



Vol. XXI

ROME, N. Y., January 24, 1911.

No. 4.

**HEAR MY CALL**

Precious Saviour I am waiting,  
Waiting Lord, to hear Thy call,  
Speak, O speak to me dear Jesus,  
While before thy feet I fall!

CHORUS.

Hear me, loving Saviour, hear me,  
Hear my earnest call!  
While I'm waiting Lord receive me,  
Saviour, hear my call!

Saviour, send me on my mission,  
Tell me, Lord, what I shall do,  
Hear me while I wait before Thee,  
Where Thou sendest I will go.

'Tis my aim dear Lord, to follow  
In the path that Thou hast trod,  
For when in Thy steps I'm walking,  
I shall surely see my God

Lord I thank Thee for Thy goodness,  
Thou art more than life to me.  
Send me to a place of service,  
Where my life may useful be.

—Selected.

**INCREASE or INCOME?**

Many seem perplexed in the payment of tithe, whether it should be a part of the increase or income.

The "Standard Dictionary" defines the word 'income' as follows:—"The amount of money coming to a person or corporation within a specified time or regularly (when unqualified, annually) whether as payment for service, interest, or profit, from investment, revenue."

'Increase' is defined thus:—"To become greater, as in bulk, quantity, or number, gain or advance in value; power, or force, be added to or aggravate,

multiply, wax, that which is added, that by which anything is augmented."

A man's increase is understood to mean the amount he has this year, more than last year. It is a surplus, what is left after his necessary expenditures for the year have been deducted. All can readily see that this may differ very materially from his income.

Income, is a person's salary, or what "comes in." A man may have a very liberal salary, and yet have no increase of wealth. This is true of many. Two persons may have an equal amount of income, and at the end of the year one may have saved from his earnings an increase, while the other has no increase. The one may have no increase because of large necessary expenses, or thru extravagance, while the other has an increase because his necessary expenses have been small, or he has been economical. All can readily see that should we pay upon our increase, one would be obligated and the other would not. The extravagant liver would be free from paying tithe, while the frugal and economical must give the Lord a tenth of their savings. If they paid on their income, the responsibility would fall equally upon both, and as God's requirements are just and equal, we would say, Tithe the Income.

The Saviour said the Pharisees who were so strict in tithing that they did not overlook the mint, anise and cumin, did right in the matter, and surely if a proud, bigoted, hypocritical Pharisee should pay his tithe, and that upon his income, those who believe that the end of all things is at hand should do so.

The Lord did not institute the tithing system because he was in need of money; but knowing the nature of man, He commanded it to help us. In the faithful performance of this duty, there is a great blessing.

A TITHE PAYER.

WEEK OF PRAYER

According to appointment in the *Indicator* for the week of prayer, I visited Gouverneur, Carthage and Natural Bridge.

At Gouverneur, I found Brother Cheeseman, still of good courage and with strong faith in the Lord, although he has been thrown out of employment through Sabbath observance. Brother Cheeseman has come into the truth through reading and has had few privileges with Sabbath-keepers; but he is doing what he can to give the message to others and there are homes open for Bible studies and persons seeking for light upon God's word. It was hard for me to leave this place, after meeting some of these people and I stopped over the Sabbath with them on my return.

Arriving at Carthage, I was unable to find any of our people in the village. One sister who lives there was not at home, though she afterward returned so that I had a short visit with her before going to Natural Bridge.

At the latter place I found five or six sisters striving to uphold the banner of truth. Their faithfulness should be an example to us who have greater privileges.

They have had very little help for years, seldom hearing a sermon preached, and yet they rent a hall and keep up their meetings. I remained there over Sabbath and Sunday, and we held several meetings in the hall, a few coming in from the outside. As we sought the Lord together, the Holy Spirit came into our hearts and the little company of believers were encouraged.

Besides these places, I have spent some time in St. Lawrence county this winter, visiting isolated Sabbath-keepers and helping some who are new in the truth.

Years ago, I became acquainted, through canvassing, with a young girl. The acquaintance ripened into a lasting friendship, and we have always kept in touch with each other, I often sent her papers and gave her books to read. After years of waiting, the Lord has answered prayer and this friend to day is strong in the truth and waiting for baptism, that she maybe fully united with us. Through her efforts, her husband, father and stepmother are keeping the Sabbath and others are interested.

