. Justellus præfat. in Cod. Eccl. universæ. & Testim. præfixa atque ordine recensita ante Cod. Dion. Exigui.

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ⁱ Is qui Apologiam pro Pontifice ſcripſit adverſus Conſultationem Leſchafferii. Conſultator de Conciliorum Ordine et Autoritate feliciter diſſerit, tenebras diſſipat, nodos enodat, &c. quo nomine non exiguam cum apud Omnes, tum maximè apud Theologos inivit gratiam, in planè ſint ingrati. Item, Apologeticus ſuper Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ. part. 1. pag. 469. Paris. Impref. Præterea Sancta et Veneranda Synodus Chalcedonenſis etiam Provincialia Concilia ante ipſum tranſacta canonizaffe non Dubitatur, id decernens, Cap. 1. Regulas Sanctorum Patrum per ſingula nunc uſque Concilia conſtitutas proprium robur habere Decrevimus. Hæc autem Concilia ante ipſum CHALCEDONENSE legantur fuiſſe Ancyr. Neocaſar. quæ et Nicano Concilio antiquiora traduntur, Item Gangr. Sard. Antioch. LAODICENſE; Ergò eadem et in CHALCEDONENſI Synodo non dubitantur eſſe roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Diſponendas Eccleſias in Regno ſuo, Roma tradiſſe legitur.

An. Dom. LXIII. S. EPIPHANIUS the Biſhop of *Salamine* or *Conſtance* in the *Iſland* of *Cyprus*, wrote his *Books* againſt *Hereſies* about Ten yeers after the time of the *Laodicean Council*. ^a There and ^b elſewhere (trice in all for failing) he numbred the *Books* of the *Old Teſtament*, as *We* do now, and as the *Fathers* of the *Chriſtian Church* had done before him, to be *neither more nor leſſe* (if the *Five double Books* be reduced to the *Hebrew Account*) then *XXII*. Of *Tobit*, *Judith*, *Baruch* and the *Maccabes* he maketh here no mention at all, nor any where elſe beſides. Of the *wiſdom of Salomon*, and the *wiſdom of the Son of Sirach* he declareth expreſſly, not only that they be both ^c *Doubtful Writings*, but ^d that they are *not to be counted* within the *Number* of the *Holy Scriptures* (how *uſeful* and *profitable* ſoever they might be beſides,) *having never been put* *into the Ark of the Covenant*; * where all the *Books* were, that may be acknowledged by us to be *Canon-*

An. Dom.

374.

^a Epiph. hæc. 8. contra Epicur. & Her. 76. contra Anomæos. ^b Id. lib. de Mens. & Pond. Habent Hebrai XXII Literas, è quibus V. duplicantur. Quà ratione quum XXII Libri numerentur, XXVII reperiuntur, quid ex illis Quinque geminentur: puta Liber Ruth cum Judicum Libro conjungitur, et unus ab Hebrais cenſetur, I^{us} Paralip. cum poſteriore, &c. Peractâ Enumeratione concludit. Ἐπιφάνιος οὗτοὶ εἰκοσι δύο βιβλίοι, &c. Completi itaque ſunt XXII Libri juxta Numerum XXII. apud Hebræos Elementorum. ^c ^d Id. Ibid. Sunt in ambiguo. Et exempli gratiâ profert. Sapientiam Sirach et Salomonis (inter ceteros,) Qui Libri (inquit) eſt utiles ſunt et commodi, tamen in Numerum Receptorum non referantur, neque in Arcam Teſtimonii repositi fuerunt. + Which yet is not to be underſtood of the *firſt Ark* before the *Captivity*, but of another that reſembled it after. Vide Num. 105.

ⁱ Is qui Apologiam pro Pontifice ſcripſit adverſus Conſultationem Leſchafferii. Conſultator de Conciliorum Ordine et Autoritate feliciter diſſerit, tenebras diſſipat, nodos enodat, &c. quo nomine non exiguam cum apud Omnes, tum maximè apud Theologos inivit gratiam, in planè ſint ingrati. Item, Apologeticus ſuper Decreta Greg. 7. Tom. 7. Concil. Edit. Binianæ. part. 1. pag. 469. Paris. Impref. Præterea Sancta et Veneranda Synodus Chalcedonenſis etiam Provincialia Concilia ante ipſum tranſacta canonizaffe non Dubitatur, id decernens, Cap. 1. Regulas Sanctorum Patrum per ſingula nunc uſque Concilia conſtitutas proprium robur habere Decrevimus. Hæc autem Concilia ante ipſum CHALCEDONENSE legantur fuiſſe Ancyr. Neocaſar. quæ et Nicano Concilio antiquiora traduntur, Item Gangr. Sard. Antioch. LAODICENſE; Ergò eadem et in CHALCEDONENſI Synodo non dubitantur eſſe roborata. Quæ etiam cum Africanis Canonibus beatus Hadrianus Papa Carolo Imperatori ad Diſponendas Eccleſias in Regno ſuo, Roma tradiſſe legitur.

cal. And it need's not trouble us, if ^a *Card. Perron*, and ^b *Gretser* the Iesuite, here object *Epiphanius* against himself, and say, that in his disputation ^c against *Aetius* (who was the Master of the *Anomæan Hereticks*) he followeth the *New Accompt* of the *Roman Church*, and rangeth the *Two Books of Wisedome and Ecclesiasticus* among the rest of the *Divine and Canonical Scriptures*. For first, this is not true, that every *Writing*, which he otherwhiles calleth *Divine*, (as in another ^d place he doth the *Apostolick Constitutions*) in a *large* ^e and *popular* sense, must presently be taken in a *Strict* and *Proper* sense to be *Canonical Scripture*; between which *Two* there is a great difference. A *Writing* may be said to be *Divine*, that treateth of *Divine Matters*; but *Canonical Scripture* it cannot be, unlesse it be *Divinely inspir'd*, as the *Writings* of the *Prophets* were in the *Old Testament*, and of the *Apostles* in the *New*. And therefore *S. Epiphanius* not placing these *Two Bookes* among the *Prophets*, but putting them in a *Rank* and order by themselves, after the *Prophets* and *Apostles* both, cannot ^a otherwise be understood, but that he intended them as *Writings* of an *inferiour Classe* to the former. 2. For Secondly, why did he els reckon them behind the *Apocalyps*, when they were in order of time written before all the *New Testament*? And 3. Thirdly, Why did he not *adde* *Two* more to his *Number* of *XXII* (or *XXVII*) whereunto he confines *all* the *Books* of the *Old*? But the *Truth* is, that he alledgeth both these

^a Du Perron Repl. lib. 1. c. 50. pag. 448. Quand Epiphane dispute contre Aetius, il fait la supputation ACCESSOIRE de l' Eg- lise, & met l'un & l'autre livre (les Deux Sapiences) entre les Escriures Divines & Canoniques.

^b Similiter Gretser. Def. 1. c. 14. Nullam hie ponit differentiam inter Genesim aut E- vang. S. Johannis, & Sapientiam Salomonis
^c Epiph. haref. 76. contra Aetium Quod si regeneratus esses à Spiritu Sancto, & à Prophetis atque Apostolis edoctus, oporteret te diligenter inquirere à GENESI usque ad tempus ESTERÆ, per XXVII Libros V. T. (ab Hebraeis ad numerum XXII redactos) per IV E- vang. XIV Epist. S. Pauli, per Acta Ap. Epistolas Catholicas S. Jac. S. Petr. S. Joh. & S. Jud. & Apocalypsin S. Johannis; Perque Sapientiam quæ dicitur Salomonis, & quæ appellatur filii Sirach, atque

adeo per Omnes Divinas Scripturas, teque per illas condemnare. d Id. Hæref. 80. 'Εν ταῖς διατάξεσι, &c. θεῶν λόγων. Has autem Constitutiones inter Apocrypha ponit Hæref. 70. e Canus lib 5. c. 5. Sect. Ac primus.—Epiphanius hærefi postrema refellenda, Apostolorum Constitutiones DIVINAM SCRIPTURAM vocat. Loquitur autem sine dubio de his Constitutionibus quæ in S. CRIS BIBLIIS Scriptæ NON SUNT Sed ALIA est illa cum Veritas ipsa LIMATUR in Disputatione Subtilitas; ALIA cum OBITER & IN TRANSCURSU ad VULGAREM QUANDAM OPINIONEM accommodatur Oratio. Quamobrem, ut Sapientes, ita Nos hoc loco VERBIS ECCLESIASTICIS utimur, ut Eos SOLUM, qui SPIRITU DICANTE scripti sunt Libri, SACROS & CANONICOS appellemus. a Vide num. 77.

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and other the like Writings (which were never receiv'd into the Canon of the Bible,) the more to confound, and shame the *Hereick Aetius*, who could not any way defend himself, either by the *Authentick Records* of the *Old* and *New Testament*, or by *Other Divine Writings*, that were sometimes Read and used in the Church.

An. Dom.

375.

a Philoc. c. 3. Διὰ τὴν κτ' τὰ θεόπνευστα βιβλία; Quare XXII Libri Divinitus inspirati? R. sp. Quoniam in Numerorū loco, &c. Neque enim ignorandum est quod V. T. Libri (ut Hebraei tradunt) Viginti & duo, quibus equalis est numerus Elementorum Hebraeorum, non abs re sint. Ut enim XXII Litera introductio ad Sapientiam, &c. ita ad Sapientiam Dei, et Rerum novitiam fundamentum sunt & Introductio Libri Scripturae Duo et Viginti. b Bell. de verb. Dei. lib. 1. cap. 11. de Libro TOBIÆ. S. Basilii in oratione de Avaritia, Sententiam ex Tobia Descriptam DIVINUM PRÆCEPTUM appellat. c S. Basil. homil. in Lucam. & Serm. De Avarit. ἐκ ἐξέπια λόγον τ' ἐν τῷ, εὐποιεῖν; &c. ἐλεημοσύνην καὶ πίστεα, &c. διὰ θροῦ περὶ τὸν ἀρετὸν. d Prov. 3. ver. 27. & ver. 3. e Esay. 58. 7. f Cocci Theaur. lib. 6. Art. 9. g S. Basil. de Spiritu Sancto. h Amos 5. 13. i Citat. Sep. cap. 8.

LXV. In this time lived S. BASIL the Great, Archbishop of *Casarea* in *Cappadoce*; whom we may well reckon among the *Fathers*, that have strictly held themselves to the Number of XXII Books belonging to the Canon of the *Old Testament*. For in ^a the *Philocalia*, or *hard places of Scripture*, gathered by *Him* and *S. Gregory Nazianzen* out of *Origen's Works*, he propoundeth this *Question*, and answereth it as *Origen* had done before. That which *Card.* ^b *Bellarmino* objecteth out of *S. Basil* for the Canonizing of the *Book of Tobit*, is neither to be found in *Tobit*, nor in *S. Basil*. ^c *S. Basil* faulteth the *Rich Man*, because he had no regard to the *Precept* (let it be as *Bellarmino* addeth, The *Divine Precept*;) *Withhold not doing good to them that need it. Let not Mercy and Truth forsake thee. And, Break thy Bread to the Hungry.* But of these *Three Divine Precepts*, the ^d *Two First* are in the *Proverbs*, and the ^e *Third* in *Esay*; where the *Cardinal* might have found them without turning to *Tobit* for them. Such another *Testimony* it is, that ^f *Coccio* hath sought out in ^g *S. Basil* for the Canonizing of the *Book of Wisdom*; *In that time the prudent Man shall keep silence, because it is an evil time*; which *S. Basil* calls the *saying of a Prophet*. And so do we: For we finde it intirely in the *Prophet* ^h *Amos*; but in the *Book of Wisdom* neither can ⁱ *Coccio* finde it, nor any body else.

As little to the purpose are the other Objections that they ^a bring in favour of *Ecclesiasticus*, which they say ^b *S. Basil* believed to be written by *Salomon* himself. But they cite us such *Books* of *S. Basil*, as either be none of his, or else have *no such matter* in them. For in his own ^c Works he acknowledgeth no more then *Three Books* of *Salomon*, and nameth them, the same that we do.

LXVI. To him we joyn *S. GREGORY NAZIANZEN*, surnamed The *DIVINE*, *S. Basils* Contemporary, and Companion with him in his Studies. Who not only in the ^d Collections out of ^e *Origen*, (which they made together,) but in a *Pecaliar Work* of his own besides, (which he wrote for this very purpose, and so ^f intituled it,) hath clearly delivered himself, touching all the *Authentick, True, and Genuine Books* of *Holy Scripture*. Making the *Hebrew Canon* of the *Old Testament*, to be the *Rule & Square*, that herein the *Christians* are to follow; & counting onely *XXII Books*; whereof He Numbereth *XII* to be *Historicall*, & *V Metricall*, & *V Propheticall*; Naming them all in their Order; but making no mention at all of *Tobit* and *Judith*, or those that follow in the *New Catalogue*: which can therefore have no other place in his Account, then among * those that are not || *Canonical*

^a Can. loc lib. 2. c. 11. Bellarm. de ver. Dei, l. 1. c. 14.

^b Citant Basil. contra Eunnosium lib. 4. & Reg. iustis disput.

^c Basil. hom. 12. in princip. Proverb.

An. Dom. 376.

^d Philoc. ut sup. n. 65

^e In quo Excerpta habentur sicut ofis utilia.

Gr. Naz. Ep. ad Theodorum Episcopum.

^f Id. De veris & genuinis Libris S. Scripturae divinitus inspiratae; in Libro Carm.

δεχρυσου, &c.

Suscipe Sanctorum Numerum, Nomenque Librorum.

Et primum historicos bis Senos Ordine, Quorum

Primus adest Genesis, dein Exodus, atque Levites,

Et Numeri, Legisque iterum repetita voluntas.

Hos Josua, Crisaeque. & Ruth Moal'isa sequuntur.

Hinc Novus, Decimusque tenent Gesta incluta Regum.

Undecimo Annales veniunt, est Ultimus Esdra.

Sunt quoque Carminei Quinque; Horum primus Job est;

Proximus est huic David Rex, & Tres Salomonis,

Scilicet Ecclesiastes, & Proverbia, Cantus.

Post hos Sanctorum mox Quinque Volumina vatum;

Ex quibus bis Sex Libro reinentur in Uno;

Oseas, & Amos, Micheas, Joelque Jnasque,

Abdias, & Nahum, Abacuc, & Sophonias,

Aggeus laus, Zacharias, & Malachias.

Hi primum Librum; tenet Isata Secundum;

Post hos Firmas Maris de ventre voca us;

Ezechiel Domini Robur; Danielque supremus.

Hac veteris Septem ac Ter Quinque Volumina Passi

Bina & Viginti Solymorum Elementafigurant.

* Id. Ibid. Si praeter hos quid est, ne gemitum putes.

|| Id. Ibid. Ne tua Codicibus fallatur Mens alienis, (Namque adscripti multi, falsaque vagantur.) Legitimum hunc habeas Numerum ad me. Lector amice.

b Card. Perron. Re-
pliq. l. i. c. 59. p. 448.
c Num. 56.
d Du Perron. ib.

e Du Perron, ib.

An. Dom.
378.

b S. Hieron. Ep. ad
Magnum. *Nescio quid
in illis primum admi-
rari debeas Eruditio-
nem Seculi, an Scien-
tiam S. Scrip.*
c Apud Balsam. pag.
1082. edit. gr-lat.

d S. Amphiloch. Ep.
ad Seleucum. inter
Canonicas Epistolas
à Balsamone Notat.

or *Legitimate* Parts of the *Bible*. Against this evident Testimony of *Nazianzen*, there is nothing objected, But 1. That ^b he omitteth the *Book of Esther*, which we have answered ^c before; and 2. That he ^d alledgeth the *Book of Wisdom*, which neverthelesse will not make it *Canonical*; and 3. That these *Verses* and all this *Catalogue* of the *True Scriptures*, is ^e *falsely imposed upon him*, which never any Man said before *Card. Perron*, who durst venture for a shift to say any thing: But we have little reason to believe him upon his own word, wherein we finde him so often failing.

LXVII. Conform to the Testimony of *S. Basil*, and *S. Greg. Nazianzen*, is the *Canon* of *S. AMPHILOCHIUS*, the Metropolitan Bishop of *Iconium* in *Lycaonia*, an intimate friend to them both, and one of the *Fathers* that met together in the *Second General Council*. ^b *S. Jerome* sayes, That of these *Three Bishops* he knows not which he should admire most, their *Secular Learning*, or their *Knowledge* in the *Holy Scriptures*. The *Epistle* of *Amphilochius* is ^c extant, written to *Seleucus* in *Jambick Verses*, wherein he exhorteth him to the study of *Piety* and *Learning*, both *Humane* and *Sacred*. But among the *Sacred Writings* he giveth warning; that *Some* be added to them, which be altogether *False* and *Spurious*, and *some* intermix'd, which do not *properly* belong unto them; and therefore that due heed be taken to distinguish well ^d between these *Three sorts* of *Books*. After this Ad-

Quin maximè huc quoque convenit se discere,
Non turè CVIVIS esse credendum LIBRO,
Qui BIBLICI pranomen augustum ferat.
Quandoq̃e FALSO nominati sunt Libri:
QUIDAM INTERMEDII vel propinqui terminis
(Ut sic loquar) sunt Veritatis Dogmati.
(intelligit sine Dubio Tobia, Judithæ
& similes, quos Ecclesiasticos appellamus.)
QUIDAM SPURII, Periculosiq̃e admodum
Tanquam Notha, sive adulterina Numismata

monition he reckoneth up for the *Books* of the *OLD Testament* which were *Divinely inspired*, the same that *Nazianzen* had done before him;

him;

him ; and addeth, that other whiles the *Book of Esther* was named with them ; (of which I have given an account before ;) But *Other Books* he

Nameth None ; Concluding (after the Recital of those Books that appertain to the N. T.) ^a That this is the MOST TRVE and CERTAIN CANON of the DIVINE SCRIP-

Inscriptionem Regis equidem habentia
Sed Materia ratione vniuersissima.
(intelligit Apocryphos proprie sic
Dictos, de quibus supra num. 10.)
Ut ergo liquidò hoc nōris, tibi SINGULOS
DIVINITVS INSPIRATOS numerabo Libros
Primumque Prisci fœderis Scripta eloquar.
(Enumerat autem Omnes qui priùs à
Nazianzeno enumerati sunt.) & addit,
Adjiciunt istis Deinde ESTER aliqui.

TURES. To which ^b he that wrote the *Expurgatory Index of Rome*, & ^c *Gretser* the Jesuite, will needs make the World believe that *Amphilochius* added the *Book of wisdom*, when in his Enumeration of *Salomon's Books*, between the *Proverbs* and *Ecclesiastes* that Addition (as they say) is manifestly to be seen. But herein they abuse both themselves and their Readers. For though the ^d *Latin Translator* nameth *wisdom* after the *Proverbs*, yet he cannot mean the *Book of wisdom*, (unlesse *Salomon* wrote *Four Books*, whereof both ^e *Amphilochius* and that ^f *Latin Translator* himself say expressly, that he wrote no more then *Three*;) but must be understood (as ^g *Melito* was before) to have added that *word* as an Exegetical Expression onely of the *Former*. And if we consult the ^h *Greek Text*, there is not so much as the *Name of wisdom* in it, more then that *Salomon* is called a *Sage* or *Wise Person* ; which he may well be, without being the *Author of a Book* that was written many hundred yeers after his time. But the ⁱ *Translator* of this *Poem* (which was sometimes attributed to *Gr. Nazianzen*, because it was so like to *his*) that rendred the

— ἕτερον δὲ εἶναι τῶν θεοπνευστων γραφῶν.
— hic est Voluminis
DIVINITVS Dati CANON certissimus.

^a Id. Ibid.

^b Joh. Mar. Bras. in Indice Rom.
^c Gretf. Def. l. 1 c. 13

^d Trefq; Salomonis; Proverbia (Sapientia) Ecclesiastes, Canticum Cantica. Ex versione Herveti.

^e Τρεῖς δ' αὖ σολομωντος. Amph. lo. cit.

^f Ut supra, Trefque Salomonis.

^g Suprà, num. 47.

^h Amphiloch. ibid. Τρεῖς δ' αὖ Σολομωντος ἕτερον τῶν θεοπνευστων γραφῶν. Ἐκκλησιαστης, Ἄσμα δ' αὖ τῶν ἀσμάτων.

ⁱ Jacob. Billius apud Nazianzenum sic vertit. Salomonis etiam Tres Libros, Paroimias, Ecclesiasten, Canticorum Cantica.

Greek

Greek Words without any such addition of *wisdom*, hath been held to be as knowing and as wise a Man, as *Gen-tian Hervet*; and *c Pineda* (whose acknowledgement we have to the same purpose,) as considerate in what he said, as ever was *Greiser*, or the *Author* of the *Roman Purge*.

c Joh. Pineda in *Ecclesiasten*, præfat. cap. 2. Sect. 19. *Itemque evidenter confirmatur Testimonio Amphiphilii Episcopi Iconii, qui in Carmine de SCRIPTURÆ LIBRIS LEGENDIS, cum TRES Salomonis Libros numeret, tamen Sapientiam statim post Proverbia (in versione Herveti) simul cum Ecclesiaste & Canticis constituit. Quare necesse sit Sapientiam esse IPSA PROVERBIA, nisi Quaternarium Librorum Salomonis Numerum velis efficere.*

An. Dom.

380.

LXVIII. About this time *S. PHILASTRIUS* the Bishop of *Bresse* in *Italy*, and one of the *Fathers* in the Council of *Aquilea*, wrote his *Book of Heresies*, mentioned by *a S. Austin*. Wherein besides the *General Censure* which he gives of *b Apocryphal Writings*, not to be commonly read by all men, he reproacheth a certain sort of *c Hereticks* in particular, for *using the Wisdom of the Son of Sirach*; a signe that he accounted not the *Book* to be *Canonical Scripture*.

a S. Aug. in lib. de Hæres. Epist ad Quod vult Deum. b Philastr. de Hæres. cap. de Apocryph. Statutum est ab Apostolis & Eorum Successoribus, non aliud legi in Ecclesia debere Catholica, nisi Legem, & Prophetas, & Evangelia &c: c Id. de Hæres. Prodiant. Hi Sapientia Libro uuntur Syrach illius, qui scripsit post Salomonem, id est, post multa tempora, Librum unum de Sapientia.

d An. Dom.

390.

LXIX. To these we may adde *d S. JOHN CHRYSOSTOME*, the Patriarch of *Constantinople*, and a Man most exact in the Study and Knowledge of the *Sacred Scriptures*. Who in his *Sermons* upon *Genesis e*, acknowledgeth no other *Books* of the *Old Testament*, then *what were first written in the Hebrew Tongue*. The *Books* therefore that were afterwards written (first) in the *Greek Tongue*, (as all the *Books* were, that are now in Debate,) were with him no *Canonical Books* of that *Testament*. And again, in one of his *Sermons* upon the *a Epistle* to the *Hebrews* he reckoneth those *Books*

e S. Chryl. homil. 4. in Genes. πᾶσαι αἱ θεῖοι βίβλοι τῆς παλαιᾶς διαθήκης ἢ ἑβραίων γλώτῃ ἢ ἁρχῆς ἦσαν σωτηριεύμεναι, & ὅσα πάντες αὖ ἡμῶν συνομολογήσαμεν. Omnes Divini Libri V. T. primitus Hebr. lingua scripti fuerunt. & hoc

omnes nobis. um fatentur, f S. Chryl. hom. 8. in Ep ad Hebr. Ἐπέρω πάλιν ἀνδεῖ; &c. Alium rursum vivum inspiravit admirabilem, ut eas exponeret, Esdram, inquam, & fecit, ut componerentur ex reliquis. Postea autem curavit, ut LXX eas interpretarentur. Illi eas sunt interpretati. Advenit Christus, Eas suscipit. Apostoli eas in omnes disseminant.

only

only to appertain to the *Old Testament*, and to be translated by the *Septuagint*, which *Esdra*s left behinde him. Such therefore as he left not (and such were all which we now call *Apocryphal*;) neither did they translate; nor did *S. Chrystome* acknowledge to be those Writings, which *Christ* and his *Apostles* received, and delivered over to the *Catholick Church*, for the *Authentick Books of Divine Scripture*.

LXX. But of all other the *Ancient Fathers*, *S. HIEROME* (who lived in the End of the 4th, and in the beginning of the 5th *Century*;) is most plentiful in giving Testimony to the *Truth*, and to the *constant Religion* of the *Christian Church*, in this *Matter*. For herein he was the most diligent, and the most curious, among them all. A Man so highly esteemed for his knowledge and judgement in the *Scriptures*, that as his *Latin Translation* of them hath prevail'd above all the rest, so his several *Prologues* before them have been generally received; and propounded in the *Latin Church* as a *Rule* ^a whereby to discern the *Canonical Books* from *others*; for which purpose, we shall finde *no Bible* either *Manuscript* or *Printed* among us, (commonly set forth and used for the *Vulgar*;) wherein those *Prologues* are not added and placed in the *Front* of them all, which is at least a very great prejudice, (if it be not a forcing and concluding Argument,) against those Men that now Dissent from their Predecessours, and have made a *Canon* to condemn their own *Bibles*.

loco terminamus Commentaria Librorum Historialium V. T. Nam reliqui (viz. Judith, Tobias, &c.) à S. Hieronymo extrà Canonicos Libros supputantur, & inter Apocrypha locantur, ut patet in Prologo Galeato. Bellarm. de verba Dei l. 1. c. 10. Sect. Postrem. Cajetanus sic argumentatur, Ecclesia eos Libros recipit, quos B. Hieronymus recipit, eos reprobat, quos ille reprobat. C. Sancta Rom. Dist. 15. Beatus autem Hieronymus in Prol. Gal. asserit hos Libros Controversos non esse in Canone. Cajetan. in 10. cap. Esteris. Ad linam Hieronymi reducenda sunt verba tam Conciliorum quam Doctorum: & juxta ejus Sententiam, &c. Joh. Fr. Picus Mirand. de Fide & Ord. credend. theor. 5. Testimonium S. Hieronymi. (quoad hoc) in Ecclesia Sacro sanctum habetur.

An. Dom.

392.

a Cajetan. in prafat. super Josuâ ad Clem. 7. S. Hieronymo UNIVERSA Ecclesia Latina plurimum debet, non solum ob annotatas ab Eo in Libris V. T. particulas tum adjectivas, tum ambiguis, sed etiam propter discretos ab Eodem Canonicos à non-Canonicis. Idem in Comment. super Ester. Hoc in

LXXI. For S. HIEROME both in these, and in many other places of his Works is so clear for our *Distinction* of the *Canonical Books* from those which we Number among the *Apocryphal*, that certainly we had far greater Reason to make honourable mention of his Name to this purpose in our own ^a *Article*, then the Masters of the *Church of Rome* have to preface their Ordinary Bibles still with his *Prologues*, wherein they are so often refuted. 1. ^b In his *Preface* upon the *Books of the Kings* (which he calleth his *Armed-Prologue*,) having recounted those *Books*, for the onely True and Authentick Parts of the *Old Testament*, which we do; he excludeth all the Rest from the *Canon* of the *Scripture*. 2. ^c In his *Preface* before the *Books of Salomon*, he acknowledgeth no other *Book* to be *Canonical*, but what he had translated out of the *Hebrew Bible*. 3. ^d In another of his *Prologues* upon the same *Books*, he addeth thus much to the former, That THE CHURCH indeed Readeth the writings of *Tobit*, *Judith*, and the *Maccabes*; but that She doth not Receive them into the Number of *Canonical Scriptures*; and ^e That the *Books of Wisdom* and *Ecclesiasticus* are (or ought to be) read for *Popular Edification* in *Life* and good *Manners*, but not for the *Establishing* of any *Doctrine* in the *Church*. 4. ^f In his *Preface* before *Ezra*, he rejecteth all other *Writings* from the *Canon of the Bible*, which the *Judaical Church* did not

a Artic. Eccl. Angl. 6.

b S. Hier. in Prologo Galeato. sive præfat. in Libr. Regum.—Ita XXII volumina supputantur, quibus quasi literis & Exordiis in Dei Doctrina, tenera adhuc & lactens viri justiteruditur infantia. Primus apud eos Liber vocatur Genesis, &c. Atque inã fiant pariter Veteris Legis Libri Viginii Duo, id est, Moysis Quinque & Prophetarũ Octo. Hagiographorũ NOVEN, quantum Nonnulli Ruth & Cinoth inter Hagiographa Scripserunt, & hos Libros in suo pulent Numero supputandos, ac per hoc esse præca Legis Libros XXIV quos sub numero XXIV Seniorum Apocalypsis Johannis inducit, &c. Hic Prologus Scripturarum, quasi Galeatum Principium, omnibus Libris quos de Hebræo verimus in Latinum convenire potest, ut scire valeamus QUICQUID EXTRA HOS EST, inter A. O. CHYPHA esse Ponendum. Igitur Sap. que vulgò Salomonis inscribitur, et filii Sirach Liber, et Judith, et Tobias et Pastor NON SUNT IN CANONE. c Idem, Prol. in Libr. Salom. ad Paul. & Eustoch. Porro in eo Libro qui à plerisque Sapientia Salomonis inscribitur, & in Ecclesiastico, quem esse Jesu filii Sirach nullus ignorat, calamus temperavi, TANTUM MODO CANONICAS SCRIPTURAS vobis emendare desiderans, et studium meum CERTIS magis quàm DOUBIT commutare. d Idem, Prol. in Libr. Salom. ad Chromat. & Heliod. Tobit, Judith, et Maccabeorum Libros LEGIT quidem ECCLESIA, sed eos inter CANONICAS SCRIPTURAS non Recipit, &c. e Ibid. Sic & hæc duo Volumina legat ad edificationem plebis, non ad AUTORITATEM Ecclesiasticorum Dogmatum confirmandam. f Idem, Præf. in EZRAM. Quæ non habentur apud illos, nec de Viginii Quatuor Senioribus sunt, Procul abjicienda.

acknowledge

acknowledge, or belonged not to that Number, whereunto the XXIV Elders alluded ^a in the Revelation of S. John. 5. In his ^b Preface upon the Chronicles, having said, That THE CHURCH receiveth none of the Apocryphal Books, he concludeth; That therefore we are to have Recourse to the Hebrew Text, from whence both Christ, and his Apostles took their Testimonies. 6. In his ^c Preface upon Jeremy, the Reason that he rendreth for omitting the Book of Baruch, is, because the Hebrew Church neither read it, nor had it among them. 7. In his ^d Preface upon Daniel, he affixeth this Note to the Stories of Susanna, The Song of the Three Children, and Bel with the Dragon, That the Jews give no credit to them, as being no parts of Daniels Prophecie, nor written in their Language. 8. Of ^e Tobit he saith, That they cut it off from the Catalogue of Divine Scriptures; and ^f of Judith, That it was counted among the Apocrypha. 9. In his Epistle to Paulinus, having exhorted him to the study of the Holy Scriptures, and reckoned up all the Books that belong thereunto, (neither more nor lesse then we do,) he endeth his whole Discourse about them with this remarkable Sentence, ^g That these Books ought to be the Rule of his Life, and his continual Meditation, being not curious to know or seek after any thing besides. 10. In his Preface ^h to the Book of Esther, he noteth, That the Vulgar Edition of it had contracted many corruptions, and that Divers Pieces had been added to it, according to Mens fancies, and conceits of what the Persons there na-

^a Ut supra 72. ad lic. b.

^b Idem, in præf. super Paralipom. Apocrypha nescit. CLESLIA. Ad Hebræos igitur revertendum est, unde & Dominus loquitur & Discipuli Exempla præferunt.

^c Idem, præf. in Jerem. Librum autem BARUCH Notarii ejus, qui apud Hebræos nec legitur, nec habetur, prætermisimus.

^d Idem, præfat. in Daniele. Daniel apud Hebræos nec Susanna habet historiam, nec Hymnum Trium Puerorum, nec Belis Draconisque Fabulas; quas nos, quia in toto orbe Dispersæ sunt VERU anteposito, easque jugulante, subjecimus.

^e Idem, præfat. in Tob. Librum Tobæ Hebræi de Catalogo Divinarum Scripturarum secantes, his que Hagiographa (scribi debet Apocrypha memorant, manipularunt.

^f Idem, præf. in Judith. Apud Hebræos Liber Judith inter Hagiographa (Apocrypha) legitur; cujus autoritas ad roboran-

da illa, que in contentionem veniunt, minus idonea judicatur. ^g Idem, Ep. ad Paulin. Manifestissima est Genesis. Patet Exodus, &c. (usque ad Apocalypsim.) Oro te frater charissime, inter hæc vivere, ista meditari, nihil aliud nosse, nihil querere. ^h Idem, præfat. in Lib. Esther Librum Esther variis Translatis constare esse vitium. Quem ego de Archivis Hebræorum revelans, verbum è verbo expressis transfuli. Quem Librum Editio vulgata laciniosis hinc inde verborum sinibus trahit, addens ea que ex tempore dici poterant, & audiri; sicut solitum est Scholaribus excogitare, &c.

* Idem, in Ep. ad Lætan. Discat primò Psalterium, his se Cantibus accet; et in Proverbiis Salomonis erudiat ad vitam. In Ecclesiaste consuevit quæ mundi sunt calcare. In Job virtutis & Patientiæ Exempla seletur. Ad Evangelia transeat nunquam ea postura de manibus. Apostolorum Acta & Epistolas totâ cordis imbibat voluntate. Cùmque, &c. mandat memoriam Prophetarum, Heparateuchum (id est, Quinque Libros Moyses, Josuam, & Judicium,) et Regum, et Paralipom. Libros, Ezra quoque et Ester volumina. Ad ultimum discat Canticum Canticorum &c. Caveat OMNIA APOCRIPTHA; & si quando ea, non ad Dogmatum veritatem, sed ad signorum reverentiam, legere voluerit, sciat non eorum esse, quorum Titulis prænotantur, multaque his admixta VIIIOSA, & grandis esse prudentiæ Aurum in Luto querere. a Idem, in Ezech. c. 42. Gradus hujus Propitiatorii, vel XXIV Libri V. T. Debent accipi, qui habebant Citharas in Apocalypsi Johannis, et Coronas in Capitis suis, vel, &c. b Idem, in Apol. 2. contra Ruffinum. Omnes Præfativuncula V. T. quarum ex parte Exempla subjeci, huic Rei Testes sunt; & superfluum est, quod in illis dictum est aliter quàm ibi dictum est, scribere. Incipiam igitur à Genesi, cujus Prologus talis est, &c.

med might probably do or speak: which he therefore corrected by the *Original*, and severed them from the rest, as they now stand also distinguished both in the *Vulgar Latin Bibles*, and in *Ours*. 11. * In his *Epistle* to *Leta*, giving her advice how to instruct her Daughter in godly and religious Exercises, his directions are to have her altogether kept unto the *Diligent Reading* of the *Holy Scriptures*, rehearsing them in that order which he thought most fit for the same purpose. But among them all he specifieth nothing either of *Tobit*, or *Judith*, or *Wisdom*, or *Ecclesiasticus*, &c. giving warning, That heed be taken of all *Apocryphal writings*, and that they ought never to be read without great *Warinesse* and *Prudence*. 12. In his *Commentary* upon ^a *Ezechiel*, (which he wrote in his old Age,) he declareth himself to be of the same minde herein, which he had alwayes professed before. 13. Lastly, (omitting fundry other places that might be alledged,) in his ^b *Apologie* against *Ruffin*, he avoweth what he had formerly said and written in his *Prologues* concerning this matter.

^a Catharin. contra Cajetanum Sect. de Libr. Maccab. Coffer. in Ench. de Lib. Canon. Coccius in Theol. Tom. 1. l. 6. a 4 Canus in Locis, lib. 2. c. 11. Mar. Victor. in Schol. ad Ep. 116. Hieronymi. Non refert (inquiunt hi omnes) quod in Canone illos controversos Libros non esse in Canone, quia de Hebræorum Canone, non de Ecclesiæ Canone id intelligit.

LXXII. The *Exceptions* that are made against all these *clear Testimonies* of *S. Jerome*, I finde to be *Six*. I. ^a That he speaketh not so much here according to his *own minde*, or the *Canon* of the *Christian Church*, as he doth according to the *Account* and *Canon* of the

Jews only. 2. ^b That he *varieth* in his Number of the Books, and is not *constant* to himself, sometimes reckoning XXII, and otherwhiles XXIV belonging to the *Old Testament*. 3. ^c That *when* he wrote all these Passages, which we have cited, he was not yet come to the *Maturity of his Studies*; being at first, upon his great affection that he had to the *Hebrew Tongue*, and his familiar Acquaintance with the *Jews*, (by whose help he *translated the Bible*;) brought to say, what he did, against the Books now contested, which, upon *better advice* taken about them, he would not Defend, or maintain any longer. 4. ^d That he rejected no lesse the *Epistle to the Hebrews* belonging to the *New Testament*, then he did the Books of the *Maccabees*, &c. appertaining to the *Old*: and that therefore his Authority is no more to be regarded against the *One*, then it is against the *Other*. 5. ^e That the *Church* had not at this time *determined* what the *Canon* of the *Scriptures* should be, or at least that he had not heard of it so soon: For when he was told, that the *First General Council of Nice* had *Canoniz'd* the *Book of Judith*, he began presently to translate it, and received it into the *Bible*. 6. ^f That having been afterwards more exactly instructed, he *changed* his minde, and *retracted* all that he had said *before*. For in his *Apologie* against *Ruffin*, he *correcteth* what he had *formerly written* to the *prejudice* of those *Pieces*, that are annexed to *Daniel*; in his *Preface* upon *Tobit*, he *revucketh* what he had elsewhere affirmed concerning the *Perfection* of the *Hebrew Canon*; In his *Prologue*

^b Gretser. def. l. 1. Cccc. Thef. l. 6. Coeffit. Apolog p. 107. En adjoustant au Canon des Hebreux deux Livres.

^c Card. du Perron, Repliq. contr. le Roy d'Angleterre, lib. 1. chap. 50. S. Jerome avant la parfaite, Maturin de ses Estudes— fut induit à remuer cette pierre par le commerce qu'il avoit avec les Juifs de la Palestine, &c.

^d Card. Perron. ibid. S. Jerome eclipse les Maccabées du Viel Testament; Mais aussi il esbranle quand & quand l'Epistre aux Hebreux du Canon du Nouveau. Et Pourtant si son autorité vaut pour l'exclusion de l'une de ces pieces, aussi vaut elle pour l'infirmité de l'autre.

^e Marian. Victor. in Epist. III. Hieron. Sixtus Senensis lib. 3. Bibl. hæc. 9. Melch. Canus in loc. l. 2. c. 11. Bell. de v. Dei, lib. 1. c. 10. Sect Admitto

^f Card. Perron ubi suprâ. S. Jerome, Lestant depuis plus exactement instruit de la verité du sens de l'Eglise, changea d'avis & retracta & en general, & en particulier, tout ce qu'il avoit escrit en ces trois Prologues. Car en son Apologie contre Ruffin il corrige ce qu'il avoit dit au prejudice des fragmens de Daniel; En son Prologue sur Tobie, ce qu'il avoit dit en general pour la perfection du Canon des Hebreux; En son Prologue sur Judith, & en son Exposition du Pseaume 44. ce qu'il avoit escrit au prejudice du Livre de Judith; Bref en son Commentaire sur le 23. d'Esaië, ce qu'il avoit escrit auparavant contre l'autorité des Maccabées.

* Coccius Theſ. lib. 6. a. 17. Bellarm. de verb. Dei, lib. 1. c. 14.

upon *Judith*, and in his *Expoſition* of the *Pſalmes* he *retracteth* what he ſaid before againſt the *Book of Judith*. And in his *Commentary* upon *Eſay*, he amendeth his former judgement concerning the *Maccabees*. As much likewise do * they object againſt him, for the *Books of Wiſdom* and *Eccleſiaſticus*.

LXXIII. But all theſe *Exceptions* will not ſerve their turn; and there is not one of them, that is of force enough to invalidate *S. Jeromes* former *Testimonies*. 1. For Firſt, the *Exception* which they make concerning the *Canon of the Hebrews*, (whereunto they would have his words ſo to relate, as if that *Canon* were *different* from the *Canon* of the *Chriſtian Church*;) is but a *vanity* of thoſe men that know not what elſe to ſay: For beſides ^a *S. Jeromes* own *expreſſe words* to the contrary, we have the acknowledgement of ^b *Card. Bellarmine* himſelf, that herein *S. Jerome* can be no otherwiſe taken, then to have declared his minde as well concerning the *Canon of the Church*, as the *Account & Rule* of the *Synagogue*, which for the *Old Teſtament* ought not to vary one from the other: Nor was it then, or is it now in the power of *all the Churches* in the World, to make any *Book Canonical* to the ^c *Chriſtian* which had not been formerly ſo to the *Jews*, From whom we muſt Derive all the *Ancient Scriptures* we have. *S. Jeromes* allegation therefore of the *Hebrew Canon* in this point, is a forcible Argument uſed by him (as it is by all the *Fathers* before) to juſtify the *Canon* of the *Chriſtian Church*, which herein had no other to follow but the *Hebrew*. 2. The variation of his *Numbers* maketh no difference or augmentation of the

^a S. Hier. Prol. in Libros Salomon. ECCLIESIA legit quidem *Judith, Tobia et Maccab. Libros, ſed eos inter Canonicas Scripturas non recipit. Sic Panaretu filii Sirach, & Pſeudepigrapham Sapientiam Salomonis legat (eadem ECCLESIA) ad edificacionem PLEBIS, non ad veritatem ECCLESIASTICORUM Dogmatum confirmandam. Similiter, in Prol. Gal.*

^b Bellarm. de verb. Dei, l. 1. c. 10. Sect. Respondent. Respondent aliqui B. Hieronymum SOLVUM dicere hos Libros non esse

Canonicos apud Judaeos; at certe in Prol. Gal. simul cum istis Libris V. T. numerat etiam Librum Pastoris, qui est N. T. & omnes SIMUL dicit non esse in Canone. Non igitur de Canone Judaeorum tantum loquitur, &c. Admitto igitur Hieronymum in ea fuisse opinionem. ^c Rom. 3. 2. Quia credita sunt illis Eloquia Dei. Rom. 9. 4. Quorum Adoptio est, & Gloria, & Testamentum, & Legistatio, & Promissa. Origen, Prol. in Cant. A Quibus Eloquia Dei ad nos translata sunt.

Books. Some counted *Ruth*, and the *Lamentations* by themselves; some joynd the *One* to the Book of *Judges*, and the *Other* to the Prophecy of *Jeremy*. When these *Books* were sever'd, the *Total* made *XXIII*; when they were put together, the Number of all was no more then *XXII*; whereof ^a *S. Jerome* giveth an account in his *Prologue* upon the *Kings*; as likewise he doth of them, that otherwhiles reckon *XXVII* Books belonging to the *Canon*; which are in substance the same with the former. And take which of these *Three Numbers* we will, they are all *Exclusive* of those other Books, that we reckon among the *Apocryphal*; and leave no Room for *Card. Perron* to come in with his ^b Two Books of *Tobit* and *Judith*, who knew well enough (but that he intended to amuse his Reader) how to have made up the Number of *XXIV*, without them. 3. As to the *Maturity* of *S. Jerome's* Studies, He was no lesse then *LXIII* yeers old, ^c when he translated the *Bible*, and wrote those *Prologues* that are now set before it; having been formerly brought up under the best ^d Learned Men of the World that flourished in his time, and living in great honour ^e and estimation among them all. Nor can it be reasonably imagined, that at *these yeers* he should be ignorant in the *Canon of the Scriptures*, (that were then generally received by the *Church*,) who at the same time had not only *translated* them, but wrote so many *Illustrations* and *Commentaries* upon them, being in that

^a S. Hier. in Prol. gal. Suprà citato. Ita sunt Pariter V. T. Libri XXII id est, &c. quanquam nonnulli Ruth et Cinoib in suo putent Numero supputandos, ac per hoc esse Prisca Legis Libros XXIV, &c. Porro Quinque Litera duplices apud Hebræos sunt; unde et Quinque à Plevisque Libri Duplices asstantur, Samuel, Malachin (id est, Reges,) Dibrehatomim (id est, Paralipomen,) Esdras, et Jeremias cum suis Lamentationibus. Hi separatim sumpsi faciunt cum reliquis XXVII. ^b Da Perron lib. i. cap. 50. ^c S. Hier. de Scrip. Eccl. Usque in presentem Annum, id est, Theodosii Principis XIV (qui incidit in A. D. CCCXCII.) hac scripsi, &c. N. T. juxta Græcam fidem reddidi, vetus juxta Hebraicum transfuli, &c. ^d Didymus Alex. Gr. Nyssenus. Gr. Nazianzenus. ^e Evagr. Antioch. Amphiloc. Icon. Damasus Rom. Ambros. Mediol. Augustinus Hipp Fl, Luc. Dexter. Et alii quam plurimi, inter quos Paulinus Nol. & Chromatius Aquil. Episcopi.

behalf more curious and diligent, then in any of his other Studies. But let it be, that he came to a greater *Maturity* of judgement in his latter time, yet if that *Maturity* of his judgement in *other matters*, altered not his former assertions in *this particular*, what advantage hath the *Exception* of the *Cardinal* got against him? Then what time will he assigne for the *Maturity* of *S. Jerome's Studies*? (will the *Cardinal* go by his own Age, or whose else?) For when he wrote his *a Prologues* upon *Tobit* and *Judith*, he was not much *Older* then when he wrote *b* his *Prologues* upon the *Kings* and the *Proverbs*; nor was it above *Five* yeeres following, *c* when he is said to have written his pretended *Comment* upon the *44th Psalm*. *Two* yeeres after this, he wrote *d* against *Ruffin*; and *Seven* yeeres after that, *e* he wrote his *Notes* upon *Esay*; which was *Eleven* yeeres before his *f* *Death*. More *times* or *Writings* then *these*, wherein *S. Jerome* manifested the *Maturity and Perfection* of his *Judgment*, *Monsieur du Perron* assigneth not: And let any man take which of *these* he will, he shall be never the neerer to that purpose, for which they are produced. For *S. Jerome* both in *these*, and in some *Other Writings* of a *later Date* then *these*, besides divers that he wrote about the *same time*, was alwayes *constant* to himself, and to his dying day *retracted* nothing of what he said *before* concerning the *Doubtful* and *Apocryphal* condition of the *Books* now contested between us: which I shall by and by make evident in our Answer to the ** Sixth Exception* against him. In the mean while his desire of knowledge in the *Hebrew Tongue*, and his *Conversing* for that purpose with the *Learned Masters* among the *Jews*, was so far from being any *Reproach* to him, that above all the *Latin Fathers* he hath most deservedly been *commended* and *honour'd* for it ever since. And to whom should he rather have gone for the *Original*

a Which is one of the times assigned by the *Cardinal*, for the perfection of *S. Jeromes Studies*.

b Anno 392.

c Which is another of the times named us by the *Cardinal*.

d Anno 402. Which is the *Cardinals third* writing assigned out of *S. Jerome*.

e Anno 409. Which is the *fourth time* set forth by the *Cardinal*.

f Anno 420, *Ætatis sue* 91.

* *Infra*,

ginal Books of the Old Testament, then to those whom the Apostles, and all their Successors in the Church before him, had acknowledged to be the First & Depositories that God appointed to keep † and preserve his Oracles? 4. That S. Jerome rejected the Epistle to the Hebrews from the Canon of the New Testament, no lesse then he did the *Maccabees* and *Tobit*, &c. from the Old, is an Assertion more bold then true; for his Authority is expresse in rejecting the One, and so far * from excluding the Other, that oftentimes he cites a the Epistle to the Hebrews under S. Paul's Name, and urgeth it as an Authentick Book of the New Testament, which he never did the contested Books as any True Parts of the Old. Nor did he ever doubt of that Epistle b himself, but said only, that some c others doubted of it, and that divers of the Latin Church received it not, (as they of the Greek Church alwayes did,) who being but certain † Particular and Private Men, and they also doubting rather of the d Author, then of the Epistle, make little or nothing against it. But as for *Tobit* and *Judith*, with the rest of that Order, we have not only S. Jerome, or some other Particular Persons, but the Universal Consent of Jews, Greeks, and Latins and all, to exclude them from being any the True, and Authentick Books of the Ancient Scriptures. 5. To say, that the Church had not yet determined what their Canon of Scripture should be, is to deny the Catholick Testimony of the Church, and the Common Consent of those Fathers (before alledged to the contrary,) who

|| Rom. 3. 2.

† S. August. contra Faustom. lib. 12. c. 23. Et quid est aliud bodieque gens ipsa Judaeorum nisi quada SCRIP- NIARIA Christianorum, bajulans Legem et Prophetas ad Testimonium ECCLESIAE? Idem in Enarr. Psal. 40. Judai tanquam CAPSARII Nostri sunt. Nobis Codices portant. Et in Psal. 56. Librarii nostri facti sunt, quomodo solent Servi post Dominos Codices ferre.

* S. Hier. Epist. ad Dardanur. Nos et Apoc. et Ep. Pauli ad Hebr. recipimus.

a S. Hier. adver. Jovin. l 2 c. 2. Com. in S. Matth. lib. 3. c. 21. Com. in Galat. lib. 3. c. 1. Com. in Titum. lib. 1. c. 2. Epist. 126. ad Evag.

b Canus loc. lib. 2. c. 11. Negamus Hieronymum ancipitem hoc loco (quod illi FALSISSIME impingitur) habere sententiam.

c S. Hier. Ep. ad Paulin. Paulus Apostolus ad 7. Scribit Ecclesias, Octava ad Hebraeos à Plevisque extra numerum Ponor. † S. Hier. in arg. super Epistola ad Titum. Hæretici sunt qui eam repudiaverunt. Vide Thomam super ea Epistola. d Idem. de Scrip. Eccl. Epistola autem que fertur ad Hebraeos non ejus creditur propter Styli sermonisque distantiam, sed vel Barnabæ juxta Tertullianum, Lucae juxta Quosdam, vel Clementis Rom. quem AIONT sententias PAULI proprio ordinasse Sermonem, vel certè quid PAULUS scribebat ad Hebraeos, & propter invidiam sui apud eos nominis, Titulum in principio salutationis amputaverat, Scripserat ut Hebraus Hebrais Hebraicè, id est, SVO ELO- QUO disertissimè, &c.

knew.

knew better then these late *Exceptors*, what the *Church* had then *determined* herein. (I understand *Determining* here after that manner whereof the *Church* was capable, which was to *determine* the Reception of no other *Books* properly belonging to the *Holy Scriptures*, then such * as the *Apostles* of *Christ* had left behinde them; For the *Church of God* in *those* dayes took no such *Sovereign Authority* upon them, as the *Church of Rome* doth in *these*, to *determine* what *Books* shall be *Canonical Scripture*, and what not, at their own will and pleasure;) But were their ingenuity as good as their knowledge, they would never make *this Exception*: For before *S. Jerome's* time, they may read it in *S. Cyril*, that *the Church* was very well assured, what precise *a Canon of Scripture* hath been *determined* and left among them by their *Ancestors*. In *S. Greg. Nazianzen* they may read it in expresse *Termes*, that the *Number of the Books* by him assigned to the *Old Testament*, ought to be *so Received*, as a *Matter* ^b *judged* or *determined* in the *Church*. In the *Council of Laodicea* they may read ^c the *Canon* and *Determination* it self; and such a *determination*, as by the acknowledgement of *Cardinal* ^d *Baronius*, excluded both the *Book of Judith* and *others* out of the *Canon*. In ^e *Philastrius* they may see as much. And if all this will not suffice them, they may read it afterwards in *S. Augustine* himself; who though he were present at the *Council of Carthage* (hereafter to be considered, yet

* Melch. Canus in loc. com. li. 2. cap. 7. Sect. Ego verò Ego verò primum sentio ad Apostolos pertinuisse Libros Sacros probare, non Sacros rejicere. Nec enim alios Libros CANONICOS habemus, sive V. sive N. T. quàm quos Apostoli probaverunt, atq; Ecclesia tradiderunt. Bellarm. de ver. Dei, lib. 1. c. 20 Sect. deinde in isto. Ecclesia quæ post Apostolos fuit, non aliunde didicit, qui Libri sint Canonici, & qui non sint, quàm ex traditione Apostolorum. a S. Cyril. Cat. 4. supra citat. num. 58. Disce quoque Studiosè ab ECCLESIA QVINTAM SINT V. T. LIBRI. Neque mihi legas Quicquam Apocryphorum—. Divinas lege Scripturas V. T. LIBROS XXII, quos LXXII Interpretes translulerunt. Hos SOLOS meditare. Hi sunt quos in ECCLESIA SECURE legimus. Multò prudentiores te erant APOSTOLI, VETERESQUE ILLI EPISCOPI, ECCLIAE ANTIQVITATES, qui hos tradiderunt. Tu ergò, cum sis filius ECCLESIAE, LEGES & INSTITVTA PATRVM ne evertas, corrumpasve. b. Suprà num. 66. S. Gr. Naz. de veris & genuinis Libris S. Script à Deo inspiratæ. Δέχυσθαι τὰς τῶν ἐμῶν τῶν ἔγκριτων ὡ φιλ. ἀειθρῶν. c. Suprà num. 59. Canonici Libri, V. T. quos solos legere in ECCLESIA oportet, HESVNI, &c. d. Baron. Annal. Tom. 4 in Append. In serie Canonice Librorum Liber Judith à Patribus Laodicea congregatis exploratus est à Canone, unà cum nonnullis aliis. e. Phil. de hæc. STATVTVM est ab Apostolis & eorum SUCCESSORIBVS, non aliud legi in ECCLESIA debere CATHOLICA, &c.

did he never imagine (as these Men do,) that the *Canon of Scripture* was never determined before the time of that Council, but he firmly believed, (as we do,) that ^a the *Apostles* had determin'd it long before, and that the *Church* by continual Succession after them had in like manner receiv'd and confirm'd it. That the Council of Nice had this Canon certain and indubitate among them we make no question; but that they determin'd there the Book of *Judith* to be Canonical, (which was not in their power to do, unlesse it had been Canonical before,) or that *S. Jerome* knew not of it, till he was past LXIII years old, is a matter altogether improbable, and we have said enough against it already. 6. Of *S. Jeromes Retractions* we can read no where else, but in a Feigned ^b Letter written to that purpose, and in *Monſieur Du Perron*, who never read any such Retraction in *S. Jerome* himself.

1. For First, in his *Apologie* against *Ruffin* concerning the Histories of *Susanna* and *Bel*, which in his Preface upon *Daniel* he had said before to be esteemed by the *Hebrews* but as *Fabulous* or *Paraboliſal Narrations*, so far was he from Retraſting what he had said, that he says it ^c over again. And though he related rather ^d their sense of these stories, then his own, (for he held them not to be such *Fables*, as they did, but thought them fit enough, as good and useful ^e *Parables*, to be read in the Church,) yet for all that, he did not account them to be any *Parts* of the *Canonical Scriptures* divinely inspired; nor did *Ruffin* himself plead

^a S. Auguſt. centrâ Facilt. Manieh. l. II. cap. 5. *Diſtincta eſt à poſteriori Libris EXCELLENſIA CANONICÆ AUCTORITATIS V. & N. I. quæ APOSTOLORVM CONFIRMATA TEMPORIBVS per SUCCESSIONES Episcoporum, & PROPAGATIONES ECCLESIA-RUM tanquam in ſede quadam ſublimer CONSTITUTA EſT, &c.*

^b S. Hier. Apol. 2. adv. Ruffin. *Scribit frater Eufebius, ſe apud Afros Episcopos, qui propter Eccleſiaſticas cauſas ad Comitatum venerant, Epiſtolam QUASI mea SCRIPTAM NOMINE reſeriffe in qua agerem PÆNITENTIAM, & me ab Hebrais in adoleſcentia inductum eſſe TESTARER, ut Hebræa volumina in Latinum verterem, in quibus nulla ſit veritas. Quod audiens obſtupui, &c. Ibid. Ponam & aliud Teſtimonium, ne nunc*

me rerum neceſſitate compulſum, dicas MUTAſſE SENTENTIAM, &c. Ibid. Cur me non ſuſcipiunt Latini mei, qui, INVIO-LATA EDITIONE VETERI, in NOVAM condidi, ut Laborem meum Hebræis, et quod his majus eſt, APOSTOLIS auctoribus probem? c Hier. Apol. 2. adverſus Ruffin. Quod autem reſero quid adverſum Suſanna Hiftoriam, et Hymnum trium Puerorum, et Belis Draconisquæ fabulas, quæ in volumine Hebræico non habentur, Hebræi ſoleant dicere, qui me criminatur ſtultum ſe Syco-phantam probat. d Idem ibid. Non enim quid ipſe ſentirem, ſed quid iſti contrâ nos dicere ſoleant explicavi. e Apud eundem Tom. 3. Homil. 1. Orig. in Cantic. eodem interprete. Hæc ſi non ſpiri-tualiter intelligentur, nonne fabulæ ſunt? niſi aliquid habeant ſecreti nonne indigna ſunt Deo? Et praſ. in Libr. Salom. Legit quidem Eccleſia huiusmodi Libros, ſed eos inter Canonicas Scripturas non recipit, &c.

