

# The Indicator.

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

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## SPRINGTIME.

BY EMMA L. LAWRENCE.

ALL the world is full of music,  
Every heart seems glad and gay  
As the springtime comes in beauty,  
And we hail the vernal May.

Month of all the months the dearest,  
When the woods with blossoms bright,  
Twig and stem and bough are laden,  
Who could paint a fairer sight?

How the birds with gladsome voices  
Tune their little throats to sing  
Praises to their great Creator,  
And their notes of rapture ring!

Let us then as time advances,  
Learn a lesson by a look  
At the great storehouse of knowledge,  
That is found in Nature's book.

And as nature in the springtime,  
Lays aside her garments sere,  
Rises from the frost of winter,  
In new beauty to appear,

So let us lay by the burdens,  
We have borne so many days,  
And be clothed upon with meekness,  
And speak forth our Maker's praise.

He has called us out of darkness  
Into His most marvellous light,  
That we might reflect his image,  
And in Him find our delight.

Let us then no longer dreaming;  
But with hope and courage new,  
Rise to shine as lights for Jesus  
Till the conflict all is through.

Then when breaks the final morning,  
When our labor all is o'er,  
When the chilling winds of winter  
Come to blighten nevermore,

Then, in that eternal springtime,  
In the heavenly courts above,  
We shall sing of our Redeemer,  
Who hath saved us by his love.

—A man said to a young convert, “How can you prove that the Bible is inspired?” And the very good answer he gave was, “It inspires me.”

## MISSIONARY WORK.

IN considering this important theme, two leading questions present themselves, and we feel certain that the success of our missionary work depends upon each individual finding for himself the proper answers to these questions. The first is, Who shall engage in this work? and the second, How shall we go about the work in order to obtain the best results?

In considering the first question, we find an answer to it in the words of our Savior as recorded in Mark 13 : 34, where he says : “ For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, *and to every man his work.* ” These words plainly state that each of Christ's servants has received his work ; not one has been passed by to be left idle. Each servant has his especially assigned work, given him by his Master, and if he is an idle servant, if he is not busy at work, then it must be because he is unfaithful to the trust committed to him; for the Master has given him a work to do, because he gave *each man his work.*

But another passage will perhaps make this point even more clear. In Matt. 25 : 14, 15 we read: “ For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; *to every man according to his several ability.* ” In this passage the truth is not only repeated that each man has his work, but the work given to each one to accomplish is according to his ability. This presents the great Work Giver as a considerate Master. He does not give five talents to the servant who can use but one, neither does he give only one to the servant who has ability to use five; but he gives to every man according to his ability.

But let us examine a little more closely the

Savior's words, "Every man according to his several ability." This language proves beyond any question, that each man has just as much work to do as he has ability to perform, no more, no less. Hence Brother A can faithfully discharge only his own duties. And if Brother A faithfully performs his work, he cannot also perform the work assigned to Brother B, because he has no time for it. His own work requires all his time and talents; and if Brother B neglects his work, and does not perform it himself, it will remain undone; for no matter how much Brother A might desire to help Brother B do his work, his ability suffices only to do his own. This clearly demonstrates, then, that each servant must do his own work, or it will remain undone. And to come up to the day of reckoning with our work undone, would be only to merit the reward of the wicked and slothful servant; and certainly no one would desire this reward. Matt. 25 : 24-30.

Having now settled the matter that each servant must do his own work, we next inquire, How shall it be done? It is not only important that each servant work, it is also important that he do his work in the right manner. In Matt. 24 : 45 this same work is referred to as "giving meat in due season." And while this text is generally applied to giving the truths for this time to the world, we think there is even a deeper meaning in the words quoted. For instance: would it be "meat in due season" to feed a young babe with bread and meat? You say, no, and for the simple reason that this would be as unseasonable food for him as one could find. You would say give him milk, and that would be sensible. But have we not at times treated babes in Christ in the above manner? Have we not at times given them food so strong that it produced a state of disease from which they never recovered? I have seen inquiring babes get into the wrong hands; and instead of getting meat in due season, they obtained the strongest kind of food the third angel's message could give;—in fact, it was not the "third angel's message" at all as it is in Christ Jesus; for the food was not only very strong in itself, but it was more than sufficiently peppered with a zeal not according to knowledge. But what was the result of this "feeding"? In about twenty minutes the poor babe concluded that he would

hunt up more congenial surroundings. And no wonder! in that short time he had had a taste of the Sabbath, mark of the beast, and about all his unfortunate instructor could give him; and I am certain there was nothing gained, but who can tell how much was lost by this unwise method of dealing with souls! this manner of presenting what some people thought was truth, has been repeated many a time, and by many who intended to do good; yet they have done a vast amount of harm.