I look back to that time when I first tried to canvass. My mother thought she could not let me

go from home among strangers and canvass in country places, not knowing whether homes would be open to me or not. One morning she presented my case before the Lord and at the close of the prayer season she exclaimed, "It looks light for Emma." After that she consented to my going and could trust me in the hands of the Lord.

EMMA L. LAWRENCE

A CENTENARY REVIEW

The make-up of the current number of *Liberty* comprises a review of the Sunday-law agitation, and the various unsuccessful efforts made to change the Constitution of the United States, from 1811 to 1911.

Many of the strongest positions taken by prominent men, and acts of Congress against the principles of the union of Church and State, are contrasted with the present-day demands for religious legislation. These leading features of this issue, strongly supported by pithy, convincing editorials and solid-shot articles, completely annihilating National Reformism, and making plain the true principles of religious liberty, render this issue of *Liberty* the most effective ever published. He who reads this number of *Liberty* cannot remain in ignorance of the principles violated in enacting and enforcing any religious law.

It is a strong campaign number—a history of the past and a warning for the future. It ought to be read by every American citizen. If our liberty-loving readers recognize their opportunity, and do their full duty, they will place hundreds of thousands of copies of this issue in the possession of the people.

Let all do everything in their power to extend the circulation of this number of *Liberty*. All orders should be sent through the Conference Tract Society.

Religious Liberty Collection

February 4 is the day set apart by the General Conference for all our churches to take up a collection for the religious liberty work. I desire to impress all with the importance of making a liberal donation at this time. We need means to place our good *Liberty* magazine in the hands of those who will make the laws of our state.

From this collection we advance our part of the

means necessary for the support of Elder Horton in carrying on the Religious Liberty Work for the Atlantic Union Conference. Elder Horton will spend some time at Albany in connection with the Legislature, and will visit as many of the churches in our Conference as other duties will permit.

From all indications our law-making bodies are facing a combination of things which they cannot much longer resist. We should do all that we can to enlighten these men that they may be without excuse. If we fail in this will the Lord say, "Well done"?

Don't forget the date, February 4 is the time when every Seventh-day Adventist should give liberally of their means to this work. We will look for a larger collection this year than we had last.

J. W. LAIR

---

DICKINSON CENTER

It was my privilege to spend ten days with Bro. and Sister Webster at this place. We held meetings each evening with an attendance of about forty. On the evening of January 14th a business meeting of the church was held, at which time the church officers and trustees were elected. By an action of the church their trustees were instructed to take the necessary steps to deed the church property to the Conference Association. This is a move in the right direction and one worthy of patterning.

Sunday evening the Sabbath question was presented to an interested congregation, and at the close of the meeting six persons stood and there by said they would obey the Lord.

Elder and Sister Webster will follow up the work as long as the interest at that place will warrant.

We hope and pray that the work can again be placed on a solid foundation at Dickinson Center. Let prayers of faith ascend to the throne of mercy in behalf of the work there.

On my way back to Rome I stopped at Saranac Lake where I held one meeting. It was my privilege to meet with those who have lately become interested at this place. It is good to see people taking their stand for the truth. Pray for the work at this place.

J. W. LAIR.

*Special Course for Ministers and Bible Workers*

The Washington Foreign Mission Seminary announce a special course for ministers and Bible workers to begin January 23, and continue eighteen weeks. It is designed for young ministers and other workers who would be greatly benefitted by a few months earnest study, and for mature persons who with a short training could enter some line of work.

Both the ministers training class and the Bible worker's class will do practical work in the city of Washington, under the direction and observation of experienced workers.

There is an opportunity to begin the study of the Greek New Testament, and to continue the work by correspondence after the school closes.

This course is planned with special reference to the needs of our great cities in the East. Here is an opportunity for ministers, graduate nurses, canvassers, and others to gain a short preparation to answer the urgent calls to enter the cities.

For further information, address the Washington Foreign Mission Seminary, Takoma Park Station, Washington, D. C.

