

Elder A. G. Daniells

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DEDICATION OF WABASH VALLEY SANITARIUM

THIS service was held according to appointment Sunday afternoon, May 31. The mayor of the city delivered a short address in which he extended a warm welcome to our people and the institution to the vicinity of La Fayette. He was followed by a very able address by Mr. Thompson, one of the leading attorneys of La Fayette, who has been acquainted with our people. He spoke very highly of the work which we are doing throughout the world. Elder Stone made a few remarks in regard to the founding of the institution.

Elder A. G. Daniells, president of

the General Conference, delivered the main address, a synopsis of which will be found in this issue of the REPORTER. He was followed by Dr. Kress, superintendent of the Washington Sanitarium. Everything passed off pleasantly, the only hindrance being that the weather was a little cool. Quite a number were present from the city, and a goodly number of our brethren and sisters throughout the state. All seemed delighted with the buildings and grounds, and spoke in the highest terms of the place.

The building is a model of neatness, but there is no extravagance displayed, either in outward adornment or the furnishings. The walks and the drives surrounding the building are now practically completed, and the attention of the management will be given to advertising the institution and filling it with patients. We believe it will be only a short time when the institution will be filled with a good class of patients.

I think I can truthfully say that not a person has entered the new Sanitarium building but that has received great benefit, and all are well pleased. We trust that our brethren and sisters throughout the Conference will do all they can to send patients to the institution, and pray that God's healing power may be manifested in a special manner in restoring to health all who come.

W. J. STONE.

SYNOPSIS OF ELDER DANIELLS' DISCOURSE AT THE DEDICATION OF THE WABASH VALLEY SANITARIUM

Our sanitariums are located in all parts of the world. We have quite a number in the United States. We have them in Canada, in Mexico, South America, in Great Britain, Scandinavia, Germany, Switzerland, South Africa, India, Japan, Australia, New Zealand, and in various other

parts of the world; and the institutions are the same everywhere. That is, the principles that are held and that govern the management, are recognized the world over.

These institutions differ from hospitals, and even from denominational hospitals, quite materially. You are aware that various denominations operate hospitals, but our plan of operation and our management are altogether different. In the first place, we educate our own physicians; that is, the physicians are gathered from our own ranks, and in the past have been educated by our own medical schools largely, and the denomination takes a part in the development of these young men and women who wish to qualify for medical practice. We educate our own nurses. Every sanitarium is a medical training school for nurses. We graduate our own nurses, and train them, and they do not receive their training in other institutions.

Then again, we follow methods of our own. Our institutions are peculiar to ourselves as a people. We have not copied after other institutions. We have not based our methods upon those of any other institution. While we have gathered the scientific knowledge and methods to a degree from various hospitals and institutions, yet our sanitariums have a genius of their own. A sanitarium of the character that we maintain is operated differently from any other medical institution in the world.

I shall not go into the details of the management, but I can assure you that the management of this institution will be glad at any time to have you visit the institution and watch the processes and learn all there is to be learned about the operation of such an institution. They will be glad to have you see it and be glad to have you know the principles that are being followed.

Now, the chairman has raised the question as to why we establish and maintain sanitariums. Why do we as a denomination do this? It has already been suggested by the speakers who have preceded me. It is because we believe that it is one of the essentials of the religion of Jesus Christ to take care of the body. We believe that religion pertains to the body as well as to the soul. We do not believe that we have misjudged our responsibility when we pray and when we read the Bible and endeavor to cultivate the higher or the spiritual nature. We believe that the mind and body, the soul and the physical frame, are so closely related that in order to enjoy the highest degree of spirituality we must take the best of care of the body.

We have not established these institutions for commercial reasons. While we have learned how to operate them without a loss, yet we never learned how to make money out of our institutions. We don't want to do that. If we should turn them into commercial institutions, we would miss the great object for which we have established them. We can not establish prices beyond the reach of the common people, and so while we place our prices for treatment, for operations, and the care of the sick, so that the common people can avail themselves of these advantages, we place ourselves where we can not make money, and we are satisfied with that. But we must make them self-supporting. We can not gather the money from our denomination to erect the buildings and beautify the grounds, and provide the furniture and the equipment, and then call upon them to contribute to a sinking fund to operate them. When we have provided all that you can see here with the eye, then we must let the management of the institution provide the funds to keep them going; and just to that extent we aim to make them commercial, and no more.