Let us learn from the Savior, who, after having instructed his disciples for three and one-half years, still had many things to tell them, and rather than tell them at a time when they could not bear it, waited until they were able to bear what he had to say to them. While we work, let us be sure that we give babes milk, and every other inquirer such meat as will be "in due season," or suited to his ability to comprehend; and instead of seeing people turn away in disgust, we shall see them gradually led into the fulness of the knowledge of the truth as it is in Christ Jesus, and we, with the angels, will have reason to rejoice that a soul has been saved.—*F. W. Spies, in Home Missionary.*

#### THE THEORY OF CANVASSING.

AFTER the canvasser has worked hard and put in good time, he deserves to have a good delivery. Some canvassers dread the delivery. They say they enjoy canvassing, but the delivering is hard work. We find in all trades and professions that some men are more successful, and can accomplish more than some others. There are different reasons for this. Nature has done more for some than for others. Some of us do not cultivate what intellect nature has given us. We don't all study to see which is the best way. Well, we have no right to condemn any of these; we must help them all we can. The Lord expects of us according to what we have, not according to what we do not have. Canvassers are sometimes discouraged because they cannot do as well as some other canvasser. Carpenters are not discouraged because someone else can do better work than they can. Then again, a man expects to do as well the first month as after he has canvassed and delivered books several years.

## The Canvassing Work.

Report for the Week Ending May 15.

Post-office.	County.	Agent.	Hrs.	Days.	Ords.	Value.	Miscel.	Del.	Val.
Bible Readings.									
Fredonia,	Chautauqua,	J. S. Fritts,	38	5	17	\$35.50			
Otsdawa,	Otsego,	Mrs. C. K. Beaman,	1	1			.75		
Buffalo,	Erie,	J. P. Lorenz,	10	1	10	25.00	.50		
Rome,	Oneida,	F. G. Mc Alister,					2.70		
Great Controversy.									
Olean,	Cattaraugus,	Mrs. A. Vincent,	20	4	6	15.00	1.05	6	\$17.50
Florida,	Saratoga,	E. S. Popoff,	24	4	6	17.00	1.07		
Galway,	Saratoga,	Wm. Seewald,	37	5	6	14.50	5.15		
Patriarchs and Prophets.									
Rochester,	Monroe,	M. A. Millington,	30	5	13	30.75	2.50		
Miscellaneous sales,						13.72			
Totals,		8 Canvassers,	160	25	58	\$151.47	\$13.72	6	\$17.50

The canvassing work is a trade, a profession, it requires thought and planning. He needs to study the laws of cause and effect. If he has poor success, let him study to see what the reason is. If there is a poor delivery there must be a reason. What is the reason? Did he take the orders too loosely? is he on time? does he understand delivering? Here is the process we generally go through. Get the books from the freight office, store them in a safe place, unpack and count, and compare with the Tract Society bill. Work expeditiously and with a decided business air. Pack them in the wagon so they will not shift about and get injured. Meet people courteously, but confidently, and with decision. Remove wrapper and hand the book. Don't say, "I hope you are prepared to take it." The book was ordered by and for him, and is his book. If they say they have been disappointed in getting the money, suggest that they borrow it of a neighbor, or have them give you an order on their grocer, and then you take the book to him, and deliver it when you get the pay: or if they are responsible persons, that is, own real estate, have them give you a note for thirty days. Then you can place the note in the bank and draw the money on it, or sell it. If he is sending his milk to the creamery have him give you an order on that. Don't trust books out. Don't buy books for other agents. Let every one buy his own books. Be careful about getting in debt. Pay as you go or don't go.

J. R. CALKINS.

## Field Reports.

### BINGHAMTON.

A WIDER and deeper interest in the truths for our times is manifested here. An earnest and lively body of Christian workers have, in the providence of God been developed and intrusted with this grand and solemn message who we believe "stand as a city upon a hill which cannot be hid."

The work is begun; yes, the Lord has done a great work in the hearts of all the dear brethren and sisters of Binghamton, and they seem to be bound in heart together by the beautiful grace of love which depends not on organization; but we hope that soon they may be organized into a church for certainly their numbers are sufficient to make organization practical. Seeing some who were to all outward appearances the most deeply grounded in faith given over to the world, has resulted in a more thorough consecration and the forming of stronger resolutions to stand by the grace of God, and others have come in and taken their places.