¶ Dixi enim alioquin, et ex eo quod asserui Porphyriū contra Danielis Prophetam multa dixisse, vocaviq̄ue huius rei testes, Contra Rufinū, Apol. 2. a S. Hier. præf. in Daniele. Eusebius et Apollinarius pari sententiā responderunt, &c. unde et nos ante annos plurimos cum verteremus Danielem, has visiones obelo prænotavimus, significantes eas in Hebræo non haberi. Et miror quosdam uerū. & uisus indignari mihi, quasi ego decurratērim Librum, cum Origines, & Eusebius, et Apollinarius, alique Ecclesiastici viri et Doctores Græcia, has ut dixi Visiones non haberi apud Hebræos fateantur, nec se debe e respondere Porphyrio pro his, quæ nullā Scripturæ S. Auctoritatem præbeant.

b Idem Apol. citata. Qui istiusmodi Nanas confutatur, & Scripturæ Hebræicæ ueritatem non uult recipere, audiat libere proclamantem; Nemo enim cogitur legere quod non uult. (1.) Præfat. suam. c Idem ad Chrom. & Heliod. præfat. in Tobiam. Mirari non desino Exactionis uestre instantiam. Exigiis enim ut Librum Chaldeo Sermone conscriptum ad Latinum sylum traham, Librum utique Tobie, quem Hebræi de Catalogo diuinarum Scripturarum secantes, his quæ Hagiographa (legere oportet Apocrypha) memorant, manciparunt. Feci satis desiderio uostro, non tamen meo studio. Arguunt enim nos Hebræi, et imputant Nobis, contra suorum Canonem Latinis auribus ista transferre. Sed melius esse iudicavi Phariseorum displicere iudicio, et Episcoporum iussionibus deservire, insinuat potui. a Idem præf. in Proverb. Librum Tobie legit quidem ECCLESIA, sed eum inter Scripturas Canonicas non recipit. b Præf. citat. in Tob. Librum Tobie iis quæ Hagiographa memorant, manciparunt Hebræi.

for them to that degree; but he appealeth to ¶ what he had formerly noted against *Porphyrie* out of *Origen*, *Eusebius*, and *Apollinarius*, together with other famous men in the Church, ^a who held not themselves bound to answer for *these Stories*, that had no *Authoritie* of the *Holy Scriptures*; And in the end he concludeth for the ^b *Veritie* of the *Hebrew Bible*, and that Copie of *Daniel's Prophecie*, which they only allow, not without some indignation against those men, that will not rest, and be contented with it. 2. Secondly, In his *Præface* upon *Tobit* he ^c yieldeth to the desire of certain Bishops that importuned him to translate that *Book* out of *Caldee* into *Latin*, contrary to the mind of the *Jewes*, who did not only exclude it out of the *Scripture-Canon* (wherein *S. Ierome* joyn'd with them,) but were utterly against the *Translating* and the *Use* of it at all, (wherein he disagreed from them,) choosing rather to please his friends, & to follow the mind of those *Bishops* that were instant with him for that purpose, then to content the *Rabbins* that so eagerly opposed it. For he accompted the *Booke* to be a good and a holy Book, though he held it not to be *Canonical*, no more then the ^a *Church* of his time did. And so farre is he from *Retracting* any thing here, that in satiffying the desire of others, he professeth freely, that he did not so well satiffic himself in the translation of such *Books*, as belonged not to the *Canon* of the *Bible*: For that either *he*, or the *Jewes* reckon'd it among the ^b *Hagiographa* (which is the *Third Classe*

of the true Books appertayning to the Old Testament,) as the word is now Printed, or was formerly written in the Copies now given us of S. Ieromes Prefaces and Epistles, this is a contradiction *in c* adjecto, & a most manifest Error in the Scribe, plainly confest so to be, both by *d* the Ordinary and *Interlinearie* Glosse, and

c Ibid. Hebrai Librum Tobia de Catalogo divinarum Scripturarum secantes, &c. *d* Praefat. in Biblia, una cū Glossis, Comment. Litani, & Add. Pauli Burg. &c. Neminem moveat quod in

Tobia et Juditha prologis dicitur, quod apud Hebræos inter HAGIOGRAPHA leguntur, quia MANIFESTUS ERROR est; & APOCRYPHA, non HAGIOGRAPHA est legendum. Qui Error in omnibus quos viderim Codicibus invenitur; et insoluit (ut puto) ex pietate & Devotione Exscribentium, qui Devotissimas Historias horrebant annumerare inter Apocrypha. Nam quod hic Error multis retrò annis Codices occupaverit, ostendit Magister Historiæ Scholastica Petrus Comesstor in Historia Judith ubi dicit: Hic Liber apud Chaldaeos inter Historias computatur, & apud Hebræos inter Apocrypha; quod dicit Hieronymus in Prologo, qui sic incipit, XXII Literas. Si ergo alicubi in Prologo super Judith legitur inter Hagiographa vitium Scriptoris est. Nam quum Hieronymus in Prolog. galeato post Enumerationem Canonicoꝝ Librorum dicat, "Hic Prologus Scripturarum quasi Galeatum Principium omnibus Libris, quos de Hebræo verimus in Latinum, convenire potest, ut scire valeamus, quicquid extra hos est, inter Apocrypha esse ponendum; igitur Sap. quæ valde Salomonis inscribitur, & Liber Jesu filii Sirach, & Judith, & Tobias, & Pastor non sunt in Canone; quomodo credendum est illum postea in illis Prologis scripsisse INTER HAGIOGRAPHA, et sibi ipsi contradicere? Si quis præterea libyatori examine Hieronymi verba in diſſis Prologis penderit, animadvertet illum scripsisse APOCRYPHA, non HAGIOGRAPHA. Dicit enim in Prologo TOBIÆ; "Exigitis ut Librum Chadao Sermone conscriptum ad Latinum stylum traham. Librum utique Tobia, quem Hebraei de Catalogo Divinarum Scripturarum Secantes, his, quæ APOCRYPHA memorant, manciparunt. In Judith autem ait, Apud Hebræos Liber Judith inter APOCRYPHA legitur, cujus auctoritas ad roboranda ea quæ in contentione veniunt, minus idonea judicatur. Cùm itaque dicat Hebræos Secare Tobiam de Catalogo Divinarum Scripturarum, et Judith auctoritatem minus idoneam judicari; si inter HAGIOGRAPHA numeraret, et non inter APOCRYPHA, contraria videretur in eodem loco scripsisse. Sed, ut dixi, Scriptores hoc nomen APOCRYPHA horrentes devotione ac pietate quadam, rejedo APOCRYPHA, HAGIOGRAPHA Scripserunt. Glossa ordinari in exposit. Prolog. B. Hieron. in Libr. Tob. ad verbum Apocrypha, vel Hagiographa. Alia Litera habet APOCRYPHA quod melius est, quia Hieronymus in Prologo Galeato numeratis Libris Canonicis, inter quos iste non est, inserit, Quicquid extra hos est, inter Apocrypha est computatum. Et postea, Glossa quadam scribitur super istum locum, quæ talis est: Potius & Verius dixisset inter Apocrypha; vel largè accipit Hagiographa, quasi Sanctorum Scripta, &c.

by *Comestor*, *a* Hugo the Cardinal, *b* Brito, *c* Toſtatus, *d* Driedo, *e* Catharin, and *f* Others. Moreover, after this Preface written upon Tobit, S. Ferome both in his Proeme upon * Jonas, and in his Commentaries

a Hugo Cardinal, in Prolog. Super Tobiam.

b Brito in Exposit. Prologi.

c Toſtatus in Pro-

log. Galeat. quaest. 29. *d* Driedo, lib. 1. de Scriptura S. cap. 4. *e* Catharin. Annotat. adv. Cajetan. p. 48. *f* Garf. Galarza Hisp. Episcopus Caurienſis, Instit. Evang. l. 4. c. 1. Eſter, Tobias, Judith, Baruch, &c. — Quos omnes veteres Orthodoxi Patres primitus, Apocryphos nuncuparunt, ut autor est Hier. in Prolog. ad Tob. & Judith; quamvis in Codicibus mendum est; & pro Apocryph Hagioꝝ leguntur, &c. Legendum igitur Apocrypha, quæ minoris certitudinis sunt. * S. Hier. Proem in Jonam circa Annum 398. Liber quoque Tobia licet non habeatur in Canone, tamen quia usurpatur ab Ecclesiasticis viris, tale quid memorat.

a In Dan. c. 8. *Si cui tamen placet Tobia Librum recipere.* Circa An. 400.

b Lib. 13. in Ezech. circa Annum 412. *Viginti Quatuor Libri veteris Instrumenti.* Et. In historia vero sunt Moysi 5. Libri, et Josua, et Judices, Ruth quoq; et Esther, Sam. & Reg. Paralip. & Ezra juncto sibi pariter Nebemia. Alios non numerat.

c. Præf. in Judith. *Psullationi vestra imò Exaltationi acquievi, & sepositis occupationibus, quibus vehementer ardebar, huic unam lucubratiunculam dedi.*

d Accipite Judith viduam, castitatis exemplum, &c.

e Ibid. *Quid hunc Librum Synodus Nicæna in Numero Sanctorum Scripturarum legitur computasse.*

* Dion. Carth. in Tob. *Extensè semen- do Scripturas—& infra ad lit. d*

f Ibid. *Apud Hebræos Liber Judith inter (non Hagiographa,—vide quæ annotata sunt ad pag. 83.*

—sed) Apocrypha leguntur.

g. Ibid. *Cujus auctoritas ad roboranda illa, quæ in continentionem veniunt, minùs idonea judicatur.*

h. Stapl. de princip. sid. l. 9. c. 12. *Istud S. Hier. tantum ex fama referre videtur, idemq; alibi de eodem Libro dubitat. Erasim. in Censura præfat. Hier. in Judith. Non affirmat approbatum fuisse hunc Librum in Synodo Nicæna, sed ait, Legitur computasse. Idem, in Epist. Hier. ad Fariam. An verè decretum fuerit; dubitare se subsignificat, cum ait, Legitur computasse. Lindan. panopl. l. 3. c. 3. Quod mihi dubitantis suspicionem subindicare videtur.*

upon ^a Daniel and ^b Ezechiel, declareth himself to be of the same minde; which he had profess'd before in his *Prologues*, as well touching this particular *Book*, as others of the like condition. 3. Thirdly in his *Preface* upon *Judith*, for ought that can be seen there, he *revoketh nothing*: and though the ^c Request of his Friends was so *pressing* and *urgent* upon him, that at last he condescended to their desires, and translated that *Book* out of the *Chaldee* (wherein it was first written) into the *Latin Tongue*, which he did the rather, because there were good ^d *Examples of Piety, Chastity, and Magnanimity* in it, and because the fame ^e went, that the *Council of Nice* had *numbred* it among other *Holy Writings*; yet all this makes it not *Canonical Scripture*, nor did he ever acknowledge it so to be. For there may be many *Excellent Rules* and *Examples of Vertuous Actions* in sundry *Holy Books*, over and besides those that properly belong to the *Holy Bible*; and the *Council of Nice*, or some particular person in that *Council* might not onely *cite* such a *Book*, but *reckon* it likewise among * the *Sacred Scriptures* (as we in the *Church of England* and other *Reformed Churches* do at this day,) without allowing it the *same honour* and *authority* that the *Scriptures* themselves have, which we only acknowledge to have been written by the *Prophets* and *Apostles*, as they were *infallibly* directed by the *Holy Ghost*. For this honour the *Book of Judith* had not; and *S. Jerome* here ^f sayes, that it was counted among the *Apocrypha*, having no ^g *Authority* to *establish matters of faith*, about which any *Controversie* should arise. Besides, he is not ^h *certain* whether

the *Nicen Council* computed it among other *Holy Scriptures*, or no; but if they did, he doth not say, that they * counted it to be a part of the *Canon*, from which both here and hereafter he alwayes excluded it; as in his ^a *Commentaries*; and ^b *Epistles*, written after this time, doth evidently appear. As for his *Commentary* upon the 44th Psalm, (which is his ^c *Epistle* to a Roman Virgin,) it makes no more for *Judith*, then that *Judith* is a *Sacred Story*; and this it may well be, without having any *Canonical* or *Divine Authority* given to it; as in the same *Epistle* ^d *Susanna* likewise is highly commended for a *vertuous woman*, and yet her story was never counted by *S. Jerome* to be *Canonical Scripture*. For *Ruth* and *Esther* elsewhere he brings ^e undeniable Reasons, that they are *true Parts* of the *Canon*; but for ^f *Judith* & ^g *Susanna* he never brought any; which makes a very great difference between the *One* and the other. 4. Fourthly, the *Exception*, which is brought out of his *Commentaries* upon *Esay*, is no better then all the former. For though this ^h *Commentary* was written long after his *Prologus Galeatus*; and the first Book of the *Maccabees* be there alledged under the Name of *Scripture*; yet his ⁱ *Commentary* upon *Ezechiel* was also written long after this *Commentary* upon *Esay*, and the general Name of *Scripture* is oftentimes given both by *Ancient* and *Modern Authors*, as well to such *Books* which they held to be *Apocryphal*, as to the *Canonical Books* themselves, a-

& lib. 13. c. 42. *suprà citatis*. & in Dan. 8. b Idem, Epist. ad Furiam. Legimus in *Judith*, (si cui tamen placet volumen recipere,) viduam, &c. Idem, Epist. ad Lætam. Superius citata. c Idem, Ep. 140. ad Principiam. *Ruth* et *Esther* et *Judith* tantæ gloriæ sunt, ut *Sacris voluminibus nomina imposuerint*. Citat. à Perron. d Ibid. *Quam multa Susanna, quod interpretatur Liliam, quæ candore pudicitie sponso ferta componunt, & cœnam spineam mutant in gloriam triumphantis*: e In *Prolog. gal. & Præfat.* f *Præfat* in *Judith* *A Chaldæis inter Historias computatur, sed ejus autoritas minus idonea judicatur ad roboranda, &c.* *Tostat. Præf. in Paralip. q. 2. Hic Liber nullius autoritatis Solida est*: Sic n. ait *Hier.* g *S. Hier. Præf. in Dan. Quæ nullam S. Scripturæ autoritatem præbet*. Serar. in *Tob. Prol. 5.* & in *Maccab. præloq. 3. Susannam, Tobiamque Hieronymus non probat.* h *Du Perron, Repliq. p. 443. En ce Commentaire composé long temps Depuis le Prologue Morionné il allegue le 1. livre des Maccabées avec le titre d'Escriture.* i *Suprà citar, ubi Prologum suum Galeatum tuetur.*

* Hugo Cardin. in *Prol. Judith.* [*Computasse ad informationem motum.* *Dion. Cirth. Proæm. in Tob.—Extensè sumendo Scripturas Divinas, puta pro omnibus Libris in Biblia contentis, & de Deo irastantibus, liber iste, sicut & Liber Judith, inter divinas censentur Scripturas.* *Lud. Carbail. Hisp. Lib. de restit. Theol. c. 13: Neque dicit Hieronymus, Judith à Concilio Nic. inter CANONICAS Scripturas fuisse receptam sed Legitur, inquit, illam Synodum annumerasse Judith inter Scripturas SANCTAS; non tamen dicit Iner CANONICAS; Et dubium est, an id fecerit Synodus Nic. Certè in Actis illius Concilii, quos nos habemus, hoc non invenitur.*

a *S. Hier. in Agg. 1. Sicut & in Judith; (si quis tamen vult Librum recipere,)* *Ex parvuli, &c. Idem; in Ezech. lib. 9. c. 30.*

d S. Hier. Prol. in libr. Salom. *Judith*, & *Tobia* & *Maccabeorum Libros legit quidem ECCLESIA, sed eos inter Canonicas Scripturas non recipit.* Idem, in Chron. Euseb. l. 2. *Verum hi Libri Maccabeorum inter DIVINAS Scripturas non recipiuntur.*

e Idem, Disto Prol. *Hæc duo volumina legantur ad edificationem plebis, non autem ad auctoritatem Ecclesiasticorum Dogmatum confirmandam, neque enim inter Canonicas Scripturas recipiuntur.*

f Coccius in Thesauro lib. 6. art. 17.

g Melch. Canus in loc. lib. 2. c. 14. *Circumferuntur sub titulo Hieronymi Commentaria in Psalmos Ea vero B. Hieronymo tribuere manifestaria ignorantia est.*

h Sixt. Senens. Bibl. l. 4. verbo Hieronymus *Ineptia Sermonis horum Commentar. batologis & solecismis ubique scatens à phrasibus Hieronymiana abhorret. Sunt qui existimant, eos ab incerto impostore nanius nugisque innumeris esse contaminatos.*

i S. Hier. de Script. Eccl.

k Idem, in Prologo Gal. *Hic Prologus, Scripturam quasi Galeatum Principium, omnibus Libris, quos de Hebræo vertimus in Latinum, convenire potest; ut scire valeamus, quicquid extrà hos est, inter Apocrypha esse ponendum. Igitur Sap. Syrach, Judith, Tob. &c. non sunt in CANONE.*

mong^d which *S. Jerome* never counted the *Maccabees*. And the same *Answer* will serve to clear the *other* like *Exceptions* that are made concerning^e the Books of *Wisdom & Ecclesiasticus*; but when to this purpose they produce his^f *Commentary* upon the *Psalms*, they bring in a^g *false witness*, and confute *S. Jerome* by a^h *bold impostor*. And thus have we made it to appear, (otherwise then *Cardinal Du Perron* pretended) that *S. Jerome* was alwayes *constant* herein to himself. For in the year 392 heⁱ avowed his *Translation of the Bible*, before which he placed his *Prologus Galeatus*,^k as a *Helmet of defence* against the Introduction of any *other Books*, that should pretend to be of *Equal Authority* with it. Not many years after he wrote his *Prefaces* upon *Tobit* and *Judith*, and therein he changed not his minde. About the same time he wrote his *Commentary* upon the *Prophet Haggai*, and his *Epistle to Furia*, wherein the Book of *Judith* remaineth *uncanoniz'd*. In the year 396 he wrote his *Epistle to Leta*, and therein he is still *constant* to his *Prologue*. About the same year he wrote upon the *Prophet Jonas*, where the Book of *Tobit* is kept out of the *Canon*. In the year (400 or somewhat after) he wrote upon *Daniel*, and there *Susanna, Bel, and the Dragon*, have no authority of *Divine Scripture*. And at the same time he wrote his *Apologie against Ruffin*, where he referreth to his *former Prologues*, and expressly denieth any *Retraction* of them. About the year 409 he wrote upon *Esay*, where he revoketh nothing. And in the latter end of his age he set forth his *Commentary* upon *Ezechiel*, wherein he acknowledged no more *Books* of the *Old Testament*, then he had counted before; but continued his belief and judgement herein to the day of his *death*, which followed not long after.

LXXIII. To *S. Jerome* we may adde his Ancient and most ^a intirely beloved Friend, (though afterward his ^b open and professed Adversary) **RUFFINUS**; a Man, when time was, even in *S. Jerome's* ^c own account, eminent both for *Sanctity* and * *Learning*, and not only made equal to him by *S. d Augustine*, (who endeavoured to *renew their friendship*;) but in divers respects likewise preferred before him by ^e *Genadius*, who lived not long after them both. Among other of his Works we have his *Exposition* of the *Christian* and *Apostolical Symbole*, which he did so well, that it got the Approbation above all others, that had been written upon it afore his time. In this ^f *Treatise* he numbred the *Books* of the *Old* and *New Testament*, as *S. Jerome* did, and the *Books* of *Tobit*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Maccabees*, he excludeth from

a *S. Hier. Ep. 5. ad Florent Ruffinus individuâ mihi germanitatis caritate connexus est. Et Epist. 41. ad Ruffin. Quam ego nunc tua artibus stringerem colla complexibus!* &c.

b *Idem, in Apol. 1. contra Ruffin. Novâ malitia genus, &c. sub amici nomine Inimici insidias deprehendit. Nunc eadem inimicus*

objicit, quæ tunc amicus laudaverat. c *Id. Ep. ad Florent. Noli nos Ruffini æstimare virtutibus; in illo conspicias expressa Sanctitatis vestigia—. Satis habeo, si splendorem illius imbecillitas oculorum meorum ferre sustineat.* * *Id. Apol. 3. contra Ruffi. Qui tantam habes Græci Latiniq; Sermōnis Scientiâ. d S. Aug. Hieronym. Ep. 93. apud Hier.. Acerrimis dolorum stimulis fodior, dum cogito inter Vos, quibus Deus hoc ipsum, quod uterque vestrum optavit, largum prolixumq; concesserat, ut conjunctissimi mella S. Scripturarum Pariter lambeteris, sic tanta amaritudinis irrepsisse perniciem, &c.* e *Gennad. de Script. Eccles. Ruffinus, Aquilensis Ecclesia Presbyter, non minima pars fuit doctorum Ecclesia, & de transferendo de Græco in Latinum elegans ingenium habuit. Maximâ parte Græcorum Bibliothecam Latinis exhibuit, Basilii, Gregorii Nazianzeni, &c. Proprio autem labore, imò gratia Dei & Dono, exposuit idem Ruffinus Symbolum, ut in ejus comparatione alii nec exposuisse credantur. Scripsit & Epistolas ad timorem Dei hortatorias multas—. Historiæ Ecclesiasticæ ab Eusebio scriptæ addidit decimum et undecimum Librum. Sed & Obirellatori opusculorū suorum (1.) Hieronymo respondit duobus voluminibus, arguens & convincens se, Dei intuitu, et Ecclesiæ utilitate auxiliante Domino, ingenium agitate, illum verò amulationis stimulo incitatum, ad obloquium stilum vertisse. f Ruffinus in Symb. Apost. Sect. 35, 36. Is ergo Spiritus Sanctus est, qui in V. T. Legem et Propetas, in N. verò Evangel. et Apostolos inspiravit, unde et Apostolus dicit, Omnis Scriptura Divinitus inspirata, nullis est ad docendum. Et idè quæ sunt Novi ac veteris Instrumenti volumina, quæ secundum Majorum Traditionem per ipsum Sp. Sanctum inspirata creduntur, et ECCLESIIIS CHRISTI TRADITA, competens videtur in hoc loco, EVIDENTI NUMERO, sicut ex Patrum Monumentis accepimus designare. Itaque veteris Instrumenti Primum omnium MOYSI quinque Libri sunt traditi, Gen. Ex. Levit. Num. Deut. post hos JESUS NAVE, JUDICUM simul cum RUTH. Quatuor post hæc Reg. Libri, quas Hebræi duos numerant, PARALIP. Librum, & EZRÆ Libri Duo, qui apud illos singuli computantur, et ESTHER. Prophetarum vero ESALAI, HIEREM EZECH. & DANIEL; præterea XII PROPH. Liber unus; JOB quoque, & PSALMI DAVID singuli sunt Libri; Salomonis verò Tres Ecclesiis traditi, PROV. ECCLES. CANT. CANTIC. IN HIS concluderunt Librorum Numerum V. Testamenti. Novi verò quatuor Evang. &c. As we number them. Hæc sunt quæ PATRES inirà CANONEM concluderunt; Ex quibus FIDEI NOSTRÆ Assertionem constare voluerant.*

a Idem, ibid. Sciendum tamen est, quod & alii Libri sunt, qui non CANONICI, sed ECCLESIASTICI à Majoribus appellati sunt, ut est Sapièntia Salomonis, & alia Sapièntia, qua dicitur Filii Syrach. qui Liber apud Latinos HOC IPSO generali VOCABULO ECCLESIASTICUS appellatur, quo vocabulo non Auclor Libelli, sed Scripturæ Qualitas cognominata est. E-FUSDEM ORDINIS est Libellus Tobia, & Judith, & Maccabeorum Libri. In N. verò T. Libellus qui dicitur Pastoralis, sive Hermetis, &c. Quæ omnia legi quidem in Ecclesiis voluerunt, non tamen PROFERRI AD AUCTORITATEM EX HIS FIDEI CONFIRMANDAM. Cæteras verò Scripturas APOCRYPHAS nominarunt, quas in Ecclesiis legi noluerant. Hac nobis à PATRIBUS, ut dixi, tradita.

b Suprà Num. 60. c Ruffin. in Symb. ubi Suprà. Noli verò Testamenti Quatuor Evangelia, Mat. Marc. Luc. Joh. Aëtus Ap. quos descripsit Lucas; Pauli Apostoli Epistola Quatuordecim, (quæ absque Epistola ad Hebr. tantum essent Tredecim,) Petri Apostoli Epistola Duæ; Jacobi Fratris Domini & Apostoli una; Judæna; Johannis tres; Apocalypsis Johannis. Hæc sunt, quæ PATRES intra CANONEM conclusurunt, &c. * But this no Church Synod ever did; only some particular persons have been noted for it. Vide Num. IX.

the Canon of the Bible; all in the Name, not of himself only, but of the CURCHES of CHRIST, and the ANCIENT FATHERS, to whom the Canonical Books were so delivered. For he makes a Three sorts of writings in the Church, distinguishing every one into their severall and proper Classe; the First Canonical, the Second Ecclesiastical, and the Third Apocryphal; of all which we have said enough before. And we have nothing to note further here, but that for c all the Books of the New Testament, as they are now commonly numbred, and among them, S. Pauls Epistle to the Hebrews; the Epistle of S. James; the Second of S. Peter; the Second and Third of S. John; the Epistle of S. Jude, and the Apocalyp,) we have the CONSENT of the ANCIENT CHURCH expressly delivered to us by Ruffin; who was better acquainted with it, then some later Men have been. In which regard, they that pretend to the same Antiquity for * severing these Books from the New Testament, which we do for distinguishing the other from the Old, have not the like Reason on their side. For let them shew such a Testimony for themselves, if they can, as this of Ruffin's is for vs, (which neither they, nor any Man else shall be able ever to do,) and then we will grant, that the Ordinary Exception against us hath some Reason in it, which now hath none at all, when our Opposites return upon us and say, that we have as little Reason to sever Tobit and the Maccabes, &c. from the Canon of the Old Testament, as some other Men have to divide S. James, or S. Jude, &c. from the Body of the New.

LXXV. But against the Testimony of *Ruffin* they have certain *Objections* to make besides. 1 That * he was but of small account among others in whose time he lived. 2. That † he was unskilful and ignorant in the *Ancient Traditions* of the *Fathers*. 3. That he was blemished with the *Errors of Origen*. 4. That ^a when he wrote his *Treatise* upon the *Apostlas Symbole*, he was *S. Jeromes Disciple*; but afterwards retracted his opinion, and reproached *S. Jerome* himself for rejecting the *History of Susanna*, and the *Song of the Three Children*, together with the *Story of Bel and the Dragon*, from the *Canon of the Bible*. 5. And Lastly, that he confuted his own *Doctrine*, ^b when in the same *Treatise* upon the *Symbole* he quoteth the *Book of wisdom* under the Name of a *Prophet*.

ple, mais s'estant depuis rendu son ennemy, il luy fait Reproches sur le sujet particulier des Histories de Susanna, et Bel, et du Cantique des Trois Enfants. ^b Cocc. Theaur. lib.6. art.9. Cotton Institut. lib.2. cap. 31.

LXXVI. 1. To the first of these *Objections*, the Account (noted ^c before) that *S. Jerome*, *S. Augustine*, and *Gennadius* made of him, besides the Credit that he had with ^d *Paulinus*, and the Approbation that he received (even for this very *Treatise*) from ^e *Pope Gelasius*, is a sufficient Answer. 2. The Second is refuted by the *Tradition* of all those *Ancient Fathers*, whom we have in their several Ages produced before him, and in particular by the writings of *S. Hilary*, *S. Cyril*, *S. Athanasius*, and *Melito*, who delivered the same *Doctrine* that he did, as they had received it from ^f their *Ancestors*. 3. To the Third we say, that as ^g *Origen* was accus'd of many more *Errors* then he had, (for his *Works* were much corrupted

rome y avoit reprises; c'est une vaine et frivole garantie; d'autant que le Pape Gelasie parloit des ouvrages ou versions dogmatiques de Ruffin; comme estoit le Commentaire sur la Symbole, &c. ^f Vide Num. 47. 55, 56, 57, 58. ^g Sixt. Senens. lib.4. Verbo Origines. Caterum cum talis tantusque esset Origines, gravem tamen laborum suorum jacturam passus est, fraude ac vitio Hæreticorum; qui omnia ejus Opera innumeris hæresibus contaminarunt, ut sub pretextu ac favore Nominis Originis impias cogitationes suas facilius persuaderent, & charius venderent. Quam hæreticorum adulterationem multi vel non animadvertentes, vel auteris crimen id esse magis, quam hæreticorum depravationem credentes, Originem cum Operibus suis inter Hæreticos rejecterunt.

* Mar. victor. in vita S. Hier. Ruffinus ne inter doctos quidem haberi capit.

† Melch. Canus in loc. lib. 2. cap. 11. ad 2. Ruffinus (pace lestoris didum sit) Patrum Traditiones ignoravit.

^a Card. du Perron Repliq. pag. 441. & 442. Il n'y a jamais eu aucun Auteur Latin, qui se soit licentié de renuer l'autorité du livre des Maccabees, avant S. Jerome, & Ruffin apres luy, pendant qu'il fut son Disciple.

^c Num. 74.

^d Paulin. Episcopus Nolan. in Epist. 9. & Sixt. Sen. in Bibl. 1.4. verbo Ruffinus. e Gelas. Papa, in decret. De Scriptis Apocryphis. Du Perron, Repliq. liv. 1. ch. 33. pag. 219. Car quant à ce qu'aucuns alleguent, que le Pape Gelasie approuva les opuscules de Ruffin, exceptes les choses que S. Jerome y avoit reprises;

by Hereticks; that borrow'd the credit and splendor of his Name to vent their own presumptuous fancies) so *Ruffin* was suspected to be a Spreader of them all, only because he translated some of his Books, and wrote an *Apologie* for them; which in those busie and curious times made a greater noise, and procur'd him more envie and obloquie, then either he or *Origen* deserv'd. For there were fundry other *Fathers* besides *Ruffin*, that had written their *Apologies* for *Origen*, and yet never suffer'd any such *Reproach* for it, as He had the ill hap to do. But the Faction ran so strongly that way in the dayes wherein He lived, that no Man, without danger of obloquie, and losse of his credit, might adventure to say any thing for *Origen*, against the stream and voices of the multitude, which had been rais'd up, to cry him down. And this was it, which made *S. Jerome* (the great admirerⁱ of *Origen* above all others in former times,) now to decline that Envie, and to lay it^k upon *Ruffin's* shoulders. Yet what ever either *Origen's* or *Ruffin's* Errors were, certain we are, that this distinction and severing of the Canonical Books of Scripture from the Ecclesiastical and Apocryphal Writings of other Men, was none of them; for herein *S. Jerome* altogether accorded with him, and He with *S. Jerome*, as both the *One* and the *Other* did with the Church of God, that was in their dayes, and in the old time before them: 4. Fourthly, that *Ruffin* was *S. Jerome's* Disciple is rashly said; for they had^l both one Master; and the time was, when *S. Jerome*^m thought it no disparagement to learn of him, and to let *Ruffin's* credit before his own; but that *Ruffin* afterwards retracted any thing of his former opinion, in this particular Subject about the Canonical Books, it is as untruly said, as that *S. Jerome* retracted any thing of that matter himself. For the Controversie between them

b Scripserunt pro Origene varios libros Apologeticos Pamphylus Mar. yr, Gr. Neocæsariensis Eusebius Cæsariensis, Dydimus Alexandrinus, Methodius Olympius, Basilus Magnus, & Gr. Nazianzenus.

i S. Hier. in H m. Orig. super Cantic. cum prædicat Sacrotum Omnium Expositionum viñtorem. Et Hieronymi Præceptor Dydimus Alexandrinus, Secundum post Apostolos Ecclesiarum Magistrum.

k Hier. Ep. ad Ruff. & Apol. 1. contra Ruff.

l S. Hier. Apol. 3. contr. Ruff. Dydimus Alexandrinus Magister Meum & Tuus.

m Vide Epist. S. Hier. 5. ad Florent.

them concerning * the *History of Susanna*, and the *Song of the Three Children*, &c. was not, whether they were *Canonical Scripture*, or no; (being both agreed, that they were never comprehended in *that Classe*;) but whether they were such ⁿ *Fabulous and False Stories* or no, as that they might not be suffer'd to come into the *Ecclesiastical Class of Scriptures*, & were altogether unfit to be read in the *Church*. This *Ruffinus* apprehended to be *S. Jerome's* meaning, and therein mistook him; For though the *Jews* ^o were of that mind, yet *S. Jerome* was not, who had only said, ^p that *these Pieces* were no true Parts of *Daniel's Prophecie*, and that they had not the *same Authority*, with the *Canonical Scriptures*. Nor can there any more be made of this * *difference* between them. 5. To the last *Objection*, (which presupposeth, that *Ruffin* cited ^r the *Book of wisdom* as a *Prophecie*, when he said in his *Treatise upon the Symbole*, that ^t now it would be no hard thing to believe what the *Prophets* had foretold, that *The just shall shine as the Sun, and as the brightnesse of the Firmament, in the Kingdom of God*,) we say, that as it is not credible, *Ruffin* would contradict himself so soon, and quote *that Author* for a *Prophet*, whom he had already, in the same *Treatise*, excluded out of the Number of the *Prophets*; so he nameth not the *Book of Wisdom* (here) at all; and there is little resemblance between *his* words and the words of *that Book*: which if such a phrase as this (*The just shall shine*,) were sufficient to make *Canonical Scripture*, the *Fourth Book of Esdras* would be as *Canonical*, as it; for ^t there also we read as much as this phrase importeth. But

* Which were added out of *Theodotus* new Edition of the Bible, and not out of the Hebrew or the Ancient Greek Septuagint.

ⁿ Ruff. in Hier. Invektiv. 2. citat. à Peronio pag. 443. Tous ceux donc qui pensoient que Susanna eust founy d'exemple de chasteté aux mariées, et non mariés ont erré, il n'est pas uray. Et toute l'Eglise de ceuze qui ont chante l'Hymne des trois Enfans, ils ont tous Erré, & chanté choses FAUSSES.

^o S. Hier. Apol. 2. adv. Ruff. Quod autem refert quid adversum Susanna historiam, & Hymnum trium puerorum, &c. Hebraei solem dicere, qui Me criminantur Sycofantam se probat. Non enim quid ipse sentirem, sed quid illi contra Nos dicere soleant; explicavi.

^p Idem, lib. com. in Daniel in præfat. Vnde et nos ante annos plurimos cum veterimus Danielcum, has visiones obelo pranotavimus, significantes eas in Hebræo non haberi.

Et miror quosdam usque huc iniquos indignari mihi, quasi ego decurtaverim Librum, cum Origines, et Eusebius, et Apollinarius aliique Ecclesiastici viri, & Doctores Græcia, has, ut dixi, visiones non haberi apud Hebræos fateantur, nec se debere respondere Porphyrio pro his, quæ nullam Scripturæ Sanctæ Autoritatem præbeant. ^r Sap. 3. 7. Fulgebunt iusti. & tanquàm Scintilla in arundinetis discurrunt, s. Ruffin in Symb. Non erit jam difficile credere etiam illa quæ Propheta prædixerunt, quòd Iusti fulgebunt sicut Sol, & sicut Splendor firmamenti in Regno Dei. Verif. finem. ^t 4. Esdr. 7. 55. Super Stellis fulgebunt facies eorum.

* Vide Testim. Driedonis infra.

N 2

there

there is enough besides in the *Canonical Books* themselves, to verifie *Ruffin's Citation*; which is clearly drawn from † the *Prophecie of Daniel*, whereunto the saying of *Christ* hath reference in || *S. Matthew*.

† Dan. 12. 3.

Qui delicti sunt, fulgebunt quasi splendor firmamenti; & qui ad iustitiam erudiunt multos quasi Stella in perpetuas aeternitates. || S. Matth. 13. 43. Tunc iusti fulgebunt sicut Sol, in Regno Patris Eorum.

|| S. Matth. 13. 43.

^a Clem. Alex. lib. 2.

pæd. c. 3. Theodoret. in Exposit. ejus. ^b S. Cypr. de habit. virg. Idem, lib. 1. Epist. 3. ad Cornel. Idem, Serm. de Lap. sis, aut aliàs.

^c S. Cyril. Alex. l. 3. in Julian.

^d S. Ambr. in lib. de Tob. c. 1.

^e Iren. apud Euseb. lib. 4. cap. 22.

Tertullianus, de Præscriptionibus. Cypr. Ser. de Mortalitate. Hilarius in Psal. 127.

Ambr. Ser. 8. in. Ps. 118.

Basil. lib. 5. contra Eunomium. Epiph. hæz. Anomæorum.

^f Athan. Orat. 3. in Arianos. Clem. Alex. Strom. 1. Cypr. Ep. 74. ad Pom.

^g Ambr. de bono Mortis & l. 2. in Lucam. Iren. li. 3. c. 25.

Basil. Ep. ad Chilon. Præf. illi præmissa in editione vulg. Oratio Manassis, nec non 3. &

4. Esdræ à quibusdam Patribus citantur. ⁱ Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. cap. 11. ^k S. Jud. Ep. ver. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Pfellus, citari à Bolduco l. 1. c. 14. ^l Orig. lib. 10. in Ep. ad Rom. Qui Pastorem Hermetis Divinitus inspiratum esse putavit. Euseb. hist. lib. 3. c. 3. Hier. de Script. Russ. in Symb. Tertul. de Orat. Clem. Alex. lib. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. lib. 4. cap. 37. ^m Hier. in Sophoniam c. 1. Legamus Josephum & Prophetiam illius cernemus Historiam. Idem, lib. 12. in Esaiam c. 45. (& lib. 5. in Esaiam c. 23. & lib. 9. in Ezech. cap. 29.

^h Prayer of Manasses, ⁱ the 3^d Book of the Maccabes, ^k the Prophecy of Henoch, ^l the Pastor of Hermes, and ^m the Antiquities of Josephus. All these, (which notwithstanding those Fathers of the Catholick Church, and the Doctors of the

LXXVII. In the mean while we deny not, but that the *Ancient Fathers* have often cited these *controversed Books*, some under the Name of *Divine Scriptures*, and others under the Title of *Prophetical Writings*. So ^a *Clemens* of *Alexandria*, and *Theodoret* cite the Book of *Baruch*; ^b *S. Cyprian* the Books of *wisdom* and the *Maccabes*, besides the History of *Susanna*; ^c *S. Cyril* the Book of *Ecclesiasticus*; and ^d *S. Ambrose* the Book of *Tobit*, with *Many More* to the like purpose. And we acknowledge also that ^e *divers* of them have quoted the Book of *wisdom*, in particular, under the Title of *The wisdom of Salomon*. But all this will not make these Books to be of *Canonical*, and *Infallible Authority*; which is a priviledge that was reserv'd (for the *Old Testament*;) to the *Law* and the *Prophets* only, that were delivered to the *Ancient Church* of the *Jews*. For we can produce many of the *same Fathers*, and sundry *others*, that have in like manner alledged ^f the 3^d and ^g 4th Book of *Esdras*, the ^h *Prayer of Manasses*, ⁱ the 3^d Book of the *Maccabes*, ^k the *Prophecy of Henoch*, ^l the *Pastor of Hermes*, and ^m the *Antiquities of Josephus*. All these, (which notwithstanding those *Fathers* of the *Catholick Church*, and the *Doctors* of the

ⁱ Clem. aut alius in Can. Apostolorum. Theodoret. in Dan. cap. 11. ^k S. Jud. Ep. ver. 14. Iren. Clem. Al. Athenag. Tertul. Cypr. Lactant. Sulp. Sev. Proclus, Pfellus, citari à Bolduco l. 1. c. 14. ^l Orig. lib. 10. in Ep. ad Rom. Qui Pastorem Hermetis Divinitus inspiratum esse putavit. Euseb. hist. lib. 3. c. 3. Hier. de Script. Russ. in Symb. Tertul. de Orat. Clem. Alex. lib. 6. Strom. Athan. de Decret. Syn. Nic. Cassian. Collat. 13. c. 12. Iren. lib. 4. cap. 37. ^m Hier. in Sophoniam c. 1. Legamus Josephum & Prophetiam illius cernemus Historiam. Idem, lib. 12. in Esaiam c. 45. (& lib. 5. in Esaiam c. 23. & lib. 9. in Ezech. cap. 29.

Roman.

Roman Church, themselves accompt to be but *Apocryphal Writings*,) we shall finde cited by *Ancient Authors*, some under the Name of *Scripture*, and some under the Titles of *Sacred* and *Divine Scripture*, other some with the Epithets of *Revelations*, *Prophecies*, and *Holy Inspirations* added to them; All which they may well be in a *large* or *popular sense*, and yet never be of that *Absolute* and *Canonical Authority* that * *Moses* and the *Prophets* are. For we trust, that neither *Pope Nicholas* the First, nor *Pope Innocent* the Third; nor *Gratian*, nor the *Glosse* upon the *Decretals*, nor *Card. Bellarmine* himself, ever intended to make *Canonical*, and *Absolutely Divine Scripture* either of *S. Augustine's* and other the *Fathers Sentences*, or of the *Pope's Epistles* and *Decrees of Councils*, when ^a they attributed the general Name of *Divine* and *Holy Scriptures* to them. Which they did onely ^b to distinguish them from *Profane* and *Secular Writings*. And in that sense we acknowledge those *Books*, which are now in *debate* between them and us, to have been cited, and termed by sundry of the *Fathers*, **SACRED**, and **DIVINE**, and **HOLY SCRIPTURES**: whereof they made no other use, then to *sever* them from *Common Books*, and to illustrate the *proper* and *Canonical Scriptures* by them. For where at any time they come to speak di-

* S. Luc. 16. ver. 29. Habent Moysen & Prophetas, audiant illos, &c. Et cap. 24. ver. 27. & 44.

^a Nic. 1. Epist. ad Mich. Imper. Sententias Patrum divinitus inspiratas, Innocen. 3. cap. Cū Marthæ, extrâ de celebrat. Miss. versus finem. Super quo respondemus, quod cū SACRÆ SCRIPTURÆ dicat Auctoritas, quod injuriam facit Martyri, qui orat pro Martyre (Sententia est S. Augustini Serm. 17. de verbis Apostoli) idem est de ratione consimili, &c. Gratianus in Decretis Juris Canon. Dist. 19. c. 6. In Canonicis.

Inter Canonicas SCRIPTURAS Decretales Epistola connumerantur.—DIVINARUM SCRIPTURARUM solertissimus indagator Auctoritatem sequatur, inter quas sanè ille sint, quas Apostolica sedes habere, & ab ea alii meruerunt accipere Epistolas. Johannes Andræas Author Glosse super Decretal. in cap. Cum Marthæ. Sect. Tertio loco. SACRA SCRIPTURA hic appellantur SCRIPTA AUGUSTINI, unde hæc desumuntur. Bellarm. de Concil. autoritat. lib. 2. c. 12. Licet Canones Conciliorum & Pontificum Decreta distinguantur & postponantur—Scriptura divina, tamen SUO MODO sunt & dici possunt, SCRIPTURA SACRA & CANONICA; quo modo VII Synodus Aſ. 3. vocat Decreta Concilij, Divinitus inspiratas Constitutiones. ^b Meleh. Canons loc. 1. 5. c. 5. Innocentius verba Augustini SACRAM SCRIPTURAM appellavit, quemadmodum Leges Pontificæ SACRÆ dicuntur, ut à Legibus principum discriminentur Bellarm. de Conc. 1. 2. c. 12. Sect. Dico Secundò. Decreta Pontificum dicuntur SCRIPTURÆ SACRÆ, ut distinguantur à Prophanis, & Concilia, ut distinguantur à Scriptis Patrum, quæ non sunt Regula. Loyfius Sentent. theol. 1. 1. c. 13. Non moveat quenquam, quod Patres ex his Libris fidei testimonia sumant. Nam propterea non sequitur Eos inter Libros Canonicos collocasse, non magis quam Librum Henoch, &c.

finctly

^a Vide Num. 1. & 2.

^b Bellarm. de verbo Dei lib. 1. c. 10. Sect. Ecclesia. Notandum est, Chemnitium non negare hos Libros esse bonos & Santos, & dignos qui legantur; sed tamen non esse tales, ut ex iis firma argumenta duci possint, &c.

distinctly & accurately, there they make a difference between the *One*, and the *Other*, sorting either of them into their own peculiar *Classe*, and allowing no *Divine* or *Canonical Authority* (in that ^a Sense wherein *Divine*, and *Canonical* is strictly and properly taken,) but to those *Books* only, which were consign'd to the *Church*, for *Absolute* and *infallible Rules* of *all our Religion*, by the *Special Appointment* of God himself. In a larger and general sense (as *Divine* is applied to *Holy* and *Divine Matters*, and *Canonical* to the *Rules* of *good Life* and *Manners*, or to the *Confirming* of us in that *Faith*, which is *founded* upon the *Infallible Scriptures* alone,) we ^b scruple not to call the *Debated Books*, *Holy* and *Divine Scriptures*, no more then the *Fathers* did; and though we make them not of *equal Authority* with the *Canonical Books* of *Moses* and the *Prophets*; yet this honour we do them, that we binde them up with our *Bibles*, for the good and religious use which may be made of them by all Men; otherwhiles we read many parts of them in our *Churches*; and we prefer them before any *private Writings* or *Books* that are not *Canonical* whatsoever.

LXXVIII. And here we conclude the *first Four Centuries*. In all which time, the greatest Searchers into Ecclesiastical Antiquities, are not able to produce any *Council*, or so much as the Testimonie of any *One Father*, who purposely treating, and declaring the exact Number of all the *Books*, that properly belonged to the *Old Testament*, did not either expressly exclude, or at least omit, *those* which are now made *Equal* to the *former*, by the *New Canon* of the *Roman Church*. For it is not enough, to bring the *Sayings* of any *Ecclesiastical Writers*, which will evince nothing more, then, whiles they were discoursing upon other matters, that they made an *honourable mention* of some *One* or

Two of these Books, and cited a few Sentences out of them, which either in so many words, or in the same sense, are to be found in the *Canonical Books* themselves. But the Question is, whether ever any *Church*, or *Ancient Author*, during these *First Ages*, can be shewed, to have professedly made such a *Catalogue* of the True and Authentick Books of Scripture, as the *Council of Trent* hath lately addressed, and obruded upon the world; which will never be done. In the mean while, they all speak so perspicuously for our *Church-Canon*, (and to that purpose we have produced their severall and joynt Testimonies,) that there can be no denyall of their *Agreement* herein with us. We will therefore end this *Chapter* with the Preface that *Amphilochius* made ^a before to his *Verses*, (for it is worth the Repeating again,)

^a Numb. 67.

Non tutò cuivis est credendum Libro,

Qui venerandum Nomen S. Scripturæ præferat;

By which words he giveth us a faire intimation, that there were in *his* time, (as there are in *Ours*.) *Certain Bookes* annexed to the *Bible*, that bare the *Name* and *Venerable Title* of *Divine Scriptures*, which yet ought to be distinguished from them, as not having the same *Essentialls*, *Approbation*, and *Authority*; that the *Genuine* and *Canonical Books* had. And this is the true Sense and Scope, at which all the *rest* of the *Fathers* aymed, both those that have bin cited *before*, and those that shall follow *after*.

C H A P. VII.

The Testimony of the Fathers in the Fifth Century.

LXXIX. **W**E begin this *Century* with S. AUGUSTIN, who though he lived in the Churches of *Africk*, where their common *Latin Bibles* and their *Greek LXX*, had those *later Books* of *Tobit* and *Judith*, &c. annexed to them, as *Theodotion* first collected them, and set them forth in one Volume; and though he was ^a ever willing to keep the *Translation*, which they had there, according to the *Sepruagint*, still in use, and to preserve that privilege and honour to *these Additional Books*, which by long use and continuance they had gained (in those parts of the World especially,) ^b to be read and published to the people, as having many good *Rules of Life*, and *Canons of Religion* in them; yet he was always careful, to set that *Mark of Distinction* upon them, which might *sever* them (in many very weighty and considerable respects,) from the *Books and Canon* of the *Hebrew Bible*; whereunto he allowed a far greater pre-eminence, (both in regard of *infallible Verity*, and *unquestion'd Authority*;) then he ever did to the *other*; and herein agreed with all the *Fathers* of the Christian Church that had been before him. For the clearing whereof, we will first set down what he said to this purpose, *himself*; and then examine what *others* object, and would fain make him say to the contrary.

LXXX.

^a In dissertatione cum Hieronymo, inter illorum Epistolae, & lib. 18. de Civit. Dei. c. 43. Ex hac LXX interpretatione etiam in Latinam Linguam interpretatum est, quod Ecclesia Latina retinent. Quamvis non defuerit temporibus nostris Presbyter Hieronymus homo doctissimus, & omnium trium linguarum peritus, qui non ex Græco, sed ex Hebræo in Latinum eloquium easdem Scripturas converterit, &c. ^b In Concil. Carthag. infra citando, cui ipse Augustinus interfuit.

LXXX. 1. The ^a *Fathers* that held *Ezra*, *Nehemiah*, and *Malachy* to be the *last Prophets*, (after whose time, until the coming of *Christ*, there was no *other*,) held likewise this Conclusion; That ^b *those Bookes* which were written, during all that space of yeers, wherein there was *no Prophet seen in Israel*, cannot properly be said to belong to the *Canon of Scripture*, or to have *equal Authority* with those *other Books*, which by *God's* special will and inspiration were set forth before. Of these *Fathers* *S. Augustine* was one; from whose ^c words, concerning the Cessation and Expiration of all *Prophetical Writings* after the dayes of *Ezra*, and *Malachy*, the same Conclusion will undeniably follow, That till the Time of *Christ*, (who said as much himself,) there were no *more Books* to be reckoned, that had any such *Canonical Authority*, as the *former had*. And so far was he from admitting *those Books*, which they wrote that were no *Prophets*, into the *Canon of God's* divine and indubitate *Oracles*; that ^d what the *Prophets* wrote *themselves*, without a special Inspiration, and precept of *God* to that purpose, he excluded from it; making a cleer *distinction* be-

^a Vide Num. 4. & Num. 53.

^b Euseb. in Chron. lib. 2. Ad Esdram & Nehemiam usq. habentis Canonice Hebraica Scripturae. Et ad Ann. prim. temp. Seleuci juxta versionē S. Hieronymi Maccabeorū Historia Gracōū hinc supputat Regnum; verum hi Libri inter Divinas Scripturas non computantur. Idem, lib. 8. demonstr. Evang. sub init. Ab illo tempore usque ad tempore Servatoris nullū exstat Sacrū Volumen. Item, Seder Olam interpr. Genebr. An. 52. Medet. Pers. mortui sunt Hagg. Zach. et Malachias. Quo tempore cessavit Prophetia de Israel

^c S. Aug. de Civit. Dei. l. 17. c. ult. Toto autem illo tempore, ex quo redierunt de Babylone, post Malachiam, Aggaeū et Zachariam, qui tunc Prophetaverunt, et Esdram; non habuerunt Prophetas, usq; ad Salvatoris Adventum; — P. ōpter quod ipse Dominus ait, Lex & Prophetæ usque ad Johannem. — Malachiam verò, Aggaeum, Zachariam, et Esdram, etiam Judæi reprobi in Autoritatem Canonicam receptos, novissimos habent. Sunt et in eis Scripta eorum, sicut aliorum, qui in magna multitudine prophetarunt; p. pauci ea scripsit un. que AUTORITATEM CANONIS obtinent. Et lib. 28. cap. 25. Usque ad hoc tempus Prophetas habuit populus Israel, qui cum multi fuerint paucorum et apud Judæos, et apud Nos Canonica Scripta retinentur. Et l. 17. c. 1. Hoc totum tempus est Prophetarum. ^d Idem, de Civit. Dei, l. 18. c. 38. In ipsa Historia Regum Judæ, et Regum Israel, quæ res gestas continet, de quibus eidem Scriptura Canonice credimus, commemorantur plurima quæ ibi non explicitantur, et in Libris aliis inventi dicuntur, quos Prophetæ Scripserunt, et ubi ubi eorum quoque Prophetarum Nomina non tacentur (intelligit Samuellem, Nathan, Gad Prophetas, de quibus, 1 Chron. 29. 29. & Abijah, ac Iad nem, unā cum SHEMAIA, item Prophetas, de quibus, 2 Chron. 9. 29. & 12. 15. Item Salomonem, de quo 17. de Civ. Dei, c. 20.) Nec tamen inveniuntur in CANONE, quem populus Dei recepit. Cujus rei, fateor, causa me latet, nisi quod Ego existimo, etiam ipsos, quibus ea, quæ in autoritate Religionis esse debent, Sanctus utique Spiritus revelabat; alia sicut homines historica diligentia, alia sicut Prophetas Inspiratione Divinā scribere potuisse; atque Hæc ita fuisse DISTINCTA, ut illa tanquā IPSIS, ista verò tanquā DEO per ipsos loquenti judicarentur esse tribuenda; ac sic illa pertinerent ad ubertatem cognitionis, hæc ad Religionis AUTORITATEM; in QUA AUTORITATE custoditur CANON.

tween Every Writing that was compos'd onely by *Humane Diligence*, (as all the contested Books were,) and those that were set forth by *Divine Revelation*; in the **AUTHORITY** whereof the Certain *Canon of Scripture* consisteth. 2. Nor was there herein any difference between *S. Augustin*, and the *Jews*, or between the *Hebrew Canon* and the *Christian*; For when it was objected to the *Christians*,^a that they produced their *own Canon of Scriptures* for themselves, he appealeth to those *Jews*, who were the *Christians* profest Enemies; and acknowledgeth no other *Canon*, whereupon the *Christian Faith* and Religion was founded, then what the *Jews* had still preserv'd intire and uncorrupted among them; having learn'd from *S. Paul*, * that the *Oracles of God* in the *Old Testament* had been all committed to their *Custody*, where they were kept without any *mixture* or *Confusion* of other *Writings*; and from *Christ*^b himself, that the *c Law of Moses*, and the *Books of the Prophets*, (to which only he refer'd as to his *d own Witnesses*;) comprehended *c All the Scriptures*, that before his time had been Penn'd and set forth by *Divine AUTHORITY*. 3. Of the *Greek Septuagint Bible*, (as it was first set forth in the time of *Ptolemaeus Philadelphus*;) ^f *S. Augustine* acknowledged no more *Books*, then what were then Translated out

a S. Aug. in Psal. 40. Si aliquis pestrepit inimicus, et dicit, vos vobis Prophetias finxistis; proferantur CODICES JUDÆORUM.—Judai tanquam Casarii nostri sunt: Studentibus nobis Cedices portant.—Apud Illos sunt Prophetæ & Lex; in qua Lege, & in quibus Prophetis Christus predicatus est. Idem in Psal. 56. Propterea adhuc Judæi sunt, ut Libros nostros portent ad Confusionem suam. Quando enim volumus ostendere Paganis prophetatū Christum, proferimus Paganis Ipsas Literas—Quia OMNES ipse LITERÆ, quibus Christus prophetatus est, apud Judæos sunt, OMNES IPAS LITERAS habent Judæi. Proferimus CODICES ab

Inimicis, ut confundamus alios Inimicos. CODICEM portat Judæus, unde CREDAT Christianus. Librarii nostri facti sunt Idem, lib. 12. contra Faust. c. 13. Et quid est aliud hodieque gens ipsa Judæorum, nisi quedam Scrinia in Christianorum, bajulans Legem & PROPHETAS ad testimonium assertionis ECCLESIAE? Item, lib. 18. de Civit. Dei, cap. 41. At verò gens illa, ille populus, illa civitas, illa republica, illi Israelita, * QUIBUS CREDITA SUNT ELOQUIA DEI, nullo modo pseudo-prophetas cum veris Prophetis pari Licentiâ confuderunt, sed concordēs inter se, atque in nullo dissentientes Sacrarum Litterarum veracēs ab eis agnoscebantur, & tenebantur Auctores. b Vide Num. 31. c. S. Luke 24. 27. d S. Aug. lib. 2. contra Gaud. cap. 23. Hanc quidem Scripturam (Maccabæorum) non habent Judæi SICUT Legem, et Prophetas, & Psalmos, Quibus DOMINUS testimonium perhibet tanquam TESTIBUS SVIS. e Idem, de vit. Eccl. c. 16. Demonstrant Ecclesiam suam in præscripto Legis, in Prophetarum prædicatione, in Psalmorum Cantibus, hoc est, in OMNIBUS CANONICIS SANCTORUM LIBRORUM AUCTORITATIBUS. f Idem, de Civit. Dei, cap. 42. Has Sacras Literas etiam Ptolemaeus Rex Egypti nosse studuit, et habere.—Petiitque ab Eleazaro tunc Pontifice da i sibi Scripturas—Has ei cum idem Pontifex misisset Hebræas; post etiam ille Interpretēs postulavit, & dati sunt ei Septuaginta duo, &c.

of the *Hebrew Copies* sent from *Jerusalem*; where neither *Tobit* nor *Judith*, nor any of that *Classe* were to be found; for (whatever *Genebrard* * saith of his own head to the contrary,) those *additional Writings* were brought in afterwards, and used only by the *Hellenist Jews* abroad at *Babylon* and *Alexandria*, from whom they were, in time following, commended to be read by the *Christians*, but never made *equal* with the *other Sacred Scriptures*, as they are now set forth in the *Roman Septuagint* by the Authority of *Sixtus Quintus*, which is an Edition of that *Bible* many wayes depraved. 4. Fourthly, *S. Augustine* ^a gives the Authority of all *Canonical Scripture*, that he held *needful* to be known, to the *Revelation* that *Christ* made of it, first by his *Prophets*, and afterwards by *Himself*, and his *Apostles*; among all which these *New Canonical Books* can not be reckoned. And so many Testimonies (omitting divers others,) we produce out of *S. Augustine*, against the *Roman Plea* that is made for them, in general. 5. Then in particular, against the Canonizing of the *Books of Judith*, we produce his special Exception, ^b That the Occurrences mentioned and written in it, were *not received into the CANON* by the *people of God*. To which *Canon* he had before appeal'd. 6. Against the sovereign Authority of the *wisdom of Salomon, & Ecclesiasticus*, we produce the difference that he ^c maketh between *them*, and the *true Books of Salomon*, (whereof he numbred but *Three*, that the *Old Canon* acknowledged,) reckoning *these* among the *CANONICISSIMÆ AVTORITATIS*, cui fidem habemus de his Rebus, quas ignorare non expedit, nec per nos ipsos nosse idonei sumus. ^b Idem, de Civit. Dei, lib. 18. c. 26. Quæ conscripta sunt in Libro Judith, sanè in CANONEM SCRIPTURARVM Judæi non recepisse dicuntur. And of what they received not, he afterwards giveth this reason, (eod. lib. cap. 38.) speaking of other like books. Non inveniuntur in Canone, quæ Populus Dei recepit, — quia aia sicut homines historicè diligentia, alia sicut Propheta inspiratione divinâ scribere potuerunt; illa ad ubertatem cognitionis, hæc ad Religionis Autoritatem pertinabant; in qua Auctoritate custoditur Canon: præter quem, &c. ^a S. Aug. de Civ. Dei, lib. 17. cap. 20. Salomon Prophetasse etiam reperitur in suis Libris, qui TRES recepti sunt in Autoritate CANONICAM, Proverbia, Ecclesiastes, & Canticum Canticorum. Alii verò DVO, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur, propter Eloquentiam nonnullam similitudinem, ut Salomonis dicantur obtinuit CONSVETÛDO. Non autem esse Ipsius non dubitant Doctores, — Et adversus contradicentes non tantâ firmitate proferantur.

