

Elder Daniells. 3:00 P.M. April 4.

Since our meetings opened one week ago last night we have given a little study to the time in which we live, the message we have to give and the special providences of God that have been brought into existence to help us to give the message. In our study we have found that we have reached the last days of human history. We have found from the scriptures that from Genesis to Revelation, from the most ancient patriarch to the latest apostle who wrote the word of God, all taught clearly and continuously the truth that Jesus Christ the Son of God would come to this earth a second time and come as King of kings and Lord of lords. We have found that not all in all ages have been justified in looking for this coming. Even as late as apostolic times believers in Christ were instructed that they were not to look for the coming of Christ in their day. They were told that His coming would not take place at that time. That there were prophecies to be fulfilled a work yet to be done covering centuries before the Saviour could come.

It was pointed out that the man of sin should be revealed and do his work, that his power would be broken and that that would mark the time of the end, the day of God's preparation and that then the generation would have come that might look for Jesus Christ to come in His glory and establish His everlasting kingdom. We have found that the prophecies referred to have been fulfilled that the generation has come that was to come, that is to look for the coming of Christ and proclaim that event to the world. We have also found in our study that in the coming of that generation there would be revealed a special message to be given

to the world, a message that would proclaim to men of all nations, kindreds, tongues, and peoples that Christ was coming. We found that when that message shall have been given to every nation, kindred, tongue and people that the end will come. Christ will leave the courts of heaven and come to this earth for His people. We have also found that when the generation comes that is to witness the coming of Christ and to proclaim the message of His coming the work of God in the earth is to be finished by that generation and we are justified in proclaiming to the world that there shall be delay in this work no longer.

This afternoon I wish to add one thought to this line of study and that is this, what are the supreme conditions upon which or by which God's people at this time shall be able to finish the work committed to them? We have for a long time been in the place, have been at the time, have been in the hour with the message to finish the work of God and we have been assured that had we done our duty fully the message would have been given, the work would have been finished and Christ would have come before to day. Brethren, none of us can see all this matter without asking ourselves the question, what is hindering this work? What is hindering it to day? Or in other words, what is the thing to do that will cause this people to now rise up and finish the delayed work? Isn't that a question of supreme interest to every one to day? Without casting any reflections let us ask the question, what is required to bring an end to this thing? What is it? I will read two or three scriptures in connection with this point: The twenty-eight chapter of Isaiah beginning with the fifth verse: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of His people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to

the gate. Let us read those two verses again and take them in. "In that day", etc.

The remnant people have come and now is the time for God to give the crown of glory and the diadem of beauty to His people; now is the time for Him to come forth and give the spirit of judgment to him that sitteth in judgment and for a strong power to him that turns the battle to the gate. The hour has come for the battle to turn to the very gate of the enemy and bring this controversy to the very consummation. Who is to be the strength of the remnant people in doing that? "The Lord God of hosts". The twenty-first verse: "The Lord shall rise up as in mount Perizom, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." What is that work that He is to do? What is that act that He is to perform? It is with and through the residue of His people, the remnant people and what is that which is to bring this great work to an end? It has been carried on before all the nations of unfallen worlds for six thousand years and has been going on with the living and dying here in this world for that length of time, but some day it will be consummated thank God, some day it will be brought to an end, that will be the accomplishment of His work, His strange work, His act, His strange work among men.

Now the same thing is presented in Romans 9:28: "For He will finish the work and cut it short in righteousness: because a short work will the Lord make upon the earth." The statement has come to us that the hour has come for the close of God's work and that there shall be delay no longer. This was first written eighteen hundred years ago by

the apostle John and it has been revealed to us that the hour of which John spoke has come and that no longer will there be delay in closing the work of God. In connection with this I will read from the twelfth chapter of Ezekiel the message that come to us with great force. The twenty-first verse and onward" And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, the days are prolonged and every vision faileth? Tell them therefore, thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, the days are at hand, and the effect of every vision. For there shall be no more any vain vision nor flattering divination with- in the house of Israel. For I am the Lord : I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged; for in your days, O rebellious house, I will say the word, and will per- form it, saith the Lord God." Is not that a precious promise made to us at this time? It gives us personal assurance, it gives us a strong assurance that God has set His hand to accomplish the work and bring to pass His act, His strange act among the children of men.

Let us read one more scripture upon this line. Joel 2:23, "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain". Then beginning with the twenty-eight verse, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams your young men shall see visions: and also upon the servants and the handmaids upon in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great

and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said and in the remnant whom the Lord shall call."

Brethren in these scriptures that I have read we have these thoughts presented to us, first, the unqualified promise of God that He assures His people will take hold of His work in the earth to finish it, bring it to an end. In addition to this we have the promise set before us and the means by which He will do it. He will give to His people what He calls the latter rain. We are fully assured that the entire prophecy of Joel which we have read began with Pentecost when the Holy Spirit fell upon the apostles. The disciples under the inspiration of the Holy Spirit set before the people the fact that this was the fulfilment of the words of Joel so that the outpouring of the gift of the Holy Spirit to the church in that special manifestation was the beginning of the fulfilment of these words. That was the early rain. There is to be a latter rain. The early rain was given to cause the seed to spring up and bear fruit. The latter rain is given to ripen that fruit for the garner. The early rain came at the beginning of the dispensation; the latter rain will come at its close. Pentecost was introduced by the manifestation of the Spirit of God in mighty power in the salvation of men and the extension of the gospel; the outpouring will come with the manifestation of the same power or to a greater extent to close up the work and usher in the kingdom of God. The study of the scriptures relating to the time of the early rain says that the disciples were fully instructed that they never could do the work committed to them without the fulness of the Spirit, without receiving the Holy

Spirit in its fulness; and they were told not to try to do their work without it; they were told to tarry in Jerusalem until they received power from on high. If we can learn anything at all from this lesson it is this: that the people who have the closing work to do can not do it without the Spirit of God and they can not do this without the presence of the Spirit of Jesus Christ. So in a word, the one supreme consideration, the one great requirement of the people of God is the presence, in its fulness, of the Spirit of Jesus Christ. That alone is our sufficiency. That power will fit us for service and will give us that fitness for service that will cause us to perform the service and to perform it in such a way that we shall finish the service that it qualifies us to perform.

