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Behold, the Bridegroom Cometh!

BY B. M. GRANDY

WHEN Jesus sweat cold drops of blood
In dark Gethsemane,
We read that His disciples slept,
And wonder—could it be
That men should sleep at such an hour,
While prayed their Lord, and wept,
While God in heaven bowed His head,
And angels vigil kept?

The midnight cry rang loud and clear,
"Behold the Bridegroom bright!"
Ten sleeping, drowsy virgins rose
To trim their feeble lights;
The oil was low, five had enough,
But not a drop to spare;
The Bridegroom tarried, five dim lamps
Went out in sad despair.

Again the watchman calls aloud,
"Eternal day is near!"
And millions, locked in slumber deep,
Heed not, with joy or fear.
Alas! how sad that men should sleep
Mid danger dark and rife,
Arouse, O sleeper! heed the cry,
Awake to endless life.

The time is ripe when men who know
The times in which they live,
Should rouse from slumber, trim their lamps,
And God's last message give.
The final judgment hastens on,
The summons soon will ring,
When those who heed the cry to wake
Will enter with their King.

Billings, Mont.

should be sacrificed, we cannot say. The Spirit of God must lead and direct each individual as to his own personal duty. But of this we are sure, that now as never before in the history of the church, every talent and endowment, every plan and possession, every earthly holding, should be dedicated to God, to be used as His Spirit shall guide and His providence shall indicate. Nothing short of this is complete consecration.

The Fruits of Consecration

Sometime we shall see the manifestation of this spirit in this closing work. Pentecostal blessing will bring Pentecostal love, Pentecostal willingness, Pentecostal sacrifice. And this Pentecostal experience will usher in the loud cry, with which this message will be brought to a triumphant close.

We believe that the call of God today to every believer is to make this consecration, a consecration which involves a dedication of the life and every possession to the work and service of God; the life to be regulated as the Spirit of God shall lead, the possession to be turned over to the treasury of God as His Spirit shall direct and guide. And when this is done, our present goals will be met and far surpassed. There will be no lagging in tithes and offerings. We shall be able to respond to calls which we must now deny. We shall be able to step into open doors that have long beckoned us to enter. Macedonian calls long neglected will be filled. Then should we not prepare our hearts, and seek to prepare the hearts of others, for this fuller fellowship with the Source of divine love and power?

"Preach the Word"

This we may do by preaching the word with special reference to its application to these last days; the message for this time, God's present truth for this generation, by exalting Christ in all the precious attributes of His character as Saviour from sin; His service of intercession as our great High Priest who was tempted in all points like as we are, enabling us to come to God with holy boldness; His rest and sanctification as expressed in the observance of His holy day; His coming in glory to take His children home; and by the exemplification of this gospel experience in our own lives.

Rejoicing in the Lord

We need to emphasize the joy and peace of holy fellowship with the Master. This bond above all others will hold us steady and keep us true and loyal. We will not forsake Him, even if others do. We have come to know Him as He is, not as an influence, an unseen power, a God afar

off; but as a person, a companion, a friend, a brother. We recognize His voice among the many distracting voices of false shepherds. We rejoice in the clasp of His hand, in the embrace of His loving arm; we feel the beat and throb of His great heart as He draws us to Himself. He is our light in darkness, our guide in uncertainty, our comfort in trial, our solace in sorrow.

Into this holy oneness with Christ we are invited. And when we know this sweet fellowship, it will become the deepest and most satisfying joy of life in this world and in the world to come. Christ will be indeed our Saviour and King, our Friend and Brother, the chiefest among ten thousand, and the one altogether lovely.

Feeding and Shearing the Sheep

The greater preaching of this gospel of love and the fuller exemplification of it in the lives of God's ministers will enable us truly to feed the flock of God over which He has made us shepherds. Then as never before the church will be built up in the most holy faith; the weak will be strengthened, backsliders will be reclaimed, sinners will be converted.

The preaching of this love will not be a sentimental cant, a philosophy which exalts Christ merely as a beautiful and lofty ideal. We see much of this sort of preaching in the popular churches today, some even in the Seventh-day Adventist Church. The true preaching of the cross will proclaim the gospel in concrete forms. It will present Christ's meekness, humility, patience, and long-suffering, His honesty, sincerity, and sobriety, His dignity and simplicity, His modesty and refinement, His discretion and fearlessness, His integrity for the right, His obedience to heaven's re-

quirements, His fellowship with God in prayer, His study of the Scriptures.

