

Elder A. G. Daniels

Indiana Reporter

VOL. XIV

INDIANAPOLIS, IND., SEPTEMBER 2, 1908

No. 19

PUBLISHED EVERY OTHER WEEK, BY THE

INDIANA ASSOCIATION OF SEVENTH-DAY ADVENTISTS

515 EAST TWENTY-THIRD STREET, INDIANAPOLIS, INDIANA

SUBSCRIPTION Per Year - TWENTY-FIVE CTS.

Entered at Postoffice at Indianapolis, Indiana, as second-class matter.

CONFERENCE DIRECTORY

President—W. J. STONE, New Phone 7534k
3741 N. Capitol Ave., Indianapolis, Ind.

Secretary—W. A. YOUNG, New Phone 4907,
904 College Ave., Indianapolis, Ind.

Treasurer—T. A. GOODWIN, New Phone 7086
515 E. 23rd St., Indianapolis, Ind.

Assistant Treasurer—A. N. ANDERSON. Office
address.

Financial Agent—J. W. MOORE, 7 South 4th
St., La Fayette, Ind.

Educational Supt.—C. L. STONE,
R. F. D. No. 1, Fairland, Ind.

Departmental Secretaries

Educational—MRS. R. W. McMABAN,
805 Meridian St., Anderson, Ind.

Medical—DR. W. W. WORSTER,
R. F. D. No. 1, La Fayette, Ind.

Missionary—R. C. SPOHR,
925 N. Keystone Ave., Indianapolis, Ind.

Religious Liberty—A. L. MILLER,
322 Mill St., Seymour, Ind.

Field—ARCHER WRIGHT. Office address.

Executive Committee

W. J. STONE, W. A. YOUNG, A. L. MILLER,
C. J. BUHALTS, T. A. GOODWIN, W. W. WORSTER,
C. L. STONE.

ONE MINISTER'S EXPERIENCE IN CANVASSING

BUENA VISTA, VA., June 28, 1908.
Review and Herald.

DEAR BRETHREN: It has been some time since I have sent you any report, but as my name will, no doubt, appear among the canvassers, I thought a short letter of explanation might be of interest. It has been about four years since I have labored in active ministerial work. Three years I was with my son, Dr. P. F. Haskell, in the sanitarium at Keene, Texas. Upon my return to Ohio, the conference wrote me that they had all the laborers they could pay, and other conferences seemed to be overstocked with ministers.

I did not feel free to engage in any

business outside the cause, so I decided to canvass. My many friends know how I have always been handicapped in my work on account of my defective hearing, and I thought perhaps I could labor in this line with less embarrassment; the only way to find out was to try.

While spending a few weeks with my daughter, Mrs. Charles Hayton, at Tacoma Park, I joined a canvassers' class organized by Brother I. D. Richardson.

After school closed, over twenty-five left for various States to spend the summer canvassing, most of them to earn a scholarship. I started out with Brother Charles Stebbins. I left Washington Friday morning, June 5, and met Brother Zeidler, the State agent, at Lynchburg, Va., in the evening. Here we spent Sabbath and Sunday with the church, holding two services and visiting among the members. On Monday morning we came to this place, Buena Vista, where we found Brother Stebbins.

After arranging about our boarding place, we went out to survey our surroundings, and I must confess these hills looked very formidable to me, and I realize now how much a good State agent can do to get the work started.

Neither Brother Stebbins nor myself had ever canvassed before, and some of the different enterprises were shut down and others were on half time, and no farming country was in sight. The outlook was anything but encouraging. But we were both willing to try, and to leave the results with Him, who said, "Well done, good and faithful servant." The first week we took about sixty-five dollars' worth of orders. The next week we did a little better our field being the city and surrounding country, which looked like nothing but mountains; but there are little valleys shooting off here and there.

One day I was in one of these valleys over the hills, and six miles away from our boarding place at six o'clock P. M. I had been so busy about my work I did not see the dark clouds over the tops of the mountains until I started for home. I was on a road I had never traveled and there were only a few houses, and as I climbed the hills the lightning flashed among the trees. It got dark, and began to rain. I said, "Lord, it is all right," and on I went as fast as I could walk, sometimes running, but humming to myself, "There is a blessed hope," etc. The rain poured down. I saw a light ahead. It was the Friendly Inn. They took me in and feed me. I stayed all night, took their order for a book, and before I left I asked to have worship with them. Then I went on for two miles, reaching home just as Brother Stebbins was through breakfast. I had walked sixteen miles and taken nine orders.

