

they drove on the left. If you lived there you would know that it was thus in that country. But here you have never heard such stories about us and Canada so you think that it was quite a likely fact, that though they in Canada seem quite devoted to Great Britain, when it comes to driving they agree with the U.S. rather than with England and drive to the right instead of the left. We have the Jews of Egypt and Jerusalem closely related and very friendly. No where do we find that there is any argument over this vital fact on what books to have in the Bible. The difference in driving in Austria and Italy would be mentioned right off if you were over there. I remember while in Hungary once--I would be in a taxi and you would see this other one come towards you, and I would expect to go to the right to let the other fellow get by but instead we would veer to the left. It is an argument from silence which is very strong. If they weren't ~~si~~closely related that would not be a good argument from silence.

2. Was the statement of what Eccleasticus said.

3. Josephus definitely refers to only the books which we have and he was writing against Appian. His book could have easily be torn to pieces--if there had been 2,000,000 Jews there in Alexandria which had 30 books instead of 22 the book would have just been thrown out of court and the book would have had not hearing at all.

4. Philo and Josephus quote from most of the books of the O.T. but not once do they refer to the the Apocryphal books. They quote from other books but not once ~~of~~ ^{from} these others.

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5. is only a rebuttal argument which is the only argument that ~~one~~ can suggest for the Alex. Jews having a different Canon from the Palastinian Jews. The statement is made is made that the Jew of Palestine accepted only what we have but the Alex. Jew accepted all the books ~~of~~ as the Rom. Cath. have because the LXX which was made in Egypt contains these books. If we demolish the argument we dont build up an argument on the other side but we use the above four mentioned arguments for that. In this case there is no evidence from the presence of apocry. books in the LXX sufficient to lead us to think that that is the case--that any of the Jews thought that was a part of the Scripture. ILL. of having a book which an American were to write--called "Gems from the Orient" and in that book he had a quotation from Confusius on the subject of moral integrity and then he would have a quotation from the sage, one of them from Japan on the subject of moral integrity--this American would present the two statements, one right after the other to give ~~knowledges~~ knowledge to Americans--that would not mean that a Chinese well-versed in his own country would be able to even read this statement