

# ANNOTATIONS Concerning the bookes of TOBIAS, IVDITH, WIS- DOM, ECCLESIASTICVS, and MACH- ABEES.

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 against their opinions, that they haue no other answere, but to reiect their authoritie. An old shift noted and refuted by S. Auguftin touching the Booke of VVifdome, which some refused, pretending that it was not canonical, but in deede because it conuincd their errors. For otherwife who feeth not, that the Canon of the Church of Chrifft is of more authority with al true Chrifftians, then the Canon of the Iewes? And that the Church of Chrifft numbred these Bookes amongst others of diuine and infallible authoritie, is euident by the testimony and diffinition, not only of later general Councils; of Trent, *Seff. 4.* and Florence *Inftitutiōe Armenorum*, of Pope Innocentius, *Epift. ad Exuperium*, and Gelafius, *Decreto de libris facris*; but also the Council of Carthage *An. Dom. 419.* S. Auguftin *lib. 2. Doct. Chrifft cap. 8.* Ifidorius *lib. 6. Etymol. cap. 1.* Caffidorus *lib. 1. Diuinarum Lectionum.* Rabanus, *lib. 2. de Inftitutiōe Clericorum*, and others testify the same, as we fhall further note feuerally of euerie booke, in their particular places. And for so much as our aduerfaries acknowledge these Bookes to be Holie, and worthie to be read in the Church, but not sufficient to proue, and confirme pointes of faith: the ftudious reader may confider 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. Auguftin *lib. 11. contra*

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.

*Lib. de Peædeft. Sanct. c. 14.*

*Fauftum. cap. 5. et lib. 2. contra Crefconium. 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 reafon is, becaufe we 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 vt-  
tered 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.*

The Gofpel is  
knowne by the  
Church.

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 Council of Nice  
declared it to be. Likewise 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 fometime doubted of, yet were afterwarde de-  
clared 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 tem-*  
*pore procendente meruit autoritatem.* By litle and litle  
in proceffe of time merited authoritie.

Bookes doubted  
of before the  
Churches def-  
inition are not  
doubtful after.

*Præfat.*  
*in Iudith.*

*De viris*  
*illuftrib.*  
*verbo Iacobus.*