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ALPHABETI ORDINE DIGESTA, REVOCATAS,

SVMMA BREVI TATE COMPLECTITVR.

IOHANNES HARLEMIVS

LECTORI S.



N hoc Bibliorum indice, Candide Lector, primus numerus, libri caput denotat, proximè deinde sequentes vsque ad hoc signum †, vel (si hoc signum non adsit) ad proximam vsque sequentis libri citationem, sunt versuum in eodem capite signatorum nota. Exempli gratia in voce AARON, Exo. 4, 14, 16, 30 † 5, 1. † 6, 13 † 7, 1, 2. legendum est: Exodi capite 4. versu 14, versu 16, & versu 30. Item cap. 5, versu 1. cap. 6, versu 13. capite 7, versu 1, & 2. Cum autem asteriscus seu stella in hunc modum (Leuit. 8*) numero apponitur, indicium est, rem de qua agitur, per plures versus in eo capite tractari: vel significat locum illum esse inter reliqua diligentius notandum. Porro si quod quaeris, in versu hic notato contingat non adeo perspicue inueniri, tum aliquot ex propinquis versibus antecedentibus, vel sequentibus tibi erunt perlustrandi. In librorum nominibus ad faciliorem, & certiore distinctionem id obseruatum est, vt Eccle. Ecclesiasten, Eccli. verò Ecclesiasticum notet. Vale.



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abest vt eum auctorem habeat, Exo. 23, 7. 2 Pa-
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nitentiam conuertitur ad Dominum, & exaudi-
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MARDOCHAEVS defensor & tutor He-
ster; captiuus abductus in Babylonem, Hest. 2,
5, 7. à rege summo honore affectus, 6, 10.
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25. casta, vide supra, Mariæ perpetua virgini-
tas. castitatē vouit perpetuam, Luc. 1, 35. hu-
milis, Luc. 1, 38, 48. misericors, Ioan. 2, 3. pru-
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Ioanni commendatur, Ioan. 19, 25. manet cû
Apostolis, Act. 1, 14.

Maria Magdalena deflet sua peccata, Luc. 7,
38. obtinet peccatorum remissionem, Luc. 7,
48. liberata septem demoniis, adhæret & mi-
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20, 14. nunciat resurrectionem discipulis, Ioan.
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5, 27.

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MENEVAVS proditor patriæ vsurpat sibi
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Dominus noster Iesus, Ioan. 1, 4. 4, 25. 7, 41. 11,
27. Marth. 26, 64. Marc. 14, 62. Luc. 22, 67. Act.
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lum & Ephod auferuntur, similiter & Sacerdos
abducitur, 18, 13, 18, 20.

Micha, filius Miphiboseh, 2 Reg. 9, 12.

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demittens eum per fenestram. 19, 12. subdu-
citur ei, & datur Phalti, siue Phaltiel, 25, 44.
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38. Luc. 9, 49. quos & iubet audiri, Mat. 23, 3.

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18. Ioan. 2,19. 1 Cor. 3,16†6,19. 2 Corin. 6,16.
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ipse & omnes fideles frequenter in templo ver-
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2,37†19,45. Actor. 2,46†3,1†5,20,21†21,26
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Templa manufacta nõ inhabitat Deus, quasi
illis cõcludi possit, vel illis indigeat vt homo ædi-
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23,24. Act. 7,48†17,3.

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Esaie 56,5*. 2 Machab. 3,25,26*. Matth. 21,12.
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TEMPORIS oportunitas in omnibus re-
bus obseruanda, Eccle. 3,1†8,5. Eccli. 20,6†32,
20. Rom. 12,11.

TENEBRÆ trium dierum in Aegypto,
Exod. 10,21. Psalm. 104,28. Sap. 17,2†19,16.
in Tenebris versatur mundus, & amat eas,

4 Esdr. 14,20. Esaie 9,1†59,9†60,2. Ioann. 1,5
†3,19†8,12†12,35. Actor. 26,17. 1 Thessal. 5,7.
1 Ioan. 2,11.

TENTARE Deum non licet, Exod. 14,11
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1 Cor. 10,9.

