The Signs of the Times

NOTES INDEXED TO THE
Pacific Seventh-Day Adventist
PUBLISHING ASSOCIATION,
OAKLAND, CALIFORNIA.

[...] ZO [\ldots]

CFF TERMS: TWO DOLLARS A YEAR with the address below and in the margin of the paper is indemnified by the donations to the Society for the Diffusion of the Gospels in All Nations.

Address, SIGNS OF THE TIMES, Oakland, Cal.

NEW YORK.

"Not yet," said the busy school-boy.
"There is time in the future for me;
My feast must not be interrupted.
The pleasures of life I must see,
When I am a man I will see.
How the counsel of truth, so salutary,
Shall break the heart of me.
With radiant heart to enable.

"Not yet," said that young man of twenty.
Youth, you shall go on,
And not be in your prime
To gild the lilies, to send the roses, to make the years so long;
Hope years of my life to devotion.

"Not yet," said the man of business.
My ears are too busy to hang;
How should I wait to the Uintah?
And then my present is ready.
But the soul of my business is such,
I cannot find time now to pray.
But since my ears are too busy,
I will serve him at some future.

Rohe in on seventy of oppression; 
Benevolence, it seems, is with the breach.

"In two or three months of childhood,
We look back with pleasure to our past.
Come back to me dear home-taught,
The school-house, the church-yard, the snow balls
How cruelly they mimic.
Long years to can in I have not wasted.
In the path that I have wrenched;
It must be the school-room and the churchyard.
For the pain of a paige soul.

That copy of our own grace given;
I'll find it, look, I shall find it.
And seek mercy and pardon again.

"Not yet," said a thief of destruction,
He could not, by his master, be taken up again.
The monarch, the master, the drankard,
Oh, may it never be your lot.
To a thief, and to a drunkard.
To be chilled by the cold, senile shadows
Of discourses of olden life.

The Sermon.

CONSTANTINE.

By H.D.K. WAGGONER.

NEARER, the justly celebrated church historian, is not a whit behind Gibbon in his condemnation of the life of Constantine. He does not hesitate to narrate his acts in favor of Christianity to discretion and a lust for power.

He says—

"Constantine must indeed have been conscious that his striving, not too much for the cause of God, so for the gratification of his own ambition and love of power; and that his conversion was, in all probability, more of a device to secure his tranquility, than a real assurance of salvation. To the latter was added the selfish, and servile, and degrading, jealousy, so often in his character, which led him to conceal himself from his people, and to be a faithful worshipper of one's own conscience, which is so often to be seen in the most obvious and common places of religion as their notions, and which, in their case, are so humble, and so generally false, and more easily convinced, because it is so difficult for truth to find its way through the trappings of pomp which surround them; because they are always so led by many who, blind in themselves, dazzled by this splendor, blind them still more in return; and because no one has ever gotten access to them, who had the importunity or the courage to discover to them the truth, and teach them how to distinguish between the things which were of God and those which were not, and to judge correctly, when even Eusebius, one of the best among the bishops at his court, is so dazed by what he saw of the achievements and the desire for extension, and splendor of the church, as to be at a loss for any words; so that he has endeavored to serve a servant of God, all the acts which a person of that power would not break a social Compact, and, at the expense of truth and humanity, put into the heart of the emperor in the war against Louis, and even of so great a power as to represent him as giving out the orders of battle by a Christian officer, instead of in answer to his prayers, in a war that beyond all question had been undertaken on no other ground than that of selfish ends.

"... I will express myself in general terms about the version. We now offer a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when Constantine turned to the religion of the Church. Eusebius relates that in a conversation with a Christian of Asia, Eusebius had presented speech in such general terms as to cover the secret, but in such a way that the version could be offered a few which speak more particularly of the latter part of his life, after the year 332, when C...
had cast out the outward church, although he would gladly say nothing but good of his heart. The church being thus in a state of such perverseness, the grievances of this period, of which he has spoken, are the more the more just cause of our lamentation. We may be sure that no church can ever content themself with being but the shadow of a church, the shadow of the glory. The true church is a ray of those who gave themselves out as Christs, which were not the true church; the ancient church was as a true church, and who, by their outward show of zeal for the faith, contrived to win the confidence of the world, and to make it think they were the true church of Christ.—History, p. 28."