Another thing, we must not only establish prices that will let the ordinary class have these privileges, but there are hundreds of poor, sick, suffering people who have not any money at all, but they need help. They need treatment; they need the physician's care; they need just what can be given them in our institu-

tions. And so every year we do thousands upon thousands of dollars' worth of free work, that we might call charitable work. We contribute that to suffering humanity, and you would be surprised if I were to roll up the figures here showing the charitable work that is being done by these institutions the world over every year. But we believe it ought to be done. Jesus healed the sick without money. He did it by his infinite power. We have to do it by means that he has placed in our hands.

Our object is more than to relieve the suffering. Our object is more than to heal the sick. We want to do that, and of course we would fail to a large extent in our purpose if we failed to restore the sick to health. God has given us the facilities and knowledge by which that can be done and is done. That is why our institutions are becoming so well known and patronized. It is because the people get the help they want.

But we have a still higher purpose than the healing of the sick, and that is to reveal the living God and the Saviour Jesus Christ. I do not hesitate to say that, to tell you that beyond all this material thing we want to open the hearts of men and women to the reception of the Saviour of men; and we understand that that was the chief reason why our Lord and Master healed the sick wherever he went. He knew that at the very best this life would be a failure without this salvation, and he knew that by touching them at the needy spot, by healing their sickness, by relieving them of their sufferings, he could reveal himself as their Saviour to them; and so he did that day by day to help those people. And he would have this church in the earth, his representative, do the work that he did and for the purpose for which he did it.

Now, the question may be raised, Do you do this for the purpose of proselyting? That is a question that is sometimes put to us in just that way. Do you do this to make converts? Well now, we want to make converts, and I would not belong to a cause that I would not wish to lead other people to join. If I were ashamed of it, or if I did not think it was worthy of your membership, I would get out of it and I

would join you. Now, I will say this, that our institutions are not proselyting institutions. They are open to all classes of people, and the views we hold regarding Bible doctrines are not pressed upon them. They are there to be treated. But we are always glad to have them learn the views we hold, and to join us in those views. We would like to have all the people of the world join us in our religious views, because we believe they are right. If we did not believe that we would not hold them. And any man who has a good thing is always glad to have his fellowmen get it. So we do not keep our views in the background for fear people will understand them and join us in carrying on our work. But the great purpose—the all-important purpose—for which we carry on these institutions, is to lead men to understand God; and then we leave them in His hands to guide them and teach them and to save them in His own way and His own time.

Now I should not detain you longer to-day. We are very glad as a people to have this sanitarium added to our family of institutions. We are glad when we come around to see these institutions, to see that the promoters have exercised good judgment in the selection of location, to see that they have manifested good taste in beautifying their grounds, to see that they have used good judgement in the selection of material, and in the workmanship that has been done in furnishing of the institution and in equipping it. And so I am glad to go through this institution and find it well constructed, to find it light and airy so that it can be well ventilated, and with plenty of sunshine, to find it neat and clean and attractive, with furniture good enough for any of us, and to find provisions made for all the wants and needs of the people.

I feel that this institution is a credit to our denomination, and it is also a credit to this Conference and to this town in which it is located. And in behalf of the denomination I wish to say to our Indiana Conference that we wish your every prosperity in the operation of this place. We trust that it will be a blessing to the people of this city, and that they will never have occasion to be sorry that it has been established so near them.

CAMP-MEETINGS FOR INDIANA

AT our workers' meeting it was voted to hold three camp-meetings in the state this present season. The first camp-meeting will be held at Lagrange, in the northern part of the state, and will be a local meeting. However we hope to have all of our brethren and sisters in that part of the state to attend. The definite date undoubtedly will be given in the next issue of the REPORTER.

Another local meeting will be held the latter part of the summer for southern Indiana at North Vernon. This is a good railroad center and is easy of access as any place we can select in the southern part of the state. This is practically a new field, and a tent effort will be held following the camp-meeting.

It was decided to hold the general camp-meeting at Lafayette. A number of reasons were given for holding our general meeting at LaFayette again this year. Last year it was voted by those present at the camp-meeting, that the Conference Committee be authorized to go forward and erect a sanitarium building. This has been done, and we thought it no more than right for our brethren and sisters to have an opportunity of visiting La Fayette this year and inspecting the building and see what has been done. Then, too, we desire to greatly strengthen the city church at La Fayette. Our work in the city does not rightly represent the work that we are now establishing at La Fayette. A strong effort will be put forth this year to bring the truth prominently before the people of La Fayette.

