## The subboth Recoroet.

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. Theiri r responasibility.





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and gracious, long suffering and abundant in
goodness and trutkr" Also, Ps. $57: 10$, and

| V. Therefore, "Truth is the food of the Soul." Pr. 25: 5-"Lead me in thy truth, and teach me, for thou art the God of my salvation ; for thee do I wait all the day," and 43: 3, and John 17: 17. Also, Eph. 5: 26, 2 Thes. 2: 13. |
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| is not only manifest but imperative. In the | while they are taking their seats; little or no | COME? |
| work of translation, they become mouth for |  |  |
| he interests of men, require it of them |  |  |
| hey be faithal. |  |  |
| des of |  |  |
| misrepresents |  |  |
| ear in a falase light. |  |  |
| ited. For the sake |  |  |
| who said : "I will not give |  |  |
| her,' (Isa. 42: 8, His wo |  |  |
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| quire, also, that this |  |  |
| tion which God has made, why then was it | reading a a public confession of sii sandiog, but not responding. |  |
| ? Such a sentiment reflects upon the |  |  |
| of God . |  |  |
| ve in it, |  |  |
| 111 not be doubted, tha |  |  |
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|  |  |  |
| provi |  |  |
| dy and $c$ |  |  |
|  |  |  |
| interest tha |  |  |
| revelation, is in it as God made it. But |  |  |
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| the word of God, and becomes the word of men. With hat, then, cesses mar's interest |  |  |
| t. Again when |  |  |
| of the word ${ }^{\text {i }}$ |  |  |
| a" gross and wich |  |  |
| e recipient |  |  |
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|  | GI |  |
| revelation at all, centers in our having a |  |  |
| ful one. |  | IE HALP-DAY |
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|  | miles of the ear |  |
|  |  |  |
| concerned heto, but the eternal interests |  |  |
| translator himself are also involved. |  |  |
| $n \mathrm{he}$ relieve him |  |  |
|  | Here it is : Know, then, my good reader, |  |
| and under the direction of others.for no man |  |  |
|  | de |  |
|  | O no, acorring to to his theor | a sense of his sinfulness. He took and earnestly sought to guide bis his |
| cord Por por |  |  |
|  | sur |  |
|  |  |  |
| But it may be | earth's crust has in places been forced out- |  |
|  |  |  |
|  | of mountains, learing the layers, of which |  |
|  |  | I will in no wise cast out.' Give your heart |
| uages. | $\begin{array}{\|l\|l\|} \hline \\ \text { enig } \\ \text { orig } \end{array}$ |  |
|  |  |  |
| the labor of the Union is uncalled for, I ask, |  |  |
| a faithful version? If any |  | "To be suro I am. God says, 'My son, |
|  | ing line where the granite layers come to. |  |
| at his te, | gether. On each side below these granite |  |
| or dead, who does not affirm the |  |  |
| e asked whether our tranalation be |  |  |
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| Bible," but to secure a more perfect translation. |  |  |
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| n error in our present version, woul |  |  |
| ped 3 |  | hearily desire a |
|  | Now for the measurement. The geologigt |  |
|  | op |  |
|  | dividing line, and travels off to the right hand | and to save the lost. Hest been see |
| Church, the whole Church, Jesus s | as |  |
| "Ye are the light of the world-the alat of | tance. Then he |  |
|  | lay |  |
| mands the Church, "Let your light shine." |  |  |
|  |  | The |
|  | He adds these tog |  |
|  | uro |  |
|  |  |  |
| , rat world, wolld be like witholding |  |  |
| of day from the natural world. To |  |  |
| it mistranslated, is like giving the sun, |  | - |
| Sut | nearly alike, that he has no doubt they were | essing must |
| How dififult, in- | once lying horizontal, end were |  |
| rating an axiom! | g |  |
| o simple Christian heart does not de | sio |  |
|  | is |  |
| then, sir, is it the duty that word to the des | has |  |
|  |  | U"God uill have mercy, How 1 wisid you |
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| ode |  |  |
| e mode of pulie worship varies greaty | the sience ; |  |
| in different countries and different ages, and | othe |  |
| eaders may be interested in a descripti customary services in the Nation | believers in revelations made by dumb |  |
|  |  |  |
|  | eralized vegetable remains found in the mud |  |
|  | an ocean older than |  |
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| the tom |  |  |
| or mo |  |  |
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| rejoiced together. The incident soon became known in the church. It brought joy to God's people, and thoughtfulness to sinners. A re- vival of religion followed, and about • forly vival of religion followed, and abse were added to the sacramental host. <br> This narrative unfolds a fact. How great a power is committed to a pious layman's hands. How much undeveloped energy has members. Oh, it would look a fearful thing, a shocking waste of strength, could we estimate the amount of these unused resources. <br> And is not an inference warranted here, that if this lay influence were rightly exerted for Christ, the church would move onward. "fair as the moon, clear as the sun, and terrible as Parmy with banners." <br> Permit also a reffection. Did not that good nan's zeal add immensely to his own Christ- ian growth? And what a blessing to be the occasion of such a descent of the Divine love. Think of the reward. Who would not wish such a constellation of immortal stars in the crown of his rejoicing? "He that winneth souls is wise." [Am. Messenger. <br> CARRYING AWAY THE LAMBS. |
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## G00D ADVICE.

The Hon. Edward Everett recenty' deliv-
ered an adross to hop pupis of the public
schools of Boston, which closed with bis len
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preachivg the gospel.
evangelical clergyman of the English rch, named Joenges. The of tory was given
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