



## Workers' Bulletin.

ISSUED WEEKLY BY THE  
MISSIONARY DEPARTMENT  
OF THE IOWA CONFERENCE,  
DES MOINES, IOWA.

### EDITORS:

MRS. L. FLORA PLUMMER · JESSIE V. BOSWORTH.  
MRS. ADELLA HABENICHT, Assistant Editor.

TERMS: 25 CENTS A YEAR, IN ADVANCE.

### CHARLES CITY CAMP MEETING.

This meeting was not a large one, yet we think that those who came were encouraged. Several gave their hearts to God for the first time. The special feature of this meeting seemed to be the desire for a better understanding of, and a more unquestioning faith in, the power of God's word. Some could testify to a new experience in the Christian life, dating from last spring's meeting. Others claimed freedom at this meeting. Thus God is preparing his people for living witnesses, to close the work. The mission work has been a prominent feature of every meeting. As a result, the Lord is enlarging hearts to grasp more of the wants of fellow men and less of self. The school and sanitarium branches of the work were considered, and there is a deep interest along these lines. Fourteen were baptized, by Eld. Habenicht, in an arm of the Cedar River.

Thus these local meetings have been instruments in shaping records for eternity. They accomplish the same results for those who could have come, but did not. Privileges accepted or neglected will form the burden of the Judgment. God bless and save his dear people.

CLARENCE SANTEE.

"TRUE repentance is to cease from sin."

### "COSTLY ARRAY."

"SHOULD Seventh-day Adventists follow costly fashions?" Some have urged me to give my opinion. Some have pointed to this one or that one as an example. My opinion would be no argument in matters of this kind. We might study some principles together, however, and ask the Lord to lead us as he sees. The Lord forbids the putting on of "costly array." 1 Tim. 2:9. We all believe this. This does not mean gold or pearls, as they are separately forbidden in the same verse. We can all see this. It is a fact that an article that would be called costly array in one country is not always so in another. So the question must be with us, What is called costly array here? Is there anything that is so called here? If so, what class of goods is it? If you will tell me what is so called, I will tell you what the Lord forbids. We all know that he forbids costly array, and we all know that there are some things that come under that head. One will say, "What I wear costs me less than other material." That would make little difference in the face of the command of God. It might have been a gift that cost you nothing, but it is the same thing, if it is the thing that God forbids. Suppose we face things just as they are. We will have to do so in the Judgment. When you look at the worldling that puts on costly array, what kind of goods do you see? Point it out and say, "The Lord forbids that." But, brethren and sisters, when with questions and answers we come face to face with these things, we little realize the solemn import of implicit obedience. It means life or death to the obedient or disobedient. Is there danger of drawing a dividing line between those who wear costly array and those who do not, or can not, in the church?

The Spirit of the Lord in "Early Writings," Supplement, p 33, says, "Pride has crept in among Sabbath-keepers,—pride of dress and appearance." Do you suppose this had any unnoticed bearing upon our selections? If this is possible, do you think that we would be perfectly willing to accept the next statement on the same page? It says, "Said the angel, 'Sabbath-keepers will have to die to self, die to pride and love of approbation.'" It will be easy to find many excuses, but they will all fail you some day. Costly array still means something. What does the world call costly array? What do the poor in the church call costly array? If the Lord is to-day drawing a dividing line between the brethren and sisters who have the world in their hearts and those who are breaking away from the world, which class do you suppose will be found wearing the most of these things? Which class would you rather be with? Why do so many feel that they must make explanations to their brethren and sisters as to why they have commenced wearing these things? Are they afraid they will be classed on the wrong side? Is there real danger of this? It seems to me that there are no unreasonable questions here, and that every one of these questions, and many more, will be met and squarely answered by every one of us before it is decided as to whether we will go into the kingdom.

God help us to be honest with him, and with ourselves,—not a stumbling block in the way of others who are in the message, or who are now deciding. May he make us willing examples that all should follow in all these things.

CLARENCE SANTEE.

"THERE are no emergencies with God."

## APOSTASY IN THE CHURCH.

[From "The Harvest of Imperialism" by Alonzo T. Jones, in the World's Harvest Number of the Signs of the Times.]