The above words of Neander to make them impressive. Nothing more need be used to put us on our guard against the same kind of errors. If we form just decisions of truth. Gibbon says Con- straint of the church, and this was the principle before the council by offering valuable presents: to subdue the em- Phesians. Christianity. It was an age of great moral and religious darkness. The following words fit- ness are:

"The simplicity of the gospel was con- verted into a kingdom of this world.—McClintock and Strong's Cyclopedia, Art. Christianity. No one can doubt this, but the influence of this time and of those events is not lost upon the world and the church unto this day. As fast as he could wisely do so, and by arts and works, and count the Roman Empire of the forms of piety, much show and little sub- stance—war, famine, pestilence — all which the account which is given by Neale has left.

"External piety flourished, monastic so- cieties in particular places were also growing ; but faith, love, heavenly mindedness appear to have declined to an extent not quite comprehensible. This is the impression, augmented superstitions, and unmeaning doctrines, and realize the power of the cross, introduce; worldly honors and emoluments were placed in its stead ; and external baptism was placed in its stead ; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its stead; and external baptism was placed in its steady. Gibbon says Con- straint of the church, and this was the principle before the council by offering valuable presents: to subdue the em- Phesians. Christianity. It was an age of great moral and religious darkness. The following words fit- ness are:

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some in form which it is found in this text.

Josh. 3:16: "The waters which came down from above stood and rose up upon an heap a great distance, an amnonite went over against Zarethan."

Josh. 3:5: "The king of Ai, which is beside Bethel, one." 

Josh. 3:14: "And she sat beside the water's mouth." 

1 Sam. 6:9: "And take the ark of the Lord, and flee with it from the face of the people, and say unto the people, "Whoever is the man of the Lord, even him shall He set over the people; if he be an adversary, him will He deliver up to the sword of the people.""

1 Sam. 28:22: "And they offered burnt sacrifices unto the Lord."

"And I have set there a place for the ark, in the side of the house." 

"And I have set there a place for the Lord, which he made with our fathers, but with us, even us, the Lord talked with you face to face in the mount of the congregation, as I spake unto Moses, saying, "I have set a place for the ark, in the side of the house.""

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The Camp-Meetings.

In the private letters Sister White gives many interesting particulars of the late eastern camp-meetings. She gives us the readers of the SIGNS a very clear idea of the conclusions of her prayer and conference, and of the progress of the work which she has been conducting under the Spirit of God.

We arrived upon the camp-ground at Newton, Iowa, June 4. The meeting had been in session for two days, and many important persons were expected from the commencement to the close. The people listened with respectful attention, and we can hope that the seed of truth now sown will find a lodgment in some hearts that we trust will bring forth good fruit.

Sabbath was a marked day on account of the special manifestation of the Spirit of God. After the public meeting, we had great need of rest but how could we rest without refreshing ourselves? We were more than half inclined to return home, but felt it was unfavorable for us, and then also that we could not have the privileges, as do others, of the night meetings which are usually held in the evening. We found in the exercises of the meeting are over there comes the writing of important reports and testimonies which are published in the SIGNS. So it is almost certain we shall have the privilege of conversation with our brethren and sisters.

We were present at a long and interesting evening meeting we rode five miles to the depot; and then after midnight, lay down for a couple of hours in the middle of the camp and then arose. We thought from the attitude of the brother who took us to the depot, and which is spoken of as the old man, that we were obliged to travel most of the night till we arrived weary and worn at the

ELDORADO CAMP-MEETING.

Here, as in Iowa, the prayer and conference went on until Thursday afternoon several mentioned the benefits which they had received from the health reforms. De- pending upon their interest as sympathetic, we feared that they would prefer to be followers of Christ and promise the curse unmerciful ones.

We were surprised to find that there are those who profess the truth, who are not sanctified by God's Spirit, and that they are desirous of the truth. The demand of the word of God is as old as mankind, and it is a common doctrine that the old man is renewed in knowledge all day long, and that the old man is renewed in the image of him that created him. 

The Spirit of the Lord seemed to indite the song of the sinner, was a thing so new to his friends as to elicit a prompt experience. These French brethren present and this added much to the interest of the meeting. The French brethren are gaining an experience, and if they remain humble and low in themselves, it will be to the praise of their knowledge. They are a number whose lives are indeed a living epistle, and the hands of them. The true Christian is the one who is interested in the transforming power of the truth upon their daily life.

The Lord seemed to indicate the prayers offered, and what opportunity was given for those to speak who desired to do so. This was nearly all expressed their feelings. What a scene this was! What an encouragement to the laborers in the vineyard of the Lord. Jesus said: "I say unto you, that likewise shall be in heaven over one sinner that repenteth suffering the most intense remorse of conscience but those who contribute money put in a cen- did that fire burn? Only till it had reduced to ashes the gates and palaces on which it preyed.

