

# Indiana Reporter

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## INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

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### NOT AN ASSESSMENT, BUT AN ACT OF CHARITY

**I** WISH to call special attention to a recommendation passed at our last Conference, also to an article by Sister White following this article, and one by Dr. Kress, Superintendent of the Washington Sanitarium.

If we actually believe what the Lord has said in his Word and through the "Testimonies," we will be in harmony with the action of the Conference, and will do all we can to assist in carrying out the recommendation, which is as follows:

"We endorse the plan of the Conference Committee to raise \$25,000 on the certificate plan to pay for the

erection and equipping of the new building, and urge the hearty co-operation on the part of all to secure as many large loans as possible to the Association, on the certificate plan, from private individuals throughout the Conference; and that every Seventh-Day Adventist church in Indiana be asked to raise a fund on the certificate plan which will stand to the credit of that church to be applied on board, room, and treatment of anyone whom the church may desire to send to the Sanitarium, the sums to be raised by these churches to be upon a plan similar to the one adopted in raising the \$150,000 Fund, according to the membership of the church."

It will be seen that the sum total to be raised is \$25,000. \$20,000 of this is to be raised by individuals, who will in turn receive a certificate that will entitle them to draw out every dollar thus loaned to the Association, in board, room and treatment, at the Wabash Valley Sanitarium: so this money is the same as so much money banked for future necessities, but it gives to the Association present help to plan and carry forward this gospel work.

In addition to this \$20,000, it is asked that \$5,000 be raised by our churches as a charity fund. Then the church has the privilege of sending some one to the Sanitarium for treatment, and, this money will be credited on the account of such persons. What could be more reasonable? What better charity work could be done? What church would not like to have a fund in reserve, so that if any of its poor members needed treatment they could send them to the Sanitarium and let this fund help pay for their treatment? Or if the church saw some worthy person who needed Sanitarium treatment, outside the church, that they desired to send to the Sanitarium, they have the privilege of doing so. How many times just

such cases come to our attention, and a few weeks at our Sanitarium with this kindly act might bring these persons not only health, but to an acceptance of the truth. And what better missionary work could be done? Such an act of kindness would in many cases do more good in breaking down prejudice and bringing souls into the truth, than all the talking we can do. This is acting the part of the good Samaritan, so highly recommended by the Saviour. Who is there who would not like to give three or five dollars to making up a church fund to be applied in this way? Then should we look upon the matter as an assessment, or should we not rather look at it as a cheerful offering? I believe that it is an offering that God will accept and greatly bless not only the recipient but the giver. May the Lord help us to see the great opportunity of doing good instead of looking at this matter as an assessment.

Do any of our church members wish that these opportunities for giving would cease, and the call for means stop coming? Well, these calls will cease when the work is completed; but what if the calls should stop now and the work close? Are you ready, or would you be left out of the kingdom? May it not be that this is the very point on which the Lord is testing you and proving you? It may be the weak point in your character. It is good evidence that this is so when a feeling of opposition rises up in our hearts against these calls. May God help us to gain the victory and obtain the blessing.

Every day evidences that the Wabash Valley Sanitarium has been established by God for a noble purpose. It will succeed and will accomplish its God-given work, whether we help or not. God gives us the privilege of a part in the work. Will we avail ourselves of



the opportunity and receive the rich blessing? May God help us to take hold of this work with a zeal and earnestness not yet manifested, and thus do the work of the good Samaritan and give this weak institution the encouragement and uplift that it needs at this time.

Again I call your attention to the two articles that follow this one on the same subject. W. J. STONE.



### SANITARIUM WORK AND OUR RELATION TO IT

THE great medical institutions in our cities called sanitariums do but a small part of the good they might do were they located where the patients could have the advantage of outdoor life. I have been instructed that sanitariums are to be established in many places in the country.

In the country the sick find many things to call their attention away from themselves and their sufferings. Everywhere they can look upon and enjoy the beautiful things of nature—the flowers, the fields, the fruit trees laden with their rich treasures, the forest trees casting their grateful shade, and the hills and valleys with their varied verdure and many forms of life. And not only are they entertained by these surroundings, but at the same time they learn most precious spiritual lessons. Surrounded by the wonderful works of God, their minds are lifted from the things that are seen to the things that are unseen. The beauty of nature leads them to think of the matchless charms of the earth made new when there will be nothing to mar the loveliness, nothing to taint or destroy, nothing to cause disease or death.

In the night season I was given a view of a sanitarium in the country. This institution was not large, but it was complete. It was surrounded by beautiful trees and shrubbery, beyond which were orchards and groves. Scene after scene passed before me. In one scene a number of suffering patients had just come to one of our country sanitariums. In another I saw the same company, but oh, how transformed their appearance! Disease had gone, the skin clear, the countenance joyful; body and mind seemed animated with new life.

I was also instructed that as these who have been sick, are restored to health in our country sanitariums, and return to their homes, they will be living object lessons, and many others will be favorably impressed.