* Genebr. Chron. l. 2. p. 190. col. 2. Videatur in hac 7. Synoda Hierosolymitana Secundus Canon S. Scripturæ editus. in quo hi Libri recensentur. To which purpose he produceth *Epiphanius* (lib. de pond. & mensur.) who after the recital of *Ptolemy's* Epistle mentioneth the sending of divers other Books to him, besides the *XXII* that belonged to the *Hebrew Bible*. But *Genebrard* abuseth his Reader. For *Epiphanius* said no more, then what he had out of some uncertain Story, that there were sent *XXII* genuine Books, and *LXXII* Apocryphal, which will not help *Genebr.* at all.

^a S. Aug. de Civ. Dei, lib. 11. cap. 3. Filius Dei prius per Prophetas, deinde per semetipsum, postea per Apostolos, QUANTUM SATIS ESSE JUDICAVIT, loquutus, S. SCRIPTURAM CONDIDIT, quæ CANONICA nominatur, EMINENTIAL

v. l. de Bono Perfecto
cap. 17.

b Idem, de prædest. Sanct. c. 14. Non debuit repudiari Sententia Libri Sapientia, qui meruit in Ecclesia Christi de gradu Leſſorum—audiri, &c. [At the Readers Desk, though not at the Bishops]

c Ibid. Oportet ut Librum istum Sapientia—Omnibus Tractatoribus anteponant; that is, it ought to be honour'd and placed next to the Canonical Scriptures.

d Ibid. Quod à me quoque possum, nimirum testimonium de Libro Sapientia Fratres istos ita respuisse dixistis (Prosperum & Hilarium alloquitur.) tanquam non de Libro CANONICO adhibitur. Quasi & EXCEPTA HVJVS LIBRI ATTESTATIONE, Res ipsa non clara sit, quam volumus hinc doceri.

e S. Aug. Lib. de cura pro mortuis, cap. 15. Liber Ecclesiasticus, quem Jesus filius Sirach scripsisse traditur, & propter Eloquii nonnullam similitudinem Salomonis pronunciat, continet in laude Patrum, quod Samuel etiam mortuus prophetaverit. Sed si huic Libro, ex Hebræorum, QUIA IN EO NON EST, CANONE CONTRADICITUR, quid de Moysè, qui in Deuteronomio & in Evangelio, &c. f S. Aug. de Civ. Dei, lib. 18. cap. 36. Supputatio temporum à restituro Templo NON IN SCRIPTURIS SANCTIS, QUÆ CANONICÆ APPELLANTUR, sed in ALLIS invenitur, in quibus sunt & Maccab. Libri. g S. Aug. contra Epist. Gaud. Donatista, cap. 23. Hanc quidem Scripturam quæ appellatur Maccabæorum, non habent Judæi sicut Legem, & Prophetas, quibus Dominus testimonium perhibet tanquam Testibus suis.— h Ibid. Recepta est ab Ecclesia non INUTILITER, si SOBRIE legatur, vel audiat. Idem, Epist. 61. ad Dulcitium, contra Donatistas Circumcelliones, qui sibi met ipsi mirâ vaniâ necem consciscerent. Summâ Exemplorum INOPIA COARCTATI, in Maccabæorum Libris persecutatis omnibus ECCLESIASTICIS Auctoritatibus, vix aliquando, quod pro sua sententia adducerent, invenierunt. De vere Divinis ac CANONICIS non tam dilute loquitur Augustinus.

nical Scriptures themselves, and those other among such Ecclesiastical writings, only, as by *CUSTOME* had prevailed, to be ^b Read in publick Congregations under the Name of Salomon; and were therefore to be ^c preferred before all Tractators upon the Scriptures, whatsoever: which is an honour that we deny them not, but allow it to them, our selves. Yet we allow them not the same degree and equality of honour, that the proper Canonical Books of Salomon have with us, no more then ^d S. Augustine did, and those that lived in his time. 7. But against the Authority of Ecclesiasticus, we bring another of his Testimonies, where ^e he acknowledgeth it to be a Contradicted Book, (excepted out of the Ancient Canon;) and saith nothing for it to the contrary, (when he had made the same Objection against his own alledging of it) but alledgeth another Book, that could not be contradicted at all. 8. Against the Canonizing of the Maccabees we are able to produce more Testimonies out of him, then one; for in one ^f place he doth clearly distinguish them, from the Canonical Scriptures, purely and and properly so called; In ^g another he confesseth, that neither the Jews nor Christ held them in such account, as they did the Law and the Prophets: And in ^h Two places besides he lesseneth the Esteem, and the

Honour of them ; which of any *Canonical Book*, absolutely and simply *Divine*, he would never have done ; nor was it lawful for him to do it. So we see *S. Augustines* minde.

LXXXI. Now they that contend for the *Canon* of the present *Roman Church*, would fain make *S. Augustin* to confute himself ; and , notwithstanding all this that he hath said before, to be a Special witness upon their side , and to hold the *Books*, contested between them and us , to be every way as *Canonical*, and of as much *Authority*, as any of the *Scripture* are besides. 1. To which purpose, in the first place they ^a Usually cite his *Treatise of Christian Doctrine*, ^b where they say, (but their *Saying* is not alwayes to be trusted,) that he numbred *All the Books of Scripture*, alike, as they do ; and that he maketh no distinction or difference between the *One* sort and the *Other*. And indeed to them, that read no more words of his,

^a Bellarm. de verbo Dei, lib. 1. c. 10. Sect. Primùm.

Du Perron, Repl. pag. 439. Il appert par le Canon des livres Canoniques, inseré dans le second livre de la doctrine Chrétienne de S. Augustin, ou les deux livres des Maccabés sont expressement contenus, & auquel S. Aug. afin d'empescher que le nombre n'en fust varié par

aucune addition, ou soustraction, ajoute pour seu, En ces xliiii Livres est terminè l'autorité du V. Testament. Sixt. Sen. Bibl. Lib. 8. Catharinus de libr. Canon & alii multi. Sapientiam & Ecclesiasticum inter Propheticos Libros numeravit Aug. 2. de Doctr. Christiana. Libros Tobie & Judith Sancta Christi Ecclesia in Canone recipit, & Pari veneratione cum aliis S. Libris legit atque colit. Verba Hieronymi, sine ulla discretionè considerata, non sunt profus vera, quoniam Aug. in 2. lib. de Doctr. Christ. cap 8. utrumque in ordine Canonicorum Libr. enumerat.—Aug. quoque l. 2. de Doctr. Christ. 2^o Maccab. Libros in Canone Divinarum Scripturarum collocat. Hæc omnia Sixt. Sen. dicto libro 8. b S. Aug. lib. 2. de Doctr. Christiana cap. 8. TOTUS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM vè sandam dicimus, his Libris continetur : Quinque Moysi, id est, Genesi, Exod. Levit. Num. Deut. & uno Libro Jesu Nave, uno Judicum, uno Libello, qui appellatur Ruth, qui magis ad Regnorum principia videtur pertinere ; deinde quatuor Regnorum, & duobus Paralip. non consequentibus, sed quasi à latere adjunctis simulque pergemibus : Hac est Historia, quæ sibiinet annexa tempora continet, atque ordinem rerum. Sunt alia tanquam ex diverso ordine, quæ neque huic ordini, neque inter se conneſcuntur, sicut est Job, et Tobias, et Hester, et Judith, & Maccabeorum Libri duo, et Esdra duo, qui magis subsequi videntur, ordinatam illam Historiam usque ad Regn. vel Paralip. terminatam. Deinde Prophetæ, in quibus David unus Liber Psalm. & Salomonis tres, Proverbiorum, Cant. Canticorum, & Ecclesiastes. Nam illi duo Libri, unus qui Sapientia, et alius qui Ecclesiasticus inscribitur, de quacum similitudine Salomonis esse dicuntur. Nam Jesus filius Sirach eos Scripsisse constantissimè perhibetur ; (hoc autem, quod ad Sapientiam pertinet, revocavit 2 lib. Retract.) Qui tamen quoniam in Autoritatem recipi meruerunt, inter Propheticos numerandi sunt. Reliqui sunt eorum Libri, qui PROPRIE Prophetæ appellati sunt, XII Prophetarum Libri singuli, qui connexi sibiinet, quoniam nunquam sejuncti sunt, pro uno habentur : quorum Prophetarum Nomina sunt hæc. Osea, Joel, Amos, Mich. Naum, Abac. Obad. Jonas, Soph. Agg. Zach. Malachias. Deinde IV Prophetæ sunt majorum voluminum, Esaias, Jeremias, Daniel, Ezechiel. His XLIV. Libris V. T. terminatur autoritas, Novi autem IV Libr. Evang. &c.

then

then what they are pleas'd to cite, this *One passage* may make a fair show, that after the space of CCCC years, they seem to have gotten *One Father* upon their side. But whosoever will look into the words of *S. Augustin*, ^c immediately going before *this passage*, and heed well the termes of his Advice which he gives there to his Reader, (and whereunto he ^d referreth again when he begins to enumerate *All the Books* that were then comprehended in the *African Bible*;) shall clearly perceive, that *Our Opposites* and *He* are not all of *One mind*, nor *their Sense* the *Same*, in delivering the *Canon of Scripture*. 1. For *First*, he putteth a *Note of Difference* between those ^e *Books* that have the *General Name* of *Divine Scriptures*, and those that are *specially* called *Canonical*. 2. Then, he setteth a ^f *Mark* upon those, that for their *undoubted verity*, are more *securely* read then *Others*. 3. Next, ^g he distinguisheth the *Total Canon*, or *Number* of the *Books*, into *Two several kinds*, of which *some* were Received by *All Churches*, and some but by a *Few*; and ^h preferreth those that were acknowledged either by *All* or the most *Eminent* and ⁱ *Apostolical Churches*, before those, that certain *particular Churches* onely, and of *lesse Authority* accepted. 4. Moreover, he admitteth a *Subdivision* even of this *latter kinde*, whereof ^k *some* might be Received by the *greater*, and *some*

^c Ibid. ante verba citata. Erit igitur DIVINARUM SCRIPTURARVM solertissimus indagator, qui primò TOTAS legerit, notasque haberit; & si nondum intellesu, iam tamè lectione, duntaxat EAS, quæ appellantur CANONICÆ. Nam CÆTERAS securius leget FIDE VERITATIS instruetus, ne præoccupent imbecilem avimum, et periculosis mendaciis atque phantasmatibus eludentes præjudicent aliquid contrâ sanam intelligentiam. In CANONICIS autem SCRIPTURIS Ecclesiarum CATHOLICARUM QUAM PLURIMUM Autoritatem sequatur; inter Quas sanè illa sunt, quæ APOSTOLICAS SEDES habere, & Epistolas accipere meruerunt. Tenebit igitur HUNC MODUM in SCRIPTURIS CANONICIS, ut EAS quæ ab OMNIBUS accipiuntur Ecclesiis Catholicis, PRÆPONAT EIS, quas QUÆDAM non accipiunt. In EIS verò quæ non accipiuntur ab OMNIBUS, PRÆPONAT EAS, quas PLURES, GRAVIORESQUE accipiunt, eis quas PAUCIORES, Minorisque Autoritatis Ecclesiæ tenent. Si autem ALIAS invenerit à PLURIBUS, ALIAS à GRAVIORIBUS haberi, quamvis hoc facillè invenire non possit, æqualis tamen autoritatis eas habendas puto. Totus aut, &c. ^d Ibid. In quo ISTAM CONSIDERATIONEM versandam dicimus, Vt suprâ. ^e Ibid. DIVINARVM Scripturarum DVNTAXAT EAS, quæ appellantur CANONICÆ. ^f Ib. Nam CÆTERAS securius leget FIDE VERITATIS instruetus. ^g Ib. Eas, quæ ab OMNIBUS Ecclesiis accipiuntur, præponat eis, quæ non accipiuntur ab OMNIBUS. ^h Ib. Præferantur qui à pluribus, & gravioribus Ecclesiis recipiuntur, iis qui à paucioribus, & minoris autoritatis. ⁱ Ib. Quam plurimum autoritatem sequatur earum, quæ Apostolicas sedes habere meruerunt. ^k Ib. Si autem alias invenerit à pluribus, alias à gravioribus haberi, (quanquam hoc facillè invenire non possit,) æqualis tamen autoritatis eas habendas PVIO.

by the *letter* sort of Men; which notwithstanding (because that had seldome hapned, and was not usually noted,) he *thought* to be of *equal authority*. 5. And Lastly, he premiseth ¹ this *Caution* before the Recital of his *General Canon*, that all these ^m *particular Considerations* may not be neglected by him that readeth it. If the *Council of Trent* (whereby the *Roman Church* is now govern'd) had set such a *Preface* before their *Canon of Scriptures*, as this is, that *S. Augustin* set before *his*, and had added no more to the *End* of it, then He did; they might have had the fairer plea for themselves. But so far are they from allowing *their Canon* to be received with any such *Qualifications*, and *Distinctions*; as these be; that first, they ^a command *all the Books* recited in it, (among which are those, that *All Churches*, at least, received not, and *none* at all, in their sense,) to be *equally* accepted, and taken with the *self-same Veneration*, as having all a *like absolute* and *Divine Authority* annexed to them, without *preferring* one before another; and then, ^b they *damn* *all the Churches* of the World besides, that will not thus receive *that Canon* upon their own terms: which neither *S. Augustine*, nor any other *Father* before or after him, ever did. Who when they give us such a *Canon* or *Catalogue of Holy Scriptures*, as we read here in his *Book of Christian Doctrine*, they give us a fair latitude withal, of taking the *Canon* in a *common* and *large sense*, without restraining it, (as otherwhiles when they speak after an *exact* and *distinct* manner, they do themselves,) to that *strict* and *univocal* acception, which makes it only to be of *pure* and *Sovereign Authority*, for this is the *distinction* that preserves the *difference* between *that Canon of Books*, which is *absolute* and *divine*, and that which is not *simply* so, but *mixt* and *Ecclesiastical*. Nor can *S. Augustin* here be taken in any other sense. For of the *Canonical Books* (strictly

l Ib. Tenebit igitur (Lector) HVNC MODUM in Scripturis Canonis.

m Ib. TOTVS autem CANON Scripturarum, in quo ISTAM CONSIDERATIONEM versandam dicimus, &c.

a Concil. Trid. Sess. 4. — Omnes Libros PARI PIETATIS affectu, reverentia, & veneratione, pro Canonis:is receperit.

b It id. Si quis autem non susceperit, &c. ANATHEMA sit. Et Bulla Pii Papæ 4. ibid. super forma Juramenti. Daamnata à Concilio Tridentino ego paritur damno, & anathematizo. Item, Extrà hanc fidem nemo Salvus esse potest.

ly.

ly so called, none can be preferred before another, (because in respect of their Authority, Infallibility, and Certainty, there is no difference between them;) nor is it in the *choyce* of any Churches, whether they will receive them, or no; as it is not in the *Election* of any person, whether he will follow any Church, that should not receive them, (whereof there is no Example or † instance to be given;) but of the *Canonical* and *Scripture Books* (largely and mixtly taken) there is no better advice, then *S. Augustin* here gives; to prefer those, that all Churches receive, (and such are the *XXII Books* of the *Old Testament*;) before those other, that but a few receive, (and such are the *VI Books* contested,) To this Advice we will adde another, which is to the same purpose given every Man, that reads *this* & other places of *S. Augustin*, by one of the most learned^a Cardinals (but he lived not to see the *New Canons* made at the *Synod of Trent*;) that ever the Church of *Rome* had: VWho, (acknowledging no more Books of the *Old Testament*, to be properly *Canonical*, then We, and all the Churches that consent with Antiquity, do,)^b counselleth his Reader not to be troubled at any thing, that may be brought out of *S. Augustin*, or other *Fathers* to the contrary. For if at any time they call the *Controversed Books* *Canonical*, (as there are but a very few that do so,) they are not to be understood in so exact and strict a sense, as if they held them to be no lesse *Canonical* then the other *uncontested Books* are, or as *firm Rules* and *Principles of Faith*; but only

† Vide Num. 9.

^a Aub. Miræus de
Scriptor. Sæc. XVI.
Thomas de viâ Cajeta-
nus inter omnes sui
temporis Theologos
FRINCEPS censeba-
tur.

^b Cajetan. in Lib.
Esther sub finem. Et
hoc in loco terminamus
Commentaria Libro-
rum Historialium V.
T. Nam reliqui (viz.
Judith, Tobia, et Mac-
cab Libri,) à S. Hiero-
nymo EXTRA CA
NONICOS LIBROS
supputantur, & inter
APOCRIPHA locantur, cum Libro Sapientie et Ecclesiastico, ut patet in Prologo Galeato. Nec turberis
Novitie si alicubi repereris Libros istos inter CANONICOS supputari, vel in Sacris Conciliis, vel in Sa-
cris Doctioribus Nam ad Hieronymi limam reducenda sunt tam verba Conciliorum, quam Doctiorum; Et
juxta illius sententiam ad Chrom. & Heliod. Episcopos, Libri isti, (et si qui alii sunt in CANONE
BIBLIÆ similes) NON SVNT CANONICI, hoc est, non sunt REGVLARES ad firmandum ea qua
sunt FIDEI; possunt tamen dici CANONICI, hoc est, Regulares ad adificationem fidelium, utpote in Ca-
none Biblia ad hoc recepti & authorati Cum hæc enim distinctione discernere poteris & DICTA AVGV-
STINI in 2. de Doctr Christiana & Scripta in Conc. Flor. sub Eug. 4. Scriptaque in Provincialibus
Conciliis Carthag. et Laodic. & ab Innocentio, ac Gelasio Pontificibus.

in a modal or qualified sense, as they be *Sacred Writings* fit to be *Read* for the *Benefit* and *Edification* of the *Church*. In which regard, though they be no *Infallible Rules*, yet are they honour'd above all other *Humane Scriptures*, as having more Beams of Divine Light and Wisdome in them, then the Books of other Ordinary and Common Doctors have. So that this Authority of *S. Augustin*, in his *Book of Christian Doctrine*, hurteth us not: for we have as many Books of Scripture (largely taken) in *our Bible*, as he had in *his*.

2. The next Authority that our ^a Opposites produce out of him for themselves, pretending that it makes against us, is in his *Book of Predestination*; where writing to *Hilary* and *Prosper*, he pleadeth for the *Divine Authority* of that ^b *Testimony*, which he had formerly cited out of the *Wisdom of Salomon*; and hereby (if *Cardinal Bellarmin's* Collection from hence might stand, and hold firm,) he maketh the *WHOLE Book of Wisdom* to become *Canonical*, no lesse then the Books of the *Law* and the holy *Prophets* are. But that *S. Augustin* was of another minde, we have divers clear Arguments to evince it. For (first,) when he had produced this *Testimony* out of *wisdom*, (that ^c *The Righteous man is speedily taken away, lest wickednesse should alter his understanding*,) and some exceptions had been taken against him, by the *Divines of Marseilles*, for citing a Book ^d *which was not Canonical*, (as, in those dayes, they had no such *Canonical Book* in the *Church of France*,) he dotli not answer and reply, that they

^a Bellarm. de verbo Dei, lib. 1. cap. 13. Sect. 2. B. Aug. ex professo docet, & probat, ex hoc libro Sapientie posse confirmari dogmata, & librum esse CANONICVM. Lib. 1. de predestinat. cap. 14. Et Sect. 4. Sed audiamus quæ in eodem capite infra ponuntur. Non debuit (inquit) repudiari Sententia Libri Sapientie, qui meruit in Ecclesia Christi de Gradu Lectorum Ecclesie tam longâ annositate recitari, & ab omnibus Christianis, &c. cum veneratione diuine Autoritatis audiri. Et infra. Opor-

tet, ut Librum istum Sapientie omnibus Tractatoribus anteponan; quoniam sibi eum posuerunt etiam temporibus proximi Apostolorum egregii Tractatores, qui eum testem adhibentes, nihil se adhibere nisi diuinum Testimonium crediderunt. Du Perron Repliq. contre le Roy de la grand Bretagne. Pag 440. Les Juifs ne tenoient non-plus de Liure de la Sapience, au mesme degre de la Loy, des Pesaumes, & des Prophe- tes; & nostre Seigneur ne l'auoit non plus alleguë, &c. Et neanmoins S. Augustin ne laisse pas de dire. (De pradest. l. 1. c. 14.) Le Liure de la Sapience à merite, &c. d' estre leu en l' Eglise de Christi par les Lecteurs de l' Eglise, &c. & d' estre ouy, &c. avec veneration d' authoritè diuine. Et derechef, ut supra in Bellarm. ^b Raptus est, ne malitia mutaret intellectum. Sap 4. 11. ^c Wisd. 4. 11. ^d Ep. Hilarii ad Aug. inter Ep. S. Aug. Hunc Librum tanquam NON CANONICVM definiunt omitendum.

† S. Aug. de prædest. Sanct. l. i. c. 14. Non debuit repudiari Sententia Libri Sapientia.

d Idem, ibid. Qui meruit in Ecclesia Christi tam longâ annositate, &c. cum veneratione, &c. audiri. Ut supra.

a S. Aug. ibid. Qui (Liber Sapientia) meruit in Ecclesia Christi de GRADU LECTORVM recitari.

b De GRADU EPISCOPORVM, sic ex AMBONE.

c Idem, ibid. Certè etiam si de divinarum Scripturarum TRACTATORIBVS, qui fuerunt ante nos, proferebam defensionem hujus sententia, quam nunc solito diligentius atque copiosius contra novum Pelagianorum defendere urgemur. Errorem—Si hujus ergo Sententia defensionem ex Divinorum Eloquentium nos præcedenti-

bis Catholicis TRACTATORIBVS promerem, profecto hi fratres, pro quibus nunc agimus, acquiescerent hoc enim significasti Literis vestris— Sed qui Sententia TRACTATORVM instrui volunt, oportet, ut istum Librum SAPIENTIAE, ubi legitur, Raptus est ne malitia mutaret intellectum ejus, OMNIBVS TRACTATORIBVS ANTEPONANT; quoniam sibi eum anteposuerunt etiam temporibus proximi Apostolorum egregii TRACTATORES, qui eum Testem adhibentes, nihil se adhibere nisi DIVINUM Testimonium crederunt. d S. Hieronym. Epist. 61. Scio me aliter habere postulos aliter TRACTATORES. e Vide S. Aug. de Doctr. Chr. l. 2. c. 8 & Tractat. l. 2. c. 4. * S. Aug. de prædest. ubi supra. Sententiam verè planam, & antiquitus Christianam.

said not true, or that the Book was of equal Authority with any other of the Bible, (and yet this he would have said, if it had been equally Canonical,) but he pleads only, that it ought not to be † rejected, for the great ‖ veneration that it had in the Church: Where (Secondly,) notwithstanding that veneration, it had certain marks of difference set upon it, (and here noted by S. Augustin himself,) to distinguish it from being as Divine and Canonical, as the Law and the Prophets be. Of which Marks, this was One; that the Book of wisdom, and the rest of that Classe, were given to the ^a Lectors, or the Inferior Officers of the Church, to be read there by them in a lower place, then those of the higher Classe were; which the Priests and Bishops read themselves, in a ^b more eminent and conspicuous manner: And this was Another; that such Authors as He that wrote the Book of wisdom, had onely the honour to be set first and ^c preferred before all other Tractators upon the Canonical Scriptures; but ^d it is one thing to be set before the common Tractators, and another thing to be the Authors of the Canonical Books themselves, for this supposeth them to be those Men, that were immediately inspired by God: which of that ^e uncertain Author that compos'd the wisdom of Salomon, (though many things he wrote might be confirm'd by Canonical Scripture, and were therefore received as Divine Truths and Testimonies,) S. Augustin could not say. And (Thirdly) for the same reason, he urgeth the * Truth and Authority of

the Sentence only that he had cited, (being willing enough to ^b forgoe the Authority of the Book,) and standeth upon these Termes about it; that it is ^c certainly a work of Gods Divine Grace and favour, *If the just man be taken away betimes, lest otherwise he should be expos'd to the danger of worldly wickednesse*; and that no Christian will deny, but that this *just man*, so taken away, is in *rest and peace*; and therefore whosoever said it, that it was a *faithful saying* (this,) and grounded upon ^d *Divine Authority*. In which sense ^e *S. Cyprian* also alledged the *same saying* under the Name and Testimony of the *Divine Scripture*. But neither did he, nor *S. Augustin*, call it a *Divine Testimony* so much in respect of the *Book* wherein it is, or the *Author* that wrote it, as in regard of the *Matter* it self, that is there written. However, to the *Objection* made against *this Book*, that *it was not Canonical*, he maketh no direct Answer, that *it was*; which, if *he* or the *Church* had held it so to be, would have been the readiest way to have answered all the *Divines of France*, and ended that Controversie between them. But herein ^f he would not be *their Adversary*, as the Masters of the *Roman Church* are pleas'd to be *Ours*. 3. In the third and last place, they bring his Authority for *Canonizing* the *Books of the Maccabees*. To which purpose they ^g cite *Two* of his Sayings; One, *That the Church, and not the Jews, accounted those Books to be Canonical*:

adhibentes, nihil se adhibere nisi Divinum Testimonium crediderunt. ^e *S. Cypr. lib. de Mortalitate. & lib. Testim. 3. ad Quirinum.* ^f *S. Aug. de Civit. Dei, lib. 17. c. 20. supra citat. Salomonis Libri TRES recepti sunt in AVTORITATEM CANONICAM, Proverbia, Ecclesiastes, & Canticum Canonicorum. Alii vero Duo, quorum unus SAPIENTIA, alter ECCLESIASTICVS dicitur propter eloquii nonnullam Similitudinem, ut Salomonis dicantur, obtinuit Consuetudo. Non autem esse ipsius, NON dubitant doctiores; Eos tamen in Autoritatem (Scriptorum videlicet Ecclesiastico: u r, & Populo publicè prælegi solitorum,) maxime Occidentalis antiquitatis recepit Ecclesia. Sed adversus Contradictores NON TANTA FIRMITATE preferuntur, quæ Scripta non sunt in CANONE Judæorum. g Bel-larm. de verbo Dei, l. i. c. 15. Sect. 1. Sanctus autem Augustinus (cui multum auctoritatis sæpè tribuit Calvinus,) lib. 18. de Civ. Dei, cap. 36. Libros (inquit) Maccabaorum non Judæi, sed Ecclesia pro Canoniciis habet. Idem locus à Card. Perronio, (Replie. pag. 439.) multisque aliis, profertur unà cùm sequenti.*

^b *Ibid. Quod à me quoque postum testimonium de Libro Sapientie fratres istos iraspuisse dixistis, tanquam non de Libro Canonico adhiberetur. Quasi, et EXCEPTA HVJVS LIBRI ATTESTATIONE, RES IPSA non CLARA sit, quam volumus hinc doceri.*

^c *Ibid. Quis enim audeat negare Christianus, justum, si morte præoccupatus fuerit, in Refrigerio futurum? quilibet hoc dixerit, quis homo sanæ fidei restitendum putabit?—Hæc est TOIA CAUSA ear dictum est, à QVO CVNQVE sit dictum, RAPTVS EST, ne malitia mutaret intellectum ejus—Quæ cum ITA SINT, non debuit repudiari sententia Libri Sapientie, qui meruit in Ecclesia Christi legi,—Et cum veneratione divina Autoritatis audiri.*

^d *Ibid. Eum Testem*

Another, * *That they have been received by the Church for holy Scripture, not unprofitably, if they be soberly read, or heard.* Upon which words ^a *Card. Bellarmine* laid his Thumb, that they might not be seen and examined; but ^b *Card. Perron* brings them forth to the view, and afterwards ^c disguileth them, as his manner is to do in most of his other Citations. The *Donatists* in *S. Augustin's* time were ^d divided into divers *Seëts*: of which the *Circumcellions* were one; a *Seë* more noted then the rest, and so called, from ranging up and down the Countrey, where they lived (in *Africk*,) and setting up their *Cells* abroad in the Fields, every one at first like *Eremites* by themselves, and afterwards taking in their *women* to cohabit there among them. And a sort of people they were, so furious, and full of mischief and violence, both to themselves and others; that they ^e did not only set upon those who chanc'd at any time to passe by that way, and come within their reach, (making no Conscience to murder them if they found them not to be of their *Party*;) but many times also they would lay violent hands upon their *own Persons*, and either murder themselves, or threaten *other persons* with present death, if those persons would not do it for them, when they were in danger to be taken, and punished by the Law, which the *Secular Powers* had

* Bellarm. ibid. Et lib. 2. contra Epistolam Gaudenti, cap. 23. eorum Librorum auctoritatem studiosè defendit, Scripturam S. eos appellans.

a Bellarm. ibid. verba S. Aug. non profert.

b Du Perron. Repl. pag. 439. S. Augustin au 2. l. contre l'Epistre de Gaudent, L'Esriture intitulee des Maccabèes, les Juifs ne la tiennent pas comme la loy, les Prophetes, & les Pseumes, que nostre Seigneur allegue pour les Tesmoins &c. Mais elle a esté receuë par l'Eglise, NON INUTILEMENT, si elle est leuë, ou écoutée SOBREMMENT.

c Idem. ibid. p. 440. Et ce qu'il ajoûte; qu'elle a esté receuë par l'Eglise, NON INUTILEMENT, prouve qu'elle soit leuë SOBREMMENT, n'est pas afin de diminuer la foy qui y doit estre desferée, mais afin de reprimer les furieuses consequences que les Donatistes en inferoient; & ne signifie autre chose, sinon, Pourveu qu'elle soit leuë avec sens rassis, & non avec manie & phrenesie, comme la lisoient les Donatistes, qui prenoient occasion de l'exemple de Samson & de Razias, dont le zele est loüé, & non le fait, de se tuer & precipiter eux mesmes. Et Dessus. Auquel passage, ce que S. Aug. dit, que les Juifs ne tiennent pas l'esriture des Maccabèes au mesme rang que la Loy, &c. n'est pas pour affoiblir l'aithorné de l'esriture des Maccabèes. Car les Juifs ne tinoient non plus le Livre de la Sapience, au mesme degré de la Loy, &c. Et neantmoins S. Augustin ne laisse pas de dire, Le Livre de la Sapience à merite, &c. Vt supra pag. 105. d S. Aug. de Harif. cap. 69. Multa & inter ipsos (Donatistas) facta sunt Schismata & ab iis se diversi catibus alii atque alii separarunt. e Idem, ibid. Ad hanc hæresin in Africa & illi pertinent, qui appellantur Circumcelliones, genus hominum agreste, et famosissima audacia, non solum in alios innoxia facinora perpetrando; sed nec sibi insanè feritate parcendo: Nam per Mortes varias maximè precipitiorum & aqua um, & ignium seipos necare consueverunt; et in ipsum suorum alios, quos potuerint, utriusq; Sexus seducere, aliquando ut occidantur ab aliis, mortem, nisi fecerint, comminantes.

then

then made against them. And this they call'd their *Martyrdome*, teaching and exhorting all their followers, rather to *destroy themselves*, or to *kill one another*, then to suffer any publick shame or punishment, as common *Malefactors*. For which impious Phrenesie and madnesse of their Sect, being generally condemned by all other Men, and challenged by S. *Augustin* to shew any allowance, or Example in *Scripture* for it, they had none to bring, but the Example of * *Razias* in the *Maccabes*, who to avoid the fury of his Enemies, made an ^a end of himself, and being enflamed with anger against them, plucked out his own Bowels. Whereupon S. *Austin* took occasion to declare his judgement concerning that *Book* of the *Maccabes*, and said the *Donatists* were hard driven, that they had no other *Scripture*, or ^b *Ecclesiasticall Authority* to shew for themselves. And though he denieth not, but that *Razias* was to be commended for a Man of great resolution and valour, yet he admits him not to be a *Martyr* for his Religion, or in this particular fact of *Self-Homicide* to be set forth as any *Example* that might be followed by the *Donatists*, or other persons whatsoever. But perceiving that this Answer would not satisfie those Men, who defended themselves herein by the Credit and Authority that the *Book* of the *Maccabes* had among the *Africans*, he proceedeth yet further, and lesseneth the Authority of that *Book* by a triple Testimony; first ^c by the Testimony of the *Judaical Chureh*, which made no such account of it, as they did of the *Law*, the *Prophets*, and the *Psalms*: Secondly, by the Testimony of ^d *Christ*, which that *Book* wanted, and the others

* Idem, Epist. 61. ad Dulcitium, Summâ Exemplorum inopia colorati, in Maccabeorum Libris, perscrutatis omnibus Ecclesiasticis Auctoritatibus, vix aliquando, (quod pro sua Sententia adducerent (Circumcelliones,) invenerunt.

a 2 Maccab 14.41.

44.46.

b S. Aug. Ep. ad Dulcitium jam citatâ.

c Idem, contrâ Epist. Gaudentii Donatistæ lib. 2. cap. 23. Nostrium est autem, sicut Apostolus admo-
net, omnia probare, quod bonum est tenere, ab omni specie mali abstinere; Et hanc quidem Scripturam,
quæ appellatur Maccabeorum, non habent JUDÆI, sicut Legem, Prophetas & Psalmos: Quibus DO-
MINUS testimonium perhibet tanquam TESTIBUS SVIS. Sed recepta est ab ECCLESIA non inusiti-
ter sic. d Ibid, Quibus Dominus, &c.

had,

b Ibid. *Recepta est ab Ecclesia, non inutiliter si sobriè legatur, vel audiat, maxime propter illos, &c.*

had, as his own *Proper Witnesses*; and thirdly by the consent and Testimony of the ^b *Christian Church*, which received it, *not unprofitably*, if it were *discreetly* or *soberly* read; that is, as *S. Augustin* elsewhere expoundeth himself, if those things that we read there be conferred with the *Sacred and Canonical Scriptures*, that whatsoever is thereunto agreeable, may be *approved*, and what is *otherwise*, may be *rejected*. To collect therefore (as the *Cardinals* and their followers do) out of these bare words, *The Books of the Maccabees are received in the Church*, that they are not in the *Jews* but in the *Christian Canon of Scripture*, and properly so called, is altogether against common Sense and Reason; for *S. Augustin* here intendeth to abate and weaken the Argument of the *Circumcellions*, and this Collection of the *Cardinals* addeth no more strength and force to it, then it had before; when from hence *Gaudentius* the *Donatist* might have reply'd and said, that *S. Augustin* was so far from *confuting* him, as that he had *confirm'd* him in his former opinion, and given him a fair advantage to insult over the *Orthodox Christians*, who allowed him a Testimony taken out of a *Book* that belonged to their *own Canon*, and not to any *Canon or Scripture* of the *Jews*. For this had been enough to have yeilded him the victory; which was none of *S. Augustin's* meaning; who by his ^c *Limitations* and *Restrictions* here mentioned, makes it evident, that the *Law* and the *Prophets* were another manner of Scripture, and carryed a *greater Authority* with them, then the *Books* of the *Maccabees* did, or any such *Ecclesiastical Writings*, as were like unto them. Else, why did he not absolutely say, that they were *Canonical*? which had made an end of the businessse on the *Donatist's* side, without any more ado. But what his belief was concerning these *Books*, hath been declared before in a

c Ibid. *Non inutiliter; & Si sobriè legatur; maxime propter illos Maccabæos, qui pro Dei lege sicut veri Martyres, à persecutoribus tam indigna, atque horrenda perpeffi sunt, ut ETIAM HINC POPULUS CHRISTIANUS adverteret, quoniam non sunt condigna passiones hujus temporis ad futuram gloriam, que reuelabitur in Nobis.*

work of his that he wrote towards the end of his dayes; wherein he ^b severeth, and excludeth the *Maccabes*, and other such *Church-Books*, from those *Scriptures*, that are called *Canonical*; acknowledging neverthelesse, that in some respect, the *Church* affordeth them that *Appellation*. For in one and the same respect this can never be intended; unlesse we shall make *S. Augustin* to contradict himself in the very same *Period*; or the *Church* to hold those *Books Canonical*, which are not within the *Canonical Scriptures*. For the avoiding of which *Contradiction* we must of force suffer *S. Augustin* to explain his own words, and to adde (as he doth there,) the reason ^c why the *Church* call'd them *Canonical*, and in what sense she did so, that is to say, Not because the *Authors* of them were *Prophets*, or Men *inspired by God*, to write and give us the *Rules* of our *Faith*, but in regard of the many pious *directions* and *Examples* of zeal and *constancy in Religion*, that are there to be found; for which cause ^d the *Church* received them into the *lower Canon* of *Ecclesiastical Books*, but not into the *Supreme Canon* of *absolute and Divine Scriptures*. According to which distinction also the *Hellenist Jews* held them to be as *Canonical* as any *Christian Church* did; for from those *Jews* only the *Christians* received them; and ^e not from the *Hebrews*.

LXXXII. In *S. Augustin's* time was held The *COUNCEL* of *CARTHAGE*, which the *Roman Doctors* urge so much against us, though they cannot agree among ^a themselves, which of all the *Councils* of *Carthage* it was. Usually they * say it was The

An. 419. & *Binium* (qui illum exscribit) in notis ad Conc. Carthag. 3. Card. Perronium, en sa Replique, chap. 48. *Chiffierium* in notis ad Breviationem Can. Ferrandi. Et Concil. Carthaginense in Codice Romano. * Bellarm. de verbo Dei. lib. 1. cap. 10. Sect. Primam. *Primum igitur hos Libros, una cum ceteris, in Canone ponit Concil. Carth. 3. can. 47. et Trident. Sess. 4.* Idem, ibid. Sect. Præterea. Concil. Carthag. ex quo cetera Concilia istum Canonem desumpserunt, vocat hos Libros *Canonicos et Divinos*.

b Idem, de Civit. Dei. (sicut antea citatur) li. 18. cap. 36. *Supputatio temporum à restituo Templo NON IN SCRIPTURIS SANCTIS, sed IN ALIIS invenitur, in Quibus sunt ET MACCABÆORVM LIBRI, quos non Judai, sed ECCLESIA pro CANONICIS habet, propter quorundam Martyrū Passiones vehementes atque mirabiles, qui antequam Christus venisset in carnem, usque ad mortem pro Lege Dei certaverunt.*

c Ibid. *Propter quorundam Martyrū passionem, &c.*

d Ibid. *Quos Ecclesia pro Canonicis habet, propter, &c.*

e Ibid. *Quos non Judai, &c.*

An. Dom.

419.

a Vide Baron. *Annales*. ad An. 397. &c.

b Concil. Carthag.
3. (apud Biniuum)

Can. 47. *Itē placuit, ut
prater SCRIPTU-
RAS CANONICAS
nihil in Ecclesia lega-
tur, sub nomine Divi-
natum Scripturarum.
Sunt autē CANONI-
CÆ SCRIPTURÆ,
Gen. Ex. Lev. Num.
Deut. Jos. Jud.
Ruth. Reg. Libri 4^{or}.
Paralip. Libri duo,
Job, Psalter, Davidi-
cum, Salamonis Libri
Quinque, Libri 12^m.
Prophet. Esai. Hierem.
Ezech. Dan, Tob. Ju-
diib, Esther, Esdra
Libri duo, Maccab. Li-
bri duo. Novi autem
Testamenti, Evang.
&c. Hoc etiam Fratri
et Confacerdoti nostro
Bonifacio, vel aliis ear-
um partium Episcopis,
pro confirmando isto
Canone, innotescat, quid
a patribus ista accep-
imus in Ecclesia LE-
GENDA. Ad quæ
Binius. Quidam ve-*

*rustus Codex sic habet; De confirmando isto Canone Transmarina Ecclesia consulatur. Habetur idem
Can. apud Dionys. Exig. & omnes Latinos Codices. c Ibid. Casario et Attico, viris clarissimis, Con-
sulis Calend. Septembr. Carthagine in Secretario Basilicæ Restituta, quem Aurelius Episcopus una cum
Episcopis confedisset, adstantibus etiam Diaconibus, constituta sunt hæc, quæ in presenti Concilio definita
sunt. Ad hæc Binius. An nimirum 397. qui est Siricii Pontificis 13. * Bonifacius Casario & At-
tico Consulibus, nondum erat Episcopus; quem sub consulatu Honorii XII. & Theodosii VIII. An.
Dom. 418. Kal. Januarii ordinatum fuisse constat Papam Romanum. a Conc. Carthag. 3. (apud
Biniuum) Can. 48. De Donatistis placuit, ut consulamus fratres & Confacerdotes nostros Siricium et Simpli-
ciantum. b Anastasius, Innocentius, Zoimus. c Binius in notis ad 47 Can. ejusd. Conc. Li-
cet istud Cap. 47. in presenti exemplari tanquam aliquod huius Concilii capitulum habeatur, in aliis tamen
certis Conciliorum Libris dicitur esse Carthag. Concilii cap. 24. celebrati post Consulatum Honorii 12^m.
& Theodosii 8^m. quorum Annus currit sub Bonifacio Papa. d Cod. Canon. Eccl. Africanæ Can. 24.
Græcè, & Latinè edit, à J. Stello, atque à Binio repetit.*

THIRD, whereat S. *Augustin* himself was present; and wherein there was a ^b Decree made, what *Scriptures* should be read in the Church, and which should be *Canonical*. But if the *Third Council* of *Carthage* were held under the Consulate of *Casarius*, and *Atticus*, in the year CCCXCVII, (as the ^c Inscription, or Title, of that Council, in all Copies, is given us,) there can be no such Canon in it. For * *Boniface*, (to whom this Canon referreth) was not at that time *Pope* of *Rome*, nor more then *Twenty years* after. And if the ^a Canon next following there be true, (which referreth to *Pope Siricius*,) this Canon that goes before it, must needs be altogether false; For between *Siricius* and *Boniface*, there were no lesse then ^b *Three Popes*, and *One and Twenty years* distance. So^t that fixing this Canon, (about which *Pope Boniface* was to be consulted,) upon the *Third Council* of *Carthage*, (wherein order was taken to consult *Pope Siricius*,) there is but little credit to be given to it. Let it therefore be the Canon of some ^c other Council, that was held at *Carthage* in the time of *Pope Boniface*; for in the ^d Code of the *African Church* we finde such a like Canon in a Council kept there under the Consulate of *Honorius XII*, and *Theodosius VIII*. which was in the year CCCXIX,

Three yeers before Pope *Boniface* died; yet in that *African Canon* there is not so much, nor so many *Books* to be seen, as there is in the *Roman Edition*; for neither in the ^a *Greek Code*, one or other, nor in the *Collection of Canons* that *Cresconius* made, (who was an *African Bishop* himself,) shall we finde any mention at all of the *Books of the Maccabees*, or of the *Book of* ^b *Baruch*; towards the *Canonizing* whereof this *Canon* therefore will do no good. And for the *Rest* that be now contested, if we admit them to be *Canonical* upon ^c *S. Augustin's* terms, (whom herein the *Council* followed,) it will do us no hurt. For in a *large* and *common Sense*, as they be *Books* appointed to be read in the *Church* for the more ample direction and instruction of the people in a pious & regular course of *Life*, (in which sense ^d that *Council* took them;) or as they are to be *preferr'd* before all other *Ecclesiastical Books*, (in which sense ^e *S. Augustin* took them;) and as they are *opposed* to *supposititious*, *Apocryphal*, and *rejected Books*, (in which sense both ^f *S. Augustin*, and this ^g *Council*, besides divers ^h *other* of the *Fathers* took them;) all these wayes they may be called *Canonical*: but in a *Strict* and *Proper* sense, so as to make them in all things forcible *Rules of our Faith*, or of *equal authority* with the *Law* and the *Prophets*, they are ⁱ neither here in *this*, nor in any other *Council* or *Wri-*

^f *S. Aug. lib. 15. de Civit. Dei, cap. 23. Omitantur earum Scripturarum fabulas, quæ APOCRYPHÆ nominantur, eò quòd earum occulta origo non claruit Patribus, à quibus usque ad nos auctoritas veracium Scripturarum certissimà & notissimà successione pervenit. In hù autem APOCRYPHIS etsi invenitur aliqua veritas, tamen propter multa falsa, nulla est Canonica Auctoritas. g* *Can. cit. Nihil in Ecclesia LEGATUR sub Nomine Divinarum Scripturarum præter Scripturas Canonicas. h* *S. Athan. sub. finem Synopf. Ista magis digna sunt ut abscondantur, quàm ut legantur. S. Hier. Ep. 7. ad Lætam. Caveat APOCRYPHA, - quibus multa vitiosa admixta. Vide num. 60. &c. i* *Card. Cajetanus, in fine Comment. ad histor. V. & N. T. Suprà citat. Ne turberis Novitie, si alicubi reperies Libros istos inter Canonicos supputatos, vel in Sacris Conciliis, vel in Sacris Doctrinibus - Libri isti non sunt Canonici ad confirmanda ea quæ sunt fidei; Possunt tamen dici Canonici ad edificationem fidelium, utpote in Canone Biblia ad hoc recepti & autorati. Cum hac DISTINCTIONE discernere poteris scripta Augustini, et Scripta in Provinciali Synodo Carthagenensi. Quæ distinctione Cajetanus desumpsit ex Hier. præfat in Prov. & Rufino in Expof. Symb. vide quæ annotata sunt de Scripturis Divinis & Canonicis largè sumptis, Suprà pag.*

^a *Justellus in notis ad eund. Can. 24. Hic Canon Carthagenensis Concilii extat in Collectione Canonum Cresconii Africani Episcopi nondum edita; sed ibi Maccabæorum Libri non recensentur, nec in omnibus Græcis Codicibus editis & Manuscriptis.*

^b *Which is also omitted in S. Augustin's Catalogue l. 2. de Doctrin. Christiana, Suprà citat. and in all the Latin Copies likewise of this Council of Carthage; as both it, and the Maccabees are in the Greek Text, and in the Latin Version of Balsamon and Zonaras.*

^c *Suprà Num. 81. d* *Can. citato. Quia à Patribus ista acceptimus in Ecclesia LEGENDA.*

^e *Suprà num. 81.*

ter before or after it, (till the *New Decree* was made at *Trent*,) termed by *that Name*, or admitted into the *Canon of Divine Scriptures*. Else, if *S. Augustin* and this *African Council* should be otherwise understood, there will be more *Canonical Books* then the *Romanists* themselves will admit. For in *Africk*, (where they used the *Vulgar* ^a *Translation*, as it was rendred out of the *LXX*, with the *Additions of the Hellenists*, annexed thereunto by *Hesychius*, *Lucian*, *Origen*, and *Theodotion*,) their * *Two Books of Esdras* (mentioned here in this *Canon*) comprehended as much as *Three* of Ours, that is to say, *Ezra*, and *Nehemia* among the *Canonical*, and the *First Book of Esdras* among the *Apocryphal*, so termed, and so accompted as well in the ^b *Roman Bible*, as our *own*; nor did ^c *S. Augustin* himself make any other reckoning of it, then as an *Ecclesiastical Book* only; and in that *Classe* he held it to be as *Canonical* as the *Maccabes*. Wherewith *Card. Bellarmin* is so much troubled, that he knoweth not how to frame any tolerable Answer to it. For First, having confes'd, that according to the *LXX Bible*, (^d which was then in use,) The *Two Books of Esdras* were the same that all the *Three* are now, he is forced to contradict himself, and to say, ^e that many of the *Ancient Fathers* (as *Melito*, *Epiphanius*, *Hi-*

* Bellarm. de verb. Dei, lib. 1. cap. 20. Sect. At de. Sequebantur enim Versionem Septuaginta Interpretum, apud quos Tres nostri, DUO LIBRI ESDRÆ nominantur

* Ibid. Quocirca verisimile est, antiqua Concilia, & Patres, cum ponunt in Canone DUOS Libros ESDRÆ, intelligere nomine DUORUM Librorum OMNES TRES -- Accedit quòd citatur hic Tertius Esdra ab Athanasio, Augustino, Clemente Alexandrino, & Cypriano.

* Item Luc. Brug. in 3. Esdræ. Tertius Esdra Latinorum, est primus Græcis.

^b Biblia Sacra Sixti 5. & Clem. 8. jussu edita, juxta decret. Conc. Trid. Libri

Duo, qui sub Libri Tertii & Quarti Esdræ nomine circumferuntur, EXTRA SERIEM CANONICORUM Librorum quos S. Trid. Synodus suscepit, & pro CANONICIS suscipiendos decrevit, SEPOSITI sunt. ^c S. Ang. de Civ. Dei, lib. 18. cap. 36. Post hos tres Prophetas Agg. Zach. & Malach. Scripti etiam ESDRAS, qui magis rerum gestarum Scriptor est habitus, quam Propheta, — Nisi fortè Esdras in eo Christum prophetasse intelligendus est, quòd inter juvenes quosdam orta questione (3 Esdr. 3. 10.) quid amplius valeret in rebus; cum Reges unus dixisset; alter Vinum, tertius Mulieres, quæ plerunque Regibus imperarent, idem tamen tertius Veritatem super omnia demonstravit esse vittricem. Consulto autem Evangelio Christum cognoscimus esse Veritatem. Ab hoc tempore, &c. Supputatio temporum non in Scripturis Sanctis, quæ CANONICÆ appellantur, sed in ALIIS invenitur. In quibus sunt & Maccabaorum Libri. ^d Bell. de verb. Dei, l. 1. c. 7. Sect. Primum. Concil. Carthag. 3. Can. 47. Veteresque Patres Græci & Latini ntebantur eo tempore Libris Sacris juxta eam Editionem qua nomine LXX Interpretum citumferbatur. ^e Idem. eod. lib. cap. 20. Sect. Ad alteram. Multi veterum (ut Melito, Epiphanius, Hilarius, Hieronymus, & Rufinus) in Canone V. T. exponendo, aperte secuti sunt Hebræos, non Græcos. Hebræi autem 3. Esdræ non habent.

lary, Hierome, and Ruffin) followed the *Canon* of the *Hebrews*, wherein there is no *Third Book of Esdras* to be found. Which though it be very true, yet it is nothing to the purpose; for the question is not here concerning *Melito* and *Epiphanius*, &c. but concerning *S. Augustin* and the *African Council*, what *Books* they followed; who if they had followed the *Hebrew Bibles*, (as he acknowledged before they did not,) would neither have *Canoniz'd* the 3^d of *Esdras*, nor any other of the *Greek controverted Books* besides; for the *Hebrews* had none of them all. His Second Answer therefore is, * That in all the *Church-Liturgies* there is nothing read out of this *Third Book of Esdras*; which is a Reason as little to the purpose, as the former was; for though they read it not now in the *Roman-Office*, yet in the *Council of Carthage* they appointed it to be read in the *African Churches*; and if the bare *Reading* of a *Book* would prove it to be *Canonical*, what ever becomes of the *Third*, the *Cardinal* (contrary ^a to his own minde) will *Canonize* ^b the *Fourth Book of Esdras*, before he be aware of it. Then Thirdly, he answereth, that ^c *Pope Gelasius* put no more then *One Book of Esdras* into the *Canon of Scripture*; which *One* must needs be *Our Two*. But the matter is not, now, how many *Gelasius* reckoned, but how many *S. Augustin* and the *Fathers* in the *Council of Carthage* reckoned, who put no lesse then *Two* into their *Canon*, as we see before. All this then being nothing to his purpose, at the last ^d he denieth that in the *LXX Bible*, there were any such *Books*, as the 3^d and 4th of *Esdras*. Which for the 3^d, is not true of

* Ibid. Deinde nihil ex hoc 3^o Libro in Ecclesiastico Officio unquam LEGITUR; quod Argumentum est, à longo jam tempore non fuisse eum Librum habitum in numero Sacrorum.

mundistarum Somnia sunt. Itaque mirandum est, quid Genebrardo venerit in mentem, ut hunc etiam Librum ad Canonem pertinere vellet in Chronol. sua, p. 90. b Siquidem Feria 3^a Pentecostes aliquis ex 4. Esdræ cap. 2. 36, 37. legitur in Officio Romano. Et in Solemnitate Martyrum. 1b ver. 45. c Bell. Ibid. Sect. Ad alteram. Præterea Gelasius in Conc. Rom. 70^a. Episcoporum, UNUM tantum Esdræ Librum ponit in Canone. Quo Vno sine dubio nostros DUOS intelligit. d Ibid. Sect. Denique. Denique, Licet quidam Codices Græci haberent Tria volumina Esdræ in duobus Libris, correctiores tamen non habebant.

the *Greek*, and for the 4th is not true of the *Latin Church*. For though the *ancient Septuagint*, which was made first in *Ptolemie's* time, had not so much as the 3^d *Book*, no more then any of the *rest*, that were not in the *Hebrew Bible*, yet in subsequent times, when the *Hellenist Jews* had once made their *Additions* to that *LXX*, both that *Third of Esdras*, and divers other *Books* besides, were received into it, and delivered over to the *Greek Church*; from whom the *Latins* took it, and made use of all those *Additions* to it, long before this *Council of Carthage* met together, and took order, that *more Books* then *these* should not be *publicly read* in their Churches. In some other places they made their use of the 4th *Book of Esdras* and all, which we finde cited by the ^a *Latin Fathers*, as we do the 3^d by the ^b *Greek*, and the *Latins* both; (though neither of them ever made *such Books* to be of *equal Authority* with those which they received from the *Hebrews* through the hands of *Christ* and his holy *Apostles*, but kept them in a *lower* ^c *Rank* by themselves, as we have already made it evident for *CCCC* yeeres together.) It is true, that in some ^d *later Editions* of the *LXX*, these *Two Books* are omitted, (the 3^d as well as the 4th,) and they that omitted them had good reason so to do, both in the *Greek* and in the *Latin Impressions* of the *Bible*; yet this hindreth not at all, but that in former times, and in particular, when the *Fathers* of the *Council of Carthage* lived, the *Septuagint*, (from whence their ^e *Vulgar Translation* was taken, and used in *Africk*,) had the 3^d *Book of Esdras*, among others, annexed to it, as it hath at this day in

^a S. Ambr. Lib De bono Mortis, & lib. 2. in Lucam ac in Ep. 21. ad Horatianum. S. Cyr. Ep. 74. ad Pompeium. & adversus Demetrianum.

^b S. Athan. Oiat. 3. contra Arianos. Et Clem. Alex. lib. 2. Strom. Basil in Ep. ad Chilonem. Author operis imperfecti, Hom. 1. in Matth. 3. Aug. lib. 18. De Civ. Dei, cap. 36.

^c Joh. Driedo in Catal. Script. lib. 1. c. 4. ad difficult. 4. S. Cyprianus, Ambrosius, caterique Patres citant Sententias ex Libro Baruch, & Tertio ac Quarto Esdrae, non

tanquam ex CANONICIS, sed tanquam ex Libris continentibus dogmata quadam pia. ^d Vatablus. 3^m Librum Esdrae Graece nec sibi contigisse dicit videre, nec quicquam quod sciat alteri Sed neque in Complutensibus Exemplaribus, neque in Bibliis Regiis habetur hic tertius Liber Esdrae graece.

^e S. Aug. de Civ. Dei, lib. 13. cap. 24. Sicut Graeci Codices habent, unde in Latinam linguam Scriptura conversa est. Et Lud. Vives ad eund. locum. Olim Ecclesia Latine use sunt interpretati-
one Latina ex 70^m. versis;

the *Vatican*, and the *Venice* Edition, though (here) accounted by *Card. Bellarmin* lesse corrected Copies, then others be. But when * he brings in *S. Hierom's* testimonie, to exclude this Book out of the ancient and vulgar Bibles, that were in use before his time, this is so far from truth, that in the very same place which the *Cardinal* citeth, *S. Hieromes* discourse is altogether to the contrary; a pleading to have these Books rejected out of the Bible, which were not acknowledged by the *Hebrewes* to be of that number that alludeth to the ^b XXIII Elders; which it should seem, the *Cardinal* (not well regarding the Characters) mistook for the LXX Interpreters. Indeed afterwards *S. Hierome* sayes of the LXX Copies, that they were various one from another, and in many things perverted; but there he speaks of the whole Body of the Bible in general, and not of the Books of *Esdras* in particular, which he had noted before to have been taken into the Bibles then in use, though they were but ^d Apocryphal writings of themselves. Yet as Apocryphal as they were with him, or any other of the Church, *S. Augustin* thought fit to retain One of them at least, ^e whereunto the people of *Africk* had been long accustomed, and the *Fathers* of the Council of *Carthage* made it so far ^f Canonical among them, that they ordered it to be read in their publick Assemblies; from whence it will evidently follow, that either He and They were in an evident Error, (to obtrude as a Canonical Book upon their Church, that was

potest utique verum asseri, quod diversum est. Mittite eum ad Evangelia: in quibus multa ponuntur quasi de V. T. qua apud LXX Interpretes non habentur; velut illud, Quoniam Nazarenus vocabitur, & ex Egypto vocavi filium, &c. d Ibid. ut supra; Apocryphorum Tertii & Quarti Libri (Esdra) Somnii. e S. Aug. de Civit. Dei, lib. 18. c. 36. & c. 43. Item Epist. 10. & 19. ad Hieronymum, — Propterea me nolle tuam ex Hebraeo interpretationem in Ecclesiis legi, ne contra LXX Autoritatem, tanquam Novum aliquid proferentes. magno scandalo perturbemus Plebes Christi, quarum aures & corda illam interpretationem (ex LXX) audire consueverunt. f Can. citato. Sunt autem CANONICÆ Scripturae, — Gen. Exod. &c. — Salomonis Libri V. — Esdra Libri Duo. — Tobias, Judith, &c. — quid à Patribus ista accepimus LEGENDA.

* Bell. lib. & cap. cit. Sect. Denique. Denique B. Hieronymus prefatione in Esdras, aperit significat, 3. & 4. Esdra non solum apud Hebræos non haberi, sed ne apud Septuaginta quidem Interpretes.

a S. Hier. pref. in Esdras. Nec quemquam moveat, quod liber à nobis editus est, qui Apocryphus 3ⁱ & 4ⁱ Somnii non deletur. Quia & apud Hebræos Esdra & Nehemiaque Sermones in unum volumen coarctantur: & quæ non habentur apud illos, nec de XXIV Senibus sunt, procul ABICIENDA.

b Id. Prol. Galeato. Ita enim nonnulli suspicant, alii XXII.

c Pref. citat. Si quis autem Septuaginta, &c. quorum Exemplaria varietas ipsa lacerata & inversa esse demonstrat. Nec

not Canonical, which no Man, that hath any Honour for them, will grant; or else that they borrowed, and used the word *Canonical* in a large and extended acception, that might in one regard be applied to the *Controverted Books*, and to the *undoubted Scriptures* in another; which will leave the *Error* upon their side, that forbid Men now under pain of damnation (as the *Church of Rome* doth) to admit any *distinction* between them. For they must themselves admit a *Distinction* between the *rest*, and the 3^d Book of *Esdra*s, which neverthelesse is here qualified with the *general Term* of *Canonical Scripture*, as likewise be *Five* intire Books under the Name of *Salomon*, when all wise men know that he wrote but ^h *Three*, and that the *other Two*, though they were *commonly*, yet they were *improperly* said to be *His*. But the *Council* of *Carthage* spake by a kinde of *Similitude*; and as the *Popular Custome* then carried it. The Sum is, As these *Five Books* are promiscuously received into the *African Canon* under the Name of *Salomon*, So are *all the other* under the Name of *Divine and Canonical Scriptures*; which (for all that) may, and ought to be distinguished into their *several* and *proper Classes*.