Tentari seu verius probat Deus suos variis
modis, Genes. 22,1*. Exod. 15,25†16,4†20,20.
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Tentari non patitur Deus suos supra id quod
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TERTVLLVS Orator acculat Paulũ, Act.
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†13,20. vide Nouum Testamentum.

TESTIMONIUM verum tum falsum,
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11. Prou. 6,19†14,5†19,5,9†21,28†24,28†25,
18. Dan. 13,34*. Matth. 18,16†19,18†26,59
†28,13. Marc. 10,19. Ioan. 8,17. Act. 6,11. Rom.
13,9. 2 Corin. 13,1. 1 Timoth. 5,19. Hebr. 10,
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THADDÆVS: vide Lebbaeus.

THAMAR concumbit cum Iuda suo socero,
Gen. 38,15. gignit geminos Phares & Za-
ra, 38,27†46,12.

Thamar violatur ab Amnon fratre suo, 2 Re-
gum 13,14.

Thamar filia Absalonis, 2 Reg. 14,27.

THARE pater Abraham, Gen. 11,26.

THEBES obsidetur, Iudic. 9,50.

THEBNI rex Israel, 3 Reg. 16,21.

THECVITIS mittitur ad regem Dauid, vt
impetret reductionem Absalon, 2 Reg. 14,2*.

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partem Israelitarum transtulit in Assyrios, 4 Re-
gum 15,29.

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diligitur, Hosæ 9,1. Matth. 6,19†19,22. Marc.
10,22. Luc. 12,22,33†18,23. Ioan. 6,26. 2 Cor.
4,18.

THOLA dux in Israel, Iudic. 10,1.

THOLOMAI rex Gessur, 2 Reg. 13,37.

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Christo ire in mortem, Ioan. 11,16. erat incre-
dulus, 20,25,27.

TIMENDVS est Deus, & ante oculos ha-
bendus, Gen. 22,12†31,49. Exod. 1,17†20,20.
Deut. 4,9†6,2,13,24†10,12,20†13,4. Iosue 24,
14. Iudic. 6,10. 4 Reg. 17,36. 2 Paralip. 20,15.
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11. Eccli. 1,11*. †2,7,12,18†7,31†10,23†15,1
†25,16†33,1†34,16†41,16. Esa. 8,5†41,10†43,
1†51,12. Ierem. 10,7†32,39. Baruch 3,7. 4 Esdr.
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18†9,12. Iudith 8,8. Iob 31,23. Ionæ 1,16. Pro-
uerb. 31,30. 2 Mach. 6,30. Lucæ 2,25. Act. 8,2
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spei, Psalm. 2,11. Eccli. 9,1,2. Eccli. 5,5. Rom.
11,20*. 1 Cor. 9,27†10,12. Phil. 2,12*. †3,11,
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Timent & reuerentur bonos etiam nali,
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gum 1,14. 2 Esdr. 6,16. 1 Machab. 3,25†12,28.

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pus Cretensis, Tit. 1,5.

TOBIAS vir pius, & in pietate constans,
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ralia, minimè laudandum, Prouerb. 12,25†15,
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TRYPHON partium Alexandri transit ad
Emalchuel Arabem, 1 Machab. 11,39. cupiens
regnum Antiochi occupare, & fingens se amicũ
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repudiatur, Hesth. 1,9,19.

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ZOROBABEL: vide Sorobabel.

FINIS.

CATALOGVS LIBRORVM CANO-

NICORVM VETERIS ET NOVI TESTAMENTI, EX

CAP. XLVII. CONCILII TERTII CARTHAGINENSIS,

CELEBRATI CIRCA ANNUM DOMINI CCCC.