---

*Wonderful Possibilities*

"And the gospel must first be published among all nations." Mark 13:10. This text surely refers to the publishing work; but what good will it do to publish books if they remain on the shelves of the publishing house or in the office of the tract society? Thus we see what an important place the canvasser occupies in the spread of this truth thru the publishing work. The books are ready and waiting for the canvasser to take them to the people. But where are the "humble, faithful men" who "are to go out as colporteur-evangelists, bearing the truth to those who would otherwise never be enlightened?"

"The work of the canvasser evangelist, whose heart is imbued with the Holy Spirit, is fraught with wonderful possibilities for good." Test. Vol. 9, page 34. What are you going to do about it?

H. C. WHITE.

---

Teach the people to conform in all things to the laws of their State, when they can do so without conflicting with the law of God.

CANVASSING REPORT FOR WEEK ENDING JAN. 13, 1911.

AGENT	PLACE	BOOKS	DAYS	HOURS	ORDERS	VALUE	HELPS	TOTAL	DELIVERED
E. E. Covey	Saratoga Spr.	D. A.	4	23	10	37 00		37 00	
Geo. D. Austin	Herkimer	G. C.	5	40	7	27 00	6 55	33 55	
F. G. McAlister	Broome	G. C.	3	18	6	16 00	2 75	18 75	
Agents 3			12	81	23	80 00	9 30	89 30	

ITEMS OF INTEREST

Pulaski is getting busy with a club of Signs, which they are re-mailing to interested readers.

Sister N. S. Washbond recently fell on the ice which has caused much pain, she is better now.

There is an opportunity for work for an experienced farmer who understands the care of stock, address at the office, Rome.

The Syracuse Society is also busy with its T & M work, have ordered a supply of tracts and an order of thirty weekly Signs.

Chas. H. Porter has been sick for a few days, however we are able thru the help of Mr. W. Brown to get out the Indicator as usual.

A young people's society has been organized in the Rome church, which will be a help to both the older and the young. It is arranged for the Society to have the morning hour of service, the first Sabbath in each month.

We trust every church clerk is busy getting their Annual report ready for mailing to the office. As yet we have received very few and are anxious to hear from every church soon that we can compile our report for the Conference.

The day of fasting and prayer appointed for last Sabbath was a precious season. How much the more we need these seasons as the work advances. Good reports are being received of the blessings experienced from those who observed the day. One isolated sister living over forty miles from meetings writes.

"We are too far from meetings to attend, and as usual the Sabbath was passed at home. And because of our great need. I did wish that our fast might be acceptable unto the Lord. I remembered what He said in Isaiah, and as I did not know who in this section I might help I will send you 2.00 for the help of the two aged sisters." Who can say this sister did not receive a blessing that day?

OBITUARY

JONES—Died at his late home in Sauquoit, N. Y., Dec. 6, 1910, of tuberculosis, Geo. W. Jones D. D. S. aged 41 years.

His parents were the late Bro. and Sr. John Jones of Frankfort, N. Y. Two brothers now living, J. H. in Dawagiac Mich. and O. E. in Rochester, N. Y. and three sister, Mary A. Bliss, Emma Jones, Sarah Hadley, and the late Ellen E. Jones. Funeral services were conducted by the M. E. minister J. Fritz of Sauquoit. George was a good boy, an exemplary young man, always industrious and ambitious to be useful, successful in whatever he undertook. He was baptized when about 14 years old, lived unblameably, calmly and patiently submitting to the conquering disease. He was educated in the district and in the Frankfort High School, learned dentistry and graduated at the Buffalo University, set up office and made his home in Herkimer married Miss Mabel Save of the same place, who survivors, mourning the loss of a faithful husband.

On account of ill health he was obliged to give up his office yet continued to work in his home to a few weeks of his death. GEO. W. BLISS

GREEN—Died at her home near Adams Center, N. Y. Dec. 12, 1910. Sr. Green was born June 11, 1843. On March 17, 1868 she was united in marriage to Francis D Green, who, with one son, a sister and brother survive to mourn her loss. In 1877 she was baptized and united with the Seventh-day Adventist Church at Adams Center. All these years she has been one of its most faithful and best loved members. She found her greatest happiness in loving service for others.

The Sabbath before her death she attended church and expressed her self, as desiring to have a pure heart, and be ready to meet her Saviour. We laid her to rest in the Adams Cemetery with the faith, that she shall be called, to have a part in the first resurrection. Words of comfort were spoken by the writer. J. W. LAIR