It is with mingled feelings of sadness and pleasure that we, at the call of duty, leave this place and people and go to a new field of labor. Our sadness is in the parting with those whom we esteem dear in Christ; and our pleasure is in the assurance we have of their faith and devotion. Nine or ten are desiring baptism,

which we trust may not long be delayed. We were pleased to learn that Brother Cobb will look after the interests in this part, as the readers of the INDICATOR know, he has labored with us here for a time, and has some valuable knowledge of the field. May the blessing of God attend the work in Binghamton.

MR. AND MRS. A. R. HYATT.

PIERREPONT, SOUTH RUSSELL, AND DICKINSON CENTER.

In my last report I spoke of the interest and meetings at Dickinson Center, when Elder Place and I were present. The interest there was such that it was thought best that I return and labor there as long as I could before the time for tent work. I separated from Elder Place at Moira, Tuesday, April 28, and held another meeting with the Dickinson Center church Wednesday evening. I then went to West Pierrepont where I expected to meet Elder Place and hold meetings with them according to previous appointment, and meetings were also appointed for us at South Russell; but as Elder Place was called to Syracuse to attend a funeral service, he could not attend these meetings. I therefore attended the Pierrepont appointment Thursday evening, and spoke to a full house of attentive listeners. The spirit of God pervaded the meeting. I believe much good could be done by holding a series of meetings at this place soon.

I met with my home church at South Russell Sabbath and Sunday. The Lord came near to this people on this occasion, and my heart was made glad to meet with them once more. Four more precious souls have recently accepted the truths for this time, and we expect others will soon unite with the church. These are all heads of families, and those for whom the church has earnestly prayed for several years. Our prayer now is that God will bless the increase.

After stopping with my family a day or two, which is a coveted privilege I so seldom enjoy, I started for Dickinson Center, and commenced meetings with them the evening of my arrival. I have been very busy in holding meetings and visiting here and at Moira. The dear Savior has been very near to us as we have tried together to get nearer the Lord. Many hearts

are affected in this place, and the good work is still going on. The days of fasting and prayer were a blessing to this church, and the Lord came very near to this people. In our Sabbath meeting, May 16, we were rejoiced to see two more noble souls take a decided stand for God's eternal truth. Sunday was a profitable day, three meetings were held, and after the morning meeting one noble soul went forward in the ordinance of baptism, and after the afternoon service three more united with the church, and at this meeting \$5.40 were given to the foreign mission work. The evening service was the last of this series of meetings with this people, and as we part with them it is with a prayer for God's keeping power to be manifest in their behalf.

I leave this place to make preparations for entering the field for the summer's work. My home address from this time on, is Adams Center, Jefferson County, N. Y., as I expect to move my family there this week.

S. M. COBB.

NOTICE.

THE N. Y. Health Food Co., Oxford, N. Y., can now supply you with all Sanitarium and Sanitas Food Company's Health Foods, Superior Flours, Farinaceous and Cereal products, and Dried Fruits. A nice lot of Silver Prunes, Evaporated Bartlett Pears, and nuts of various kinds are on their way. Wholesale and retail. We want to help the people and the people can help us. Send for Lists.

SEEDS, BULBS, AND PLANTS.

Garden seeds, 2½ cents a packet; Beet seeds, 35 cents a pound; Carrot seeds, 60 cents a pound; Celery and Cabbage plants, 30 cents per 100, \$1.25 per 1000; Asparagus and Tomato plants, one cent each; Strawberry plants, 50 cents per 100. The old offer in the INDICATOR still holds good. If you want some beautiful flowers and good seed, send for price list. All goods except at 1000 rates, free by mail. Address W. C. Eaton, Jeddo, N. Y.

Items.

The readers of the INDICATOR will be pained to learn of the severe illness of our beloved brother and sister Elder Place and wife. Monday night of last week, within four hours, both were prostrated with pneumonia. Apparently they have been very near death's door, and are still in a critical condition; but the Lord in mercy has spared them to us, and we yet hope and pray for their recovery. All that loving hearts and willing hands can do to minister to their comfort is being done. In response to a telegram, Doctor O. G. Place arrived here this morning. For the present all business correspondence pertaining to the Conference should be addressed to P. Z. Kinne, 317 W. Bloomfield St., Rome, N. Y.