The true preaching of the cross will proclaim His constant dependence upon divine power, His submission to the Father's will, His sense of justice, His hatred of sin and love of the sinner, His all-consuming passion to represent to man the character of God and to reconcile man to the divine government, and in it all Christ as our divine example, in whose steps we must follow and whose life we must live if we are accepted as His children and accounted worthy to become subjects of His eternal kingdom.

Such preaching of the gospel, to be effective, cannot be in our own strength. We cannot depend upon our logic or oratory for results. Our dependence must be upon God and upon His word, and upon the Spirit in the application of that word to the hearts of those who hear. We must exalt the cross, and hide ourselves behind it. Humbly and meekly we must lead men to the fountain from which we have drunk, giving God the glory of every success. This feeding of the flock will prepare them to give of their liberality to carry the gospel to those outside the fold.

The fruit of this deeper experience will be manifest in deeper consecration, more willing service, more generous giving, enlarging gifts, Christlike sacrifice, and an overflowing treasury. Our mechanical efforts will become less laborious, because they will be but the outward movement of the Spirit within the wheels. May we labor for this great ideal, and may God hasten this spiritual dispensation in our experience as individuals and in our work as a church.

F. M. W.

This Second Advent Movement

Marked Through to the City of God

THE sure word of prophecy marked the exodus movement through to the Land of Promise. Speaking to the people of Israel as they were nearing the borders of Canaan, Moses said: "He brought us out from thence, that He might bring us in, to give us the land which He swore unto our fathers." Deut. 6: 23.

The prophecy uttered to Abraham made it sure that God would not only bring that movement out of Egypt, but that He would bring it into the land of Canaan. There could be no failure. Unbelief could delay the journey, but at last the people marched through the parted waters of the Jordan and entered the land. Many a time unbelief had caused

murmuring in the camp. Factions arose declaring that Moses was not leading aright, and that they and their children had been brought out from Egypt only to perish in the wilderness. But God had made the promise to Abraham more than four hundred years before. When the time of the promise came, He brought them out from thence that He might bring them in. His hand guided until in they came.

And it was the same movement that came out that went into Canaan. Multitudes had died on the way, but the same movement that came out of Egypt, the exodus movement, was led in to take possession of the land.

The prophecy had marked the

movement through. There could be no failure. The Lord's arm was strong to save and to deliver. Long afterward, when the people held quiet possession of the inheritance which the prophecy had marked as the goal of the exodus movement, the psalmist bore witness to God's faithfulness and to the surety of His promises:

"We have heard with our ears, O God, our fathers have told us, what word Thou didst in their days, in the times of old. How Thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them; but Thy right hand, and Thine arm, and the light of Thy countenance, because Thou hadst a favor unto them." Ps. 44:1-3.

That was a through movement from Egypt to Canaan. When the time came, the movement began, and the Lord never let go of the work which He had begun until the people of the movement marched into the land.

These things have their lesson for the last days. Again we read one of the key texts describing the ancient experience:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

The Advent Movement Marked Through

The same sure word of prophecy that marked the exodus movement through to the Promised Land marks this advent movement through to the eternal land of Canaan.

Note how this is pictured in the prophecy of the Revelation. Recall the fact that these views generally were given to the prophets, not in words, but in pictures. Like moving pictures upon the screen, the prophet John on the Isle of Patmos saw the closing scenes in the final deliverance and triumph of the people of God. This is what passed before his vision:

He saw the opening of the judgment scene in heaven above when the hour of God's judgment came in 1844. Rev. 14:7.

At the same time he beheld the rise of a missionary movement bearing the last threefold message of the everlasting gospel to the world. Verse 6.

As he listened in the vision, he heard that movement proclaiming the hour of God's judgment, calling men to worship the great Creator, and warning mankind against following the traditions of men, which have made void the law of God. Verses 7-10.

Wherever the movement spread through the world, he saw the rise of the people of whom it was said in the vision, "Here are they that keep the

commandments of God, and the faith of Jesus." Verse 12.