Let no one listen to the suggestion that we can exercise faith and have all our infirmities removed, and that there is therefore no need of institutions for the recovery of health. Faith and works are not dis severed. Since the Lord is soon to come, act decidedly to increase facilities that a great work may be done in a short time.

Why, asks one and another, is not prayer offered for the miraculous healing of the sick, instead of so many sanitariums being established? The Lord has opened this matter before me. Our sanitariums are established to educate in regard to right habits of living. This education every member of the remnant church needs. The light given me was that sanitariums should be established, and that in them drug medication should be discarded, and simple, rational methods of treatment should be employed for healing of disease. In these institutions people were to be taught how to dress, breathe, and eat properly,—how to prevent sickness by proper habits of living.

It is God's purpose that our institutions shall be as object lessons showing the results of obedience to right principles. In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles.

It is the duty of every church to feel an interest in its own poor. God has left a work to do in caring for his poor, in comforting the desponding, in visiting the sick, and dispensing to the needy. None whose names are on the church books should be left to suffer year after year from sickness, when a few months at the sanitarium would give them relief and a valuable experience to take care of themselves and others when sick. When a worthy child of God needs the benefit of the sanitarium, and can pay but a small amount toward his expenses, let the church act a noble part and make up the sum. Some may not be able to pay anything themselves, but do not let them

continue to suffer. Send them to the sanitarium, and send your pledges and money with them to pay their expenses. In doing this you gain a precious blessing. It costs something to run such an institution, and it should not be required to treat the sick for nothing.

Deny yourselves of something in your houses or in your dress, and lay by a sum for the needy poor. Let not your tithes and thank offering to God be less, but let it be in addition. God does not purpose to rain means from Heaven with which to sustain the poor, but he has placed his goods in the hands of agents. They are to recognize Christ in the person of His saints. And what they do for His suffering children they do for him, for he identifies his interest with that of suffering humanity. By denying yourselves and lifting the cross for Jesus, who for your sakes became poor, you can do much toward relieving the suffering of the poor among us; and by thus imitating the example of your Lord and Master you will receive his approval and blessing.

ELLEN G. WHITE.



### OUR SANITARIALS

#### Their Relation to the Church and Her Sick Poor

"Ye have the poor with you always, and whensoever ye will ye may do them good."

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land, . . . thou shalt open thine hand wide unto him. . . . Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto, For the poor shall never cease out of the land."

For a wise purpose God permits the poor always to remain in our midst. Their poverty may be due to sickness and affliction, or it may be due to poor management. Whatever the cause, the members of the church of Christ owe a duty to their own sick poor, a duty which can not be delegated to an organization or an institution, without doing injury to the individual members of the church and to the church as a body. The poor and the sick God permits to remain in the church in order that the sympathies of its



members may be aroused, and that a spirit of Christlike benevolence may be constantly cherished and developed.

They are designed to be a blessing to the church of Christ, an aid in the development of the character of its members. Not to the church as a body, but to the *members* of the church who do unto the poor as they would be done by, will it be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

The poor unfortunate who fell among thieves was left by the way-side bruised and wounded and in need of help. God brought a certain priest by that way, that through the practical ministry which this called for he might obtain a spiritual fitness for his position. But his heart was untouched, and he passed by on the other side. Likewise did the Levite.

The Samaritan's heart was touched as he beheld the sufferer. He did what the others should have done,—he had compassion upon him. He bound up his wound, pouring in oil and wine. He placed him on his ass, and in the absence of a sanitarium or a better place took him to an inn. He did not feel that his duty was even then discharged,—that others could stand the necessary expense while the sick man received care and treatment at the inn,—but he put his hand into his pocket, and made a deposit on the sick man's future expenses, and then said, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Jesus said to every member of his church, "Go, and do thou likewise." Here we have pointed out to us clearly our duty to the afflicted poor in our midst. There are sick ones among us who feel the need of going and who should be encouraged to go to a sanitarium. Many of these could be greatly helped by the suitable treatments; and the knowledge they would obtain while they were there would prove a blessing not only to them but to their families and the communities in which they live after they returned.

They should not only be encouraged to go to one of these institu-

tions that God has established to be a help and blessing to his people, but provision should be made to meet their expenses while there. This is a duty that rests upon the members of the church in whose midst the sick ones are, if the relatives are not in a position to do it. While our sanitariums would gladly do all they can to help all such, they are not able to assume such a responsibility, neither would it be best for the member of our churches to place this burden upon these institutions. Most of our sanitariums are struggling for an existence, and have about all they can do to meet their running expenses, which are heavy. They have no fund upon which to draw to assist the worthy poor. While they should make the expenses as low as possible for charity cases, they feel compelled to plan to come out even at the end of each year if possible.

Some have thought that our sanitariums are wholly for the treatment of those not of our faith. The truth is our sanitariums have been erected for the benefit of our own people who are sick as well as for others. They are to find a refuge, a place where they can have the benefits of rational remedies to which God has called our attention, and where they can at the same time gain a knowledge that will show them where their own habits have been wrong. From these institutions those who have regained their health, and learned how to live, could go to their homes fully prepared to act the part of medical missionaries.

