

THE TEN VIRGIN PARABLE PRESENT TRUTH FOR TODAY!

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FOR FURTHER STUDY – VARIOUS COMPLETE JOURNAL ARTICLES WRITTEN BY MRS. ELLEN G. WHITE DEALING WITH THE TEN VIRGIN PARABLE: -

- R. & H., AUGUST 19 & 26, 1890 – “THE RIGHTEOUSNESS OF CHRIST.”
- R. & H., MARCH 27, 1894 – “NECESSITY OF THE OIL OF GRACE.”
- S.T., AUGUST 6, 1894 – “THE TEN VIRGINS.”
- S. T., AUGUST 13, 1894 – “A SOLEMN LESSON.”
- R. & H., SEPTEMBER 17, 1895 – “HAVE YOU OIL IN YOUR VESSELS WITH YOUR LAMPS?”
- THE YOUTH'S INSTRUCTOR – JANUARY 16 & 30, 1896 – “WISE OR FOOLISH, WHICH?”
- R. & H., JULY 20, 1897 – “PREPARE TO MEET THY GOD.”
- R. & H., OCTOBER 31, 1899 – “THE PARABLE OF THE TEN VIRGINS.”

NOTE: - All Bible references are from the King James Version, and the compiler has supplied all emphasis throughout this Study Document.

THE TEN VIRGIN PARABLE PRESENT TRUTH FOR TODAY!

Matthew 25:1 – 13: - “Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five [were] foolish. They that [were] foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.”

THE TEN VIRGIN PARABLE IS PRESENT TRUTH FOR ADVENTISTS UNTIL THE END OF TIME

It is often believed and taught by Seventh-day Adventists, that the Ten Virgin Parable, with its Midnight Cry message of “Behold, the bridegroom cometh; go ye out to meet him” is all in the past, and that it finished in 1844. But the inspired truth as recorded by the Testimony of Jesus concerning this parable, completely refutes this long-standing tradition. Let us establish from the Testimony of Jesus, this first sobering truth, that the Ten Virgin Parable, is present truth for all Advent believers right until the end of probationary time.

WITNESS NO. 1- *Sr. White’s very first vision brings this truth out, where she was shown the straight and narrow path on which the Advent people were travelling to the city of God. And right at the very beginning of this path, was a bright light set up, which gave light for the Advent people – “all along the path and gave light for their feet so they might not stumble.” Please also notice, that as some individuals who*

were travelling on this path, denied the light of the Midnight Cry, they stumbled and went into darkness, and fell off the path, and were just as lost as the wicked world.

The 1846 Broadside: - "While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. **I turned to look for the Advent people in the world, but could not find them**--when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. **On this path the Advent people were travelling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path and gave light for their feet so they might not stumble.** And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! **Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark and lost sight of Jesus, and fell off the path down in the dark and wicked world below. It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected. They fell all the way along the path one after another, until we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming.**" {Broadside1, April 6, 1846 par. 2}

WITNESS NO. 2: - *The Lord's last day messenger wrote that she was often referred to the Ten Virgin Parable, and that it **has been [past tense] and will be [future tense]** fulfilled to the very letter, for it has a special application to this time, and will be present truth till the close of time.*

R. & H., Book 2, p. 419: - "When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. **I am often referred to the parable of the ten virgins, five of**

whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time." {RH, August 19, 1890 par. 3}

WITNESS NO. 3: -

R. & H., Book 3, p. 331: - "My mind was carried to the future, when the signal will be given. "Behold, the Bridegroom cometh; go ye out to meet him." But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable." {RH, February 11, 1896 par. 6}

SEE ALSO: -

- R. & H., Book 3, p. 432 – January 19, 1897;
- R. & H., Book 3, p. 483 – July 20, 1897;
- 9th Volume of Testimonies for the Church, pp. 48 & 155.

**THE TWO TYPES OF SERVANTS AT THE END OF MATTHEW 24,
PRODUCES THE TWO TYPES OF VIRGINS IN MATTHEW 25: -**

The inspired record of Jesus' teachings to his disciples on the Mount of Olives, as recorded in Matthew 24 & 25 is one continuous discourse. We must remember that, there were no chapter divisions when the New Testament was originally written by the inspired writers. The chapter divisions were added centuries later. Therefore, there is no break or interruption in the connection of Jesus' words at the end of Matthew 24, and the Ten Virgin Parable of Matthew 25:1 – 13. Let us read this straight through to the commencement of the parable, and you should be able to grasp the connection between the two types of teachers and the two types of virgins in the parable.