So to day our great need is the indwelling of the Spirit of God. Let Him come and take His place in our hearts and He will bring with Him all other blessings, all other requirements will come with Him. Why should we forget sight of this fact for a single day, why should not every laborer keep his eyes constantly upon this great truth, why should not this whole denomination keep its eyes upon this fact. If we should do this it would not be long until we would receive that endowment that we require for this work. The reason we do not is because we forget this fact, we wander away from it, we fail to comply with the conditions necessary and so we can not receive the Spirit in its fulness.

I want to read a statement that came to us as a people some years ago: "Jesus longs to bestow the heavenly endowment in large measure upon His people. Then why not permit Him to do it? Why does He not do it? There must be some reason why He does not, there must be some cause for this failure to bestow what He longs to bestow upon His

church. Who is responsible for the existence of that thing which hinders Him from bestowing the full endowment upon His church? We are responsible. Oh, my brethren, let us take this home! We are responsible for this delay, we have cut off this blessing that hangs over our heads we are standing in the way of the bestowal of this mighty power to qualify us for service. This statement was given to this people more than ten years ago. These years have passed. I want to tell you that this hour to which we have come to day is a solemn hour, this time is full of meaning. We face to day the greatest situation that we as a people have ever faced in our history before. During the last ten years Jesus Christ has been waiting to bestow this "heavenly endowment" upon his people. The message that they have had to give has been delayed, the edge of the sword has been dulled, the progress of the work has been hindered and instead of the large increase of souls but little in the aggregate has been accomplished. Instead of the plain, clear manifestation of the divine power in the teaching of this word, in the giving of this message with power there has been a very manifest tameness and weakness. Ten years ago these expressions should have aroused this people. Ten years of standing where we are to day with the message given clear, pointed, definite, specific---we should be heralding to the world in power the message that will bring men to their knees. It has lost its full, definite, specific point and something has been taking its place and in a large measure compared with what we should have experienced and we have been side tracked. I believe God calls us back to give a clear ringing message and do the specific work of setting this people and this whole message to its supreme place in the world; and no power will ever attend this message to finish it until it is

brought back and lifted up and given its supreme place in our hearts and before the world." Jesus longs to bestow the heavenly endowment in large measure upon His people. Christ ascended on high, leading captivity captive, and gave gifts unto men . When after Christ's ascension, the spirit came down as promised, like a rushing, mighty wind, filling the whole place where the disciples were assembled what was the effect ? Thousands were converted in a day. We have taught, we have expected that an angel is to come down from heaven, that the earth will be lightened with his glory ." Oh, may God help us to get beyond the talking of this thing. "Then we shall behold the ingathering of souls similar to that witnessed on the day of Pentecost. But this angel comes bearing no soft, smooth message, but words calculated to stir the hearts of men to their very depths. That angel is represented as crying mightily with a strong voice, saying, 'Babylon the great is fallen, is fallen, and is become the habitation of devils , and the hold of every foul spirit, and a cage of every unclean and hateful bird.' 'Come out of her, my people, that ye be not partakers of her plagues.' 'Are we indeed as human agencies , to cooperate with the divine instrumentalities in sounding the message of this mighty angel who is to lighten the earth with his glory?" You know the source of these stirring words .

Here are warnings, instruction and promises to us. "A passive piety will not answer for this time." "The weak shall be as David and David as the angel of the Lord". "Then the church will possess divine vitality throughout" The remnant that is raised up in behalf of God's work to day needs to be mightily vitalized that it may strike the blow that God has lifted it to strike, that it may aim the shaft and send it to that which God designs it to hit. This great controversy is not play.

All heaven is pitted against the powers of darkness and the powers of darkness are pitted with fearful earnestness against the powers of heaven. This great controversy will end in a mighty conflict and mighty crisis and you and I, dear friend, must stand in all the fierceness of this mighty conflict. We can not be soft, easy, passive individuals, not knowing where we stand. Men must know where they stand at this hour. Men knew at the beginning of the sixteenth century reformation that Luther was a man who knew about his bearings.

God says that this people must have divine vitality for the work and He tells us that it must come with His heavenly endowment that Christ longs to bestow upon the church. "How great and widespread must be the power of the prince of evil which can be subdued only by the mighty power of the Spirit. Disloyalty to God, transgression in every form, has spread over our world. Those who would preserve their allegiance to God, who are active in His service, become the mark of every shaft and weapon of hell." "If those who have had great light have not corresponding faith and obedience, they soon become leavened with the prevailing apostasy; another spirit controls them."

It is the most dangerous thing under heaven for a man to trifle with the light of heaven that God puts into his soul. Just the moment a man ceases to live up to the light, to walk in the light, he lays himself open, he puts himself where he will receive error into his mind and heart, and he joins the very apostasy, that he was at first raised up to meet, to overthrow. Christ said, While ye have the light, believe in the light, walk in the light, lest darkness come upon you. The only security of a man in the light is to continually wield that as a mighty instrument against error and apostasy.

What I have just read is a call to this people to come back and examine the pillars of their faith, examine our foundations, get our bearings, and rise up in the strength and name of and vitality of God, and enter this conflict anew.

