

better to let them stand as a list or marginal border unto the Old Testament, and though with divine yet as human compositions, to grant at the least unto certain of them public audience in the house of God. For inasmuch as the due estimation of heavenly truth dependeth wholly upon the known and approved authority of those famous oracles of God, it greatly behoveth the Church to have always most especial care, lest through confused mixture at any time human usurp the room and title of divine writings. Wherefore albeit for the people's¹ more plain instruction (as the ancient use hath been) we read in our churches certain books besides the Scripture, yet as the Scripture we read them not. All men know our professed opinion touching the difference whereby we sever them from the Scripture. And if any where it be suspected that some or other will haply mistake a thing so manifest in every man's eye, there is no let but that as often as those books are read, and need so requireth, the style of their difference may expressly be mentioned, to bar even all possibility of error.

[11.] It being then known that we hold not the Apocrypha for sacred (as we do the holy Scripture) but for human compositions, the subject whereof are sundry divine matters; let there be reason shewed why to read any part of them publicly it should be unlawful or hurtful unto the Church of God. I

¹ Hieron. Præf. ad Libros Salom. [iii. 25. "Sicut Judith et Tobit et Machabæorum libros legit quidem Ecclesia, sed eos intra canonicas Scripturas non recipit; sic et hæc duo volumina (Sapientiam et Ecclesiasticum) legat ad ædificationem plebis, non ad auctoritatem ecclesiasticorum dogmatum confirmandam." Aug. de Præd. Sanct. lib. i. c. 14. [t. x. 807. "Non debuit repudiari sententia Libri Sapientiae, qui meruit in Ecclesia Christi de gradu Lectorum Ecclesiae Christi tam longa annositate recitari, et ab omnibus Christianis, ab Episcopis usque ad extremos laicos, fideles, poenitentes, catechumenos, cum veneratione divina auctoritatis audiri." Præf. Gloss. ord. (*Glossa ordinaria*, by Walafrid Strabo, 807-849.) [Lugd. 1589, t. i. "Boni et utiles sunt, nihilque in eis, quod canonicis

"obviet, invenitur; ideo Ecclesia eos legit, et permittit, ut ad devotionem et ad morum informationem a fidelibus legantur; eorum tamen auctoritas," &c. (as in the subsequent quotation from St. Jerome)] et Lyr. (Nicolas de Lyr, Franciscan commentator, † 1341.) ad Prol. Hieron. in Tob. [Ibid. t. ii. 1495. "Postquam, auxiliante Deo, scripsi super libros sacrae Scripturae canonicos, . . . de ejusdem confisus auxilio super alios intendo scribere, qui non sunt de canone, sc. lib. Sapientiae, Ecclesiasticus, Judith, Tobias, et Libri Machabæorum, &c. . . . Hi libri recepti sunt ab Ecclesia, ut ad morum informationem in ea legantur: tamen eorum auctoritas ad probandum ea quæ in contentionem veniunt minus idonea reputatur: ut dicit Hieron. in Prol. super Judith."]

hear it said that "many things" in them are very "frivolous," and unworthy of public audience; yea many contrary, "plainly contrary to the holy Scripture¹." Which hitherto is neither sufficiently proved by him who saith it, and if the proofs thereof were strong, yet the very allegation itself is weak. Let us therefore suppose (for I will not demand to what purpose it is that against our custom of reading books not canonical they bring exceptions of matter in those books which we never use to read) suppose I say that what faults soever they have observed throughout the passages of all those books, the same in every respect were such as neither could be construed, nor ought to be censured otherwise than even as themselves pretend: yet as men through too much haste oftentimes forget the errand whereabout they should go; so here it appeareth that an eager desire to rake together whatsoever might prejudice or any way hinder the credit of apocryphal books, hath caused the collector's pen so to run as it were on wheels, that the mind which should guide it had no leisure to think, whether that which might haply serve to withhold from giving them the authority which belongeth unto sacred Scripture, and to cut them off from the canon, would as effectually serve to shut them altogether out of the church, and to withdraw from granting unto them that public use wherein they are only held as profitable for instruction. Is it not acknowledged² that those