LXXXIII. The next is Pope INNOCENT the FIRST; Who in his *Epistle* to *Exuperius*, (a man highly commended by ^a *S. Hierome*, and then Bishop of *Toulouse* in *France*,) ^b is said to have sent him a *Catalogue* of *Scripture-Books*, conform to that, which we have already recited out of *S. Augustin*, and the *Council* of *Carthage*. But who knowes whether *this* be any genuine and *true Epistle* of Pope *Innocent*, or no? For there is great reason to doubt it. 1. First,

g In Conc. Trid. Sess. 4. & Bulla Pii 4.
 h S. Aug. de Civ. Dei. lib. 17. cap. 20. Salomon prophetaſſe reperitur in Libris ſuis: qui TRES recepti ſunt in Auctoritatē CANONICAM, Proverbia, Eccleſiaſtes, & Canticū Canticorum. Alii ve; è duo quorum unus Sap. alter Eccleſiaſticus dicitur, propter Eloquii nonnullam ſimilitudinem, ut Salomonis dicantur obtinuit Conſuetudo.

An. Dom.

405.

a S. Hier. Ep. 4. ad Ruſticum.

b Innocent 1. in Epist. 3. ad Exuperium. Tom. 1. Conc. Sess. 7. apud Binium. Qui ve; è Libri accipiuntur in Canone Scripturarum, brevis annexus ostendit. Gen. Exod. Lev. Num. Deut. Jos. Judic. Reg. 4. Ruth, Prophet XVI. Salomonis Libri V. Psalt. Job. (Tobias,) Hester, Judith, Maccab. duo, Esdra duo, Paralip. duo, & c. Bellarm. de verbo Dei, l. 1. c. 10. Sess. Primum. Primum igitur hos Libros una cum ceteris in Canone ponunt Concilia Carthag. 3. can. 47. Trid. Sess. 4. & Pontifex Innocentius 1. in Ep. ad Exuperium. Similiter, Perron, Canus, Becanus, & alii plurimi.

because

because there is no *Ecclesiastical Writer*, that took any notice of it, (as many did of some others his *c Epistles*,) in all that *Age* wherein he lived, nor till he had been neer upon CCC yeeres dead. It is now got into the *Body* of the *Councils*, being placed there among the *Decretal Epistles* of the *Popes*; but it was first taken out, and brought in thither, from the *d Roman Code*, which of a long time had no such *Epistle* in it. The Church of old was wont to be regulated by the *Canons* of the *e Vniuersal Code*, that consisted of *Nine Councils*, that is to say, the *Councils* of *Nice*, *Ancyra*, *Neocaesarea*, *Gangres*, *Antioch*, *Laodicea*, *Constantinople*, *Ephesus*, and *Calcedon*; whereof the *First* and the *Three* last were *General*; the other *Five*, though *Particular*, yet generally *f* approved. And the whole intire *Code* containd only *CCVII Canons*, following one another in an exact order, to the end, that the *Number* of them might neither be augmented nor diminished. And thus it continued till *a Dionysius Exiguus* his time, who being an *Abbot* of *Rome*, translated that *Code* out of *Greek* into *Latin*, after another manner then it had been in use before; and made many *Alterations* in it. For he *b* retrenched divers of the *Ancient Canons*, (which seemed to be most disadvantageous to the *Popes*,) and *c* added divers others, that the *Vniuersal Church* did not acknowledge: yet in all his *Collection* was there never any *Decretal Epistle* added. In the *d Abridgment* of *Ferrandus*, who lived at the same time, there is no mention made but of ** One Epistle* onely, which *Siricius* sent from a *Council* in *Rome*, to the Churches of *Africk*; and for the *Reading* of the *Canonical Scriptures* he quoteth no other *e Decree*, then what was made in the *Councils* of *Laodicea* and *Carthage*. So that for more then a *Hundred Yeeres* together this *Epistle* of *Pope Innocent* was not heard

c Inter Epist. S. Aug. Vide etiam S. Aug. contr. Pelag. l. 2. c. 9. d Codex Canon. et Decretorum Ecclesie Romana, edit. Moguntia. Anno 1525. e Lechasserius in Consultatione sup. Controvers. inter Papam Paul. V. & Remp. Vener. ac in Tractatu de Libertatibus Eccl. Gallic. Item, Hincmarus Arch. Remensis in opusculo contra Hincmarum Laudunens. c. 21 f Vide Conc. Calcedon. Act. 4. 11. 13. & Anton. Aug. li. de E. a Dionys. Exigui Codex Canonum Ecclesiast. Anno 525. b Omnes VIII. Canones Concilii Ephesini. Magnam partem ultimi Canonis Concilii Laodicensi. Tres ultimos Canones Concilii Constantinopolitani. Duos postremos Canones Concilii Calcedonensis. c Canones, qui dicuntur Apostolorum, 50. Canones Conc. Sardicensis. Canones Conc. Africani. d Ferrandi Diaconi Breviatio Canonum. Anno 530. * And yet it is not that Epistle which is now put into the Roman Code. e lb. Tit. 228. Utriusque Scripturas Canonicae nihil in Ecclesia legatur. Conc. Laodicens. tit. 57. Conc. Carthag. tit. 45.

of at all, nor any *other* of his, that is now enter'd into the *Roman Code*. But about CC yeeres after, (When the *Popes* had in the meane while begun to set up, and enlarge their pretended power so farre, as that they might make *Decrees* by themselves alone, and give *Lawes* to other Churches abroad, wherein notwithstanding they had much opposition,) there was another *Breviary* of the *Canons* made by a *Cresconius*, who added the *Decretal Epistles* of ^b *Six Popes* to the *Code* that *Dionysius Exiguus* and *Ferrandus* had collected before him. Among these *Epistles*, this of *Innocent's* was one, or at least given to this *New Collector* for one, though when it came to his hands there was nothing in it that concern'd the *Catalogue* or *Canon* of the *Scriptures*. For having undertaken to make a ^c *Concordate* between the decrees of *Councils* and *Popes* together, and to ^d alledge all that either the one or the Other had written, for the autoritie and confirmation of those *Canons* which he had collected into his *Breviary*; and having there also, accordingly, cited this *Epistle* of *Pope Innocent*, ^a *Six* severall times, as it related to *So many Heads*, and agreed with *So many Councils* and *Papal Constitutions*, that had written any thing of them; yet when he came to the ^b *Title* or *Canon* of *Reading* no other *Bookes* in the *Church*, but such as belonged to the *Canonical Scriptures*, (where if *Innocent's Epistle* had then contayn'd that *Catalogue* of *Scripture-Books*, which was afterwards annexed to it, and is now printed with it, the *Collector* would certainly, upon his former undertaking and promise, have quoted it,) he produceth only the *Canon* of the *Council* of *Carthage*, and maketh no mention of *Pope Innocent's Epistle* at all; which is a signe, that there was nothing in it to that purpose; but that ^c the 7th and *last Head* of it, (as it is now published for the better advantage and plea

^a *Cresconii Breviarium Canonum. An. 698.*

^b *Siricii, Innoc. Zosimi, Celestini, Leonis, & Gelasii.*

^c *Titulus ejusdem Breviarii. Hic habetur Concordia Canonum Conciliorum, & Prasulum Romanorū. d Ibid. in præf. Juxta vestrum imperium, cuncta Ecclesiastica Constituta, quæ ad nostram notitiam pervenerunt, in hoc opere sub Titulorū serie prænotavimus eorumq; Concordiam facientes, collegimus in unum.*

^a *Ibid. Canon XXVII. CCXX. CCXXI. CCXXII. CCXXIII. CCXXIV. Ex Decretis Papæ Innocentii & aliorum.*

^b *Ibid. Canon CCXCIX. Ex Concil. Carthag. tit. 24. Ut præter Scripturas Canonicas Nihil in Ecclesia legatur.*

^c *Qui vero Libri accipiuntur in Canone Scripturarum, &c. apud Binius & alios. Sect. five tit. 7. & ultimo.*

plea of the *Roman Church*,) hath since the time of *Cresconius* been added to it by the sleight of some other hand. At which *Isidore Mercator*, (and as cunning a Merchant as He, *Benet the Petit*,) was so skilfull, that within a C yeeres after there was a *Collection* made of more *Decretal Epistles* then any honest man knew what to do withall; till ^b Pope *Leo the 4th*, and ^c *Nicholas the First*, saw that there was great use to be made of them for their own turnes, and sent them abroad into the world for *Law*. And as this was the original of the *Roman Code*, so that *Code* is the first, wherein we meet with this *Decree* of Pope *Innocent* concerning the *Scriptures*, that is, no lesse then *CCCC*. yeeres after his death. Which is one Reason why we do the more suspect it. 2. Another is, because in this matter the ^d *Council of Carthage* being not altogether so sure of their *Canon*, intended to consult their Brother Pope *Boniface*, and other *Bishops* that lived abroad, about it; which they needed never to have done, if Pope *Innocent* had sent out any such *Decree* before. For it is pretended that this *Decree* was out *XIII* yeeres before the time of that *Council* and Pope *Boniface*. 3. And a third is, because we finde those words of the *Apostle* in it, (*They that are in the Flesh cannot please God*, *Rom* 8.8.) so grossely misapplied to persons that live in *Marriage*. But after all this, if we should grant *this Epistle* to be true, and allow it as much * authority as the *Two Popes* did in *Gratian's Canon Law*, yet will the same Answer to it be sufficient, which we gave ^a before to the Authority of *S. Austin*, and the *Council of Carthage*. And somewhat it is besides, that in the ^b *First Editions* of the *Council*, together with the *Popes Decretal Epistles*, which *Merlin* set forth at *Colen*, and *Paris*, there is not in all *Innocent's Catalogue* the *Book of Tobit* to be found, as neither in

a *Isidori Mercatoris Collectio Conc. 8a Epist. Decretalium. Anno 800.*

b *Can. de Libellis. Dist. 20. Leo Papa IV. Episcopis Britannia. Decretalium Regule habentur apud nos simul cū Canonibus, &c. Anno 850.*

c *C. Si Roman. dist. 19. Nicolaus Papa I. Episcopis Gallia. Decretales Epistole vim auctoritatis habent: quanquam quidam vestrum scripserint, haud illa Decretalia prisconum Pontificum in totum Canonum Codicis corpore contineri, & ad imminutionem Sedis Apostolicæ potestatis prohibeant, &c. Anno 860.*

d *Can. Citato.*

* Which is more then Pope *Innocent* assumeth to himself, when he saith, *Scripti pro capis intelligentia mea.*

a *Num. 81. & 82.*

b *Colen. 1530. in fol. & Paris 1535. in 8o. per Merlinum.*

S. Austin's Catalogue, nor in the *Canon of Carthage* shall we find the *Book of Baruch*. Hitherto therefore it is certain, that no *Ancient Author* can be produced, to justify the *New Canon* of the *Council*, that was held at *Trent*.

An. Dom.

426.

a Sap. 4. 11. Raptus est, ne malitia mutaret intellectionem ejus.

b Hilarius Arelaten-
sis in Epist. ad Aug.
rospi Aquino Hoc Testimonium tan-
ti pariter quam non Canonicum
locus definiunt emittendum.
At supra. num.

LXXXIII. About this time it was, when the *DIVINES* at *Marseilles*, and other places in *France*, took Exceptions at *S. Austin's* alledging a a Testimony out of the *Book of Wisdom*; which in points of doctrine they said ought to have been omitted, because it was b no *Canonical Book of Scripture*. And forasmuch as all the rest of that *Classe* were of a like Condition with this, (that they were not written by any *Prophet*, nor received into any such authoritie by the *ancient Church*;) therefore upon the same reason that these *Divines* of the *French Church* refused to acknowledge the *One*, it may be justly presumed, that they disallowed the *Other*; there being no reason at all, to be given, why they should *Canonize*, the *Books of Tobit, Judith, Ecclesiasticus*, or the *Maccabees*, and yet out of the same *Canon* reject the *Book of Wisdom*, as here they did.

An. Dom.

451.

a Concil. Calced.
Can. 1. Carones qui à
S. Patribus, in una-
quaque Synodo, huc
usque constituti sunt,
proprium robur obtine-
re decrevimus.

b. In eod. Concil.

Act. 4. Act. 11. Act. 13

Epist. Synod. Episcoporum Pifidiæ, ad Leonem Imp. Et Epist. Episcoporum Eu-
ropa Provincia; ac Epist. Agapiti Episcopi Rhodi ad eund. Imp. c In Codice Can. univers. Eccle-
sæ, Can. CLXIII, d Quos Dionysius Exiguus primus omnium adjecit, Anno 525.

clude,

clude, that neither *Pope Leo*, (whose *Legats* subscribed the *Council of Calcedon* for him, all but the *XXVII Canon*;) nor any of the *Bishops* there gathered together, acknowledged any other *Books of Canonick Scripture*, then what the *Council of Laodicea* (which left out ^e all the *Apocryphal*, or *Ecclesiastical Books* of the *Old Testament*;) had declared to be received, and read for such in the *Church*, before their time.

^e Supra. Num. 59.

LXXXVI. In the latter end of this *Age* lived *Pope Gelasius*; of whose *Decrees* we have but ^a *One* only given us in the *Roman Code*, where it is divided into *XXVIII Sections*. Yet in the *Tomes* of the *Councils* they have added *many more*, and among others a certain ^b *Decree* that he made in a *Synod* at *Rome* with *LXX Bishops* about him, concerning the *Authentick Books of Scripture*. And this *Decree* was then first heard of, when *Isidore* the *Merchant* began to vent his *Apocryphal wares* to the *World*, and when *Gelasius* had been already *CCC yeers* in his *Grave*. From him ^c *Burchard* and ^d *Ivo* received it, and ^e *Gratian* from them all. But in the ^f *Copies* which they bring us out of the pretended *Original*, there is so great an uncertainty, and disagreement betwixt them, that the ^g *Roman Emendators* of *Gratian* themselves know not how to trust it. For in some *Copies* they can finde neither the *Book of Judith*, nor the *Second Book of Maccabees*; in others they have but *One Book* of the *Kings*, and *One* of the *Chronicles*; sometimes *Three*, and sometimes *Two*; and otherwhiles *Five* of *Salomon*. So that no *Man* can tell what *Gelasius* herein said, if he said any thing at all. But let it be, that some such *Catalogue* was digested in his time: All

An. Dom.
494.

certe in toto hoc capite tot modis discrepantes Collectiones ab Originali, ut satis certò statui non possit, quæ VERA, & Pura sit Gelasii lectio, nec magnopere sit mirandum, si nonnulla sint, quæ difficultatem faciunt. Item, ad verb. cæterum. Hinc usque ad finem (ubi recensentur Libri Scripturæ Canonici & Ecclesiastici iisdem immixti) neque in Collectione Isidori, neque in uño veteri Codice Gratiani eorum quæ col-

lata sunt, inveniuntur.

^a Decret. Gelafii in Synodo 70. Ep. Ordo Librorum veteris Teſamenti.

that is gain'd by it againſt us, is as good as nothing; for it is but a *Catalogue of Eccleſiaſtical Books* mixt with the *Canonical*; and the ^a *Title* of it bears no more, then we uſually give it our ſelves; to ſignifie, that theſe were the Books, which were written in the time of the *Old Teſtament*, and afterwards received by the *Church* to be *publickly read* unto the people, though in a ſtrict and exact manner of ſpeaking, we intend not to call them all alike *Canonical*, no more then *Gelaſius* and his *Biſhops* did; who muſt either be taken in ſuch a latitude, as *we* deſire to be, or elſe they will be put, not only to diſagree with the *Nature* of the *Thing* it ſelf (to ſay that any Book was a *Canonical Book* of the *Old Teſtament*, which during the time of *that Teſtament* was never ſo,) but to depart likewise from the Conſent of the *Ancient* and *Primitive Church* before them; which God forbid we ſhould ever conceive of ſo many Reverend and Excellent Perſons, as either met with *S. Auſtin* in the Council of *Carthage*, or with *Gelaſius* in the Synod at *Rome*.

LXXXVII. But here at this place it will not be amiſſe to ſtand awhile, and look upon the *Fine Pageant*, that *M. Becanus* the Jeſuite hath dreſs'd up, and ſet in our way. *Becanus* was a Man of an acute wit, and ſubtil enough; but herein (as in many things beſides) he ſhewed little of it; when ^a he brings in Pope *Innocent* delivering the *Trent-Canon* of *Scriptures* to the Council of *Carthage*, and the Council of *Carthage* recommending it to *S. Auſtin*, and *S. Auſtin* preſenting it to Pope *Gelaſius*, and Pope *Gelaſius* in his Council at *Rome* reaching it over to Pope *Eugenius* in his Council at *Florence*, (which is a leap no leſſe

^a *M. Becanus Manual. Controv. lib. 1. cap. 1. q. 1. Canon Scripturarum (quem Pontifici amplectimur) habetur in Concilio Trident. Seſſ. 4. Et Patres illius Concilii acceperunt illum per traditionem ab Eugenio Papa in Concilio Florentino, Ruſſum Eugenius illum accepit à Gelaſio Papa in Concilio Romano; Iterum Gelaſius ab Auſtino; & Auſtinus à Concilio Carthaginenſi; denique Patres hujus Concilii ab Innocentio I. Vixit autem Innocentius Anno Chriſti 402. Igitur ab illo tempore PRIMITIVÆ ECCLESIAE ad nos uſque per CONTINUAM TRADITIONEM perſeverat idem ille SCRIPTURÆ CANON, quem nos nunc tenemus, & amplectimur. Vide eund. Tract. de fide, cap. 3. q. 1. num. 3.*

then

then Nine Hundred and Fifty years long,) and Pope *Eugenius* putting it into the hands of the *Council of Trent*. We shall speak with the *Council of* ^a *Florence* and ^b *Trent* hereafter; and what *all the rest* of this *Shew* can say, we have already heard before, and heard nothing that makes to the *Jesuites* purpose; which is, to set all the *Apocryphal*, or *Ecclesiastical* Books of the *Bible*, in *equal Rank* and *Authority* with the *Canonical*. But between *Eugenius* and *Gelasius* there will come in so many to the contrary, that *Beccanus* will never be able to maintain either his *Continual Tradition* against them, or to fetch his *leap* over all their *Heads*. That *Gelasius* received his *Catalogue* from *S. Austin*, or *S. Austin* from the *Council of Carthage*, and the *Council* from *Pope Innocent*, is no way probable. For first *Gelasius* received his *Decretal Epistles*, all but One, and his *Synodical Declaration* of the *Scripture-Books* from *Isidore Mercator*, and *Isidore Mercator*, for ought that any body knowes, onely from himself. Next, the *Council of Carthage*, and *Pope Innocent*, rather received their *Catalogue* from *S. Austin*, then *S. Austin* from them; For he wrote his *Books of Christian Doctrine* before he was made a *Bishop*, to which Office he was ^a *Ordained* VII years before *Pope Innocent* ^b came to that dignity, and X years before ^c the *Epistle to Exuperius* is said to be written; an *Epistle* that *S. Austin* perhaps never saw, (at least he makes no mention of it,) and which the *Council of Carthage* never heard of, who following the *Enumeration of Scriptures* that *S. Austin* had (with his restrictions and limitations) set down before, sent it to *Boniface* and other *Bishops of Italy*, to see if they would approve it; which they would never have done, if they had known of any *former Declaration* that *Innocent* had there made about it. Lastly, if *Eugenius* had it from *Gelasius*, and he from *S. Austin*, and

a *Infra*, Num. 154.
b Num. 181.

a Anno 395. Secundam *Presperi* Chronicon.
b Anno 402.
c Anno 405.
d Anno 419.

^a Loco citato. Igitur ab illo tempore Primitivæ Eccles. ad nos usq; &c.
^b Scrinio Pectoris?

and *S. Austin* from the *Council*, and they from *Pope Innocent*; from whom did this *Pope* receive it? (for he lived in the *Fifth Age*, which is somewhat too late a time, to begin the ^a *Primitive Church* withal, as *Becanus* here doth;) did he take it from himself, and fetch it out of his ^b *own Bosome*? or did he alone give forth his *Sentence* about it, without the Consent and Testimony of *Others*? and which is more, against all the Testimony and Consent of the *Primitive Church* for the space of *CCCC* years before him? Into so many Errors and Straights doth *this Jesuite* cast himself, by undertaking the defence of a *wrong cause*.

^c *Becanus* lib. de analogia V. & N. Test. c. I. q. I. Quinam Libri V. T. sunt Canonici? R. Canon seu Catalogus Librorum V. T. duplex est. Unus Judaicus, qui tempore *Esdra* confectus est.— Alter Christianus, qui Autoritate INNOCENTII PRIMII confectus est.— Et quidem de prioribus non est disputatio. Omnes ita Judæi quàm Christiani agnoscunt illos pro Canoniciis. De posterioribus aliqua dissensio est.

LXXXVIII. Nor is he in any lesse Error, when ^c having ask'd the Question, What *Books* of *Scripture* were received into the *Canon* of the *Old Testament*; he answereth, That there be *Two Canons* of that Testament; one *Judaical*, which was made up in the time of *Ezra*; and another *Christian*, which was made up by the Authority of *Innocent the First*: A distinction that standing upon no Foundation destroyeth it self. For the *Canon* of the *Old Testament* if it be properly and strictly taken, (and *Becanus* would not have it otherwise taken,) neither is, nor can be any other but *Judaical*, from which if there should be a different *Christian Canon*, making and avowing *those Books* to be Parts of the *Old Testament*, which the *Old Testament* never had, it would imply a *Contradiction*; which *Pope Innocents Epistle* will never make good. For no *Book* can be said to be a *Canonical Book* of the *Old Testament*, (that ended in *Ezra's* time,) but such only as was received into the *Canon* while that *Testament* and the *ancient Judaical Church* flourished under it. Therefore in this matter we can no more believe the *Jesuite's* saying concerning *Pope Innocent*, then we can believe *Pope Innocent* himself, when

when in this his *Decretal Epistle* he telleth us (if yet it were *He*.) that ^a *Solomon* King of *Judah* wrote a *Book* in the time of ^b *Ptolemie* King of *Egypt*; for he attributeth *Five* ^c *Books* to *Salomon*, whereof *Ecclesiasticus* must be *One*, that was written by *Sirach* ^d *DCC.* and *LX* yeers after *Salomon* was dead. The question in our *Case* is concerning a matter of *Fact*, in a time long since past, which no power is able to change into any other thing then at that time it was, and make it what it was not. The demand then being, What are the *Canonical Books* of the *Old Testament*, which was now past and gone *Four* whole *Ages* before the time of *Pope Innocent*, recourse is to be had unto the time of the *Old Testament* it self, that herein must only give us our sure and certain resolution. For if the *Pope* had an omnipotent faculty, yet that faculty could not revoke a *time*, nor make things *then to be*, that *then had no being*, as it is both confessed here by the *Jesuite*, and was made clear ^e before, that his *New Canonical Books* had *then no such being* at all. Besides *Pope Innocent's* Answer was not given to *Exuperius* in such high termes of *Authority* (whereby to regulate and binde the *Christian Church* after him,) as *Becanus* here would have it; for he answereth ^f only as far as *his understanding gave him leave*, and according as *his reason perswaded him*, having first *consulted the Books*, and the *order of times* wherein they were written. But if he had made the *Ecclesiastical Books* of *equal Authority* with the *Canonical*, or determined those *writings* to be parts of the *Old Testament*, which never were acknowledged by *them* that lived under it, properly to belong thereunto; his Answer had been clear otherwise then what his *understanding* lead him to; and would have bin altogether contrary to *reason*, both in regard of the *Books* themselves, and of the *Times* when they were first set forth; which was after *Ezra* 8 and *Malachy*.

^a An. Mundi 2940.

^b An. Mundi 3704.

^c Innoc. I. in Epistola Salomonis Libri QUINQUE.

^d Præfat. Siracidis filii in Ecclesiasticū. Nam in 38. anno, temporibus Ptolemæi Euergetis Regis, postquam perueni in Egyptum; &c.

^e Suprà, Chap. II.

^f Innoc. I. in Epistola ad Exuper. Pro capri intelligentia meæ respondi, quid sequendum vel docilis ratio persuaderet, vel auctoritas lectionis ostenderet, vel custodita series temporum demonstraret.

^g Vide cap. I. nu. 4.

Malachy had clos'd up the *Canon*. Again, if *Innocent's Rescript* had then carried the present *Roman sense*, and been of such *Authority* as is now pretended, how came it to passe, that from the next Ages after him, to the time of the *Council of Trent* it self, there was no greater *Regard* and *Consideration* had of it? For certain it is, that from his time to ours, never was any *Bible* found, that had either *his Epistle*, or the *Catalogue* of *S. Austin*, or the *Canon* of *Carthage*, or the *Decree* of *Gelasius* set before it; as in all, *Manuscript* and *Printed*, a the *Prologue* of *S. Hierome* is, there placed by a common and universal *Consent* of the *Latin Church*, to be a sure b *Index* and *discrimination* of the *Apocryphal* or *Ecclesiastical Books* from the *Canonical*. For herein he was preferr'd before c all other *Writers*, that spake not so *Distinctly* and *exactly* of *this particular*, as he did. And to make it manifest, that in the subsequent Ages the *Church* followed not the pretended definition of *Innocent*, or *Gelasius*, but the distinction that *S. Hierome* made, and the *Ancient Canon* that the *Christians* received from the *Hebrews*, we shall in the *Chapters* ensuing, take a full view of the next Ages, and see the *Testimonies* which both the *Elder* and the *Later Writers* have given us herein.

a Prol. Galeat. B. Hieronymi. b Ibid. Ut scire valdamus, quidquid est Extra Hos. (in Galeatore-
 censitos) Libros, inter Apocrypha ponendum. Igitur Sapientia qua vulgo Salomonis inscribitur, & filii
 Sirac Liber, & Judith, & Tobias, & Pastor non sunt in CANONE. c Alph. Toftat. in 1. cap. Mat.
 ad ver. 12. & seq. Magis credendum est Hieronymo quam Augustino, maxime ubi agitur de Veteri Testa-
 mento, & de Historiis; nam in hoc ipse excessit omnes Doctores Ecclesia. d Idem, Defensorii part 2.
 c. 23. Ista Distinctio facta est ab ECCLESIA UNIVERSALI, quae concorditer tenet illam DISTIN-
 CTIONEM factam à B. HIERONYMO; Nam ista tenebatur à Judaeis Fidelibus ante Christi Adven-
 tum; & fuit postea continuata in ECCLESIA.

CHAP. VIII.

The Testimonies of the ancient Ecclesiastical Writers in the Sixth Century.

LXXXIX. **M.** AURELIUS CASSIDORE, (sometimes a *Senator* of *Ravennam*, and *Consul* of *Rome*, but afterwards one that retired himself to a *Collegiate* life in a * *Religious House* which he had built for that purpose,) though he lived many years in the *former Century*, yet in his old age he reached to *this*; and wrote an ^a *Introduction* to the Reading of *Divine Scriptures*. Among which he comprehendeth not only the *Canonical*, but the *Ecclesiastical Books* also of the *Bible*, together with the best ^b *Expositors*, and *Treatises* that had been made upon them. In the first place ^c he reciteth the *strict* Catalogue of *S. Hierome*, (which is an *Argument* that he preferred it before any other,) and afterwards the *larger* Enumeration of *S. Austin*, and the common *Septuagint*: but of these *Two last* his judgement is not so well known to us, as otherwise it might have been, if the *Copies* of his writing had come perfect to our hands. For they that set him forth confesse somewhat here to be wanting. In the mean while how highly he approved *S. Hieromes Edition*, which consisted of *XXII Books* according to the *Hebrew Canon*, he declareth at large:

Latinum Sermonem de HEBRÆO fonte transfunderet, & ad VIGINTI DUARUM Literarum modum, qui apud Hebræos manet, COMPETENTER adduceret, per Quas Omnis Sapiencia discitur, & memoria dictorum in ævum Scripta Servatur. Huic etiam adjecti sunt N. T. Libri XXVII, qui colliguntur simul XLIX. Titulus hujus Capituli est, DIVISIO SCRIPTURÆ DIVINÆ Secundum HIERONYMUM,

An. Dom.
530.

* Vivariense Monasterium juxta Ravennates.

a Cassiodorus de Divinis Lectionibus.

b Ibid. cap. 24. Quod dictum rationabiliter in Tractatoribus probatissimis invenitur, hoc procul dubio credamus esse DIVINUM.

c Ibid. cap. 12. Sciendum est plane S. Hieronimum idem diversorum Translationes legisse, atque correxisse, eo quod Auctoritati Hebraica nequaquam eas perspiceret consonare. Unde factum est ut OMNES EIBROS V. T. diligentia curâ in

But of Pope *Innocents Epistle*, and the *Decree of Gelasius*, he saith not a word: which is a signe, that they came into the World after his time. And because he could not finde among all the *Ancient Writers* any Expositions of the other *Ecclesiastical Books*, * which were added to the Translation out of the *Septuagint*, and numbred in *S. Augustines Catalogue*, he committed the care of that work to a Priest^a of his own acquaintance; ^b commending the Books for many excellent *Virtues*, and instructions of *Manners in Patience*, in *Hope*, in *Charity*, and in *Fortitude*, that are to be found in them. And thus far *S. Hierome* was of his minde. And so are we.

* Ibid. cap. 5. Sape dilfus autem Pater Hieronymus asserit Sapientie Librum non a Salomone (ut usus habet) sed a Philone doctissimo quodam Iudaeo fuisse conscriptum: quem Pseudographum prae-notavit, quid usurpationem nominis portat alterius. Hujus libri exposi. Presbyter Bellator, &c.

^a Ibid. cap. 6. Bellatori amico nostro. ^b Ibid. Propter virtutes excellentissimas morum conscriptos esse cognoscite; ut patientiam, ut spem, ut caritatem, ut etiam in feminis fortitudinem, ut pro Deo contemptam praesentis seculi vitam, &c. nostris animis competenter infunderent.

An. Dom.

541.

a Novella 131. Θεωριζομεν τιξεν νόμων επηξειν το εχθρως Εκκλησιαστικως κανονας, το εωθ των εχθρων τεωδωρων συνδων εκτεθενται, η θελαωθενται.

b Concil. Calcedon. Can. 1. ut supra citatur. Num. 85.

c In eod. Concil. Act. 4. 11. 13.

d Vide Num. 59.

e Num. 82.

f Anno 525.

g Anno 530.

XC. Among other *Lawes*, that *JUSTINIAN* the *Emperour* made concerning *Ecclesiastical matters*, this was one; ^a That the *Canons* made, and confirmed by the *Four First General Councils*, should be *Received*, and have the force of *Lawes*. In the last of which *Councils* (as appeared before, both by the ^b *Council* it self, and by the ^c *Code* there approv'd,) the ^d *Canon* of the *Council* at *Laodicea* was confirmed; and the ^e *Canon* of the *Council* of *Carthage* (which that *Code* contained not,) let alone by it self. From whence it appeareth, that though ^f *Dionysius* and ^g *Ferrandus* had already made some use of the *African Council* in their particular and private *Collections* of the *Canons*; yet in the general and publick *Receptions* of the *Church*, this of *Carthage* carried not then any such binding *Authority* with it, as that of *Laodicea* did.

An. Dom.

543.

XCI. But we have in this Age the Testimonies of Two *African Bishops* to explain their own *Canon*; one of *JUNILIUS*, who notwithstanding the mixture.

ture that *S. Augustin* and the *Council of Carthage* made of the *Ecclesiastical* and *Canonical Books* together, acknowledgeth a great ^a *imparity* betwixt them, and parteth them again (them and others) into their severall *Classes*. For First he declareth that the *Canonical Books* only are of *Sovereign* and *Perfect Authoritie*; then that there be some others of a *lesser*, and others of *no Authority* at all: which is answerable to the *Order* of the *Greek Church* which divided the *Canonical Books* from those that were suffer'd to be *Read* in publick *Assemblies*, and these from the *Apo-cryphal*, that were utterly *rejected*, and *forbidden* to be used among them. Secondly he ^b *excludeth* out of his *Canonical Classe* the *Books of Judith, Wisdome*, and the *Maccabees*, which he expressly nameth, and (by the reason that followeth,) the *rest* of that *Rank* also, which he nameth not. For Thirdly, the Reason that he giveth of this his distinction, is because ^c the *Hebrews*, and *S. Hierome*, and other *Doctors* of the *Church*, had so distinguished them before him. Which is a cleer profession, that he received no more *Books* into the *Canon* then they did; and a cleer argument withal, that the *Copie* of his *writing* is *corrupted*, where some of the *Canonical Bookes* recited in it are set ^d out of their *own Order*.

XCI. Another of the *African Bishops*, is *PRI-MASIUS*, the *Prelate of Adrumetum* there, and one of those *Fathers* that were present ^c at the *Vth. Generall Council* in *Constantinople*, who after the *Council of Carthage* had been divulged and spread in his *Country*, now more then *C yeers* together, ^d knew of no other *Books* to be *Received* there into *Perfect* and *Cononical Authoritie* of *Scripture*, then what *S. Hierome*, and others that followed the *Hebrew Accompt*, had ^e formerly numbred. It is therefore

a Junilius Africanus de partibus Divinæ legis, l. i. ca. 7. (Scribit autem ad modum dialogi.) Discipulus. Quomodo Divinorum Librorum, (nempe qui aut revera Divini sunt, aut tales habentur,) consideratur Autoritas? Magister. Quia quidam perfectæ Autoritatis sunt, Quidam Mediæ, Quidam Nullius. D. Qui sunt perfectæ Autoritatis? M. Quos CANONICOS in singulis speciebus eumeravimus? D. Qui Mediæ? M. Quos adjungi à pluribus diximus. D. Qui Nullius? M. Reliquæ Omnes.

b Vide ejusdem Libri, cap. 3.

c Ibid. Discip. Quare hi Libri non inter Canonicas Scripturas currunt? Mag. Quoniam apud Hebræos quoque super hac differentia recipiebantur, sicut Hieronymus, Caterique testantur. d Eod. cap.

An. Dom. 553.

c Concil. Constantino-pol. General. v. Col. lat. five Act. 2.

d Primasius in Apocalyp. cap. 4. S. Johannes Veteris Testamenti Libros (per 24. Alas) insnuat, Quos Eiusdem Numeri CANONICA Autoritate suscipimus, tanquam 24. Seniores super Tribunalia presidentes.

e Num. 70. & 73.

f Cotton. Depr. 184.
g Coeffet. Apol. p.
96.

a great vanitie in ^f Cotton and ^g Coeffeteau to say as they do, that from the time of the *African Council* in *Carthage*, their *New Canon* of *Trent* was received and believed throughout all *Christendome*; and that there are not above *One or Two* to be found among the *Ancient* and later *Writers* in the *Church* since *that Age*, who have been of another mind. But we shall find them *many more*: and it wil be no easie matter for those of their side to find *any* one that ever maintayn'd the *Doctrine* of the *Council* of *Trent*, before *that Council* sent out their *Anathema* against the whole *Church* of *God* besides both *before* and *after* them.

An. Dom.

560.

* Evagr. Hist. lib. 4.
cap. 39.

a Anastasius in Hex-
ameron. lib. 7. Nu-
merat igitur Deus to-
rum suum vetus Testa-
mentum in XXII Li-
bris.

b Cocc. Theaur. l. 6.
Art. 17.

c Quæst. 8. apud A-
nastias.

d Anastasius in
Odry. c. 9.

XCIII. In *Syria* at this time lived ANASTASIUS the Patriarch of *Antioch*, a person * highly esteemed in the *Church*, as for all other things wherein he excelled, so especially for his studie and knowledge of the *Scriptures*; Who in his work that he made upon the *Creation of the world*, ^a expressly setteth forth the *Number* of those *Books* which *God* had appointed for his *OLD Testament*, to be XXII. And it is to no purpose for ^b Coccius to bring him out of his *Treasure* against us. For though he citeth *Ecclesiasticus*, in the same *Book*, yet neither there nor any where else, doth he make it to be a part of *God's Old Testament*. And if he (or some ^c other under his name) hath thought good to alledge the *wisdom* of *Salomon* and to call it a *Divine Scripture*, yet this is no more then otherwhiles ^d he attributeth to the *Fathers* of the *Nicen Council*.

An. Dom.,

580.

e Henr. Canis. An-
tiq. Læst. Tom. 4.
Baronius in Annal.
Anno 553, Sect. 46.

XCIII. As cleer a Testimonie have we from LEONTIUS, accompted both in those dayes and these ^c a very learned and exact writer; who in his Booke against *The Sects*, acknowledgeth no other *Cononical Parts* of the *Ancient Bible* to be Received by the *Christian Church*, then what the *Hebrews* had received.

received before, that is to say, XII *Historical Books*, Five *Prophetical*, four of *Doctrine and instruction*, & One of *Psalmodie*; all ^a which he nameth in particular without making mention of any other. And therefore the *Master of the Popes Palace at Rome* is very angry with this passage in *Leontius*, and putteth him into his *Expurgatory Index* with this Censure, “ ^b That he did exceeding ill, to make so short a Catalogue of the Old *divine Scriptures*; and therein to Omit the Books of *Tobit, Iudith, Esther, Wisdome, Ecclesiasticus, & the Maccabes*. Which is cleerly to confesse, that this Testimony is wholly for us and full against the *New Trent-Canon*.

pheticis, partim Paræneticis, partim ad Psallendum factis. Et hi quidem sunt V. T. Libri, &c. Quæm hos & qui ad N. T. pertinent, recensuisset, subiicit. Ταῦτα δὲ τὰ κεινὸν ζῆλον βιβλίου ἐν ἐκκλησίᾳ καὶ παλαιᾷ καὶ νέᾳ. Ἐν τῷ παλαιῷ πάντα δεχόμεθα ὡς Ἐσθλαῖοι. Hi sunt Libri in CANONEM recepti in ECCLESIA, tum Vetere tum NOVA; E quibus Omnes illos Priores HEBRÆI recipiunt.
^b Joh. Maria, Magister S. Palatii, Judic. Rom. p. 117. Diminutè Catalogum Divinorum Librorum tenuit. Nam Tobiam, Iudith, Esther, Sapientiam, Ecclesiasticum, & Maccabæos PERPERAM OMISIT.

XCV. There is a Commentary upon the *Apocalyp*s extant under the Name of *VICTORINUS* the Martyr, Bishop of *Poictiers* in *France*; Another set forth among the works of *S. Augustin*; and a Third attributed to *S. Ambrose*; which though they be not their *writings* whose *Names* they bear, yet very *Ancient* they are, and have many *True* and remarkable passages in them, whereof this is *One* in them ^a All, That the *XXIV Seats of the Elders* alluded to the *XXIV Books of the Old Testament*, which is the same both *Explication* and *Application*, that ^b *Ter-tullian* and ^c *S. Hierome* had made hereof before.

^a Aug. Hom. 3. in Apoc. 4. Per XXIV Seniores possumus etiam intelligere XXIV Libros veteris Testamenti. Ambr. in Apoc. 4. Per Sedilia igitur XXIV designantur XXIV Libri Veteris Testam. menti. ^b Vide Num. 51. ^c Vide Num. 73.

^a Leontius Byzantinus de Sedis Aq. 2. Prius quam Sedis attingamus, Libros ab ECCLESIA receptos recenseamus. Eorum igitur alii SCRIP-TURÆ VETERIS sunt alii NOVÆ. Veterem vocamus eam quæ ante Christi Adventum edita fuit; Novam, quæ post Adventum. Veteris Libri sunt XXII, partim Historici, partim Pro-

An. Dom.

599.

Aut Seculo Patris sequenti.

^a Victorin. in Apoc. 4. Sunt autem Libri veteris Testamenti, qui recipiuntur, Viginii Quatuor, quos in Epitome Theodori inveni-

XCVI. And thus far it is evident, what the *Ancient Fathers* both of the *Greek* and *Latin Church* held and taught concerning the proper and Authentick **CANON** of **SCRIPTURE**: Wherein *S. Augustin*, and they that followed him, or the *Council of Carthage*, in effect differed not from them. For those *Fathers* that take the **CANON** in the strictest sense, (allowing *no Books* to be received in the *Christian Church*, as **CANONICAL**, but such only, which the *Ancient Church* of the *Jewes* had received from *God* before, and by the *Sole Authority* whereof all matters of *Faith* were to be learned and decided;) they do not yet deny, but that the *Ecclesiastical Books*, (visually thereunto annexed,) may in a *General* and large sense, (as they have many profitable *Rules of life* and *Instruction* in them,) be termed *Canonical*, and esteemed as *holy* and *Divine Writings*, set forth by *pious* and *religious men* under the *Old Testament*, to be publickly Read and made known to faithfull people. So much * *S. Hierome*, *Ruffin* and *Athanasius*, (besides the *rest* of the *Old Fathers*,) granted; and *S. Augustin*, with all his followers in *Africk*, or elsewhere, would ask no more. For neither did *he*, nor *they*, make them to be of **EQVAL AVTHORITIE**, nor did they passe their *Censure of Damnation* (as the *Masters* at ^a *Trent* have done,) upon any that did not *So Receive* them; but gave *Advise* and *Counsel* to ^b *Prefer* the *One* before the *other*. And here an end of the *Six first Centuries*.

* *Locis supra citatis.*

^a *Seff. 4. & Bulla Pa-pæ Pii 4. Supra. cit.*
^b *Vide Num. 80.*

CHAP. IX.

*The Testimonies of the Ecclesiastical
Writers in the Seventh Century.*

XCVII. **B**Ut to make it manifestly appear, that in the *Ages following* there was no *Obligation* put upon any Man, to observe either the pretended *Decrees of Innocent, and Gelasius,* or the *Canon of the African Council,* and the *Catalogue of S. Austin,* (at least not in that strict sense and acception, wherein they are all now produced by our Opposites, and urged against us,) but that the *Church* continued still to observe the *Ancient Canon of Scripture,* which the *Christians* had received from the *Jews,* and which both *S. Hierome and Ruffin,* and the other *Old writers* before them, had accurately delineated; we shall for this purpose take a view of the *Subsequent times,* and the *Testimonies of those Ecclesiastical Authors* that lived in them, and left any Record of this matter behind them, every one in their Order.

XCVIII. We have already seen that *Four Patriarchal Churches* have declared themselves for us. 1. For the *Church of Ierusalem* furnished us with *S. Cyrill.* 2. The *Church of Alexandria* with *S. Athanasius.* 3. The *Church of Antioch* with *Anastasius.* 4. And the *Church of Constantinople* with *S. Gregorie Nazianzen,* besides many Others that depended upon those several *Seas.* And if any credit may be given to the writings of *Clemens,* the *Church of Rome* also hath furnished us with the first *Patriarch and Bishop* she had. But whether *his Testimony* be received or

no,

An. Dom.

600.

^a Vide Num. 100. versus finem.

^b S. Gregor. Moral. Exposit. in Job. Lib. 19. cap. 17. (aliàs 13.) De qua re (Scilicet Elatione) cavenda, non inordinate facimus, Si ex Libris, licet NON CANONICIS, sed tamen ad edificationem Ecclesie editis testimonium proferamus.

^a Gretser. def. cap. 7. De Libro Judith Nihil Prorsus dicit S. Gregorius in Operibus suis.

^b S. Gregor. Moral. lib. 6. cap. 16. & Homil. 9. in Ezechiel. c. Idem, moral. l. 10. c. 4.

^d S. Greg. Moral. lib. 3. cap. 11.

^e Idem, Passim.

no, we are more assured that S. GREGORY the GREAT, who was another *Bishop* of that *Patriarchal Sea*, will give in his *witness* and *Suffrage* for us.

XCIX. S. GREGORY then (as divers of the late ^a *Roman Writers* do confesse,) hath herein declared himself to follow the *Canon* of the *Ancient Church* set forth by S. *Hierome* and the *Fathers* before him; when in his *Morals* being about to alledge a passage in the *Book* of the *Maccabes*, he first maketh an *Excuse* for it, and saith, ^b “ That though it be not produced out of the **CANONICAL BOOKS** of *Scripture*, yet alledged it is out of *such a Book*, as was publish’d for the *Edification* of the *Church*. By which words he acknowledgeth, that *Some Books* of the *Bible* there are, which be not *Canonical*, and that *the Books* of the *Maccabes* are of *that Number*. And what can any *Man* desire to be said more expressly ?

C. Yet because there are *Two Pretences* made; *One*, that elsewhere he *Canonizeth* all the rest of the *Contested Books*; and *another*, that in this place he detracteth nothing in that behalf from the *Books* of the *Maccabes*, we will clear the way before us, and answer them both. 1. And First, for *all the other Books*, *Greiser* the *Jesuite*, (that contendeth for them,) will be our witness, ^c “ (That *S. Gregorie* in all his *works*, maketh not any mention of the *Book* or *History* of *Judith*. And if otherwhiles he nameth *Tobit*, it is but very Seldome that he doth so, and most an end, under the Name of ^b *A certain Sage person*, ^c or a *certain Holy Man*, without any peculiar appellation, or citing of his *Book*; as likewise under the *same termes* he often alledgeth the sayings of the *Books* of ^d *wisdom*, and ^e *Ecclesiasticus*; which are so far from being *Termes* proper to the *Canonical Writers* of *Gods Divine Scriptures*, that many of the *Fathers*

Fathers both ^f Greek and ^g Latin give them not only to divers *Christian Authors*, but to the *Philosophers* themselves. And what if at some other time he maketh a more honourable mention both of *Ecclesiasticus* and the *wisdom of Salomon*, attributing to them the title of ^h *holy Writings* ? yet this lodgeth not those *Books* higher then in the *Second Rank* of *Scriptures*, that be of a lesser, imperfect, and doubtfull Authority, as ⁱ *Iunilius Africanus* said of them before ; or as *S. Gregory* saith here himself in the place which we first alledged, that be *not Canonical*, but written only by wise and good men for the *Edification of the Church*. But *Coccius* built his wall with ^k *untempered Mortar*, when ^l he set up *S. Gregory* to cite the *Book of Sirach* under the Name and Authority of *Salomon* himself, alledging for this purpose his *First Sermon* upon *Ezechiel*, and pretending that these words (*My Son, despise not thou the Chastening of the Lord, neither be thou weary of his Correction,*) are to be found there quoted out of the *VIIth. Chapter* of *Ecclesiasticus* ; For neither is this Sentence in *Ecclesiasticus*, (being a verse taken out of the ^m *Proverbs*,) nor is it to be seen in all *S. Gregories Sermon* upon *Ezechiel* ; who in his ⁿ *Proeme* upon the *Canticles* acknowledgeth *Salomon* to be the Author of no *Other Books* but those *Three* which we properly receive for his, and number among the true *Canonical Scriptures*. 2. For eluding the Authority, or Testimony, produced out of *S. Gregory* against the *Canonizing* of the *Maccabes*, *Monsieur du Perron*, or those that magnifie his *Reply* to *K. James* most, may not think to carry it away from us, by saying, ^o That *S. Gregory*, when he began first to write his *Morals* upon *Job*, was but yet a *simp'e Deacon*, and not *Bishop* or *Pope* of *Rome*, being at that time inploy'd as *Nuncio* at *Constantinople* among the *Greeks*. For first, if the

f Dion. Alex. Ep. 1.
S. Basil. de Virgin.
 Nazianz. Ep. 126.
g Serm. apud Aug.
 de decol. J. Bapr.
 Irid. Sentent. lib. 2.
 c. 10. Idem de offic.
 Eccl. 1.2. c. 19.
h S. Greg. Moral.
 lib. 8. c. 28. & lib. 34.
 c. 12. Idem in 1. Reg.
 li. 3. c. 6 & lib. 5. c. 13.
i Num. 91.

k Ezech. 13. 11.
l Cocc. Theaur. l. 6.
 art. 17.
m Prov. 3. 11.
n S. Greg. Proem.
 in Cantic. Cantico.
o Card. du Perron,
 Replique contre le
 Roy de la grande
 Bretagne, livre 1.
 chap. 50. p. 441. Et
 quant à ce que *S. Gre-*
gorie le Grand, en son
Comment. Sur Job,
 composé près de deux
 cent ans après le Canon
 des Peres Africains,
 citant les Livres des
Maccab. ajoutée, Ores
que NON CANONI-
QUES, &c. C'est
d'autant que la premi-
re minute de ce Com-
ment fut faite en O-
rient. Car. S. Gregoi-
re n'estoit point encore
Pape, lors qu'il compo-
sa premierement le
Comment. Sur Job,
mais Simple Diacre,
exerceant à Constanti-
nople la Nuntiature
parmy les Grecs.

Maccabees and the like Books had been held and believed to be *Canonical Scriptures* at *Rome*, (as *Cardinal Perron* supposed here they were, both at *Rome*, and all the *Western Church* over,) it is no way probable, that *S. Gregory*, who had all his life time before been brought up, and instructed in that *Church*, would have chang'd his belief so lightly as soon as he came into the *Eastern Church* among the *Greeks* at *Constantinople*; which had been at least a * *dissembling* in him, and no *upright walking according to truth*. But he that durst there ^a oppose *Eupsechius* the *Patriarch*, and defend another *Point* of true *Belief* against him, would never (sure) have suppress'd or dissembled this at *Constantinople*, if he had known it to be an *Article* or a *Principle* of their *Faith* at *Rome*; where we may therefore safely conclude, that no such *Article* was at that time *believed*. Nor will it serve the *Cardinals* turn here to say, "That *S. Gregory* was but a " *Simple Deacon* when he began first to write these " his *Morals* in the *East*; for he ^b finished that *Book* in the *West*, and it was publish'd, and ^c sent by him afterwards, even then when he was *Pope* of *Rome*, to *Leander* the *Bishop* of *Siville*; at what time, if there had been any such *Error* in it at the *beginning*, he might have mended it at the *last*. But he put it forth at *Rome*, as he had wrote it at *Constantinople*; which is an evident *Argument*, that herein the *Western Church* differed not from the *East*. As little is it to the purpose, when the same *Cardinal* would evade this *Testimony* of *S. Gregorie*, by pretending, " ^a That he " spake not here according to his *own minde*, but by " way of a *Case* put onely, and not *granted*; so that " the sense should be, *Though the Books of the Maccabees*, " and the rest of that *Classe*, be not *Canonical* (as indeed " they are), yet were they written for the *edification* of the " *Church*. Which is a fine device of the *Cardinal*, if

he

* Gal. 2. 13, 14.

^a S. Greg. Moral. lib. 14. c. 29. Baron. ad An. 586. Sect. 3.

^b Baron. ad An. 586. Sect. 26.

^c S. Greg. lib. 4. Epist. 46. & Baron. ad An. 595. Sect. 71.

^a Card. Perron loco citato. A ceste occasion donc parlant en Orient, des Livres des Maccabees, il ajoute, par Forme de CAS POSE', & NON CONCEDE' : Ores que Non Canoniques, &c. C'est à dire, Lesquels Ores qu'ils ne fussent point Canoniques, neanmoins ont esté escrits pour l'edification de l'Eglise.

he could by this artificial Interpretation of his own, defeat us of S. Gregories Suffrage. But that S. Gregory wrote his own judgement herein, and put not the matter as a *Case supposed* only (otherwise then he believed himself,) is too cleer to be so contested by *Monsieur du Perron*, or any other that are of his party. For else, why should S. Gregory make any ^a *Excuse*, for citing these *Books of the Maccabees*? And why did he not in all the rest of his *Works* so much as bring any one Sentence out of *those Books*? as we cannot finde he did, even then, when (they say) he was making his (pretended) *Dialogues*, and building his *Purgatory*. And therefore not onely ^b *Ockam*, (who maintaineth our Cause, as we shall see hereafter,) but ^c *Catharin*, and ^d *Canus* themselves (who are against it,) do all interpret S. Gregories words in the same sense that we do, and say, that he followed S. *Hierome*, and other *Fathers* herein, both for the *Maccabees*, and the rest of *that Rank*. We conclude therefore; If it were lawful for S. Gregory to say, that *those Books* were not *Canonical*, it is as lawful for us to say it. And if he that was *Bishop* and *Pope of Rome* (to whom they attribute now more authority then ever he took to himself) might, and did, after the times of *Innocent*, *Gelasius*, and S. *Austin*, and the *Council of Carthage*, deny the pretended *Canonization* of these *Writings*, why is it now maintain'd by our Opposites, that the *Church* had then *determined* the contrary? or why do they go about to binde us, (upon pain of being *curst* by them, and *excluded* from all *hope of Salvation*;) to receive such definitions for the *Articles* of our *Faith*, which in S. Gregories time were not yet received for the *common Opinions* of Men?

Librum, ubi supra commemoravimus. Beatus autem GREGORIUS lib. Moral. 19. rejicit ambos. Rejicit Euseb. Ricardus, Ockamus; ac S. Aug. contra Gaud. docet ab Ecclesia quidem esse receptos, sed Non certâ fide.—At respondemus, Non id Modò in dubium vocare licet, quod B. GREGORIO, Eusebio, atque Reliquis licuit aliquando dubitare.

a S. Greg. loco citato. *Non inordinatè facimus, si ex Libris, licet Non Canoniciis, &c.* (ut supra) *testimonium proferamus.*

b Gul. Ockam. *dialog. part. 3. tract. 1. lib. 3. c. 16. Secundùm Hieronymum etiã in Prologo in Lib. Proverbiorum, & GREGORIIUM in Moralibus, Liber Judith, Tobie, & Maccabæarum, Ecclesiasticus, atque Liber Sapientie non sunt recipiendi ad confirmandum aliquid in fide.*

c Catharinus, in *Opuse. de Libris Canon.* *Beatus verò GREGORIUS autoritate (ut opinor) Hieronymi motus, videtur concedere illos (Maccab. &c. Libros) Non esse CANONICOS, cùm tamen de eis producat testimonia. Excusat autem illis verbis, Non inordinatè agimus, &c.*

d Melch. Canus, in *locis theol. li. 2. c. 10. Sect. Porro Quartum. & cap. 11. Sect. ad Quartum verò. Argumentũ Quartum peculiare est, ut Maccabæorum Libri è numero Canonicozum expungantur. Nam Gelasius Papa rejecit 2^m*

An. Dom.
620.

a Apud Aug. l. 2. de Mirabilibus S. Scripturæ. In Maccabaorū Libris, etsi aliquid Mirabiliū numero in-ferendum conveniens fuisse ordini inventiatur, de hoc tamen nullā curā fatigabimur: Quid TANTUM agere proposuimus, ut de DIVINI CANONIS exigiam, quamvis ingenioī nostri modulum excedentem, historicam Expositionem ex parte aliqua tangeremus.

An. Dom. 630.

b Sixt. Senens. Biblioth. l. 3. verbo Antiochus. Vir in Divinis Scripturis valde eruditus.

c Antiochus Prol. in Hom. in Biblioth. Patrum. Tom. 2. Edit. 2 d Cant. 6. 8. There are threescore Queens, &c.

e Tilmanus in præfat. Libros Bibliorum (eximia inter ceteros autoritatis) parabolica Collatione confert LX Reginis; cum neutiquam Totidem sint Libri. Caterum non numerum hic attendit, sed Autoritatem sive dignitatem.

f Philp. Solitar. in sua num. 125.

CI. Among the *works* of *S. Austin* there are THREE BOOKS intitled, THE WONDERS of the SCRIPTURE, which though they be none of *His*, yet they seem to have been written about this time. In the two former Books are reckoned up *The wonders* of the *Old Testament*, and in the Third those of the *New*. a The second of them so concludeth, that the
“ Books of the *Maccabes*, though containg divers won-
“ ders, are never the lesse excluded out of the *Divine*
“ *Canon of Scripture*.

CII. In this Age likewise are extant The *Sermons* of ANTIIOCHUS, whom *Sixtus* of *Sienna* b fettereth forth to be a very well learned Man in the *Scriptures*. He was a *Greek* Doctor, and lived, at the time when *Heraclius* was Emperour, in the great Colledge of *S. Sabas*, but his *Sermons*. (highly commended for their worth) are given us in *Latin*, by Dr. *Godfrey Tilman* a *Carthusian*. Where c in his *Prologue* discoursing parabolically upon the d words of *Salomon*, he
“ compareth his *LX Queens* to the number of those
“ *Books*, which we hold to be of *Eminent Authority* in
“ the *Old* and *New Testament*. And though we are here advertised by e *Tilman* not to regard the number
“ of the *Books* (whereof he supposeth there be not so
“ many as *LX* in the *Bible*) but the *Dignity* and *Autho-*
“ *rity* of them only above others. Yet if we calculate the *Canonical Books* of both the *Testaments* (as *Antiochus* and f some other of the *Greeks* did) we shall exactly finde the number of *LX*. For setting apart the number of *XXVII* belonging to the *New Testament*. The 5. *Five Books of Moses*, 6. *Jos. 7. Judges and Ruth*, 8. *Sam. 9. Kings*, 10. *Chron. 11. Ezra and Nehem. 12. Esther, 13. Job, 14. The Psalter, 15, 16, 17. The Three Books*

of Salomon, and 18, &c. The sixteen Books of the * *Prophets*, will furnish us with the *rest*, and make up the number of *Three and Thirty*, neither more nor lesse. So that here was no room either for *Tobit*, or them that follow in that *order*.

CIII. At this time lived ISIDORUS the Bishop of *Siville* in *Spain*, and Schollar to *S. Gregory the Great*. In a *Three* places of his *Works* we may see what he hath written concerning the *Canonical Books* of *Scripture*. Where he setteth forth both *S. Hieromes* and *S. Austins Catalogue*; and having first said, ^b "That the *Books* are divided into *Three several Orders*, that "is to say, The *Law*, The *Prophets*, and the *Hagiographa*; (reckoning them as *S. Hierome* did before in his *Prologue*) he addeth afterwards, ^c "That there "is a *Fourth Order* of *Books* among them, which are "not in the *Helrew Canon* of the *Old Testament*. (And if they be not there, they can never be made any *Canonical parts* of that *Testament*, truly and properly understood.) Then he ^d reciteth the *Names* of those *Books* that belong to this *Fourth Order*; saying no more of them, then ^e *S. Austin* did before, whom he chiefly affects to follow in expressing the *honour* that the *Church* gave to them; which was to *number* them among the *Canonical Books*, to make *use* of them, and to *read* them to the people; but not to set them in an *Equall Rank* or *Authority* with them. As therefore *S. Austin* ought to ^f be interpreted, that he may not be conceiv'd in the *same place* and *period* to contradict himself, so is *Isidore*. For otherwise his own words will be against him, where he saith expressly, ^g That as the *Holy Scripture* consisteth of the *Old*

* Where if the *XII* lesser *Prophets* be compted but for one *Book* (as the *Hebrews* reckoned it) this number of *XXXIII* will agree justly with their *XXII*.