Who does not know of the powerful and universal efforts that for years have been made, and are constantly being made, in the United States, even by the professed Protestant denominations, to secure here a firm union of church and state, to have a church power to dominate the civil, and use it for her own ends? Who does not know of the dangerous progress that has been already made in this direction? Who does not know that all the branches of the national government—the legislative, the judicial, and the executive—have been officially committed to the union of religion and the state in this nation? At the great biennial assembly of the Epworth League, held at Indianapolis last July, representative and official speakers, with evident satisfaction, recognized that there is even now a union of church and state in this nation.

Now, for professed Protestants anywhere to favor a union of church and state, or any recognition of religion by the state, is in itself a confession of apostasy. And for professed Protestants to do such a thing in the United States, where by every principle of its fundamental law the nation is pledged to the complete separation of religion—and particularly the Christian religion—and the state, is even double apostasy.

## DEATH.

DIED of consumption at the city of Laodicea, State of Neglect, in the fifteenth year of her age, Sister Prayer Meeting, eldest daughter of Bro. and Sister Church. The health of Sister Prayer Meeting was quite poor most of last year, and she gradually grew weaker till her life was despaired of. For several weeks a few of her dearest friends by their personal visits and efforts kept her alive, and at times she would revive, and give promise of health and strength once more. But even her truest friends neglected her, and in discouragement she died. Several lived close by, and a large circle of professed Christians were within a radius of one mile, but not one was present at the sad death.

Had only two been present, our sister's life might have been saved; for "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them." Probably two-thirds of her friends might have

been present if they had been disposed, but they were not, and a blessed sister and daughter died in solitude from sheer neglect. As there were no mourners, there was no funeral held.

In closing this sad statement of facts, we can do no less than to add a sincere prayer that at least the hearts of Bro. and Sister Church may be so tendered as to mourn the loss of their daughter, which will lead them to study the subject of the resurrection, and pray that it may speedily come, that they may once more be united with the blessings of the departed one.—*Selected.*

## FIELD REPORTS.

## RED OAK.

WE are still pressing forward in the work at Red Oak. Our interest is not great, but the way is opening a little as we move on. The brethren in the country, as well as in the city, do all in their power to help. There are eight Sabbath-keepers here now besides the workers. These, with a few visiting brethren and other interested ones, make a nice little Sabbath school. I have been holding meetings in the country, where I find several good openings waiting. Three meetings are held each week in the city besides the Sabbath-school. We look for a permanent organization here. Sister Chitty went home last week, expecting to return in a few days and prepare for a thorough effort in Bible work. Remember us in your prayers.

C. A. HANSEN.

## KEOKUK.

SISTER CARTER and I are pleasantly located in this city. We found a place where we could have a pleasant room for Sabbath-school, but it was unfurnished. We asked the Lord to direct as to whether we should take this or a cheaper place with no room for meetings. The outcome was that we took the better house in a better locality, with unfurnished room. The Lord has shown his approval by sending us the money to pay for the rent, by a sister who lived in the mission with me at Chicago. We are thankful to know that she is coming here to live with us. Never before has the Lord so clearly pointed out the way. We are glad of the prospect of having Bro. and Sister Martinson with us. May the work at Keokuk be remembered at the throne of grace.

NELLIE E. KNAPP.

## COUNCIL BLUFFS.

THE work goes steadily forward here, for which we praise the Lord. We had applied for a teacher for our church school; but as the time drew near for the school to begin, we were still perplexed to know where it should be held, and it seemed that the way was hedged up in every direction. We held a meeting to consider the matter. After prayer and consultation together, it was unanimously decided that the basement of the church be put in shape for a schoolroom. A hundred dollars was soon made up and labor offered, and at this writing the room is nearly ready for occupancy. Bro. Mann, our teacher, is here. We expect to receive much of the Holy Spirit at our coming quarterly meeting, and thus to be better fitted for a part in this closing work.

B. P. SHILLING.

## OBITUARY.

JOHNSON.—Died at Parkersburg, Iowa, Sept. 21, 1899, Menno Johnson, aged 39 years, 5 months, and 6 days.

Brother Johnson was born in Germany. He came to this country fifteen years ago. About seven years ago he heard and accepted the truth, and was baptized by Eld. Graf, and united with the Seventh-day Adventist church in Parkersburg, Iowa. He leaves a wife and six children. Words of comfort were spoken by Eld. L. F. Trubey from John 14:27.

J. W. CROUSE.

LYON.—Died at Olin, Iowa, Sept. 11, 1899, John W. Lyon, aged 60 years, 7 months, and 17 days.