When we appreciate fully God's instrumentalities, and their purpose in the message, and cheerfully correct our wrong habits of life, we shall exert a much wider influence as a church, and the way will then be opened for the prayer of faith to be more fully answered among us as a people. But with the ignorance which exists in regard to the laws of health, and often the wilful indulgence in that which is known to be wrong, the prayer of faith for the healing of ones physical infirmities is useless. Should the sick be raised, it would not be to walk in the newness of life, but in the same old paths of transgression; and the same causes unremoved, which were responsible for their first sickness, would soon again bring about a similar condition. The individual would not be benefited greatly, and a church composed of such members would not carry much light to the world. The chief aim of the gospel is to bring men and women to obedience to the law of God, which includes the laws of health. In this work our sanitariums occupy an important place.

D. H. KRESS, M. D.

*Medical Superintendent Washington, Sanitarium.*

"To pray to God is one thing, and to walk with God is another. It is a pity that the first is thought by many a sufficient proof of piety."

"Failure is due not so much to missing opportunities as to fail to make them."

## STUDENTS' AID FUND

"In each Conference a fund should be raised to loan to worthy poor students who desire to give themselves to the missionary work; and in some cases they should even receive donations."

	Pledged	Paid			
Mrs. M. Worster.....	\$ 72 00	\$ 72 00	Mrs. R. W. McMahan..	10 00	6 00
Mrs. Nora Johnston....	18 00	3 00	Roy Roberts .....	9 00	7 00
Dr. S. L. Strickler .....	13 50		Archer Wright.....	9 00	6 00
Miss Verna Stone.....	12 00	10 00	Mrs. Martha Redman..	5 00	
J. D. Hodapp .....	12 00	3 00	A. L. Miller.....	5 00	
A. W. Bartlett.....	10 00		Martha Redenour .....	5 00	2 00
C. A. Hipple .....	10 00	7 00	Ida Higbee .....	4 50	
M. M. Kenny.....	10 00		Lizzie Meginnis.....	25	
W. J. Stone.....	10 00		Paid in full .....		98 27
			Total.....	\$215 25	\$214 27



## RELIGIOUS LIBERTY STUDY

For Sabbath May 23

"And he (the two horned beast) doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to *them that dwell on the earth*, that they should make an image to the beast, which had the wound by the sword and did live." Rev. 13:13, 14.

In the application of the prophecy, the two horns represent *civil and religious liberty*. Here are two powers brought to view—the civil and the religious powers—a horn in prophecy symbolizes power. For the two-horned beast to say "to *them that dwell on the earth*, that they should make an image to the beast, is for the religious power (horn) of the United States to say to the people of the United States let us enforce by law the dogmas of Rome upon the people.

The church, since the organization of the National Reform Association in 1863, has been endeavoring by voice and pen to educate the people to discard the true principles of Protestantism, and accept the false theories of Romanism, yet, all the while claiming to be Protestants. We would not impugn the motives of any one. We would not say that these religious teachers really comprehend what they are doing; but would rather think that they really believe what are doing in educating the people to demand Sunday legislation, is for the good of mankind and the upbuilding of the cause of God. "Yea, the time cometh that whosoever killeth you will think that he doeth God service." This is all the work of the evil one against the truth of God. When Satan saw he could no more work effectively through paganism, he then sought to come into the church and through the converts from heathenism induce the church to accept the teachings of paganism; yet all the while to think themselves the true followers of Christ. How well he succeeded the following extract will show:

"When Christianity was imposed by Constantine on his pagan sub-

jects, paganism introduced itself into the church of Christ. Before, the choice of religion was free; but after he had made some laws, especially one denying service in his army save to Christians, the profession of Christianity became almost an obligation. Commands, magistracies, were obtainable only through the portals of the new faith; it was embraced by multitudes, but with what fervor or what motive"—A mercenary motive, and a worse than languid fervor, a pagan flood flowing into the church carried with it customs, practices, and idols. The greater part of Constantine's subjects, while in appearance Christians, remained in substance pagans, especially worshipping in secret their idols. But the church did not prevent sin. . . . The church was then too weak to resist the abuses brought in by the inundation of paganism; further it was no longer the upright and severe church of Christ. Becoming vain of having millions of adherents, it did not closely examine their faith." *Gavazzi's Lectures*, p. 290.

Other extracts might be given, but this one is sufficient to make plain how Satan through unconverted men crept into the church and perverted the doctrines of Christ. One of the first things was to take away the freedom of choice and to resort to forceful measures instead; and all the while continuing in the practise and customs of paganism. Thus Rome pagan became Rome papal. "The dragon gave him his power and his seat and great authority." The world was offered to the church and the church accepted the offer.

But the church must be freed from pagan teachings Romanized. God designed by the Reformation to liberate His church from the fetters of Rome. But this is not to be without a mighty struggle. We are all more or less familiar with the eventful days of the sixteenth and seventeenth centuries, the beginning of the Reformation. I say the beginning of the Reformation, for the reform work,—the breaking away from Rome,—is still going on, and will continue until the church is purified, to be presented unto Him a "glorious church not having spot or wrinkle, or any such thing."

