

# The Indicator.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.—Isa. 60:1.

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## THE MONTHLY MEETING.

SABBATH and Sunday, Aug. 6, 7, according to appointment, I met Elder Kinne and the brethren and sisters in the monthly meeting held at the home of Thomas Maxwell, at Col-lamer, about eight miles north and east of Syracuse. It is very gratifying to me to state that these meetings have grown in interest, and this last one was one of the precious seasons of my life. Fifty-nine were in attendance Sabbath, from the following places: Syracuse, South Onondaga, Fayetteville, Cicero, North Manlius, Kirkville, Canastota, De Ruyter, and Lincklaen Center. And nearly all remained over, or came back for the meetings Sunday. This manifestation of interest and sacrifice, of itself, was an inspiration both to minister and people, and from the first meeting, which was the Sabbath-school at 11 o'clock, the Spirit of the Lord came in and each meeting seemed more precious to the last social meeting held Sunday afternoon.

Many received a rich blessing as we considered the Sabbath-school lesson, and the remark was made that the book of Genesis seems like a new book. This is true. The same was true as, in the past, we studied the book of Acts, of John, etc. Why is this? It is the same testimony borne by people in our tent meetings, or wherever present truth is properly presented. To my mind there are, at least, two good reasons for this:—

1. "In union there is strength." The Word of God is always light to the true seeker, but it is when a united, continued, and methodical effort is put forth that the beauty of its light is discerned. This is an evidence of God's providence in the organization of our Sabbath-school work. It is not because we happened to study Acts or Genesis. These are not the only books which have precious light. The same would be true in the study of any book

of the Bible. What is necessary is that we give our thought, bend our energies, open our eyes, to any book or portion of the Bible, and we shall see it putting on a new and beautiful dress. The people in the tent and hall see the Bible as a new book for this same reason. Few ministers to-day are teaching the people how to study the Bible, or scarcely call the people's attention to it only in such a fragmentary, disconnected way that its connected lines of beauty, which need blending to be appreciated, are not seen.

2. All Scripture, while given at different periods of earth's history, and doubtless with a local application in those times, yet, under the search-light of the Holy Spirit, a beauty in them all is revealed for the last days. All these rays of light are being focused upon this generation of darkness, that a people may be found and prepared for translation. Let us each ask our own hearts, "What is this light doing for me?" Is the preparatory work being done for us and in us?



We felt that these meetings tended encouragingly toward that end. Elder Kinne was with us all thro, and had charge of the meetings. We were glad to welcome Elder Kelchner with us again. He seemed to come filled with a desire to awaken a spirit of activity in all hearts in the work of the message. He spoke with freedom evening after the Sabbath. A spirit to take hold of the canvassing work, to distribute our tracts and periodicals was awakened. The Lord was pleased also to give me freedom in speaking Sabbath afternoon and Sunday forenoon. Especially in the latter a deep sense of our own unfaithfulness, and God's willingness to forgive, rested down upon us, and in the testimony meeting which followed humble confessions were made of neglects in the study of the Word, of secret prayer, of the family altar, several requested prayer for themselves, their children, and others, and sol-

emly renewed their covenant with God. I am confident that this is the work needed all thro our Conference.

These special meetings in which representatives from several churches get together and exchange thought, talk, sing, and pray together are, I believe, parts in God's plan of providence to arouse and prepare his people for the awful scenes just ahead. Why cannot this plan be adopted and followed in other parts of the Conference? Many of our churches are in great need of these seasons of reviving. They need to get hold of new plans; they need an interchange of thought and experience. What shall we do? Shall we shut ourselves up to our farms and merchandise, shorten our prayers, abandon secret devotion, let the family altar go down to ruin in our homes, forsake the assembling of ourselves together, and with a heart crowded, body and soul wearied with our heavy load of this world's cares drift away from the light and from God, and pass into the plagues of God's wrath with heads unsheltered? Or, shall we call a halt long enough to calmly, carefully, and candidly weigh matters, as we shall wish we had a little later on? Shall we make a covenant *by sacrifice*? Shall we make the "kingdom of God and his righteousness" first, and see the Lord turn our captivity; cut the bands that have so long been binding heavy weights and burdens upon us, and place before us the "eternal *weight* of glory" which is able to eclipse this world and draw us with an ever accelerating step out of Egypt, thro the Red Sea and the Wilderness, to the blessedness of the promised land?

God's last message, which is his last call, to us as a people, as well as to the world, is sounding. How solemn is the call! In the loom of God's providence am I daily placing threads for a spotless wedding garment, which shall bring me into the marriage supper of the Lamb, or a filthy garment of self-righteousness? O, that these quarterly and monthly meetings may continue to rise and spread in influence and power, till all thro this old Empire State the mighty thrill of the third angel's message, not in a loud noise simply, but in the vibration of nerve and soul of a sanctified people shall rapidly hasten the day of God.