"Let not the fear of man, the desire for patronage, be allowed to ~~obscure~~ obscure a ray of heaven's light."

Why is that caution thrown in? Why does the Spirit of God send this warning to us?--Because we are in danger of doing that very thing.

I read here the other morning that the people who are to stand in the midst of burnings ~~wave~~ and all devouring fire, must be a people who walk uprightly, and who speak the truth without deceit, and who despise the gain of deceit, and who shake their hands at the holding of bribes. There are many kinds of bribes in this world, and there are many ways for a man to be bribed. There are many pressures brought to bear upon men in various lines. There is danger of every one of us standing in that very position. There is danger of the President of a Conference being untrue to his duty, untrue to his work, unfaithful in the delivery of his message, for

fear it will wound or hurt, and influence votes when it comes to a critical time. There is danger of men counting influences, and standing where they can step one side of the other, whichever one wins. God calls for men to hate all that sort of thing. He calls upon men to see right, because it is right, and for no other reason. He calls upon men to know what is the truth, and take their stand there, even if it means death to them as a result. No man can stand through the crisis upon which we have entered until he has counted this cost, and has laid himself upon the altar for exile or for death, whatever may come. The hour has come for us to value truth for truth's sake. And when I speak of truth, I speak of God's truth as revealed to this people in the third angel's message, the whole truth that God has revealed to make this a peculiar people, to go to the world to save a perishing world in the last hours of human history.

The hour has come for God to finish his work in the earth. There are enough Sabbath-keepers in the United States to make one for every 1300 of the people who do not know and believe this truth. How long would it take this body of people to go ~~to~~ all the people of this country and give them a clear knowledge of this message, give them a clear, full opportunity to know it? Why, it could be done inside of twelve months, easily enough. It is said that during one of the recent great political campaigns for presidency, one of the political parties in two weeks' time got out two documents, and placed them approximately in the hands of every family in the United States. Now this people, with all their facilities and opportunities and chances,---one for every 1300 of the people who do not know this message, how long would it take them to rise up and let the light shine all over the United States, if all were to

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go at it. If we had but a single year in which to live, we would do it inside of a year. Well, let us fise up and do the work in the name of God. Then let us pray for this heavenly endowment that Jesus longs to bestow upon us in large measure. "The Lord God of hosts will be for a crown of glory, and for a diadem of beauty, unto the remnant of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."

God grant that he may be that to this people indeed and in truth.

GENERAL CONFERENCE PROCEEDINGS.

Twelfth Meeting,

Saturday Night, 7:30 o'clock, April 4.

Elder C.A.Irwin in the Chair.

The Conference was opened by singing, "Saviour, Like a Shepherd Lead Us." Prayed was offered by Elder C.Santee. Hymn No. 1170 was sung.

The Chair: As was announced, this will be a session of the Conference this evening, instead of ~~having~~ a regular preaching service. ~~Business~~ It was thought that our time was running by so rapidly, that we would have to occupy some of the evenings, at least, this week, in Conference work. Brother Conradi has consented to finish the balance of his report in regard to the work in Europe; and then he will talk to us in regard to that field, and take up the time this evening. We will omit the regular line of business that we were considering Friday. Perhaps that will be taken up to-morrow morning. We thought that we would change the order this evening. I am sure we will all be interested, as well as instructed, by the talk that we shall hear. We want to learn more about these fields, before making our plans for sending out laborers, as may be recommended by the Committee on Distribution of Labor.

So Brother Conradi will occupy the hour this evening.

L.R. Conradi: When we look at the spread of the gospel, we find that the gospel message began to be proclaimed in the East, [pointing to a large map of the world], here in Jerusalem. The Lord said that from Jerusalem the message of truth was to go to Samaria, and from there to the ends of the earth. By tracing the history of the work of the apostles, as recorded in the book of Acts, we ~~now~~ find that the gospel, first preached in Jerusalem, and afterwards carried into Samaria, was ~~nowhere~~ proclaimed by the great apostle Paul in many cities of Asia Minor. When this apostle came up to Troas, a city just across ~~from~~ the strait from Europe, he had a vision. In the night season ~~nowhere~~ ^{there} appeared to him a man from Macedonia, who said, "Come over ^{into Macedonia,} and help us." At the present time, Macedonia ~~m~~ is a part of the Turkish Empire in Europe.

When Paul saw this vision, and heard the call, he immediately responded, going across into Europe. He established churches in Macedonia, ---in Thessalonica, Philippi, and other places. Then he went to Athens, the capital of Greece; and later, to Rome, the center of the ~~world~~ political world at that time. From Rome the truth extended throughout Europe. Several centuries later, at the time of the Reformation, the great centers of the message of truth were farther West and North, ---in Switzerland, Germany, and England.

But the ~~truth~~ truth was to go still farther West. We find that the last reformation, the three messages which are to prepare the world for the coming of the Lord, first advanced and proclaimed in the Western hemisphere, in the New World.

To-night we find ourselves assembled in Oakland, California, on the very shores of the Pacific. We could not go much farther West than we have gone. We are close to the Golden Gate. We have carried this message to the Islands of the Pacific.

The time has now come for this message to go with from on High power, from the West to the East. Thus the whole world will be lightened. How thankful I am to-night to be able to say that this time has come! We are here to present before you facts to show you that the truth is returning to the very points from which it started; and to-day Jerusalem, Athens, Rome, and all these other different points where once the apostles labored, are beginning to bear the truth again, the last message of mercy. And not ~~merely~~ only these ~~countries~~ countries, but Egypt, a land that we find mentioned in the beginning of the Bible, is awakening, and feeling the power of the message. From Egypt and from other lands in the East, appeals are coming in for the messengers of truth to go there.