ITEM placuit, vt præter scripturas canonicas nihil in Ecclesia legatur, sub nomine diuinarum Scripturarum. Sunt autem canonicæ scripturæ, Genesis, Exodus, Leuiticus, Numeri, Deuteronomium, Iesus Naue, Iudicū, Ruth, Regum libri quatuor, Paralipomenon libri duo, Iob, Psalterium Dauidicum, Salomonis libri quinque, libri duodecim Prophetarum, Esaias, Ieremias, Ezechiel, Daniel, Tobias, Iudith, Hester, Esdræ libri duo, Machabæorum libri duo: Noui autem Testamenti Euangeliorum libri quatuor, Actuum Apostolorū liber vnus, Pauli Apostoli epistola tredecim, eiusdē ad Hebræos vna, Petri Apostoli duæ, Ioānis Apostoli tres, Iudæ Apostoli vna, & Iacobi vna, Apocalypsis Ioānis liber vnus.

Eundem catalogum recensent concil. Laodicenū cap. vltimo, concil. Romanū sub Gelasio primo, concil. Florentinū in instruct. Armenorum, concil. Tridentinū sess. 4. Cyrillus Ierosolymitanus, catechesi 4. Illuminatorum. B. Athanasius in synopsi, D. Hieronymus in Prologo galeato, & in ep. ad Paulinum de studio S. Scrip. B. Innocentius 1. epi. 3. ad Exuperiū cap. 7. B. Augustinus lib. 2. de doct. Christ. ca. 8. B. Isidorus lib. 6. Etymolog. D. Ioannes Damascenus de fide ortho. lib. 4. cap. 18.

Eosdem quoq; libros sub nomine canonicæ, sacræ & diuinæ Scripturæ, citant reliqui scriptores Ecclesiastici: ac vt ex multis pauca quædam exempla ponamus, in his libris quos nonnulli olim de catalogo sacrorū librorū tollendos esse putauerūt:

Librum Baruch tanquam sacrū citant Clemens Alexand. lib. 2. pædagog. cap. 3. B. Cyprianus lib. 2. contra Iudæos cap. 5. Eusebius Cæsariensis lib. 6. demōst. Euāg. cap. 19. B. Chrysof. hom. 2. in Matth. & hom. quōd Christus sit Deus. B. Ambrosius lib. 1. de fide, cap. 2. B. Augustinus lib. 18. de ciuit. cap. 33.

Librum Tobie agnoscunt concil. Carthag. 3, Rom. Florent. Trident. Innocent. August. Isidorus locis suprā notatis, & Cyprianus in serm. de eleem.

Librū Iudith recipiunt iidem, & synodus Nicena prima general. teste B. Hieron. in præfatione super Iudith.

Librum Sapientiæ iidem ibidem, & Dion. Areopagita c. 4. de diuinis nomin. Cyprianus lib. 4. ep. 1. & sermone de mortalitate, & lib. de exhort. martyr. cap. 12.

Librum Ecclesiastici pro sacra Scriptura agnoscunt iidem, & B. Cyprian. in sermone de eleem.

Libros Machabæorū recipiunt suprascripti locis notatis, & D. Cypr. de exhort. mart. ca. 11. B. Ambrosius lib. de Iacob, & vita beata, c. 11. & 12. D. Aug. lib. 2. cōtra

ep. Gaudentij cap. 23. lib. 18. de ciuit. cap. 36. B. Leo in serm. de S. Machabæis.

Epistolam Pauli ad Hebræos agnoscūt omnes qui texunt Indicem librorū canonicorum, quos suprā citauimus, & præter illos conc. Nicenum 1. teste D. Thoma in comment. super hanc Epistolam. concil. Ephesinum 1. can. 10. Origenes apud Euseb. lib. 6. histor. c. 18. eandemque tanquā Pauli semper receperūt omnes ecclesiæ Oriētis, & omnes Græci, teste B. Hieron. in ep. ad Dardanū: nec vllus ferè est Latinorum qui eam nomine Pauli non citet.

Epistolam Iacobi pro canonica & diuina Scriptura habent conc. Laodicenū, Carthaginense 3. Romanū sub Gelasio 1. Florentinū, Tridentinum. Athanasius in synopsi, Hiero. Innocētius 1. Augustinus, Isidorus, Damascenus locis suprā notatis, & præterea conc. Mileuitanū c. 7. B. Hieron. de viris illustribus. D. Ambrosius in Psalmo 118. serm. 7. Augustinus, & alij passim, qui ex ea tāquam diuina Scriptura testimonia adducunt.