Last week we had our first experience in going by ourselves. We were in one of the "has-been" towns with plenty of empty buildings, and others with discouraged people in them, fine churches but no pastors, and about three or four hundred people in the vicinity. We felt a little lonely, and when noon found us with only one order, we wondered if we had made a mistake; but the word "discouraged" is not in our dictionary, so we kept at it, and when we came to figure up, we found we had taken \$27.50 worth of orders. The cloud that seemed to hang so heavily had a glorious lining. The week before, I was asked twice by people if I would pray with them.

It would make my letter too long to tell of each day's experience, so I will close by relating just one more. Last Wednesday we started up a little valley with a tributary. It was the warmest day of the year thus far. We had planned to take

every other house, but we didn't know so much about the hills as we did at night. We were separated at once, but we would cross each other's track occasionally. About four o'clock I found Brother Stebbins was ahead of me and only two miles from the head of the valley. I knew he could finish it as the houses are often a half mile or more apart. I was informed that by crossing over a little range I would strike the tributary. For this I set out across the wheat and stubble and up the hills. The sun was very hot, and when I reached the summit, I did not know but I would have to stop. I lay down and rested a few minutes and asked God for strength, and I received it. The first house was a little cabin, where a poor woman with three little children, said they could not buy a book. I believed her, but I gave her the canvass. My way down was over a road in the bed of the little stream with an occasional foot-log. I felt so thankful for seeming renewed strength. I soon came to a house on a hill, and went to it and got an order. The clouds had gathered. I hurried to the next house. The lady declined, but the rain that came drove the man to the house, and I secured his order. Then in spite of their remonstrating about my continuing, I started, feeling assured I could reach the next house before much rain came. I got off my road and came to a house of children. I canvassed the oldest boy. He wished his father could see the book. I took his name and started for my road (or rather path). It was nearly six o'clock and raining a little. I saw a vacant house, and a man sitting in the door as if waiting for me. I sat down beside him, and he gave me his order. He was the father of the boy mentioned above. Next I came to a colored man hoeing. The rain had stopped. I canvassed him, but he could not read.

Next was a cabin, and as I entered a pitiful sight met my eyes, the most abject poverty—a board table, a fire-place and kettle, a scanty bed, and two broked chairs were all I saw. I learned that the woman was a widow with a crippled daughter to support. I knew I would not sell a book. The clouds were black, and although I was six miles from the station and it was six o'clock, yet I

felt that I must not pass without leaving something. So I told them of my work, but said, "I see you can not buy a book, but you can have Jesus' arm to lean upon." I told them of Christ's soon coming, and how if she was faithful she could exchange her poverty for a mansion above. I quoted a few promises, and through her tears she said she would like to have me pray for them, and in a short prayer I commended them to the care of Him who hears the ravens' cry. I set out on a little run, met two men going home, took their orders and hurried on, although they asked me to return and stay all night. A little farther on I met another man and took his order; then down, down, and up. I hastened along till I came to the main valley and a house we passed on our way up. I took an order there.

It was now twenty minutes of seven, the sky was black and I was four miles from the station where we were to take the train for home. On I went listening to the singing stream which had widened to about thirty feet or more. As I neared the station, I passed a house where the day before a woman and daughter wished a book, but the man was away. I saw he was there this time, so I stopped and secured his order. It was now 8:30 and our train was to pass at 9:05. I was dissappointed not to meet Brother Stebbins, so I had to come on alone, arriving at our room at ten o'clock. Then I found I was tired, but my heart was full of praise for God's keeping power and sustaining grace. After a good night's rest, I was ready to repeat the work if necessary. I had traveled some eighteen miles and sold \$16.50 worth of books. During the past week I have taken sixty-three dollars' worth of orders. Brother Stebbins has taken about the same and we have put the truth into over two hundred homes. This, we feel, is very good for two inexperienced canvassers.