As the prophet watched in the vision, he saw the movement spreading through the world "to every nation, and kindred, and tongue, and people."

Then, when the gospel of the kingdom had been carried as a witness to all nations, he saw Christ coming in the clouds of heaven, having in His hand a sharp sickle, coming to reap the harvest of the earth. Verse 14.

And the next thing after the reaping, the prophet saw the movement end in the city of God:

"I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15:2.

This is the "sure word of prophecy." It marks the advent movement straight through from its rise in 1844 to the city of God. When the hour struck, the commandment-keeping people appeared and the movement began. As surely as the living God brought forth the movement when the time came, so surely the living God will lead the movement into the heavenly Canaan. Nothing can turn aside His purpose. This advent movement will end on the sea of glass before the throne; and when the saved gather there, "they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints."

Having passed through an experience similar to that of the exodus movement in the days of Moses, it follows that their song of deliverance is the song of Moses and the Lamb.

No Change

It is worth while being in a movement that is going through. It is like taking a train coach that is marked through to the destination desired. Many years ago I was in Brussels, Belgium, bound on a night journey for Basel, Switzerland. I had never been over the road before. Where might I have to change trains? That was my anxious question. But in the long train making up in the Brussels station I found one carriage marked "Basel." "Good," my heart said, "that is the carriage for me. It is marked for Basel, that is where I want to go. I will get into that carriage, and go with it to Basel."

On we sped into the night. As the train stopped at this station or that, guards and porters would cry out, Change for this, Change for that. Fellow passengers now and then got

up, seized their luggage, and made their way out. "Well," I thought to myself, "they are not going to Basel. This carriage is marked for Basel. I will stay with it until it gets to that fair city on the Rhine."

But I recall waking once and hearing voices out in the night, insistent, apparently, that the people should change. Not another soul was in my compartment. Everybody had gone. "Can it be possible that there has been a change in the schedule?" I thought. I leaned out the window and looked down beneath to the place where the destinations of the carriages are marked in Europe. There I saw it still, in plain letters, "Basel." My carriage was marked for Basel. "Good!" I thought. "I don't care what voices may call out there in the darkness. This carriage is marked for Basel; there is where I want to go. I will stay with it until it reaches Basel." And, sure enough, in the morning I woke up in the very city to which I was journeying.

Just so the sure word of prophecy marks this advent movement from 1844 to the city of God. There is where I want to go. Then by the grace of God I will hold to Christ and to the movement which He is leading until it sweeps in through the gates into the city. Voices may cry, "Lo here!" and, "Lo there!" Separatist voices may say, "This is wrong; you must change from the movement." "No," I say, "I will take another look at the marking." I turn to the sure word of prophecy, and there I see it. The same movement that came out from the world in 1844 is marked for the heavenly city.

God brought us out from thence in 1844 that He might bring us in and give to us the inheritance promised. There it stands in Holy Writ. The prophet's vision watched the progress of the movement from its rise. He heard its call to all men to take their stand upon the New Testament platform of the commandments of God and the faith of Jesus. He heard its call to worship the living God, the Creator, and its warning against worshipping the beast and its image or receiving its mark. He saw the same movement end in the city of God before the throne, with the victory over the beast and over his image and over his mark. These things are sure. To the whole description of the prophecy the Lord sets His seal of certainty:

"He said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to show unto His servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Rev. 22:6, 7.

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fault before the throne of God." Rev. 14:5.

"Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully. . . . I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*"Early Writings," p. 71.*

The class who have lowered the standard are described in the following words:

"Oh, how many I saw in the time of trouble without a shelter. They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God."—*Ibid.*

Reader, how do you stand today? Do you hold grudges against those

who have wronged you, and would you secretly rejoice at their misfortune? or do you wish them well, and long for opportunities to do them good? Do you envy those who are better situated than yourself or who are preferred before you? Do you wish them success, or secretly wish that they may fail? Is your heart full of adultery, so that you could not resist temptation?

The impartation of Christ's righteous character is the only thing that will fortify the soul against temptation, and fit us to stand in the time of trouble. This will never come to those who do not believe in it, and therefore do not earnestly seek for it. This is righteousness by faith. Will you receive it?

sin among the people, the Lord did not give up that movement which He had brought out of Egypt and start another one. He did not call the believers out, but he shook unbelief out of the movement. He purified it by setting aside from it every element that did not belong with the movement that He was leading according to His promise. On one pretext or another, unbelief and disorder moved out, while the movement itself marched on.