Epistolā Iudæ agnoscūt suprascripti locis citatis, nec nō D. Hieron. de viris illustrib. B. August. lib. 18. de ciuit. cap. 38.

Epistolā 2. Petri iidē suprā citati locis notatis recipiunt, & præterea B. Hier. in epist. ad Cyprian. & quæst. 11. ad Hedibiā. item B. August. lib. 11. de ciuit. Dei ca. 33. & lib. de fide & oper. cap. 24. & 25.

Epistolas 2, & 3. Ioannis omnes suprascripti in suis catalogis librorum canonicorum ponunt, & præterea B. Hieron. in ep. ad Euagriū.

Apocalypsim præter suprascripta cōcilia Carthaginense 3. Romanū, Florentinū, Tridentinū, & patres Athanasii, Hieronymū, Innocentiū, Augustinū, Isidorum, Damascenum locis suprā adductis recipi ab omnibus in Ecclesia tanquā Ioannis Euangelistæ, madat conc. Toletanum 4. canone 16. & sæpius sub nomine Ioannis Apostoli citat Iustinus Martyr in Dialogo cū Triphone, & passim Tertullianus, Cyprianus, Ambrosius, &c. Philastrius inter hæreticos recenset eos, qui Apocalypsim sub nomine Ioannis Apostoli & Euangelistæ non recipiunt. Idem censet Epiphanius hæresi 51.

P R A E T E R S C R I P T V R A M
habuit semper Ecclesia traditiones non scriptas.

Ex Basilio cap. 27. de Spiritu sancto.

Τὸν ἐν τῇ ἐκκλησίᾳ πεφυλασμένων δογματῶν ἢ κηρυγμάτων, τὰ μὲν ἐν τῷ εὐαγγελίῳ διδασκαλίας ἔχομεν, τὰ δὲ ἐν τῷ ἀποστόλων παραδόσει, δεδωθέντα ἡμῖν ἐν μυστικῶ παραδέξασθε, ἀπερ ἀμφοτέρω τὴν ἰχθὺν ἔχει πρὸς τὸ δισέβην, ἢ τέτοις ἐσθλῶν ἀντιθέσιν, ὅτις γε καὶ ἡ μὲν γὰρ θεομῆρ ἐκκλησιαστικῶν πεπέεσθαι. εἰ γὰρ ὁπχειρήσασθαι τὰ ἀγραφα ἢ ἐδῶν ὡς οὐ μεγάλλω ἔχοντα τὴν διώμα-

μιν ὡφρατεῖσθαι. λάθοσαν ἀν εἰς αὐτὰ τὰ καίρια ζημιούντες τὸ διαβέλιον, μάλλον δὲ εἰς ὄνομα ψιλὸν περιέσδοντες τὸ κήρυγμα.

Eorū quæ in Ecclesia cōseruata, & prædicata sunt, dogmatum, quædam ex scripta habemus doctrina, alia ex Apostolorum traditione, nobis quasi per manus in mysterio atque arcanè tradita suscepimus; quæ vtraque ad religionē Christianā eandem vim habet; & his nemo cōtradicer, quisquis vel tenuiter Ecclesiasticorū rituum peritus fuerit. Si enim cōsuetudines Scriptura non cōprehensas quasi exigua vim habentes reiicere aggrediamur, imprudentes Euangelium ipsum suis potissimis mutilabimus partibus, imò verò ipsam Euangelij prædicationem ad nudum nomen contrahemus.

Consentit D. Chrysof. hom. 4. in 2. ad Theff. scribēs in hunc modū: Hinc patet quòd nō omnia per epistolā tradiderint (Apostoli,) sed multa etiā sine literis, eadem verò fide digna sunt tam illa, quàm ista, etc.

Idem docet Synodus 7. actione 7. his verbis: Fatemur nos Ecclesiasticas traditiones siue scripto, siue consuetudine valentes retinere velle, quarum de numero est Imaginū effiguratio. Et infra: Si quis traditiones Ecclesiasticas siue scripto, siue consuetudine valētes non curauerit, anathema sit.