An. Dom.

636.

a *Isid. Hisp. Lib. 1. de off. Eccl. c. 11. & 12. Lib. Proemiorum in V. & N. Test. Libro 6. Origin. fess. Etym. b Idem, Lib. 6. Originum, cap. 1. Hebrai V. Test. juxta numerum Litterarum suarum XXII Libris accipiunt, dividentes eos in Tres Ordines Legis scilicet, & Prophetarum & Hagiographorum.*

c *Idem, ibid. Quartus est apud Nos Ordo V. Test. eorum Librorum, qui in Canone Hebraico non sunt.*

d *Idem, ibid. Sap. Ecclus. Tob. Judith, Libri Maccab. Quos licet Hebrai inter APOCRYPHA separant, Ecclesia tamen Christi inter Divinos Libros & honorat & predicat. Item, Lib. proam. Sap. & Ecclus. propter quandam similitudinem Salomonis titulo pranotantur. Libros quide Tob. Jud.*

& *Maccab. Hebrai non recipiunt, Ecclesia tamen easdem inter Canonicas Scripturas enumerat. e Vide Num. 81. ubi S. Aug. Supputatio temporum a restituto templo non in Scr. S. qua Canonice appellantur, sed in aliis invenitur, quos non Judai sed Ecclesia pro Canonicis habet. f Vide num 80. & 81. g *Isid. Hisp. de Eccl. Off. l. 1. c. 11. Constat autem eadem Sancta Scriptura ex veteri Lege & Nova. VETUS LEX* illa est, qua data est primum *JUDÆIS* per *MOISEN* & *PROPHETAS*, qua dicitur *VETUS TESTAMENTUM*. *Testamentum autem dicitur, quia idoneis Testibus, utiq; a PROPHETIS scriptum est atque signatum.**

* Idem, ib. cap. 12. Omnes autem hos Libros idem Ezras Prophetam reparavit; Cunctaque Prophetarum volumina, quae fuerunt à Gentibus corrupta, correxit. TOTUMQUE V. TESTAMENTUM in VIGINTI DUOS Libros constituit; ut TOT Libri essent in Legge, quot & Literæ habeantur.

a Idem, ibid. Primam post Ezram Editionem de HEBRÆO in GRÆCUM LXX Interpretes ediderunt—Hos Libros meditari omnium gentium Ecclesia primum cepit, EOSQUE de GRÆCO in Latinum interpretantes PRIMI ECCLESIAE TRADIDERUNT. Post hæc secundam Editionem Aquila, tertiam & quartam Theodotion & Symmachus ediderunt.—De HEBRÆO autem in Latinum eloquii tantummodo HIERONYMUS Presbyter S. Scripturas convertit, CUJUS EDITIONE GENERALITER OMNES ECCLESIAE usquequaque utuntur, pro eo quod veracior sit in Sententiis, & clarior in verbis.

b Idem, ibid. Præterea, Judith, & Tobiam, sive Maccabæorum Libros, qui Authores scripserint, minime constat. c Ibid. Librum Sapientie Salomonem Scripsisse probatur. &c. a Idem, lib. Præmior. Ecclesia tamen eosdem inter Canonicas Scripturas ENUMERAT. * Vide Testimonium Alcuini de Isidoro, infra num. 108.

“ Law, and the New; so the Old Law was first given
 “ to the Jews by Moses and the Prophets; and is
 “ therefore called the Testament, because it was writ-
 “ ten, signed, and attested by the Prophets. (And if it
 “ were signed or sealed by them, there could be nothing
 “ added to it, as a true part of that Testament, when they
 “ were gone.) “ Again, * That Ezra the Prophet set
 “ forth and ordained ALL the OLD TESTAMENT
 “ in XXII Books, according to the number of the He-
 “ brew Letters; which were all ^a translated after his
 “ time out of the Hebrew into Greek, by the LXX In-
 “ terpreters, Aquila, Theodotion, and Symmachus; but
 “ into Latin by S. Hierome only; whose Edition (be-
 “ cause it was the best, that the Latins had,) generally
 “ all the Churches received and used. And out of the
 “ Hebrew, they could translate no more Books, then Ez-
 “ ra left behinde him in Hebrew, or were extant in that
 “ Tongue; as the Books, now in controversie were not:
 “ For as they were all written in the Greek Tongue, (at
 “ least no Hebrew Copie of them can be seen,) so who
 “ were ^b the Authors that wrote most of them, neither
 “ Isidore, nor any in his time, or since, ever knew. All
 “ which, is so clearly, and so truly said by him against
 “ the new Roman fancy (for the upholding whereof he
 “ is other whiles produc’d,) that if elsewhere he seemeth
 “ to say any thing in favour of it, (be it to make ^c Salo-
 “ mon the Author of the Book of wisdom, or to ^a number
 “ Ecclesiasticus, and the rest of that 4th Order, among the
 “ Canonical Books of Scripture,) either must he be under-
 “ stood, (as S. Austin was) to speak in a Popular & large
 “ sense, or else he will be made to Contradict and revoke
 “ his own words, (before recited;) which he *
 “ never did. For how can these following Assertions stand

together

together in the same *Strict and Proper Sense*, [“ *Saloman was the Author of the Book of wisdom*; and yet, “ *b He was not the Author of it. The Books of wisdom, and Ecclesiasticus were Two of those which the Hebrews had in Meeter*, and yet, “ *c the Hebrews had them not at all,*] Vnlesse there be (as certainly there is) a *Propriety of Speech in One of these sayings*; and a *Catachrestical, or improper, and Popular Expression in the Other* ? The *Tale* therefore that was told him by a *d* “ *Quidam Sapientum, that the Hebrews once received the Booke of Wisdom among the Canonical Scriptures, till they had taken and put our Saviour to death, but after that time rejected it out of the Canon, and forbad it to be Read, becaule they perceived that there was a playn Prophecie of Christ in it against them,* (which is one of *Cardinal Perron’s* wife Arguments for the *Canonizing* of this Booke,) if it be not mistaken, and the *Hebrews* put for the *Hellenist Jews* (who indeed numbred that Book at large among the *Canonical Scriptures*, and read it to their people) it must either go for a *Fable*, or *Fidore* (being suppoled by the *Cardinal* to believe it,) will never be reconciled to himself.

CIII. Towards the End of this *Centurie* the *Sixt GENERAL COVNCEL* was held at *Constantinople*, and the *QVINI-SEXT* there in *Trullo*. The *Canons* whereof though in some other matters the late *Roman writers* will by no meanes endure, becaule they find there *b* the *Bishop of Constantinople made Equal to the Bishop of Rome*, *c* and *Priests Forbidden to be Separated from their wives*, (besides sundry * *Decrees* more, that please them not;) yet when they seek for a *Confirmation* of the *Synode at Carthage*, *d*

d Can. in locis, lib. 2. cap. 10. Hoc docet Concil. Carthag. 3^m quod si provinciale fuit, tamen confirmatum est à Synodo in Trullo celebrata. Gul. Baillius Jesuita, in Catechism, tract. 1. q. 13. in App. Conc. Carth. 3^m. Quod ab universali Ecclesia receprum est.

h Etymol. 6. 2. Liber Sapientia Philoni. attribuitur.

c Ibid. Liber Sapientia apud Hebræos nunquam extat. Idem de off. lib. 1. c. 12. Librum autem Eccles. composuit filius Sirach, qui apud Latinos propter eloquii similitudinem Salomonis TITULO prænотatur. Ibid. Salomon (enim) scripsit Prov. Eccles. & Cant. Canticorum. *d* Ib. Hoc opus (Sap.) Hebræi, ut Quidam Sapientium memini, inter Canonicas Scripturas recipiebant. Sed postquam Christum interfecerunt, &c. legendum suis prohibuerunt.

a Du Perron en sa Replique, pag. 442.

An. Dom. 681.
and *691.*

Gratian. dist. 16. c. 6. Ex his colligitur, quod VI. Synodus bis congregata est. 1^o sub Const. &c. 2^o sub Justin. 1. et Canones fecit. b Conc. Constant. 6. in Trullo. Can. 36. *c* Ibid. Can. 13. * *Ib. Can. 3. 62. &c.*

they

a Bayonius, Binus in notis ad Can. Trullanos; & Alii quam plurimi inter quos ipse etiam Canus reperitur.

b Ut patet, dist. 16. cap. Placuit. cap. Quoniam. cap. Sextam Et 27. q. 1. c. Si quis Episcopus. Et de Conf. dist. 1. c. Jacobus. Et ib. dist. 2. cap. Didicimus. Et ibid. dist. 3. cap. Sextam. Item, Extra, de aetate & qual. ordinand. cap. de multis.

c Ut patet. in Synod. Conc. dicitur VII. Can. 1. & Act. 3. 4 & 6. Itē, in Nomo canone Photii, Passii; Ac apud Balsamonem & Zonaram in Canones Trullanos.

d Conc. VI. in Trullo. can. 2. Obfirmamus etiam reliquos omnes Canones, qui a Sanctis & Beatis nostris Patribus expositi sunt, id est, a CCC & XVIII. Sanctis et Divinis Patribus, qui Nicea conveniunt, iisque qui Ancyra, Neocesarea, Gangris, Antiochia, atque iis etiam qui in LAODICEA Phrygia; pratered autem, &c. Similiter & iis qui CARTHAGINE, &c. Quinetiam Canones Dionysii Alex. Greg. Neocesar. Athanasi, Bassii, Greg. Nys Greg. Nazianz. Amphibocii, &c.

they are willing enough to receive them, and to bring them forth, for their own advantage, as the *Canons* of an *Oecumenical Council*. But whether they receive them now, or no, (as many times ^a they are very angry against them) certain it is, that in *Gratian's* time the ^b *Latine Church* acknowledg'd them, and in all times since they were first made, the ^c *Oriental* Churches received them into the *Body* of their *Canon Law*. It was a *Council* that consisted of CCXXVII Bishops who after the *Emperor* all subscrib'd it; And in their ^d *Second Canon* they confirme (among others) the *Council* of *Laodicea*, together with the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen* and *Amphilochius* (before cited,) which number the *Canonick Books* of *Scripture* only as we doe, and exclude the *Rest*, as not properly belonging to them. When therefore in the *Same Canon* they allow also the *Council* of *Carthage*, it cannot be, that their meaning was, instantly to *recall* and *contradict* themselves, (as the late *Roman* writers, by alledging their *Aurority* herein against us, would inforce them to doe,) but that they vnderstood the *Laodicean Council* to be taken in *One* sense, and the *Council* of *Carthage* in another; *this* extended, in a *large* acception of *Scripture*, to the *Ecclesiastcall Books*, and *that* restrained; in a more *strict* and *proper* acception, to those *Books* only which be *Authentick* and *Divine*. For in *One* and the *Same* Sense they cannot *boih* be taken, nor *Confirm'd* and stand together. Which will be made the cleerer by the next *Testimonie* out of *Damascen* who lived not long after this *Council* of *Trullo*, or the *Quini-Sext* at *Constantinople*, and a little before the *VIIth* pretended *Generall Council* at *Nice*, that in divers places acknowledged the *Canons* and *Constitutions* of it.

C H A P. X.

The Testimonies of the Ecclesiasticall Writers in the Eighth Century.

CV. **T**Here are but *Two* considerable Writers in this Age, that have said any thing concerning our present Question; whereof one is *Damascen* among the *Greeks*, and the other *Venerable Bede* among the *English Saxons*; both of them being persons of great learning and renown. *Damascen* was a Priest of *Syria*, and wrote many Books; but those of the greatest Note are his *Four Books De Fide Orthodoxâ*, wherein he set forth the *Body of Divinity* in a far better *Method and Order* than had been seen before his time. And from him did *Peter Lombard*, and the *Schoolmen* of the *Latin Church* take their pattern. In the last of these *Four Books* he treateth of the *Canonical Books of Scripture*, and numbeth them as his *Ancestors* in the *Oriental Churches* had alwayes done before him, firmly adhering to the *Hebrew Canon*, and a "compting but *Two and Twenty* "Books only, belonging to the *OLD Testament* which he reciteth all in *Order*, without speaking so much as one word either of the *Maccabes*, or of *Judith*, or of *Tobit*; nor saith he more concerning the Books of *wisdom*, and *Ecclesiasticus*, then that they are b "elegant and *Vertuous writings*, but not to be *Numbred* "among the *Canonical Books of Scripture*, having never "been laid up in the *Ark of the Covenant*. In which passage he altogether followeth c *Epiphanius*. And yet (by the way) forasmuch as concernes the *Ark*

An. Dom.

720.

a Joh. Damascen. de fide Orthod. lib. 4. cap. 18. Ἰστέον, ὡς Ἐικοσι καὶ δύο βιβλία εἰσι τῆς παλαιᾶς διαθήκης, &c. Quæ ad hunc modum vertit Jac. Billius. Sciendum est XXII Libros esse V. T. totidem nempe quot Hebraicæ linguæ Elementa sunt, ex quibus V duplicantur, atque in XXVII fiunt. — Cætera nihil opus est adscribi.

b Παναρέσις αὐτῆς, hoc est Sapiencia Salomonis, et Sapiencia Iesu filii Sirach, — tametsi alioqui præclari et elegantes Libri sint, NON TAMEN ALIIS ADNUMERANTUR, NEQUE IN ARCA SITI ERANT. Ἐυάρετοι μὲν καὶ χρηαῖ; ἀλλ' ἐκ ἀειθροῦνται, ἐδὲ ἐκλήντο ἐν τῇ Κιβωτῷ. c Epiphanius. lib. de Pond. & Mens. supra citat. Num, 64,

of the Covenant, if either *Epiphanius*, or *He*, be so understood, as that they intended it properly of the *Ark*, which was made by *Moses*, and afterwards placed in the *First Temple*, there is an Error in it; For in that *ark* there was no Other writing put, but ^a *The Two Tables of the Covenant*; and when the *First Temple* was burnt, the *Same Ark* was lost with it, yet very likely it is, that after the *Jews*, had built their *Second Temple*, and received their compleat *Canon of Scripture* from *Esra*, and the *Prophets* that lived in his time, ^b they were carefull to lay it up, and to keep it *there* for all succeeding Generations, in *Armario Judaice*, as ^c *Tertullian* calleth it; but this was different from the *Ark of the Covenant*, being only a *Resemblance* of it. Howsoever, this is certain that neither *Damascen*, nor *Epiphanius* acknowledged any more *Canonical Books* of the *Old Testament*, then what the *Hebrews* held to be *sacred*, and diligently preserv'd among them. Which though [†] *Coc*, and ^{||} *Coffeteau*, together with some other such small-wared men, as they be, are not willing to allow us, yet ^a *Clistoveus*, and ^b *Canus*, and ^c *Covaruvias* and ^d *Ederus* deal more freely and ingenuously with us, confessing that *Damascen*, and many more be for us. *Sixtus Senensis*, to prove that the *Wisdom of Salomon*, and *Ecclesiasticus* are both of them *Canonical Books of Scripture*, ^e produceth this place of *Damascen* and corrupteth it with an * addition of his own, for that the *Christians* were herein contrary to the *Jews*, *Damascen* never said, nor any thing to that purpose. More sincere are *they* (but now before cited,) who acknowledge it to be most true, that herein *Damascen* and the *Jews* were both of *one mind*. The ^f *Excuse*

^a Exod. 40. 20.

¹ Reg. 8. 9.

² Chro. 5. 10.

^b S. Aug. de Civ. Dei, lib. 15. c. 23. Canon Scripturarum Servatur in Templo Hebrai populi, diligentia succedentium Sacerdotum.

^c Tertul. lib. de hab. mul. c. 3.

[†] Coc. Theaur. l. 6. art. 9.

^{||} Coff. Apol.

^a Com. in hunc locum Damasc.

^b Loc. com. lib. 2. c. 10. & 11.

^c Var. Resolut. lib. 4. c. 14.

^d Oecon. bibl. tab. 24.

^e Sixt. Senens. bibl. lib. 8. har. 9. Quod autem Sapia & Ecclesiasticus sint in Canone S. Scripturarum recepta Demonstratur—Patrum Testimonis. Johannes Damascenus utriusque voluminis mentionem faciens lib. 4. de fide, hic scribit. Πρωταπερ & autem hoc est Sapia Salom. & Sapientia Sirach virtuos quidem & boni Libri sunt, sed non numerantur, neque in Arca jacebant.

* ET IDEO LICET APUD JUDÆOS NON NUMERENTUR, INTER FIDELES TAMEN MAXIMÆ AUCTORITATIS HABENTUR. ^f Canus, loc. com. lib. 2. c. 11. Respondeo (Damascenum cum reliquis) id eo tempore affirmasse, quo Res NONDUM erat Definita, quæ etiam ratione excusatus Cæteris. (Inter quos etiam & Damascenum protulit, cap. 10.)

which

which *Canus* here pretendeth to make for him, (as if the *Matter* had never yet been determin'd in the *Church* before *Damascens* time, what *Books* were *Canonical*,) is altogether vain. For both the *Judaical*, and the *Apostolical* *Church* had determin'd it, and all the *Churches* following had submitted to that determination; though in the mean while, if we should take *Canus* at his word, he would be taken by it in his own *Snare*: For if the *Question* were not yet determin'd at the time when *Damascen* lived, he cannot with any colour say (as he doth often,) that either *Innocent*, or the *Council of Carthage*, or *Gelasius* had determin'd it so long before. After all this, there is ^a a *Sermon* father'd upon *Damascen*, wherein the *Books* of the *Maccabees* are said to be *Divine Scriptures*; but in the same *Sermon* the writings also of *S. Denys* are said to be *Divine* and *Venerable* *Bookes*; (which yet never man lodg'd or numbred among the *Canonical Parts* of the *Bible*,) besides, *this Sermon* is so full of fables and impertinences, that no wise or sober man can ever take it, to be any part of his writing, whose Name it beareth. And yet they have nothing else to bring out of *Damascen* against us.

^a Sermo de defunctis, apud Damascen.

CVI. VENERABLE BEDE (So filed in the *Council* of ^a *Aix*,) Who was born and bred up, lived and dyed in the *Church* of *England*, yieldeth divers *Testimonies*, that he knew of *no Other Books* to be Received there, as the *Canonical Parts* of *Divine Scripture*, but what we Receive there also at this day in our *Publick Confession* or *Articles of Religion*. For in his ^b *Commentary* upon the *Revelation*, he reduceth the *Books* of the *Old Testament* to the same Number, wherein both *Tertullian*, *S. Jerome*, and *Primasius*, which others above cited, had represented them

An. Dom.

730.

^a Conc. Aquisgr. sub Pipino Ludov. Pii filio. Beda Venerabilis Doctor, et admirabilis.

V 2 before;

^b Beda in Apoc. 4. Ale animalium, quae sunt Viginii Quatuor, totidem V. T. Libros insnuant, Quibus Evangelistarum & sicutur Auctoritas, & veritas comprobatur.

before ; and in his ^c *Commentaries* upon the *Kings* he doth asmuch ; elsewhere making no other ^d *Division* of them , then into those *Three Classes* (commonly received by the *Hebrews*) of 1. *The Law* , 2. *The Prophets* , and 3. *The Hagiographa* . Besides in his *Book of the Six Ages of the world* , ^e he followeth the *Accompt* of *Eusebius* (afore mentioned) and remarkably distinguisheth the *Books* of the *Maccabees* from the *Divine Scripture* , coupling them with the writings of *Iosephus* , and *Iulius the African* , which is an evident *Argument* , that he reckoned them not to be *Canonical* . And though he allegorifeth the *Historie* of *Father Tobit* (as he call's it ,) where if he had held it to be a *Book of Canonical Scripture* , he might have taken occasion enough to have said it , yet in all his discourse there , he speaketh not a word to any such purpose . His *Commentaries* upon *Genesis* , and the *Kings* , were somtimes falsely attributed to *Eucherius* the *Bishop of Lions* ; and howsoever . * *Andrew Schott* imagined , that neither *He* , nor *Bede* , was the *Author* of them , yet we have more reason to believe the *Author* himself , declaring both his own ^f *Country* , and his own ^g *Writings* , which were his *Books* of the *Tabernacle* , and the *Priestly Habits* , belonging to ^h *Bede* , and to none else .

c. Idem, lib. 4. Comment. in Lib. Reg. Duodecim Jugi Bourn XXIV Veteris Testamenti figuratiter accipiendi sunt Libri.

d. Idem, Lib. 3. Comment. in Genesin. Tria Canistra super Caput ejus, &c. quid aliud significant nisi TRIPARTITA ipsi populo concessa DIVINÆ LEGIS ELOQUIA, LEGEM videlicet, & PROPHETAS, & AGIOGRAPHIA?

e. Beda de Sex Ætat. Mundi, tom. 2. Huc usque DIVINA SCRIPTURA temporum Seriem continet. Quæ autem posthæc apud Judæos sunt digesta, de LIBR. MACCABÆORUM, & JOSEPHI, atque AFRICANI Scriptis exhibentur, qui deinceps universam Historiam usque ad Romana tempora prosecuti sunt. * Andr. Schotus præfat. in Eucher. Lugd. in Biblioth. Patrum. f. Com. in Lib. Reg. lib. 3. cap. 22. g. Com. in Reg. lib. 3. cap. 26. h. Beda in Hist. Gent. Angl.

i. Phot. Bibl. Cc d. 2. Lecta est Instructio Adriani in S. Scripturam. Uiliis Liber est is qui primum studia S. Bibliorum aggregantur.

k. Anno 1602. per Dav. Hoefelium.

CVII. *Photius* in the beginning of his ⁱ *Bibliothèque* telleth us , that among other *Books* he had read an *Introduction* to the *Holy Scriptures* , written by a certain known *Author* in those times under the name of *ADRIAN* ; and he commendeth the *Book* to them that *study the knowledge of the Bible* . At the beginning of this ^k last *Age* this *Book* was set forth at *Ausburg* . And

And though we finde no expresse *Catalogue* in it of the *Canonical Books of Scripture* recited in their order, yet the Testimonies that he bringeth out of the *Scriptures* being very many, we finde never a *One* produced out of *those Books* that be now in debate; which is an evident signe, that he held them not to be any parts of *Canonical Scripture*. We adde *this Author* to the end of this *Century*; for if *Photius* read him, he was at least so *Ancient*, if he lived not in the *Age* before.

An. Dom.

760.

Ant Circiter.

C H A P. XI.

The Testimonies of the Ecclesiasticall Writers in the Ninth Century.

CVIII. **A**T the beginning of this Age our Country-man *ALCUIN* lived in great honour and estimation of the World; who being brought up under *Venerable Bede* in the *Church of England*, was afterwards invited by *Charles the Great* into *France*, and there employed as his chief *Tutor* in all Learning both *Secular* and *Sacred*. Among *other* of his *Works*, there is *One* that he wrote against *Elipantus* the *Bishop of Toledo* in *Spain*; ^a who to maintain his *Error* touching the *Adoption of Christ*, had produced for his proof a saying out of ^b *Ecclesiasticus*; having no other *Scripture*, or proof out of all the *Canonical Prophets* to alledge for himself. The Answer that *Alcuin* returneth to this Proof, makes it clear, that *Ecclesiasticus* was none of

An. Dom.

800.

Ad sæculū pri⁹ revocand. libri Alcuini, & Caroli M. Labbe.

^a *Elipantus* in *Epist.* ad *Alcuinum*, col. 915.

^b *Ecclus.* 36. 14. *Secundum Editionem vulgatam. Miserere Domine plebi tuae, su-*

per quam invocatum est nomen tuum, & Israel, quem coequasti Primogenito tuo.

the

à Alcuinus adversus
Elipantum, lib. 1.
col. 94^r. Dum tua
perversitati defece-
runt in PROPHE-
TIS DEI testimonia,
Errori tuo convenien-
tia, finxisti tibi NO-
VUM QUENDAM
PROPHETAM dix-
isse, Misere Domi-
ne, &c. Ecce falsitas
in Nomine Prophetæ,
Ecce perversitas in in-
terpretatione Senten-
tiæ; & non frustra o-
portebat Novum Do-
ctorem Novum sibi in-
venire Prophetam.

b Ibid. In Libro Jesu
Filii Sirach hæc præfa-
ta Sententia legitur;
quem Librum B. Hiero-
nymus, atque Isido-
rus inter APOCRY-
PHAS, id est, DUBIAS SCRIPTURAS deputatum esse absque dubitatione testantur. Qui etiam Li-
ber non tempore Prophetarum, sed Sacerdotum sub Simone Pontifice Magno, regnante Ptolomæo Evergete,
conscriptus est. c Abbas S. Martini Turonensis.

of the *Canonical Books in his Bible*. For first, ^a he tells
Elipantus, "That the *Prophets of God* failed him, where-
"of he had never a one to bring for the defence of his
"Error; And then, ^b that the *Book of the Son of Sirach*,
"which he had produced, was both by *S. Jeromes*
"and *Isidores* undoubted Testimonies, reputed but an
"APOCRYPHAL, and a DUBIOUS SCRIPTURE;
"having not been written in the time of the *Prophets*,
"but in the time of the *Priests* only, under *Simon* and
"Ptolomie. By which words it is manifest, that nei-
ther *Alcuin*, nor the *Church of England*, where he had
been bred, nor the *Church of France*, where he ^c then
lived, had any such belief concerning those *Apocry-
phal* and *Dubious Books of Scripture*, (whereof *Ecclesia-
sticus* is but *One*, as the *Church of Rome*, and her *Adhe-
rents* have had of them all, ever since the *Council of
Trent* made them *Canonical*, and *Equal* to the *Law* and
the *Prophets of God*.

An. Dom.
810.

CIX. This that hath been said by *Alcuin*, will
help us to another *Testimony* given for us in his time,
and to understand it right, (When *CHARLES* the
GREAT, or some other *Ecclesiastical Men* under his
Name, that wrote the *Books of Images* in opposition
to the *Greeks* and the *Second Council of Nice*;) made
an open profession of the *Catholick Faith* which they
had received from their *Ancestors*, and the *holy Fa-
thers* of the *Church*. Of that *Faith* this was one *Article*,
b "That they acknowledged the *OLD and NEW TESTA-
"MENT*, contained in that *NUMBER* of *BOOKS*,
"which the Authority of the *CATHOLICK CHURCH*
"had delivered to them. And these were no other,
then what we acknowledge our selves. For *Charle-
maine* herein followed *Alcuin's doctrine*, to whom he
had

b Car. Magnus de
Imaginibus, sub ini-
tium Lib. 3. Confessio
fidei Catholicæ à Sin-
ctis Patribus acceptæ.
N. & V. Testamentum
recipimus in Eorum
Libro NÚMERO,
quem S. Cathol. Eccle-
sia tradidit Auctoritas.

had committed the care of setting forth the Bible.

CX. At this time NICEPHORUS was Patriarch of Constantinople; whole Chronologie is extant, as it was set forth of old by Anastasius in Latin, and not long since by Camerarius, and Contius; The Greek Copie of it is to be seen at the end of Scaligers Notes upon Eusebius, and among the lesser works of Pithoeus. ^a In this Chronologie he numbred the Books first, that are received by the Church for certain and Canonical Scriptures; afterwards he addeth both ^b them that are contradicted or doubtful, and them that are ^c meerly Apocryphal; herein following Athanasius, before alledged.

Et quum enumerasset, subdit. Ὅμῃ τῆς παλαιᾶς διαθήκης βιβλία κc. Simul veteris Testi. sunt Libri XXII. ^b Ibid. Καὶ ὅσαι ἀντιλέγονται, &c. Et quibus contradicitur, & non recipiuntur ab Ecclesia. 1. Maccab. 3. 2. Sap. 3. Ecclus. 4. Psalm & Cant. Sal. 5. Escher. 6. Judith. 7. Susanna. 8. Tobit. ^c Ibid. Καὶ ὅσαι εἰσὶν ἄποκρυφα. *l*inearium Petri, &c.

CXI. RABANUS MAURUS the Arch-Bishop of Mentz, and Schollar of Alcuin, altogether followeth Isidore, and ^a transcribes him. Isidore and S. Jerome are ^b said by Alcuin to be both of one minde; and we may well number them All for our own witnesses; for as Isidore, so is Rabanus to be understood.

CXII. STRABUS the Benedictin, who first wrote the Ordinary Glossie upon the Bible, was Scholar to Rabanus; and writing upon St. Jeromes ^b Prologues there placed before the OLD TESTAMENT, (wherein, according to the Copies then in use, the Book of Tobit is said to be separated from the Divine Scriptures, and numbred among the Hagiographa,) he findeth fault with the Transcribers, and saith, that Tobit is to be set among the Apocryphal Books, and not

Et super Prol. in Tobiam, Librum Tobie Hebraei de Catalogo divinarum Scripturarum secantes, iis que Hagiographa memorant, manciparunt. Potius inquit & verius dixisset APOCRYPHA. Vel LARGE accepit HAGIOGRAPHA, quasi SANCTORUM SCRIPTA, & non de NUMERO Illorum NOVEN, que proprie dicuntur HAGIOGRAPHA; que sunt de NUMERO Catalogi, h. e. de numero XXII Librorum; consistit enim in PENIATEUCHO, & octo Prophetis, & IX Hagiographis.

among

An. Dom.
820.

^a Niceph. Patr. CP. Canon Scripturarū, ex veteri Codice. Καὶ ὅσαι εἰσὶ δέου ἡραρα, &c. *Hæ sunt divina Scriptura, quæ recipiuntur ab Ecclesia, & Canonizantur. Eusebii, & Eod. &c.*

An. Dom.
830.

^a Rab. Maurus de Infl. cleric. 1.3. c.5. ^b Supra, Num. 108.

An. Dom.
835.

^b Strab. in Glos. super Prol. gal. Iste Titulus Librori Peritiā præstat, ut valeat discernere, qui Libri apud Hebræos in Canone recipiantur, quive inter Apocrypha deputentur.

among the *Hagiographal*, (properly so called,) whereof there be but *Nine*, the whole Number of the *Canonical Books* being no more then *XXII* in all.

An. Dom. 835.

a Agobard. de Privileg. & jure Sacerd. Omnes Levitæ quos numeraverunt Moyses & Aaron juxta præceptum Domini fuerunt *XXII* millia, sicut *XXII* sunt Libri *DIVINÆ AVCTORITATIS* in *V. I.*

CXIII. AGOBARDUS was now Bishop of *Lyons* in *France*; who in his ^a *Discourse* of the *Levitical Priviledges*, taking occasion from the Number which *Moses* and *Aaron* by Gods commandment had made of them in the *Desert*, saith expressly, That of the *Old Testament* there are but *XXII Books* of *Divine Authority*. Wherein he clearly maintaineth the *Doctrine* of *Josephus*, and the *Greek Fathers*, together with the *Prologues* of *S. Jerome*, and the *Article* of the *Church* of *England*.

An. Dom. 850.

Anastasi Bibli. apud Pithæum, in opusc. p. 16. Et qui V. T. sunt quibus contradicitur, (& NON RECIPUNTUR AB ECCLESIA.) 1. Maccabæi Tres. 2. Sapiientia Salomonis. 3. Sap. Jesu filii Sirach, &c. Ut supra. c. Num. 110.

CXIV. ANASTASIUS BIBLIOTHECARIUS, and an *Abbot* of *Rome*, did not only translate, but ^b amplify the words of *Nicephorus* ^c (before recited) in his *Chronologie*, as knowing well, that neither the *Maccabees*, nor *Wisdom*, nor *Ecclesiasticus*, nor *Susanna*, nor *Judith*, nor *Tobit* were received for any *Canonical Books* by the *Church*.

An. Dom. 890.

c Sigeb. Trithem. & Sixt. Sen. de Scriptoribus. d Ambr. Ansbert. in Apoc. lib. 3. Quia prioris Testamenti Ecclesia *XXIV* Libris utitur, quos & *AVCTORITATE CANONICA* Suscepit, in quibus etiam N. T. revelatum agnoscitur, idcirco in *XXIV* Senioribus Ecclesia figuratur. Ideo enim est N. T. predictio fluctuosa, quia ex veteri roboratur: tanquam scilicet ab eisdem trahat Numerum Ecclesia, quibus in Sanctitate perficitur.

CXV. AMBROSIUS ANSBERTUS, commended by ^c *Sigebert*, *Trithemius*, and *Sixtus Senensis*, for a person *very Learned* in the *Scriptures*, shall end this *Century*. Who in his ^d *Commentary* upon the *Apocalyphs* receiveth no more *Books* into *Canonical Authority* of the *first Testament*, then these already named had done before him. For the Number of *XXIV* maketh no difference from the former *Accompt* of *XXII*, the one joyning the *Book* of *Judges* with *Ruth*, and the *Prophecy* of *Jeremy* with the *Lamentations*; the other reckoning them apart, every one by themselves, but *both* excluding, the same *Books* that we exclude from the *Authentick* and *True Canon* of *Divine Scripture*. And in this *Age* there are no other *Ecclesiastical Authors* to be found, that have said any thing to this *particular Question*.

C H A P. XII.

The Testimonies of the Ecclesiasticall Writers in the Tenth and Eleventh Centuries.

THese Two were very obscure Ages, and had but few Writers in them. Yet both the One and the Other will afford us their Testimony, and let us know, that they still continued the common distinction, which had alwayes been received in the Church, between the Canonical and Ecclesiasticall Books of Scripture.

CXVI. In the Tenth Age we have RADULPHUS FLAVIACENSIS, a Divine of high accompt both with ^a Trithemius and Sixtus Senensis, for his abilities in all kinde of Learning, but specially for his knowledge of the Holy Scriptures; who in his Commentary upon ^b Leviticus, speaking of the Historical Books of the Old Testament that are of absolute and perfect Authority in the Church, maketh an expresse ^c Exception against the Books of Tobit, Judith, and the Maccabees, as being none of that Number, but belonging to an inferiour sort of Books, that were of a lesser and imperfect Authority. Nor will it be any Argument either against him, or us, if it should be objected, that in the same place he mentioneth the Books of wisdom and Ecclesiasticus to be written in the like stile with the Proverbs and the Canticles, for the like stile makes them not of the like Authority, no more then the Histories of Tobit, Judith, and the Maccabees

X

made

An. Dom.

910.

^a Trithem. & Sixt. Sen. de Scr. Eccl.^b Sixt. Sen. l. 4. Quæm Librum ita discretè, piè, & eruditè per omnia explicavit, ut in comparatione ejus ceteri ejusdem Libri Expositores minime exposuisse videantur.^c Radulph. Flav. in Levitic. initio Libri 14. Nam Tobias, Judith, & Maccabaorū Libri, quamvis ad instructionem Ecclesiæ legantur, PERFECTAM tamen non habent AUCTORITATEM.

made them *Authentick* or *Canonical Histories* of the *Old Testament*.

An. Dom.

1050.

b Herm. Contract. in Chron. de Sex Mundi Ætatibus, ad An. Mundi, 3529. Hucusq; DIVINA SCRIPTURA temporū seriem continet: quæ verò posthæc apud Judæos sunt gesta, de Libr. Maccabæorū, Josephi, & Africani Scriptis exhibentur.
c Ado Vien. (qui floruit An. D. 879.) in Chronico. Etate 5.

CXVII. In the Eleventh Age we have HERMANNUS CONTRACTUS, an Author of great credit and approbation in the World. Who in his *b Chronicle*, following the Doctrine of *Eusebius*, *S. Jerome*, and *Venerable Bede* before him, placeth the *Maccabees* with the Histories of *Josephus* and *Julius Africanus*, separating them all from the *Books of Divine Scripture*; whereof if the *Maccabees* had been part, why are they here Oppos'd one to the other? But with him the *Canonical Scriptures* went no further then the time of *Nehemias*. And in the Age but one before him, c ADO the Bishop of *Vienna* (whom we there omitted) said as much as *He*.

An. Dom.

1090.

d Trithem. in Chr. Hirsaug. & in Libr. de Scriptor. Claruit his temporibus in Anglia Giselbertus Abbas Westmonasterii B. Anselmi Discipulus, vir tam in Divinis Scripturis, quam in Secularibus egregiè doctus, qui inter cetera sui ingenii monumenta Scripsit contra Judæos Altercationem, &c. non ineleganter. e Giselb. Altercatio, cap. 1. sub finem. Veteris Testamenti XXII sunt volumina; & distinguuntur in Legem, Prophetas, & Hagiographa.

CXVIII. Towards the end of this *Eleventh Century* GISELBERTUS d was Abbot of *Westminster*, and wrote that *Altercation* between the *Synagogue* and the *Church*, which was not long since set forth in Print at *Colen*. In this Book we have likewise his *Testimony*,
“ e That the *Old Testament* consisted of *Two and Twenty*
“ *Volumes*, and was distinguished into the *Law*, the
“ *Prophets*, and the *Hagiographa*. For other *Books of Scripture* he knew none, that were properly *Canonical*.

CHAP. XIII.

The Testimonies of the Ecclesiasticall Writers in the Twelfth Century.

CXIX. **I**N the beginning of this Age ZONARAS wrote his *Commentaries* upon the *Canons* that were then received by the *Greek Church*. Where reciting the *Canon* of the Council of *Carthage*, concerning the *Books of Scripture*, which they appointed publickly to be read in the *African Assemblies*, he setteth this *Scholie* upon it ; ^a That the best *Rule* whereby to know what ought to be Read in the *Eastern Churches* (for among them he lived,) is to have recourse to the *Apostles Canons*, the *Council of Laodicea*, and the *Canonical Epistles* of *Athanasius*, *Greg. Nazianzen*, and *Amphilochius* ; who had given them their ^b *Rules*, as they received them from the *Apostles* and their *Successors*, for that purpose long before.

di sint omnes enumerant.) & Magnus Gregorius Theologus, & Sanctus Amphilochius demonstrant. b *Suprà citat. Num 55. 59. 66. 67.*

CXX. In the Churches of *Germany*, at this time was *RUPERT* Abbot of *Tuits* ; a very ^a grave and learned Author ; and though ^b *Cardinal Bellarmin*, and some other later Writers in the Church of *Rome*, lay the common aspersiõ of an *Heretical* or *Erroneous Doctor* upon him, because he agreeth not with them in their *New Doctrine* of *Transubstantiation* in the *Sacrament* ; yet ^c *Pererius* more ingenuously acknowledgeth and commendeth him for a *good Catholick*. Of the

An. Dom. 1118.

a Zonar. in *Canones Conc. Carth. Can. 27.* Πρεσβ. τῶν. τῶν δὲ ἀναγιγνώσκουσαν βιβλία ἐν ἑκκλησίᾳ, &c. Quos Libros legere in Ecclesia oportet, & Apostolorum Canon, & Laodicensis Synodi Can. 59. & Magnus Athanasius, (dum qui Libri legen-

An. Dom. 1120.

a Honor. Augustode lumin. Eccl. Sixt. Sen. Bibl. lib. 4. *b* Bellarm. de Scr. Eccl. ad An. 1119. & li. 3. de Sacr. Euchar. cap. 11. & 15. Aub. Miræus & alii. *c* Perer. in Gen. c. 2. ver. 8. q. 5. Sect. 44.

d Rupert. in Gen. l. 3. cap. 31. *Verum hac Scriptura (de Libro Sapientie loquitur) neque de Canone est, neque de Canonicâ Scripturâ sumpta est Sententia hac.*
e Idem in Apoc. 4. lib. 3.

Book of wisdom this RUPERTUS writeth expressly, d *That it is not in the Canon*; and to a Sentence brought out of that Book, he answereth plainly, "*That it is no Canonical Scripture.* By which Answer the Books of Tobit and Judith, and the Son of Sirach, and the Maccabees, are likewise excluded; for they belong no more to the *Authentick Canon* of the Bible, then the *Book of wisdom* doth. Again, in his discourse upon the XXIV Elders in the *Revelation*, though e he applyeth them to the XII Judges of Israel, and the XII Apostles of Christ, yet there he approveth of the other Interpretation, (often before alledged out of the *Ancient Fathers*) which herein alludeth to the XXIV Books of the *Old Testament*. And how could he approve of that Number, if that Number of Books had been defective, or the *New Roman Catalogue* held then to be *Canonical*?

Anno Dom.

1125.

a Honor. Augustodunensis, Proem. in Psalt. SCRIPTURA V. T. Spiritu Sancto auctore, à Prophetis Scribitur, et in TRIA, id est, Historiam (sive Legem Moysi) in Prophetiam, & in Hagiographiam dividitur, &c.

CXXI. HONORIUS, a Priest of Aoustun in the Duchie of Burgundie, was contemporary to Rupertus, and set forth many Works, which are mentioned by himself in the end of his Book *De Luminaribus Ecclesie*, or the *Writers of the Church*. Among others his *Exposition of Davids Psalter* is one; in the Preface whereof he a divideth the Scriptures of the *Old Testament* into Three Parts, the Law, or the History of Moses, the Prophets, and the Hagiographa; placing the Psalter in order among the last. And herein he followed S. Jerome, and the *Ancient Canon* of the Church.

An. Dom. 1130.

a Baron. ad an 1145. Sect. 34. & 1126 Sect. 11. & 1136. Sect. 10. b Petrus Cluniacensis in Tract. contra Judæos, c. 5. Extra Sacrum Canonem vestrum quicquã vos pro Authentico suscepisse, velfuscipere, Non aprobebo.

CXXII. PETRUS MAURITIUS the Abbot of CLUGNY in France, was also in great accompt at this time, highly a favoured by Pope Eugenius, and a special friend to S. Bernard. He wrote many Treatises, collected, and set forth together in the *Bibliotheca Cluniacensis* at Paris. In his Discourse against the Jews b he rejecteth all they can alledge as any *Authentick Testimony* for themselves, which is not in their *Sacred Canon*

Canon of Scripture. In his *Epistle, or Treatise* against the *Petrobustians* he refuteth *five several Heads* of their doctrine, among which the *first* was, their *denial of Baptism to Infants*. And because ^c the same went, “that they *detracted* much from the *Majesty* of the “*Scripture-Canon*, contained in the *Books* of the *Old* “and *New Testament*; he proveth the *Divine Authority* of every *Book* in particular, to them, one after another, reckoning *no more*, then are in the *Hebrew Canon*, and specified in *S. Jeromes Prologue*. He endeth the *Old Testament* with the *Book of Esther*, (which is otherwhiles compted as an *Appendix to Nehemiah*.) And after all the *Authentick Scriptures* of that *Testament* though he ^d addeth those “*other Six* of *Wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabees*, “as *Books* very *useful* and *commendable* in the *Church*; yet he saith expressly of them, “that *they are not to be* “*placed* in the same *sublime* and *equal dignity* with the *rest*, that he had mentioned before; and thereby plainly distinguishing between the *Divine Canon of Scripture-Books*, and the *Ecclesiastical*, thereunto ^e annexed, for the use and benefit of the *Church*. And, that which is remarkable, he maketh this distinction between them, even in that very place, where he bringeth in the *2 Book* of the *Maccabees*, as a *Testimonie* against the *Petrobustians*, upon the point, then in controversy, about ^f *Prayers*

odem *Hebraico Canone habuerunt*; sequitur, quia nullo eorum *Librorum* excepto, *OMNES PARI MODO* suscipi debuerunt. Sed non solum *CHRISTIANIS*, sed & ipsi *JUDAICIS* literis attestantibus *Omnes juxta SUPRA-SCRIPTVM ORDINEM* Libri à Libro *Job* usque ad *Hunc Librum Esther*, eo scilicet non excluso, sed addito, *paris auctoritatis* sunt, &c. ^d *Ibid.* Restant post hos *AVTHENTICOS S. Scr. Libros, SEX* non reticendi *Libri Sap. Ecclesiastici, Tob. Jud.* & uterque *Maccab. Liber*: qui est ad *SVBLIMEM ILLAM PRÆCEDENTIVM DIGNITATEM* pervenire non poterunt propter *laudabilem tamen* & *pernecessariam doctrinam* ab *Ecclesia* suscipi meruerunt. Super quibus vobis *commendandis me laborare opus non est*. Nam si *Ecclesia* alicujus precii apud vos est, ejus *auctoritate* aliquid, saltem *PARVM QUID*, à vobis suscipiendum est. ^e *Ibid.* Succedat tamen *Sacrorum Librorum auctoritas*, & tam *CANONIS DIVINI*, quam *ALIORVM VOLVMINUM EICOHERENTIVM*, & ab *Ecclesia traditorum clarissus sonus*. ^f *Ibid.* Quas *heretici quidam*, & *Catholici nostri temporis* negarunt, (*viz. preces*) pro *Mortuis*.

c *Idem* In *Epistola* contra *Petrobustianos*. *Fama vulgarium est, vos Majestati V. & N. T. quæ jam ab antiquo totum orbem subdidit, detrahere.*—*Quidam vos TOTVM DIVINVM CANONEM* abjecisse affirmant. *Alii QVÆDAM* ex *IPSO* vos suscepisse contendunt. *Nolo vos culpare de incertis, quia fallaciarum monstro non facile assensum præbere debeo; sed necessarium TOTVM CANONEM* qui ab *ECCLESIA* suscipitur, vos suscipere debere, certis *Auctoritatibus* probabo. Deinde enumeratis singulis, *Vltimus* (inquit) in *Hagiographis*, hoc est, *Sancta Scriptura Libris*, sequitur *Liber ESTHER*, cui *Auctoritas* aliorum *Hagiographorum auctoritatem* confert. Si enim illi ab *Hebraica* veritate originem trahentes hunc socium, & *paris auctoritatis* in e-

g In Bulla profeſſio-
nis fidei.

h Seſſ. 4.

Anno Dom.

1140.

For the dead : Which he would never have done , but that he knew full well, *the Church* in his time held none of *theſe Books* to be *Canonical Scripture*. But *g Pope Pius* the fourth, and his *New Workmen* in the *Church* at *h Trent* have broken down this *Partition wall* between the *Divine* and the *Eccleſiaſtical Canon*, which *all Ages* kept up, before them.

CXXIII. HUGO de S. VICTORE, a *Canon Regular*, and a *Saxon* by Nation, was about this time Abbot of *S. Viſtor's* at *Paris* ; whoſe knowledge in the *Scriptures* hath *i* been held equal to *S. Auguſtines*; and his Authority *k* at the *Sorbon* ſet above *Thomas Aquinas* himſelf. It is confeſs'd by *l Serarius* the Jeſuite, that this *Abbot* was altogether of our minde in ſetting forth the *Canon of Scripture*. For in divers places of his *works* he doth formally and amply maintain , that there are no more Books of the *Old Teſta- ment*, then we now receive (as *He* and the *Church* in his time did) for *Divine* and *Canonical*. *m* Five ſeveral times he ſetteth down the *Catalogue* of them all ; whereof it will be ſufficient here to conſider *Two*. In his *n* *Book of Sacred Writers*, having firſt begun to ſay, “ That *all Divine Scripture* is contain'd in *Two Teſta- ments*, the *Firſt* whereof comprehendeth the *5 Law* “ of *Moses*, the *8. Prophets*, and the *9. Hagiographa*, he enumerateth them every one in order, as *S. Jerome* doth in his *Prologue*; “ concluding , that they make “ altogether *XXII* in *Number*. Whereunto he *o* ſub- joyneth thoſe others of *wiſdom*, *Eccleſiaſticus*, *Tobit*, *Judith* and the *Maccabees* with this note upon them, “ That though they be *Read* and uſed in the *Church*, “ yet they are *not written* in the *Canon* : computing

i Trithem. in Chr. Hirſuagiensii.

k Artic. Pariſien. contra Joh. de Montefono.

l Serar. in Tobiam, Proleg. 5. & in Maccab. præloq. 3.

m Hugo de Sancto Viſt. Tom. 1. de Scripturis, & Scripturis Sacris, c. 6. Tom. 2. Excerptionum priorum lib. 2. c. 9. Tom. 3. E-ruditionis didaſcalicæ, lib. 4. c. 2. Item, E-rud. Theolog. in Spec. Eccleſia, cap. 8. Item, Prologo in Libr. de Sacram. cap. 7.

n Hugo de S. viſt. de Scripturis & Scrip-tor. Sacris, cap. 6 Om-nis Divina Scriptura

in duob. Teſtamenti continetur, veteri videlicet & novo. — V. I. continet Legem, Prophetas, & Hagiographa. Enumeratis Libris ſingulis, concludit, OMNES ergo ſunt Numero XXII. *o* Ibid. Sunt præ-terea alii quidem Libri, ut Sapientia Salomonis, Liber Jeſu filii Sirach, & Judith, & Tobias, & Libri Maccabæorum, qui leguntur quidem, SED NON SCRIBVNTVR IN CANONE.

a them

^a them among the Writings of S. *Ambrose*, S. *Augustine*, and other *Fathers* of the *Christian Church*; which were otherwhiles *publicly read* in *Assemblies*, as well as they. In the same Book ^b he calleth them (as we usually do now) *Apocryphal writings*; and in another, ^c such as have no *Canonical Authority*.

ut diximus, quidam Libri sunt, qui NON SCRIBUNTUR IN CANONE, & tamen leguntur, ut Sapient. Salom. & ceteri. ^b Ibid. cap. 12. Apocryphi sunt. ^c Erud. in Spec. Eccl. cap. 8. Sunt in V. T. alii Libri, qui leguntur, sed in Canone Auctoritatis non scribuntur, ut Liber Tobia, Judith, &c.

CXXIV. Contemporary to him was *RICHARDUS* de S. *VICTORE*, a *Scottish-man*, and a *Canon Regular* in the same *Abby* of S. *Victors* at *Paris*, where he was sometimes likewise the *Prior* among them; Many learned and excellent writings of his are extant, and among the rest his *Collections*, or ^d *Four Books* of *Excerptions*, wherein he followeth his fellow *HUGO* for ^e the *Number* of the *Canonical Books* of *Scripture* in all things, adding with him, that the others of *wisdom*, *Ecclesiasticus*, *Tobit*, *Judith*, and the *Maccabes* had not the *Authority* of the *Canon*, though they were priviledged to be *Read* in the *Church*. Which is the same thing that we say still in our *Articles of Religion*. S. *BERNARD* giveth us no particular *Catalogue* of the *Scriptures* in all his *Works*: but he lived in great *amity* and *unity* with these *Three last Authors*, and we may justly presume, that neither *He*, nor any *Doctor* of the *Church* in his time was of other minde.

CXXV. Among the *Greeks* in this *Age* lived *PHILIP* the *SOLITARIE*, whose *Rules of Christian life* we have in the *Colen-Bibliotheque* of the *Ancient writers*, published and translated by *Pontanus*, together with the *Notes* that *Michael Psellus*, *Phialite*, and *Gretser* made upon that *Treatise*. ^a Wherein he re-

docefacti, purgati, & Spiritu corroborati Sermones Divinos ediderunt, & Libros in compofuerunt, XXVII N. T. & reliquos V. T.

a Ibid. S. Patrum Scripta, id est, Hieronymi, Augustini, Ambrosii, Gregorii, Origenis, Beda, & aliorum Doctorum, in Textu Divinarum Scripturarum non computantur, quemadmodum in V. T.

Anno Dom.

1145.

d Qui illi ab omnibus attribuntur, præter unum Bellarm. lib. de Scripior. ubi absque causa probabili de Authore ambigit.

e Rich. de S. vict. Excerpt. l. 2. c. 9. Libri V. T. sunt XXII. Alii non habentur in Canone; tamen leguntur, ut & Scripta Patrum, Hi sunt Sapient. Eccl. Tob. Jud. & Libri Maccab.

Anno Dom.

1145.

a Philip. Sol. Dioptræ five Regulæ, l. 4. c. 19. Ita per gratiam Omnes numero Sexaginta-

duceth.

duceth the *Books* of the *Old* and *New Testament* to the Number of *Sixty*. From which number taking *XXVII* belonging to the *New Testament* (for so many there are,) the Remainder will be but *XXXIII* for the *Old*. And out of that *Number* as we made the *Accompt* clear ^a before) must our *Apocryphal Books* necessarily be excluded. For the *Cavil* of ^b *Gretser* against that *Accompt*, is grounded upon nothing else, but the negligence of the *Printers*, or the false *Copie* that *Phialite* and ^c *Pontanus* followed, when they change *one Number* into *another*, and divide *Sixty* into *XLVI* of the *Old Testament*, and *XXVII* of the *New*; which is *XIII* more then the *whole* will contain.

Anno Dom.

1150.

d Trichemius in Lib. de Scriptor.

e Antonin. Sum. histor. Tit. 18. c. 6. A quibusdam predicatur in populis, quod hi Tres solennes Viri fuerunt Germani fratres ex adulterio nati. Quorum Mater cum in extremis admoneretur, ut in confessione criminum, qua perpetrasset, hoc fateretur, respondisse dicitur, Adulterium quidem grave peccatum esse, sed tamen quoniam videret, Tres suos filios tam magna esse Lumina Ecclesiae, se poenitere non posse.

f Anton. ib. Sed hoc non reperitur Authenticum. Imò non fuerunt contemporanei, etsi vicini tempore. GRATIANUS enim fuit ante ALIOS DUOS.

CXXVI. This was the Age, wherein lived *GRATIAN*, a Monk of *Bononia* in *Italy*, (who out of certain and uncertain, true and supposititious Writings made up his *Concordance of disagreeing Canons*, which we now call his *Decree*;) and *PETER LOMBARD*, the Bishop of *Paris*, (who for his *Systeme of Divinity*, collected out of many *Sentences* that he found dispersed in the *Fathers*, was stiled the *Master of the Sentences*;) and *PETER* surnamed *COMESTOR*, (a Priest of the Church of *Troyes* in *Champagne*,) so called, because he was ^d held to be *Heluo Librorum*, that is, a *Great devourer of Learning*. There was ^e a Report spread about the World, That these *Three Men* were all the *Sons of one adulterous Woman*, who when she came to die, refus'd to shew any *Repentance* for her *fault*, because she had been the *Mother* of such excellent and admired *persons*, as they all proved to be; which she thought a sufficient *Recompence* or *Excuse* for her *sin*. Yet all this was ^f a devised and a flying *Tale*, having no certainty or *Truth* in it. For they were so far from being *Brothers*, that they were of *several Nations*, and hardly *Contemporaries*, the
one

one an *Hetrurian*, the other a *Lombardine*, (from whence he had his Name,) and the third a *Frenchman*, every one born of a several *Mother*.

CXXVII. But PETRUS COMESTOR abbreviated the Histories of the *Bible*, and call'd it the *Scholasticall History*. Where in his † Preface upon *Josuah* he reciteth the *Books* of the *Old Testament*, and divideth them into their *Three Orders*, as *S. Hierome* and the *Hebrews* do, without saying, or insinuating so much as by one word, that the *Christian Church* had any *other Canon*, which differ'd from the *Hebrew*.
 a In the first order be the *Five Books of Moses*; in the second, the *Eight Books* of the *Prophets*, and in the third, the *Nine Books*, that *Remain*, of the *Hagiographa*. If *Comestor* had known any more, that yet *Remain'd* of the *Old Testament*, he would never have been so perfidious to *himself* and the *Christians*, for whose use and benefit alone he wrote this his *Scholasticall History*, as not to name any one of them. But clear it is, that he affirmeth absolutely, as well in his own sense, as in the sense of the *Old Church*, That after the *V Books* of the *Law*, and *VIII* of the *Prophets*, there *Remain* but *IX* more for the *first Testament*. Among which the *VI* debated Bookes can have no room. Otherwhere, when he cometh to speak in particular of the *Book of Tobit*, he saith expressly, b That it is in no order of the *Canon*: and of *Judith*, That *S. Jerome*, and the *Hebrews*, lodge it among the *Apocrypha*, and That it was but a c *fault in the writer*, to say, they placed it among the *Hagiographa*. Besides all this, he is bold to call the *Story of Bel*, and the *Dragon*, a d *Fable*, and to say, That in the *History of Susanna*, all is not so *true* as it should be; which certainly he would never have said of any *Canonical Part* of *Scripture*.

Anno Dom.

1170.

† Petr. Comestor. præf. in hist. Josuæ, Hebræi distinguunt V. T. in Tres ordines. Primum vocant Legem, Secundum Prophetas, et Tertium Hagiographa.

a Ibid. In Lege V. Libr. Moyss. In Prophetis VIII. In Hagiographis IX Libr. V. T. qui SUPERSUNT.

b Idem, præf. in hist. Tobia. De Nullo Ordine est.

c Vide suprâ, num. 73. ubi citatur Glossæ Ord. & in ea P. Comestor. p. 142.

d P. Comestor præf. in Dan. & cap. 13. Item apud Perer. lb.

CXXVIII. There is a certain *Scholiast*, that maketh

Y

Anno

Annotations and Additions to this Scholastical History of Comestor. And being somewhat troubled at what was there said concerning the *Number of the Hagiographa*, that they were but *Nine*, and that no mention at all is made of the *debated Books* that were afterwards *annexed*, and admitted to be *Read in the Church*, he setteth this ^b Note upon *Comestors Preface*, “That indeed the *Books of Wisdom, Ecclesiasticus, Judith, Tobit, the Pastor, and the Maccabees*, be all *Apocryphal*, “because the *Author* of them is not known, (that is to say, ^c whether they were indited by the *Spirit of God*, or of *Men only*,) “but for as much as there is no “doubt made of their *verity*, the *Church hath received them*. Where he doth not say, that the *Church* hath altered the *Nature and Condition* of them, so, as to make them *Canonical Books of Scripture*, which were *dubious and Apocryphal* before, but that it hath received them only as *Books to be read for instruction of manners*, and for the knowledge of divers *Ecclesiastical Histories, and Occurrences*, not for *grounding of any Articles of Faith* upon them. For otherwise, the *Pastor of Hermes*, (reckoned here by this *Scholiast* among the rest,) which in former ^d Ages the *Church*, in some other places, permitted to be *publickly read* to the people, would augment the number of the *New Canonical Books*, beyond the *Accompt of the Masters at Trent* themselves.

