

# The Indicator.

“ARISE. SHINE; FOR THY LIGHT IS COME, AND THE GLORY OF THE LORD IS RISEN UPON THEE.”

VOL. VI

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## INDIVIDUAL RESPONSIBILITY IN THE SABBATH-SCHOOL WORK.

CAREFULNESS is an essential element of success in any undertaking, yet we are apt to underestimate the value of it in matters that pertain to the work of God. When success in worldly matters is at stake, how particular we become in order that we may not lose financially because of our lack of interest, yet when connected with an enterprise in which all heaven is deeply interested, how often we act as though we had little or no responsibility in the matter. When this is the case it must be evident that there is something wrong. At least there must be a lack of appreciation of the value of the blessings that God has placed within our reach. It would be well for us to often ask ourselves the question, which is of the most value, our worldly prosperity and our financial benefits, or the blessings that come to us through the Word of God? I am sure that if we really appreciated the superiority of the latter, there would be much improvement in the interest manifested in many of our Sabbath-schools, and as a consequence much more benefit would be derived by all connected with them.

We do not believe that any have designed to be neglectful of any duty; but perhaps we have not felt and realized the responsibility we should. We must not overlook the need of entire consecration to God in everything, and if we are awake to this necessity, many of the besetting difficulties will disappear. In the matter of attendance, we are so apt to reason that we are of very little account, and that it will make but little difference whether we are present or not. Our attendance may have been quite regular, and we may reason that we do as well as anyone else, and for some trifling cause think we will remain at home *just for once*. Instead of reasoning thus we should enquire if

in withholding our presence we would be doing that which would be for our own best good and for the good of others.

Many do not realize the importance of the power of influence. It is much easier to ride passively along with the downward current than to pull manfully against the stream. We are all more or less influenced by our surroundings, and also have a corresponding influence over others, and there is a responsibility resting upon each one as to what his influence is upon others.

We have seen schools in which there seemed to be but little interest and enthusiasm brought up to a much better condition by the unceasing effort of one or two earnest, enthusiastic, God-fearing, painstaking individuals. If all in the school had manifested the same earnestness, what would have been the result? Sometimes the superintendent becomes careless. It may be about little things; but nevertheless the effect will be seen upon the whole school. He may be careless about being ready to open the school at the appointed time, and as a result the other members begin to reason that the superintendent will be late, and so it will not matter if they are not exactly on time. After a little they will become more slack. Some will be prompt for a time; but being obliged to wait for others they soon become weary, and before it is hardly realized the whole school will have fallen into a habit of being careless and slack, not only with reference to punctuality; but the same spirit will be manifested in everything.

The obligation in this respect does not rest wholly upon the leading officers; but an equal responsibility must rest upon every teacher and scholar. We have visited schools where at the appointed hour only two or three were present. After a long delay a few would get together, and the exercises begin, while others were still more tardy. This state of things is embarrassing for

the one in charge, and after a little its depressing influence must be felt in other ways. We should all realize our own need of the help to be gained in the school, and the responsibility that rests upon us to improve upon every blessing placed within our reach, and then we shall see advances made that will result, through an increased interest in the study of the Word of God, in an increase of spirituality of all concerned.

The same principles apply equally to the earnestness with which we enter upon the study of the lessons. When one is indifferent in this respect, the natural tendency is for others to allow the same to come until it permeates the whole class, and its influence is felt throughout the school. What influence can the teacher have over his class when he is obliged to confess to his class that he is unprepared with the lesson. Yet how often we see teachers who habitually do that very thing, and in some cases we have seen the time for recitation wholly given up, by both teacher and scholar, to a study of the lesson, perhaps for the first time. As a result little if any impression is made upon the mind, and the blessing God has placed in His Word is lost through our own indifference and want of energy, and soon we begin to wonder why we feel so little interest and so little of God's blessing. The fact is we are starving to death with a good meal right before us, yet unwilling to put forth the effort to gain the benefit of it.

Shall we not arouse to our true condition and the responsibility that rests upon each one of us. Shall we not earnestly seek the Lord for wisdom that we may see His grace manifested in the Sabbath-school and with hearts consecrated fully to God earnestly endeavor to make the most of our God given privileges, and so manifest the love we owe to the Author of all blessing, and that by our influence with the blessing of God and the influence of His Spirit be successful in bringing precious souls to the feet of the blessed Master through the work of the Sabbath-school.