Matthew 24:45 – 25:2: - "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed [is] that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite [his] fellow servants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,

and shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five [were] foolish.”

*The two types of servants produce the two types of virgins of the parable. That is, the faithful and wise servant of Matthew 24:45 – 47, **who gives meat in due season [that is, he gives present truth]**, produces the wise virgins. While the evil servant of Matthew 24:48 – 51, who really believes in his heart that, “**My lord delayeth his coming**”, produces the foolish virgins.*

*The belief of the evil servant - “**My lord delayeth his coming**”, is indeed **a peace and safety message**, which produces the foolish virgins.*

1 Thessalonians 5:3: - “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.”

R. & H., Book 3, 601: - “It is not a trifling matter for those who have the light of truth to be non-committal, **nor for the sentiments of the heart to be expressed in the words, “My Lord delayeth his coming.”** The **influence of the peace-and safety sentiment is in the midst of us.** A worldly, malarious influence prevails to soothe those who should be stirred by the message of truth to stand as faithful sentinels at the post of duty. Truth must be expressed in our lives. The light must shine brightly, or we shall cause others to stumble and fall.” {RH, August 23, 1898 par. 4}

“Those who hide their light will soon lose all power to let it shine. **They are represented by the foolish virgins; and when the crisis comes, and the last call is made,** “Behold, the Bridegroom cometh; go ye out to meet him,” they will find that while they have been mingling with the world, their light has gone out. They did not continue to provide themselves with the oil of grace. **The peace-and-safety cry hushed them to slumber, and made them careless in regard to their light.**” {RH, August 23, 1898 par. 5}

**THE TEN VIRGINS REPRESENT THE EXPERIENCE OF
ADVENTISTS – THOSE WHO ARE LOOKING FOR
THE SECOND COMING OF JESUS: -**

1884 Great Controversy, pp. 242 & 243: - "In the parable of the ten virgins, Matthew 25, **the experience of Adventists is illustrated by the incidents of an Eastern marriage.**" {4SP 242.3}

Christ's Object Lessons, p. 406: - "As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten virgins, **by their experience illustrating the experience of the church that shall live just before His second coming.**" {COL 406.2}

"The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith." {COL 406.3}

THE LAMPS WHICH ALL THE VIRGINS HAVE = THE WORD OF GOD: -

Psalms 119:105: - "Thy word [is] a lamp unto my feet, and a light unto my path."

All the virgins trimmed their lamps according to Matthew 25:7, when they heard the Midnight Cry – "*Behold, the bridegroom cometh; go ye out to meet him.*" This action by the ten virgins is defined for us by the Testimony of Jesus, as an intense study of the Scriptures.

1884 Great Controversy, p. 250: - "At the call, "The Bridegroom cometh; go ye out to meet him," **the waiting ones "arose and trimmed their lamps;" they studied the word of God with an intensity of interest before unknown.** Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message." {4SP 250.2}

NOTE: - *I notice in the last sentence of the previous quote, that the wise virgins do **NOT** give the Midnight Cry; but rather, they receive the message that is proclaimed from some one else. I will dwell on this point in more detail later on in this study.*

The wise virgins act the part of modern day Noble Bereans, under the symbol in the parable of their trimming their lamps – the Word of God. They will rightly divide the Scriptures.

Acts 17:11: - "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."

2 Timothy 2:15: - "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

THE OIL IS THE HOLY SPIRIT, WHICH WORKS OUT A RIGHTEOUS CHARACTER IN THE LIFE OF THE BELIEVER: -

The following Biblical incident concerning the prophet Samuel's anointing David to be the king over Israel with the holy oil, helps establish the truth that the Oil in the Ten Virgin Parable is a symbol of the Holy Spirit.

1 Samuel 16:13: - **"Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David from that day forward.** So Samuel rose up, and went to Ramah."

