

Nor did everyone in the medieval church, by any means, consider these books as part of the Word of God. It is only since the days of the Council of Trent that they have been officially so regarded in the Roman Catholic Church. When the Council met a great many of its members were opposed to including these books in the Bible. After the Council made its decision on April 8, 1546, it became a matter of obligation for Roman Catholics to accept these books as part of the Old Testament. However, all Protestants opposed this decision and have always protested against it.

Shortly before the assembling of the Council of Trent, Cardinal Ximenes, Archbishop of Toledo in Spain, in the preface to his Complutensian Polyglott, dedicated to Pope Leo X., and approved by him, states that the books of the Old Testament there printed in Greek only, viz., Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the Maccabees, with the additions to Esther and Daniel, were not in the canon, but were received by the Church rather for the edification of the people than for confirming the authority of ecclesiastical doctrines. And Cardinal Cajetan at Rome, a theologian of great eminence, who it has been thought would have been chosen Pope if he had outlived Clement VII, was of the same mind. In dedicating his Commentary on the Historical Books of the Old Testament to Clement VII he wrote, "The whole Latin Church is very greatly indebted to St. Jerome for distinguishing the canonical from the non-canonical books, since he has freed us from the reproach of the Hebrews that we frame for ourselves books or parts of books of the old canon which they lack entirely. For Judith, Tobit, and the Maccabees are reckoned by Jerome to be outside of the canonical books and placed among the Apocrypha, along with the Book of Wisdom and Ecclesiasticus."

On May 3, 1827 the British and Foreign ^{ign} Bible Society adopted a resolution, "That no association or individual circulating the Apocryphal books should receive aid from the Society", thus ^{emphasizing the} ~~making a~~ clear distinction between these books and the Bible itself. This is the attitude which must be held by all true Protestants. The