Concil. Trident. sess. 4. *Doctores Græci*, Dionys. Arcop. lib. 1. de Eccle. hier. cap. 1. B. Ignatius in epist. ad Heronem. B. Irenæus lib. 3. contra Valent. cap. 4. Clemens Alexand. lib. de Paschate, teste Eusebio lib. 6. hist. cap. 11. Origenes hom. 5. in lib. Numerorū, Epiphanius lib. 2. hæ. 61. D. Ioannes Damasc. lib. 4. de fide c. 13 & 17. *Doctores Latini*, Tertull. 1. de corona militis, B. Cyprian. lib. 2. epist. 3. B. Hieron. in dialogo aduersus Luciferianos, & ep. 54. quæ est ad Marcellū aduersus Montanū, B. August. lib. 2. de Baptism. cōtra Donatistas c. 7. & lib. 5. c. 23, & 26. & ep. 118. ad Ianuar. B. Leo sermone 2. de Ieiunio Petecostes, & reliqui.

TRADITIONES ECCLESIASTICAS
semper exhorruerūt hæretici, ad solam Scripturam appellantes.

De Valentino & Marcione hoc affirmant Irenæus lib. 3. aduersus Vale. ca. 2. & Tertull. lib. de Præscriptionibus hæreticorum. Arrianos in concil. Seleuciano palam affirmasse se nihil præter Scripturā recipere, testis est Epiphani. hæ. 73. Idē Eunomio tribuit Basilius, & in 7. Synodo in confessione Basilij Ancyrani Anathematismo 7. eadem opinio ascribitur Nestorio, Eutychi, Dioscoro, & Iconomachis. De hæreticis sui temporis idē scribit D. Bernardus hom. 66. in Cantica. & de Ioāne Vvicleffo hoc ipsum testatur Thomas

mas Vvaldēsis lib. 2. doctrinæ fidei antiq.
c. 19. Hos imitatur nostræ ætatis sectarij.

IPSAM ETIAM SCRIPTURAM
heretici nō recipiunt integram; & si quam
partem recipiunt, eam quoque deprauant, &
varijs modis corrumpunt.

Ex Clemente Alexandrino lib. 7. Stromaton.

Κάν το λήσασσι θεοφρητικαίς γραφαίς γρα-
φαίς ἢ οἱ τὰς αἰρέσεις μετίοντες, θεοφρον μὲν ἔ-
πάσους, ἐπειτα ἔτελειαι, ἔδῃ ὡς τὸ σάμα ἢ
τὸ ὑφος, ἢ θεοφρητικαίς ὑπαγορεύει, ἀλλ' ἐκλε-
γόμενοι τὰ ἀμφιβόλως εἰρημίνα εἰς τὰς ἰδίαις
μετάγχοι δόξαις, ὁλίαις ἀποεάδω ἀπαντιζό-
μενοι τῇ λέξει, χεδὸν γδ ἐν πᾶσι οἷς προσφέ-
ρον ῥητοῖς, εὐερίαι ἀν' αὐτὰς ὡς τοῖς ἐνόμοισι
μόνοις θεοσαρέχοι, τὰ σημερινόμενα ὑπαλλ-
λάττονται.

Quamquam audeant Prophetis uti
Scripturis & hi qui hereses colunt: primū
quidē neque omnibus, deinde neque in-
tegris, neque quemadmodum corpus &
contextus prophetiæ dictat, utuntur. Sed
eligentes ea quæ ambigūe dicta sunt, in
proprias transferunt opiniones, paucas
sparsim decerpentes dictiones. Propemo-
dū enim in omnibus dictis quæ adducūt,
inuenies ipsos vocibus solis mordicus ad-
herere, ipsa significata inuertentes.