Satan seeing he could no longer work through the apostate church to stay the progress of reform, he

must resort to his old tactics, and by some means get into the Protestant ranks and destroy the work of the reform. But how destroy it? By outwardly opposing it? No! But by pretending to be a reformer himself, just as he pretended to be Christian in the days of Constantine. Note the following:

"But Satan was not idle. He now attempted what he has attempted in every other reformatory movement,—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.

"A few men deeply affected by the excitement in the religious world imagine themselves to have received special revelations from Heaven and claimed to have been divinely commissioned to carry forward to its completion the Reformation which they declare had been but feebly begun by Luther. In truth they were undoing the very work which he had accomplished. They rejected the great principle which was the very foundation of the Reformation,—that the Word of God is the all sufficient rule of faith and practise; and for that unerring guide they substituted the changeable, uncertain standard of their own feelings and impressions. By this act of setting aside the great detector of error and falsehood, the way opened for Satan to control minds as best pleased himself." *Gt. Controversy*, p. 186.

"As the claims of the fourth commandment are urged upon the people, it is found that the observance of the Seventh-day Sabbath is enjoined; and the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of the Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well nigh universal. . . .

"Yes this class put forth the claim that the fast spreading corruption is largely attributed to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly



improve the morals of society. . . .

"The miracle working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than man. Communications from the spirits will declare that God has sent them to convince the rejectors of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the word, and second the testimony of religious teachers that the degraded state of morals is caused by the desecration of Sunday." *Ib.* p. 587-591.

A. L. MILLER, R. L. Sec'y.



### MUNCIE SABBATH-SCHOOL INSTITUTE

APRIL 24-25, Muncie was favored with a Sabbath-School institute, held for the purpose of considering the best methods of conducting our Sabbath-School work. Sister McMahan presided throughout the four sessions.

The first session opened at 7:30 Friday evening. After appropriate opening exercises, Sister McMahan conducted a model teacher's meeting. She dwelt upon the importance of teacher's meeting; also the importance of both officers and teachers obtaining a thorough understanding of the lesson, as well as the best methods, not only of instilling the lessons into the pupils' minds, but of studying and managing the different temperaments. The Bible, Testimonies, and Sabbath-School Worker were spoken of as valuable and indispensable helps in the handling of the lessons. The teachers and others present were given opportunity to exchange ideas as to the best methods of preserving the interest and accomplishing the most good in the class work of both children and adults.

Sabbath morning, April 25, rose bright and fair, as if in benediction upon our institute. From 9:30 to 10:30 A. M. our regular Sabbath-School was held, each officer, teacher, and pupil endeavoring to make it in every detail, a model one.

At 10:45 A. M. the third session convened. After an appropriate song, Elder U. S. Anderson invoked the blessing of God upon our work.

Sister Mary McDonald, with her "little flock" demonstrated before the institute, the proper manner of

teaching the S. S. lesson to little ones. The picture was an impressive one. When they knelt to ask God's help in their study, and each little head was bowed in reverence, the scene was especially touching, and many were moved to tears.

A very able paper was presented by the State S. S. Sec. on "The Training of teachers." The church-school teacher, Miss Carmichael conducted an interesting memory drill with eight children. This was followed by a Missionary Exercise, in which she and four of her pupils participated. The promptness and accuracy with which they responded in their turn, as well as the perfect order which they maintained in every movement, shows how susceptible are their plastic natures to right influences and training.

Brother W. P. B. Gray spoke on "Five Common Mistakes Made by a Teacher." Among other things, the teacher makes a mistake in not seeing the beautiful possibilities, instead of the undesirable traits of the rough, mischievous boy, or the vain, haughty girl. We are to view as Christ views the unpromising material before us, and see only the "finished product" after the Holy Spirit does its work of polishing and refining the character. A second mistake which the teacher makes is, in not himself being filled with the Spirit, without which he cannot be efficient. Another mistake is made in not going to the bottom of the lesson, and getting all there is in it for himself and his pupils. The teacher makes a mistake in trying to entertain instead of working for the conversion of his pupils. He makes a mistake in lecturing to his class and thus failing to draw out what is in them. The closing for this session was "Coronation," a fit tribute of praise for the good things we had enjoyed.

During the noon intermission, all remembered the admonition, "Keep thy foot when thou goest to the

house of God." Instead of noise and clamor, strains of sacred music were heard during the entire dinner hour.

The last session opened at 2:30 P. M. After opening exercises a paper was read on "The Value of Goals," showing the necessity of having purpose, not only in this life, but from the standpoint of eternity. Brother B. T. Boyd next read an excellent paper entitled, "How to Become a Soul-Winning Teacher." It takes earnest effort and watching unto prayer to become such a teacher. Brother Hinton and others told "How Our Sabbath-Schools Appear to Visitors." All resolved that in the future they would try to make good impressions upon visitors.