A. E. PLACE.

 The Sabbath School. 

OBJECT ILLUSTRATIONS IN SPIRITUAL TEACHING.

USING my own nursery days as guide, nothing ever excited my interest and imagination about Bible personages, or so indelibly impressed them upon my memory, as the beautiful pictures of them, and of the incidents contained in its pages, which a very pious and discreet mother put into the hands of her children in preference to all manner of grotesque, meaningless children's picture-books.

My preference is to use the object lessons of nature to appeal to a child's mind, and thro them lead its thoughts upward and onward unto God; thro his handiwork to adroitly lead them unto a conception of him. Every child in creation has seen the sun, gazed at the twinkling stars, watched the floating clouds, heard the thunder's roar, and watched the lightning's flash, smelt the odor of a flower, eaten the fruit of the soil, and felt the force of wind. And my preference is to appeal directly to them if they have seen whatever phenomena I wish to use from nature's storehouse, as a medium to convey some idea of the great Creator back of them, instead of trying to materialize everything to enlist their attention and interest, and which cannot possibly germinate any higher conceptions than the mere material before them.

A wooden trough with a bit of hay in it, and a doll in the hay, conveys no more real conception of the baby Christ, eastern stable, manger, and environment, than a block of ice does of a glacier. A miniature ark set down on the carpet or table in an infant-room, with its wooden Noah and his family, and stiff, misshapen animals, conveys no more conception of the great ark rising with the waters, and floating on top, than a brick does of the pyramids of Egypt. Yet if you appeal to them, if they have seen a boat or ship, ask if the water covered it, or if it floated on top of the water, you have built a mental bridge over which to quickly lead them into the realm of conceiving the ark and its safe protection of those in it. As a child, not grasping the idea that the ark floated, it was a source of much conjecture to

## The Canvassing Work.

Report for the week ending July 22.

| Township.            | County.      | Agent.              | Hrs. | Days. | Ords. | Value.   | Miscel. | Del. | Val.    |
|----------------------|--------------|---------------------|------|-------|-------|----------|---------|------|---------|
| Story of Redemption. |              |                     |      |       |       |          |         |      |         |
| Troy,                | Rensselaer,  | Wm. Seewald,        | 4    |       | 16    | \$19.00  | \$1.00  | 16   | \$12.00 |
| Coming King.         |              |                     |      |       |       |          |         |      |         |
| Greenfield,          | Saratoga,    | A. H. Osborn,       | 8    | 3     | 4     | 4.00     | 3.85    |      |         |
| Salamanca,           | Cattaraugus, | Mrs. L. E. Vincent, |      |       |       | 16.50    | 3.50    |      |         |
| Chenango Forks,      | Broome,      | Z. B. Gonyon,       | 4    | 3     | 6     | 6.50     |         |      |         |
| Bible Readings.      |              |                     |      |       |       |          |         |      |         |
| Buffalo,             | Erie,        | F. Rosebottom,      | 57   | 10    |       | 42.25    | 15.85   |      |         |
| Miscellaneous sales, |              |                     |      |       |       | 24.20    |         |      |         |
| Totals,              |              | 5 Canvassers,       | 69   | 20    | 26    | \$112.45 | \$24.20 | 16   | \$12.00 |

me how Noah could have stopped up the windows to keep the water out.

To more clearly convey my idea, here is an illustration. We teach "God is everywhere, but we cannot see him." The bare, cold statement is perfectly meaningless to a child. Select the object lesson of the wind to illustrate the truth that there is something all about us which we can not see; prove it by calling attention to the terrible lashing of the trees in a storm, of its slamming doors, blowing off hats, etc. Ask if they can see the wind, although it is everywhere. No. Then impress the fact upon them that so it is with God, who is not the air, but he is everywhere, altho we can not see him.

These are the kind of object lessons which appeal strongest for me to use. In our extreme zeal to lower the truth to suit little heads, let us beware of lowering it into absurdities,—of drawing their minds downward to materialism, rather than lifting them up to a real conception of Him who ruleth the universe. Let us teach of Him thro His mighty works.—*Lida B. Robertson, in Sunday School Times.*

### TIME TO WORK.

RECENTLY the International Religious Liberty Association sent a special copy of "The Lord's Day Papers" to all the librarians, and requested that it should be read to the churches. This paper is published by the "Lord's Day Defense Committee," of Washington, D. C., and the issue sent to the librarians was devoted exclusively to "The Plan of Work in Defense of the Lord's Day."

