

reformed churches are bound to put all others to the edge of the sword.

[5.] Now whereas commandment was also given to destroy *all places* where the Canaanites had served their gods<sup>1</sup>, and not to convert any one of them to the honour of the true God; this precept had reference unto a special intent and purpose, which was, that there should be but *only one place* in the whole land, whereunto the people might bring such offerings, gifts, and sacrifices, as their Levitical law did require. By which law, severe charge was given them in that respect not to convert *those places* to the worship of the living God, where nations before them had served idols, "but to seek the place which the Lord their God should choose out of all their tribes<sup>2</sup>."

Besides, it is reason we should likewise consider how great a difference there is between their proceedings, who erect a new commonwealth, which is to have neither people nor law, neither regiment nor religion, the same that was; and theirs who only reform a decayed estate by reducing it to that perfection from which it hath swerved. In this case we are to retain as much, in the other as little, of former things as we may.

Sith therefore examples have not *generally* the force of laws which all men ought to keep, but of counsels only and persuasions not amiss to be followed by them whose case is the like; surely where cases are so unlike as theirs and ours, I see not how that which they did should induce, much less any way enforce us to the same practice; especially considering that *groves* and *hill altars* were, while they did remain, both dangerous in regard of the secret access which people superstitiously given might have always thereunto with ease, neither could they, remaining, serve with any fitness unto better purpose: whereas our temples (their former abuse being by order of law removed) are not only free from such peril, but withal so conveniently framed for the people of God to serve and honour him therein, that no man beholding them can choose but think it exceeding great pity they should be ever any otherwise employed.

"Yea but the cattle of Amalek" (you will say) "were *fit*

<sup>1</sup> Deut. xii. 2.

<sup>2</sup> Deut. xii. 4, 5.

"for sacrifice; and this was the very conceit which some time deceived Saul." It was so. Nor do I any thing doubt but that Saul upon this conceit might even lawfully have offered to God those reserved spoils, had not the Lord *in that particular case* given *special charge* to the contrary.

As therefore notwithstanding the commandment of Israel to destroy Canaanites, idolaters may be converted and live: so the temples which have served idolatry as instruments may be sanctified again and continue, albeit to Israel commandment have been given that *they* should destroy all idolatrous places *in their land*, and to the good kings of Israel commendation for fulfilling, to the evil for disobeying the same commandment, sometimes punishment, always sharp and severe reproof, hath even from the Lord himself befallen.

[6.] Thus much it may suffice to have written in defence of those Christian oratories, the overthrow and ruin whereof is desired, not now by Infidels, Pagans, or Turks, but by a special refined sect of Christian believers, pretending themselves exceedingly grieved at our solemnities in erecting churches, at the names which we suffer them to hold, at their form and fashion, at the stateliness of them and costliness, at the opinion which we have of them, and at the manifold superstitious abuses whereunto they have been put.

XVIII. Places of public resort being thus provided for, our repair thither is especially for mutual conference, and as it were commerce to be had between God and us.

Because therefore want of the knowledge of God is the cause of all iniquity amongst men<sup>1</sup>, as contrariwise the very ground of all our happiness, and the seed of whatsoever

Of public teaching, or preaching, and the first kind thereof of catechising.

<sup>1</sup> Moses Ægypt. (i.e. Maimonides, born in Cordova, 1139, lived in Egypt † 1209 at Tiberias. Biog. Univ.) in Mor. Hannebuch. lib. iii. cap. 12. [11.] "Contraria fortia, in quibus homines sibi invicem opponantur [contradiciunt invicem] secundum exercitia et desideria et opinionones, omnia proveniunt ex ignorantia: sicut cæcus ex privatione sui visus vagatur ubique et læditur. Scientia veritatis tollit hominum inimicitiam et odium. Hoc promisit sancta Theologia dicens, *Habitabit agnus cum lupo.*

"Et assignat rationem, *Repleta est terra sapientia Domini.*" [Hooker appears to quote from the translation by Aug. Justiniani, Almoner to Francis I. Paris, 1520. It may be worth while to add Buxtorf's version of the first sentence. "Mala ista, quæ inter homines inter se invicem incidunt, ex diversis nempe illorum studiis, voluntatibus, affectibus, sententiis et opinionibus; illa inquam mala omnia quoque privationem consequuntur. Proveniunt enim cuncta ex Ignorantia, h. e. ex privatione sapientiae."]