We believe that our brethren and sisters throughout the state will see the wisdom of holding these camp-meetings as planned at the workers' meeting, and we trust that every church in the Conference will be well represented at these different gatherings. The general camp-meeting will be held August 6-16. More particulars and definite arrangements will be given later. W. J. STONE.



THE WORKERS' MEETING

THE Workers' Meeting was held at the Wabash Valley Sanitarium May 24 to June 2, and was a splendid meeting in every particular. From the beginning till the 29th inst. the

order of exercises was as follows:— 6 A. M. Devotional exercises, 7:30 A. M. Breakfast, then work, manual labor, till 12 noon, when all assembled in the Gymnasium for a Bible study lasting till 1:20 P. M. Dinner. After the dinner hour, manual labor was again in order till 7 P. M., when another Bible study was held. Both of these studies during each day was usually conducted by Elder H. R. Johnson. These were close, searching studies and the results will be seen in all standing loyally for all the Message. We learned among other things that Health Reform as taught in the Bible and Testimonies is from God and he has given it to us to be accepted or rejected just as he set good and evil, life and death before ancient Israel and then left it to them to choose whether they would choose life and good, or the opposite. So he leaves us to choose to live health reform or not, and we learn anew the result of not heeding the Master's call. May the light of health reform shine henceforth in Indiana a clearer ray than in the past.

The manual labor was enjoyed by all that attended this worker's meeting. The result was a rapid finishing up of the work of beautifying the spacious grounds about the institution and making all things ready for the dedication.

Others will write particularly about the dedication.

There were calls from more than a score of places, asking for tent meetings. All these letters were read and carefully considered. The results were attained without friction and with the evident presence and guidance of the Holy Spirit. It is not pleasant to deny the request of any of our people for tent meetings but at the present we do not have enough of either workers or means to answer more than a fraction of the calls.

The location and make up of the different tent companies are as follows.

Tent No. 1. Elder V. Thompson and brother and sister Niehaus will go to Tell City, Perry County, on the Ohio river.

Tent. No. 2. Elder B. Hagle with brother G. W. Boston at Lagrange near the Michigan line.

Tent No. 3. Frank S. Busz and J. E. Dunn will go to Aurora, on the

Ohio river about 25 miles from Cincinnati, Ohio.

Tent No. 4. Elder F. M. Roberts and J. M. Ellis will hold meetings at Sheridan in the north west corner of Hamilton county and about eight miles from the geographical center of the state.

Tent No. 5. Elders C. J. Buhalts and W. A. Young at Dana on the west side of the state and 25 miles north of Terre Haute.

Tent No. 6. Elder U. S. Anderson to Dugger near Linton, a helper will be assigned to him later.

Misses Nellie Rothbaust and Mary Kent will continue Bible work in Indianapolis. Brother Robert Leach will remain at Peru where he has a good interest. As soon as Sister Theresa Thompson can bind off her work at LaFayette she will take up work in Huntington. Bro. Thomas Hubbard has lately begun meetings near Versailles and will follow up that work.

It will be seen that the work has been distributed to nearly all sections of the State. These have expressed a desire that all our people pray for them, that their labors may be effective. It will also be necessary that every member be prompt and faithful that this large force be kept in the field. It should be remembered that in addition to those named we support a labor in India, in China, in Japan, in Africa two in the South and Elder Steele in West Virginia. To support all of these it will be necessary that each and every believer in the message bring in all the tithes that there may be means to support his work. W. A. YOUNG.



WHEN TO PAY TITHE

AFTER we have conceded that we— you and I—should pay tithe, and that it should be done from the abounding love of God in our hearts, the question arises, When should we pay it? Again do we find our instruction from the Lord, "The plan of system in benevolence God designed for the good of man, who is inclined to be selfish, and to close his heart to generous deeds. The Lord requires gifts to be made at stated times,"—mark that,— "at stated times, being so arranged that giving will become habit, and benevolence be felt to be a Christian duty." Notice that it is to become "a hab-

it." We surely covet good ways and often wish our lives were better. Our lives are made up of habits. We may have been given to appetite; we decide to break that off, but that decision is not a habit. Appetite calls as of old, but now we refuse to grant its demands; by and by we fix the habit by steady refusal to let appetite control. Webster says it is "a fixed custom; an acquired, involuntary tendency to perform certain actions." So I repeat the quotation: "Giving will become a habit, and benevolence will be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold and close before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence." *Test. Vol. 3, p. 393.*