Vetus Testamentū vel totum, vel ma-
gna ex parte reiecerūt Cerdoniani, Ma-
nichæi, Ptolomeitæ, Nicolaitæ, de quibus
lege Epiphan. D. Augustinū, & Philastriū
de hæresib. & Irenæum aduersus hereses
Valent. In nouo Testamento multa falsa
affirmabat esse Faustus apud August. lib.
33. contra Faustum c. 3. Ex Euangelijs so-
lūm Euangelium Matthæi recipiebant
Ebionitæ, teste Iren. lib. 1. c. 26. Solo Euā-
gelio Lucae utebantur Marcionitæ, quod
ipsum quoque nō nisi mutilum recipie-
bant, teste Epipha. hæresi 42. Actus Apo-
stolorū, & D. Pauli epistolas non recipie-
bāt Tatiani, & Seueriani, ut est apud Eu-
feb. li. 4. hist. Eccles. c. 29. Vtramque epi-
stolam ad Timotheum, vnam ad Titum,
& ad Hebræos reiciebant Marcion &
Basilides, teste D. Hieron. in præfatione
epist. ad Titum, & eas quoque Pauli epi-
stolas, quas Marcion recepit, corripit &
deprauauit, ut est apud Epiphan. hæ. 42.
& apud Tertullianū per totum librum
quintum aduersus Marcionē. De Arria-
nis quod ex Euangelio Ioannis eraserint
illa verba, Quoniam Spiritus est Deus,
testatur D. Ambrosius libro 3. de Spiritu
sancto, cap. 11.

Apocalypsim reiciūt Alogi, ut testatur
Epiphan. hæ. 51, & Augustin. hæ. 30.

Epistolā D. Iacobi, & quosdam alios li-
bros repudiant nostri temporis sectarij.

Ex Tertulliano de præscript. hereticorum.

NIHL proficit cōgressio Scriptura-
rū, nisi planē ut aut stomachi qui-
s ineat euersionem, aut cerebri. Ista hære-
sis nō recipit quāsdā Scripturas: & si quas
recipit, adiectionibus aut detractionibus
ad dispositionē instituti sui interuertit: &
si recipit, nō recipit integras: & si aliqua-
tenus integras præstat, nihilominus di-
uersas expositiones commentata cōuertit.
Tantū veritati obstrepit adulter sen-
sus, quantum & corruptor stylus. Variæ
præsumptiones necessariō nolunt agnos-
cere ea per quæ reuincuntur, his nitūtur
quæ ex falso cōposuerunt, & quæ de am-
biguitate ceperunt. Quid promouebis
exercitatissime Scripturarū, cum si quid
defenderis, negetur; ex diuerso, si quid
negaueris, defendatur? Et tu quidē nihil
perdes, nisi vocem in contentionē: nihil
consequeris, nisi vilem de blasphematio-
ne laudem. Ille verō si quis est, cuius cau-
sa in congressum descendis Scripturarū,
ut eum dubitantem confirmes, ad veri-
tatem, an magis ad hereses deuerget?
Hoc ipso motus, quod te videat nihil
promouisse æquo gradu negandi & de-
fendendi, diuersa parte statutum: certē
& de pari altercatione incertior disce-
det, nesciens quam heresim iudicet.

Ex D. Augustino cap. 5. contra epist. Manichæi,
quam vocant Fundamenti.

Ego verō Euangelio non crederē, nisi
me catholicæ Ecclesiæ commoueret au-
ctoritas. Quibus obtemperauit dicenti-
bus, Credite Euangelio, cur eis non obtē-
perem dicentibus mihi, Noli credere Ma-
nichæo. Elige quid velis; Si dixeris, Cre-
de catholicis, ipsi me monent ut nullam
fidem accomodem vobis: quapropter
non possum illis credens nisi tibi nō cre-
dere. Si dixeris, Noli catholicis credere,
non rectē facies per Euangelium me co-
gere ad Manichæi fidem, quia ipse Euā-
gelio catholicis prædicantibus credidi.

Ex eodem, lib. 1. cap. 33. contra Cresconium.

Quamuis huius rei (non rebaptizādos
esse hereticos) certē de scripturis cano-
nicis non proferatur exemplum, earundē
tamen Scripturarum etiam in hac re à
nobis tenetur veritas, cum hoc facimus
quod vniuersæ iam placuit Ecclesiæ, quā
ipsarum scripturarū commendat aucto-
ritas; ut quoniam sancta Scriptura fallere
non potest, quisquis falli metuit huius
obscuritate quæstionis, eandem Ecclesiā

de illa consulat, quam sine vlla ambigui-
tate sancta Scriptura demonstrat.