In the partial report I have made of the European General Conference, I have presented before you the ^{work and the needs of} British Union Conference, with over a thousand members; the Scandinavian Union Conference, with over two thousand members; and the German Union Conference, with its wonderful extent of territory---reaching, as it does, not only across Europe, but even entirely across Asia to the ~~western~~ shores of the Pacific,---a field in which there are 255,000,000 souls anxiously awaiting and calling for help. The territory embraced in this vast Union Conference is now open for the proclamation of the truth for this

time. During the past fourteen years the Lord, in His mercy, has gathered out in the German Union Conference over four thousand souls. A number of these have been imprisoned for their faith. They have met with difficulties; but to-night we are thankful to tell you that God is stronger than all the difficulties; and that the truth is gaining on every hand.

The brethren and sisters are not confining their efforts merely to this Union Conference, ~~however~~ great though it is in itself. ~~The eyes of our brethren~~ Their eyes are turned toward the countries so closely attached to them--to ~~Asia~~ Asia and to Africa.

In Germany there are over ~~more~~ 2,400 Sabbath-keepers. For some time they have been aroused over the question of opening up work in the German Colonies in Africa. They are beginning to feel a burden in this direction. They are saying thus: "Although we have a great country ourselves, why should we not reach out still farther, if God in His providence should open the way for us?"

God is opening the way before them. I wish to present before you a few facts in regard to the German Colonies in Africa. To-day the map of Africa is somewhat checkered. It is divided into sections differently colored. These divisions do not represent different kingdoms, but simply the different possessions of European powers. By examination of the map you will notice that a great portion of the country belongs to France; another large portion by England; and that four large sections of territory are owned by Germany. To-day Germany owns ^{a section of country} in Africa, probably five or six times as large as the area of the German Empire in Europe, with a population of

10,000,000 souls. Surely the truth ought to be carried there through German people, because it is difficult for any other nationality to do missionary work there.

But when we begin to speak of entering a mission field, there are two questions to consider; viz., (1) Is the field open to us?; and (2) Has God prepared the men to go there? If we are to enter German East Africa, surely we are to expect that God will prepare the men. Let us study for a few minutes the question of how he has prepared the men.

A few years ago some of our young men in Germany had to face a serious problem,---whether, if they entered the military service, they would serve on the Sabbath day or not. It is not an easy thing in Germany, where army regulations are so strict in every way, for a young man to face such a problem.

At first, some of our young men went across the waters, to escape military service. This was very hard for us. We could not see that that could be the right way, in view of the fact that we had so few laborers. Young men would come into the truth at the very best period of their life,---twenty-one, twenty-two, or twenty-five years of age; and they would leave Europe and go to America. Many of these young men might have been a strength to us. We considered the matter in prayer, and I said to several, "It ~~remains~~ does not seem to me that it is best for our young people to leave Europe simply for the sake of escaping persecution." We counseled together, and we came to the belief that if some one with faith would face the matter, in the fear and strength of God, God would give him the victory.

One young man faced this problem for a few weeks. He entered the service, and refused to labor on the Sabbath day. When pressure was brought to bear upon him, and week after week he was placed in a dark cell, where hardly a ray of light reached him, and he was given nothing but bread and water, he finally shrunk back. He did not endure the trial.

Another young man, without saying a word, entered the service when the time came for him to do so. The first Friday evening he went up to his officer, and said, "I can not serve to-morrow." Upon being asked why, he stated his reason. He was brought before the higher officers, who questioned him. When they found that he ~~was~~ stood firmly for the truth, they threatened him with martial law, and imprisoned him. Every week thereafter, when he would come up to the beginning of the Sabbath, and refuse to ~~serve~~ serve, ~~then~~ he was put in a dark cell, where he hadn't a ray of light. There he was compelled to remain for three days and three nights, with only bread and water for food.

This young man afterward told us of his ~~g~~ experience, and said that when he would come out of that cell into the sunlight again, it seemed as if he could not help staggering, because he could not bear the light of the sun. But even in the darkest cell he had a Light. That Light was the blessed Saviour, who is the Light of the world.

Our brother in bonds stood firm. I was called before the Martial Court myself. The young man had to tell the officers the name of the denomination to which he belonged, and the name of the one ~~m~~ in charge of the work in

that place. Naturally, they would look to the one who was at the head of the work; hence I was called before this Court. A number of high officers began to question me about our belief. Among others, they put to me this direct question: "Have you, under oath, required of this young man that he shall not serve on the Sabbath day in the army?" I could answer truthfully, "No, we have not."

~~He, we have not.~~ "What is your teaching" they asked. "Our teaching is the word of God; the faith of Jesus, the ten commandments; and in the ten commandments is the seventh day is the Sabbath", and on the strength of these commandments believing in Christ, the young man took that stand from his own persuasion and conviction. And from his own conscience he has taken that stand, that he cannot serve on the Sabbath day. The officers told ~~him~~^{me} then, "Now would you not persuade that young man that he serve on the Sabbath day?". I said, 'I cannot'. "Can you dispense him?". I said "There is no Pope in Rome could dispense him. I have not power to do any such thing". Well then, the next thing was they began to work on my feelings. Why, they said, "just think what a terrible condition that young man is in. We must punish him, in such a dreadful way, Have you no pity or sympathy for him?" I said, "I ~~cannot~~ am not at all punishing him, and I never would, and I never should, but I am sorry that you have to do it". Said one man, he is the best young man we have in the regiment," and I tell you, what I found, to-night, we had a nurse in one of the families, in the same regiment, a high officer, and I saw myself, with my own eyes, I saw a letter written between two high officers about that young man. And do you know what they wrote in that letter? It said: "~~This young man~~ It is peculiar: that young man who is so firm, and if you imprison him and he comes out of prison, he is just the kindest man we have in the regiment. He is not cross when he comes out of prison, but as mild and as pleas-