perfect virtue groweth from us, is a right opinion touching things divine; this kind of knowledge we may justly set down for the first and chiefest thing which God imparteth unto his people, and our duty of receiving this at his merciful hands for the first of those religious offices wherewith we publicly honour him on earth. For the instruction therefore of all sorts of men to eternal life it is necessary, that the sacred and saving truth of God be openly published unto them. Which open publication of *heavenly mysteries*, is by an excellency termed Preaching. For otherwise there is not any thing *publicly notified*, but we may in that respect, rightly and properly say it is "preached<sup>1</sup>." So that when the school of God doth use it as *a word of art*, we are accordingly to understand it with restraint to such special matter as that school is accustomed to publish.

[2.] We find not in the world any people that have lived altogether without religion. And yet this duty of religion, which provideth that publicly all sorts of men may be instructed in the fear of God, is to the Church of God and hath been always so peculiar, that none of the heathens, how curious soever in searching out all kinds of outward ceremonies like to ours<sup>2</sup>, could ever once so much as endeavour to resemble *herein* the Church's care for the endless good of her children<sup>3</sup>.

[3.] Ways of teaching there have been sundry always usual in God's Church. For the first introduction of youth to the knowledge of God, the Jews even till this day have their Catechisms<sup>4</sup>. With religion it fareth as with other sciences.

<sup>1</sup> Luc. viii. 39. xii. 3. [In which places the Geneva Bible has "preached," instead of "published" and "proclaimed."] see Greg. Naz. Orat. iii. t. i. 101. D.]

<sup>2</sup> Vide Tertull. de Præscr. advers. Hær. [c. 40. "Diabolus . . . ipsas quoque res sacramentorum divinarum in idolorum mysteriis æmulatur. Tingit et ipse quosdam, utique credentes et fideles suos: expositionem delictorum de lavacro repromittit: et si adhuc memini, Mithra signat illic in frontibus milites suos; celebrat et panis oblationem," &c.]

<sup>3</sup> [Except perhaps under Julian:

see Greg. Naz. Orat. iii. t. i. 101. D.]

<sup>4</sup> The Jews' Catechism, called Lekach Tob. [Or, "The Book of good Doctrine;"] (alluding to Prov. iv. 2.) Venice, 1595. The author was Rabbi Abraham Ben Hananiah Jaghel, of Montfelice near Padua. It appears to be the work of an elegant and pious mind: containing an account of the thirteen articles of the Jewish faith, and many moral and devout precepts, lucidly arranged in a dialogue between a Rabbi and his disciple. It is satisfactory to know that the writer became

The first delivery of the elements thereof must, for like consideration<sup>1</sup>, be framed according to the weak and slender capacity of young beginners: unto which manner of teaching principles in Christianity, the Apostle in the sixth to the Hebrews is himself understood to allude. For this cause therefore, as the Decalogue of Moses declareth summarily those things which we ought to do; the prayer of our Lord whatsoever we should request or desire: so either by the Apostles<sup>2</sup>, or at the leastwise out of their writings, we have the substance of Christian belief compendiously drawn into few and short articles, to the end that the weakness of no man's wit might either hinder *altogether* the knowledge, or excuse the utter ignorance of needful things.

Such as were trained up in these rudiments, and were so made fit to be afterwards by Baptism received into the Church,

afterwards a Christian. Bartolucci, Bibl. Rabbin. i. 26. The tract was reedited with a Latin version by De Veil, 12mo. Lond. 1679, and inserted by Carpzoff in his Introduction to Theology, prefixed to Martini's Pugio Fidei, p. 42, Lips. 1687. Comp. Wolf. Bibl. Hebr. i. 78. note (a). "Paucissimos habent Judæi hujus generis libros, præ cæteris tamen isto utuntur."