No one believes in prayer more than we do, but we also know it takes something besides prayer to sell books these hard times. It takes some good pushing, muscular Christianity, and a determination to win. While hoeing we have to pray between the rows. We were both afraid we would not be able to stand

climbing these hills. Brother Stebbins is not strong, but three weeks of it makes us both better than when we started. During the past week we have averaged over eleven miles a day. We want to keep where we can recognized the presence of the Holy Spirit who is always near. Our greatest anxiety is about our food. Hot biscuit and grease are not the best diet for a man to sell books on, but we are letting the Lord take care of that. In all my twenty years as a minister I have had no pleasanter experiences than some of the past three weeks. We have taken during this time about three hundred dollars' worth of orders, and believe that He who helped us get them will also help us deliver them.

I always have felt I would rather do anything than canvass, but I am thankful I do not feel so now.

Praying for our fellow workers in the field, and asking an interest in their prayers, I am.

Yours in the work,

C. P. HASKELL.



FOREIGN MISSIONS

(Synopsis of discourse delivered Friday evening at the Seventh-day Adventist camp-meeting, by Prof. H. R. Salisbury, president of the Foreign Mission Seminary, Washington, D. C.)

The speaker took for his text Matthew 24:14. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He then referred to the last words of our Saviour as recorded by Matthew.

For one to enjoy the full measure of Christian opportunities it is necessary that he either be a foreign missionary or in favor of the great world-wide movement to carry a knowledge of the Saviour to the ends of the earth.

We are an advent people. One of the grandest truths which we believe and teach is the soon coming of our Lord and Saviour, Jesus Christ. A truth which has brought joy to us will be just as joyfully received when preached to the millions who have never even heard the name of Jesus. If it is necessary for our salvation to know that Jesus is soon coming, and to prepare for His coming, just

as truly it is necessary that the millions in the regions beyond who have never heard of Him, should not only know His name and of His saving power, but also of His soon coming.

The prosperity that this denomination has had in its foreign missions should be of great encouragement to us. It was not until the year 1874 that our first missionary crossed the ocean. In the few short years since that time the message which we carry, "Fear God and give glory to Him, for the hour of His judgement is come," has been preached in almost every country under the sun.

Our message must go to the whole world—to the savage and uneducated as well as the learned and cultured; to the black man, the yellow man, or the red man, as well as the white man. Christ died for them all, and because of that we as Christians are bound because of our profession, to bring them this joyful news.

We are not to think of hardships. The difficulties of foreign missionaries become stepping-stones bringing them nearer to Christ. Those of my brethren in Central Africa and in India, who are toiling in the heat, have found in the fiery furnace of their trials a comforter in the Fourth, whose form is like the Son of God.



ANOTHER SIDE ISSUE

I HAVE just received from one of the elders of our churches, a little tract entitled, "Will Jesus Come Under the Third Angel's Message?" There was enclosed to him with this tract a letter signed by J. W. Scoles of Robbins, Tenn. In this tract he tries to set forth the idea that Christ will not come under the efforts being made through the giving of this three-fold message, and his principal reason for deciding this seems to be because those who are giving this message do not profess to be absolutely free from sin or "living an absolute holy life." To quote his words, he says:

"God in His Word repeatedly commands His children to be perfect, to sin not, to be holy as God himself is holy; but this will never be accomplished by what are known as three messages, for these messages have been before the world now for

nearly seventy-five years, and sixty years of this time has been devoted to the specific proclamation of the third message; and yet it has not brought out either in private testimony or public print the profession of holiness upon the part of those who profess to believe it. So far as their profession goes there is scarcely an individual among them anywhere who will assert his freedom from all sin and claim he is living an absolutely holy life."

I am very thankful indeed that this condition exists, that there is scarcely an individual among us today who asserts his freedom from all sin, and claims to be "living an absolutely holy life." The Bible plainly teaches that when men make this profession it proves them perverse, and that they are deceiving their own selves. There is no greater evidence needed to prove a thing false and not of God than to have persons begin to profess that they are without sin and are living holy lives. When people are living holy lives, the world will know it without their having to tell the people that they are living this kind of a life. It will be manifested in their good works.

God says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." He does not tell us that by our great profession we will glorify our Father which is in heaven. The nearer we reach perfection and behold the spotless character of Christ, the more we will see our imperfections and cry out, as did the poor publican, "God be merciful to me, a sinner." And he went down to his house justified, rather than the other who was proclaiming his own righteousness.