H. L. BRISTOL.

#### RELIGIOUS WARS ARE WORSE.

ALL the wars recorded in history were dreadful, but most dreadful of all were those carried

on in the name of religion. In fact, I dare say, nine tenths of the wars are, and have been, carried on in the name of some religion. The heathens are warring to defend their gods. The Mohammedans are fighting for Mohammed. And the Christians, notwithstanding their Master's explicit command that His followers should not fight in behalf of His religion, have been fighting for Christ for the last fifteen centuries. We are shocked at the terrible slaughter by the Turks of the Armenians now-a-days. But we forget the ignoble crusadic wars against the Turks; the merciless butcheries of the helpless Waldenses and Huguenots, etc. But of course all this was for Christ. (?) So it was all right. (?) Many so called Christian nations of to-day have been converted to Christianity by the force of the sword. It is recorded in the Bulgarian history that when Christianity was first introduced in Bulgaria, Boris, then the newly converted king, being greatly opposed by the nobility and the lords, started one day with some of his soldiers whom he had forced to accept his new religion, either by intimidation or bribery, against the opposing people with drawn swords in hand and the cross in front; and every one that did not bow down before the cross was hewed down without any mercy. Thus thousands of the noblest people of both sexes were put to death.

Perverted sense of duty is the result of all butcheries upon innocent people. The Turkish sultan believes that he is the representative of Mohammed, and as such in accordance with the teachings of the Koran, all other religions are false and should be exterminated from the earth. He practically leaves out his religion. His followers are taught by the Koran that those who fall valiantly in war for the sake of their religion will be transported into the heavenly paradise where they can forever enjoy a perpetual concubinage and conjugal bliss, amid perennial springs and neverfading flowers. Filled with such voluptuous ideas, no wonder that the Turks are so terrible in their wars. But this has been equally true of the Christians also, and not only of Catholic Christians, but of Protestants. Who does not remember the persecutions of the Quakers and the Baptists? Who has not read of the recent persecution and imprisonment of Seventh-day Adventists in this so called Protestant country. But it is no use

## The Canvassing Work.

Report for the Week Ending Jan. 24.

Post-office.	County.	Agent.	Hrs.	Days.	Ords.	Value.	Miscel.	Del.	Val.
Bible Readings.									
Wellsville,	Alleghany,	G. F. Evans,	36	5	14	37.50			
Hume,	Alleghany,	F. A. Evans,	35	6	8	16.50	.40		
Rome.	Oneida,	F. G. Mc Alister,					2.24		
Syracuse,	Onondaga,	O. E. Tuttle,					10.85		
Patriarchs and Prophets.									
Rochester,	Monroe,	M. A. Millington,	30	5	10	23.25	2.75		
Thoughts on Daniel and Revelation.									
Utica,	Oneida,	Norman Kling,	18	5				2.00	
Miscellaneous sales.						18.24			
Totals.			119	21	32	\$95.49	\$18.24		

of expecting any justice and true religious freedom in this cursed world. So we may as well say in the words of the prophet, "Even so, come, Lord Jesus, and come quickly," and bring everlasting peace and freedom.

E. S. POPOFF.

### Field Reports.

#### SINCLAIRVILLE AND JAMESTOWN.

I MET with the Sinclairville church in quarterly meeting, Sabbath and Sunday, Jan. 11, 12. The members of the church were nearly all present. The Spirit of the Lord came in, and we all felt that we received some drops of the "latter rain." Sabbath, Jan. 18, was a refreshing day for the Jamestown church. Fifty of our people met together coming from Blockville, Gerry, Kennedy, Fiewsburg, Busti, Conewango, and Falconer. Four new ones were received into the church, three of whom were baptized.

The Baptist minister Rev. C. A. Adams, D. D., lately from Philadelphia, gave us a very cordial invitation to use their baptistry. We accepted the invitation, and at the close of their meeting Sunday evening, Jan. 19, four willing souls were baptized in the presence of a large congregation. One was rebaptized. After the service Doctor Adams invited us to use the baptistry any time we desired. We consider this a great victory for the cause in Jamestown.