¹ T. C. lib. ii. p. 400, 401. [Anonym. apud Sarav. Ep. ad N. quendam. Art. i. "Durum videtur illorum pleraque (ne quid gravius dicam) inepta, legenda proponi."]
² Harm. Conf. [Confess. Helv. sect. 1. "Nihil dissimulamus, quosdam Vet. Test. libros a veteribus nuncupatos esse Apocryphos, ab aliis Ecclesiasticos, utpote quos in ecclesiis legi voluerunt quidem, non tamen proferri ad auctoritatem ex his fidei confirmandam." Sylloge Confess. sub Temp. Reform. Eccles. Oxon. 1804. p. 17.] Bel. Con. (Belgica Confessio) art. 6. ["Differentiam constituimus inter libros istos sacros, et eos quos Apocryphos vocant: utpote quod Apocryphi legi quidem in Ecclesia possint, et fas sit ex illis eatenus etiam sumere documenta, quatenus

"cum libris Canonicis consonant; at nequaquam ea est ipsorum auctoritas et firmitudo, ut ex eorum testimonio aliquod dogma de Fide et Religione Christiana certo constitui possit: tantum abest ut aliorum auctoritatem infringere vel minuere valeant." Ib. p. 293.] Lubert. (Sibrand Lubert, a Protestant controversialist, of Franeker in Friesland: *de Principiis Christianorum dogmatum, contra Bellarminum*. Franekeræ, 1591.) 1886. de Princip. Christ. Dogm. lib. i. c. 5. [c. 4. "Manifestum est, Ecclesiam habuisse eos libros pro *sanctis, sacris, et Ecclesiasticis*, neque tamen pro Canonicis agnovisse." c. 5. "Hi libri non sunt Canonicis libris comparabiles. Unum enim librum ex his Hieronymus dicit vitiosum esse, alterum

books are "holy," that they are "ecclesiastical" and "sacred," that to term them "divine," as being for their excellency next unto them which are properly so termed, is no way to honour them above desert; yea even that the whole Church of Christ as well *at the first* as *sithence* hath most worthily approved their fitness for the public information of life and manners; is not thus much I say acknowledged, and that by them, who notwithstanding receive not the same for "any part of canonical "Scripture," by them who deny not but that they are "faulty," by them who are ready enough to give instances wherein they seem to contain matter "scarce agreeable with holy Scripture?" So little doth such their supposed faultiness in moderate men's judgment enforce the removal of them out of the house of God, that still they are judged to retain worthily those very titles of commendation, than which there cannot greater be given to writings the authors whereof are men. As in truth if the Scripture itself ascribing to the persons of men righteousness in regard of their manifold virtues, may not rightly be construed as though it did thereby clear them and make them quite free from all faults, no reason we should judge it absurd to commend their writings as reverend, holy, and sound, wherein there are so many singular perfections, only for that the exquisite wits of some few peradventure are able dispersedly here and there to find now a word and then a sentence, which may be more probably suspected than easily cleared of error, by us which have but conjectural knowledge of their meaning.

Against immodest invectives therefore whereby they are charged as being fraught with *outrageous* lies¹, we doubt not but their more allowable censure will prevail, who without so passionate terms of disgrace, do note a difference great enough between Apocryphal and other writings, a difference such as Josephus and Epiphanius observe: the one declaring that amongst the Jews books written after the days of Artaxerxes were not of equal credit with them which had gone before, inasmuch as the Jews sithence that time had not the like exact succession of Prophets²; the other acknowledging that

"fabulosum. At vitiosum et fabulosum non est veritatis regulæ conforme. Præterea in singulis libris ostendemus, eos non esse canonicis conformes."

¹ The libel of Metaphys. Schoolp. art. 34.