This is another side issue directed by Satan to mislead those who are giving the third angel's message and

preparing a people for Christ's coming. It is true that Christ will not come under the third angel's message, but He will come after the third angel's message has been completed and has accomplished its work and prepared a people for His coming.

This literature may be sent to the elders of many of our churches, and as the writer has requested that it be read in our churches, I am sending forth this as a warning against this and all other literature that has a tendency to weaken faith in the great work that God has given us to do. We should shun it all as we would shun a viper. May God keep His people through the perils of these last days when the devil is working "with all power and signs and lying wonders, and all deceivableness of unrighteousness."

W. J. STONE.



A LIVING GUARANTEED

OCCASIONALLY in conversing with my brethren in regard to the canvassing work, I am told, "If I were sure I could make a living at it, I would canvass for our books." One man told me if he had a small salary guaranteed, just enough to purchase the necessities of life, he would gladly enter the work. These statements have set me to thinking; and I hope all who have entertained such sentiments, whether they have expressed them or not, will read this article.

The first point to be considered in discussing this subject is the worker's motive. Let us just establish a little inquisition and discover the facts.

Why should we desire to engage in the work of circulating our denominational literature? For the same reason that it was written and printed,—because it contains God's message of truth which He expects

COLPORTERS' REPORT FOR JULY 1908

NAME	ADDRESS	BOOK	Days	Hours	Orders	Value	Helps
Stephen Boze.....	White Co.....	H. of M.....	15	128	21	\$ 33 25
Lloyd W. Coble.....	Orange Co.....	Gr. Con.....	18	176	15	41 25	\$ 3 50
H. C. Carmichael.....	Scott Co.....	B. R.....	6	56	11	33 50	10 04
Frank Dudley.....	Knox Co.....	Dan. & Rev.....	12	115	37	64 25	75
Chas. Dudley.....	Knox Co.....	Dan. & Rev.....	8	73	12	5 75	50
Della Faust.....	Noblesville.....	Steps to Christ.....	4	10	10	4 50
Martin Grim.....	Bartholomew Co.....	Dan. & Rev.....	25	267	63	180 00	8 55
John W. Grounds.....	Orange Co.....	Dan. & Rev.....	20	158	48	82 00	5 75
Athen Metzker.....	Franklin Co.....	Gr. Con.....	15	131	14	39 50	6 15
Burton Wade.....	Miami.....	C. King.....	13	98	43	40 00	61 30
Totals.....	10 Agents		136	1212	271	\$524 00	\$ 96 54

us to carry to the world.

Are you sure it is God's truth?—Yes.

Are you sure He wants you to help carry it to the world?—Yes.

Why are you so sure of this?—Because God's Word says so.

Do you consider that His Word can be depended upon?—Certainly, always.

Does the Word say anything about the gospel being published among all nations?—Yes. (Mark 3:10.)

And you would gladly take a part in that work if your living were guaranteed to you?—Yes.

How strange that God would send instruction that this great message should be given to the world by means of the printed page, without giving assurance of material support to those who undertake to follow this instruction! How strange that He has given you work, but expects you to take the risk of starving to death if you answer His service (unless some man or conference guarantees you a salary)!

My brother, does not that Word in which you profess to place so much confidence, have something to say about wages?—It surely does. "And he that reapeth receiveth wages." "For the workman is worthy of his hire."

"As God blesses the minister and the evangelist in their earnest efforts to place the truth before the people, so He will bless the faithful canvasser. The humble, efficient worker who obediently responds to the call of God, may be sure of receiving divine assistance." "The Lord has given men tact and capabilities. Those who use these entrusted talents to His glory, weaving Bible principles into the web will be given success." *Testimonies Vol. 6, page 340.*

Which may we place the most dependence on, the word of man or the Word of God? Can I believe the Word of God in the third angel's message, and doubt that same Word when it promises me that my wants shall be supplied while giving this message to the world?

If there is one trait of Christian character that Seventh-day Adventists need to be developing to-day it is implicit faith in the promises of God. Faith is spiritual muscle. It is developed only by exercise. In the call to the canvassing work, the Lord is inviting many to an experience

which will prepare them to stand in the great day of His wrath. Can you afford to miss this experience?