Bro. Lyon was born in Indiana, and was a member of the Christian church for about twenty-five years. In 1893 Bro. C. M. Gardner and B. E. Fullmer held meetings at Olin, and Bro. Lyon was one of the first to accept the truth. He made a full surrender, giving up tobacco and accepting the whole truth as presented to him. He has been a faithful worker, and will be greatly missed by the little company at Olin, as well as by his wife and children. He was never heard to complain during his long illness. We look forward to the resurrection morn when those who sleep in Jesus shall come forth clothed in immortality. The services were conducted by a Christian minister, as one of our denomination could not be obtained. Bro. Lyon was highly esteemed in the community, as was shown by the large attendance at the funeral.

M. L. STILES.

THE BOOK WORK.

A WORD.

"A NAMELESS man, amid a crowd that thronged the daily mart.  
Let fall a word of hope and love, unstudied from the heart:  
A whisper on the tumult thrown, a transitory breath—  
It raised a brother from the dust; it saved a soul from death.  
O germ! O fount! O word of love! O thought at random cast!  
Ye were but little at the first, but mighty at the last."

TESTIMONIES FROM CANVASSERS.

MRS. H. B. TILDEN writes: "I did not spend the entire week in canvassing, as the date of my delivery was at hand. I enjoyed taking the books to those who had ordered them, and to see the interest manifested. The books that have been delivered here from time to time this summer are read with great interest. I do praise the Lord for a part in this work, and the success he has given me. Remember the workers in this part of the field."

Although Bro. A. J. Scott has nearly lived out his three score years and ten, his report, as usual, is full of enthusiasm: "Since the cool weather set in I have resumed the canvassing work with renewed energy. I cannot be 'at ease in Zion' while so many precious souls are hungering and thirsting for the precious truths of the third angel's message. During the last ten working days I have taken orders for sixty-three 'Coming King' and two for the *Signs*, and have had many good visits."

C. E. Vosburg in sending in his last report for this season writes: "I can truly say that I have enjoyed my work very much; but I feel the need of a better preparation, and will spend the winter at College View, studying to show myself 'approved unto God, a workman that needeth not to be ashamed.' My companion and I have enjoyed many rich blessings; and after another year at school, we expect to become constant laborers in the Master's vineyard."

Bro. Lewis Hilliard has been having some experiences in delivering not altogether of an encouraging nature, as quite a number of his orders were taken of Catholics, and the Methodist minister has warned his flock not to take the books. One Catholic subscriber, after taking his book, 'Prophecies of Jesus,' wrote Bro. Hilliard asking him to return the money, threatening to burn the book if he did not, as it was against his re-

ligion and very obnoxious to him. Bro. Hilliard called on him, and offered to exchange, giving him 'Coming King' instead,—a book on the same line of thought but not against his religion. He was well pleased, and they shook hands and parted as friends.

Pearl Bascom's delivery began Oct. 2. She says, "I trust the Lord for success in this as well as in canvassing."

THE canvassers especially will appreciate a few words from Bro. Fred Johnson. He writes from the Battle Creek Sanitarium: "I enjoy the visits of the BULLETIN, bringing me good news from the home State. I often think of the Iowa workers, especially the canvassers, and pray for them, that they may be the instruments in God's hands of bringing many a poor soul to Christ. May God bless you all. Remember me in your prayers."

"ONE of the illusions is that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year."

WHEN you send up your prayers, be sure to direct them to the care of the Redeemer, and then they will never miscarry.—*M. Henry.*

CANVASSING REPORT FOR WEEK ENDING SEPT. 22, 1899.

	Hrs.	Ord.	Val.
THE COMING KING.			
H. B. Tilden, Grinnell.....	31	9	\$0.00
Mrs. H. B. Tilden, ".....	10	5	5.00
Pearl D. Bascom, Independence.....	20	10	9.75
J. S. Fry, Montezuma.....	17	6	6.00
A. J. Scott, Centerville.....	32	27	27.00
Belle Rame, Boone.....	34	7	7.00
Edward Everett, Ocheyedon.....	5	1	1.00

HERALDS OF THE MORNING.			
Olive Lefave, Hawarden.....	16	5	\$10.00
A. F. French, Afton.....	4		5.00

MISCELLANEOUS.			
P. W. Atkinson, Ruthven.....	38	4	\$5.85

GREAT CONTROVERSY AND SUNSHINE AT HOME.			
J. P. Gaede, Steamboat Rock.....	20	4	\$7.25