² Joseph. cont. Apion. lib. i. [§ 8. Ἀπὸ δὲ Ἀρταξέρξου μέχρι τοῦ καθ' ἡμᾶς χρόνου γέγραπται μὲν ἕκαστα

they are "profitable"¹, although denying them to be "divine" in such construction and sense as the Scripture itself is so termed. With what intent they were first published, those words of the nephew of Jesus do plainly enough signify, "After that my grandfather Jesus had given himself to the "reading of the Law and the Prophets and other books of "our fathers, and had gotten therein sufficient judgment, he "purposed also to write something pertaining to learning and "wisdom, to the intent that they which were desirous to learn, "and would give themselves to these things, might profit "much more in living according to the Law." Their end in writing and ours in reading them is the same. The books of Judith, Toby, Baruch, Wisdom, and Ecclesiasticus, we read, as serving most unto that end. The rest we leave unto men in private.

[12.] Neither can it be reasonably thought, because upon certain solemn occasions some lessons are chosen out of those books, and of Scripture itself some chapters not appointed to be read at all, that we thereby do offer disgrace to the word of God, or lift up the writings of men above it. For in such choice we do not think but that Fitness of speech may be more respected than Worthiness. If in that which we use to read there happen by the way any clause, sentence, or speech, that soundeth towards error, should the mixture of a little dross constrain the Church to deprive herself of so much gold, rather than learn how by art and judgment to make separation of the one from the other? To this effect very fitly, from the counsel that St. Jerome giveth *Læta*³, of taking heed *how* she read the Apocrypha, as also by the help of other learned men's judgments delivered in like case, we may take direction. But surely the arguments that should bind us not to read them or any part of them publicly at all must be stronger than as yet we have heard any.

πίστεως δὲ οὐχ ὁμοίας ἡξίωται τοῖς πρὸ αὐτῶν, διὰ τὸ μὴ γενέσθαι τὴν τῶν προφητῶν ἀκριβῆ διαδοχὴν.]

¹ Epiphanius in Ancyret. [de Ponderibus, &c. § 4.] Χρήσιμοι μὲν εἰσι καὶ ὠφέλιμοι, ἀλλ' εἰς ἀριθμὸν ῥητῶν οὐκ ἀναφέρονται. [t. ii. 162.]

² Præf. ad lib. Eccles.

³ [Opp. i. 57. Quoted by T. C. ii. 401. "Caveat omnia apocrypha. "Et si quando ea non ad dogmatum "veritatem, sed ad signorum revelationem legere voluerit: sciat non "eorum esse, quorum titulis prænotantur, multaque his admixta "vitiosa, et grandis esse prudentiæ, "aurum in luto quaerere."]

XXI. We marvel the less that our reading of books not canonical is so much impugned, when so little is attributed unto the reading of canonical Scripture itself, that now it hath grown to be a question, whether the word of God be any *ordinary* mean to save the souls of men, in that it is either privately studied or publicly read and so made known, or else only as the same is *preached*, that is to say, *explained by lively voice*, and *applied* to the people's use *as the speaker in his wisdom* thinketh meet. For this alone is it which they use to call Preaching. The public reading of the Apocrypha they condemn altogether as a thing effectual unto evil; the *bare* reading *in like sort* of whatsoever, yea even of Scriptures themselves, they mislike, as a thing *uneffectual* to do *that good*, which we are persuaded may grow by it¹.

[2.] Our desire is in this present controversy, as in the rest, not to be carried up and down with the waves of uncertain arguments, but rather positively to lead on the minds of the simpler sort by plain and easy degrees, till the very nature of the thing itself do make manifest what is truth. First therefore because whatsoever is spoken concerning the efficacy or necessity of God's Word, the same they tie and restrain only unto Sermons, howbeit not Sermons read neither (for such they also abhor in the church²) but sermons without book, sermons which spend their life in their birth and may have public audience but once; for this cause to avoid ambiguities wherewith they often entangle themselves, not marking what doth agree to the word of God in itself, and what in regard of

¹ [Eccl. Disc. fol. 76. "Ne putemus eos de ecclesiis non esse sollicitos, mirifica quaedam ratio inventa est, qua quum lectores tantum habeant, qui Scripturæ partem aliquam et preces reliquamque liturgiam recitent, idoneos tamen pastores et verbi divini prædicatores se habere existimant." Adm. ap. Whitg. Def. 579. "Reading is not feeding, but it is as evil as playing upon a stage, and worse too; for players yet learn their parts without book, and these, a many of them, can scarcely read within book."]