One great blessing to come to us from tithing is that it works for the destruction of selfishness,—selfishness is sin. Paul tells us that covetousness is idolatry. These two are practically synonymous. The testimony tells us on the page quoted above, "The Lord designed to bring man into close relationship with himself, and into sympathy and love with his fellow men by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man." We are told on page 548 that "constant, self-denying benevolence is God's remedy for the cankered sins of selfishness and covetousness. He has ordained that giving should become a habit, that it may counteract the dangerous and deceitful sin of covetousness." Now mark what follows: "Continual giving starves covetousness to death. Systematic benevolence is designed of God to tear away treasures from the covetous as fast as they are gained and to consecrate them to the Lord, to whom they belong."

As we see the force of these things, the question again arises, when shall we pay the tithes? Reading right on from the last quotation, I find: "This system is so arranged that men may give something from their wages every day, and lay by for their Lord a portion of the profits of every investment."

In Vol. IV, I find warning and counsel as follows: "The plan of systematic benevolence was of God's own arrangement; but the faithful

payment of God's claims is often refused or postponed." Page 475. "Before any part of our earnings is consumed, we are to take out and present to him that portion which he claims." Page 477. "Of all our income we should make the first appropriation to God." Page 474. In every income let us hear God's call to action, and set apart to Him the tithe. One sister with poor health and in poverty, took in washing, faithfully tithed all that came to her, at the time it came, and at the end of the year we were surprised to learn that she had paid over \$15.00 tithe. She was blessed in the doing of this. "A selfish use of riches proves one unfaithful to God, and

unfits the steward of means for the higher trust of heaven." *Test. Vol. 6, p. 391.*

"Get the habit," that each time you receive your wages or other income, to act *at once*, take out the Lord's share, and never use it for yourself. So "get the habit." If not, why not? W. A. YOUNG.

TITHE FOR MAY

THE tithe report for May appears in this issue of the REPORTER, and we are sorry to say that it falls several hundred dollars below that of the corresponding month one year ago. There may be good

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

Showing amounts paid to June 4, 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.	2 00	Boggstown	232.
Denver	87.		Waldron	35.
Peru	29.		Unionville	29.
Lafayette	116.	6 00	Seymour	70.
Wab. Valley San.	116.	52 50	New Marion	29.
New London	58.	10 75	Gum Corner	23.
Kokomo	116.		* Lebanon	58.
Jefferson	29.		Greenfield	58.
Olive Branch	29.			\$627.
Michigan City	70.		VICTOR THOMPSON	
Mt. Vernon	70.		Elmora	\$ 47.
	\$993.	\$ 77 75	Terre Haute	116.
E. J. VAN HORN			Farmersburg	70.
Marion	\$174.	\$ 10 50	Patrickburg	58.
Michael	93.	40 00	Salem	35.
Jonesboro	116.		Linton	47.
Goshen	23.	7 00	Princeton	23.
Hartford City	116.		Mt. Zion	93.
Barber's Mills	87.			\$489.
	\$609.	\$ 57 50	F. M. ROBERTS	
B. HAGLE			Anderson	\$145.
Angola	\$ 29.	\$ 6 10	Muncie	87.
Auburn	12.		Kennard	70.
South Milford	23.	6 00	Frankton	18.
Wolf Lake	232.		Elwood	18.
Fort Wayne	12.			\$338.
Wabash	12.		U. S. ANDERSON	
Huntington	12.		Oolitic	\$ 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.	\$ 91 10	Middletown	\$174.
W. A. YOUNG			Logansport	70.
Franklin	\$ 35.	\$ 19 00	Indpls (23rd st.)	290.
Martinsville	12.	6 60	Indpls (E. Side)	174.
West Indpls.	58.	1 00		\$708.
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.
	\$320.	\$ 34 10		\$244.
			Total cash received	\$ 597 42
			* A star precedes names of churches which have fully paid their apportionment.	
			\$25,000 Fund total	\$12,799.77

reasons for this, and undoubtedly there are some good reasons why this is so. But is it not possible that some are not doing their duty, and that some of our treasurers have also failed to send in the tithe in the church treasuries? We know that some of our good tithe-payers have moved out of the state during the past year, and this will only necessitate greater faithfulness on the part of those who remain.