^b Addit. ad P. Comestor. præf. in Jo. suam. *Sapientia, Ecclesiasticus, Judith, Tobit, Pastor, Maccab. APOCRYPHA sunt, quia AVTOR eorum ignoratur. Sed quia de veritate eorum non dubitatur, ab Ecclesia recipiuntur.*

^c *Glof. ordinnar. in Prolog. Inter quos tantum distat, quantum inter CERTUM & DUBIUM. Nam CANONICI sunt confesi SP. S. distante; NON-CANONICI autem sive APOCRYPHI nesci ut quo tempore, quibusve AVTHORIBUS sint editi.*

^d Item, To stat. præf. in Matth. q. 3. *De AVCTORIBUS enim horum non constat Ecclesie, an SPIRITV S. distante scripserint.* ^d Vide suprâ, Num. 60.

An. Dom.

1174.

CXXIX. In *Comestor's* time lived JOHN BELL-ETH, a Doctor of Divinitie in the Schooles at *Paris*; who, in his *Book of Divine Offices*, declaring in particular what *Lessons* were then read in the *Church*, according to the *Several Seasons* of the year, after the *Three Books of Salomon*, he nameth the
Other

Other Two ^a of wisdom, and the Son of *Sirach*; and he noteth them to be *Apocryphal*. But when he declareth in general, what Books are contained in the Bible, he ^b putteth *Tobit* and the *Maccabes*, together with *Philo* and *Ecclesiasticus*, into the *Apocryphal Number*: and saith plainly, that though the Church alloweth them, (that is, to be Read,) yet she receiveth them not, (that is, among the Canonical Scriptures.) where, if *Lauriman's* Copie, (which he followed in setting out *Beleth*) had been good, as he ^c complaines that it was in many places very bad, we might have had the *Book of Judith* added to them, and left out among the *Hagiographa* before. For it is manifest, that in all this Chapter *Beleth* intended to follow *S Jerome*, whose Catalogue of Scriptures was then only received in the Church for *Authentick* and *Certain*.

uno volumine XII Prophetæ minores. NOVEN, quæ deinceps sequuntur, reputantur Hagiographa, ita tamen ut sint Authentica, nimirum Psalm. Job, Tres Libri Salomonis, Paralip. Judith (rursus vitium Scriptoris) & Ester. Quatuor tandem APOCRYPHA, Tob. Maccab. Philo, & Jesu Sirach, qui appellatur Ecclesiasticus. Verum hos quatuor quidem NON RECIPIT EBCLÉSIA, tamen eos approbat, quia argumentum ferè habeant Librorum Salomonis, etiamsi eorum Authores pro certo ac verè non sciat. Alios Duos credimus EZRAM composuisse, qui TOTAM BIBLIOTHECAM veteris Testamenti restituit, cum à Babyloniis esset combusta. c Corn. Lauriman, in præf. ad pium Lectorem Codex MS. in arctis ac pressis characteribus fuit excavatus, ut legere admodum mihi fuerit difficile, usque adeò, ut sepe numerò, si quam sententiam elicere voluisssem, debuërim profecto divinare.

CXXX. Among others, that were famous in this Age, we have IOHN of SALISBURY, born and brought up there in the Church of England, but afterwards made Bishop of Chartres in France; a man as ^a highly honor'd for his learning as any in his time; who in one of his ^b Epistles handling this matter at large, professeth to follow "S. Jerome herein before

ces lego Patrum Sententias, Catholica Ecclesia Doctorem Hieronymum sequens, quem in constituendo literæ fundamento probatissimum habeo, sicut constat esse XXII literas Hebraeorum, sic XXII Libros V. T. tribus distinctos ordinibus INDUBITANTER CREDO. Et sic colliguntur in summa XXII Libri V. T. licet nonnulli Librum Ruth, & Lament. Jerem. in Hagiographorum numero recensent, ut in XXIII Summa omnium dilatur. c Ibid. Liber verò Sapientia, & Ecclesiasticus, Judith, Tobias, & Pastor, ut idem asserit, NON reputantur in CANONE, sed neque Maccabæorum Liber, qui in Duo volumina scinditur, quorum primus Hebræorum redolet eloquentiam, alter Græcam, quod filius ipse convincit.

a Joh. Beleth. d. div. offic. cap. 62. A Calendis ignitur Augusti usque ad Septembrem leguntur Tres Libri Salomonis, et DVO Sapientia, QVI SVNT APOCRYPHI.

b Idem, c. 60. Sunt autem XXII volumina V. T. V Libri Mosi; sunt præterea qui hoc pacto enumerantur, Jos. Judic. cujus extrema pericope pars est Libri Ruth (vitium est hic Scriptoris, nam debuit dicere, cujus extrema pars est Liber Ruth), Sam. Reg. Isaias, Jerem. Ezech. (Dan.) et sub

An. Dom.
1180.

a Baron. ad Ann. 1181. Sect. 16.

b Joh. Sarisbur. Ep. 172. Quid ergò de NUMERO Librorum Diversas & multipli-

“ all others, and *undoubtedly to believe*, that there are
 “ but *XXII Books* in the *Canon* of the *Old Testament*.
 “ All which having named in order according to
 “ their *Several Classes*, he concludeth, that neither the
 “ *Book of Wisdom*, nor *Ecclesiasticus*, nor *Judith*, nor
 “ *Tobit*, nor the *Pastor*, nor either of the *Maccabees*,
 “ are to be reputed *Canonical*. Which is a cleer
Testimonie for us, without any *Contradiction* to be made
 against it.

An. Dom.

1190.

a Petri Abbat. Cel-
 lensis lib. de Pani-
 bus, cap. 2. Hic enim
 numerus (XXIII)
 tam filiorum Jacob,

quam Apostolorum Christi duodenarium numerum duplicatum significat. Sub hoc etiam numero Libri continentur V. T. plenarie igitur instructio animarum prælibatur ex hoc numero Librorum.

CXXXI. In this Bishoprick at *Chartres*, *PETER* the Abbot of *La CELLE* at *Troyes*, was *John of Salisbury's* Successor. And as he followed him in his *office*, so did he in his *Doctrine*, concerning our present *Question*. For a in a *Treatise* that he wrote of the *XXIII Leaves* and the *Tabernacle*, making divers allusions to that *Number*, his last is, that *So many* are the *Books* of the *First Testament*.

An. Dom.

1192.

b Theod. Balf. in
 in Conc. Carthag.
 Can. 27. Quosnam Li-
 bros legi in Ecclesia
 oporteat, quare S. A-
 post. Can. LX. &
 LXXXV. Laodiceen. Synod. Can. LX. S. Greg. Theologi ea qua Metro scripsit, & S. Athanasii Canonica,
 & S. Amphilocheii,

CXXXII. *THEODORE BALSAMON*, the *Patriarch* of *Antioch*, in his *Commentaries* upon the *Council* of *Carthage*, referreth, for the *Number* of *Canonical Books*, (as *Zonaras* did before) to the *Apostolical Canons*, the *Council* of *Laodicea*, and the *Epistles* of *Athanasius*, *Nazianzen*, and *Amphilochius*, who reckon no more then we doe. And here an *End* of *this Century*.

& S. Athanasii Canonica,

C H A P. XIV.

The Testimonies of the Ecclesiasticall
Writers in the Thirteenth Century.

CXXXIII. **W**E are now come to the *Age*, wherein the *Mendicant Friars*, and the *Doctors*, that we usually term the *Schoolmen*, began first to set up in the World. Whose chief work was to studie, and to write Commentaries upon the *Master of the Sentences*. But because *He*, in all his *Four Books*, doth not any where propose a *Catalogue* of the *Scriptures*, nor give his *Interpreters* any occasion to treat of that *particular Question*, for the most part they all passe it over in silence, & take no notice of it. Yet nevertheless *divers* there be among them, that have *Glossed*, and *Commented* upon the *Scriptures* themselves, some upon the *whole Bible* together, and some upon *several parts* of it.

CXXXIV. The *First Authors* of the ORDINARY GLOSSE upon the BIBLE, although it be not so well and certainly known, what *particular persons* they were; (for ^a *Antoninius* the Archbishop of *Florence*, and ^b *Gaguinus* the General of his Order in *France*, make *Alcuin*, our own Countryman, to be the first beginner of it; but ^c *Trithemius* and ^d *Sixtus of Sienna* give that honour to *Strabus*, (both whom we produced as *our witnesses* before;) yet this is certain, that whoever began it, *others* had by ^e *this time* much augmented it, and that it was *now* with a *general Consent* and Applause of all the *Pastors* and *Doctors* in the *western Churches*, received, as a *work* of special use.

An. Dom.
1200.

^a Part. 2. Tit. 4. c. 15
^b Hist. de Orig. &
Reg. Franc. lib. 4.
cap. 1.
^c De Script. Eccl.
^d Bibl. lib. 4.

An. Dom.
1200.

use and benefit, for the better knowledge and understanding of the *Holy Scriptures*, and for the clearer setting forth of the *common Doctrine*, and *Religion* then professed among them; for the *Abuses in Religion* (whereof the new *Canonizing of Apocryphal Scriptures*, is one) were not yet become the *Doctrines of the Church*, as the New-Council at *Trent* hath since ordered them to be.

CXXXV. In this GLOSSE upon the BIBLE we have a *Preface*, wherein ^a First, the *Composers*, and *Defensors* of the *Trent-Canon*, are branded (beforehand) with *Ignorance*, and a worse matter, for holding *all the Books*, that are contained and put into one *Volume of Scriptures*, together, to be of a like and *equal Veneration*, or that they ought so to be received in the *Church*. Secondly, ^c The *Canonical Books* are there distinguished from those which be *not Canonical*, and as ^b great a difference made between these *Two*, as between that which is *Certain*, and that which is *Doubtful*; For the *Canonical* were written by the *Inspiration* of the *Holy Ghost*, but who were the *Authors* of the other, or at *what time* they were written no man can tell. Thirdly, we are there inform'd, ^c That the *Church* permitteth the reading of the *Apocryphal Books*, only for *devotion* and *instruction of manners*, but not for any *Authority* that they have to *conclude Controversies* in *matters of Faith*. Fourthly, That ^d there be *but XXII Canonical Books* of the *Old Testament*; and what *Books* soever there be *besides*, that they ought to be put among the *Apocrypha*. This was the judgement of all lear-

^a Gloss. Ord. Præf. de Libris Bibl. Canonis & Non-Canonis. Quid sunt multi, qui, ex eo quod non multam operam dant Sacre Scripture, existimant, OMNES LIBROS, QUI IN BIBL. CONTINENTUR, PARI VENERATIONE (quæ sunt verba Conc. Trid. Sect. 4.) esse Reverendos atq; adorandos, NESCIENTES distinguere inter LIBROS CANONICOS & NON-CANONICOS, quos Hebræi inter APOCRYPHA computant; unde sæpe coram doctis RIDICULI videntur, &c.

^b Ibid. Inter quas tantum distat quantum inter CERTUM, & DVBIVM. Nam CANONICI sunt consæti

SPIRITU SANCTO DICTANTE; NON-CANONICI autem, sive APOCRYPHI, nesciunt quo tempore, quibusve Auctoribus sint editi. ^c Ibid. Ecclesia eos legit, & permittit, ut ad devotionem, & ad maiorem informationem à fidelibus legantur; Eorum tamen auctoritas ad probandum ea, quæ veniunt in dubium aut in contentionem, & ad confirmandum Ecclesiasticorum Dogmatum auctoritatem, non reputatur idonea. ^d Ibid. Sunt igitur Libri Canonici V. T. XXII. Quicquid autem extra hoc est, (de V. T. loquor) ut dicit Hieronymus, inter APOCRYPHA est ponendum, &c.

ned Men, and the Common Belief of the Church, in those dayes; wherein if any particular or private persons were of another minde, they are here condemn'd of ignorance, and want of knowledge in the Scriptures.

CXXXVI. Which judgement is not only here declar'd, and propos'd by the Authors of this ordinary Glosse themselves; but confirm'd likewise by the Testimonies of the Ancient Fathers; among whom, though the chiefest attestations which they bring, are out of Origen, S. Jerome, and Ruffin, yet they take notice of S. Augustine also, and of his distinction between those Apocryphal or Ecclesiastical Books, that are of greater Authority, (which therefore he putteth into his larger Catalogue) and those that are of a * lesser accompt, (which therefore he leaveth out;) But whatsoever S. Augustine had said, the common consent of the Church now was, to acknowledge no more Books for Canonical Scripture, then those that Ruffin, and S. Jerome, had received from their Ancestors, and recorded to Posterity. In which regard, when they come to the several Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabes, they prefix this Title to them all, ^b "Here beginneth the Book of Tobit, which is not in the Canon. Here beginneth the Book of Judith, which is not in the Canon. Here beginneth the Book of Wisdom, which is not in the Canon. The Book of Ecclesiasticus; The First, and the Second Book of the Maccabes; which are not of the Canon. Which is to write this distinction, that we now maintain, with a Pen of Iron, that it might never be forgotten.

CXXXVII. And to this purpose, before all their Bibles, and all their Glosses, or Commentaries upon the Bible, they were wont then, (as most an end the custom is to do still,) to set S. Jeromes ^a Epistle to Paulinus concerning all the Books of Scripture; which is

a ma.

* Baruch, and the 3 and 4 of Esdras.

^b Glossa Ordinaria. Incipit Liber Tobia, qui non est in Canone.

Incipit Liber Judith, qui non est in Canone.

Incipit Liber Sapientia, qui non est in Canone.

Incipit Liber Ecclesiastici, qui non est in Canone.

Incipit primus Liber Maccabaeorum, qui non est in Canone.

Incipit Secundus Liber Maccabaeorum, qui non est in Canone.

a Hoc Titulo. Epistola Hieronymi ad Paulinum Presbyterum de OMNIBUS S. HISTORIAE LIBRIS.

a manifest argument, that they intended to give every Reader warning, and direction, at the beginning, not to confound the *Apocryphal* and the *Canonical Scriptures* together, or to receive and read them all with one and the same veneration, as the Pope and his Council hath lately commanded the World to do.

b Vide num. 87.

And therefore ^b *Becanus* the Jesuite leap'd over these Mens heads clean, when he stretch'd so far at once, with his *Trent-Tradition* in his hands, from Pope *Eugenius* to *Gelasius*; for in this Age the Church knew no such Tradition, nor in any Age between, which was not much lesse then a Thousand years together. Of

c Num. 86.

d Num. 83.

^c *Gelasius* we have said enough already, and of Pope ^d *Innocents* pretended Decree before him. If there had been any such Authority in those *Papal Constitutions*, as is now given to them, why were not the Re-

e Toftat. in 1. cap. Matth. ad ver. 12. & seq. Magis credendum est Hieronymo, quam Augustino, maxime ubi agitur de V. T. & de Historiis; Nam in hoc ipse excessit Omnes Doctores Ecclesie.

* Anno 1634. f Idem, defensorii parte 2. cap. 23. Tres Gradus Librorum V. T. distinguuntur à B. Hieronymo in Prologo Galeato.—Ista distinctio facta est ab ECCLESIA UNIVERSALI, quæ CONCORDITER tenet illam distinctionem factam à B. Hieronymo. Nam ista tenebatur à Judæis fidelibus ante Christum, & fuit POSTEA CONTINUATA in ECCLESIA.

scripts of *Innocent* and *Gelasius* set before all the Bibles ever since, rather then the *Epistle* of *S. Jerome* to *Paulinus*? But since their times, it hath been the constant Practice of the *Latin Church*, to prefer *S. Jerome* not only before them, but before *S. Austin*, and the Council of *Carthage* and all: for ^e herein he excelled all the Doctors of the Church besides. *F. Leander* of *S. Martins* in *Doway* (who was *Mr. Jones* sometimes a Student of *S. Johns Colledge* in *Oxford*;) in his Preface before the * last Edition of the *Ordinary Glosses*, and *Lyra's Commentaries* upon the Bible, at *Antwerp*, confesseth, "That by the Consent of Times, and the common judgement of the Church, *S. Jeromes Prologue* hath been usually affix'd to the Scriptures, and that upon most weighty or important Reasons. What those Reasons were he explaineth not; but a ^f better Man then he hath done it before him, who avoweth *S. Jeromes* distinction between the *Canonical* and *Apocryphal Books* of the *Old Testament*, to have been made and continued by the *Universal Church*, both before

"Christ's

“*Christ's coming, and ever after.* What the same *F. Leander* therefore addeth in his *Commentary* upon *S. Jeromes Prologue*, a “*That at the time when he wrote it, (that, and his other Prologues) he had not yet been acquainted with the judgement and Decree of the Church, which Pope Innocent not long after set forth in his Epistle to Exuperius, as he was thereunto moved both by the Synodical Epistle of the African Council, and by Letters from Exuperius himself; In which Decree, the Books of Tobit, Judith, Wisdom, Ecclesiasticus, and the Maccabees, are Canoniz'd; And, that there is no doubt, but S. Jerome would have admitted the Authority of this Decree if he had known it: All this is nothing else, but so much said to little purpose, or rather to none at all.*

divers yeers after Innocent was dead, and not to Innocent himself,) tum etiam ipse Exuperii ad eum missa Littera. In eo autem decreto Pontifex Sapient. Ecclesiasticum, Tob. Jud. & Mac. Libros Sacro Canonum annumerandos esse docuit. Nec dubium est, quin D. Hieronymus Decreti hujus auctoritatem admisisset, si ipsum ei videre contigisset.

CXXXVIII. HUGO CARDINALIS was a *Dominican*, or one of the *Friers Preachers*, and the ^a *First* of that *Order*, that ascended the *Chayre*, and became a *Doct̃or of Divinity*; the first *Frier* ^b that was made a *Cardinal*; and the first *Man*, ^c that (with the help of *five hundred Friers* more) gathered together the *Concordances of the Bible*, which have been since his time, by the industry of *divers men*, very much augmented. In the *Commentaries*, that he wrote upon *all the Scriptures*, (which were then universally received, and applauded,) we finde him still preserving and keeping up the *Common distinction* between the *Canonical* and *Ecclesiastical Books*; for otherwhiles he sayes, “^d That *Ecclesiasticus, Wisdom, Judith, Tobit, and the Maccabees* are *Apocryphal*; sometimes, that “^e they are *dubious*; sometimes, ^e that they are *Not*

Machabæorum Libri, Judit, atque Tobias. Hi, quia sunt dubii, sub CANONE non NUMERANTUR. Sed quia vera canunt, ECCLESIA suscipit illos. e Idem, in Prol. Tobix.

Z

“*Canonical,*

a *F. Leand. in Commentar. suo ad Prol. Galeat. Sanctus Doct̃or quum Prologos istos in Sacras Scripturas à se conversas scriberet, Non dñm judicium & decretum Ecclesie legerat, quod aliquantò post ab Innocentio Papa primo in Epistola ad Exuperium prodierat; quem Pontificem ad Canonem consignandum movitum Africana Ecclesie Synodalis Epistola, (But if the African Synode wrote any Epistle, it was to Boniface (vide nu.)*

An. Dom.

1244.

a *Henr. Gandav. de Scriptor. c. 40.*
b *Platina, & Onufr. in Innocent. 4.*
c *Antonin. Sum. hist. tit. 19. cap. 5. Mariana de Reb. Hisp. lib. 13. cap. 2. Bibliorum Concordantias, infinitum penè opus, primus excogitavit & 500 Monachorum ope adjunctus perfectit.*

d *Hugo Card. Prol. in Josuam. Restant Apocrypha, Jesus, Sapientia, Pastor; Et*

b Idem, in Prol. Galeat. Non ad probationem fidei, sed ad morum instructionem. Defendit enim S. Scripturam contra illos qui inducunt APOCRYPHA pro VERIS.

c Idem, Prol. in Jos. Lex vetus his Libris PERFECTE TOTA tenetur.

An. Dom.

1270.

d Thom. Aquin. in Dionys. de div. Nom. cap. 4. lect. 9. Dicit ergo primò, quod quibusdam Doctorum, qui Sanctos Sermones traherunt, licet CANONICAS SCRIPTURAS non conde-
rent, visum est, quòd nomen Amoris convenientius esset rebus divinis, quàm r. o. n. e. n. dilectionis. Vnde Ignavius Martyr dicit, Meus Amor, id est, Christus in quo totus meus Amor est, Crucifixus est. Et Philo dicit in Libro quem fecit de Sapientia, Amator sapiens sum pulchritudinis ejus. Sap. 8. 2. Ex quo patet, quòd Liber Sapientia, nondum habeatur inter Canonicas Scripturas.

e Thom. in Dan. c. 13. Tertia pars est incidentalis, continens duo ultima Capita, in qua ponitur Susan. Hist. & Belis ac Dracnis Fabula. *f* Idem, Sum. Par. 1. q. 89. art. 8. ad 2. Vel illa apparitio fuit procurata per Demones, SI TAMEN ECCLESIASTICI AUTORITAS NON RECIPIATUR propter hoc, quòd inter CANONICAS SCRIPTURAS apud Hebræos non habetur. *g* Canus in locis, lib. 2. cap. 11. Sect. Quid Ecclesiasticum? Nam quòd D. Thomas in eam Sententiam advocatur, id FERENDUM NULLO MODO est. Ut ex 1. Parte, q. 1. art. 3. colligere licet, & ex Commentariis in 4. cap. de divinis Nominibus. Sed in illa quæst. 89. nihil de suo dixit, quin ad verbum retulit Augustinum. Objecerat sibi Canus (cap. 10.) quòd nec D. Thomas de Ecclesiastico certus est.

“Canonical; and otherwhiles, *b* that they are not
“received by the Church for proving any matters of Faith,
“but for information of Manners. And for the Canoni-
“cal Books themselves, he altogether followeth S. Je-
“rome, Comestor, and the Glosse, accompting them in the
“same Order, that they did, and making *c* the Old Te-
“stament perfect by them.

CXXXIX. THOMAS AQUINAS, who is reckoned to be the chiefest Doctor among all the Schoolmen, was likewise one of the Preaching Friers, that made a difference between these Two sorts of Books, and kept up S. Jeromes Doctrine, which was then generally received in the Church. For *d* in his Commentaries upon Dionysius, reckoning Philo to be the Author of the Book of Wisdom (whether truly or no, it skills not,) he putteth that Book into the same rank and order with the writings of Ignatius and other Ecclesiastical Persons, “that have left Sacred Tractats, though no Canoni-
“cal Scriptures, behinde them; and thereupon conclu-
“deth, that the Book of Wisdom was not yet held to be a
“part of the Canon. Again, *e* he termeth the story of Bel and the Dragon a Fable; and of Ecclesiasticus, (when *f* he cometh to answer those words, “where Samuel
“is said to appear, and to propheticie after his death,) he speaks so faintly, that no man can judge by his Ex-
“ception, he held and believed it, to be of any Divine
“or Canonical Authority. All which, though Canus will
“by *g* no means endure to be said of Aquinas, yet he

knows

knows not how to help it, nor to bring any good argument against it. For that which he brings first out of the first part of *Aquinas's Sum* ("where the *Book of Wisdom* hath the honourable Title of a *Holy Scripture*, or *Sacred Writing* given to it, which is no more than many times hath been given to other *Ecclesiastical* writings) we have answered ^a before. Then that which he brings out of the *Commentaries* upon *Dionysius*, is altogether ^b against him. And that which he pretends to be brought out of *S. Austin*, (though *Aquinas* maketh no mention of *S. Austin*,) will be no lesse against him, then if *Aquinas* had said it himself, as it is most manifest he did. But there is a ^c greater *Man* then *Melchior Canus*, that hath long since given us *Thomas of Aquin's* Testimony, out of his *2a 2a*, (where peradventure this passage is not now to be seen, --for clipping of such coyn hath been lately concluded to be lawful,-- but *Antoninus* in his time saw it, and read it there,) "that these debated Books had no such authority as the other Sacred Scriptures had, whereby any man might effectually argue, or firmly prove any matter of Faith from them. Besides, there was a great *Thomist*, ^d who maintained it against *Catharin*, that there was nothing more clear, then that *Thomas Aquinas* was of this minde; and for proof thereof he sends him to the place before cited. However therefore *Canus*, and *Catharin* were pleased to take it, it was the judgement of other Learned and unbiass'd Men, that this great *Schoolman* herein differ'd not from the *Doctors* of his own Age.

^a Num. 3

^b Suprà, hoc ipso Num.

^c Sanctus Antoninus (for he was also Canoniz'd a Saint, as well as *Aquinas*) Part. 3. Tit. 18. ca. 6. Sect. Secundo & Tertio. & 19. c. 5. in Summa Majori. Idem etiam dicit *Thomas 2a. 2a.* & *Nicol. de Lyra super Tobiam*, scilicet, quod isti Libri non sunt tantæ Authoritatis, ut ex illis eorum posset efficaciter arguuntur in his quæ sunt FIDEI, sicut ex ALIIS LIBRIS SCRIP-

TURÆ SACRÆ. Unde fortè habent auctoritatem talem qualem habent DICTA SANCTORUM approbatorum in Ecclesia. ^d *Catharin*. Annot. in *Cajet*. p. 54. impres. Paris 1535. Scribis enim. Vis idem quoque tibi ostendam ex *S. Thoma*, Aliquos scilicet Libros Sacros recipi quidem ab Ecclesia, qui tamen non sunt CANONICI, neque idonei ad probandam FIDEM, quibus frequenter utitur in divino cultu? sed ut magis tibi erubescendum sit, hoc ostendam ex Libro Ecclesiastici, quam tu manifesto mendacio dixisti esse Canonicum Secundum Sententiam *Thomæ*. Vide *S. Thomam*, 1. parte, q. 89. art. ult. ad 2. ubi dicit, &c. Quid CLARIUS DICERE POTUIT?

Anno Dom.

1275.

CXL. At this time, after *Gratian* had set forth his *Decree*, the *Canonists* that made their *GLOSSES* upon it, were in great accompt; and next the *Ordinary Glosse* upon the *Bible*, no Books were more esteemed than theirs. The *First* (or the * *Second* at least,) that *Gloss'd* the *Canon Law*, was *JOHN SEMECA*, commonly called *TEUTONICUS*, being a *German*, and the *Provost* of *Halberstade* there, in the *Duke of Brunswicks* Countrey. But *Alb. Krantzius* ^a gives him the honour, of writing his *Glosse* upon the *Decree*, before all others; and sayes, that *None* did it better after him. Howsoever this Testimony he hath both from ^b the *Pope*, and from his ^c *Cardinals*, that he was a *Pious* and a *Catholick Writer*. In this *Writer* then upon the *Canon Law*, ^d “ the Books of *Wisdom*, “ *Ecclesiasticus*, *Judith*, *Tobit*, and the *Maccabees* are “ said plainly to be *Apocryphal*, though they be per- “ mitted to be *Read*, adding, that the very *Reading* of “ them, was, peradventure, not so generally neither, “ received, and used in all Churches. Whereupon they were wont before *Luthers* time, and the time of the *Trent-Council* to print it in the ^e *Margin* of this *Canon-Glosse*, “ that the *Bible* had some *Apocryphal* “ Books in it. Neither will the *Exceptions* of ^f *Driedo*, and ^g *Andradius* serve their turn, when they say, “ that the *Glosse*, by the reason which it here gives for “ excluding these Books from the *Canon* of *Scripture*, “ may as well exclude the Books of *Job* and the “ *Judges*, because it is not certainly known who was the “ *Author* of them. For the *Glosse* intended not only

* Anton. Sum. Hist. Tit 18. cap. 6. initio. Primus Glossator Decreti fuit Hugo seu Hugutio; Secundus qui glossavit fuit Johannes Teutonicus; & ista est Glossa Communis cum Textu.

a Krantz. Saxon. lib. 8. cap. 27. Johannes Semeca Teutonicus, insignis Juris Doctor, qui Primus ausus est glossare decretum, quod ante Eum Nemo, & post Eum Nullus excellentius fecit.

b Greg. XIII. Præfat. in Decret. Gr. Veteres Glossarum Auctores, viri Pii et Catholicos fuerunt.

c Censores Cardinal. præmonit. ad Lector. Quod ad Glossas pertinet, ille Pios & Catholicos Auctores habuerunt.

d Glossa in C. Canones, dist. 16. Sapiencia, Liber Ecclesiastici, Judith, Tobia, & Maccab. dicuntur APOCRYPHI; & tamen leguntur, sed fortè non GENERALITER. e Ibid. ad Marg. edit. Paris. 1510. Biblia habet aliquos Libros APOCRYPHOS. f Driedo. de dogm. Eccl. l. 1. c. 4. ad 9. difficult. Nec admittenda est Glossa Juris Canonici, quandò dicit, Hos libros esse Apocryphos, quia scripti sunt per incertum Authorem. Nam hoc modo alii quoque Libri Apocryphi dicerentur, qui Sacri sunt & Canonici. Non est enim certum de Libro Job, à quo Scriptus fuerit. Nec Author Judicum cognoscitur, quem alii Samuelem, alii Ezech. alii Ezram esse volunt. g Andrad. Defens. Fid. Trid. lib. 3. Similia habet cum Driedone.

to apply that * *uncertainty* to the simple and bare Names of the Authors, but to their condition and quality; because the Church was not certain, whether they that wrote these later and controverted Books, had the inspiration of Gods Spirit to guide them, as we are sure the Writers of the Canonical Bookes of Scripture had, who ever they were that penn'd them. For thus are we taught to understand them, both by d the Ordinary Glosses before, and by e other Doctors of the Church hereafter.

* Glossa, ubi supra. Inter Apocrypha, id est, sine CERTO Authore.

d Glossa ordin. supra.

e Tostatus & alii infra.

CXLI. Little reason is there in this Exception, that Driedo and Andradius took against Semeca; but the reason that the Gregorian and Cardinal Censurers of his Glosses, have given against him, is much worse. For they have nothing else to say, a but that the Council of Trent hath decreed to make these Books, Canonical, which he and the Consent of the Church in his time accompted to be Apocryphal. Of the Council at Trent we shall say enough when we come in order to it hereafter. In the mean while there was no such Decree, or Council in Semeca's Age, who propos'd the Common and Receiv'd Doctrine of his own time.

a Censores Gregoriani in illa verba Glossatoris. Dist. 16. Quinimo illi Libri non sunt Apocryphi, sed Canonici, utcumq; Catholici de iis dubitabant. Sic enim Concil. Trident. Sess. 4. definit.

CXLII. There was yet another Doctor in this Age, among the Schoolmen, that wrote a Book, which he intitled *The Catholicon*. A Book which is not now extant, but mentioned by b Antoninus; and c Sixtus Senensis telleth us, that his name was JOHN BALBUS an Italian, and one of the Preaching Friars. In this Book, though he distinguisheth well between d Two Sorts of Apocryphal Writings, among which, he holdeth those that be in the Bible to be the best; yet he lets them stand there with that

Anno Dom.

1290.

b Antonin. Part. 32. Tit. 19. c. 5.

c Sixt. Senens. Biblioth. lib. 4.

d Antonin. Sum. supra citata. Et dicitur Dupliciter Liber Apocryphus; vel quid Authore.

liber ignoratur, & veritas patet, & talem recipit Ecclesia NON AD FIDEI PROBATIONEM, sed AD MORUM INSTRUCTIONEM; quales sunt QUOS PONIT HIERONYMUS IN PROLOGO super Lib. Regum: vel dicitur Apocryphus, quia de ejus veritate dubitatur, & tales non recipit Ecclesia. Hac in Catholicon.

Name.

Name, and this *Mark*, upon them, “*That the Church receives them not for any proof of our Faith, but for the instruction of our Life.* To which purpose he produceth *S. Hieromes Prologue* upon the *Kings*; which was then the general known *Rule* for the *True Canon of Scripture*, and approved by all Men, in their *publick Lectures*, both *Schoolmen* and *Canonists*.

CHAP. XV.

The Testimonies of the Ecclesiasticall Writers in the Fourteenth Century.

Anno Dom.
1300.

CXLIII. **W**E will begin this *Age* with one of the *Greek Writers*, the better to shew the *Agreement*, which in this particular was *Still continued* between the *Oriental* and the *Occidental Churches*. *Andronicus the Elder* was now *Emperour of the East*; and under him lived *NICEPHORUS CALLISTUS*, a known *Writer*, though not greatly commended for his *History*; but the *Testimonie* that we now produce from him, is attested ^a by a *Doctor of Salamanca* in *Spain*; wherein he numbred the *Books of Scripture*, that the ^b *Church* acknowledged in his time; and those of the *Old Testament* he ^c reckoneth to be *XXII*; taking notice of *them*, (but not approving them) that receive * *Esther, Tobit, and Judith* into the *Bible*, over

^a Martinez in Hypotyp. lib. i. c. 7. Affert tamen duo Epigrammata Nicephori Callisti, in quibus utriusque Instrumenti Libros breviter colligit, ex Nazianzeno desumpta.

^b Idem, ibid. Intelligit Libros quibus Nicephori aetate Ecclesia auctoritatem tribuebat.

^c Niceph. Callist. Θεῶν γραφῶν μάνδα νε νῦν τὰ βιβλία τῆς μὲν παλαιᾶς εἶναι εἰκοσι δύο. Nunc discite Scripturæ Libri qui sint Sacre, Antiqua Viginti & duos sibi vindicat. Πρώτη Γένεσις, &c. Et quàm enumerasset, Ἐκτός ἢ τούτων τῆς γραφῆς ἅπαν νόσον. Quicquid extra hos est Scripturæ, est spurium. * Vide supra. Num. 56.

and

and besides the legitimate Number of *Historicall Books* there, whereof he * accompteth but XII, together with V *Poetical*, and V *Prophetical*, concluding, that *all the rest* are no *genuine Scriptures*. And there was never yet any of the *Greek Church* that said otherwise.

CXLIV. In *Sicily* at ^a this time JOHANNES de COLUMNA was Arch-Bishop of *Messina*, the Author of the *Book*, that is called, ^b *The Sea of Histories*. Where all the *Six Apocryphal Books* are named, and said ^c “not to be numbred within the *Caupon* of “*Divine Scriptures*, though otherwise *allowcd* by the *Church*. And this *Allowance* of them he maketh to be, ^d “for *Edification* in good *Life* and *Manners*, being in the mean while *insufficient* for the *Resolution* “of any *doubts* in *matters* of *faith*.

CXLV. BRITO (so called either by his *Name*, or by his *Nation*,) ^a *Frier Minorite* of those dayes, is mentioned with some honour by ^e *Lira*, to have written before him an *Exposition* of *S. Jeromes Prologues* upon the *Bible*; (which was heretofore wont to be printed, and joyn'd to the *Ordinary Glosse*, though the *latter Editions* have now left it out;) where in he followed the same *Doctrine* that *S. Jerome* did, ^f defending the *Scriptures* against those Men, “that “*brought in any Apocryphal Book*, and made it *Hagiographical*. Again, in his *Prologue* upon *Tobit*, he correcteth the ^g *word* that was miswritten there, because that ^h *This Book* was not *Canonical*, nor any “*else* besides, which was not in *Saint Jeromes* Number. In his *Prologue* upon *Judith* he produceth, and commendeth the ⁱ *words* of *P. Comestor*, before

Sed alia litera habet Apocrypha quod melius est. b Ibid. Quia Hieronymus, numcratis Libris CANONICIS, inter quos ISTE NON EST, insert, Quicquid extra hos est, inter APOCRYPHA computatur. i. Vide num. sup. de vitio Scriptoris.

* Ἰσχυρὰ τὰ γινώσκων τῶν γραφῶν ταύτων. Hac sunt genuina Scriptura Historica.

An. Dom.

1310.

^a Genebrard, Chron. lib. 4.

^b La mer des Histories, according to the French Version.

^c Ib. 2. Vol. 6. Aage. Chap. 1.

^d Ibid. Vol. 1. Aage 4. Chap. 1.

An. Dom.

1312.

^e Lira 2. in postil. Prol. Omittis Prologis, à Principio Geneleos incipiam—quia nunc alius frater Brito, de ordine nostro, Prologos Bibl. valde sufficienter exposuit, quod opus habetur communiter.

^f Brito, Prol. in Jos. & ad Prol Gal. Hic defendit S. Scripturam contra illos, qui inducunt APOCRYPHA pro HAGIOGRAPHIS.

^g Idem, Pr. in Tob. verb. Hagiographa.

^h numeratis Libris CANONICIS, inter APOCRYPHA.

cited.

k Id. ad Prol. in Lib. Mac. Notandum, quod Libri Maccab. NON SUNT DE CANONE; leguntur tamen in Ecclesiis per Constitutionem Romana Ecclesie.

Anno Dom.

1320.

l Trithem. de Scrip- tor.

m Epitaphium Lira- ni. Cui veteris per- humana dabat Bra- bantia Lira cognomen: Lira nam fuit urbe- fatu.

n Canus Loc. 1. 2. c. 10. & 11. Arg. 3.

o Perer, in Dan. lib. 16.

p Serar, Prolog. in Tob. & Judith.

q Leand. de S. Marti- no prafat. citat. Li- ranus à communi Ec- clesie noſtræ (hodi- ernæ ſcilicet Ponti- ficie, Tridentino Concilio recentioris) Senſu diſcedit in Libris Canoniciſ re- cenſendis.

r Liran. prafat. in Libr. Tobie. Poſt- quam auxiliante Deo ſcripſi ſuper Libros S.

Scripturæ CANONICOS, incipiendo à principio Geneſeos, & procedendo uſque ad finem Apocalypſeos; de ejuſdem conſiſſo auxilio ſuper ALIOS intendo ſcribere QUI NON SUNT DE CANONE, ſci- licet, Sap, Eccleſiaſticus, Judith, Tobit, & Maccabæorum. ſ Ibid. Veritas ſcripta in Libris Cano- nicis prior eſt tempore, & dignitate, quantum ad omnia, quam ſit illa qua ſcribitur in Non-Canoniciſ. t Ibid. Libri, qui non ſunt de Canone, recepti ſunt ab Eccleſia, ut ad Morum inſormationem in Eâ le- ganur; tamen Eorum auctoritas ad probandum ea; qua in Contentionem veniunt, minus idonea reputatur, ut dicit Hieronymus; propter quod ſunt minoris efficacie, quam Libri Canonici.

cited. And in his *Prologue* upon the *Maccabees*, he re- quireth it to be ^k eſpecially noted, “ That theſe Books “ are not in the Canon of Scripture, though they “ be publickly read by the Constitution of the Roman “ Church.

CXLVI. But the Commentaries of NICHOLAS LIRA upon the *whole Bible* were at this time in the greateſt vogue and credit of all other. ^l *Trithemius* thought him to be an *Engliſh man*, but he was ^m born at *Lira* in *Brabant*, from whence he had his Name, and where he was converted from *Judaisme* to *Chri- ſtianity*, and became a *Frier Minor*. Of him, we have not only the Confession of ⁿ *Canus*, ^o *Pererius*, and ^p *Serarius*, “ that his *Testimony* maketh clearly for us, but the acknowledgement of ^q *F. Leander*, (who lately ſet him forth,) “ that herein he was plainly averſe from “ the judgement, and the *Senſe* of the preſent (*Triden- tine*) *Roman Church*. For in his *Preface* upon the *Book of Tobit* having ſaid, ^r “ That by the favour of God “ aſſiſting him, he had already written upon all the “ *Canonically Books of Scripture* from the beginning of “ *Geneſis* to the end of the *Revelation*; he declareth “ his further intention now to write upon thoſe Books “ alſo that were not *Canonical*, naming them every “ one, *wiſdom*, *Eccleſiaſticus*, *Judith*, *Tobit*, and the “ *Maccabees*; and diſtinguiſhing them from the other by theſe *Two Notes*, ^s “ That the *Canonical Books* are “ not only before them in *Time*, but in *Dignity* and “ *Authority*; theſe, ^t that are not in the *Canon*, be- “ ing received into the *Church*, to be there read for

“ Mens *Instruction in manners*, not for any *establishment of their Faith*; whereas ^c the other be the *prime principles of our Religion*, and contain nothing in them, but what is *firmly and indiscussively True*. To this discourse he referreth again in his *Preface* before the *Book of Wisdom*. And beginning to write upon *Ezra*, he ^d expresseth himself yet more cleerly, and passeth by the *Histories of Tobit, Judith, and the Maccabes*, because they be *not in the Canon of Scripture* either with the *Jews*, or with the *CHRISTIANS*; then which, nothing can be said more fully against the *Common evasion of our Trent-Canonists*.

quædam ad ea que sunt FIDE tenenda, per reductionem ad Scripturas S. Scripturæ CANONICAS, que sunt habita à REVELATIONE DIVINA, cui nullo modo falsum potest subesse. d Idem, in I. EZRÆ cap. I. Libros autem Tobie, Judith, & Maccab. licet sint historiales, tamen intendo eas ad præsens pertransire, quia non sunt de CANONE apud Judæos, nec apud CHRISTIANOS. Imò de ipsiis dicit Hieronymus, quod inter APOCRYPHA compuantur.

c Ibid. Libri S. Scripture, qui CANONICI nuncupantur, tante sunt auctoritatis, quod quicquid ibi continetur, VERUM teneatur FIRMITER, & INDISCUSSE. Nam sicut in Scripturis Philosophicis veritas cognoscitur per reductionem ad PRIMA PRINCIPIA PER SE NOTA, sic in Scripturis à Catholicis Doctoribus traditis veritas cognoscitur

CXLVII. In *England* at this time lived *WILLIAM OCCHAM*, the *Disciple of SCOTUS*, and a *Student of Merton Colledge in Oxford*, much magnified by all Men, and accompted the most ^a *Profound and Learned Doctor* of his Age. Who in his *Dialogues*, ^b “ acknowledging that *Reverence and Honour* to be *due only to the Divine Writers of Scripture*, whereby *we believe them, to have been free from all Error*, subscribeth to the *Doctrine of S. Jerome* in his *Prologues*, and of *S. Gregory* in his *Morals*, “ that neither *Judith*, nor *Tobit*, nor the *Maccabes*, nor *Wisdom*, nor *Ecclesiasticus* are to be *Received* into any such *height of honour*; for that *the Church doth not number them among the Canonical Scriptures*. And afterwards he ^c leaveth them (as *Hugo* and *Richardus* of *S. Victor's* did) “ to be ranged among the *Expositions of Bishops and other Doctors of the Church*..

Sapientia, non sunt recipiendi ad confirmandum ALIQUID IN FIDE. Dicit enim Hieronymus, sicut & Gregorius: Jud. Tob. & Maccab. libros legit quidem Ecclesia, sed inter Canonicas Scripturas non recipit. c Ibid. Sed & Expositiones Episcoporum, & Aliorum qui fuerunt post Scriptores Canonicarum Scripturarum non sunt majoris auctoritatis quam Libri prædicti.

Anno Dom.

1330.

a Biel. in 4. dist. 14. q. 2. art. 3. Gul. Occhamus profundissimus veritatis indagator; cujus Doctrinam tanquam clariorem frequentius imitor.

b Gul. Occham. Dialog. part. 3. Tract. 1. l. 3. cap. 16. Secundum Augustinum SOLIS Scripturibus Bibl. deferendus est hic timor et honor, Nulli deferendus est POST IPSOS. Secundum Hieronymum etiam in Prolog. & Gregorium in Moralibus, Libri Judith. Tobie et Maccab. Ecclesiasticus, &

An. Dom. 1340.
 b Herv. Natal. Brito
 in Ep. S. Pauli, (Com-
 ment. Oper. Anselmi
 inserto.) ad Rom. 3. 1.
 Nos credimus Veras
 esse SCRIPTURAS,
 quas JUDÆI tradi-
 derunt nobis; & à
 nullâ aliâ gente Libros
 DIVINÆ AUCTO-
 RITATIS recepitimus.

Anno Dom.

1350.

CXLVIII. HERVÆUS NATALIS BRITO, (of
Little Britannie in France;) the *General* of the *Preach-
 ing Order* at that time, was another, “Who ^b be-
 “lieved *no Scriptures* to be truly *Canonical*, or of *Di-
 “vine Authority*, (as pertaining to the *first Testament*;)”
 “but those which the *Hebrews*, (to whom the *Orá-
 “cles of God* were committed,) have delivered unto
 “us.

CXLIX. The rest of the *Schoolmen* who likewise
 wrote their *Commentaries* upon the *Scriptures*, make
 no professed, or particular discourse, concerning *this
 Matter*. But we have no reason, (and none can be
 brought,) to think, they were of any other judgement
 herein than *their fellowes*.

CHAP. XVI.

The Testimonies of the Ecclesiastical Writers in the Fifteenth Century.

An. Dom.
 1400.

CL. **I**N the beginning of this *Century*, THOMAS
 Surnamed ANGLICUS, (being born and
 brought up in the *Church of England*;) was
 numbred among the *Divines* of his own time, for a
 Man so grave and sound in his judgement, and of
 such an excellent spirit, that in *latter Ages* ^a he hath
 “been taken to be the *ANGELICAL Doctor*, that is,
 “*Thomas Aquinas* himself; upon whom his followers
 bestowed *that Title*. In his *Commentaries* upon the

a Sixt. Senenf. Bibl.
 lib. 4. Thomæ Anglici
 commentaria in Apoc.
 &c. ascripta fuere
 D. Thomæ; cui cum
 honoris causâ tributum esset Angelici cognomen, & magna esset inter Anglicum & Angelicum vocis simi-
 litudo; paulatim effectum est, ut per incuriam & errorem Thomæ Anglici scripta, Thomæ Angelici titulo
 notarentur.

Revelation he b numbred the *Books* of the *Old Testament* (as others had done before him,) to be XXIV, "if the *Book* of *Ruth* be reckoned apart from the c *Judges*, and the *Lamentations* from *Jeremie*; but o-
c therwise, if they be compted together, he makes
c the whole number to be but XXII.

XXII. sicut dicit B. Hieronymus in Prologo super Libros Regum.

CLI. About the same time, lived in *England* THOMAS of WALDEN, the *Provincial* of the *Car- melites*, and a *Writer* of very great reputation, not long after the *Council* held at *Constance*. For his *Books* were a approved by *Pope Martin* the Fifth, and al-
b ledged b with high commendations in the *Council* of *Basil*; which maketh his *Testimony* to be the lesse
subject to *Exception*; "When in the same *Books* c he
c "acknowledgeth no more than *Two and Twenty Vo-
c lumes* of *Divine Scripture* to be of *Canonical Autho-
rity*, conformably to *S. Jerome* in his *Prologue*, that
was placed before all their *Bibles*.

Et Auctoritate CANONICA, secundum quod recitat super Lib. Regum Prologo Galeato Hieronymus.

CLII. There was at this time in *Spain*, a *Jew* d of
great *Nobility* and *Learning*, converted to *Christian*
Religion; who for his excellent worth both in piety,
knowledge, and probity, was first made *Bishop* there
of *Carthagena*, and afterwards of *Burgos*, from whence
he had his *Name* of PAULUS BURGENSIS. This
Bishops Notes e upon the *Bible* are printed together
with the *Ordinary Glosse*, and the *Commentaries* of *Lira*,
whom though he made it his business there in many
places to f contradict; Yet finding fault g with o-
ther matters, he blames him not at all in this, that

piscopus Burgenfis creatus est. Id probitatis, eruditionisque premium fuit, &c. e S. Biblia, cum
Glossa ordinaria, Comment. Lirani, & Additionibus Pauli Burgenfis, &c. f Ut patet in eisd. Addi-
tionibus. g Lud. Carvajala de Restituta Theologia. Neq; minorem admirationem mihi præbet Bur-
genfis, qui cum multa minutiora sepe notet in Nicolao Lirano, hic tamen MUTUS est, quum invenisset
justam invebendi occasionem, &c.

b Thom. Angl. in
Apoc. Libri V. T.
sunt XXIV, s; Ruth
non computetur cum
Libro Judicum, sed
per se, nec Threni cum
Libro Jeremia. Si
enim cum illis compu-
tentur, non sunt nisi

An. Dom.

1420.

a Breve Apost. Mar-
tini V. Tom. 3. Thom.
Wald. de Sacramen-
talibus.

b Joh. de Ragusa,
Orat. habitâ in Conci-
lio Basiliensi.

c Thom. Wald. Do-
ctrinal. fid. Tom. 1.
lib. 2. Art. 2. cap. 22.
Prægens scilicet Ec-
clesiæ futuræ XXII
volumina in Scriptura

An. Dom.

1430.

d Jo. Marina de Re-
bus Hisp. lib. 19. c. 8.
—Paulus Burgenfis,
Judæus, Christianus
factus Libros edidit
mirandos; erat enim
ingenio facili, copioso,
perspicaci, & Divi-
narum Literarum cog-
nitione præstans. Pri-
mo Carthag. postea E-

e S. Biblia, cum

^d Burg. Addit. 1. ad cap. 1. Ester. Quod autem habeatur 13. cap. ubi dicitur, Ne honorem Dei mei transferam ad hominem, &c. non est tenendum tanquam Authenticum, et in Scriptura CANONICA contentum. Non enim habetur ab Hebraeis de isto Libro nisi tantum usque ad decimum cap. inclusive. Item, in cap. 7. Quod in hoc Libro continetur post decimum caput, non est de Libris Canonici, nec recipitur ab Hebraeis.

Anno Dom.

1439.

^a Becan. Man. Controv. lib. 1. cap. 1. q. 1.
^b Canus Loc. 1. 2. c. 11
 Sect. Ad Tertium Concilium Carthaginense, Florentinum, & Tridentinum hos Libros tanquam sacros Ecclesia tradiderunt.
^c Bellarm. de verbo Dei, l. 1. c. 4. & c. 10.
 Sect. Primum. Alii vero plurimi passim citant Concilium Florentinum, in Institutione Armeniorum.

The Brief History of the Council of Florence.
 a Council. Constit. Sess. 4. Sanctum est, Generali Concilio quem libet, cujuscunque status vel dignitatis, etiamsi Papalis, excusat, teneri obedire in his qua pertinent ad fidem; extirpationem Schismatis, & Reformationem Ecclesie,

concern'd the *distinction* (so often insisted on by *Lira*) between the *Canonical* and the *Apocryphal Books of Scripture*; as certainly he would have done, if there had been no *such distinction* then received in the Church. But he was so far from it, that in ^d divers of his *Notes* he keepeth up the *same distinction* himself, and “reje^teth those Books from the Canon, which the vulgar Latin had annexed to the *Hebrew Text*; and which the *New Decree at Trent* hath since commanded to be received, and made of equal Authority, or veneration with it.

CLIII. And now we are come to the time of the pretended COUNCEL at FLORENCE; where

^a *Becanus* the Jesuite imagined, “that he saw *Pope Gelasius* (almost a thousand years after he was dead,) “reaching forth the *Trent Canon* (more then a hundred years before it was born,) to *Pope Eugenius* the Fourth. And which is the *only Council*, that ^b *Canus*, and many others (for *Cardinal c* *Bellarmino* speaks but faintly of it) have to bring against us, between *Trent* and *Carthage*, for the space of *Eleven hundred and forty years* together. For the better discovering of whose *vanity* herein, (and in some other matters besides) it will not be amisse to look into the true *Story* of this pretended *Council of Florence*, and briefly to set it forth.

CLIV. In the Eighteenth yeer of this *Century* the *Council of Constance* ended. Wherein, (after the *Latin Church* had, for *Forty years* together, been rent asunder into divers *Factions*, by the opposition and schism of sundry *Popes*, that had set themselves up, one against another,) a *Decree* was made, “That all persons, of what *State or dignity* soever they were, (though it were the *Papal dignity* it self,) ought to be subject unto a *General Council*, and to obey it in all things,

that

“that concerned either *Matter of Faith, or Extirpation*
 “of *Schisme, or Reformation of the Church*. Three, who
 pretended to be all *Popes of Rome* at once, being there
 deposed, *Martin* the Vth was by that Council sur-
 rogated, and taken into their place. There was ano-
 ther ^b *Decree* likewise made for the more frequent
 holding of such *General Councils*, in time to come,
 “*One* to begin *five* years after this *Council of Constance*
 “was ended, a *Second* at the end of *seven* years fol-
 “*lowing*, and afterwards every *teath* year besides.
 According to which *Decree*, the ^c *City of Pavia*,
 in the *Duchie of Millain*, was by the *new Pope*, with
 the approbation of the *Emperour Sigismund*, appoin-
 ted for the *place* where the *next Council* should be
 held. And there at the term allotted it began; but
 after a while, upon certain *Reasons*, it was remo-
 ved to *Siena*; and a *Decree* was there made for the
 celebration of the *next* appointed *Council*, at the end
 of *Seven* years following, to be kept in the *City of Ba-*
sil: ^d To which purpose they caused a *Solemn Instru-*
ment, with the consent of all *Parties*, to be drawn up
in writing, and signed. What else was done at *Pavia*
 or *Siena*, we have no *Acts* extant to testify. But that
 as soon as the *Council* was met at *Basil*, they began to
 speak of *Reformation*, and said, ^e that at the *Council* of
Siena they were all deluded. *Eugenius* the IVth was now
Pope, and *Julian* the *Cardinal* was his *Deputie* at *Basil*.
 But hearing from thence, that they all talked of *Re-*
formation, and being terrified with the *Example*, that
 the *Council* of *Constance* had lately before given of it,
 he sent forth his *Bull*, and went about to *dissolve* this
Council of *Basil*, before it was well begun. On the other
 side, they that were met, openly resisted the *Bull*,
 and denied that the *Pope* had any such *Authority* over
 the *Council*; urging the *Decree* made at *Constance*, that
 the *Council* rather had *Authority* over him; ^f and there-

b Sess. 19. Primum à
 sine hujus Concilii in
 quinquennium, Secun-
 dū à sine illius in Sep-
 tennium; & deinceps
 in Decennium perpetuò
 celebrentur.

c Sess. 44 Civitas Pa-
 piensis Deputata est pro
 proximo futuro Conci-
 lio.

d Tomi Conciliorū.
 Et Julianus Cardina-
 lis. Epist. ad Eugen. 4.
 inter Opera Æneæ
 Silvii. A sine Concilii
 Constantiensis quin-
 quennio elapso celebra-
 tum est Papiense vel
 Senense; & ab hujus
 sine elapso Septennio
 captum est celebrari
 Concilium Basileense.

e Id. Julian. Epist.
 ad Eugen. Dicebant,
 qui Scandalizati sunt
 deformitate clerici; Fu-
 nimus DELUSI in
 CONCILIO SENEN-
 SI.

f Georg. Phranza in
 in Chron. lib. 2. c. 13.
 &c. Eā tempestate
 Germani erant Basileæ.
 congregati, dissidentes.
 sententiis contra Eu-
 genium Pontificem;
 quem reprobantes, cre-
 arunt Pontificem no-
 mine Felicem, virum
 inter ipsos spectata in
 primis probitatis.

thereupon when he grew *Refractory* against them, and would not *revoke* his *Bull*, they *deposed* him, and substituted *Amedeus*, the Duke of *Savoy*, in his room, by the name of *FELIX* the *Vth*. So, there were *Two Popes* together again at once.

CLV. In the mean while, the *Empire* of the *East* lay a bleeding, and the *Greeks* being not able to resist the greatnesse of the *Turkish Forces*, then brought against them, they began to seek for help and relief from these *western parts*. *Eugenius* being desirous to free himself from the opposition and troubles, that the *Council* at *Basil* had brought upon him, and supposing that the present distresse, whereinto the *Eastern Empire* was now fallen, would be a fair occasion to bring the *Greek Church* under his own *Papal Dominion*,^b inviteth * the *Emperour* to come into *Italy*, and to bring his *Greek Bishops* with him to a *Council* there, that should be call'd, and held at *Ferraria*; where if an *Union* might be first made between the *Latin Church*, and *Theirs*, he promis'd them *large assistance* against the *Turks*, from all parts of these *Western Dominions*, and the *Empire* of *Germany*. The *Council* of *Basil* likewise^a invited them to come thither, that there might be an *Agreement* made in all matters of Religion, wherein they dissented from the *Occidental Churches*, and that the *Princes* of the *Empire* might be the rather stirr'd up to ayd them. But the *Greek Emperour* having had his *first* invitation and promise from the *Pope*, and being^b more willing to take the offer of the *nearer ayd*, that was made him in *Italy*,

^b Ibid. Pontifex igitur Eugenius triremes instruit, & Johannem Byzantii Regem accersebat. Concilium enim sub se agitari volebat.

* Johannes Palaologus.

^a Sabellic. Ennead. 10. lib. 3. Fuerat id negotium per Legatos motum, Martino adhuc sedente. Tentavit Basileense Concilium Palaologum magnis sollicitationibus pellectum ad Se trahere, ut Res

Basilea inchoata majoris esset ponderis; parataque fuerant Naves in Narbonensi Gallia apud Massiliam, quae cum ex Graecia deportarent. ^b Item, Antonin. Sum. Hist. Tit. 22. cap. 11. Congregati Basilea, post dissolutionem & irritationem factam Concilii per Eugenium non desiscebant a prosecutione incepti, sed sollicitè invitabant Graecos Basileam ad Concilium id accedere. ^b Ibid. Prevaluit tamen auctoritas Eugenii cum suasionibus plurimorum, ut ad praesentiam suam se conferrent.

then

then the other, which was further off, excused himselfe to the messengers that were sent from the *Council* at *Basil*; and came to *Venice*, ^c He and his Brother with him, besides the *Patriarch* of *Constantinople*, together with many other *Bishops*, and a *Train* of five *Hundred* followers. At *Venice* ^a they were honorably received; and from thence conveyed to *Ferrara*, whether the *Pope* had Summoned his New *Council*, and was there ready to entertain their *Comming*.