ant as anyone. I wish all our young men were that way". Now there came the test. The matter went on for a little while, and a letter was sent to me --I have the letter at home, and shall always keep it--and in that letter I was again requested either to persuade the young man or dispense him. I wrote back the same thing. One statement in that letter was this : they would never tolerate \hat{a} in the German army, anyone resting on the seventh day. The Germans to-day are probably as well organized and strong an army as is that of any nation in the world, and it means something in that country if they say they will never do it. I have it X in black and white; and the only one who expected to have liberty and said it true, was one young man. That is not much--one man against a strong mighty army; but there is the Lord of Hosts who ~~is~~ has more power than any empire or army in this world. And he made His God his rock, and his refuge, and his defence. The matter went as it was---One of our sisters, of high standing, went up to the chaplain of the army, an old gentleman who received her very kindly, and said 'I have not heard very much about that case, I will go and personally visit him.' He went there, and ~~had~~ ~~expressly~~ tried to persuade him, but in vain. Finally he prayed with him, and said, 'My young man, I don't believe as you do, but God bless you. Remain firm in this if it is your conviction. And he did still more. He tried to get him in the hospital, to free him that way; but he could not get him in the hospital service; because he had been punished; and when a man has been

punished they cannot get him into the hospital service. So he got him in as cook in another garrison, and there he served his time, and on the Sabbath he was ~~knuzted~~ free ^{He /left} ~~He /left~~ the army a free man, in two years. (Amen).

That was so far. After he came out he entered the work as a Bible-worker, and preacher, and God blessed his work. He had stood the test, the trial, and the Lord blessed his work. But farther on. When the ~~call~~ call came for Africa, this young man stood up. When our Union Committee met this winter, we asked him why he had given himself to the Lord, to go to work. He said: Brethren, when I was in that dark cell, with no-one to communicate with but the Lord, I gave myself wholly to him, and I said, 'Lord, if Thou dost give me liberty, once more, I will go to any portion of this world, even to dark Africa to let the light of thy truth shine! He gave himself right there, and when Brother Booth came over to Europe we sent him over to Germany to visit the place, and the young man met him and the call came. He came to our committee, and said, "Brethren, I am ready to go". Do you think he will stand the test? I am not afraid. I believe he is ready and willing and prepared to go.

But I must return to the Report. These are some experiences in my work. After him another young man entered the service, Again, Here refused to serve on the Sabbath day. He was questioned "How long have you kept the Sabbath?" "From childhood". "Did your father and mother keep it? Yes. Did your father serve in the

army? Yes. Was he a Sabbath keeper? Yes. Did he serve on the
 Sabbath day? No. And it is a singular fact that the only man
 we ever had at that time in the German army was his father who
 refused to serve some 25 years ago and spent three years in prison
 father refused, and your father believed it, we can
 Well, they said, if your father ~~was~~ ~~in~~ ~~the~~ ~~army~~ ~~and~~ ~~he~~ ~~did~~ ~~not~~ ~~change~~ ~~you~~.
 the regiment,
 And we must give you the liberty. So they sent out ~~the~~ ~~regiment~~,
 and put the young man in front, and said, "This young man is free
 on the Sabbath, and I don't want you to tease him". But still they
 have said they will not permit it. They did permit it. The next
 day two nurses, young men who had taken the nurses' course, came
 to serve, but we learned one thing: sometimes a young man would
 say, "I will not serve", but before they took the oath which they
 have to swear, refused and said "We will not give that oath if
 it means to serve on the Sabbath day". That protected them. "Well
 will you not do this?" They said "We cannot do it". They did not
 say "We will not do it", but "We cannot do it". If they said "We
 will not do it", that was considered disobedience; if they said
 a after
 "We cannot do it", it becomes a matter of conscience. And ~~in~~ a
 few weeks, they were ~~not~~ treated very kindly, put in the hospital
 and when, a few months ago, I preached in Mätterburg, both young
 men ~~were~~ ~~there~~ in their uniform, were in our service on the
 Sabbath day. Brethren and sisters, it means something when you
 enter a struggle like this. But I ~~was~~ ^{am} very thankful to-night
 that the Lord of hosts is stronger than any power or king in
 this world. (Amen). Oh that we might unite with Him closer and

closer, that He can give us that power to go forth to even the ends of the world. After him we have now with us one brother is going to work, another young man about twentyfour years of age, who had a similar experience in the army. He was a Sabbath keeper for some nine years, and he was a gardener, had a ~~nice~~ good business of his own, and he said 'I am ready to go', ready and anxious to go', but now the next question comes. Is the government ready to let us in? Will they give us privilege s like other missions, that we can enter that country--that was the next question. I went to Berlin; went up to the Colonial Department, and was taken to different officials. Finally, the last official I was introduced to, was the one in charge of the looking after of the missions in the different colonies of Germany. In my talk with him I mentioned that we have here in the Pacific islands, in the Samoan islands, (and you know Samoa is now a German colony), an institution, a Sanitarium, over there. When I mentioned that, he looked at me surprised, and said "Is that institution your people's?" And I said 'Yes'. He said, "What is the name of that doctor?" I said "Doctor ^{Craucht} ~~Scowen~~", "Yes" he said, "He is an excellent man. That is an exemplary institution". I said "How is that?" "Why", he said, "I lived in that island as Government Commissioner, and am well acquainted with one of your German nurses. He often came into my house". The little work down off in the islands has reflected away off to Berlin, the imperial capital of Germany. That is God's providence.