I trust that all of our church officers will do all in their power to increase the tithe of our churches. I wish to ask all to carefully read the articles now appearing in the *REPORTER* by Elder Young, upon this subject.

While the panic may effect the tithe somewhat, it has not affected the crops thus far, and should not make a very great difference in the amount of tithe which should come into the treasury from most of our churches. We trust that all will remember that we are supporting seven laborers outside of Indiana, and let us take hold and do all in our power to educate our people along these lines and to faithfulness in tithe-paying. W. J. STONE.



NOTICE! IMPORTANT

WE desire to obtain the names of families who would be willing to take and keep for three or four weeks, or for any length of time, one or more young men or young women and provide a home for them while they sell our books or periodicals to earn a scholarship for next year in one of our schools.

This would be a practical and noble piece of missionary work, and will enable some of our young people to attend school next year, who otherwise will be unable to pay their way in school or meet their expenses while canvassing for a scholarship.

We know of several earnest and consecrated young people who are worthy of this help and feel that without a doubt there are those in the state who will be willing to do this much to help them.

Kindly let us know at once, and state whether you prefer to take a young man or a young woman or whether you can take more than one canvasser, etc. Address R. C. Spohr at this office.

TO THE READERS OF THE "REPORTER"

I WOULD like to call your attention to a few things as they exist today. First is the question of finance. Many will remember a few years ago when the panic came, the Lord told us through His servant it would not last long—that we would have a few years prosperity, and that this would be the time to dispose of our property, as a greater panic would come and we would not be able to sell. Are we not entering that time now? As I have been talking with people lately on this question, some say to me, What do these things mean? One man said he had traveled in several states and in large cities, and the same trouble existed in all these places, and we could not imagine the distress there is among the poor in these cities, while on the other hand the rich are feasting. "As it was in the days of Noah, so shall it be in the days of the coming of the Lord."

Another point I wish to notice is the finishing of the work. As we look over the missionary field and see how the work has advanced in foreign fields the past year, it rejoices our hearts that the message will soon be given to every nation, and then the end will come. "What the church fails to do in peace and prosperity must be done under most trying times." What is done must be done quickly. Let us arouse to our God-given privilege and help to finish the work. Please read in "Early Writings," pages 56 to 58, "Our Duty in View of the Time of Trouble," and ask yourself the question, Does this mean me? We are told by the servant of God, "If the church had done its duty we would have been in the kingdom before now."—Vol. IV page 450. We have heard the call from time to time for means to finish the work. We have prayed the Lord to roll the burden on all of this people to sell what we have and give alms.

Dear brethren and sisters, let us lift now, while the cause is in need of help and souls are perishing. Will we not make the sacrifice now? Soon it will be too late. Some have said to me, If time is so short why do our people build sanitariums? They do it because the Lord has told us to. There will be opportunity to teach the truth to people that come there for treatment who would not

get it any other way. What are a few dollars compared to a soul saved in the kingdom of God? If all had read the Testimonies as they should we would not question the matter of building, but we would come with our freewill offerings until those in charge would say "Enough." I praise God we are living in the last days and we have a part in helping to finish the work. "Let us look up, for our redemption is near."

B. HAGLE.

Rochester, Ind.



A TEMPERANCE NUMBER

NEVER before in the history of this country has there been such wide spread and intense agitation over prohibition. Temperance workers throughout the length and breadth of the land are arousing to the necessity of immediate and determined action. They are greatly encouraged over the success which has attended their efforts within the last year. The liquor interests realize that unless a desperate fight is made their business will be greatly curtailed.

Nowhere is the temperance fight being waged more persistently than in the Southern states. The publishers of the *Watchman* are preparing a special number of that paper. It will be dated June 2, but will probably be ready for distribution by the middle of May. This issue will be wholly devoted to temperance. The President of the National W. C. T. U., the President of the Tennessee W. C. T. U., the Medical Superintendent of the Washington, D. C., Sanitarium, and other prominent and influential writers are contributing for this special. It will be printed in two colors, with an appropriate cover-page illustration.

We as a people have failed to exert our efforts in behalf of temperance as fully as we should. Now is our opportunity to strike a telling blow for true temperance reform, and at the same time show the noble bands of temperance workers throughout the country that we are heartily in sympathy with the temperance movement. The good results of our association with other temperance workers in this special campaign will become more and more apparent as the perils of the last days increase. This issue of the *Watchman* will sell read-

ily. Agents who make it their business will have no difficulty in selling it by the thousand at ten cents a copy. It will be supplied to workers at the following prices:

1 to 4 copies, all to one address, each, 5 cents; 5 to 24 copies, all to one address, each, 3½ cents; 25 to 99 copies, all to one address, each, 3 cents; 100 to 500 copies, 2½ cents; 10 or more copies mailed singly, each, 4 cents.

