

ANNOTATIONS Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, and MACHABEES.

Protestantes and other Sectaries of this time denie these bookes to be diuine Scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church. But in deede the chiefe cause is, for that some thinges in these bookes, are so manifest againt their opinions, that they haue no other answere, but to reiect their authoritie. An old shift noted and refuted by S. Augustin touching the Booke of VVifdome, which some refused, pretending that it was not canonical, but in deede because it conuincd their errors. For otherwise who feeth not, that the Canon of the Church of Chrif is of more authority with all true Christians, then the Canon of the Iewes? And that the Church of Chrif numbred these Bookes amongst others of diuine and infallible authoritie, is euident by the testimony and definition, not only of later general Councils; of Trent, *Seff. 4.* and Florence *Instructione Armenorum*, of Pope Innocentius, *Epist. ad Exuperium*, and Gelafius, *Decreto de libris sacris*; but also the Council of Carthage *An. Dom. 419.* S. Augustin *lib. 2. Doct. Chrif cap. 8.* Ifidorius *lib. 6. Etymol. cap. 1.* Caffidorus *lib. 1. Diuinarum Lectionum.* Rabanus, *lib. 2. de Institutione Clericorum*, and others testify the same, as we shall further note severally of euery booke, in their particular places. And for so much as our aduersaries acknowledge these Bookes to be Holie, and worthy to be read in the Church, but not sufficient to proue, and confirme pointes of faith: the studious reader may consider that the Council of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (sayth S. Augustin *lib. 11. contra Faustum. cap. 5. et lib. 2. contra Cresconium. cap. 32.*) the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewise knowne to be Gods word. His reason is, because we

Heretikes denie some scriptures because they cōvince their errors.

The Churches canon of more authority thē the Iewes.

A canon is an infallible rule of direction.

The Gospel is knowne by the Church.

*Lib. de
Peædest.
Sanct. c. 14.*

haue no other affurance that the bookes of Moyfes, the foure Gofpels, and other bookes are the true word of God, but by the Canon of the Church. VVherevpon the fame great Doctor vttered that famous faying: that *he vvould not beleue the Gofpel, except the authoritie of the Catholique Church moued him thervnto. contra. Epift. Fundamenti. ca. 5.*

True it is that fome Catholique Doctors doubted whether thefe bookes were Canonical or no, becaufe the Church had not then declared that they were; but fince the Churches declaration no Catholique doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the reft) femed to him not canonical, til the Councel of Nice declared it to be. Likewife the Epiftle to the Hebrewes, the Epiftle of S. Iames, the fecond of S. Peter, the fecond and third of S. Iohn, S. Iudes Epiftle, and the Apocalyps were fometimes doubted of, yet were afterwarde declared to be Canonical. And moft Proteftantes, namely Englifh admitte them al, as the affured word of God, though they were not alwaies fo reputed by al, but as S. Ierom affirmeth of S. Iames Epiftle, *Paulatim tempore procendente meruit authoritatem.* By litle and litle in proceffe of time merited authoritie.

Bookes doubted of before the Churches definition are not doubtful after.

*Præfat.
in Iudith.*

*De viris
illuftrib.
verbo Iacobus.*