# Soutb <br> 㛀aptist. 

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 mext will us. Wo spare no neveseaty




## Is Infidelity Strengathined b

most effective arguments of infidel people, are founded upon mistranslation we must dissent. Some of us have look
ed mueh into the pleadings of infidelity, have resisted and refuted it. Some few aderings might perhaps be more felici-
covil. But we believe the a sepptiall peradventure, the chief quarrel
scepticism is that no just translation can put out of the
Bible, and that no sound theologian or evangelical disciple would wish to put out
thence. And we must also add the expression on that very nuch has been con-
conviction thed to skepticise by rash enendation
ceded ceded to skeptic
and unreliable
$\qquad$ inasmuch as their "cliief quarrel is again
facts and doctrines." Now facts and doctrines. Now, whatever
skepticism may be most directly at war
with, it cannot be denied that every thing
which can be made to embarrass the
$\qquad$
$\qquad$ see that the eremomal of these errors froma
the translation, would despoil infideitiy of a weapon, which it has wieided wilh
insidious, but inighty opposition to the alleged harmony and periment to God'
troth; with great detrim word, and infinite damage to sonls? This we think is evident from the nature the attacks of infidelity on this ground original Scriptures, and from the concur-
rent testimony of men equal!y conpe-
tent with you, and much more disinterested. the wildest concluy or respecting the Scriptures, couclusions
into wtich the author had fallen, and iot which he attempted to lead hiis reader
all dren
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$\qquad$ he concluded that the book of Proverbs was of modern production, composed at
Alexandria; which was a very plausible conclusion from the data found in the re
ceived version. But the original word
signifies merely a cup wibout denot signifies merely a cup without denoting
the materail of which it is composed; so
that a faithful translation removes at once the foundation of this infidel argument.
Very much like this is the inccuracy which skeptics find ia our received ver-
sion at Isa. -3: 23, where the prophet, speaking of various, articles of atitire and adorument, used by the Hebrew women,
is nuade to call their mirrors, "glasess." Now, when it is known that the use of glass or the parpose of reflecting the
human feaures, is of cormparatively mod-
ern invention, the ern invention, the term "glasses," found
in a prophenecy, which elaims a much more for the caviler and for downright skepticism, but perplexes many honest, unlearn-
ed readers. And these are but examples of a large class of posiitive fauts
which belong ooly to the translation, and
not to the original Scriptares ; but which the infidel and the skeptic flave seized
npon, in order to bring tlie word of npon, in order to bring the
God into distrust aud contenpt.
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