² [Adm. "By the word of God it is an office of preaching, they

"make it an office of reading," Ans. 159. "What contrariety is there betwixt reading and preaching? If a man should write his sermon, and read it in the book to his flock, doth he not preach?" T. C. i. 127. (al. 160.) "What if I granted that it is preaching, yet I deny that he that readeth another man's sermon preacheth: and further I say that if there be any such as being able to preach for his knowledge yet for fault either of utterance or memory cannot do it but by reading that which he hath written, it is not convenient that he should be a minister in the church."]

outward accidents which may befall it, we are to know that the word of God is his heavenly truth touching matters of eternal life revealed and uttered unto men; unto Prophets and Apostles by immediate divine inspiration, from them to us by their books and writings. We therefore have no *word of God* but the Scripture. Apostolic sermons were unto such as heard them his word, even as properly as to us their writings are. Howbeit not so our own sermons, the expositions which our discourse of wit doth gather and minister out of the word of God. For which cause in this present question, we are when we name the *word of God* always to mean the *Scripture only*.

[3.] The end of the word of God is *to save*, and therefore we term it *the word of life*. The way for all men to be saved is by the knowledge of that truth which the word hath taught. And sith eternal life is a thing of itself communicable unto all, it behoveth that the word of God, the necessary mean thereunto, be so likewise. Wherefore the word of life hath been always a treasure, though precious, yet easy, as well to attain, as to find; lest any man desirous of life should perish through the difficulty of the way. To this end the word of God no otherwise serveth than only in the nature of a doctrinal instrument. It saveth because it maketh "wise to salvation¹." Wherefore the ignorant it saveth not; they which live by the word must know it. And being itself the instrument which God hath purposely framed, thereby to work the knowledge of salvation in the hearts of men, what cause is there wherefore it should not of itself be acknowledged a most apt and a likely mean to leave an Apprehension of things divine in our understanding, and in the mind an Assent thereunto? For touching the one, sith God, who knoweth and discloseth best the rich treasures of his own wisdom, hath by delivering his word made choice of the Scriptures as the most effectual means whereby those treasures might be imparted unto the world, it followeth that to man's understanding the Scripture must needs be even of itself intended as a full and perfect discovery, sufficient to imprint in us the lively character of all things necessarily required for the attainment of eternal life. And concerning our Assent to the mysteries of heavenly truth,

¹ [2 Tim. iii. 15.]

seeing that the word of God for the Author's sake hath credit with all that confess it (as we all do) to be his word, every proposition of holy Scripture, every sentence being to us a principle; if the principles of all kinds of knowledge else have that virtue in themselves, whereby they are able to procure our assent unto such conclusions as the industry of right discourse doth gather from them; we have no reason to think the principles of that truth which tendeth unto man's everlasting happiness less forcible than any other, when we know that of all other they are for their certainty the most infallible.

But as every thing of price, so this doth require travail. We bring not the knowledge of God with us into the world. And the less our own opportunity or ability is that way, the more we need the help of other men's judgments to be our direction herein. Nor doth any man ever believe, into whom the doctrine of belief is not instilled by instruction some way received at the first from others. Wherein whatsoever fit means there are to notify the mysteries of the word of God, whether publicly (which we call Preaching) or in private howsoever, the word by *every such mean* even "ordinarily"¹ doth save, and not only by being delivered unto men in Sermons.