The author of these plans in a personal communication affirmed that they were "tried plans" and "sure to win"; and, at the recent International Christian Endeavor Convention held at Nashville, Tenn., these plans were made a prominent feature in the work now before the local Christian Endeavor Societies throughout the country. It was often impressed upon the minds of the young people that work was essential to spirituality, and that the most important work was the circulation of "Lord's Day" literature. Our people were referred to several times as an example for them to follow in the circulation of literature. One speaker said that the Adventists were ever present with their literature, and that they had a very energetic agent present at the Convention, who had circulated more literature there than the whole M. E. Church south had circulated. He said he did not approve of our doctrine, but that our zeal was certainly most commendable. The fact is that these leading men have discovered a mighty power in our literature circulated. They have been made to feel its influence upon the public, and they have now completed and put into operation a wonderful combination of all the religious organizations for the express purpose of circulating "Lord's Day" literature. The mission of this literature is to create a public sentiment in favor of Sunday legislation. They admit that a mistake was made a few years ago in the attempt to enforce Sunday laws before public sentiment favored religious legislation. They now propose to create a public approval of their principles thro the medium of their literature,

and then to resort to their former purpose of civil enforcement of the American Sabbath.

In view of the millions who will engage in the dissemination of their literature and the enormous wealth at their command to defray the expenses of this work, it is imperative that our "little flocks" come up to the full limit of their power, and scatter the truth "like the autumn leaves." Now is the most favorable time to circulate our literature that we have ever had. What we do not do now will have to be done after the mind of the public has been poisoned with erroneous principles which are really fascinating to the average mind in this time of mistaken loyalty and patriotism.

Every missionary society should begin now to plan for systematic and energetic work. Millions of No. 47 of the *Religious Liberty Library* should be circulated as early as possible. The whole world is being carried away with the present popular conception of Christian citizenship, and this little tract on "Heavenly Citizenship" will effectually set aside this Christian citizenship idea as applied to Christians. No. 53 of this Library—"Alexander Campbell on Moral Societies"—should at least be placed in the hands of every Campbellite in every community. It is good for all denominations: it is especially appropriate at this time when all civil reforms are attempted thro Moral Societies. No. 54—"The United States as a Christian Nation"—ought to be in every house in this country just as early as possible. It is being proclaimed from the individual to the Supreme Court that this is a Christian nation. While No. 54 is small and inexpensive, it is a power, in that it sets the people to thinking. We recommend these three tracts for immediate use. Send orders for them to your State Tract Society, Rome, N. Y. D. W. REAVIS.

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**"SABBATH BREAKING."**

On July 25th two of our brethren at Briceville, Tenn., were prosecuted and fined \$3.00 and costs for "Sabbath breaking." It seems that they were miners, and that they were at work 3200 feet under ground, yet, our informant affirms, that the judge swore that the work was done "in his presence." Probably he was working the "Lord's Day Committee's" plans—"hunting cases on Sunday to

report on Monday." The cases now stand appealed to the September term of court, and the brethren are released on bail.

There will be more of these cases to follow, wherever public sentiment has been influenced favorably to Sunday enforcement.

I. R. L. Ass'n.

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**THE VERMONT CAMP-MEETING.**

THIS meeting will be held in Bennington, Vt., Sept. 1-11. As it is to be held in the extreme south-western part of the State, some of the New York brethren may desire to attend. The grounds are right in town, and contain a beautiful grove and a mammoth spring of excellent water. Our New York brethren are cordially invited.

The following rates have been secured: D. & H., in parties of ten or more from one point traveling together, to Rutland and return, two-thirds rate; Bennington & Rutland, to Bennington and return from Rutland, \$2.35, from White Creek, 35 cents; Fitchburg R. R., nothing, use mileage.

K. C. RUSSELL, *Pres.*

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**APPOINTMENTS.**

I expect to meet with the West Monroe church Sabbath and Sunday, Aug. 13, 14. Matters of a local interest demand attention, and we expect an important season. We would urge all who are within reach to be present. Let all come with hearts filled with a help spirit. It may be well for those who come to bring some food with them, that in case a large number should be present, the burden will not be heavy upon a few. A. E. PLACE.

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—Next week look carefully for instruction concerning the Rochester camp-meeting.

—All who desire tents or rooms at the camp-meeting, or have questions to ask concerning these or other camp-meeting matters will please write Elder S. M. Cobb, 157 Columbia Avenue, Rochester, N. Y., as early as consistent.

—The next monthly meeting for Elder Kinne's district will be held at his house at Kirkville, Sept. 3, 4.