If there is one work more than another calculated to try and strengthen one's faith, it is that of the self-supporting canvasser. And it is the refusal to exercise faith in times of trial that has caused by far the greater part of failures in this work in the past. We have come again to Kadesh-barnea. Shall we like Israel of old, follow the unfaithful spies, or with Caleb and Joshua go forward trusting in the promises of God?

Christ is calling disciples to-day to leave their nets and follow Him. Have you heard this call? Then forsake all and follow Him, and He will make you fishers of men. His Word guarantees your support in His service.

ARCHER WRIGHT.



IT CAN BE DONE!

WHAT?

A good investment can be made.

Help can be given to send missionaries speedily into earth's darkest zone.

The Foreign Mission Seminary Endowed Scholarship Fund can be raised.

Our Missionary Volunteers have undertaken this work of raising a large fund for the use of students seeking a preparation for work in foreign lands. One hundred scholarships of one hundred fifty dollars each are needed. That looks large. But one scholarship is divided into sixty shares of two and one-half dollars each. That does not look so large. It is to be a *permanent* fund, under the direction of the General Conference.

HOW?

By every one doing something. Every Missionary Volunteer can raise one share. Hundreds of our people can give an entire scholarship. One writes for permission to support one student in the Seminary. A brother sends \$100.00 to swell the fund. Many of our young people know those who can do as well. Go to them about it, and if you can not do that, write to them. There is a great difference between a lukewarm desire and a red hot purpose. Enthusiastic interest will do it. Let every Society, let every Missionary

Volunteer, set a mark and—shoot above it. Colorado has already raised three scholarships, and others are doing well. Some plan to finish the work by camp-meeting time.

WHEN?

Do it now. Promptness sweetens labor.

This fund should be closed by Nov. 1, 1908.

Our Missionary Volunteers want a part in the great Thanksgiving Ingathering, but we want this off our mind first. The money and the names and addresses of those who give, with the amounts, should be sent to the Conference treasurer. When these reach the General Conference treasurer, certificates will be sent those who raise one or more shares.



A REMARKABLE RECORD

FIFTY thousand copies of the first edition of the August number of the *Signs of the Times* monthly were sold within two weeks after they came from the press, and another edition had to be printed. One agent ordered 3,000 copies; another, 2,000; another, 1,100; and several 500 to 1,000 copies each. And so the magazine is going.

Every one seems to be pleased with the journal in its new form.

The second edition will be off the press in time to fill all orders promptly. Send for sample copy, and special terms to agents.

Address this office, or the *Signs of the Times*, Mountain View, California.



OPENING OF EMMANUEL MISSIONARY COLLEGE

ALL who are planning to attend Emmanuel Missionary College the coming year will take notice that the school opens September 9. It is important that students plan to be here at that time. Much depends on being present when classes are organized and the work started.

All students, both new and old, should send in their application for admittance at once, that we may know how many to prepare for. Calendars and application blanks will be sent to all who ask for them.

Address, O. J. GRAF,
Berrien Springs, Mich.

WHERE SHOULD THE TITHE BE PAID NO. 7

In our study we have found that in the former dispensation the tithe was brought to the center of God's work at that time. We not only deduce this from His plan concerning the first fruits but from His word which is clear and decided upon this point. "Bring ye all the tithe into the store house that there may be meat in mine house"—the tabernacle and later the temple was His "house."

We then learn from these things that we are not to choose the particular Levite—minister—that pleases us and pay our tithe to him. Neither are we to use it for building churches. God provided a special revenue anciently for buildings and repairs. Neither are we to use it to support our church-school work, but it is to be placed at the place appointed and disbursed as we learned from Num. 31:41, that it could be dispensed only by order of him who was called to stand at the head of that work.

Those living in the neighborhood of one of our churches should pay their tithe to the church treasurer. This officer should forward the tithe to the Conference Treasurer. Believers who are isolated may remit direct to the Conference Treasurer, always stating where their church membership is held. The treasurer pays out this money only on the written order of the president for services performed,—it is never loaned to the worker and he allowed to work it out later.