CLVI. At the *Council* in *Ferrara* they had *XVI* *Sessions*; and at *FLORENCE* (to which place, by reason of the *Pestilence* in *Ferrara*, they were forced to remove) they had *IX*. In all these *Sessions* little or nothing else was done; but that they spent the whole time in disputing with the *Greek Bishops* about “the *Addition* of *FILIOQUE* to the *CREED*, and “the *PROCESSION* of the *HOLY GHOST* from “the *Father* and the *SONNE*; wherein neverthelesse not any thing was as yet concluded. In the mean while the *Greeks* were in great peril at home, to be over-run and utterly spoiled by the *Turks*, who in the absence of the *Emperour*, had ^b taken a Resolution to besiege the *City* of *Constantinople*, being then already in great distresse, and altogether unable to resist them, without speedy and present succour. Whereupon ^c Letters were sent to *Florence*, ^d to inform the *Emperour* in what *extream danger* they stood, and to presse him unto a timely *union* with the *Pope* and the *Latin Church*, from whom they expected *help*, upon any terms. After all the former altercations therefore about the *SYMBOLE*, and the *PROCESSION*,

in Italiam, qui Imperatori indicium faciant, quam accipit es cogitationes, et studus curarum ingentes erant Constantinopoli; quodque nulla alia salutis via supererat, quam ut ex unione factâ cum Latinis, auxilia ab eis mitterentur. Si enim non adesset adventitium subsidium (ἀνευ τῆς ἐξωθεν συμμαχίας), nâ primum quidem Hostis imperum ferre potuerunt.

c Ibid. Imperator et frater ejus, cum Patriarchâ, Episcopis, et magno committatu numero quingentorū Constantinopoli se moveres, Venetias applicurê.

a Sabellic loco. cit. Foscarus princeps eum honorificentissime excepit. Ex Venetiis Imperator Ferrariâ processit, quò Pontifex ex Bononia se contulerat.

b Phranza loco citat: Amurathes missis Copiis Constantinopolin oppugnare constituit.

c Scripta Gregor. Scholarii inter Aſſa Synod. Flor. d Phranza, ubi supra. Mittunt Proceres

* Conc. Flor. Sess. 25. Tunc Rutenus & Mytelenensis accessere ad Pontificem, dixeruntque Ei; En Serenissimus Imperator descendit ad omnia, quacunque tua Beatitudo postulavit, & nos omnes fecimus quicquid voluisti: **NUL-LAQUE ALIA** de **CAUSA** reluctari volumus, nisi ut Res quam **CITISSIME** absolvat: & si quid erat Nobis dicendum, pratermissimus, quia **Triremes Venetae** cito sunt soluturæ, e Literæ Unionis ab Eugenio promulgatæ, in Conc. Flor. f Viz. Juxta Canones dicta Sanctorum & Sacram Scripturam & non aliter. Vide Conc. Flor. Sess. 25. versus finem.
* Marc. Ephesius.

at length there was upon the suddain, * an abrupt e Agreement made in the Council, concerning those Two Points, whereof they had so long disputed, and Two more besides, which were the Two Points, of Purgatory, and the Primacy f of the Pope of Rome. And these were the Heads whereof that suddain union consisted, though * some of the Greek Bishops made their Protestations there against it, and it lasted not long. But concerning the Canon of Scripture there was not a word spoken.

CLVII. The a Archbishop of Florence, who was present at this Council, reciteth the Popes Letters to the same purpose; and of the Union there made, we are no otherwise inform'd. Some other Disputations and Differences had pass'd there between them; but in the end, upon condition that the Greek Church would acknowledge, first their Patriarch of Constantinople to be inferiour to the Pope of Rome; then, that there was a Purgatory after this life; (neither of which they will yet acknowledge to this day,) and lastly, That the Holy Ghost proceeded from the Father and the Son (which they never absolutely denied,) the Pope was contented to make this further Accord with them, That they should without his offence be permitted, To celebrate the Eucharist in leavened Bread; to Baptize after their own accustomed manner; to let their Priests live in lawful Matrimony; to let their Beards grow; and to give the Communion unto all persons in BOTH kinds; together with many other things besides.

a Antoninus in Sum. Hist. loco citato. Recitatis Literis Eugenii de unione, sub-jicit. In aliis Ritibus suis, qui non important Hæresum (licet rationabiliiores sint Ritus Ecclesie Occidentalis seu Romana) Græci fuerunt permitti manere; Sicut, quod celebrant in Fermentato; quod Baptizent in alia forma quam Nos, vide licet, Baptizetur Servus Dei N. in nomine Patris, & Filii, & Spiritus Sancti, Amen.

Item, quod Ordinati in Sacris utantur Matrimonio contracto ante susceptionem ipsorum ordinum Sacrorum. Item, quod nutriant Barbam. Item, quid dent Sacramentum Eucharistia SUB UTRAQUE SPECIE omnibus, & Multa Alia.

CLVIII. While these matters were in doing, there
^a came certain Legates to the *Council* from the *Patriarch* of *ARMENIA*, and having saluted both the *Pope* and the *Emperour*, (for in this order they are placed in the *Acts* of this *Synode*,) they said; that *their Church* agreed with the *Church Catholick*, and that they would be willing to observe the *Decree* of the *Council*; for which they were very much commended; and when this was done, *they* and the *Greeks* together, departed from *Florence*. Among the *Acts* of the *Synode*, there is an *INSTRUCTION* to the *ARMENIANS*, given them under the Name and Authority of *Pope Eugenius*, and prescribing them the *SEVEN SACRAMENTS* according to the *Rites* of the *Roman Church*, with *some other things* thereunto annexed. This *INSTRUCTION* is * Dated in the year *M, CCCC, XXXIX. X Kalend. of December*. But the ^b *Greeks* and the *Armenians* with them, were gone from *Florence*, *Five Moneths* before; for they made ^c an *end*, and departed in the *Moneth of July*. Which so much poseth the *Author*, ^d who collected the *Sessions* of this *Council* into a *short Summary*, that he knoweth not how to reconcile the *one* to the *other*, but by saying, That either the *Greeks* and the *Armenians* tarried longer (contrary to what he had said before,) or that the *Synod* continued longer after they were gone, (whereof there are no *Acts* to be seen,) or at least, that some *other Synod* was held at *Florence*, (when *this* was ended) in the *Moneth of December*, at what time the *Decree* of the *Pope* is dated. Wherein Euge-

^a Narratio Actis Synodi Florentina inserta.

* Decretum Eugenii Papæ 4ⁱ. five Instructio pro Armenis post Concil Florent. Datum Florentia in publ. Sess. Synod. An. Dom. 1439. 10 Calend. Decemb. Anno Pontif. Eug. 9.

^b Compend. Sess. Synod. Flor. apud Surium & Binjum. Legati Armenorum una cum Græcis Florentiæ discesserunt An. Dom. 1439. circa diem mensis Julii 22. vel 23.

^c Antonin. ubi sup. Et eo Anno 1439. in die Dominica Mensis Julii celebrata est, &c. & facta est dicta Resciliatio, &c.

^d Apud Surium, & Binjum in ultim. edit. Conciliorum. Post subscriptiones (& discessionem Græc. una cum Armenis) extat sub finem Epistola quadam Eugenii Papa de unione Armenorum & Græcorum cum Latinis inita, quæque hoc eodem Anno Mense Decembri in quadam publica Sessione Synodali Florentiæ data & scripta habetur. Unde necessariò colligitur, aut Græcos & Armenos huc usque Florentiæ perman- sisse; vel, quod probabilius est, eandem Synodum, post abitum Græcorum & Armenorum, aliquot Sessionibus, (quarum Acta nulla extant,) continuatam; vel saltem aliam quandam, ab hac Oecumenica Synodo diversam, eodem Anno 1439. 10 Calend. Decemb. (quo die scripta habetur prædicta Eugenii Synodica Epistola,) celebratam fuisse.

nus (if his *Decree* be not rather counterfeit,) whatsoever he was pleas'd to say and to command besides, saith *never a word*, all the while, concerning the *Canonical Books of Scripture*, or in what number, one or other, they are to be received.

CLIX. In the large *Tomes*, and *Editions* of the *Councils*, which *Crab*, *Surius*, *Nicolinus*, the *Vatican*, and *Binius* have set forth, there are in this *Decree* of *Pope Eugenius* but *Eight Articles*; nor did all ^a the *Libraries*, whereinto they could make search by themselves, or others, afford them any more: Only ^b *Caranza*, and out of him *Longus Coriolanus* have in their *Epitomes* of the *Councils* given us *Nine* or *Ten*; (but in such an order and manner, as the *Two last Articles* given us in the *larger Volumes*, are by them omitted, & *Three others* substituted in their room,) the *Seventh* whereof (which is not at all found in the ^c *Tomes* of the *Councils* neither) is an *Extravagant* concerning the *Maniches*; from the naming of whom, occasion is there pretended to be taken, of setting down the
 “ *Books that pertain both to* ^d *the Old and New Testament*,
 whereof a *Catalogue* is there likewise given us with all
 “ *the Six Apocryphal and debated Books* in it, besides the
 “ *Canonical*; and all said to be *written by the Holy Men*
 “ *of God*, as they were *inspired by the Holy Ghost*; and
 “ *every one of them* to be *received by the Church*.

^a Petrus Crab in prima sua Editio. e. *Plusquam Quingentas Bibliothecas perlustravi per varias regiones.*
^b A Dominican Friar, and *Q. Maries* Confessor in *England* after she was married to *K. Philip* of *Spain*.

^c Ubi habetur. *Septimo, decretum unionis cum Græcis, &c. in decreto Eugenii de Instructione Armenorum.*

^d Sum. *Caranzæ* in decret. 7. *Conc. Florent. Unum atque eundem Deum V. & N. Test. profiteantur. Eodem Spiritu inspirante Sancti Dei homines loquuti sunt, Quorum Libros suscipit & veneratur Ecclesia, qui Titulis sequentibus continentur, Gen. Exod. &c. & textitur. Catalogus laxior, qualis ab Augustino & Concilio Carthag. tertio allatus fuit.*

^e Canus in loc. Theol. ubi supra.

^f Becanus in Manual. Contr. ubi supra.

^g Sixt. Senen. lib. 8. hæc. 11. Alph. à Castro cont. hæc. l. 1. c. 2. Andrad. def. Fidei. Trid. l. 3. Harlem. in Catal. libr. Canon. & multi alii,

CLX. And this (forsooth) is the *Canon* of the *Oecumenical Council* of *Florence*, that ^e *Canus*, and ^f *Becanus*, and ^g *many others* bring against us. For from *Caranza* they had it, and from no body else; who it is most likely had it from some *Impostor* or other, that made this *Decree* of his own head, when there was no *copy* of the *Council* to be found, that had the like. Though if it were true, all this that *Caranza* added

ded to it; yet in the same sense that *S. Austin*, and the *Council of Carthage* were interpreted before, may these words of the *Epitome* be taken here. But in *Epitomes of Councils* there ought not to be more, then is in the *great and vast Volumes* of the *Councils* themselves, where no such thing is to be seen in all the *several Editions* that have been printed of them. And as for the *Council of Florence* it self, the *Story* of it (which we have briefly and truly represented) hath made it manifest, that it cannot be rightly accounted to be a *General* or an *Oecumenical Council*, were it but in respect of the *Latin Churches* alone; whereof a *great part* remained at *Basil*, and acknowledged not either *Eugenius* or his *Council at Florence*. Indeed they were called thither, but when ^a none of them came, and the *Greeks* began to be troubled at it, the *Pope* said, that where “*He and the Emperour of the East,*” “(without any notice taken of the *Western Emperour*)” “*with his Patriarch were met together,* there needed no more to make a *General Council, for all Christendome met in Them; and no man believed otherwise.* But who can here believe the *Pope*? specially, when the *Council at Basil* ^b condemn’d that at *Florence*, for a *Schismatical Synagogue*, (as that at *Florence* did *It*) and with *worse terms* then those. But whatsoever either of these *Two Synods* did, or what ever it was that *Pope Eugenius* decreed, certain it is, that neither the *Greek*, nor the *Latin Church* (before the *Synod at Trent*) ever observed any such *Decree*, or received all the *Books of Scripture* that *Caranza* reciteth, as equally,

^a Acta in Concil. Florent. Proximè ante Sess. 1: Præstitutum quatuor Mensium dilapsum est tempus, & nec Basilea quisquam nec aliquis alius Italus venit, Cumquæ à nobis aliud fieri non posset, res ipsa cogebat celebrari Synodum ad disputandum, absentibus etiam iis qui Synodo interesse debebant. Aiebat enim Pontifex, ubi Ego sum cum Imperatore & Patriarchâ, ibi Christianorum omnium Synodus esse creditur. ^b Jac. Meyerus in Annalib. Flandr. lib. 16. Basileense & Florentium ad eam nihil concordia habebant, ut utrumque alterum Schismaticum, Synagogamquæ Satana nominaret.

a Chalcondylus l. 6
Græci domum reversi
non amplius his, quæ
in Italia astituerant,
stare voluerunt. Ve-
rum Sententiam di-
versam tenentes, nolue-
runt in Religionis
negotio adherere Ro-
manis.

strictly and properly Canonical. For the *Latins* (those that were of the chiefest name among them both *then* and *after*,) made no more account of any such *Decree* (if any such were,) then the *Greeks* did of the pretended *Union*; who^a as soon as they were return'd, and got home to *Constantinople*, would stand to nothing, that their *own suddain fear*, and the *Popes persuasions*, had, for the time, brought them to in *Italy*.

An. Dom.

1445.

b S. Antoninus in
Sum. hist. Tit. 22.
c. 11. Sect. 1.

CLXI. Among the *Latins* in this Age, that, notwithstanding this pretended *Papal Decree* at the Council of *Florence*, were of no such mind, as they that follow the Council of *Trent* are now, first of all We have ANTONINUS; who knew, far better than *Caranza* did, what was done at *Florence*; where he was^b present at divers of the disputations there held between the *Greeks*, and the *Latins*, and being afterwards made Archbishop of the same *Place*, was not long since *Sainted* by Pope *Adrian the Sixth*; which will make his Testimonie the lesse lyable to their Exceptions that have so great an Estimation of him. And that He denyeth those *Six Books* now debated to be any parts of the *Sacred* and *Canonical Scripture*,^c *Franciscus Picus*, and^d *Melchior Canus* are both forced to confesse. For otherwhiles in particular he denyeth^e *Some* of them the honor and authority that the *Canonical Scriptures* have; and otherwhiles in general he denyeth^f as much to them *all*; acknowledging no more then XXII Books of the *Old Testament* to be *Authentick*, not only by the Account of the *Hebrews*, but by the common judgment of the *Latin*

c Joh. Fran. Picus
de fide & ordine cre-
dendi Theor.

d Canus loc. Theol.
lib. 2. cap. 10 & 11.

Arg. 3. Antoninus alios
sex Libros Sacros
(sive Canonicos) esse
inficiatur.

e S. Antonin. Sum.
hist. part 1. Tit. 3. c. 4.

Impr. Lugd. Qui Liber (Ecclesiastici) quamvis plenus sit morali Sapientia, & idè ab Ecclesia receptus ad LEGENDUM, non tamen AUTHENTICUS est ad PROBANDUM ea que veniunt in Contentionem FIDEI: f Ibid. c. 6. Sect. 12. Et sic in totum XXII ponunt Hebrai Libros Authenticos, Apocrypha appellant Librum Sapientie, Ecclesiasticum, Tob. Jud. & Maccab. Ecclesia tamen etiam APOCRYPHA recipit ut vera, utilia, & moralia, etsi in contentione eorum que sunt FIDEI non urgentia ad arguendum.

Church.

Church ; for proof whereof ^a he produceth both *S. Jeroms Prologue*, which was then generally received, and the Testimonies as well of *Thomas Aquinas*, as of *Nicolas Lira*, who were then likewise in great ac-
compt among them : and concludeth, That those Books, which are called *Apocryphall* may peradventure have the like *Authoritie*, that the writings of *other holy Doctōrs* have, which be approved in the *Church* : But more then this he doth not attribute to them.

apellant Apocrypha,) faciunt de alijs Quinque Libris, scilicet Sap. Eccl. Jud. Tob. & Maccab. qui in duos Libros distinctus est; Unde & de his Quinque Libris dicit Hieronymus in Prol. super Judith, quod Auctoritas eorum ad roboranda illa, quæ in contentionem veniunt, minus idonea judicatur.—Et idem etiam dicit Thomas 2a. 2e & Nicolaus Lira super Tob. Scilicet quod isti non sunt tante Auctoritatis, quæ ex dictis eorum possit efficaciter argumentari, in his quæ sunt EIDEM, sicut ex alijs Libris S. Scripturæ. Unde fortè habent Auctoritatem talem, qualem habent VETIA S. DOCTORUM approbata ab Ecclesia.

CLXII. Contemporary to *Antoninus* was *ALPHONSUS TOSTATUS*, the Bishop of *Avila* in *Spain*, and the most learned person of all others that lived in this Age ; so admired for his industry, and knowledge in all *Sciences*, but specially in the *Scriptures*, that since his time no man ever had a greater *Elogie* then He, being usually stiled ^a *The wonder and Astonishment of the world*. The Testimonie of this great Author is yielded to us both by ^b *Canus*, and ^c *Serarius* ; But because there is none that setteth forth *our Doctrine* in this Controversie more fully then he doth, we desire that he may be heard at large. For in divers Places of his Commentaries he rejecteth the *six debated Books* from being either *Authentick* or *Canonicall Scripture*, or sufficient to prove any Article of our *Faith* ; ^d acknowledging that the *Church* in his time did not command them to be *regularly* received ; nor condemn any man of *Disobedi-*

quotquot Ecclesia legit & suscipit, cujuscunque Ordinis vel Canonis sint—Quæst. 2. Alii sunt Libri, qui licet ab Ecclesia teneantur, CANONE tamen non ponuntur, quia non adhiber illis Ecclesia hanc fidem; nec jubet illos REGULARITER legi aut recipi, & non RECIPIENTES non judicat inobedientes aut infideles.

a Idem Sum Theolog. part. 3. Tit. 18. c. 6 Sect. 11. Hebræi Secundum Hieronymum in Prol. Gal. Librorum V. T. quatuor faciunt Partes, Et Primam appellant Legem—Secundam Prophetas—Tertiã Hagiographas—Quartam, (quam tamen non ponunt ipsi Hebræi in Canone S. Scripturarum, sed appellant Apocrypha.)

An. Dom. 1450.

a Mariana in Hist. Hisp Elogium Tostati; Hic Stupor est Mundi qui Scibile discunt Omne.
b Canus loc. Theol. lib. 2. cap. 10. & 11. Arg. 3. Alph. Tostatus hos sex Libros, Sacros sive Canonicos esse inficiatur.
c Serar. Prol. 5. in Tob. & preloq. 3. in Maccab.
d Tostar. prelat. in S. Matth. q. 1. Computatio nostra communis est, quod computentur Omnes Libri;

a Ibid. Hoc autem est propter duo. Primo quia Ecclesia non est certa de Auctoribus eorum; immo nescit an SPIRITU SANCTO INSPIRATI distaverunt eos. Cum autem dubitatur circa aliquos Libros, de scriptoribus eorum, an SPIRITU SANCTO MOTI sint, ADIMITTOR AUCTORITAS ILLORUM, & non ponit illos Ecclesia in CANONE Librorum suorum.

b Ibid. Secundo quia Ecclesia non est certa circa tales Libros, an ultra id quod habuerunt à propriis Auctoribus Hæretici aliquid miscuerint, vel subtraxerint.

c Ibid. Tales autem Libros Ecclesia recipit, permittens eos singulis fidelibus legere; ipsa quoque in Officiis suis illos legit propter multa devota quæ in illis habentur. Neminem tamen OBLIGAT ad NECESSARIO credendum id quod ibi habetur; sicut est de Libris SAP. ECCL. MACCAB. JUD. & TOBLÆ. Isti enim licet à Christi-anis recipiantur, & probatio ex eis sumpta sit aequaliter efficax, quia Ecclesia istos Libros tenet; contra Hæreticos tamen, aut Hebræos, ad probandum ea, quæ in dubium veniunt, non sunt efficaces. d Num.

e Testat. ibid. quæst. 3. Libri dicuntur APOCRYPHI dupliciter. Uno modo, quia non constat de eorum Scriptoris an Sp. S. distante scripserint & etiam non constat de omnibus, quæ in iis habentur, an vera sint; Non est tamen in eis aliquid, quod manifeste falsum sit, vel quod valde suspectum sit de falsitate. Alio modo dicuntur Libri Apocryphi, de quorum Auctoribus non constat, an à Deo sint inspirati, & insuper multa, quæ habeantur in eis, vel sunt manifestè falsa, vel de errore valde suspecta. Accipiendo primo modo Libros Apocryphos, Scriptura non ponit illos in CANONE Librorum suorum, ita ut debeat illis fides de necessitate adhiberi; permittit tamen volentibus legere, quod h. gant, quia non videntur inde sequi aliquod inconveniens; ipsa quoque Ecclesia illos legit. Accipiendo secundo modo Apocryphos Libros, non solum Ecclesia non ponit illos in Canone, imo nec aliquo modo ponit eos cum Libris suis nec legit, nec legentibus favet. Primo modo sunt Apocryphi Libri quidam, qui ponuntur EXTRA CANONEM V. T. computantur tamen inter Libros S. Scripturae, scilicet, Liber Sapientiae, & Ecclesiasticus, & Judith, & Tobias, & Libri Maccæorum: de Auctoribus enim horum non constat Ecclesia, an Sp. S. distante scripserint; non tamen reperit in eis aliquid falsum, aut valde suspectum de falsitate; sed potius in eis est doctrina copiosa, Sancta, & Devota; idè Ecclesia legit illos, & computat inter Libros suos. Sic dicit Hieronymus in Prol. super Judith, quod Liber Judith, qui est de Apocryphis, &c. —

ence and infidelitie, (as the Church of Rome doth now,) that received them not into equall Authoritie and veneration with the rest of the Scriptures. And to this purpose he giveth a Two Reasons; First, because the Church is not only uncertain who be the Authors of these Books, but knoweth not neither, whether they were written by the dictate and inspiration of the Holy Ghost; which taketh away the Authoritie of the Canon from them. b Secondly, because the Church is no lesse uncertain, whether there be not somewhat mingled with these Books by Heretiques, and more added to them then the first Writers of them ever intended. Whereupon he concludeth, c That the Church receiveth and permitteth them to be read, (as our Church now doth,) for many devout passages in them, but obligeth no man necessarily to believe that which is therein containd; because they are not of sufficient force to prove any thing that shalbe contested in our Religion by us against Jewes, or Heretiques. Moreover, he distinguisheth (as the Ancient Fathers did d before) betweene Two sorts of Apocryphal Books; e whereof Some are so called, because

because it is not known for certain, either *who* wrote them, or by *what Spirit* they were written, or whether all things, that are contained in them, be undoubtedly true; *Others*, that besides all these *uncertainties* have many things in them either *manifestly false*, or *shrewdly Suspected* so to be. Both which Sorts of Books being excluded from the *Canon of Scripture*, the Church permitteth the *One* to be Read, but giveth not the like libertie for the *Other*. And among those that are thus permitted, and yet not received into the *Canon*, he reckoneth expressly the *Six Apocryphall Books*, which since his time the *Pope* and a few *Bishops at Trent* have commanded, upon perill of their *Curse* and *damnation*, to be *Canonical*, and so to be received, in despite of all *Churches*, and all *peop'le*, before and after them, in the world.

CLXIII. Yet this is not the only place, wherein this great and eminent writer declareth the common voice of the *Catholick Church* to be against them. For elsewhere his Sayings are as cleare to the same purpose. ^a As where he denyeth any of those *Apocryphal Books*, (though they be *written*, and *read together* with the *other Books* of the *Bible*,) to be received by the *Church* into the *like Authoritie* with those that are *Authenticall* and *Canonical*. Whatsoever therefore may be objected out of his ^b *Commentary* upon *S. Jeromes Prologue to Paulinus*, concerning the *Reception* of these *Books* into the *Church*, cannot be otherwise understood, then of such a *Reception*, that took them onely into the *Bible*, to be *Read* among *Christians* (which was ^c more then the

quantum ad hoc NON RECIPIT eos. Et de hoc intelligitur quod dicit hic Hieronymus, scilicet, APOCRYPHA NESCIT ECCLESIA.—Et istud habent minus quam Libri CANONICI & AUTHENTICI. ^b Idem Comment. in Prolog. Gal. Nos tamen Ecclesia auctoritate inter Libros Authenticos illos suscipimus, atque in Ecclesia suis temporibus legimus, &c. ^c Ibid. q. 28. Librum Ecclesiastici quaquam Judai nunquam habuerint in Canone Scripturarum, Ecclesia tamen SUSCIPIT atque LEGIT.

^a Idem in Enar. præfat. in Lib. Paralip. q. 7. Nullus tamen istorum Librorum APOCRYPHORUM, (etiamsi sit scriptus inter alios Libros Bibl. et legatur in Ecclesia,) tanta Auctoritatis est, ut ex eo Ecclesia arguat ad probandam aliquam veritatem; &

Hebrews would allow them,) as usually they were, both in their *private Studies*, and in their *publick Offices*; which is an *honour* that we deny them not.

An. Dom.

1470.

b Vita Pauli 2. in 8. Tom. Concil. apud Bin. Floruit eâ tempestate Dionysius Carthusianus, tot excellentium Librorum Auctor, de quo illud Testimonium pronulit Eugenius, Letetur Mater Ecclesia, quæ talem habet filium.

c Dion. Carthuf. præf. in Genes. art. 4. Sicut in Prologo super Libros Regû Sanctus ait Hieronymus, XXII sunt Libri V. T.

d Idem Prol. in Ecclesiasticum. Liber

iste non est de Canone, id est, inter Scripturas Canonicas non est computandus. *e* Idem Prol. in Tob. Liber iste non computatur inter Scripturas Canonicas—propter quod eum recipit Mater Ecclesia, & legendum instituit, non ad confirmationem Dogmatum, atque probationem Credendorum, sed ad morum informationem. *f* Idem in Maccab. cap. 1. Non est autem hic Liber in Canone, tamen ab Ecclesia tanquam verus receptus est. *g* Idem in Dan. 13. Verum est autem quòd hæc duo Capitula non pertinent ad Scripturam Canonicam, sicut nec Tobias, nec Judith, &c.

CLXIII. After *Antoninus* and *Tostatus*, there lived in this Age *DENYS* the *CARTHUSIAN*, a voluminous writer upon the whole *Bible*, and a person in such great reputation with Pope *Eugenius* the 4th. (in whose name the pretended *Decree* at *Florence* is published,) that he esteemed him *b* as one of the *best Sonnes* which the *Church* then had. Who in this particular never learn'd any other doctrine of his *Mother*, then *c* that there were but *XXII* Books of the *OLD Testament*. For when he beginneth to speak of *d Ecclesiasticus*, of the Book *e* of *Tobit*, of the *f Maccabes*, of *Judith*, and the Histories of *g Susanna*, *Bel* and the *Dragon*, he forewarneth his Readers, and telleth us expressely, “that they are “not to be computed among the *Canonical Scriptures*, “and that the *Church* doth not receive them to prove “any *Article of Faith* by them. Which is abundantly enough, to have, been said for this *Centurie*.

C H A P. XVII.

The Testimonies of the Ecclesiasticall
Writers in the Sixteenth Century.

CLXV. **I**N the beginning of this Age FRANCIS XIMENIUS the Cardinal and Archbishop of *Toledo* in *Spaine*, a man very famous to all posterity, founded the *Vniversitie* of *Complutum*, now called *Alcala*, and set forth that great and useful edition of the *Bible*, in many volumes, and in divers languages, which from that place where so much industry and paines, together with so much time, * Cost and charges, was spent about it, hath ever since carryed the Name of *Biblia Complutensia*. In this work he had the assistance of that whole *Vniversitie*, besides the Advice and Care of many other the best learned men abroad; and in the Preface to the Reader there is a Speciall Admonition given, ^a That the Books of *Tobit*, *Judith*, *wisdom Ecclesiasticus*, and the *Maccabes*, with the *Additions* to *Ester*, and *Daniel*, which be there set forth in *Greek* only, are no *Canonicall Scripture*. In the reciting of which Admonition Frier ^b *Sixtus Senensis* is not so honest, as he should be, when he restraines that to the *Hebrew Canon* only, which Cardinal *Ximinius* extended to the *Christian Account* and all; whereunto he addeth, (more then the *Frier* doth,) that the *Church* received not those *Books* for *Confirming* the

An. Dom.

1502.

¶ Duravit ab Anno 1502. Annos continuos plūs minus XV hac Cura.

* Ad Summam Quinquaginta Millium, & amplius, Aureorum.

Ita Alvar. Gomecius in vita Ximenii.

^a Fr. Ximinius in Bibl. Complut. præfat. ad Lectr. At verò Libri EXTRACANONEM, quos Ecclesia potius ad adificationem Populi, quàm ad Auctoritatem Ecclesiasticorum dogmatū confirmandā recipit, Gra-

cam tantum habent Scripturam, sed cum duplici interpretatione. ^b Sixt. Senens. Bibl. lib. 4. verbo Fran. Ximen. Sect. 2. Libri verò qui EXTRA CANONEM sunt Hebræorum, quos Ecclesia ad adificationem legit, Græcam tantum habent Scripturam, &c.

C c

Authority

a Ex motu proprio, &
certa Scientia Opus
comprobamus, &c.
Leo Decimus.

Authoritie of any her fundamentall Points in Religion, though for the edifying of the People she ordered them to be Read. This Bible, and this Preface to it, was published a by the Authority and consent of Pope Leo the Xth. (to whom the whole work was dedicated,) for as yet Rome it self had not received these Apocryphall Books into the Canon.

An. Dom.
1506.

* Num.

b Praefat. in Biblia
Basilicæ edita cum
Glossis Ordinaria &
interlineari An. 1506
Quoniam sunt multi,
qui ex eo, quod non
multam operam dant
S. Scripturae, existimant
Omnes Libros,
qui in Bibl. continentur,
PARI VENERATIONE esse
reuerendos, nescientes
distingue inter Libros
Canonicos & Non-
Canonicos, (quos Hebraei
inter Apocrypha computant,) unde saepe coram doctis
Ridiculi videntur—idcirco distinximus, & distinctè
numeravimus, primò Libros Canonicos, & postea Non Canonicos; inter quos tantum distat, quantum inter
CERTUM & DUBIUM. N. m. Canonici sunt confesli Sp. Sa. Et distante. Non Canonici autem,
sive Apocryphi, nescitur quo tempore, quibus è Auctoribus sint editi.—At Libri Canonici tanta sunt Auctoritatis, quòd quicquid ibi continetur, verum tenet firmiter & indiscussè.

CLXVI. About this time it was, that they printed the *Vulgar Bible* with *Lira's Commentary*, and the *Ordinary Glosse*, at *Basil*; whereunto *He* that then made **THE PREFACE** (* before mentioned,) b set as great a difference between the *XXII Books* that we have from the *Old Canon*, and the *VI, (or IX,)* that are now put into the *New*, as there is between *Things certain*, and *dubious*. And he taxeth them not only with *indiligence* and *ignorance*, but with *folly* also; that think all the *Books* they see printed together in the *Common volume* of the *Bible*, to be of a *like*; or an *equal Veneration*. The *Censure* concernes them that made, and them that follow the *Trent-Cañon*, upon whom it is here layd, before hand, take it off again as they can.

An. Dom.
1510.

* Bellar. de Scrip:
Vir ingenio & doctri-
nâ maximus.
a Joh. Picus, comes
Mirandul. de ordine
credendî. Theorem.
5. Firmiter tamen ha-
rendum cr. d. Sententiæ Hieronymi,
cujus auctoritas me movit—Et Denikm ejus Testimonium ab ECCLIE.
SUA pro Sa. Dissimo habetur.

CLXVII. Now also lived **IOHANNES PICUS**, the great * learned **COVNT** of **MIRANDULA**, who in this matter a adhered firmly to *S. Jerome*; For herein *S. Jerome's* Authority and Testimony was then held to be most sacred in the *Church*, whereunto he addeth the Advice of *Athanasius*, *Damascen*, *Gregorie Nazianzen*, and *Amphilochius*, all of them being our witness before.

CXLVIII.

CLXVIII. To him we may joyn JACOBUS FABER STAPVLENSIS, a Doctor in the Vniversity of Paris at this time bearing a great Name and reputation in the world; who, as earnest as otherwhiles he was to keep up the credit of these Books, yet^a he acknowledgeth neverthelesse, “that they are not within the Canon nor in that *Suprem Authoritie* with the Church, wherein the *Other Books* of the Scripture are; and therefore numbred them among the Books of *Hermes’s Pastor*, and the *Prophecie of Henoeh*, being all *Apocryphall*, though none of the worst and most rejected Sort of writings which bear that Name.

adificationem pietatis virtutem, sed & hos omnes nominat Apocryphos, quid de CANONE NON SUNT, & in PRIMA SUPREMAQUE Ecclesie AUTORITATE. In alea tamen Apocryphorum planè damnandorum non sunt; sicut nec Liber Henoeh,—sed in prima Apocryphorum Notà, & laudabilissimà post S. Eloquia significatione.

CLXIX. It was at this time, when JODOCUS CLICHTOVEUS, a Sorbonist, and a Canon of the Church at Chartres, wrote his Commentary upon *Damascen*; wherein he^b excludeth all these controverted Books from being numbred among the *Canonical Scriptures*; and bringeth *S. Hierome’s* Testimonie to asserit his own, together with the writings of *Damascen*, that these Books were of lesse *Authoritie* and weight in the Church, then the *XXII Books* of the *Ancient Testament*.

cabæorum, à Numero Canonicoꝝ Voluminum V. T. sunt exclusi, quemadmodum testatur Hieronymus. —Itaque hi Libri quòd minoris habebantur Auctoritatis & ponderis, quàm illi XXII Libri V. T. in litera explicati, non ponebantur in Arca, sed duntaxat CANONICI LIBRI.

CLXX. Then likewise did LVDOVICUS VIUES (one of the most learned men that these times had) write his Commentaries upon *S. Augustin’s* Bookes *be Civit. dei*. Wherein, ^a (besides the *Third and Fourth Booke* of *Esdra*s,) he^b rejecteth

b Id. ib. c. 31. Fit mentio Prophetæ Abacuc, Dan. 14. quòd prandium suū ex Judâ Babylonē tulerit ad Daniælem. Quo Testimonio ad probationē temporū Augustinus non est usus; quòd ea Beli Historia & Totum XIV Caput, cū Historia SUSANNÆ, APOCRYPHA sint, nec in Hebræo habeantur, nec sint versa à LXX Senibus.

An. Dom.
1515.

a Jacob. Faber Stapul. præf. in Libr. Trium virorum & Virg. Spiritual. Ecce quomodo connectit Hieronymus Pastorem Libro Sapientie, Ecclesiastice, Judithæ, & Tobie, eandem tribuens auctoritatem, quia eandem continent ad

An. Dom.
1520.

b Jod. Clichtov. in Damascen. l. 4. c. 18. Et non modo hi duo Libri (Sapientia, et Ecclesiasticus) non numerati sunt in CANONE Sacrorum Librorum; sed etiam Tobias, Judith, et Libri Mac-

An. Dom. 1525

a L. Vives in S. Aug. de Civ. Dei. l. 18. c. 36 Tertius et Quartus Libri Esdræ inter Apocrypha rejiciuntur quos Hieron. vocat Somnia.

† Idem de tradendis
Discipl. lib. 5. Tobias,
& Judith Apocryphi.

^a Idem, in S. Aug. de
Civ. Dei. lib. 17. c. 20.
Hic Liber (Sapientia)
creditur Philonis Ju-
dei Alexandrini, qui
vixit temporibus Apo-
stolorum.

^b Ibid. Hunc Librum
(Ecclesiastici) fecit
Jesús filius Sirach
tempore Ptolemæi Emergetæ Regis Ægypti. ^c Idem, in eund. lib. 18. cap. 36. Maccab. lib. 1. He-
braicè leſus eſt ab Hieronymo, alter Græcè tantum. Idem adverſus Pelag. Joſephum nominat Maccab,
hiſtoria Scriptorem. NESCIO an Authorem ſignificet horum duorum voluminum Maccab. hiſtor. quam in-
ter ſacra habemus.

the Histories of *Susanna* and *Bel*, as *Apocryphal* Scrip-
tures ; and so did *S. Augustin* before. The Books
of *Tobit*, and *Judith* are † elsewhere in no greater
credit with him : Of *wisdom* and *Ecclesiasticus*, he
sayes enough to exclude them from the *Canon* ; for
^a of the *One* he makes *Philo* to be the Author, who
lived in the time of the *Apostles* ; and ^b of the *Other*
Sirach's Sonne, who lived in the time of *Ptolemie*,
above 100 yeers after all the *Prophets* were dead.
And ^c of the *Maccabes* he is uncertain, whether *Josephus*
be the father of them, or no ; which he could never
have said, if he had believed then to be *Canonical*.

^c Idem, in eund. lib. 18. cap. 36. Maccab. lib. 1. He-
braicè leſus eſt ab Hieronymo, alter Græcè tantum. Idem adverſus Pelag. Joſephum nominat Maccab,
hiſtoria Scriptorem. NESCIO an Authorem ſignificet horum duorum voluminum Maccab. hiſtor. quam in-
ter ſacra habemus.

An. Dom.
1526.

^d Fr. Geor. ven. in
Harm. Mund. Cant. 3.
Ton. 8. Mod. 12. Con-
cent. 1. Nec tamen re-
cepta in SACRO CANO-
NE, neque inserta nu-
mero XXIV Librorum
vite, nisi castigata,
& approbata, &c. ^e Joh. Maria Indice Rom. Liber. expurgand. Georgius in *Problemas*. asserti,
Librum Tobia non habere certum Authorem, & NON ESSE IN CANOME BIBLIÆ.

CLXXI. Of the same mind and belief was FR.
GEORGIUS the *Venetian* Minorite, and a famous
writer in his time ; who in his *Harmonie of the world*,
^d secludeth all those Books from the *Canon*, that have
no place among the *XXIII* Books of the *Old Testament*.
And though the ^e *Master of the Palace* at *Rome* be
highly displeas'd with him, and hath lately com-
manded his *Book* to be purg'd, yet he held *Tobit* to
be no *Authentick part* of *Scripture*.

Joh. Maria Indice Rom. Liber. expurgand. Georgius in *Problemas*. asserti,
Librum Tobia non habere certum Authorem, & NON ESSE IN CANOME BIBLIÆ.

An. Dom.
1530.

CLXXII. ERASMVS was now in great reputa-
tion with all men, (but the *Monks* that hated him,)
for the excellency of his Spirit, and the perfect
knowledge that he had in all kind of Learning. And
so much was given ^a to his skill and judgment in
the *Scriptures*, that few or none were thought that
way to be comparable to him. In his *Explication* of

^a Sadolet. in Epist. ad Erasum. Nihil mihi meorum probari potest, quod ad literas Sacras pertinet, si
ad non antea tibi probatum fuerit.

the *Apostles Creed* and the *Decalogue*, * he propoeth this Question about the Number of *Canonical Books*; "and answereth, that *Ruffin* (under the name of "*S. Cyprian*) had given the best Resolution to it; "That to the *Old Testament* belonged the *Five Books* "of *Moses, Josuah, Judges*, and the *Rest* that we "number; concluding that the *Ancient Fathers* ad- "mitted *no more*, of whose *Autoritie* it was not law- "full for any man to doubt. Of the *Other Books* that "were afterwards received into *Ecclesiasticall Use* " (naming all those that we accompt to be *Apocry- "phal*, as *Ruffinus* and the *Old writers* did,) he is "Vncertain, what manner of *Autoritie* they have: "but addeth, ^a That the *Canonick Scriptures* are so "called, which *without any Controversse* all men ac- "knowledge to have been written by the *Inspiration* "of God. And ^b in his *Scholies* upon *Saint Ierome's Preface* to the Prophet *Daniel*, he maketh a wonder at it, that such *Stories*, as *Bel and the Dragon* is, should be *publickly read* in the *Church*; which he would never have done, nor found any fault with it at all, if *that Scripture* had in his time been believed to be *Canonickal*. But for the Reception of *these Books* to be *Read* in the *Church*, it is his *Admonition* to ^c all them that studie the *Scriptures*, "to consider well, how far, "and into what degree of *Autoritie* the *Church* had

* *Erasm. in Expl. Symb. Apst. & Decal. Catech. 4. Nomen Scriptura Canonice quot volumina complectitur? Resp. Illud expedite docuit B. Cyprianus (Ruffinus) In V. T. censetur Pentateuchus Mosi; His accedunt duo, Jesu Nave, Judicum & Ruth; Post hos quatuor Libri Regū, quos Hebrai duos tantum faciunt; præterea Liber Paralip. dein duo priores Libri Esdra, quos Hebrai pro uno numerant; nam tertius & quartus inter Apocrypha censentur. Succedunt quatuor Prophetæ majores; His adjungitur 12. Proph. minorum Liber unus; Ad hæc Job, Psalmi, Salomonis Libri tres. Intra hunc Numerum conclusit Priscorū Auctoritas V. T. volumina, de quorum fide ne-*

fas esset dubitare. Nunc verò receptus est in USUM ECCLESIASTICUM & Sapiëntia, quem quidam suspicantur esse Philonis Judæi, & alius qui dicitur Ecclesiasticus, quem putant esse Jesu filii Sirach. Receptus est & Liber Job, & Jud. &c. quos Hebrai non habebant. Sed Hieronymus testatur se veritise editione Theodorionis. Cæterum an Ecclesia receperit hos Libros eadem Auctoritate, quâ ceteros, novit Ecclesia Spiritus. ^a Ibid. Canonickam appellant Scripturam, quæ citrà controversiam afflatu S. Spiritus prodita est. ^b Idem in Schol. super præfat. Hieron. in Dan. Mirum quod Hieronymus veru juglat, id nunc passim legitur & canitur in Templis, imò nullo delectu legimus de Bel & Dracone, quam ille non veritus est appellare fabulam; nec additurus, ni veritus fuisset, ne bonam voluminis partem detruncasse videretur: sed apud quos tandem? apud imperitos, inquit ipse. Tanto plus valet consuetudo multitudinis imperite, quam hominis eruditi judicium. ^c Idem, Epist. ad divin. literarum studiosos, præfixa Tom. 4. Oper. Hier. Magni certè referit, quid quo Animo comprobat Ecclesia. Ut enim PAREM tribuat AUCTORITATEM Hebræorum voluminibus, & Quatuor Evangelii, certè non vult IDEM ESSE PONDUS Judit, Tobie, & Sapiëntia Libris, quod Mosi Pentateucho.

“so received them; For she intended not to give the
 “Same weight of Authority and honour to the Books of
 “Tobit, Iudith, and wisdom, which is given to the Five
 “Books of Moses or the Four Evangelists. But maketh
 a great difference between them; though it hath
 pleased the late Congregation at Trent, to make them
 all alike and equall, and to give no more Authoritie
 and Honor to the One, then they do to the Other:
 wherein they had neither Father, nor, any other good
 Writer to go before them. And it is remarkeable
 here, that in Erasmus his time, who had so many
 Corrivals both envious of his glory, and desirous of
 his ruine, yet there was not one among them all,
 (not Sutor and Bedda, not any Doctors of Spain or
 Italy, not the Sorbonist's themselves, who Censured
 divers other of his Writings,) that found any fault
 with him for all these, which he had published con-
 cerning the Difference betwixt the Canonical, and
 Apocryphal or Ecclesiastical Scriptures.

An. Dom.

1534.

^a Thom. Stroz. in
 Epist. dedic. ante
 Commentar. Cajeta-
 ni in Parab. Salom.
 Ad quem velut com-
 mune Oraculum, seu
 pro Sac. literarum
 involucris, seu pro ca-
 sibus Conscientia, sive
 pro altioribus Theolo-
 gia Mysteriis, ac diffi-
 cillimis Quæstionibus
 confugere solebamus.

^b Eifengren de Cer-
 titu. gratiæ. c. 9. Mag-
 nus iste Cardinalis
 tanta nobis auctoritatis esse debet, ac si magnum Scriptorum numerum proferremus in medium. ^c Ca-

CLXXIII. Cardinal CAJETAN was at this time
 the common ^a Oracle, to whom most of the Divines
 in the Church of Rome had recourse, for their better
 resolution in any difficult or doubtfull Question,
 that occurred about the Scriptures, and the publick
 doctrine of the Schooles: So that his Testimony will
 involve many more, and be of as good authority, as
 if we should now produce ^b a great Number of
 witnesses for us together. And in this particular
 Question he declareth himself (oftener then once)
 to be formally for us. Somewhat he had said to that
 purpose in his ^c Commentaries upon Thomas Aquinas;
 but afterwards in his Commentaries upon the Bible
 (which he wrote at Rome) he spake more cleerly.

jetan. Com. in 2a. 2æ. q. 9. art. 4. ad 2. & in 1. q. 89. art. 8. ad. 2.

For

For first in generall, he ^d giveth us this as a Rule of the Church, " That what Books were Canonical, " or not Canonical, to S. Ierome, the same ought either " way to be so with us : And ^a that the whole Latin " Church is herein very much obliged to S. Ierome, " who by severing the Canonical Books of Scripture " from those that are not Canonical, hath freed us " from the Reproach of the Hebrews, that otherwise " might say, we had forged a New Canon of our own, " which the Old Church never knew. And then in particular, telleth Pope Clement the VIIth, (whose approbation he had,) ^b " that for this reason he would " let passe the Apocryphal Books, and spend no time in " writing any Commentaries upon them, ^c for that " Judith, and Tobit, and the Maccabees, together with " the Books of Wisdom, Ecclesiasticus, and the ^d " Rest of Esther are all excluded from the Canon, as " ^e being insufficient to prove any Matter of Faith, " though they may be used and read, as profitable " and Regular Books for the Edifying of the People. In " which sense, and with which ^f Distinction (as he " there concludeth) both S. Augustin, and the " Council of Carthage are to be taken, to reconcile them " with S. Ierom, and the Council of Laodicea, before produced. Whereby it is evident, that in the dayes of Cardinal Caietan (which was but Ten yeeres before the Council began at Trent,) all this went for good

d Idem, Coment. in 1. cap. ad Hebr. Hieronymi Sorori sumus Regulam, ne erremus in discretionem Librorum Canonicorum; nā quos ille Canonicos tradidit, Canonicos habemus, & quos ille à Canonicis discrevit, extrà Canonem habemus.

a Idem in Epist. dedicat. ad Papam Clem VII ante Com. in Libr. hist. V. T. S Hieronymo (Pater beatissime) Universa Et cetera Latina Librum debet, non solum ob annotatas, &c.—sed etiam propter discretos ab eodem Libros Canonicos à non-Canonicis Liberavit squidem nos ab Hebraeorum opprobrio quod fingamus nobis Antiqui Canonis Libros, aut Librorum Partes, quibus ipsi penitus carent.

b Ibid. Quocirca quàm disposuisssem prosequi Commentarios in Libros V. T. post Moysi Expositionem jam editam, Libros Historiales OMNES in unum volumen coegi, omiſſis reliquis à Hieronymo inter Apocrypha supputatis. c Ibid. comment. in ult. cap. Esther. Et hoc loco terminamus Commentaria Librorum historialium V. T. Nam reliqui, videlicet Judith, Tobia, & Maccabaorum Libri à B. Hieronymo extrà Canonicos Libros supputantur, & inter APOCRYPHA locantur, cum Libro Sapientia, & Ecclesiastico. d Ibid. Sex seu Septem sequentia Capitula sunt Apocrypha; & propterea non exponemus illa. e Ibid. Non sunt hi Libri Canonici, hoc est, non sunt Regulares ad adificationem fidelium. f Ibid. Nec turberis Novitiae, si alicubi repereris Libros istos inter Canonicos supputari, vel in sacris Conciliis, vel in sacris Doctoribus. Nam ad Hieronymi linam reducenda sunt tam verba Conciliorum, quam Doctorum, &c. ut suprà. Cum hac enim distinctione discernere poteris & dicta Augustini in 2^o de doct. chr.—scriptaque in Conciliis Carthag. & Laodic.

b Catholicick

b Bellarm. de Script. Eccl. *Cajetanus vir fuit summi ingenii, nec minoris pietatis. Soto in 4^m. dist. 5. quaest. unica. art. 2. Excellentissimè Catholicus. Perer. in 1. cap. Gen. Vir de mysteriis fidei benè sentiens, & de Theologia optimè meritus. & in cap. 19. vir admodum Catholicus. Sixt. Seren. l. 4. Bibl. Incomparabilis Theologus, & inter Doctissimos sui seculi Eruditissimus.*

c Cajetan. in Ecclesiast. c. 12. ad fin. *Et sic finitur Ecclesiastes cum omnibus Salomonis & Sap. libris, Salomonis quidem—Reliquos autem qui vocantur Libri Sapientiales, quoniam Hieronymus EXTRA CANONICOS ad auctoritatem FIDEI supputat, omittendos Duximus, ad Prophetarum Oracula properantes. Roma die 23 Junii, Anno 1534. d* Orator, qui eum post mortem laudavit. *e* Homo ad carpendum promptulus. *Canus* loc. theol. lib. 2. c. 11. *f* Bannez Tom. 2. q. 92. art. 3. *Certè potest dici de istis, quod de Gracis insultantibus Hæctori jam mortuo dixit Homerus, Quod Leoni mortuo etiam lepores & Canes insultant.*

An. Dom.

1535.

a Anonym. apud Catharin. adversus Cajetan. pag. 48. & 72. Edit. 1. *De Libris autem Tobia, Judith, Sapientie, Ecclesiastici & Maccabeorum cum Amico meo illo, & Fratrem mihi in Christo honorando, qui me ut INDICIUM DERISIT, quòd HOS LIBROS in CANONE ECCLESIAE esse professus sum, libenter habeo Sermonem. b* Catharin. ib: p. 29. Edit. 2. *Est enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pont. ff. um decretis præferri.—Patet enim in decretis Innocentii, Gelasii, & Eugenii in Concilio Florentino, hos Libros in Canone computari, & in eodem ordine, cum reliquis Scripturis Sanctis—Mitto Conc. illud Carthag. 3.*

b *Catholic* doctrine at *c* *Rome*; that is to say, in the year MDXXXIII. Wherein (writing upon the *Prophets*, and having gone no farther then the *Third Chap. of Esay*) he dyed, when *d* he was most likely to have been chosen *Pope* after *Clement the VIIth*, if he had outlived him. I know how hot and angry both *e* *Catharin* and *Canus* were in this matter against *Cajetan*, but as *Homer* said of *Hæctor*, they *f* bark'd, and insulted over him, as *Dogs* over a *dead Lion*. And yet it is observable, that as no man wrote any thing herein against him while he was *alive*, and able to answer for himself; so the *Sorbonne*, or the *Faculty* at *Paris*, that afterwards censur'd him for some *other matters*, (for they took upon them to censure all *Writings* that displeas'd them,) yet in *this particular* they had nothing to find fault with him.

CLXXIII. But for *Catharin's* opposition and heat against him, (which brake forth not long after his death,) it was presently abated by another learned *a* *DOCTOR* of his own Order, and one of *Cartharin's* great friends, (much loved, and much honored by him;) who both reprehended and *derided* that *new opinion*, which *Catharin* first began to set out against *Cajetan*, and all the *Doctors* of the *Church* before him. For *Catharin* had nothing *b* herein to shew or produce for himself, but the pretended and uncertain Authorities of *Three Popes*; who,

b Catharin. ib: p. 29. Edit. 2. *Est enim alii aliter opinati sunt, non opinor hujusmodi hominum auctoritatem Pont. ff. um decretis præferri.—Patet enim in decretis Innocentii, Gelasii, & Eugenii in Concilio Florentino, hos Libros in Canone computari, & in eodem ordine, cum reliquis Scripturis Sanctis—Mitto Conc. illud Carthag. 3.*

to make the best of them which can be made, will never make up a Church, and to whose decrees, as likewise to the Canon of the Council at Carthage, we have ^a already given a full and sufficient account.

CLXXV. About the same time JOHN DRIEDO, a Professor of divinity at Louvaine, was employed to write against Luther; and yet in his Book ^a of Ecclesiastical Scriptures, which he dedicated to the King of Portugall, First he acknowledgeth, ^b That the Histories of Judith and Tobit, &c. were not numbred in the time of the Old Testament among the Canonick Books of Scripture, but some of them accounted Apocryphal, as the writings of unknown Authors, and other some no true Histories at all; And Secondly, he confesseth, That under the New Testament the Christian Church hath not received these Books into the same equall, or like Authoritie with the Canonick Scriptures. Which is a pregnant Testimonie against the Council of Trent, that will follow by and by.

de CANONE S. Literarum esse SEPARATOS. Ad hanc difficultatem (si non placeat mendosum esse Codicem) dicemus duplicia esse apud Hebr. Hagiographa, sicut & diximus duplicia esse Apocrypha. Hagiogr. I. Sanctorum Scripta quedam sunt, quorum auctoritas idonea est ad corroborandum ea, qua sunt FIDEI: Hujus generis sunt Hagiogr. in CANONE BIBLIÆ. Alia verò sunt Hagiogr. quorum auctoritas ad assertiones FIDEI corroborandas non est idonea, quamvis habeantur vera & Sancta sicut habentur Hieronymi & Augustini Scripta, qua vocantur Hagiographa (I. Sancta vel Sanctorum scripta) Et hujus generis apud Hebr. sunt Historia Judith, et Tobia, etiam Ecclesiasticus, & Maccab. primus: quos sanè Libros quamvis habeant & legant, non tamen inter Canonicos Libros connumerant, sed inter Apocrypha, non quòd falsi sint, sed quòd tales sint, quorum occulta origo non claruit toti eorum Synagoga; 3^m. autem & 4^m. Esdr. 2^m. Maccab. triam puerorum Hymnum, Susanna, ac Belis Draconisque historias, aut non habent, aut prorsus rejiciunt, & confusas tradunt.—Ecclesia tamen Christiana propter auctoritatem veterum quorundam Sanctorum, qui leguntur usi fuisse testimoniis ex hujusmodi Historiis, easdem pià fide legit, & non PRORSUS rejicit, nec contemnit, tamen si NON RARI AUCTORITATE recipiat illos Libros cum SCRIPTURIS CANONICIS.

An. Dom.

1535.

^a Miræus de Script. Secul. 16: Edidit & de Ecclesiast. Dogm. & Scripturis Libros quatuor, Canonice voluminibus asserendis apprimè utiles.

^b Driedo de Eccl. Scrip. & Dogm. l. 1. c. 4. ad difficult. 3. Hieronymus in Prol. Gal. Libros Judith & Tob. inter Apocrypha numerat, quos tamen in Prol. super Judit. & Tob. dicit apud Hebr. inter Hagiographa numerari, & nihilominus

CLXXVI. Not long before this Council met, JOHN FERUS, a very learned man, and a most diligent Preacher, set forth his Book, which he intituled, The Examination of those that were to be Ordain'd

An. Dom.

1540.

D d

for

for the *Sacred Ministry* of the Church; and howfoever in after times the *Master--Inquisitors* put his works into their *Expurgatory Index*; yet while he lived, and had the general approbation of all sorts of men both for life and learning, there was no exception made against him. ^a In *this Book* he instructeth his Scholars, as a known and ordinary *accompt* which they were to give of *their faith* in those *dayes*, That besides the XXVIII *Canonical Books of Scripture*, (to furnish which number they reckoned either Book of *Samuel*, the *Kings* and the *Chronicles*, with *Ruth*, *Nehem.* and the *Lamentations*, apart by themselves,) there were IX *Apocryphal*. Which *Nine* of old time were not *publikely Read* in the Church, nor was any man *press'd* with their *Authority*.

a *Ferus in Examine Ordinand. Sunt autem hi Libri Apocryphi, 3. & 4. Esdr. Tobias, Judith, Liber Sapientia, Ecclesiasticus, Baruch, & Machabæorum Libri duo. Omnes alii dicuntur Canonici, quid sunt irrefutabilis autoritatis etiam apud Judæos. Omnes igitur Libri V. T. numero sunt XXXVII, hoc est, CANONICORUM XXVIII; APOCRYPHORUM IX. Olim verò in Ecclesia Apocryphi publice non recitabantur, nec quisquam autoritate eorum premebatur; sed domi quidem & privatim pro suo cujusque animo fas erat illos lege. e.*

Anno Dom.

1541.

&

1545.

CLXXVII. Lastly, the Severall Translations of the BIBLE, set forth at these times with special *Prefaces* before them; made as well by *Santes Pagninus* the Dominican at *Lyons*, by *Antonius Braciolus* in *Italy*, and by the *Author* of *Birkman's* Edition at *Antwerp*, as by *Robert Stephen* in the Edition of *Vatablus* at *Paris*; every one declaring the *Distinction*, that was then commonly known and received; between the *Canonical* and the *Apocryphal Books of Scripture*; all these (being joyn'd with the former *Authors* whom we have produced in *all Ages*) are most evident and sufficient witnesses, that neither we in the *Church of England*, nor the *Protestant Churches* abroad, have herein transgress'd those bounds, which the *Prophets*, and *Apostles*, and generally all our *Forefathers* in the *Faith*, had set out, and prescribed for us.

CLXXVIII.

CLXXVIII. And thus have we hitherto taken an exact and perfect View of what the *Catholick Church of God* hath delivered, concerning the CANON of DIVINE SCRIPTURE, in all Times, and In all places; In JUDÆA, by the *Ancient Hebrews*, by CHRIST himself, and by his *Holy Apostles*; In PALESTINE and SYRIA, by *Justin Martyr, Eusebius, S. Jerome, & Damascen*; In the Apostolical Churches of ASIA, by *Melito, Polycrates, and Onesimus*; In PHRYGIA, CAPPADOCIA, LYCAONIA and CYPRUS, by the *Council of Laodicea, S. Basil, Amphilocheus, and Epiphanius*; In EGYPT, by *Clemens of Alexandria, Origen, and Athanasius*; In the other Churches of AFRICK, by *Julius, Tertullian, S. Cyprian, S. Augustine, the Council of Carthage, Junilius, and Primasius*; In all the FIVE PATRIARCHATES, by *S. Cyril, S. Greg. Nazianzen, S. John Chrysostome, Anastasius, S. Gregory, Nicephorus, and Balsamon*; In GREECE, by *Dionysius, Antiochus, Adrianus, Leontius, Zonaras, Philippus, and Callistus*; In ITALIE, by *Philastrus, Ruffin, Cassiodore, Comestor, Balbus, Antoninus, Mirandula, Cajetan, and Pagnin*; In SPAIN, by *Isidore, Hugo Card. Paulus Burg. Tostatus, and Ximinius*; In FRANCE, by *S. Hilary, The Divines of Marseilles, Victorinus of Poitiers, Charlemaignes Bishops, Agobard, Radulphus, Honorius, Petrus Cluniac. Hugo, and Richardus of S. Victor's at Paris, Beleth, Petrus Cellen. Hervæus Natalis, Faber, and Clichtoveus*; In GERMANIE, and the LOW-COUNTREYS, by *Rabanus, Strabus, Hermannus Contract. Ado, Rupertus, the Ordinary and Interlineary-Gloss upon the Bible, the Gloss upon the Canon Law, Lyranus, Dioxysius Carthus. Erasmus, Driedo, and Ferus*; And in the Church of ENGLAND, by *Venerable Bede, Alcuin, Giselbert, Joh. Sarisburiensis, Brito, Ocham, Thomas Anglicus, and Thomas Walden*; besides *Divers others*, that are not here numbred. Of whom, it must not be denied, but that *Some* there were, who in many *Other Matters of Religion* were violently carried away with the *Abuses and Streams* of the *Times*; but in

this particular, which we have examined and followed through *all the Ages of the Church*, the *Current* ran clear and smooth among them.