Christ's Object Lessons, pp. 408 - 411: - "In the parable, all the ten virgins went out to meet the bridegroom. All had lamps and vessels for oil. For a time there was seen no difference between them. So with the church that lives just before Christ's second coming. All have a knowledge of the Scriptures. All have heard the message of Christ's near approach, and confidently expect His appearing. But as in the parable, so it is now. A time of waiting intervenes, faith is tried; and when the cry is heard, "Behold, the Bridegroom cometh; go ye out to meet Him," many are unready. **They have no oil in their vessels with their lamps. They are destitute of the Holy Spirit.**" {COL 408.2}

"Without the Spirit of God a knowledge of His word is of no avail. **The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed.** Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan." {COL 408.3}

The Testimony of Jesus teaches us that the oil is also a symbol of the heavenly grace of God.

R. & H., Book 4, p. 110: - **"The oil is the holy grace that is sent from heaven;** and there must be an inward adorning with that grace, if we would stand when he appears." {RH, October 31, 1899 par. 13}

The apostle Paul gives a simple definition of God's saving grace; it enables us to live a sober, righteous and godly life in this present world. The wise virgins must appropriate this heavenly grace in their character building.

Titus 2:11 & 12: - "For the grace of God that bringeth salvation hath ap-

peared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

THE OIL ALSO REPRESENTS THE COMMUNICATIONS OF GOD’S HOLY SPIRIT: -

This precious oil of the Holy Spirit also represents the communications of the Holy Spirit that God sends to his professed people in these last days.
R. & H., Book 4, p. 490: - **“The golden oil represents the grace with which God keeps the lamps of believers supplied. Were it not that this holy oil is poured from heaven in the messages of God’s Spirit, the agencies of evil would have entire control over men.”** {RH, February 3, 1903 par. 5}

“God is dishonored when we do not receive the communications that he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness.” {RH, February 3, 1903 par. 6}

The only difference between the wise and foolish virgins is the fact, that the foolish do not have a sufficient supply of oil to fit them to be ready to meet the Bridegroom when the Midnight Cry is sounded. This inspired explanation of the oil representing the communications of God’s Holy Spirit, exposes as error, the common Adventist belief, that all we need is the Bible, and not the Testimonies of the Spirit of God.

The following statements from the Bible writers, and from the Testimony of Jesus, clearly highlight the value of the Gift of Prophecy for God’s people.

Proverbs 29:18: - **“Where [there is] no vision, the people perish: but he that keepeth the law, happy [is] he.”**

1 Thessalonians 5:19 – 21: - **“Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good.”**

*The apostle John’s own experience when he was exiled to the isle of Patmos, answers the common argument, that all we need is the Bible alone without the Testimony of Jesus. He was exiled because he had the Word of God **AND** the Testimony of Jesus, which the heavenly angel defines as being the Spirit of Prophecy.*

Revelation 1:9: - **“I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the**

isle that is called Patmos, **for the word of God, AND for the testimony of Jesus Christ.**"

Revelation 19:10: - "And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: **for the testimony of Jesus is the spirit of prophecy.**"

Satan knows the vital importance to God's people of the Testimonies of the Holy Spirit, and he has his agents who attempt to lessen the confidence of God's people in these messages of warning.

1884 Great Controversy, p. 340: - "**I will also have unbelieving ones present, who will express doubts in regard to the Lord's messages of warning to his church. Should the people read and believe these admonitions, we could have little hope of overcoming them.** But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last. God will not permit his words to be slighted with impunity. If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control." {4SP 340.2}

God speaks to his people in these last days by the Testimonies of his Spirit.

Original Testimony, No. 27, p. 8: - "**In ancient times God spoke to men by the mouth of prophets and apostles. In these days he speaks to them by the testimonies of his Spirit.** There was never a time when God more earnestly instructed his people concerning his will, and the course that he would have them pursue, than now."

AT MIDNIGHT, THE VERY DARKEST HOUR OF APOSTASY, THE MIDNIGHT CRY AROUSES ALL TEN OF THE SLEEPING VIRGINS: -
Matthew 25:5 - 7: - "While the bridegroom tarried, **they all slumbered and slept.** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. **Then all those virgins arose, and trimmed their lamps.**"

Christ's Object Lessons, p. 414: - "**The coming of the bridegroom was at midnight--the darkest hour. So the coming of Christ will take place in the darkest period of this earth's history.** The days of Noah and Lot pictured the condition of the world just before the coming of the Son of man. The Scriptures pointing forward to this time declare that Sa-

tan will work with all power and "with all deceivableness of unrighteousness." 2 Thess. 2:9, 10. His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. **The great apostasy will develop into darkness deep as midnight, impenetrable as sackcloth of hair.** {COL 414.3}