I remember of hearing of some remarks made by a pastor in a popular denomination. Speaking of one of his brethren in the ministry, he said that that man was great on revivals, and during a pastorate many would be added to the church. then he would, by and by, be moved to another charge. A new pastor in that church found a condition that was very discouraging. A large church roll,—a majority of those who had united under the popular revival influence were clean gone back; some former members were discouraged over the matter. The new pastor must get down to bed rock. Night and day with travail of soul he sought to bring order out of the chaos. At the end of the first

year, the church wanted a new pastor, one who could "build up the church." "Our membership is not as large as when this man came—away with him." The facts were that the second one was the better worker; every one who came in then was builded in the doctrines of the church. The first one would get much means from the people for his own use: an unjust amount in proportion to what he accomplished.

In the system the Adventists follow the effort is to pay the tithe to the laborers in proportion to their *real* effectiveness.

Any one that will ask that the tithe be paid to the worker through any other channel than the Conference treasurer is raising his hand against the plan that God has established. No worker living in the light of this message will presume to defy God by accepting tithe from the laity for his own use.

Whatever our position—whether we be of those who toil in the shops or on farms, or of those who having left these, devote all their time as a herald of this precious message—let us all stand together in loyal support of the whole tithing system. If we will do this we will have means to employ more laborers, and thus hasten the work that has been committed to this people and then soon will He come; and when he says to His people, "Well done thou good

and faithful servant" it will surely include those who have been faithful in remembering God's claim of the tenth of all and who have placed it where He told them to place it. It is a pleasure to bring to the Lord His tenth. It keeps before us the thought that despite the fact that we are unprofitable servants He is yet willing to bless us with more than a living. Let us offer unto God thanksgiving, and pay our vows to the Most High. W. A. YOUNG.

BEECHWOOD ACADEMY

ON Wednesday, September 16, Beechwood Academy again opens its doors to welcome the Indiana youth who seek an education for service in the Message. Our former matron, Miss Verna Stone, who goes to the Washington Seminary this year, is succeeded by Miss Martha Bailey of Monon, Ind.; Prof. Howard M. Lee, by Prof. Bert Castle of Hartford, Mich.; and Prof. C. L. Stone; by Prof. C. L. Taylor of South Stukely, Quebec. Miss Elizabeth Bailey, the preceptress, will remain. She has been very successful in her work here and the Academy is fortunate in retaining her services. Every prospect for a large attendance is favorable, and we believe that with the Lord's blessing we shall have a most prosperous school year.

CLIFTON L. TAYLOR.

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			
Dr. S. L. Strickler	\$ 13 50	\$ 13 50	John Leach	1 00	1 00
Miss Verna Stone	9 00		Bert Shields	1 00	
J. D. Hodapp	12 00	3 00	N. C. Rogers	1 00	
A. W. Bartlett	10 00		A. N. Anderson	1 00	1 00
C. A. Hipple	10 00	7 00	W. M. True	1 00	1 00
M. M. Kenny	10 00		Henry J. Herschberger	1 00	
W. J. Stone	10 00		Wm. Cushing	1 00	1 00
Mrs. R. W. McMahan	10 00	5 00	Mrs. W. Cushing	1 00	
Archer Wright	9 00	9 00	R. C. Spohr	1 00	
Mrs. Martha Redman	5 00		R. B. Craig	50	50
A. L. Miller	5 00		J. W. Moore	50	50
Martha Redenour	5 00	2 00	W. H. Edwards	50	50
Mrs. Nora Johnston	5 00		Harry Stone	50	50
Ida Higbee	4 50		Lizzie Meginnis	25	
Mrs. Dora King	2 00		Paid in full		269 54
Frank S. Busz	2 00		Total	\$ 77 75	\$347 29

NEWS AND NOTES

ELDER HAGLE has pitched his tent at Wolcottville where quite an interest seems to have been awakened.

A LARGE congregation of townspeople attended each evening service during the North Vernon camp-meeting.

THERE will be five tent efforts carried forward in Indiana during the remaining portion of the tent season.

ORDERS for the August number of *Life and Health* can still be filled by this office at the rate of four cents per copy.

BETWEEN the hours of 9:00 A. M. and 5:00 P. M., on August 26, Miss Hazel Vance sold 110 copies of August *Life and Health* in the business section of Indianapolis.