<sup>1</sup> "Incipientibus brevius ac simplicius tradi præcepta magis convenit. Aut enim difficultate institutionis tam numerosæ atque perplexæ deterreri solent, aut eo tempore, quo præcipue alenda ingenia atque indulgentia quadam enutrienda sunt, asperiorum rerum tractatu atteruntur." Fab. [Quintil.] lib. viii. præc. "Incipientibus nobis exponere jura populi Romani, ita videntur posse tradi commodissime, si primo levi ac simplici via, post deinde diligentissima atque exactissima interpretatione singula tradantur. Alioqui si statim ab initio rudem adhuc et infirmum animum studiosi multitudinem ac varietatem rerum oneraverimus, duorum alterum, aut desertorem studiorum efficiemus, aut cum magno labore ejus, sæpe etiam cum diffidentia

"(quæ plerumque juvenes avertit) serius ad id perducemus ad quod levior via ductus sine magno labore et sine ulla diffidentia maturius perducipotuisset." Institut. Imper. (Justiniani) lib. i. tit. 1.

<sup>2</sup> Vide Ruff. in Symb. [p. 17. ad calc. Cypr. ed. Fell. "Tradunt majores nostri quod post ascensionem Domini, cum per adventum Sancti Spiritus super singulos quosque Apostolos igne lingue sedissent; . . . præceptum eis a Domino datum, ob prædicandum Dei verbum, ad singulas quemque proficisci nationes. Discessuri itaque ad invicem normam prius futuræ sibi prædicationis in comune constituunt . . . Omnes ergo in unum positi, et Spiritu Sancto repleti, breve istud futuræ sibi, ut diximus, prædicationis indicium, conferendo in unum quod sentiebatur unusquisque, componunt, atque hanc credentibus dandum esse regulam statuunt . . . Hæc non scribi chartulis atque membranis, sed retineri cordibus tradiderunt, ut certum esset, neminem hæc ex lectione, quæ interdum pervenire etiam ad infideles solet, sed ex Apostolorum traditione didicisse."] BOOK V.  
Ch. xviii. 3.

BOOK V.  
Ch. xix. 1.

the Fathers usually in their writings do term Hearers<sup>1</sup>, as having no farther communion or fellowship with the Church than only this, that they were admitted to hear the principles of Christian faith made plain unto them.

Catechising may be in schools, it may be in private families. But when we make it a kind of preaching, we mean always the public performance thereof in the open hearing of men, because things are preached not in that they are taught, but in that they are published.

Of preaching, by reading publicly the books of holy Scripture; and concerning supposed untruths in those translations of Scripture which we allow to be read; as also of the choice which we make in reading.

XIX. Moses and the Prophets, Christ and his Apostles, were in their times all preachers of God's truth; some by word, some by writing, some by both<sup>2</sup>. This they did partly as faithful Witnesses, making mere relation what God himself had revealed unto them; and partly as careful Expounders, teachers, persuaders thereof. The Church in like case *preacheth* still, first publishing by way of Testimony or relation the truth which from them she hath received, even in such sort as it was received, written in the sacred volumes of Scripture; secondly by way of Explication, discovering the mysteries which lie hid therein. The Church as a witness preacheth his mere revealed truth by *reading* publicly the sacred Scripture. So that a second kind of preaching<sup>3</sup> is the reading of Holy Writ.

For thus we may the boldier speak, being strengthened<sup>4</sup> with the example of so reverend a prelate as saith, that Moses from the time of ancient generations and ages long since past had amongst the cities of the very Gentiles them that preached him, *in that* he was read every sabboth<sup>5</sup> day. For so of necessity it must be meant, in as much as we know that the Jews have always had their weekly readings of the Law of Moses; but that they always had in like manner their

<sup>1</sup> Tertull. de Pœnitent. [c. 6.] "An alius est tinctis Christus, alius audientibus? Audientes optare intinctionem, non præsumere, oportet." Cyprian. Epist. xvii. lib. 3. [t. ii. 41. ed. Fell.] "Audientibus vigilantia vestra non desit." Rupert. (Abbot of Deutz, = Tuitium, † 1135.) de Divin. Offic. lib. iv. cap. 18. [In Auct. Bibl. Patr. Colon. i. 927.] "Audiens quisque regulam fidei, Catechumenus dicitur. Catechumenus namque Auditor interpretatur."

<sup>2</sup> ["The translation of the LXX interpreters, commonly so called, ... prepared the way for our Saviour among the Gentiles by *written Preaching*, as St. John Baptist did among the Jews by vocal." Translators [of the Bible] to the Reader. London. R<sup>t</sup>. Barker. 1633.]

<sup>3</sup> [See Bp. Taylor's Holy Living, c. iv. § 4.]

<sup>4</sup> [Acts xv. 21. This verse had been quoted by Whitgift to the same purpose. Answ. 211.]