HWR.

15a.

Apr. 4. LRC. 8pm.

God knows how to work upon the hearts of the people and prepare them sometimes a thousand miles away. That man told me privately "I want to let you know that if that is your work, I am your friend, and shall do all I can to help you". He gave me all the and advice counsel, afterwards I wanted. He said, "The governor of East Africa is coming up ~~here in December~~, in December, and you come up to Berlin, and I will see that you meet him." Of course I wanted to see the Governor, and I wrote an appeal to the Governor to get permission because otherwise we could not get any property or anything,

I know I must be brief, but I think we ought to look at these providences of God. While going around, one brother said to me, speaking of the head of the Lutheran Mission,--"Don't go to that man; he is so much opposed to us". Well, I said, all right. I knew he had not been there. I had read that he started a mission himself in Africa, and he lived many years down in South Africa, ~~where~~ and from what this brother told me I made up my mind that it was not best to go there, but I went to different bookstores, to buy books, giving a description of the missions and stepping into one bookstore and telling a man who I was, my object,--he said, "The head of our Lutheran mission, our superintendent, would surely be pleased to see you."

I will take you to him." I said, "Who is he?"---The very man that I was warned not to go to. I went in to him, and began to talk. I told him who I was. I was a Seventh-day Adventist staright out. Told him the whole thing. He said, "You want to go to East Africa?" "Yes." If you go to that country, and you go out here, there are lots of Catholic missions and free territory. If you go there, God bless you." He said, "I will go down with you to our bookkeepers to show you how much my trip cost me," and he went down with me where the bookkeepers were, and they had to get out the figures, and he told me the experience. He said, "If you want some more information, you come again." And the last word as I went out was, "God bless you in your work."

I tell you, brethren, we are sometimes a little too timid about such things. But if we get the true missionary spirit to go forth to the ends of this world, I believe we will find many hearts tender, and beating in sympathy with us, if they find out that we are going out to the very front doing that work. I have experienced it, and I see it more and more.

When I came back from Egypt in December, arriving home, I had but very little time. I learned that probably the governor had arrived; but I was not sure. On my way, during the night, to Berlin, I read in a newspaper that the Governor had that day dined with a Catholic bishop, dined with the Emperor. Then I was sure he was in Berlin. I went up to the government office, to this commissioner first, this other official, and when I came in, he said, "I am so glad to meet you; I wanted to write to you and tell you that the Governor has arrived, and he has come in the city. I told him about your work, and he wants to see you. But," he said, "he is very busy now. He has just come. I will see that you get an interview with him in January. His time is very much pressed."

"I am very grateful to you for all your kindness; but my time is also pressed. I would be so thankful to you if I could see him to-day." He replied, "You are pressing matters; but you come here half past twelve." I went up at that time, and he gave me a letter, and said, "You go up to the hotel Bristol on Unter den Linden. I went there and waited a few moments, and a fine gentleman stepped up to me, and spoke to me pleasantly, and the first words were, "Mr. Conradi, I am glad to meet you. Your work has been so highly recommended to us, and I can but say, I welcome you to come to East Africa."

Brethren, I am thankful to God that he is opening up the way, that the men in charge are welcoming us to come there. I talked with that gentleman for over an hour. He is of the nobility, of high standing. For about an hour I talked with him there, and I tell you, he said to me in the conversation---I just mention a few things---he said, "We want, if possible, German citizens down there, because in Africa there are so many different governments, and we like to have people of our own nationality." It is no more than right.

Ag in in our talk he said, "Now I will have to ask you, Mr. Conradi, a question. I want to understand your principles as a people. Just as I left Africa a few missionaries came to me, and they pressed me. They said, Here in our district the people have the bad practice of marrying off their daughters at nine years old. And those missionaries wanted me to use the force of the law to stop it. Now what can I do. Here are ~~thousands~~ thousands and hundreds of thousands there. Can I put them in prison? What ~~man~~ will I do? What would you say?"

I told him I could not agree with these missionaries, asking for the government support in the matter; that I believed there was a better way than that, and that was the power of the gospel working in the heart of every individual, and I thought there was

more power for us to go there from family to family, bringing the gospel to them, and if their hearts were converted, they would quit it from the power of the gospel.

He said, "That is my belief. I am so glad that you have the same principle. I want you to come." The Catholic missionaries have that practice, to ask the government to use the power of the law, and when they have the power of the law, the next thing they use the power of the law to make Catholics out of the people, by the power of the law. I am thankful that we know a greater power.

I
Afterward ~~we~~ said, "I hope, Governor, that you know that we keep the Sabbath." "Yes," he said, "I know all about you. I have heard all about that; but do not be troubled about that. You can go down there and keep the Sabbath and work on Sunday. There is only one difficulty, and that is this: We are very anxious to get Christians in our government offices. We have to use Mohammedans. But we can not very well shut up our office for your people's sake on the Saturday; and," he says, "in that way you will be deprived of having your people employed in our government offices more or less." I thought that was not the worst thing in the world. But there it was; that was the only difficulty.

I went a little further. I told him about our health and temperance principles. "Why," he said, "I am an abstinence man when I am in Africa, and even in Berlin, I only drink a little wine or beer when I am in society; but in Africa we need such people down there. We will give you the same privilege."

He said, "There is another thing: We can not sell you any land near to any other mission station. The greatest difficulty is that if we get the missionaries together, those of the different denominations, they begin to fight. But there is so much free territory

that you can still come."

Brethren, there is territory yet. But nine missionary societies are working there, already. Six of these are Catholics. Shall we let them take all the territory, or shall we move in before it is all occupied, and get some good foothold there? What say you?