A neat *Watchman* badge will be sent free, if requested, to each person who orders fifty or more copies. Order at once. Address this office.

RELIGIOUS LIBERTY STUDY

For Sabbath June 27

AND he (the two horned beast) doeth great wonders . . . and deceiveth them that dwell on the earth by 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.

As we noticed in last month's study, 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 of this country through the people to induce the civil power to enforce the dogmas of Rome upon the citizens of the United States. We also traced briefly the teachings of the beast from the days of Constantine to the present. We will now look more closely into the way the religious power is leading the people to induce the civil power to yield to its demands.

Since the organization of the National Reform Association in 1863, the reformers by voice and pen, pulpit and press, have been diligently educating the people to not only sanction but to demand Sunday laws; thinking in the securing of Sunday laws, they are working in right lines, and bringing about a needed reform. But they lose sight of the fact that all true reform is by the Spirit of God renewing the mind changing the carnal nature, and that is not by the arm of flesh. "Not by might nor by power but by my Spirit, saith

the Lord of host." Are we as zealous in educating the people in the true meaning of Sunday laws?

Since the great majority of mankind will travel the "broad way" the legislators will finally yield to the demands of the people and enact a Sunday law. "To secure popularity and patronage, legislators will yield to the demand for a Sunday law." *Test. No. 32, p. 207*. What will the passing of a Sunday law by our government mean? "When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery, it will be nothing more than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism."

"the National Reform movement, exercising the power of religious legislation, will, when fully developed, manifest the some intolerance and oppression that have prevailed in past ages. . . If popery or its principles shall again be legislated into power, the fires of persecution will be rekindled against those who will not sacrifice conscience and the truth in deference to popular errors. This evil is on the point of realization." *Test. No. 33, p. 240*.

This evil is indeed on the point of realization. Legislators are now yielding to the demand for Sunday laws. Some of the senators, who heretofore have stood against such legislation recently told our brethren

in Washington that the pressure is getting too strong to withstand much longer. At this writing the Johnston Bill has passed the Senate and is resting in the House committee.

"When God has given us light showing the dangers before us, how can we stand clear in His sight if we neglect to put forth every effort in our power to bring it before the people? . . . We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. . . The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing they would be giving time to questions distinct from the Third Angel's Message. . . The people need to be aroused in regard to the dangers of the present time." *Id. p. 240-243*.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished

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			
A. Friend		40 00	W. J. Stone	10 00	
Albert Wilkins	\$ 5 00	\$ 5 00	Mrs. R. W. McMahan	10 00	6 00
Y. P. S. M. V.		15 92	Archer Wright	9 00	6 00
Dr. S. L. Strickler	13 50		Mrs. Martha Redman	5 00	
Miss Verna Stone	12 00	10 00	A. L. Miller	5 00	
J. D. Hodapp	12 00	3 00	Martha Redenour	5 00	2 00
A. W. Bartlett	10 00		Ida Higbee	4 50	
C. A. Hipple	10 00	7 00	Lizzie Meginnis	25	
M. M. Kenny	10 00		Paid in full		197 27
			Total	\$121 25	\$292 19

from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness." *Test. No. 31, p. 77.*

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

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PRESENT NEEDS

THE Conference is needing a little more money to square up a few remaining bills in the erection of the Wabash Walley Sanitarium. A few persons who have loaned the Conference money have moved out of the state and the Conference has had to return their money to them; and we can use a few hundred dollars to good advantage. We would ask if any of our brethren and sisters have money by them, either large or small amounts, that they loan it to the Conference at a low rate of interest, and it will be refunded whenever needed. Anyone having money that they can loan to the Conference will correspond with either T. A. GOODWIN or myself.

W. J. STONE.

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WITH THE CHURCHES

As I have given no report of my work for some time, I will now speak of my recent labors. I was not able to be in the field of labor for about two weeks in April. From April 17 to May 4, a series of interesting meetings was conducted at Logansport. The church is in good spiritual condition, "growing in grace," with a spirit of missionary work. We were made happy to baptize four willing souls in the Wabash before leaving. Brother Jesse Jared and wife are doing good work in their treatment rooms, having their hands more than full. They are endeavoring to hold up the truth in all their work. The future outlook for the work at Logansport is good. Better days are already here, and will so continue if everyone will continue to grow in grace.