After some special music, "Mistakes Made by a Superintendent," were considered. The superintendent makes a mistake in not maintaining order, quiet, and system in our schools; for holy angels are constantly present to hear and see all that we do. But he should not crowd out the spiritual interest and influences by putting too much stress upon the mechanism of the school. He sometimes makes a mistake in neglecting the visitors, or any teacher, or member of the school, as it is his duty to have the interest of the entire school at heart. One thought he might talk or lecture much.

Some special music was rendered, after which all were given an opportunity to tell of the benefits they had received during the institute. Almost every one responded with praise to God for the good things they had heard. Most of the thoughts were not new, but they were presented in an impressive manner, and stirred up our minds by way of remembrance. Each one determined that hereafter, "Our Sabbath-School should be a 'model one.'"

"Nearer Home," was sung, and the exercises closed with the benediction. AMY L. HAWKE, Sec.

### COLPORTERS' REPORT FOR APRIL 1908

NAME	ADDRESS	BOOK	Days	Hours	Orders	Value	Helps
H. C. Carmichael	Jackson Co.	B. R.	14	129	61	\$ 147 00	\$ 19 25
Chas. Dudley	Knox Co.	Dan. & Rev.	6	40	5	9 50	1 05
Frank Dudley	Knox Co.	Dan. & Rev.	5	41	12	26 50	70
Martin Grim	Bartholomew Co.	Gr. Con	3	16	2	6 50	60
Elmer Redwine	Bartholomew Co.	Dan. & Rev.	2	8	1	2 75	
Totals	5 Agents		30	234	81	\$192 25	\$ 21 60



## HOW THE FIRST 124 NAVAL "SIGNS" WERE SOLD

WHEN the first copies of the Naval Signs began to come off the press, our workers here in the office were stirred. It seemed the Lord had given us in this paper a great opportunity to present before the people one of the most striking signs of times. After talking it over, four of the workers in the Periodical Department decided to drop their work for a part of a day and learn the best methods of presenting it by an actual trial. This trial resulted as follows:

Two young ladies who worked in the business section of a near by

town sold thirty-five and forty-three copies respectively. The two young men, working in the residential section, sold twenty and twenty-six copies. This was done in two and one-half hours. The form of presentation was as follows:

### Canvass Used

(Cheerful greeting). I believe you are interested in the great battle-ship fleet. (Show back page first.) Here it is leaving Hampton Roads for California. This gives the name, weight, and speed of each ship. (Turn to front) Admiral Evans in uniform. (Open to pages 10 and 11) His flag ship, the Connecticut. Intensely interesting figures and facts showing the marvelous development which has been made in battle-ships and guns since the Civil War,

and the naval strength of each of the great nations, are here given. (Page 14) The interior of the factory where these great guns are made. (Page 12) Here is a photo\* and description of each type of ship in our navy. (Page 16) Program of the fleet's movements. This beautiful twenty-page souvenir for a dime.

They found the following method of holding the paper most successful: Hold the paper in the left hand, with the fore finger between pages 10 and 11, with back page toward the customer. Then the first page and the special article can be referred to very readily.

Here is an opportunity for church-school children, young people, and brethren and sisters, even though they may have but little time, to do something for the Lord, and at the same time make good wages. Everyone is interested just now in the fleet and in all special information concerning it. Is not this a special opportunity the Lord has given us of telling people through the medium of this beautiful, truth-filled edition of the *Signs*, the significance of present day war preparations?

The prices are as follows: Single copies, 10 cents; 25 to 100 copies, 3 cents each; 100 copies and over, 2½ cents each. Order of the Conference office. "SIGNS OF THE TIMES."



### PROMPT ACTION

ELDER K. C. RUSSELL, chairman of the Religious Liberty Bureau, writes from Washington as follows:

The District of Columbia Committee of the Senate has reported favorably on a Sunday bill for the District of Columbia. This means that it will be brought before the Senate to be acted upon by all of the senators in the near future. While a bill is before a committee, there is not much interest taken in it, only by those who may compose the committee; but now every senator must act upon it. This bill has gone farther than any Sunday bill which has yet been before Congress. This is another signal for quick action on the part of our people.

We would urge all of our people to write their senators, earnestly protesting against the passage of this bill, and asking the senators to use their influence against the same. The names of the senators for the state of Indiana are Albert J. Beveridge and James A. Hemenway. This bill may come up for action very soon, so our people should not delay writing. We will announce in the *Review* when it is too late to write.