He told me at the time, that we could rent land, "but if you want to buy, you can buy three acres of land for a dollar." That is cheap enough. Since that time I got an answer from the government, from the German government, telling me, in a letter, you shall enjoy the same privileges in Africa as any other missionary societies. You are invited to come there. We have it in black and white to-day. The young men are ready, and we are invited to go there.

Brethren and sisters, shall we go? Are you ready to help us? More than that. When our people in Germany, though they have this tremendously large field, heard that a way was open during our Christmas ~~xxx~~ local meetings, some \$1300 was gathered to open up the work there. They did what they could, but now we need about \$5,000 more to get down there, for the journey. We want to take about five or six young people down there, some nurses, missionary nurses, having the gospel with them, and the other men whom we have ready over here, and from over there. We expect some to go with them from the Germans over there, and the Germans over there, that we link together in one heart ⁱⁿ ~~of~~ the great work of of carrying forward the into the German colonies. I expect you brethren will all be in favor of our having the \$5,000 necessary to start the work, to pay for the journey, and to keep the missionaries for one year. If I should put the question to you, How many of you to-day would be willing to see that that money was granted to us, I know you will help. Now these are the opening providences of God to-day in the Germanfield.

I might say a few words about our school work. When I was here two years ago, we had just purchased an industrial farm and a little school building. Our school buildings cost us,---dormitories for ladies and gentlemen, and a school,---not quite a thousand dollars. You know about how much you can put up for that amount. But we felt that we would not get into big buildings until we had the money. Some brethren said they did not if that will fitly represent the work; but we thought we would better get the money first.

"Object Lessons" came out, and our people took hold of it, and we began to put up a dormitory, which cost us \$12,000, and a room for sixty students. That building was finished last fall. We hardly had the building finished and ready before the building was ~~filled~~ filled with bright young people, and it is full to-day, filled to the utmost. What shall we do? Shall we have a little more room? We need workers. There are 255,000,000 in Germany. There is Africa calling to-day. We are surely thankful to God that he is sending us bright young people, anxious to enter the work.

I will tell you what kind of young people we take into the school; we take in only such young people, at such age, who, with one, two, or three years* of training, can enter the work. We have not room for anybody else. It is not a school where everybody can come,---only young people who will devote themselves to missionary work.

Our people took hold, and in one year sold 5,000 copies of "Object Lessons." In doing this work we had many difficulties to overcome, to get the permission. But there was one good thing: when our people went to the mayors of the cities and told him that they did not earn anything on that book, that they even paid for the book themselves, and that all that money went into a mission

school, the mayer would give them the permission the moment we wrote out the statement. And sometimes we had to write out fifty, seventy-five or one hundred statements to one church, because everybody wanted to sell the book, and the President of the Conference had to write it out, and then hand it in, and then go through the city, and sell the book; and thus we sold the first year, five thousand books. Since that time another edition of 11,000 has been printed, is being sold, and the material fund has been raised. This gives about \$16,000 to our school.

Of the sixty young people at school, thirteen were from Russia, six or seven Russians; and we now have a Russian lady who also speaks the German; she has been educated at one of the highest schools at St. Petersburg, and she is teaching in the Russian language at the school. So we have the German and the Russian languages taught in the school. And there are a number of young people from Hungary; others from Rumania; others from Bulgaria, and we have one or two from Macedonia; and lately, when I was down to Rumania, one sister came from Armania. So they come from these different portions to attend the school there, and God is blessing our school work at the present time, and there is a good spirit manifested. That school has existed only some three years, and yet I think at least thirty nurses, and as many more licentiates and Bible workers, have been turned out from that school.

I am thankful for this; and we do not ask the students to complete the attendance at the school; the moment they finish the school, they go out, and we do not even have a fixed course to which they have to make their plans, and stay two or three years; we have not time for that. If a teacher finds a young man who is ready to go, and the field needs him, he says, God. He can not stop just to finish a two or three or four year course. Some people are better educated, and can finish it in much less time.

Besides this school, in connection with it, we have our Sanitarium. And now we have the Sanitarium, and the food factory. The Sanitarium has room for seventy-five patients. God has been blessing this work. We are educating our nurses, and our Bible workers together. They are all one, and the work is one. I see but one work. They are united together from the very beginning of the school, and they are one in every sense of the word; and it helps us to tie these two branches together as one in every way. We have no difficulty among them.

Our nurses have gone to Berlin, and to Hamburg, and to Magdeburg, and to the largest cities, and it was strange that when the doctors heard about these nurses, and found there were nurses who were teaching these principles of health reform, ---they never met nurses of that kind before; but in a little while some of our experienced nurses got right in with the doctors families, and some of the doctors there sent their wives to Fredensau to be treated down there. Still more: The government today gives our institutions the right of fitting up nurses, training the nurses, and then a government physician comes down there and examines them, and if they stand the examination, he gives them a State diploma, giving them full liberty equally with any other nurse. We are thankful that we have so much standing given to us by the law, and for these openings.