[4.] *Sermons* are not *the only preaching* which doth save souls. For concerning the use and sense of this word Preaching, which they shut up in so close a prison, although more than enough have already been spoken to redeem the liberty thereof, yet because they insist so much and so proudly insult thereon, we must a little inure their ears with hearing how others whom they more regard are in this case accustomed to use the selfsame language with us whose manner of speech they deride. Justin Martyr doubteth not to tell the Grecians, that even in certain of their *writings* the very judgment to come is preached²; nor the council of Vaus to insinuate that presbyters absent through infirmity from their churches might be said to preach by those deputies who in their stead did but

¹ ["The *ordinary* and especial means to work faith by is preaching and not reading." . . . "It is the excellentest and most *ordinary* means to work faith by in the hearts of the hearers." . . . "The *ordinary* ways whereby God re-generateth his children is by the

"word of God which is preached." T. C. i. 159.

² Parænet. ad Gent. [p. i. C. τὴν μέλλουσαν μετὰ τὴν τελευταίην τοῦδε τοῦ βίου ἔσεσθαι κρίσιν] ἦν οὐ μόνον οἱ ἡμέτεροι κατὰ θεὸν ΚΗΡΥΤ-ΤΟΥΣΙ πρόγονοι, προφήται τε καὶ νομοθέται, ἀλλὰ καὶ οἱ παρ' ὑμῶν

read *Homilies*¹; nor the council of Toledo to call the usual public reading of the *Gospels* in the church Preaching²; nor others long before these our days to write, that by him who but readeth a *lesson* in the solemn assembly as part of divine service, the very office of Preaching is so far forth executed³. Such kind of speeches were then familiar, those phrases seemed not to them absurd, they would have marvelled to hear the outcries which we do⁴, because we think that the Apostles in writing, and others in reading to the church those books which the Apostles wrote, are neither untruly nor unfittly said "to preach." For although men's tongues and their pens differ, yet to one and the selfsame general if not particular effect, they may both serve. It is no good argument, St. Paul could not "write with his tongue," therefore neither could he "preach with his pen." For Preaching is a general end whereunto writing and speaking do both serve. Men speak not with the instruments of writing, neither write with the instruments of speech, and yet things recorded with the one and uttered with the other may be preached well enough with both⁵. By their patience therefore be it spoken, the Apostles preached as well when they wrote as when they spake the Gospel of Christ, and our usual public Reading of the word of God for the people's instruction is Preaching⁶.

νομισθέντες εἶναι σοφοί, οὐ ποιηταὶ μόνον, ἀλλὰ καὶ φιλόσοφοι οἱ τὴν ἀληθῆ καὶ θείαν ἐπαγγελλόμενοι παρ' ὑμῖν εἰδέναι γινώσκουσιν.]

¹ Concil. Vasen. ii. (Vaison,) [vel iii.] ca. ii. [vid. supr. p. 78, note 1.]

² Concil. Tol. iv. c. 12. ["In quibusdam Hispaniarum Ecclesiis Laudes post Apostolum decantantur, priusquam Evangelium predicetur." t. v. 1709.]

³ Rupert. de Divin. Offic. lib. i. c. 12, 13. ["Lecturus, benedictionem petens, hoc significat: quod nemo nisi missus aut permissus officium *predicandi* usurpare debeat." "Quodque in fine dicit, Tu autem Domine miserere nostri, ne ipsum quidem bonum officium *predicandi* sine alicujus vel levis culpæ pulvere posse peragi."]

Isid. (of Seville, † 636) de Eccles. Offic. lib. i. c. 10. ["Ideo Diaconus clara voce silentium admonet, ut sive dum psallitur, sive dum Lectio

"pronunciatur, . . . quod omnibus *predicatur*, æqualiter ab omnibus audiatur."]

⁴ The Libel of Schoolp. art. 11. T. C. lib. ii. p. 388. "St. Paul's writing is no more Preaching than his pen or his hand is his tongue: seeing they cannot be the same which cannot be made by the same instruments." [i. 127.]

⁵ "Evangelizo manu et scriptione." Rainol. de Rom. Eccles. Idolol. Præf. ad Co. Essex. [John Rainolds, Oxon. 1596. In answer to his Roman opponents who sneered at his gout, which prevented his public work. He had been Hooker's tutor, v. i. p. iii and 11. The book must have been just published.] 1886.