From the above will be seen the influence that the Sunday advocates are having upon members of Congress. It is not necessary to present a long argument to show the necessity of our acting promptly regarding this matter, and I trust that ev-

## \$5,000 To Be Raised on the Certificate Plan Among Our Churches To Be Applied on the \$25,000 Fund

Showing amounts paid to May 8, 1908

	Amt. to be Raised	Amt. Paid			
C. J. BUHALTS			A. L. MILLER		
Honey Creek	\$ 87.	\$ 3 50	Rocklane	\$ 58.	
Idaville	70.	3 00	Pleasant View	35.	
Grass Creek	116.		Boggs town	232.	\$ 2 00
Denver	87.		Waldron	35.	
Peru	29.		Unionville	29.	
Lafayette	116.		Seymour	70.	10 00
Wab. Valley San.	116.	37 00	New Marion	29.	
New London	58.	10 75	Gum Corner	23.	
Kokomo	116.		* Lebanon	58.	58 00
Jefferson	29.		Greenfield	58.	14 30
Olive Branch	29.			\$627.	\$ 84 30
Michigan City	70.		VICTOR THOMPSON		
Mt. Vernon	70.		Elnora	\$ 47.	\$ 6 00
	\$993.	\$ 54 25	Terre Haute	116.	
E. J. VAN HORN			Farmersburg	70.	25
Marion	\$174.	\$ 10 50	Patricksburg	58.	
Michael	93.	5 00	Salem	35.	
Jonesboro	116.		Linton	47.	25 00
Goshen	23.	5 50	Princeton	23.	
Hartford City	116.		Mt. Zion	93.	
Barber's Mills	87.			\$489.	\$ 31 25
	\$609.	\$ 21 00	F. M. ROBERTS		
B. HAGLE			Anderson	\$145.	\$ 12 00
Angola	\$ 29.	\$ 5 50	Muncie	87.	
Auburn	12.		Kennard	70.	14 00
South Milford	23.	1 00	Frankton	18.	
Wolf Lake	232.		Elwood	18.	
Fort Wayne	12.			\$338.	\$ 26 00
Wabash	12.		U. S. ANDERSON		
Huntington	12.		Ooltie	\$ 35.	
Rochester	105.	25 00	New Hope	58.	
Akron	58.	11 00	Inwood	23.	
Etna Green	35.	22 00		\$116.	
Ligonier	145.	21 00	T. A. GOODWIN		
	\$675	\$ 85 50	Middletown	\$174.	\$ 3 00
W. A. YOUNG			Logansport	70.	
Franklin	\$ 35.	\$ 19 00	Indpls (23rd st.)	290.	27 50
Martinsville	12.	5 00	Indpls (E. Side)	174.	5 00
West Indpls.	58.	1 00		\$708.	\$ 35 50
Noblesville	12.	7 50	W. W. WORSTER		
Richmond	58.		North Liberty	\$ 58.	
Northfield	58.		Walkerton	12.	
Connersville	58.		South Bend	87.	
Glenwood	29.		Dana	87.	\$ 17 12
	\$320.	\$ 32 50		\$244.	\$ 17 12
			Total cash received		\$ 387 42

\* A star precedes names of churches which have fully paid their apportionment.



every church in Indiana will select some proper person to write to these senators short letters, protesting against the enactment of Sunday laws, which are only religious laws, and contrary to the Constitution of the United States. I sincerely trust that our churches will act promptly in this matter. W. J. STONE.

### TITHE REPORT FOR APRIL 1908

Akron	\$ 5 25
Anderson	43 65
Angola	20 78
Barbers Mill	45 84
Boggs town	127 86
Brookston	
Connersville	
Dana	24 28
Denver	28 90
Elnora	
Elwood	3 33
Etna Green	
Evansville	5 00
Farmersburg	11 48
Fort Wayne	
Franklin	22 80
Frankton	
Glenwood	
Goshen	3 96
Grass Creek	
Greenfield	33 77
Gum Corner	
Hartford City	57
Honey Creek	24 70
Huntington	
Idaville	6 04
Indianapolis (East Side)	39 90
" (23rd street)	217 72
" (West Side)	13 55
Individuals	12 90
Inwood	6 20
Jefferson	51 44
Jonesboro	15 11
Kennard	15 50
Kokomo	13 94
La Fayette	18 76
Lebanon	25 49
Ligonier	
Linton	19 86
Logansport	
Marion	15 98
Martinsville	7 43
Michaels	128 00
Michigan City	3 44
Middletown	55 85
Mt. Vernon	
Mt. Zion	64 63
Muncie	
New Hope	5 54
New London	18 60
New Marion	9 80
Noblesville	5 95
Northfield	
North Liberty	8 85
Olive Branch	
Oolitic	13 65
Patrickburg	13 52
Peru	3 54
Petersburg	26 60
Pleasant View	89 74
Princeton	6 13
Richmond	4 17
Rochester	14 36
Rocklane	
Salem	8 20
Seymour	20 79
South Bend	18 01
South Milford	
Sunman	24 07
Terre Haute	6 10
Unionville	10 59
Wabash Valley Sanitarium	24 97
Waldron	
Walkerton	
West Liberty	49 00
Wolf Lake	40 91
Total receipts	\$1537 10