Special Testimonies, Series B, No. 7, pp. 56 & 57:- "One thing it is certain is soon to be realized,--the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout." {SpTB07 57.1}

R. & H., Book 3, p. 447:- "Night, dark and portentous, is enclosing the Christian world. Apostasy from God's commandments is evidence of this night, deep, dark, and apparently impenetrable. ... Apostasy exists, and will enclose the world till the last. Its hideous character and darkening influence will be seen in the maddening drafts dealt out from Babylon." {RH, March 16, 1897 par. 6}

The Testimony of Jesus makes it plain that Laodicea is indeed asleep, and needs to be aroused.

Special Testimonies, Series B, No. 2, p. 14:- "At this time the Laodicean message is to be given, to arouse a slumbering church." {SpTB02 14.3}

THE COMING OF THE BRIDEGROOM IN THE PARABLE IS CHRIST'S COMING TO JUDGMENT, AND NOT HIS SECOND COMING IN THE CLOUDS OF HEAVEN: -

The Testimony of Jesus clearly reveals the truth, that Christ's coming in the Parable, is a coming to weigh the virgins' characters in the balances of heaven. This is Judgment Language!

R. & H., Book 2, p. 419:- "In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. **When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and**

unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, **will be the foolish virgins.** They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power." {RH, August 19, 1890 par. 8}

The concept of being weighed in the balances as found in the Scriptures, is a reference to a work of Judgment being undertaken by God.

Job 31:6: - **"*Let me be weighed in an even balance that God may know mine integrity."**

NOTE: - * *The margin has "Heb. Let him weigh me in balances of justice".*

Isaiah 26:7: - "The way of the just [is] uprightness: **thou, most upright, dost weigh the path of the just.**"

Daniel 5:25 & 27: - "And this [is] the writing that was written, MENE, MENE, TEKEL, UPHARSIN. ... **TEKEL; Thou art weighed in the balances, and art found wanting.**"

The Testimony of Jesus clearly teaches us, that our characters are to be weighed in God's balances of justice in the Investigative Judgment, before the second coming of Jesus.

1884 Great Controversy, p. 266: - "The cleansing of the sanctuary therefore involves a work of investigative Judgment. **This work must be performed prior to the coming of Christ to redeem his people;** for when he comes, his reward is with him to give to every man according to his works. [REV. 22:12.]" {4SP 266.1}

IBID., p. 315: - "If therefore thou shalt not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee." [REV. 3:3.] How perilous is the condition of those, who, growing weary of their watch [**like the foolish virgins perhaps? - the compiler**], turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence, while the daughter of fashion is arranging her adornments,--**it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."**" {4SP 315.1}

NOTE: - *This reference applies Revelation 3:3 to the Investigative Judgment, and the sentence of "found wanting" will be past upon the professed followers of Christ who backslide to the world. The text in Revela-*

tion, harmonizes with Jesus' statement in the last verse of the Ten Virgin Parable: -

Matthew 25:13: - "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

*In the parable, the Bridegroom comes while the foolish virgins attempt to get the oil; the wise being ready go into the marriage, go into the festal hall with the Bridegroom, who then shuts the door. This must be the door of probation that is being closed. All this takes place **AFTER** the Midnight Cry has been given.*

Mathew 25:10: - "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

☞ *All this is further evidence that in the Parable, the coming of the Bridegroom is referring to Christ's coming to Judgment, and **NOT** to his 2nd coming in the clouds of heaven!*

*The Seventh-day Adventist church will be weighed in the balances of God's Judgment. And if it fails to live up to all the spiritual blessings bestowed upon it, the sentence of "**found wanting**" will be pronounced upon it.*

8th Volume of Testimonies for the Church, p. 247: - "**In the balances of the sanctuary the Seventh-day Adventist church is to be weighed.** She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, **on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged.**" {8T 247.2}

THE FOOLISH VIRGINS = THE LAODICEAN STATE OF THE CHURCH: -

R. & H., Book 2, p. 420: - "**The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state.**" {RH, August 19, 1890 par. 10}

R. & H., Book 2, p. 419: - "Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. **They are foolish virgins indeed,**

choosing darkness rather than light, and dishonoring God.” {RH, August 19, 1890 par. 5}

“ ... In the parable of the virgins, five are represented as wise and five as foolish. **The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones.** When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. **They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power.**” {RH, August 19, 1890 par. 8}

R. & H., Book 3, p. 483: - “Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. **It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test.**” {RH, July 20, 1897 par. 4}

It is not possible that the Laodicean church can be the Commandment-keeping remnant people of God of Revelation 12:17, as the Testimony of Jesus has plainly stated, that the Laodicean message applies to those who profess to keep the Law of God, but are not doers of it.