DELIVERIES.			
	Books.	Value.	Lost.
Mrs. H. B. Tilden.....	30	\$20.00	0
Olive Lefave.....	10	12.50	0
J. S. Fry.....	4	4.00	0
Mrs. C. E. Vosburgh.....	3	3.00	7
Burton Church.....	26	29.75	0
E. A. Warner.....	27	73.25	6
Lewis Hilliard.....	30	55.50	13
C. E. Vosburgh.....	23	43.50	0
A. F. French.....	62	77.50	10
Nettie Brown.....	14	16.00	2
Susan Haskell.....	22	21.75	1

SUMMARY.			
No. of agents.....			18
" " orders.....			85
Value of ".....			\$92.85
" " helps sold.....			\$100.15
Total value.....			\$193.00
Value of deliveries.....			\$356.75

THE SABBATH-SCHOOL.

CONDUCTED BY MRS. JESSIE L. ADAMS.

ORDER IN THE SABBATH-SCHOOL.

"LET all things be done decently and in order." This we are told is "heaven's first law." Perhaps there are none of our services in which success depends so much upon order as in the Sabbath-school. Order includes promptness, and this is the life of the school.

The superintendent should be one who has an "eye single to the glory of God" in all that is done. He should know what hymns are to be used, and not say when the hour has arrived for the school to begin, "Has any one a choice to begin with?" or "What shall we sing?" This detracts from the interest. Often, if any response is made at all, two or three voices respond at about the same time, with as many different hymns. This is not "in order;" for Paul says: "Ye may prophesy one by one, that all may learn, and all may be comforted.... For God is not the author of confusion, but of peace, as in all churches of the saints."

Will not this principle apply to the subject before us? Hymns should be chosen with which the members of the school are familiar, so that all can sing. When those comparatively new are selected, the older members, with perhaps few exceptions, go stumbling along, smothering the sound of their voices for fear of mistakes, while the children do not sing at all. How can one "sing with the Spirit" and "with the understanding," a song he does not fully know? It is well to learn new songs, but do this outside the school hour.

As officers, teachers, and pupils, we should revere God as the life of the Sabbath-school, and maintain "order."

C. T. ADAMS.

"A TRUTH that is worth remembering for some time after it has been said, is almost always a truth that has been thought of for some time before it was said. Thoughts which come to the teacher on the spur of the moment are likely to go from the hearer in the same way—on the spur of the moment. If you are to say anything next Sabbath to your scholars which will be worth their thinking of all through the week, it is high time you were thinking about it."

"God will not do for us that which we can do for ourselves."

# Workers' Bulletin.

DES MOINES, IOWA, OCT. 3, 1899.

—THE State Meeting will be held Dec. 19—24.

—CASPER TYRRELL, of Storm Lake, came last week to attend the church school here for another year.

—BRO. A. J. IDEN went last week from Stuart, to join the tent company in the work at South Ottumwa.

—FROM the Columbus Junction camp meeting Eld. Santee went to attend the South Dakota camp meeting.

—BRO. AND SISTER GEO. A. LARSON passed through this city last week, on their way from Charles City to Winterset.

—BRO. JAY PELMULDER has been selected to teach the church school at Grant City, and left this city for that place last Friday.

—MISS ADA TERWILLIGER was called to Pleasantville last Friday by a telegram telling of the death by accident of a cousin,—a young lady.

—THE church school at Mt Pleasant, to be held in their new school building, will be taught by Misses Mary Van Syoc and Cora French.

—WE understand that Eld. L. F. Starr has been obliged to leave the work in Manitoba, on account of failing health. He and his family are now at Stuart, Iowa.

—BRO. AND SISTER BENN AUTEN, formerly of Knoxville, write from their new home at Earlyville, Tenn.: "We appreciate the BULLETIN more than ever before. It is like a letter from an esteemed friend."

—AFTER the Teachers' Institute Eld. J. W. Adams returned to Emerson. He and his wife came to this city Monday, and have located here for the winter. Their daughter Ollie is attending the church school.

—BRO. E. S. RILEY, of Le Moore, Cal., in sending in his renewal for the BULLETIN says: "We are still interested in the work in our home State, especially the canvassing work. I expect to go into the canvassing field soon, and expect to sell lots of books. Times are very good here."

—BRO. J. W. CROUSE, of Parkersburg, has made a special effort in the way of preparing for the organization of the proposed Reading Circle, in the church at that place; and as a result sends us an order for ten subscriptions for the *Berean Library*, and seven for the *Review*.