He who leads the movement is able to purify and cleanse. The feet of faith are to keep step with God. His name is Immanuel, "God with us." He marches with His people, as the psalmist says: "When Thou wentest forth before Thy people, when Thou didst march through the wilderness." Ps. 68:7.

And this time what a scene, transcending all the thoughts of men, will be displayed before the universe as the Lord marches into the eternal land of Canaan, leading His people home! Now truly as we contemplate it we say not, The Lord liveth that brought up the children of Israel out of the land of Egypt, but rather, The Lord liveth who is bringing His people up out of all the lands.

It must have been a wonderful sight presented to the desert nations to see Israel of old on the march. We can fancy the tribesmen looking down from the hilltops on those columns winding through the valleys, wondering at the marvel that a living God should lead them and shadow them from desert sun by the pillar of cloud by day, and light their camp by the pillar of fire by night. The world had never seen such a sight before.

Now, if it could be seen by human vision, the gathering of the people in the advent movement would present a wondrous sight. From every side they are coming, from many tribes and many lands. Every year many thousands hear the gathering call, and come out from former ways of life to take their stand for the commandments of God and the faith of Jesus. Far separated on the earth, yet in one united world-wide body, the people of the movement are keeping step with one another and marching onward in the advent movement foretold in prophecy. W. A. S.

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"THERE are said to be fully five million people in the West Indies who have never been reached by the gospel. If the \$25,000,000 spent on chewing gum each year in the United States could be turned over to missions, what a harvest of souls would be gathered in!"

Divine Protection Amid Perilous Days

By E. HILLIARD

THE world is flooded with Satan's sophistries and lies, but they are all exposed in the word of God, and we are safe only as we prayerfully study its sacred pages. It seems that in the last of the last days Satan will work with all his power to deceive the people of this generation. The little space of time just prior to the return of Christ in power and glory, is Satan's opportune moment to work with great wrath, knowing that he has but a short time to deceive, delude, and eternally ruin the souls of men. (See 2 Thess. 2:9; Rev. 12:12.) While a woe is pronounced upon the inhabitants of the earth during this little space of time, it is the privilege of every person to hide himself in Christ Jesus, the only safe refuge.

From the day that the gates of Eden closed against the first sinners to the present time, Satan has been restricted in the full exercise of his wonder-working power. Just now he is coming in with his strong delusions to be palmed off as divine truth upon the weakest generation that has ever peopled the earth. Through the exercise of his supernatural power he will succeed in deceiving and eternally ruining great masses of the people. But, thank God, he cannot deceive all. There will be a large company of faithful souls, who through the grace of Christ will be immune to his terrible delusions. By simple faith in "It is written," they will be able to resist every demonstration of his miracle-working power. The Bible, and the Bible alone, is the only means by which we can detect his counterfeitings of divine power.

Wonderful, indeed, is the wisdom and power of God to protect His own trusting people amid the terrible de-

lusions of these perilous days. Let us trust in the good old Book, resisting every supernatural demonstration, that our eyes may discern what is contrary to the word of God. We need to study its sacred pages with earnest prayer, that we may escape the strong delusions that are coming upon all who do not love and obey the truth.

Bangalore, India.

This Second Advent Movement

(Concluded from page 8)

Certainty Does Not Mean Self-Confidence

We know the certainty of the things wherein we have been instructed. But this certainty ministers no self-confidence to our hearts. The advent movement is going through as marked by the sure word of prophecy, but we can go through with it only as we keep our sins forgiven and know the way of victory in individual hearts and lives. If I do not cling to Christ and by faith hold His abiding presence, with all His keeping power, something will come along to turn my feet aside from the advent pathway. Some experience will shake me out while the movement sweeps on to victory. No sin can enter heaven. No unsanctified feet can march into the Holy City, or stand on the sea of glass before the throne. Here on the journey is the time of cleansing and of purifying.

"So wash me Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me."

Every evil thing must be shaken from the movement. So it was in the exodus movement. When there was