## THE \$25,000 FUND

For the Wabash Valley Seventh-Day Adventist Sanitarium

C. D. W.	\$1,000 00	Katherine Nuding	25 00
A. Friend	1,000 00	John Possman and wife	25 00
E. Hayes	1,000 00	R. C. Spohr	25 00
A. W. Bartlett and wife	500 00	A. Friend	25 00
Emmanuel Grounds	500 00	Henry J. Hershberger	20 00
Mrs. Maggie Worster	500 00	G. W. Mann	20 00
Dr. W. W. Worster and wife	500 00	Mrs. M. L. Moore	20 00
W. J. Stone and wife	500 00	Mrs. Ethel Deem	20 00
L. J. S.	500 00	D. W. Ridgeway and wife	20 00
T. A. Goodwin and wife	500 00	Victor Thompson	20 00
S. J. Cleland and wife	500 00	A. Friend	15 00
Wm. P. Cunningham and wife	500 00	E. M. S.	15 00
J. W. Moore and wife	300 00	C. L. Haskins	13 00
C. W. Hayden and wife	200 00	W. E. Vaughan	13 00
M. M. Kenney	200 00	L. V. Hopkins	12 00
A. Friend	100 00	F. N. Bartholomew	10 00
D. W. Albert and wife	100 00	Beatrice Barton	10 00
Mrs. E. E. Blain	100 00	Mrs. Mary Duhals	10 00
C. J. Buhalts	100 00	Mrs. P. J. Craig	10 00
J. R. Minnick	100 00	John M. Davidson	10 00
E. Nash	100 00	J. S. Edwards	10 00
Mrs. Elizabeth Nuding	100 00	Martin Grim	10 00
M. G. Pepple	100 00	Celia J. Hart	10 00
G. A. Roberts	100 00	Mrs. D. C. Horlacher	10 00
R. R. Roberts and wife	100 00	Thomas Hubbard	10 00
John F. Steele	100 00	Sarah J. Hunter	10 00
C. L. Stone and wife	100 00	Robert W. Leach	10 00
Samuel J. Townsend	100 00	A. A. and Martha Marshall	10 00
James D. Woodburn	100 00	Todd Maxwell	10 00
Joel Yeager	100 00	Margaret M. Miller	10 00
Roy Fattie and wife	100 00	Cleotis Nash	10 00
W. C. Vore	100 00	J. M. Rees	10 00
E. A. Woodard	60 00	N. C. Rogers	10 00
Mrs. R. W. McMahan	50 00	Nellie Rothbaust	10 00
J. H. Niehaus and wife	50 00	Mrs. J. F. Woods	10 00
Fannie M. Benson	50 00	Mrs. B. E. Wright	10 00
George W. Boston	50 00	Mary C. Kent	10 00
P. J. Craig	50 00	Charles H. Zirkle	6 00
L. F. Elliott	50 00	Ella M. Zirkle	6 00
Margaret Fattie	50 00	Gabriella Havens	5 00
N. D. Fisher and wife	50 00	Carrie Applegate	5 00
Blanche Goodwin	50 00	Raymond Brooks	5 00
R. W. Hostetler and wife	50 00	S. W. Burkhardt	5 00
John S. Leach	50 00	J. A. Davis	5 00
A. L. Miller and wife	50 00	Mrs. Rosa Davis	5 00
W. T. Pitcher	50 00	Mrs. Jennie Dilworth	5 00
F. M. Roberts	50 00	Mrs. Dora Greenlee	5 00
Frank G. Scarborough	50 00	Mrs. Alta B. Harvey	5 00
Wm. M. True	50 00	Mrs. Sarah C. Hawk	5 00
W. A. Young	50 00	Mrs. Susan Johnson	5 00
B. Hagle	50 00	Mrs. E. E. Lee	5 00
Mrs. A. M. Hand	50 00	Lydia A. Legg	5 00
Martha L. Outland	50 00	Chris Mellinger	5 00
Glesner Johnson	50 00	S. A. Pepple	5 00
Charles Grim	50 00	Mrs. Zora Rabey	5 00
B. R. Wirt	50 00	Olive Sarber	5 00
U. S. Anderson	30 00	J. Theresa Thompson	5 00
Stephen Boze	30 00	Clara B. Turner	5 00
Archer Wright	25 00	Adelia Wiser	5 00
A. N. Anderson	25 00	Carrie Wiser	5 00
T. P. Barrons	25 00	N. A. Wiser	5 00
B. G. Borgesen	25 00	Chas. Blackburn	5 00
Mrs. Julia A. Brown	25 00	Mrs. Richard Ford	5 00
Mrs. G. W. Cooper	25 00	Mrs. J. M. Johnson	5 00
D. C. Horlacher	25 00	E. M. Jackson	3 50
Rhoda Hamilton	25 00	Bertha Bartholomew	3 00
Mrs. Amanda Hunt	25 00	Mrs. F. N. Bartholomew	3 00
M. M. Kenny	25 00	Everett E. Johnson	3 00
G. F. Knapp	25 00	Milton Jones	2 00
John W. McBride	25 00	Cash	22 85
J. W. Montgomery	25 00	Churches on \$5,000 Fund	387 42
Mrs. Eliza C. Nordyke	25 00	Total	\$12,589 77



## NEWS AND NOTES

THE May number of *Life and Health* is having a ready sale.

