

THE ARGVMENT OF THE BOOKE OF TOBIE.

Befides the teftimonies of Councels and Fathers before mentioned, S. Cyprian, *de Oratione Dominica*, alleaging this booke (*cap. 11.*) faith: *Diuine Scripture inſtructeth vs, that prayer is good with faſting and almes.* S. Ambroſe (*li. de Tobia, c. 1.*) calleth this booke by the common name of Scripture, ſaying: *he wil briefly gather the vertues of Tobie, which the Scripture in hiftorical maner layeth forth at large.* VVhere he alſo calleth this hiftorie Prophetical, and Tobie a Prophet. And *lib. 3. offic. cap. 14.* alleageth this booke as he doth other holie Scriptures, to proue that the vertues of Gods feruants farre excel the Moral Philoſophers. S. Chryſoftom *chap. 13. ho. 15. ad Heb.* alleageth Tobias as Scripture denouncing curſe to contemners. S. Auguſtin made a ſpecial fermon of Tobias, as he did of Iob, which is the *226. fermon de tempore.* S. Gregorie *parte 3. paſtor curæ admon. 21.* alleageth it as holie Scripture. And Venerable Beda expoundeth this whole booke myſtically, as he doth other holy Scriptures. S. Ierom tranſlated it out of the Chaldee language, wherein it was written, *iudging it more mete to diſpleaſe the Pharifaical Iewes, who reiect it, then not to ſatisfie the wil of holie Bishops, vrging to haue it. Epift. ad Chromat. & Heliodorum to. 3.*

Other teſtimonies, that this Booke is canonical.

It was written in Chaldee.

The author is vncertaine: but S. Athanaſius (*in Synopſi*) reporteth the contentes at large. And S. Auguſtin (*li. queſt. ex vtroque teſtamento q. 119.*) deliuereth both the contentes, and cauſe of writing, briefly thus.

The ſeruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practiſe the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him. It may be diuided into three partes. The firſt foure chapters ſhew the holie and ſincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompanied and directed by the Angel Raphael.

The cōtentēs.

Diuided into three partes.

Toma 4. et
in 1. Reg. 10.

In the two laft chapters, they praife God. And old Tobias prophecieth better ftate of the commonwealth.