With regard to our indebtedness--you must remember that this is a new field, and a large field, and there are many difficulties to meet; but last year, by the blessing of God, we were able to increase our capital from seventeen thousand dollars to thirty-seven thousand dollars; in other words twenty thousand dollars came in to cover the indebtedness on the investment of seventy-five thousand dollars, for the school, the food factory, the farm, the sanitarium--thirty-seven thousand dollars is paid. That is half. We are thankful that we have been able to go so far toward a new field. We have an investment of seventy-five thousand dollars, and we have paid up thirty-seven thousand dollars. Last year we paid up twenty thousand dollars, and I tell you the way we paid it up; our publishing house has earned ten thousand dollars in the last two years, and the publishing house put thirty-five ~~thousand~~ hundred dollars of its earnings right into it, and give it to the school. We feel that we are all one. We first built up the publishing house. Today the publishing house has a capital of \$46,000, on an investment of \$58,000. They earned the last two years ten thousand dollars. The year before last they earned three thousand, and last year, seven thousand dollars. That increased their capital from forty-three to forty-six thousand dollars, and they gave Fredensau thirty-five hundred dollars; and this year, by the blessing of God, I expect they will give three or four thousand dollars more. It is all one work, there is no difference; we are all working together, and I tell you, in unity there is strength. Those institutions work for each other; represent each other; there is no quarrel. They are all a part of one work, and they help. And that is right, if they are united under one control by the Spirit of God in their hearts.

In the publishing house at the present time, we publish in fourteen different languages. We have increased our canvassers from 120 to 200. There are now in the German Empire two hundred canvassers at work. And notice: we cannot get permission from the government for any young man or woman under twenty-five years of age to canvass. Again: Before we get permission for a young man or young woman of twenty-five that person has to hand in attestations from the police about his behavior for the last three years. If that person has been or had lived in twenty towns, twenty different officials have to write out an attest before he or she can get permission to canvass. There is some difficulty with that thing; but still there are today two hundred canvassers at work, and I tell you we speak sometimes about how long it will take until the gospel goes to the end of this world; but we begin to see light in the thing. If we have today two hundred canvassers you begin to figure, and in a talk I had with the canvassers some months ago in our meetings we asked them how many families they could visit, and we found out that even with the present force of canvassers in a little over two years we can put the truth into every family in Germany. In two or three years more we expect to have four or five hundred, and have it so that we can put the truth into every family once a year. That does not look so bad. It looks as though, brethren, there are possibilities of cutting short this message in righteousness; that the Lord has a way, and that he has canvassers, men and women of consecrated talents who will give themselves to the work, and who will help us.

But more than this. Our journals have increased in circulation. The German paper has increased its circulation from ~~xxx~~ ^{seventeen} thousand to twenty-five thousand semi-monthly. We sell the paper. Thousands of

of our people are at work in selling the paper everywhere, and I tell you there is not anything that ~~keeps~~ does so much to keep the right spirit among us as missionary work, and everybody at work.

The circulation of our Holland paper has increased from 3100 to 3800. The last two years the total sales were \$84,790. an increase from \$38,000 in 1901 to \$45,000 in 1902. In spite of financial depression our sales have increased, and now we are getting out the publications more and more in all these different tongues and languages.

Besides, we have the ship mission in the harbor there. We have a little boat, and Captain Christiansen, whom some of you will remember, sailed with the Pitcairn, is the captain of the boat in the Hamburg harbor; and a brother who was a pilot in the harbor for twelve years is now the pilot of our boat. I think they are scattering some eleven or twelve hundred dollars worth of publications a year, besides what they are giving away, in the Hamburg harbor. The Hamburg harbor is the fourth largest harbor in the world. More than 100 steamship lines which go to all parts of the world, center there, and they are being supplied with present truth.

I see it is time for me to close; but it seems to me, brethren and sisters, that we ought to know these providences. I should like at some opportune time to say a word about the French-Latin field, and the Oriental mission. We have these fields to consider France, Belgium, French Switzerland, Italy, and here in Africa besides Egypt, Asia Minor and Turkey. It has been my privilege during the last two years, since I was here last, to visit twice in Egypt, and once in Palestine, and I can say ~~me~~ at the close tonight, I shall speak about those, ~~and Africa~~ further some other time, but I should like to say tonight that Africa and Asia are open. ~~When~~

When I was down in Africa in November, and went away up to Luxor, we were in among the ancient graves of the Pharaohs. Passages hundreds of feet long--wonderful tombs have been discovered there, and today they are lighted up by electricity. You will see things written four or five thousand, or six thousand years ago just as fresh as when it was written. I will tell you something about that later on; but one thing I would like to say tonight, and that is that the truth of God today is taking root right next to those very tombs and temples of the Egyptians. It was my privilege there on one Sunday to preach ~~xx~~ to about thirty people there, and to have alongside of me a man speaking fluently the Arabic and the Coptic-- a missionary for eleven years before the truth reached him; and I was just as free to preach to those people as I am to preach to you here tonight. The old Egyptian language--the Coptic--and I tell you what the man told me. This is the first man that ever said that to me. He said, My brother---I visited him the year before. He says, My brother, if you have a message from God, we want to have that message clear cut and definite. Just give it to us as it is in the Bible, straight out; but we want it from the Word of God; give us the message. And it was my privilege during the two sermons ~~I~~ or talks I gave to those people, to give them this message in its simplicity. I saw the tears come into their eyes, and when I got through, he says, Yes, that is the message of God, and we want to follow it. And since that time Elder Wakeham has written me telling me that their hearts are being inclined to receive it. O, thank the Lord the truth is coming from the west to the east. It is lightening up the east; even Egypt is awakening; may God awaken us here at this meeting to act, to respond to the call ~~xxxx xxxxx~~ to send forth the laborers; but what we want is the

right ~~and~~ preparation of our hearts. ~~Rest and~~ We are to be purified, sanctified, unified. We are to press together, and then press forward that we may hasten the glad day when ~~we shall~~ the work shall be finished; when the Saviour shall come, and we shall reap the reward everlasting in his kingdom.

~~Exercise~~ Doxology sung to close.

Benediction by H. Shultz.

Meeting adjourned by common consent.

G.A. Irwin,

In the Chair.

H. E. Osborne,

Secretary.