I lately visited the church at Farmersburg and baptized two young men who have been waiting an opportunity for baptism for some time. The Lord blessed our work, and all seemed revived and encouraged by the spirit that graced our services.

The Sabbath of May 16, I attended services at Clay City, this being the

first Sabbath I have been with this company since removing the tent last fall. The Sabbath-School then organized has continued its work with courage in the cause. The friends here have been doing some missionary work, and there is some appearant interest. We earnestly hope that fruit will appear.

There is nothing worth living for but the cause of "Present Truth," and every Seventh-Day Adventist should be a live missionary in whatever work to which he may be called. The church of God is a missionary band, every member an epistle of Christ to be read by all, not a sealed letter but an "open letter" to the world, that they seeing your good works may glorify you Father which is in heaven.

VICTOR THOMPSON.

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THE MID-SUMMER OFFERING

OUR brethren and sisters know that it is customary to take up a missionary collection about the first of July each year, for our work in foreign fields. This year this collection will be taken July 4, and it should be a very liberal offering. I trust that all will read Elder Evans' article in the *Review* of June 4 regarding this collection. More will be said in the next issue of the *REPORTER*, but I trust our people will be prepared for this and will endeavor to make a liberal offering upon this occasion. W. J. STONE.

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"THE power of the will is not valued as it should be. Let the will be kept awake and rightly directed, and it will impart energy to the whole being, and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease. Exercised in the right direction, it would control the imagination, and be a potent means of resisting and overcoming disease of both mind and body. By the exercise of the will-power in placing themselves in right relation to life, patients can do much to co-operate with the physician's efforts for their recovery. There are thousands who can recover health if they will. The Lord does not want them to be sick. He desires them to be well and happy, and they should make up their mind to be well."

TITHE REPORT FOR MAY 1908

Akron	\$ 86
Anderson	6
Angola	
Barbers Mill	
Boggs town	44 70
Brookston	
Connersville	17 70
Dana	27 28
Denver	6 50
Elnora	30 00
Elwood	
Etna Green	4 50
Evansville	
Farmersburg	18 10
Fort Wayne	15 35
Franklin	2 14
Frankton	
Glenwood	14 94
Goshen	2 10
Grass Creek	27 75
Greenfield	14 81
Gum Corner	
Hartford City	
Honey Creek	10 70
Huntington	14 08
Idaville	3 00
Indianapolis (East Side)	43 97
" (23rd street)	220 32
" (West Side)	43 15
Individuals	14 03
Inwood	6 00
Jefferson	9 05
Jonesboro	18 31
Kennard	
Kokomo	
La Fayette	24 04
Lebanon	18 03
Ligonier	26 42
Linton	39 65
Logansport	100 99
Marion	12 68
Martinsville	5 40
Michaels	3 50
Michigan City	
Middletown	117 52
Mt. Vernon	
Mt. Zion	
Muncie	18 83
New Hope	10 81
New London	8 28
New Marlon	
Noblesville	
Northfield	114 75
North Liberty	9 20
Olive Branch	
Oolitic	22 16
Patrickburg	39 60
Peru	7 54
Petersburg	
Pleasant View	9 16
Princeton	11 63
Richmond	
Rochester	9 67
Rocklane	
Salem	11 72
Seymour	17 83
South Bend	32 93
South Milford	4 00
Sunman	4 00
Terre Haute	6 20
Unionville	
Wabash Valley Sanitarium	24 79
Waldron	16 56
Walkerton	
West Liberty	16 07
Wolf Lake	3 31
Total receipts	\$1362 91

WANTED—Good, humble, self-sacrificing, godly Sabbath-School teachers, who will step into the ranks and with loving hearts and willing hands gently lead the lambs into the fold—teachers who will not only tell them of the right road, but will themselves lead the way.—*Signs of the Times.*

NEWS AND NOTES

ORDER *Sabbath-School Lesson Quarterlies* for next quarter immediately.

PREPARE now to attend one or more of three camp-meetings to be held in Indiana this summer.

AT the close of the Workers' Meeting at La Fayette last week, Elder H. R. Johnson went to Linton to hold a series of meetings.