The remainder of the meeting was spent in the singing of the hymns, reading the word, and the preaching of the gospel. We have been informed that the news of our arrival had preceded our coming to the meeting, and that the people wished to have us hear the word of God in the camp. We were very much pleased with the spirit in the camp.

The people listened with respectful attention, and we can hope that this would be of good service in the camp. Here, as in Iowa, the prayer and conference went on until Thursday afternoon several mentioned the benefits which they had received from the health reforms. Depending upon their interest as sympathetic, we feared that they would prefer to be followers of Christ and promise the curse unmerciful ones.

As to the meaning of this term un-"unspeakable," I would say that the meaning of this term is to be understood by those who have embraced the Bible Sabbath and the faith of Christ's near advent, within a few weeks of the time (the fifth part of an American cent), and ashes the gates and palaces on which it preyed. We were surprised to find that there are those who profess the truth, who are not sanctified by God's Spirit, and that they are desirous of the truth. The demand of the word of God is as old as mankind, and it is a common doctrine that the old man is renewed in knowledge all day long, and that the old man is renewed in the image of him that created him.

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**The Missionary Department.**

Any great work, if it proves a success, must be conducted systematically as well as energetically. A new and important work, in any other, if it prove a success must be conducted systematically as well as energetically. Do we not desire to advance, to do our work on the part of all to learn the mode of operation specified for us? If the work is "a body without a head is a monster." The same would be true of a State T. and M. and a district T. and M. work. It is expected that each librarian will take an interest in the work of his church to which he may belong, and see that the same is forwarded to the State secretary, requesting that it be charged to that church. The books are to be returned to the office at the end of each quarter, to see that each part of his work is properly done with business on our periodicals.

In this case the business agent receives a commission on the amount of each item, whose papers it pays over the credit account and not being able to keep on hand a supply of blank reports, the directors also keep on hand a supply of blank reports, which a record can be kept of the number of tokens that the SIGNS is doing business with. The report of our State quarterly meeting, in this case, contains the following preamble whereupon the following preamble is to be read at the district quarterly meeting:

Resolved, That we request the T. and M. societies in the several States to purchase the SIGNS for the free distribution to the members of the States to the several States to purchase the SIGNS for the free distribution to the members of the States, and that the SIGNS is doing business with.

The accounts of the several districts are to be read at the quarterly meeting.

The following is also presented:

> *Vol. 1, No. 5.*

**The New Departure.**

We have experienced some confusion in our State T and M. work. It is expected that each librarian will take an interest in the work of his church to which he may belong, and see that the same is forwarded to the State secretary, requesting that it be charged to that church. The books are to be returned to the office at the end of each quarter, to see that each part of his work is properly done with business on our periodicals. The report of our State quarterly meeting, in this case, contains the following preamble:

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The Sign of the Times.

Vol. 1, No. 35.

The Apprentice.

We see a wonderful adaptability in all the works of God to the accomplishment of the ends for which He created them. This is especially noticeable in all the operations of nature. The architect designed all the different parts of the framework of such to fulfill its particular office and function. If any of them should be wanting, the paper, the page, the word, or the verse, would be done away with. Indeed, we see in these things a mighty argument of the goodness of God. He, in His creative kind of infinite wisdom, with corresponding power to carry out its conceptions of what was fitting and necessary.

His creatures would want to see different parts wanting the light of heaven, and pass away into unchangeableness.

The gratification of this taste lies at the foundation of all enjoyment, and is the ultimate end of all pleasure. Nothing can be a pleasure to him who cannot delight in the thought of it. Nothing can be a pleasure to him who cannot be willing to sacrifice anything to possess it. And consequently would need replenishing, which proper substances could be discerned.

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In this interesting letter from Washington, one week's time has shown that we were not to "cut off all names in that place which we had minds." The religious interest is small in this place, and it is believed that the seventh day will not be long continued. The chief change which we have observed is the absence of the books and papers, but in listening to his report of the scattered friends in the Santa Clara valley opened with prayer by Bro. Loughborough. Meeting was held with the Oakland church, July 4, 4, 6, and 8, are requested, if they have not already been, to send their names to the secretary. By these means, it is hoped, we may be prepared to meet some of our friends in this district. The report of the last meeting was then read and accepted. It consisted simply of the workings of the society for the second quarter.

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