<sup>5</sup> ["Sabboth," A.] 1886.

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weekly sermons upon some part of the Law of Moses we nowhere find.

[2.] Howbeit still we must here remember, that the Church by her public reading of the book of God preacheth only *as a witness*. Now the principal thing required in a witness is fidelity. Wherefore as we cannot excuse that church, which either through corrupt translations of Scripture delivereth instead of divine speeches any thing repugnant unto that which God speaketh; or, through falsified additions, proposeth that to the people of God as Scripture which is in truth no scripture: so the blame, which in both these respects hath been laid upon the church of England, is surely altogether without cause.

Touching translations of holy Scripture, albeit we may not disallow of their painful travails herein, who strictly have tied themselves to the very original letter; yet the judgment of the Church, as we see by the practice of all nations, Greeks, Latins, Persians, Syrians, Æthiopians, Arabians, hath been ever that the fittest for public audience are such as following a middle course between the rigour of literal translators and the liberty of paraphrasts, do with greatest shortness and plainness deliver the meaning of the Holy Ghost. Which being a labour of so great difficulty, the exact performance thereof we may rather wish than look for. So that, except between the words of translation and the mind of the Scripture itself there be *contradiction*, every little difference should not seem an intolerable blemish necessarily to be spunged out.

[3.] Whereas therefore the prophet David<sup>1</sup> in a certain

<sup>1</sup> [See Strype, Whitg. i. 490. "One Dr. Sparks is brought in" (by Martin Marprelate in one of his libels) "as being too hard for the Archbishop and some other Bishops, and putting them to a *nonplus* in some conference with them; and that before some noblemen. It was about the supposed wrong reading of the 28th verse of the cv. Psalm. . . To this the Archbishop said, that their honours that were present, could and would, he was sure, answer for the Bishops for this untruth.

"And that they made report to divers in public places, and some to the highest, of that conference, after another sort, and to another end, than the libellers did. . . . That the translation read in our churches was in that point according to the Septuagint, and was correspondent to the analogy of faith. For that if the word were understood of the Israelites, then it was true to say, that they were not *obedient* to his commandment. But if of the signs and wonders that Moses and Aaron did before

Psalm doth say concerning Moses and Aaron, that they *were* obedient to the word of God, and in the selfsame place our allowed translation saith they *were not* obedient; we are for this cause challenged as manifest gainsayers of scripture, even in that which we read for scripture unto the people. But for as much as words are resemblances of that which the mind of the speaker conceiveth, and conceits are images representing that which is spoken of, it followeth that they who will judge of words, should have recourse to the things themselves from whence they rise.

"Pharaoh, or of Moses and Aaron themselves, then was it on the other side true, that they were not *disobedient* to his commandment."

Barlow's Account of the Conference at Hampton Court, in Phœnix, i. 157. "Dr. Reynolds . . . moved his Majesty, that there might be a new translation of the Bible, because those which were allowed . . . were corrupt. For example, Ps. cv. 28," with two more. "To which motion there was, at the present, no gainsaying: the objections being trivial and old, and already in print often answered."

In Saravia's collected works is an Epistle to an anonymous friend, who had published certain Articles of exception to the Canons of 1603: the second of which Articles is, "Fieri potuit ut in iis quæ publice leguntur non pauca Scripturis dissona reperiantur. Quale est illud, e.g. in Ps. cv. 28. 'Non obedierunt verbo Dei:' cum Veritas Hebraica legat, 'Et paruerunt.' Resp. וְאֵין אֵין 'et non rebellarunt verbis ejus.' Pii interpretes transtulerunt, 'Et rebellarunt.' Quid enim וְאֵין significaret non ignorarunt, sed quia non viderunt quis esset nominativus verbi וְאֵין, et de Israelitis vel de Ægyptiis cum non posset intelligi commode, quos rebellasse Deo constat, intellexerunt Ægyptios. Præcedunt enim verbum וְאֵין tria quædam, a quibus nominandi casus supplendus est: nempe Signa, Ægyptii, Moses et Aaron: qui