IN our daily worship, let all remember at the throne of grace the tent companies which are at work in various sections of the state.

THOSE of our people who need sanitarium treatment should come as soon as convenient, before the rooms are all filled with patients.

ELDER HAGLE is beginning tent-meetings at LaGrange this week. The northern camp-meeting will be held at that place as soon as arrangements for it can be made.

ALL of our people, and others too, were delighted with what they saw in and around the sanitarium grounds. Many words of praise were given. Not a discordant note sounded.

ALL will read with interest the report of our workers' meeting by Elder Young. It was harmonious throughout, and all seemed to see eye to eye. This made the work easy and quickly dispatched.

THE Sabbath-School lessons for the third quarter of 1908 are upon the book of Nehemiah. These lessons are important and should be thoughtfully studied by all of our people. The *Quarterlies* may be had now.

A PICTURE of the Sanitarium grounds has been taken, which can be procured by our brethren and sisters throughout the state if desired. Address Wm. W. Worster, M. D., La Fayette, Indiana, care of Wabash Valley Sanitarium.

WE are pleased to record in our monthly colporters' summary for May, the work of two old canvassers who have recently re-entered the field, Athen Metzker, and Geo. W. Rader. The Lord is blessing the efforts of these brethren as they again begin labor in His vineyard.

PROF. C. L. TAYLOR, who is to have charge of Beechwood Academy next year, arrived there on the eve of the Young People's Convention, last Friday. He was given a hearty welcome by the Conference officials present, by the Beechwood Faculty, and by the large number of students and young people gathered for the convention.

COMMENCEMENT exercises of Beechwood Academy were held last Thursday evening, with a large audience of attentive listeners crowded into every available space to hear the excellent essays, music, and class poem, prepared by the graduating class, which consisted of six young people; namely, Margaret Bennett, Hazel Vance, William Hopkins, Glenn Harris, Lena Vance, Charles Fahrion.

THE entire building in which our office is located has been rented to one person; all tenants are obliged to move by July 1. We desire to move as little of our stock as possible, and offer our people a very low rate on all books, pamphlets and tracts on hand. Special prices on this page. ORDER AT ONCE.

AN intensely interesting Young People's Convention was held at Beechwood Academy, June 5-7. Elders Stone, Young, Hadley, and Thompson were ministers present. The roll-call of 68 churches in our Conference revealed that 27 had representatives in the largest and most general Young People's Convention ever held in our state. In our next issue we hope to give a more complete report.

SPECIAL BOOK SALE

	Regular	Special
Great Controversy, Marble	\$ 2.75	\$ 1.75
Story of Daniel the Prophet	1.00	.70
Great Second Advent Movement, Cloth	1.50	.90
Patriarchs & Prophets, Library	3.75	2.20
Education, by Mrs. E. G. White	1.25	.80
Place of Bible in Education25	.10
The Marvel of Nations	1.25	.75
Uncle Ben's Cobblestones	1.00	.65
Story of Joseph, Cloth40	.25
" " Board25	.14
Peril of the Republic	1.00	.80
Healthful Cookery, Board50	.28
Ladies' Guide, Half Morocco	4.50	2.20
Ecclesiastical Empires, Cloth	2.50	1.78
Home and Health, Cloth	3.00	1.65
The Two Republics, Cloth	2.50	1.45
Prophecies of Jesus, Morocco	3.75	1.25
Holman Two Version Bibles	4.50	2.00
Oxford " " "	4.00	1.75

This is a rare opportunity to get some helpful books at very low prices. Indiana Conference, 240 Indiana Ave., Indianapolis.

COLPORTERS' REPORT FOR MAY 1908

NAME	ADDRESS	BOOK	Days	Hours	Orders	Value	Helps
H. C. Carmichael	Jackson Co.	B. R.	8	65	23	\$ 65.25	\$ 9.00
Chas. Dudley	Knox Co.	Dan. & Rev.	21	183	42	93.00	2.55
Frank Dudley	Knox Co.	Dan. & Rev.	23	189	110	200.75	1.10
Martin Grim	Bartholomew Co.	Gr. Con.	2	19	2	5.50	2.90
Athen Metzker	Franklin Co.	Gr. Con.	5	50	10	27.50	4.6
Geo. W. Rader	Jennings Co.	Dan. & Rev.	9	79	28	67.00	2.30
Totals..... 6 Agents			68	585	216	\$450.00	\$ 22.45