CHAP. XVIII.

The New Decree of the Council at Trent against all the former Testimonies of the Universal Church.

CLXXIX. **N**OW, after *all these*, followed an *Assembly* of a *Few Men* at *Trent*, (who took upon them the stile and Authority of a *General* and *Oecumenical Council*;) that made a * *Decree* among themselves, to controul the *whole world*, and as in *Sundry Points* besides, so in *this*, to devise a *New Article of Faith*, for their own pleasure, whereof neither their *own Church*, nor any *other Church* of *Christendome*, had ever heard before.

An. Do.
1546.
8 April.

CLXXX. An *Assembly* of men, such a one as it was, that by their *Magisterial* and undue proceedings there, have done more hurt, and made a greater *Schism* in the *Church of God*, then all the *Malice* of wicked and unpeaceful persons, was ever able to do, since *Christ* left his legacie of *Truth* and *Peace* among his *Disciples*, and foretold the *Offences* that would afterwards arise, to pervert and mislead others, who were not the better aware of them.

A brief History of the first occasion, and beginning of the Council of Trent.

CLXXXI. But this *Assembly* at *Trent*, had this occasion. When divers *Abuses* in Religion, (wherewith many men in those dayes were justly scandaliz'd,) began first to be *Reformed* in *Germanie*, *Pope Leo the Tenth*, and those that followed the interests of the Court at *Rome*, with great *Violence* and *direfull proceedings* opposing themselves against *all Persons* that favoured that *Reformation*, there was a *Schism* made of *one part* from the *other*; and the *Popes Bull*

of

of *Excommunication* went abroad ; wherein all men were commanded to drive the *Reformers* and all their *Adherents* (among whom *Fredrick* the Duke of *Saxony* was one,) out of their Lands and Countryes. But this manner of proceeding with them, augmented the *Schism*, and made the *Rent* greater then it was before. For the healing whereof, and for the preventing of further Troubles that might ensue , it was the common judgment, and desire both of the *German Princes*, and of all others that affected the *unity* and *Peace* of the *Church*, that a free & Lawful *Council* might be generally summoned, through these *Western Parts*, to be held in some convenient place of the *Empire*. But the very Name of a *Council* abroad , (out of the *Lateran* Palace,) was dreadfull to *Pope Leo*, who ^a living in his Magnificence and Ease at *Rome*, where he had plenty and pleasure daily to attend him ; and fearing lest peradventure this *New Council*, if it should be call'd together, might prove as fatall to *himself*, as the *Council's* of *Constance* and *Basil* did to some of his *Predecessors*, he was not very willing to hear of it at all. And while he was deliberating how to decline it , and to put it off, he fell sick, and dyed.

CLXXXII. After him succeeded *Adrian the Sixth* ; ^b who in former times had been the *Emperor's* Schoolemaster, but was then his Lieutenant , or the chief Governor under him in *Spain*. From whence comming Speedily to *Rome*, and there advising with himself, what was best to be done for the satisfying of the Princes and people in *Germanie*, he sent his *Legate* to the *Diet* at *Norinberg*, with Letters, and large Promises to the Princes there assembled, ^c “that if they would proceed against *Luther* (in case “they could not otherwise reduce him) as their
“pre-

^a Petr. Suav. in Hist. Concil. Trid. lib. 1.

^b Sleidan. Com. lib. 3. & 4.

^c Petr. Suav. libid.

“ predecessors had done against *John Hus*, and *Jerome*
 “ of *Prage* in the Council of *Constance*, his own inten-
 “ tion, and full resolution was, to set his chiefest
 “ Cares upon Reforming the Abuses of the Church,
 “ and the Abominations of the Sea and Court of *Rome*,
 “ from whence peradventure all the present mischiefs
 “ had proceeded : and that this He would the rather
 “ do, because he saw that all the world did earnest-
 “ ly desire it. Whereunto the Answer of the *Diet*
 “ was ; that if *Luther's* case, and the confessed *Errors*
 “ of the Church, might be both considered, and treated
 “ on together, there was no better meanes to reduce
 “ all things to tranquillitie, then a free, Christian
 “ Council to be appointed, by the Emperors consent,
 “ in some convenient place of *Germanie*, where every
 “ one might have liberty to come, and give that ad-
 “ vice, which should most tend to the honour of
 “ God, and the Advancement of his true Religion.
 And though the *Legate* was not so well pleased with
 these *Conditions* which they annexed to their demand
 of a Council, yet they stood strictly upon them, and
 thought them both necessary, and modest enough,
 and that the *Pope* could not be justly offended with
 them. But as soone as this Answer was carried back
 to *Rome*, the *Pope* had no leisure either to begin his
 intended *Reformation*, or to determine any thing
 about the desire that was made of a Council. For
 presently after, he also dyed, and *Clement the Seventh*
 was put into his place.

CLXXXIII. But this man, during all the time of
 his Papacie, ^a studiously declined the necessitie of
 a Council, and would by no meanes heare of it,
 especially with condition to have it celebrated in
Germany; whereunto notwithstanding he was often
 pressed by the *Emperor* himself, who one while was
 minded

^a Peter. Suav. ibid.

mindèd, in case the *Pope* would not assent unto it, to call it by his owne Authority, and otherwhiles sollicitèd the Colledge of *Cardinalls* to doe it. But the *Pope* and *Cardinals* both, fearing it was impossible to make the *Germans* accept of such a *Council*, as might be most serviceable to the Court of *Rome*, and being resolute to have *no other*, they sent a ^a *Nuncio* to propose those Conditions about it, which they knew would never be taken. And thus the time passèd away, till this *Pope* likewise fell into a sharp infirmitie, which made an end of his life.

^a Joh. Sleidan, lib. 8.

CLXXXIII. To him succèded *Paul the Third*, who was a ^b *Prelate* that among all his other qualities, made more esteem of none, then of ^c dissimulation. And therefore making show, that he feared not a *Council*, as *Pope Clement the VIIth* did, and being well assured that he could not be enforced to give his assent to the Calling of it in such a manner, and in such a place, where he could have no advantage by it, but that he might make use of the Court and the Clergie, if need were, to contradict and hinder it, when he pleased; he seemèd by all meanes to desire it. To this purpose he sent his severall *Nuncios* to the *Emperour*, and other Christian Princes, to declare unto them all, that He and his Colledge of *Cardinals* had absolutely determinèd the Celebration of a *Council*, but that for the time and place of it He was not yet resolved what to doe. Afterwards upon conference with the *Emperor*, who went in person to *Rome* about it, and upon such Conditions as might no way derogate from the power and greatness of the *Papacie*, he condescended so farre that a *Synod* should be summonèd at *Mantua* in Italy and sent forth his ^{*} *Bull of Indiction* to have it begin there, about a ^{||} yeer following. In the mean while,

^b Petr. Suav. ibid.

^c Petr. Suav. ibid.

^{*} Dated 12. Juni

1536.

^{||} 27 Maii An. 1537.

while, the *King of England*, and the *Princes of Germany* making their publick Remonstrances against it, and the *Duke of Mantua* refusing to admit the Council into his City, but upon such conditions as would have been too costly for the Court of *Rome*; that designe was layd aside, and the Indiction that the *Pope* made there, came to nothing. Not long after he sent out another *Bull* for a Council to be ^a held at *Vicenza*, a City under the dominion of the *Venetians*; but this *Second Indiction* meeting with the same oppositions that the former did, and the *Popes Legats* attending there to no purpose, (for there was not any *Prelate* or other *Ecclesiastical Person* that repayred thither to them,) at the last after divers *prorogations* and *Suspensions*, there came forth a *Third Bull*, which commanded all *Bishops and Abbots*, together with other *Priviledged persons*, ^b (that had all taken an *Oath* to be obedient to the *Pope* and sea of *Rome*,) to repayre to the City of *Trent* upon the Confines of *Italy*, and there to attend the *Popes Legates* for the Celebration of a Council which he intended to begin the first day of *November* in the yeere *MDXLII*.

CLXXXV. But the *Princes*, and all the *Reformed Churches* in *Germany*, together with the *Kingdomes* of *England*, and *Denmark*, and many other places besides, immediately set forth their *Protestations*, and made their just *Exceptions* against it; alledging, That the Calling of this *Council* by the *Popes* Authority alone, was contrary to the *Rights of Kings*, and the *Ancient Customes* of the *Church*; That he had summoned no other *Persons* thither, nor intended to admit any, either to debate or to give their voice there, but such only as had first sworn obedience to him; That he tooke upon him most unjustly, to
be

^a 1 Maii. An. 1538.

^b Verba in Bulla Indictionis contenta. Vi Jurisjurandi quod Papæ Romano, & Sedi Apostolica prestiterunt, ac Sanctæ virtute Obedientia, &c.

be *Judge* there in his own cause, knowing well what Accusations were layd against him, both for arrogating to himself an absolute and universall *Monarchy* over all the Churches of the world, (falsely pretended to be given him either by *Divine right*, or by any *humane Concession*,) and for many other enormous Abuses in Religion, which by that usurped power he sought still to maintain, and to suffer nothing else to passe in that *Council*; but what should be most advantageous to his own ends. They protested therefore against it, as being a politique and Papal device, wherewith to delude the world under the name of a *Council*.

CLXXXVI. Nor did the *Popes* proceedings herein give them any cause to change their mind, or withdraw their protestation. For First, he sent his Three Legates to *Trent*, with a bare Mandate only to entertain such Prelates and Ambassadors as should come thither, by giving them fair words, but in no wise to make any publick Act, before they had received further Instructions from *him*, which he meant to send them at his own time, and as he saw cause himself. A few Bishops likewise, whom he esteemed to be most addicted to him, were commanded to goe thither, and had speciall order not to make too much hast in their journey. Besides these, and some three or four Neapolitan Bishops, whom the Emperor sent along thither with his Ambassador, rather to watch what the Pope did, then for any thing els, (for as the case then stood, he hoped for no good to be done,) there were not any more to make up a *Generall Council*. Whereupon after they had been there seven Months, and did nothing, they all departed, and the Pope recalled his Legats, deferring his *Council* to another season,

that might be more commodious for him.

CLXXXVII. In the mean while, there was a League made betweene the Emperour and the King of England, which the Pope took as one of the greatest affronts and Scornes that could be put upon him. For he had not only excommunicated and cursed the King, as a Schismatick destinated to eternall damnation; but depos'd him from his Regal Authority, and deprived him of all his Rightful dominions, giving away both from him and his adherents whatsoever they possessed, & commanding that his subjects should render him no obedience, that strangers should have no commerce in his Kingdome, that Christian Princes should joyne together to persecute him, and that all men should take armes against him, whose Estate and Goods, (by vertue of his Papall and plenary power,) he granted them for their Prey, and his person for their Slave. Besides, he had declared the protestants of *Germanie* to be Hereticks, whom neverthelesse the Emperor had received into his protection, and done divers favours to them. All which, together with the warrs that were now on foot abroad, and wherein the Pope himself also had a hand, put the thoughts of his Council, which he had begun at *Trent*, to lay still and quiet all the yeer long.

CLXXXVIII. But after the Termes of peace between the Emperor and the French King were concluded, whereof one was, that they should joyntly endeavour to restore the Church unto her ancient purity and concord in Religion, and to reform the Court of *Rome*, from whence all the present dissensions were derived, the Pope thought, it concern'd him neerely now, to go on with the Council; and having no further pretext whereupon

to delay it any longer, all his Cares were, how to call and order it to his own best advantage. For this purpose therefore he set forth another Bull, and sent his Legates to *Trent*, to begin the Council *there* upon the XV. of March, in the yeere MDXLV. but he gave them no Commission, or Letters of Instruction, after what manner to proceed in it, till he had further advised about it, meaning to governe himself in that behalfe, as he found occasion, best fitted to his own ends.

CLXXXIX. When the Legates came to *Trent*, they found no Prelate there but the Bishop of the place. Yet within a few dayes after there came *Three* Italian Bishops to them, who being dependants upon the Court of Rome, and men very ready to promote the Popes service, had order from him to be there with the first. For his desire was, that the Council should begin with as few as might be, and they to regulate the rest that came after. In order whereunto, he sent his Brief, and gave his Legates a Faculty, to preside in the Council under his Name and authoritie; with speciall directions, * not to suffer any thing to be propos'd and offered there to publick debate, which had not first been privately approved by themselves, nor * any thing to be put to the Question and defined, which had not been formerly sent to Rome, and assented to by Him; and with power, if need were to do him service in it, ^a either to break up the Council for altogether, or to suspend and prorogue it from time to time, or to remove and translate it from one place to another, at their pleasure: which was a device, ^b whereby all Attempts and motions that might be made against the Enormities of the *Roman Court*, should be sure to be defeated. For above all other things

* Hist. Conc. Trident. lib. 2. *Papa Legatos suos monuit, Ne decretum ulli in Consequu promulgarent, priusquam illud Romæ sibi communicassent. Sed ut mandata ab Eo expellarent, quid in Concilio proponendum, deliberandum & concludendum esset.*

^a Bulla Pauli 3. *Plenam & liberam potestatem & facultatem, quandoque vobis videbitur, Concilium de Civitate Tridentinâ ad quancunque aliam commodiorem, de qua vobis etiam videbitur, transferendi, & mutandi, ac illud in ipsa Civitate Tridentinâ supprimendi & dissolvendi vobis concedimus.*

^b Hist. Conc. Trid. lib. 2. *Quo arcano, omnem deliberationem Curie Romanæ studiis adversam facile eras interurbare.*

b Ibid. *Ne unquam quâcunque de causâ ad disputationem de Auctoritate Papæ veniantur.*

c Bull. *ibid. De Concilii assensu omnia esse faciendâ.*

d Ibid. *Illi per Litteras Pontifici significâunt, clausulam illam in agendo ipsos plus satis constringere, & minutissimum quemque præsulum Legatis exæquare—Itaque re rationibusq; Roma diligenter consideratis, atque emendato de Legatorum sententiâ diplomate, absoluta iis concessa est potestas, &c.*

this was the principall matter, which was given them in charge, ^b that they should not in any case suffer the Authority and power of the *Pope* to be questioned. There was a proviso in the first words of the Bull, ^c that they should doe nothing without consent of the Councell, but ^d afterwards that clause was thought needfull to be altered, and the *Legates* had an absolute power given them, independent of any but the *Pope* himself, whose service they only attended.

CXC. Two Months passed after their comming to *Trent*, before they got Twenty Prelates into their company, and because they were somewhat asham'd to begin their Oecumenicall Council, (as they are not ashamed to call it) with so small a Number, they perswaded the *Pope* to put it off for Eight Months longer; though much adoe they had to perswade the Prelates to stay all that while with them. But by the Months of December and January following (having in the mean while contented the poorer sort of Bishops with a pension of forty duckets a piece procured for them out of the *Popes* Coffers,) they grew to somewhat a greater Number. For besides the *Legats*, and the *Cardinal Bishop* of *Trent*, there were present *Four Archbishops*, *Eight and Twenty Bishops*, *Three Abbots*, and *Four Generals*. And ^a these *Three and Forty Persons* made the *Generall Council*. Among whom ^b Two of the *Archbishops* were

a Hist. Conc. Trid. *ibid. Ex quibus 43. Concilium illud Generale constabat.*

b Ibid. & apud Sleidan. lib. 17. *Cæterum in quatuor illis Archiepiscopis erant duo, velut personati. Olavs Magnus Upsalensis, & Robertus Venantius Scotus, Asmachanus. Erat autem hic cæcus, & tamen non solum missificabat, verum etiam per celeres equos currebat. Hos ergo duos Pontifex in Catu Tridentino esse voluit, essentiationis causâ tantum, quasi isti duo populi tam longinqui, Gothi & Hiberni, potestatem ipsius agnoscerent, cum illi reverâ, præter umbram, et nudum Titulum, nihil haberent.*

only

only Titular, being the Popes Pensioners at *Rome*, and now sent to *Trent*, to increase the Number, and to depend upon the Legates; but in those Churches, whereof they bare the Names, had they nothing to do; nor were they any lawfull and true Bishops at all. The one of these was *Olaus Magnus* the Goth, who went for the Archbishop of *Vpsale* in Suedeland; and the other Blind *Sir Robert* the Scot, who appeared for the Primate of *Armaugh* in Ireland, and of whom it was then commonly said, that as poreblind as he was, yet had he the commendation to ride post the best in the world. And with these men they began their *Oecumenical Chapter* at *Trent*.

CXCI. Where the ^a *First Session* was spent in Ceremonie, and opening the Council; the ^b *Second* in prescribing Orders to themselves and their families; the ^c *Third* in reciting the Symbole of the Church, which we call the *Nicen Creed*; (and it had been well, if they had extended it no further, with * adding so many New Articles of Faith to it, as afterwards they did;) But in the ^d *Fourth Session* they began their *Anathema's* and Curfed all other persons of the world, that did not receive their NEW CANON of SCRIPTVRE, in such manner and form, as they were then pleas'd first to appoint it. And this bringeth the story of their proceedings home, to that matter which we have set forth in all Ages of the Church before.

CXCII. At this Assembly in *Trent*, they had their private *Congregations*, which were appointed to be kept twice a weeke at one of the Legates Houses, for the proposing, debating, and framing of all their *Decrees*, before they were brought to be voted and defined abroad in any publick *Session*; for by this means the Legates would be sure, either to have every

^a 13 Decemb. 1545.

^b 7 Januarii 1546.

^c 4 Februarii 1546.

* In Bulla Papæ Pii Quartii.

^d 8 Aprilis An. Dom. 1546.

every thing prepared to their own mind, and be able to number the voyces before hand which way they would be given, or els not to suffer the matter to be brought to any open definition in their *Council* at all. The *CANON* of the *SCRIPTVRE* therefore being propos'd and discourf'd of in four *Congregations*, some urged the distinction that Saint *Jerom* had herein made, as a known Rule and direction for the Church, to whom they added *S. Augustine* and *S. Gregory*, who both made a difference between the *Canonical* and the *Other Bookes of Scripture* in the *Old Testament*. Some thought it better to make no distinction at all, but to follow the Council of *Carthage*, or Pope *Innocent* the first by making a generall Catalogue of *all the Books* together, and to say no more. Others desired to have them sorted into Three Ranks, the *first* of those which have been alwayes held and believed to be divine; the *Second* of such, as have been question'd by some particular men, but received into Canonical Authority by the Church; and the *Third* of those, whereof there hath never been any assurance, which are the seven Books of *Tobit*, *Wisdom*, *Ecclesiasticus*, *Judith*, *Baruch*, and the *Maccabes*, besides some Chapters of *Daniel* and *Hester*. But there were certaine persons among them, (of whom *Catharin* was the chief, who made it a mayne part of his busines, to oppose the writings of Cardinal *Cajetan*,) that would needs have them *all* declared, to be in *all parts*, as they stand in the *Latin Bible*, of *Divine and Equal Authority*: Only the Book of *Baruch* troubled them, which was never put into the Number, either by the *Pope*, or the Council of *Carthage*; but howsoever, because it was sometimes *read* in the Church, this alone was thought reason enough by them, to have it made *Canonical*. And in the end the voyces
of

of these men, with some others that were got to be of their faction, (though by divers of the more learned sort there confronted,) made the major part of XLIII, or some *Few Persons* more; and prevailed for an *Oecumenical Decree* of all the Bishops in the world.

CXCIII. For when the day of *Session* came, this Decree was drawn up and voted by them, a “*That the Synod doth receive with EQVALL Veneration, all the Books of the Old and New Testament, together with the unwritten Traditions belonging both to Faith and Manners, as proceeding from the Mouth of Christ, or dictated by the Holy Ghost.—That among these Bookes, Tobit and Judith, Wisdom and Ecclesiasticus, Baruch and the Maccabees, together with the Parts of Daniel and Hester ought to be numbered; — And That if any person doth not receive them All as Sacred and Canonical— Let him be Accursed.*”

verentiâ suscipit et veneratur. Sunt verò Libri Sacri, ne cui dubitatio suboriri possit, quinam sint, hi infra scripti; Testamenti Veteris Quinque Moysi, Josua, Judices, Ruth, Quatuor Regum, Duo Paralip. Esdras, Nehemias, Tobias, Judith, Esther, Job, Psal. Parab. Ecclesiastes, Cant. Canticor. Sap. Ecclesiasticus, Esaias, Jerem. Baruc, Ezech. Dan. XII Proph. minores, & Duo Maccabaorum.—Si quis autem Libros ipsos integros cum omnibus suis partibus—pro Sacris et Canonicis non susceperit ANATHEMA SIT.

CXCIII. Wherein that which they define concerning *unwritten Traditions*, is no lesse against the Truth, and against all Antiquitie, then what they determine so rashly, and yet so magisterially, without any example, or *Catholick Tradition* before them, about the *New Scriptures*. But as they had neither *Council*, nor *Father*, nor *Schooleman*, nor *other writer*, that ever spake like them in former Ages, so at this very time, they had none but their own small and inconsiderable number to give a suffrage to this their Synodically, or (as they most untruly and vainly called it,) their *Oecumenical Decree*. For of the *Greek Church* they had not one, unlesse it were some such

a Conc. Trident. Sess. 4. Sacro-Sancta, œcumenica & generalis Synodus Tridentina—Omnes Libros tam veteris quam Novi Testamenti, cum utriusque unus Deus sit Author, nec non Traditiones ipsas (sine scripto) tum ad FIDEM, tum ad Mores, pertinentes, tanquam ore tenus à Christo, vel à Spiritu Sancto dictatas—PARI pietatis affectu ac Re-

as blind Sir Robert of Scotland was ; of the English as few, (for the Bishop of Worcester Richard Pates was not yet come among them, and when afterwards He went thither, He was there but in a private and personall capacity, having no employment given him from the Church of England,) of the Helvetian, German, and Northern Churches none ; of the * French Scarce Two, of the Spanish not many ; all the rest we find to be Italians, (and they, as yet, no such great number of them neither,) among whom divers ^a were the Popes Pensioners, and sent thither ^b to outballance other mens voyces ; some of them titular, and some ^c unlearned. And was it ever heard of in the world before, that XL Bishops of Italy, asisted peradventure with half a Score others, should made up a General Council for all Christendom ? wherein, as there was not ^a any one greatly remarkable for learning, that voted this Canonical Authoritie to those Bookes, which by the Consent of the Oriental and Occidental Churches were ever held to be uncertain and Apocryphal, so some of them were Lawyers, perhaps learned in that profession, but of little understanding in Religion ; and though other some were Divines, yet many of them were of lesse then ordinary sufficiency ; but the greater Number

* Sleidan. Comment. lib. 17. In his duo Gallii, quinque Hispani, Illiricus unus, Reliqui omnes Itali. a Hist. Concil. Trid. lib. 2. Multi inopes, spe ac pollicitationibus illecti, quibus prospiciendum fuit, nec enim tam parca ac tenuiter Tridentii, atque Romae sustentari potuerunt. Rome enim quam NULLA essent Austeritate, vitam humilem, et alii obnoxiam tolerabant ; in Concilio autem majores sibi animos sumebant, et crescente existimatione, rem quoque auctiorem expectabant. Item, Joh. Sleid lib. 17. Anno. 1546. Erat Roma Olaus Magnus. Huic Pontifex Archiepiscopatum Gothicum, licet extra commercium Eccl. Rom. postium, confert, & Concilio

Trid. interesse jubet, & ad vitium quotidianum aureos dat Menstruos quindecim. b Claud. Espens. digress. 1. ad. 1. cap. epist. ad Titum. Factum est posterioribus Seculis, ut quod merito in Conc. Basili. Ludovico Arelatenfis querebatur ; in Con. iis id Demum fiat, & necessario fiat, quod Nationi placeat Italico, ut qua sola Episcoporum, (qui et ipsi soli vocem illic decisivam habent,) numero Nationes alias aequet, aut superet, sicut scripsit lib. 1. de Gestis ejus Concil. Aeneas Sylvius nondum Pius. Hac illa est Helena, que nuper Tridenti obtinuit. c Alf. à Castro. de hæz. Puint. lib. 3. Eorum aliqui nec bene Latine legere noverunt. Cujus rei exempla sunt Episcopi Italici. a Hist. Conc. Trid. lib. 2. Audax in capium videbatur 5. Card. & 48. Episcopos, auctoritatem Canonicam Libris antea incertis et Apocryphis dare. In his tamen presulibus non temere reperiri aliquem præcellentis doctrina laude insignem ; Leguleios esse aliquot, in juris professione foris doctos, sed Religionis non admodum intelligentes, perpaucos Theologos. eosque eruditiene infra vulgus Theologorum, plerosque Aulicos, ex iis aliquos titulares tantum, & Episcopos Magnam partem Civitatum adeo minutarum, ut si quisque clerum & populum cui præsit, reserat, vix omnes Millestimam Orbis Christiani partem representent.

were

were Courtiers, and Bishops of such small places (or dignities only titular,) that Supposing every one to represent the Clergy and people from whom he came, it could not be said, that one of a Thousand in *Christendome*, was represented in this pretended Council.

CXCV. Those few Persons that voted this *New Decree*, alledged for themselves the Canon of the Council at *Carthage*, and the doubtfull Decrees of Pope *Innocent* and *Gelasius*. But if they had followed any of these Patterns, they would never have put the Book ^b of *Baruch* into their *Canonical Catalogue*; nor said, that any of the *Rest* (now contested) ought ^c to be the *Rule of Faith*, no lesse then those which are not contested; nor would they have added their *Anathema* against all men that were otherwise minded. How those *Two Popes*, together with ^d *S. Augustin*, and the *African Council*, are to be understood, and taken in that sense, which may not contradict both themselves, and the universall doctrine of the Church in their times, and in all times before them, we have at large set forth in their own Ages, nor can any thing be brought more to the purpose or better and more truly to expound them, then the judgement of *Toftatus*, and Cardinal *Cajetan*, who for the happiness and depth of their understanding, as likewise for their admirable industry and diligence, were accompted the prime Divines of those times wherein they lived, and many more ages besides, being so well read in the *Scriptures*, together with the *ancient* and later *Doctors*, whom they had studied from their child-hood, that there was no Prelate or person in the Council of *Trent*, who might have thought himself too good to learn of them. And if in this little new Council and decree they had proceeded no further then *S. Augustin* or the *Africans* and *Innocent*

^b Concil. Trident. Sess. 4.

^c Ibid. Omnes itaque intelligent quibus potissimum testimoniis ac praesidiis in Confirmandis Dogmatibus, &c. ipsa Synodus usura sit. Hoc est, Libris omnibus praedictis.

^d Lib. 2. de Doctr. Christiana.

did, there might have been some tolerable sence and explication given of it; whereas by the Termes wherein they have now address'd it, they have left the world no way, either to reconcile it to the former, or to render it sufferable to the future ages of the Church. For whosoever receiveth this *Council of Trent*, he must not only receive the controverted and additional *Books of the Old Testament*, as permitted to be read for instruction and good examples of manners, (which was all that ever the *Church* allowed to them;) but he must likewise take and believe them, *under pain of eternall damnation*, to be in all parts *Equall* and of *like Authoritie* to the writings of *Moses* and the *Prophets*, for the establishing of his *Faith*, and founding the maine points of his Religion upon them: And; which is more, must not only believe *so himself*, but be bound also to believe, that a every one is *damn'd*, who doth not herein believe as much as *he*, or thinketh any man can be *Saved*, that believeth otherwise then *he*, and the *Council of Trent* doth. Which shutteth up the dores against all moderation, & Christian Charitie, from ever comming in, to abide in their dwellings that are tyed to maintaine their owne Error (this and many more) with such passionate severity.

a Concil. Trid. Sess. 4.
Si quis ipsos Libros
cum omnibus suis par-
tibus, &c. Non susce-
perit, ANATHEMA
SIT. Et in Bulla Pa-
pæ Pii 4. ad finem
Concilii de Professi-
one Fidei Tridenti-
næ EXTRA HANC
FIDEM NEMO PO-
TEST ESSE SAL-
VUS.

CXCVI. Somewhat they think is said to defend this *Decree* of their *Council* from noveltie; when they produce Pope *Eugenius*, and the *Council of Florence*, delivering to them the same *Canon of Scripture*, which they have delivered to others; and which he received (at neere a thousand yeeres distance) from *Gelasius*; *Gelasius* from *S. Augustin*; *S. Augustin* from the *Council of Carthage*, and the *Council of Carthage* from Pope *Innocent*; For these be all the *Authorities*, whereunto they are able to pretend for XV hundred yeeres together, and upwards, since their *New*
Canonical

Canonical Scriptures were first written. But, besides that these Authorities are some of them uncertain, and some misconstrued, and that none of them were ever taken (during all the respective ages before, neither by one Writer, nor other,) in that sense to which the Masters and the Disciples of *Trent* have lately stretch'd them; we will be bold to say, that they shall never be able to shew the Curstness of their *Anathema* out of any, or all these Authorities together. For howsoever after *S. Augustin's* time, they may happen to find Two or Three Writers, that sometimes numbred the *Books* promiscuously, as he and the Council of *Carthage* did, yet they can never find, that any of those writers either made the Ecclesiastical Books EQVAL to the Canonical in their proper nature and Authority, or that *Gelasius*, or *Eugenius* himself, (if the wandring *Decrees* that goe under their Names were worth the while to be here mentioned,) set their *Anathema* and their *Curse* upon any man, to exclude him from the Communion of God's Church upon Earth, and from all interest in the Kingdome of Heaven, if he would not forsake the *Old Canon*, to follow the *New*, and make no difference at all between *Moses* and the *Maccabees*: For this is it, (making the Two Canons EQVAL, and pronouncing them ACCVRSED that were otherwise minded,) which the Council of *Trent* hath done, and done it the first of any other Persons in the world.

CXCVII. For which their doings herein they have nothing to plead. For either must they plead the common *Testimonie* of the Church before them, or a peculiar *Revelation* given them to this purpose by God himself, or the special *power* of their owne Church, to alter and advance the former condition of the *Books* (now debated) at their pleasure. But

a Bellarm. de verbo Dei. lib. 1. cap. 10. Sect. Itaque. Non dicimus, Ecclesiam, id est, Papam posse pro suo arbitratu facere, Librum Canonicum de Non Canonico, &c. Fatemur enim Ecclesiam nullo modo posse facere Librum Canonicum de Non Canonico, nec contra; sed tantum declarare, quis sit habendus Canonicus; & hoc non temere, nec pro arbitratu, sed ex veterum testimoniis, &c. Which Testimonies have been fully related, & proved to be against him in this Scholastical History, and Treatise of them all.

first, the *Testimony* of the *Catholick Church*, whereby this *Controversie*, (to manifest the *Perpetuall Tradition*, or matter of fact in it,) ought to be decided, is altogether against them, as we have produc'd and proved it in every *Age* both under the *Old Testament*, and under the *New*. Then, to any special *Revelation* that they had about this matter, they doe not pretend themselves; nor are there any such *New Revelations* given in these times, (and where they are pretended, they are never to be admitted,) which be opposite to the *Ancient Rules* of *Verity* and *Religion* received by the Church of God in all times heretofore. And for the *Power* that they had at *Trent*, to regulate either their owne Church, or any other, in things of this nature; as we know none they have, so is it their owne a *Confession* that none they ought to have, challenging no other power in this particular, then only to *Declare* what *Books* were truly and properly *Canonical* in the Church before, and not to *make* them so, otherwise then God had formerly both *made* and *declared* the perfect *CANON* of HIS *SCRIPTURES* to their hands.

CXCVIII. When they cannot tell else what to say, they are (some of them) content now, to let the *Books*, (promiscuously numbred in one general Catalogue,) be distributed into Two several Rankes of a b *First* and a *Second Canon*. And truly for as much as pertaineth to them in the *Old Testament*, (for we acknowledge no such distribution in the *New*,) there may be a good use made of this distinction, whereby to reconcile the *Epistle* of Pope *Innocent*, (if ever there was any such,) and the Catalogue, that *S. Augustin* and the Council of *Carthage* made,

b Sixt Senens. Bibl. lib. 1. Sect. 1. Canonici Libri duobus inter se Ordinibus distinguuntur; quorum alter Prior est, alter Posterior.—Canonici Primi Ordinis, (quos Prior-Canonicos appellamus,) sunt indubitatae fidei.—Canonici Secundi Ordinis, (qui olim Ecclesiastici vocabantur, & nunc à Nobis Deuterocanonici dicuntur,) illi sunt, de quibus, quia non statim sub ipsi Apostolorum temporibus, sed longe post ad notitiam totius Ecclesiae pervenerunt, inter Catholicos fuit aliquando sententia anceps, veluti sunt in V. T. Lib. i Tobiae, Judith, Baruch, &c.

to the Univerſall Conſent of the Church, before, and after their times. For the *Second Canon* was never made *EQVAL* to the *First*, nor did they intend to attribute the *LIKE* Authority in all things to *all the Books* of either ſort together. But in the meane while there will be no ſuch uſe of this diſtinction had, to reconcile the *Decree* of the Council at *Trent*, either to *S. Auguſtin*, or to *S. Auguſtin's* Anceſtors, or to *any other* Eccleſiaſtical writer that follow'd him. For our new Maſters will by no meanes grant, that the *Books* of the *Second Order* are to be diſtinguiſhed from the *firſt*, as any way *Second* or *inferiour* to them in dignitie, but contend and believe, that they have *both alike* as much *Truth*, & *Equally* as much *Authoritie*, the one as the Other; admitting no other difference betweene them, then a difference of *Time* only, wherein they were written, and made *knowne* to the world; and hereupon commanding all the world, upon paine and perill of their Eternal perdition, to believe as they doe, (or at leaſt ſay they doe, if a man might believe and truſt them,) that it is no leſſe a neceſſary *Article* of the *Chriſtian Faith* to believe the *Books* which we call *Apocryphal*, to be as *Canonical* as the other are, and both to be penn'd by the *Holy Ghoſt*, then to believe that *God* is the *Creator* of *Heaven and Earth*, or that *Chriſt* was *Borne* of the *Bleſſed Virgin*; for they have a put *both theſe*, and the *Decrees* of the

a Concil. Trid. in Bulla ſuper forma Juramenti Profeſſionis fidei.—*Ut unus ejuſdem Fidei Profeſſio uniformiter ab Omnibus exhibeatur, unicuique & certa illius Forma cunctis innotefcat.*—*Formam ipſam publicari fecimus*—*& juxta hanc ac non aliam formam, profeſſionem Fidei ſoleniter fieri auctoritate Apoſtolicâ diſtrictè præcipiendo Mandamus, huiusmodi ſub tenore. EGO N. firmâ fide credo & proſiteor Omnia & ſingula, quæ continentur in Symbolo FIDEI, quo S. ROMANA ECCLESIA utitur. viz. CREDO in Unum Deum Patrem Omnipotentem, Faſtorem Cæli et Terræ.*—*& in Unum Dominum Jeſum Chriſtū Filium Dei*—*qui incarnatus eſt de Sp. S. ex Maria Virgine, &c.*—*Ejuſdem Eccleſiæ Obſervationes &*

Conſtitutiones.—*Senſum S. Scripturæ.*—*Septem Propriè Sacramenta.*—*Doctrinam de peccato Originali, & Juſtificatione.*—*Propitiatorium & proprium Miſſæ Sacrificium pro vivis & deſunctis.*—*Tranſubſtantiationem.*—*Communione ſub alterâ tantum Specie.*—*Purgatorium.*—*Invocationem Sanctorum.*—*Imaginum venerationem.*—*Indulgentiarum poteſtatem.*—*Romanam Eccleſiam omnium Eccleſiarum Matrem & Magiſtram.*—*Romanum Pontificem B. Petri Succeſſorem, & Jeſu Chriſti Vicarium.*—*Cætera item OMNIA à Tridentina Synodo tradita, definita & declarata, indubitanter recipio atque proſiteor, ſimulque contraria Omnia, atq; Hæreſes ab Eccleſia (Roma à prædictâ) damnatas, rejectas, & ANATHEMATIZATAS, EGO Pariter DAMNO, REſICIO, ANATHEMATIZO. Hanc veram Catholicam FIDEM, Extrâ quam NEMO SALVUS ESSE POT.EſT.—veraciter teneo—ſpondeo, voveo, ac juro. Sic me Deus adjuvet, & hæc Sancta Dei Evangelia.—Nulli ergo omnino hominum liceat hanc paginam noſtræ voluntatis, & Mandati infringere.—Si quis autem hoc attentare præſumpſerit, indignationem omnipotentis Dei, ac B. Petri, & Pauli Apoſtolorum ejus, ſe noverit incurſurum.*

Council.

Council of Trent together, all into *One* and the same *Creed*; without which, (according to their *New*, uncharitable, and unchristian Religion,) *No Body can be Saved*. Wherein they have set themselves at open defiance with the Church, and *Cursed* that which *God* hath *Blessed*. But while we are in awe of *S. * John's Curse*, we feare not *theirs*; and by the grace of *God our Foundation*, which is ^a *built upon the Prophets and Apostles*, ^b standeth sure.

* Revel. 22, 18.

a Ephes. 2, 20.

b 2 Tim. 2, 19.

CHAP. XIX.

The Conclusion and Summary of all the Former CHAPTERS.

CXCIX. **T**HE Conclusion therefore of all this discourse will be, That the *Religion* of the *Church of Engl.* in her *Article* concerning the *Holy Scriptures* (whereunto the publick Confessions of the *Reformed & Protestant Churches* abroad, besides the *Christians* of the *East* and *South Parts* of the world be agreeable) is truly *Catholick*. That the *Ancient Church* of the *Old Testament* acknowledged no other Books to be *Canonical*, then we doe. That our *Blessed Saviour* and his *Apostles* after him received no other. That the *Several Ages* following adhered to the same *Canon*. That the *Authors* of the Books of *Tobit* and *Judith*, and the rest of that order, were no *Prophets* inspired of *God* to write his *Authenticall Scriptures*. That they who first put these *Deutero-Canonical* or *Ecclesiastical Books* into the *Volume* of the *Bible*, did not thereby intend to make them *Equal* to the *Books* of *Moses* and

and the Prophets, but only to recommend them unto the private and publick Reading of the Church, both for the many excellent Precepts and Examples of life, that be in them, and for the better knowledge of the Historie and Estate of Gods people from the time of the Prophets, to the Coming of Christ. That it is not in the power of the Roman Church, nor any Other, either to make New Articles of Faith, or to make any Books Sacred and Canonical Scriptures, (so as to be the binding Rules of our Faith and Religion,) which were not such in their owne Nature before, that is, certainly inspired by God, and by a his Authority only ordained to be such, from the time when they were first written. And lastly, That adhering to the ancient Catholick Faith and Doctrine of the Church, we cannot admit or approve any such New Decree as it hath lately pleased the Masters of the Council at Trent to make; who have not only obtruded these Bookes upon their owne people, to be received as true and aubentical Parts of the Ancient Testament, but have likewise damn'd all the world besides, that will not recede from the Unversall Consent of the Christian Church, and subscribe to that horrid ANATHEMA, whereby they have most rashly condemn'd so many Ages of Fathers and Writers, before them. And if there were no other cause to reject the pretended Authoritie of this late and exorbitant Assembly, (as there be many more,) this only is enough.

a Nota. Ecclesia enim Testis tantum et Index est de Receptis omni tempore Scripturis Sacris, quæ ab ipso Deo primam & castissimam suam habent originem; Idcirco, neque QUOAD NOS Autoritatē ullam ab hominum testimoniis mutantur.

CHAP. XX.

The Remainder.

CC. **T**Here remains nothing now, but that having layd our Foundation sure upon the Canonical and

and *undoubted Scriptures*, wherein the will of God, and the Mysteries of our whole Religion are Revealed to us, we proceed from the Truth and Principles of our *Belief*, to a Righteous, sober, and holy Regulation of our *Lives*, in the strict and uniforme *Practise* of all Religious duties and Obligations, that these *Divine Scriptures* have layd upon us.

COROLLARIUM.

* Editus est hic Canon, unâ cùm Articulis Religionis Anno Domini MDLXXI.

* CANON ECCLES. ANGLIC.—*Ne quid Vnquam Doceatur, quod religiosè teneri & credi debeat, nisi quod consentaneum Sit Doctrinæ VETERIS & NOVI TESTAMENTI, quodq; ex illâ ipsâ Doctrinâ Catholici Patres & Veteres Episcopi collegerint.*

DEO OPTIMO MAXIMO.
SACRARUM SCRIPTURARUM
CONDITOR, I,

Sit

Laus, Honor,
Et Gloria, in Secula
Seculorum.
Amen.

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	Rome,	99	835	<i>Strabus</i> , the First	
at 7 post annat 700 ocent.	620 An Ancient Author under the name of S.	<i>Author</i>	<i>Strabo</i> ^{braxnit} <i>tend?</i> <i>Agobardus</i>	Writer of the Ordina- ry Glosse upon the	
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terior Brda.	710 <i>John Damascen</i> , the			Doctor of Lombardy,	115
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1145	<i>S. Bernard</i> , Abbot of Clerval, in Burgundy, 124
1145	<i>Philip</i> the Solitary, a Greek Doctor. 125
1150	<i>Gratian</i> , of Bononia, the Collector of the Canons, 126
1160	<i>Peter Lombard</i> , the Master of the Sentences, and Bishop of Paris, 126
1170	<i>Petrus Comestor</i> , the Writer of the Scholastical History of the Bible, and Deane of the Church at Troyes in France, 127
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1174	<i>Joh. Belet</i> , Rector of the University at Paris 129
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1192	<i>Theodore Balsamon</i> , the Commentator upon the ancient Ecclesiastical Canons, and Patriarch of Antioch, 132

XIII.—

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1244	<i>Hugo Cardinalis</i> , the Author of the Concordance upon the Bible, 138
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1350	The Schoolmen of that time,	149	1520	<i>Jodocus Clichtoveus</i> , a Doctor of the Sorbonne	169
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Moreover, besides the confession of Card. Bellarmine, that "this distinct and debated Book of Baruch, was neither written in Hebrew, nor taken into the Canon of the Old Testament by the Jews, nor mentioned by any ancient writer among the Christians; We have the Acknowledgement of divers other learned Men, (writers of no mean account with the Roman Catholics,) to the same purpose. As First of Iohannes Driedo, (Lib. I. de Catal. S. Script.) "who denieth Baruch to be Canonical: Secondly, of Sixtus Senensis (Lib. I. Biblioth. Sancta, Sect. I.) who saith, that "the Ancient Fathers, (and Athanasius "by name,) held it to be Apocryphal.

Thirdly, of Melchior Canus (Lib. 12. cap. 6.) who speaketh there but meanly of it, and will not be so bold (as the Synod at Trent is,) "to condemn any man of Heresie, that believeth it not to be a Canonical part of the Bible. Fourthly, and lastly, of many Doctors together, in their Congregations at that Tridentine Synod, where they were more troubled about Canonizing this Apocryphal Book of Baruch, then any the other. For so we read it recorded by Padr. Paul in his History of that Council, (Lib. 2.) "Liber autem Baruch Tridentinos Patres magis sollicitos habuit, qui neque inter Laodicensi, (for Gentian Hervet had not then found out a Copie of it to their purpose,) ant Carthaginensis Concilii Libros, nec in Pontificum Romanorum Catalogo recensetur. Atque tum eam ob causam, tum quod principium ejus non reperitur, eliminandum (ex Librorum Canonorum numero) illis videbatur; nisi obstisset, quod in Ecclesia Lectio inde aliqua interdum delibatur; Qua ratio satis valuit ad Congregationem in illius favorem stertendam; Multis illum antiquitus Jeremiae partem habitum, Eique proponendum affirmantibus. And if they could finde no such Book received into the Canon by the ancient Councils and Fathers that were in the Church before them, they had no reason to put it there themselves. But to make it yet more manifest,

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that

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that the true *Baruch* was anciently reckoned for a part of *Jeremy*, both of them making but *one*, and the same Book, if we look upon the end of the LI Chapter of that *Prophecy*, we shall finde there, that Thus far are the words of *Jeremiah*. Whereunto that all the LII Chapter following was added by *Baruch*, is acknowledged and set forth by *Sixtus Senensis* himself, (Lib. 1. Biblioth. Sancta, de Libris & Authoribus V. Test. verbo *Jeremias*, " *Scriptit autem Jeremias, excipiente ex ore illius Barucho Neeria filio, Librum Prophetiarum ac Visionum, &c.* " *Cui volamini Baruch adiecit ultimum Caput ex fine Quarti Libri Regum iisdem penè verbis mutatum; ut ex Commemoratione cladis Hierosolymitanae, qua in eo Capite refertur, viam sterneret Lectoribus ad proximè sequentem Lamentationum Librum.* And this maketh it clear, why *Athanasius* and *Cyril*, together with the *Canon* of the *Council* at *Laodicea* (if yet the Copy of that *Canon* be not faulty) inserted the name of *Baruch* between the *Prophecy*, and the *Lamentations* of *Jeremy*. The *Greek Church* at this day (which may well be thought to know the sense of the *Laodicean Fathers*, *Athan.* and *Cyril*, better then some of the *Latin Church* do) excludeth the other *Baruch* expressly out of the number of *Canonical Books*, and placeth it, (as their *Ancestors* always did before, and as we likewise do

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now,) among the *Apocryphal*, which is at large declared by *Metroph. Critopol.* in his *Epitome* of the *Oriental Confession*. Where after the Enumeration of the *XXII Books* received into the *Canon* of the *Old Test.* he saith, that for *Baruch* and the rest, though they be good and usefull Books in their kind, yet the *Church* of *Christ* never acknowledged them to be any *Canonical* and *Authentic* parts of the *Bible*. These be his words, [*Τὰ λοιπὰ ἢ βιβλία, &c.* " *Ceteros autem Libros, quos aliqui Scriptura Sacra connumerare volunt, ut Librum Baruch, Tob. Ind. Sap. Iesu Sirach, & Maccabaorum Libros, sanè contemnendos non putamus; multa enim Moralìa laude plurimà digna iis continentur; ὡς κωνσταντὸς ἢ καὶ αὐθεντικὸς ἰσαποτ' ἀποδέξατο ἢ τῆς χριστ' Ευκλυσία.*] And as for the *Epistle* of *Jeremy* which maketh the *VI Chapter* of this *Apocryphal Baruch*, (and was never written in that Language, wherein the *Prophet Jeremy*, and the true *Baruch* wrote their *Epistle*,) it can be no part of the *XXII Hebrew Books*, to which *Athan.* *Cyril*, and the *Laodicean Fathers* strictly held their accompt; and therefore the *Epistle*, named in their *Catalogues*, must of force have relation to the *Prophecy* of *Jeremy* it self; with whose stile and manner of writing, this *Epistle* of the other *Baruch* little agreeth. And yet we cannot but acknowledge, that both the matter and

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and the form of it, are otherwise very highly to be regarded by us; For it is the largest *dehortation* against the *vanity of Idols*, and the *worshiping of Images*, that we have in all the *Bible* besides; for which very cause, were it not to preserve the credit of the *New Decree at Trent*, the *Roman Catholicks* (many of them) would be content to *put it out of their Canon*: but since they have brought it in, and are now bound to defend it, there let it stand as one of their *canoniz'd Witnesses* against themselves.

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The first of these is the...
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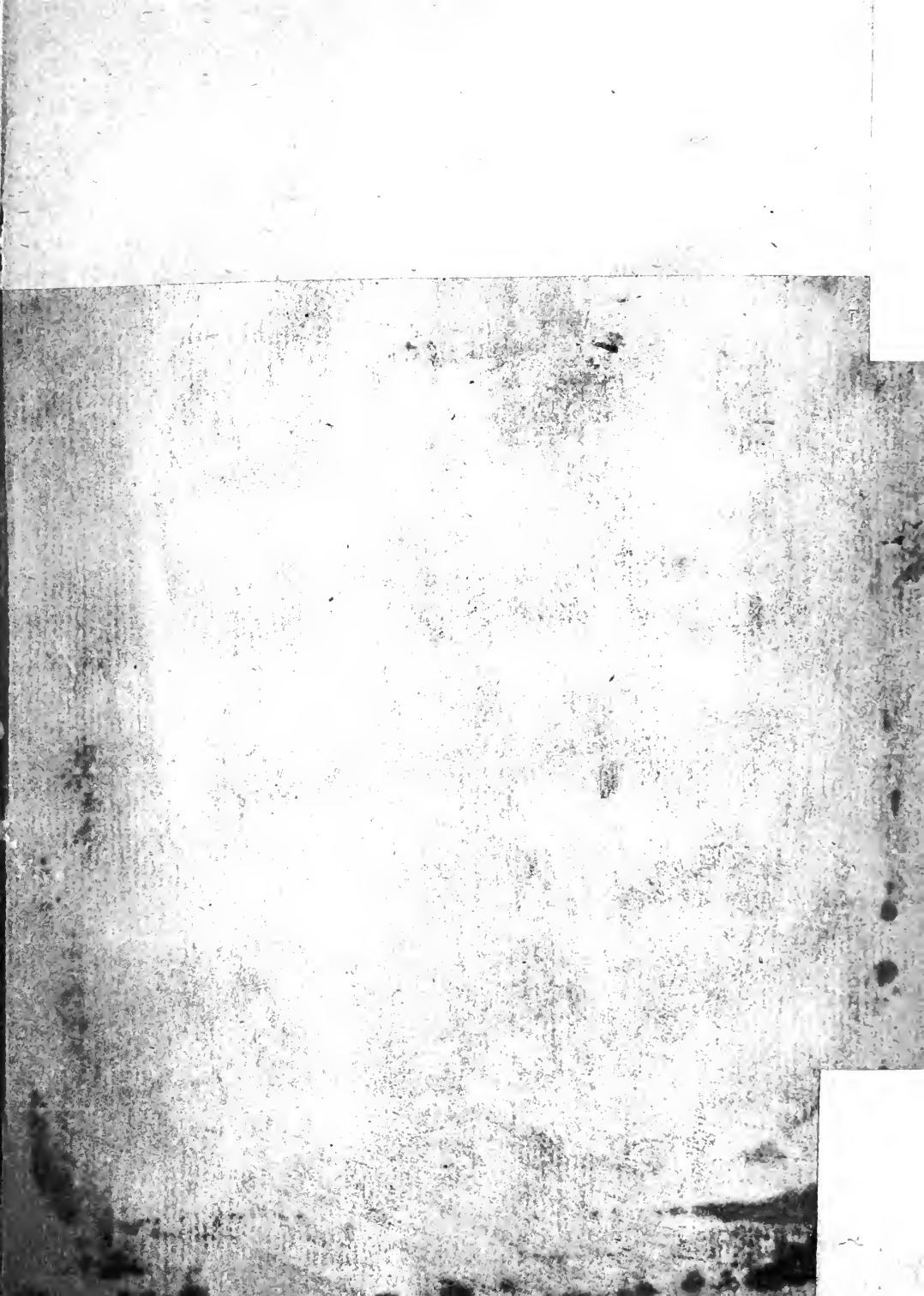
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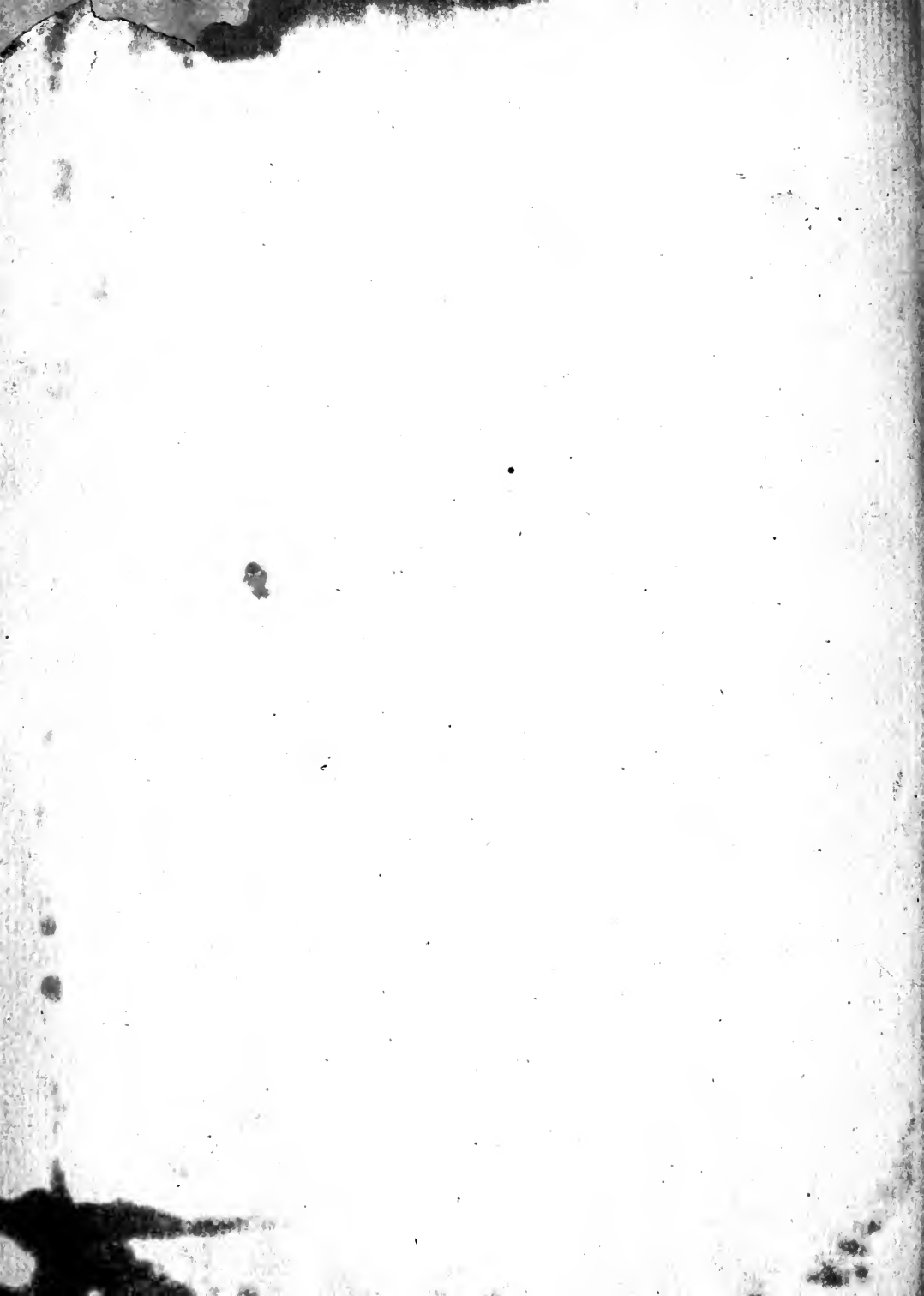
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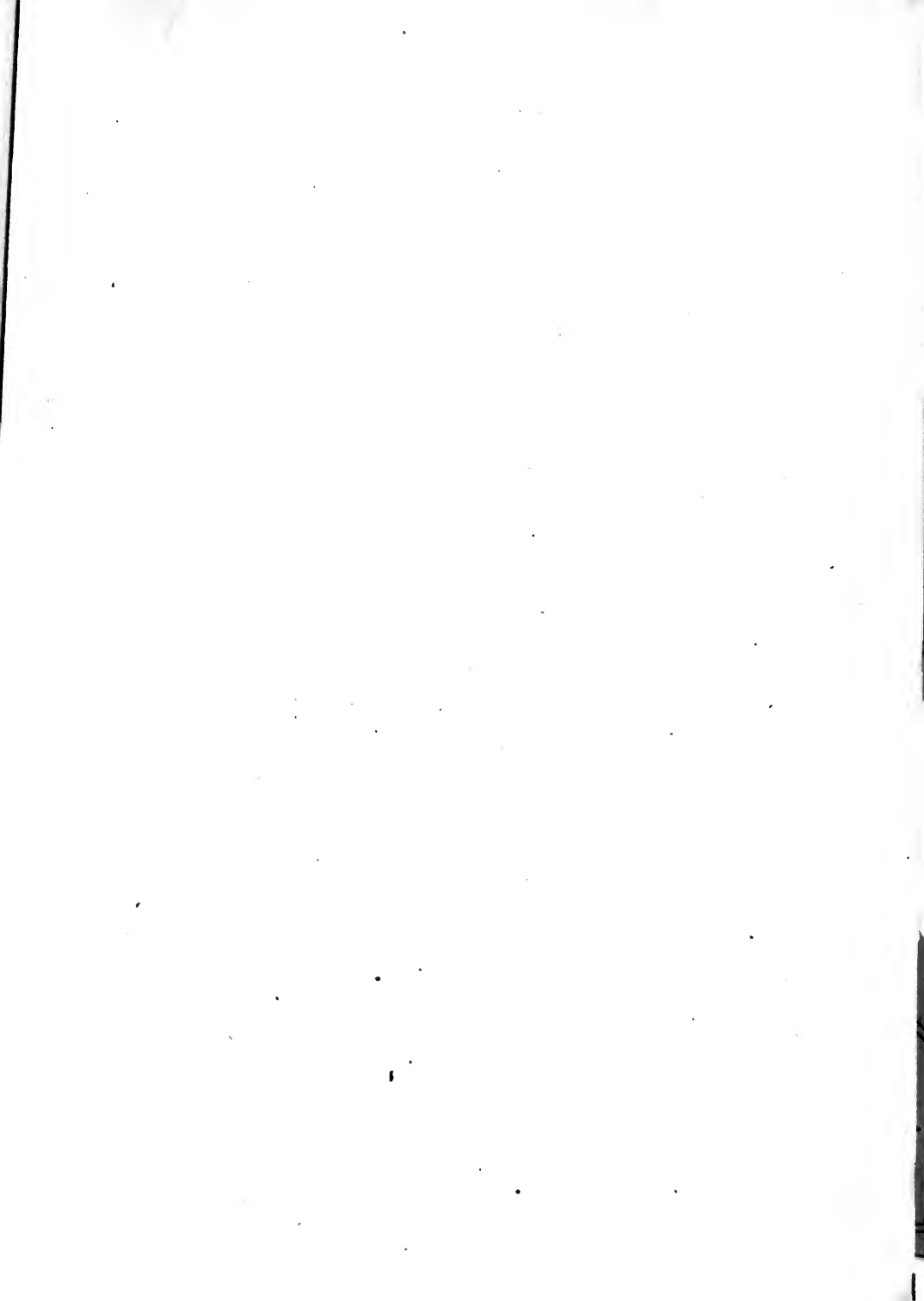
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