"duo proxime præcedunt, et de ipsis commode intelligitur: qui quamvis arduum et periculi plenum esset adire tyrannum . . . non fuerunt tamen Deo inobedientes . . . Potest etiam non absurde interpretari locus de Mose et Aaron, quod verbo Dei paruerint, mandantis ut miracula illa ederent . . . Ad tenebras et ad alia miracula referri similiter potest, ut intelligantur tenebræ et aquæ verbo Dei obtemperasse. . . Sed non satis commode de Mose et Aaron intelligi id posse crediderunt nostri interpretes. Regis et servorum ipsius rebellio ita hærebat in eorum mente, ut eam ibidem notari crederent, et illis aptandum esse sermonem. Non enim tam fuit erratum in rei veritate, quam in applicatione. Itaque cum non rara apud Hebræos וְאֵין accipiatur pro וְאֵין 'ei,' וְאֵין transtulerunt 'et ei rebellarunt,' referentes aut ad Ægyptios aut ad Israelitas, quos semper fuisse rebelles verbis Dei legitimus: cum id proprie intelligi debeat vel de Mose et Aaron, vel de miraculis quæ per eos edita sunt. Habebant præterea LXX Græcam Versionem, quæ habet, ὅτι παρετίκραναν τοὺς λόγους αὐτοῦ: quod de Mose et Aaron non dici potest, sed de Ægyptiis. Scelus, mi frater, esse censes huic versioni subscribere? Et ob tantillam variationem nolle approbare constitutiones Anglicanæ Ecclesiæ?" Saravia, ubi sup. p. 2.

Prynne supposed the error a mere misprint: *obedient*, for *dis-*

In setting down that miracle, at the sight whereof Peter fell down astonished before the feet of Jesus, and cried, "Depart, Lord, I am a sinner," the Evangelist St. Luke saith <sup>1</sup> the store of the fish which they took was such that the net they took it in "brake," and the ships which they loaded therewith sunk; <sup>2</sup> St. John recording the like miracle saith, that albeit the fishes in number were so many, yet the net with so great a weight was "not broken." Suppose they had written both of one miracle. Although there be in their words a manifest shew of jar; yet none, if we look upon the difference of matter, with regard whereunto they might both have spoken even of one miracle the very same which they spake of divers, the one intending thereby to signify that the greatness of the burden exceeded the natural ability of the instruments which they had to bear it, the other that the weakness thereof was supported by a supernatural and miraculous addition of strength. The nets as touching themselves *brake*, but through the power of God they *held*.

Are not the words of the Prophet Micheas touching Bethlehem, "Thou Bethlehem *the least*?" <sup>3</sup> And doth not the very Evangelist translate these words, "Thou Bethlehem *not the least*?" <sup>4</sup> the one regarding the quantity of the place, the other the dignity. Micheas attributeth unto it smallness in respect of circuit; Matthew greatness, in regard of honour

*obedient*. Pacific Exam. of some Exuberances, &c. p. 6. 1661.

A like objection was brought against Ps. cvi. 30. "Then stood up Phinehas and prayed:" וְפִנְחָס; more properly "executed judgment." Sanderson, Sermons, i. 128. "The word hath three significations: to *judge*, to *pray*, to *appease*. . . And "I doubt not but Phinehas, when he did lift up his hand . . . did withal lift up his heart. In which respect, (especially if the word withal will bear it, as it seemeth it will,) some men should have done well not to have shewn so much willingness to quarrel at the church translations in our service book, by being clamorous against this very place as a gross corruption, and sufficient to justify their refusal of subscription to the book."]

<sup>1</sup> Luke v. 6, 7.

<sup>2</sup> John xxi. 11.

<sup>3</sup> Mich. v. 2. [וְאֵין לְבַיִת. LXX. ὀλιγοστός εἶ. St. Matth. οὐδαμῶς ἐλαχίστη εἶ. Lightfoot (i. 442.) and Grotius and De Dieu (ap. Pol. Synops. in loc.) explain וְאֵין "it is a light thing [to thee];" in support of which it may be urged that וְאֵין is very frequently used in the Targum for וְאֵין, which stands usually for the phrase "it is a light thing," in the Hebrew. Pococke (on Mich. p. 42, ed. 1740.) pleads for a double signification of וְאֵין: i. e. that it may mean "great" as well as "little;" of which idiom there are examples in the Semitic languages. Compare Hammond on the place of St. Matthew.]

<sup>4</sup> Matt. ii. 6.

and estimation, by being the native soil of our Lord and Saviour Christ.