—For an example of utter repudiation of the foundation principles of our government, take the reply of a prominent politician in South-eastern Iowa when asked to read the Declaration of Independence at a Fourth of July celebration. He said: "No, the Declaration of Independence is a back number,—been relegated long ago. It's dead, and I am so old I don't want to associate with anything so dead as it is. It might be contagious."

—EVERY church, company, and isolated Sabbath-keeper in Iowa ought to plan to place the World's Harvest Number of the *Signs* in every home within their reach. Terms: Single copy, 10 cents; from five to twenty-five copies to one address, 5 cents each; twenty-five copies or more, 4 cents each. Order through the MISSIONARY DEPARTMENT OF THE IOWA CONFERENCE.

—ELD. E. G. OLSEN recently sent in a periodical order amounting to \$16.50, from the new Sabbath-keepers at Lewis. The order included seven yearly subscriptions for the *Review*, five for the BULLETIN, and six for the *Berean Library*. We wish all our new companies were so well supplied with our papers.

—IN a personal letter from Bro. B. E. Fullmer, Iowa City, he says: "We are nicely located at 614 E. Jefferson St. Our school is opening nicely, and Frank, Mable, and myself are fairly started. We trust that we shall have a profitable time this winter, and do a little for the good of others."

—LAST Sabbath the Des Moines church had the privilege of listening to Prof. M. E. Cady, President of the Healdsburg College. He occupied the time of the forenoon and afternoon services, presenting the subject of Christian Education, mainly from the standpoint of the study of God in nature.

—A CALL is made for papers for use in the mission work at Sioux City. Copies of the *Signs*, *Review*, and *Life Boat* will be especially acceptable. Swedish papers can be used to advantage. Send, postpaid, to Henry Rorholm, 310 Jennings St., Sioux City, Iowa.

—IF those who have been contemplating sending in supplies for the Sanitarium can do so now, it will be more of a help than if sent a little later.

—THE church school at Sandyville began Monday, Oct. 2, with Miss Martha Young, of Woolson, in charge.

## THE SANITARIUM FUND.

THE following should have been included in last week's notation:—

John Anderson and wife.....	\$50.00
W. E. Tong.....	5.00
A Friend.....	5.00
W. B. Robbins.....	1.00
Mrs. C. Hathaway.....	1.00
Mrs. R. M. Roberts.....	1.00
Pearl Bascom.....	1.00

## BUSINESS NOTICES.

UNDER this head, short business notices will be inserted at twenty-five cents per issue.

WANTED.—An experienced hand to husk corn, one who is a Sabbath-keeper. Address L. W. Baylies, Neola, Pottawattamie Co., Iowa.

## APPOINTMENTS.

RUTHVEN,	Oct. 7, 8,	1899.
Ringsted, *	" 14, 15,	"
Parkersburg,	" 21—23,	"

THE Lord willing I will be at Fontanelle Sabbath and Sunday Oct. 7, 8. The ordinances will be celebrated, and there will be an opportunity for baptism.  
J. W. ADAMS.

## QUARTERLY MEETINGS.

LADOGA,	Oct. 7,	1899.
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Each member is asked to report. Church officers will be elected. We would be glad to have a minister with us.  
MRS. R. J. WALLACE.

DES MOINES,	Oct. 7,	1899.
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The annual business meeting, for the election of church officers, will be held in the evening at 7 o'clock.

MRS. F. A. PERCIVAL, *Clerk*.

RUSSELL,	Oct. 7, 8,	1899.
Weston,	" 14, 15,	"

The first meeting will be held Friday evening. Opportunity will be given for baptism.

C. F. STEVENS.

COUNCIL BLUFFS,	Oct. 7, 8,	1899.
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Election of church officers will be held. A full attendance is desired, and reports from all absent members. Remember the tithes and offerings.

B. P. SHILLING, *Elder*.

SANDYVILLE,	Oct. 15,	1899.
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All members are requested to report, either by letter or in person, at this meeting, which will be held in connection with our convention.

H. E. VANSYOC, *Clerk*.

MORAVIA,	Oct. 7,	1899.
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Church officers will be elected, and the ordinances celebrated. Each member is asked to report. If by letter address the undersigned at Iconium, Iowa. Eld. E. E. Gardner is invited to be with us. Please remember missionary reports and tithe.

MISS PHEBE VOSBURG, *Clerk*.