ELDER VICTOR THOMPSON has had a successful series of meetings at Logansport.

ELDER A. W. BARTLETT gives quite an encouraging report of his work in the South.

THE Year Book for 1908 is highly educational to anyone who will study it. Have you one?

SISTER ALMA I. KNAPP has recovered her health at the Sanitarium and is now spending some time at Wolf Lake.

OUR Missionary Secretary was away from the office from May 1 to 7 visiting some churches in the interest of missionary work.

MANY will be sad to hear of the death of Brother A. L. Chew's wife. The funeral was conducted by Elder Young, Wednesday, May 6.

ON account of limited space, Elder Young's good article, "Who Should Pay Tithe, No. 2" does not appear this issue. Look for it next issue.

MISS BELVA VANCE was in attendance at the Pleasant View Sabbath-School Institute and from there went to Beechwood Academy for a few days' visit.

ON Sunday evening after the institute at Pleasant View, Sister McMahon spoke to a large congregation of young people who gave careful attention to her instruction.

ELDERS YOUNG and Miller are at the Mt. Zion church holding a short series of meetings. May God greatly bless this effort and make of one heart those who profess to be His people at Mt. Zion.

ELDER STONE spoke at the 23rd St. Indianapolis church Sabbath, May 2, from Isaiah 58, dwelling especially upon our duty to the sick poor in our midst. The subject was timely and well received.

SOME of our energetic young people are planning to sell the Naval Number of the *Signs* and *Life and Health* in order to secure money to pay their expenses to the Young People's Convention at Beechwood Academy next month.

YOUNG people in every church in

the conference should plan to attend the Young People's Convention to be held at Beechwood Academy about the first week in June. A very profitable program is being arranged. Full particulars will appear in our next issue.

WE are very glad indeed to see such a good tithe report for April, and that nearly every church has something opposite its name. We trust that our treasurers will endeavor to send in the tithe on hand, if it is only a small amount, every month. Study this report carefully.

SOME marvelous recoveries are being made at the Wabash Valley Sanitarium. There are now four patients there from the city of La Fayette; two business men and one public school teacher. They are all delighted with the place, treatments, and the good recoveries they are making.

ELDER VAN HORN began meetings last Sunday night at Marion. May the Lord bless abundantly His servant's labors there. He reports profitable meetings of Michael, and that the brethren and sisters took hold in a substantial way to raise their apportionment of the \$5,000 Fund for charity work.

THE first church to make formal application for a church-school teacher for the year 1908-1909 is that at Pleasant View. No school has been held in this church during the past year but by getting its application in early, it is assured a good teacher. Other churches will profit by following the good example of Pleasant View.

THE new church building at Anderson was well filled on the evening of April 30 when the closing exercises of the church-school were held. About half of the students this year were from families not in the truth. These patrons of the school enjoyed the exercises very much and seemed much pleased with the work that had been done for their children.

THE Naval Number of the *Signs* has come to hand and we find it fully up to the standard set in advance circulars. Doubtless any who undertake selling this number, will readily succeed. Thus far we have been favored with orders for 100 or more copies as follows: Beechwood Academy (250); Pleasant View (130); Mt. Zion (200); Connersville (120).

THE Sabbath-School Institute held

at Pleasant View May 1 and 2 was a profitable occasion for all present. Members of the faculty and some of the students of Beechwood Academy were in attendance and their assistance was much appreciated. The papers read evidenced painstaking preparation and careful thought. We trust that the result will be seen in better Sabbath-Schools in the places to which the influence of this Institute extends.



### DEDICATION OF THE WABASH VALLEY S. D. A. SANITARIUM

IT has been arranged to hold the dedicatory services of the Wabash Valley S. D. A. Sanitarium Sunday, May 31. The exact hour will be announced latter.

It has taken some time to arrange for this meeting, as we desired the president of the General Conference to be present, also other members of the General Conference Committee.

It has now been ascertained that Elder Daniells can be with us and deliver an address, also that Dr. Kress, Superintendent of the Washington Sanitarium, will be with us and assist in the dedicatory services. Undoubtedly the mayor of the city will give the address of welcome. This will be an important meeting, and we are expecting a large attendance of the people from the city. An invitation is extended to our brethren and sisters who can do so, to be present. No attempt will be made on the day of dedication to raise funds.

W. STONE.



### WORKER'S MEETING

IT has been decided to hold a worker's meeting for the Indiana workers and to plan the work for the summer, beginning Sunday, May 24, and continuing until Tuesday, June 2, 1908.

This meeting will be held at La Fayette on the Sanitarium grounds. It will be necessary for all the workers to bring their own bedding.

During this meeting, or on Sunday, May 31, the sanitarium will be dedicated. This will be an important meeting, and we ask for the prayers of all our brethren and sisters that the Lord may pour out His Spirit upon the workers, and that as they go forth to their summer's work, rich blessings may attend their efforts.

W. J. STONE.