Sith therefore speeches which gainsay one another must of necessity be applied both unto one and the same subject; sith they must also the one affirm, the other deny, the selfsame thing: what necessity of contradiction can there be between the letter of the Prophet David, and our authorized translation thereof, if he understanding Moses and Aaron do say *they* were not *disobedient*; we applying our speech to Pharaoh and the Egyptians, do say of them, *they* were not *obedient*? Or (which the matter itself will easily enough likewise suffer) if the Egyptians being meant by both, it be said that they, in regard of their offer<sup>1</sup> to let go the people when they saw the fearful darkness, *disobeyed not* the word of the Lord; and yet that they *did not obey* his word, inasmuch as the sheep and cattle at the selfsame time they withheld. Of both translations the better I willingly acknowledge that which cometh nearer to the very letter of the original verity; yet so that the other may likewise safely enough be read, without any peril at all of gainsaying as much as the least jot or syllable of God's most sacred and precious truth.

[4.] Which truth as in this we do not violate, so neither is the same gainsayed or crossed, no not in those very preambles placed before certain readings, wherein the steps of the Latin service-book have been somewhat too nearly followed. As when we say<sup>2</sup> Christ spake *to his disciples* that which the Gospel declareth he spake<sup>3</sup> *unto the Pharisees*<sup>4</sup>. For doth the Gospel affirm he spake to the Pharisees *only*? doth it mean that they and besides them no man else was at that time spoken unto by our Saviour Christ? If not, then is there in this diversity no contrariety. I suppose it somewhat probable, that St. John and St. Matthew which have recorded those sermons heard them, and being hearers did think themselves as well respected as the Pharisees, in that which their

<sup>1</sup> [Exod. x. 24.]

<sup>2</sup> The Gospel on the Second Sunday after Easter, and on the Twentieth after Trinity.

<sup>3</sup> John x. 11; Matt. xxii. 1, 2.

<sup>4</sup> [See Barlow's Account, &c.

163. "His Majesty, keeping an even hand, willed that the word *Disciples* should be omitted, and the words *Jesus said*, to be printed in a different letter." And so in subsequent Prayer Books we find it.]

Lord and Master taught concerning the pastoral care he had over his own flock, and his offer of grace made to the whole world; which things are the matter whereof he treateth in those sermons. Wherefore as yet there is nothing found, wherein we read for the word of God that which may be condemned as repugnant unto his word.

[5.] Furthermore somewhat they are displeased in that we follow not the method of reading which in their judgment is most commendable<sup>1</sup>, the method used in some foreign churches, where Scriptures are read *before* the time of divine service, and without either choice or stint appointed by any determinate order. Nevertheless, till such time as they shall vouchsafe us some just and sufficient reason to the contrary, we must by their patience, if not allowance, retain the ancient received custom which we now observe<sup>2</sup>. For with us the reading of Scripture in the church is a part of our church liturgy, a special portion of the service which we do to God, and not an exercise to spend the time, when one doth wait for another's coming, till the assembly of them that shall afterwards worship him be complete. Wherefore as the form of our public service is not voluntary, so neither are the parts thereof left uncertain, but they are all set down in such order, and with such choice, as hath in the wisdom of the Church seemed best to concur as well with the special occasions, as with the general purpose which we have to glorify God.

XX. Other public readings there are of books and writings not canonical, whereby the Church doth also preach, or openly

Of Preaching by the public

<sup>1</sup> T. C. lib. ii. p. 381. "Al- though it be very convenient which is used in some Churches, where before preaching-time the Church assembled hath the Scriptures read; yet neither is this nor any other order of bare public reading in the church necessary." h. d. [Is this an abbreviation of "hoc dicit," implying that the preceding quotation gives the substance not the words of T. C.? For the passage runs literally thus: "Yet a number of churches which have no such order of simple reading cannot be in this point charged with breach of God's command-

ment; which they might be, if simple reading were necessary." <sup>2</sup> "Facto silentio, Scripturarum sunt lecta divina solennia." Aug. de Civ. Dei, lib. xxii. c. 8. [§ 22. t. vii. 672.] That for several times several pieces of Scripture were read as parts of the service of the Greek church, the Fathers thereof in their sundry Homilies and other writings do all testify. The like order in the Syrian churches is clear by the very inscriptions of chapters throughout their translation of the New Testament. See the edition at Vienna, Paris, and Antwerp.