THE interest at North Vernon will be followed with a tent effort by Elders Miller and Anderson. With the few who are located at that place it is hoped that others may be brought in so that a church may be organized there.

ON Thursday evening of the North Vernon camp-meeting the prospect for an excellent meeting was very encouraging. The attendance was larger than at the northern local meeting, and quite a number were expected the next day.

ONE of the tents was returned to Aurora and will be pitched in another part of the city, where meetings will be continued by Elder Victor Thompson and Brother Busz. With those that embraced the truth the forepart of the season they hope to be able to establish a church at that place.

THE interest after the La Fayette camp-meeting was not thought sufficient to continue a public effort in the tent. Meetings were held for one week, and then the tent was moved to Monon. The interest will be followed up with those who became interested, by Bible studies at their homes. After a thorough consideration of the matter it was thought in view of the work that we are establishing at La Fayette, it would be better to do our work more privately, through Bible readings, which would be less liable to stir up a feeling of opposition. Still pray for the work at La Fayette.

ELDERS Roberts and Ellis are still continuing their tent meetings at Sheridan. Several have taken their stand for the truth.

THE scholarship periodical company, now pleasantly located in Indianapolis, sold nearly 1,600 *Life and Health* the first four days of last week. They expect to continue using this paper for some time.

QUITE a number of subscriptions for the *REPORTER* expire within a short time, and we trust that all will renew promptly. We wish that someone in every church would take this matter up and endeavor to place the *REPORTER* in the home of every Seventh-day Adventist in the Conference.

THE company selling *Life and Health*, the *Signs*, and other periodicals sold last week in Indianapolis on an average of 350 to 500 copies a day. New workers sold enough papers so that they earned larger wages than they could at other employment, besides placing the message in hundreds of homes. There ought to be hundreds of persons in Indiana selling our periodicals.

THE September number of *Life and Health* is a temperance number, food and home number, dealing with the great question of temperance in drinking, eating, and working. It suggests the foods best adapted to the needs of the body, and indicates the importance of proper home conditions in maintaining health and happiness. The entire number is filled with important matter that will prove to be very practical in every home during the month of September in the general care of the health. The circulation of this journal is in a healthy condition as the following will show:

June <i>Life and Health</i> edition	35,000
July " " "	45,000
August " " "	55,000
September " " "	?

Will you do your part in making it grow in the same proportion?

ELDER STONE and Elder Johnson were with the church at Elnora over Sabbath and Sunday, August 22 and 23. Meetings were held Friday night, Sabbath forenoon and afternoon, a four-hours meeting on Sunday, and a closing meeting on Sunday night. This meeting was a great encouragement to many of the brethren and sisters of the Elnora church. Es-

pecially was the last meeting on Sunday night an encouraging one for the brethren and sisters.



OUR CAMP-MEETINGS

I HAD intended to give a further report in this issue of the *REPORTER* of the camp-meeting at La Fayette, and present some lines of work that were there considered, but on account of much other work and the southern camp-meeting, I have been unable to do so.

The Lord has greatly blessed in our camp-meetings this year. The local camp-meeting at La Grange was a real success and a great encouragement to those who attended it. Likewise also was the one at La Fayette, and we had the largest attendance of any meeting that has been held since I have been in the Conference.

The local meeting at North Vernon is starting out very encouragingly. Much of the Spirit of God has been manifested thus far in the meetings, and we believe the work will deepen until the close. The brethren and sisters all seem anxious to get nearer the Lord and learn better how they may labor to advance the message.

In the next issue of the *REPORTER* we hope to give a full report of the North Vernon camp-meeting, and also a more detailed report of some actions taken at the La Fayette meeting. God is blessing the work in many ways, and we have no reason for discouragement.

W. J. STONE.

WANTED

WANTED—Situation as farm hand with some Sabbath-keeper during corn cutting, wheat sowing, and corn husking. Will work reasonable. Address, H. W. Plake, R. F. D. No. 1, Blocher, Ind.

FOR SALE—The Indiana Conference has for sale several pieces of property which will be sold reasonable,—two farms, one dwelling house, and several lots. Any of our brethren desiring anything in this line may write to T. A. Goodwin, 515 E. 23rd St., Indianapolis, Ind.

W. J. STONE.