Ex eodem lib. 1. de Gene. ad lit. cap. 18.

Et in rebus obscuris atque à nostris o-
culis remotissimis, si qua inde scripta etiā
diuina legerimus, quæ possint salua fide
qua imbuimur, alijs atq; alijs parere sen-
tentijs, in nullam earum nos præcipiti af-
firmatione ita proiciamus, ut si fortē di-
ligentius discussa veritas eam rectē labe-
factauerit, corruamus: non pro sententia
diuinarum scripturarum, sed pro nostra
ita dimicantes, ut eam velimus scriptu-
rarum esse, quæ nostra est, cum potius eā,
quæ scripturarum est, nostram esse velle
debeamus.

Ex eodem lib. 7. de Gen. ad lit. cap. 9.

Neque enim nō omnes heretici scri-
pturas catholicas legunt, nec ob aliud
sunt heretici, nisi quod eas non rectē in-
telligentes, suas falsas opiniones contra
earum veritatem peruicaciter asserunt.

Ex D. Hieronymo aduersus Luciferianos.

Breuem apertamque tibi animi mei
sententiam proferam: In illa esse Eccle-
sia permanendum, quæ ab Apostolis fun-
data vsque ad hanc diem durat. Sicubi
audieris eos, qui dicuntur Christi, non à
Domino IESU Christo, sed à quoquam
alio nuncupari, utpote Marcionitas, Va-
lentianos, Montenses siue Campates, sci-
to non Ecclesiam Christi, sed Antichristi
esse synagogam. Ex hoc enim ipso quod
postea instituti sunt, eos se esse indicant,
quos futuros Apostolus prænuntiauit.
Nec sibi blandiantur, si de scripturarum
capitulis videntur sibi affirmare quod di-
cunt, cum & diabolus aliquid de scriptu-
ris sit loquutus, & scripturæ non in le-
gendo consistant, sed in intelligendo.

Ex Vincentio Lirinensi, in libello aduersus pro-
phanas hereseon nouationes.

Sed dicet aliquis, Si diuinis eloquijs,
sententijs, promissionibus, & diabolus, &
discipuli eius utuntur, quorum alij sunt
pseudoapostoli, & pseudoprophetae, &
pseudomagistri, & omnes ex toto hereti-
ci, quid facient catholici homines & ma-
tris Ecclesiæ filij? quoniam modo in scri-
pturis sanctis veritatem à falsitate discer-
nent? Hoc scilicet facere magnopere cu-
rabūt, quod in principio Commonitorij
istius sanctos & doctos viros nobis tradi-
disse scripsimus, ut diuinum canonem se-
cūdum vniuersalis Ecclesiæ traditiones,
& iuxta catholici dogmatis regulas in-
terpretentur, in qua itē Catholice, Apo-
stolicæque Ecclesiæ sequatur necesse est
vniuersitatē, antiquitatē, consensionem.

FINIS.

APPROBATIO.

HUNC INDICEM BIBLICVM à Iohanne Harlemio Societatis I E S V Theologo
nuper in lucem emissum, & nunc denuò ab eodem quàm diligētissimè perlustratum, plu-
rimisq̄ue locis auctum, nos infra scripti dignum censemus qui typis rursus mandetur:

AUGVSTINVS HVNNAEVS, *Regius sacrae Theologiae
Louanijs professor.*

CORNELIVS REYNERI *Goudanus, sacrae Theologiae
professor ordinarius apud Louanienses.*

EXCVDEBAT ANTVERPIÆ CHRISTOPHORVS PLANTINVS, POSTRIDIE
CALENDARVM IANVARIJ, ANNO M. D. LXXII.

APPENDIX

THE INDEX to the *Journal of the Royal Society of Medicine* is published in the *Journal* in the following manner:—
The *Journal* is published in the following manner:—

Annual Volume of the *Journal* is published in the following manner:—

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