J. B. STOW.

#### LOCK SHELDRAKE.

WE came to this place on the 21st and commenced meeting here the following evening. Our meetings have increased nightly until last night (Sunday) some were obliged to stand, and an excellent interest was manifested. A collection of \$2.51 was taken. We have the use of a Union church. The church was built for a Union church, and deeded to the Baptists who, however, have done nothing for fifteen years. The Methodists hold a service each Friday evening. Although nothing has been done for so long in this place, it was interesting to say the least, to see the strenuous effort on the part of the Baptist element aided by the pastor of an adjoining charge, to break up our work. This however made the people all the more determined to hear the truth, and so we still "hold the fort." So we see that all the wrath of man is working out the praise of God. Pray without ceasing, dear brethren and sisters, for we are weak and must have the power of the Spirit to convince and save.

W. A. WESTWORTH.

#### THE THEORY OF CANVASSING.

A LARGE proportion of the people of the United States have, I think, sometime in their lives attempted to canvass for books, or some other article. About nine tenths of these have made a failure of it, and they never knew why they failed. The publishers send out glowing accounts of the success their agents have had and are having, and represent that the people

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are anxiously waiting for an agent to come to them so they can buy that certain book. So without any knowledge of the business, and often none of the book, they start out expecting to clear \$100. or more per month. This is zeal without knowledge.

A lady called on me to show me the "prospect," as she called the prospectus, of a book she was attempting to sell in this way. She actually did not know as much about the book as I did, and I had never seen the book, but had read about it.

A good many people think it requires a great talker to sell books. I would rather have men or women with ideas. It don't need a great string of words. "A word fitly spoken is like apples of gold in pictures of silver." What is needed is choice words fitly spoken.

Our canvassing work is a different work from the ordinary canvassing. The people see this and while the canvassers are describing the work they know the agent believes in the book. In another article I propose to give what I understand to be the first step to become a successful missionary canvasser.

J. R. CALKINS.

NEWFANE.

OUR meetings continue with good interest. Last week on account of some doings in the hall, we could hold only four meetings. The hall was full again to-night (Sunday) in spite of the fact that the other churches had meetings. There is some opposition arising on the part of the ministers; but the majority of the people are looking into the matter to see whether these things are so. Our subject to-night was the "Millennium." Good attention was paid to the words spoken. The Lord is working for us, and we are enjoying His presence.

J. P. LORENZ.

—We have received an interesting report from the company at Galway from Brother Osborn; but the length of the article and lack of room forbids our publishing it at present. They are of good courage and are having good interest in their meetings and Sabbath-school.

NOTICE.

WANTED.—A smart energetic, S. D. A. young man to work on a farm by the month, for seven or eight months. No objection to a German or Polish man. Address T. T. Wheeler, Brookfield, Madison Co., N. Y.

## Obituary Notices.

TROWBRIDGE.—Died at her home near Roosevelt, Oswego County, N. Y., Mary E. Trowbridge, Sunday, Jan. 19, 1896, aged 71 years. Sister Trowbridge was born at New Hartford, near Utica, N. Y. About forty years ago she embraced the truth, and it was precious to her to the time of her death. Jan. 3 she had a shock of paralysis, and subsequently had two more. After the third shock she continued several days in an unconscious state. As a mother, grandmother, neighbor, and sister in the church she will be remembered as one who was kind of heart, ready to help the needy. The funeral was held at the S. D. A. church at Roosevelt, N. Y., Jan. 21. Remarks by the writer.

A. E. PLACE.

LUKE.—Died at Kirkland, Oneida Co., N. Y., Jan. 2, 1896, of consumption, Lydia M. Luke, daughter of A. P. Ackerman, aged 42 years. Sister Luke embraced the truth, and signed the covenant under the labors of Elders Cobb and Bristol at Gouverneur, St. Lawrence County, N. Y., two years ago. She died in hope of a part in the first resurrection. She leaves a husband, father, one daughter, and three brothers to mourn. The funeral and burial took place at Gouverneur, N. Y. Elder Greenfield, the Methodist minister officiated.

A. P. A.