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THE ONE BIBLE.

The Kosmos is not more strictly *one* than the Holy Scriptures. What a shame, then, to talk, at this day, of different Bibles—the Protestant Bible, the Catholic Bible—to set them in antagonism, as it were, and thus to foster that vulgar, malign, unthinking, anti-biblical spirit, which is now so rife. One might as well talk of the Protestant God, and the Catholic God, just as the Chinese say to the missionary: “Your Joss, our Joss, all very good Joss; every nation its own Joss.”

Latitudinarian as are many of the best German scholars, this idea of essential variations receives little support from them. They know better. Diminished as may be their reverence for the Bible as the direct word of God, they do not hesitate to express their wonder at the strange integrity of this collection of writings, the preservation of the Book as a whole, and its textual uniformity so greatly surpassing that of any Greek or Latin writings that have come down to us. Gesenius, Ewald, Hupfeld, never urged such an argument as this. It is reserved for men who talk of these German scholars, but have never studied their works, and in fact, know little or nothing about them. The learned rationalist is too familiar with the whole subject to attach importance to these various readings. He knows too well what they amount to. Many of them are mere matters of transcription, and of the most trifling kind, such as in a classic might give rise to learned annotation, but would never be thought of as, in the least, affecting its literary value, or as casting any doubt upon its authentic integrity. They are differences of accentuation,