⁶ T. C. i. 133. "The ministering of the holy Sacraments . . . is a declaration and seal of God's favour, and a plain *preaching*, . . . that they be washed from their sins, &c."]

[5.] Nor about words would we ever contend, were not their purpose in so restraining the same injurious to God's most sacred Word and Spirit. It is on both sides confessed that the word of God outwardly administered (his¹ Spirit inwardly concurring therewith) converteth, edifieth, and saveth souls. Now whereas the external administration of his word is as well by reading barely the Scripture, as by explaining the same when sermons thereon be made; in the one they deny that the finger of God hath *ordinarily* certain *principal operations*, which we most steadfastly hold and believe that it hath in both.

What they attribute to sermons only, and what we to reading also.

XXII. So worthy a part of divine service we should greatly wrong, if we did not esteem Preaching as the blessed ordinance of God, sermons as keys to the kingdom of heaven, as wings to the soul, as spurs to the good affections of man, unto the sound and healthy as food, as physic unto diseased minds. Wherefore how highly soever it may please them with words of truth to extol sermons, they shall not herein offend us. We seek not to derogate from any thing which they can justly esteem, but our desire is to uphold the just estimation of that from which it seemeth unto us they derogate more than becometh them². That which offendeth us is first the great disgrace which they offer unto our custom of bare reading the word of God, and to his gracious Spirit, the principal virtue whereof thereby manifesting itself for the endless good of men's souls, even the virtue which it hath to convert, to edify, to save souls, this they mightily strive to obscure; and secondly the shifts wherewith they maintain their opinion of sermons, whereunto while they labour to appropriate the saving power of the Holy Ghost, they separate from all apparent hope of life and salvation thousands whom the goodness of Almighty God doth not exclude.

[2.] Touching therefore the use of Scripture, even in that it is openly read, and the inestimable good which the Church of God by that very mean hath reaped; there was, we may very well think, some cause, which moved the Apostle St. Paul to require, that those things which any one church's

¹ John vi. 46. [45?] Matt. xvi. 211, 212. T. C. i. 119. al. 158-17; 2 Cor. iv. 6; 1 Cor. xii. 3; 161. Def. 568-582. T. C. ii. 374-392.]

[Adm. 7. Ans. 130-134, 208,

affairs gave particular occasion to write, might for the instruction of all be published, and that by reading¹.

1. When the very having of the books of God was a matter of no small charge and difficulty, inasmuch as they could not be had otherwise than only in written copies, it was the necessity not of preaching things agreeable with the word, but of reading the word itself at large to the people, which caused churches throughout the world to have public care, that the sacred oracles of God being procured by common charge, might with great sedulity be kept both entire and sincere. If then we admire the providence of God in the same continuance of Scripture, notwithstanding the violent endeavours of infidels to abolish, and the fraudulent of heretics always to deprave the same, shall we set light by that custom of reading, from whence so precious a benefit hath grown?

2. The voice and testimony of the Church acknowledging Scripture to be the law of the living God, is for the truth and certainty thereof no mean evidence. For if with reason we may presume upon things which a few men's depositions do testify, suppose we that the minds of men are not both at their first access to the school of Christ exceedingly moved, yea and for ever afterwards also confirmed much, when they consider the main consent of all the churches in the whole world witnessing the sacred authority of scriptures, ever sithence the first publication thereof, even till this present day and hour? And that they all have always so testified, I see not how we should possibly wish a proof more palpable, than this manifest received and every where continued custom of reading them publicly as the Scriptures. The reading therefore of the word of God, as the use hath ever been, in open audience, is the plainest evidence we have of the Church's Assent and Acknowledgment that it is his word.

3. A further commodity this custom hath, which is to furnish the very simplest and rudest sort with such infallible Axioms and Precepts of sacred truth, delivered even in the very Letter of the Law of God, as may serve them for² Rules whereby to judge the better all *other doctrines* and instructions which they hear. For which end and purpose I see not

¹ 1 Thess. v. 27; Coloss. iv. 16.

² John v. 39; Isa. viii. 20.