R. & H., Book 4, p. 105: - “**The Laodicean message applies to all who profess to keep the law of God, and yet are not doers of it.**” {RH, October 17, 1899 par. 3}

The wise man has made it clear, what is to be the fate of those who continue to be the companions of fools – they shall be destroyed.

Proverbs 13:20: - “He that walketh with wise [men] shall be wise: **but a companion of fools shall be destroyed.**”

A RIGHTEOUS CHARACTER IS NOT TRANSFERRABLE: -

Although the foolish virgins attempt to obtain the holy oil from the wise virgins, the wise cannot give them of their oil, to supply the foolish virgin’s lack. Each virgin must procure the oil for themselves.

Matthew 25:8 & 9: - “And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, [Not so];

lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.”

*This desperate attempt of the foolish virgins to get oil from the wise, and the wise virgin's inability to share their oil with the foolish, represents the sobering spiritual truth, that a righteous character formed by the holy oil of God's grace, is **NOT** transferable to another person. We can only work out our own salvation, not someone else's!*

Ezekiel 14:20: - “Though Noah, Daniel, and Job, [were] in it, [as] I live, saith the Lord GOD, they shall deliver neither son nor daughter; **they shall [but] deliver their own souls by their righteousness.**”

Philippians 2:12: - “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, **work out your own salvation with fear and trembling.**”

R. & H., Book 2, p. 104: - “Each one individually must do the work, and determine through personal efforts to have the grace of God in the heart. **I cannot form a character for you, nor can you for me. It is a burden that rests upon every one individually, young or old.**” {RH, January 4, 1887 par. 10}

**WHEN THE CRY AT MIDNIGHT IS GIVEN IT WILL BE
TOO LATE FOR THE FOOLISH VIRGINS TO
PREPARE TO MEET THE BRIDEGROOM: -**

Christ's Object Lessons, p. 412: - “It is in a crisis that character is revealed. When the earnest voice proclaimed at midnight, “Behold, the bridegroom cometh; go ye out to meet him,” and the sleeping virgins were roused from their slumbers, it was seen who had made preparation for the event. **Both parties were taken unawares; but one was prepared for the emergency, and the other was found without preparation. So now, a sudden and unlooked-for calamity, something that brings the soul face to face with death, will show whether there is any real faith in the promises of God. It will show whether the soul is sustained by grace. The great final test comes at the close of human probation, when it will be too late for the soul's need to be supplied.**” {COL 412.1}

R. & H., Book 2, p. 231: - “Although the oil in the lamps is almost consumed, and they have not been replenished, still you have not yet reached **that desperate position described in the parable of the fool-**

ish virgins. They slumbered long, until their lamps were gone out, and they had made no provision for the time of need; and when the Bridegroom came, they were seeking, too late, to replenish their lamps: for the door was shut, and they were left to outer darkness and despair." {RH, July 24, 1888 par. 3}

**AS ALL TEN VIRGINS ARE SOUND ASLEEP,
EVEN THE WISE, WHO GIVES THE MIDNIGHT CRY?**

Matthew 25:5 – 12: - **"While the bridegroom tarried, they all slumbered and slept.** And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are ***gone out**. But the wise answered, saying, [Not so]; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

NOTE: - * *The margin has "Or, going out."*

*There is a mysterious procession that is accompanying the Bridegroom, who give the Midnight Cry, which arouses all ten of the sleeping virgins. Please note, the wise do **NOT** give the Midnight Cry. The best that they can do, **is to join this mysterious procession** which goes in with the Bridegroom into the festal hall. While the foolish virgins are left behind to try and buy the oil of the Holy Spirit when it is too late.*

R. & H., Book 4, p. 109: - "All the virgins are watching for the bridegroom. Hour after hour passes, and they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him."" {RH, October 31, 1899 par. 4}

"At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom." {RH, Octo-

ber 31, 1899 par. 5}

“The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." **But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut.** When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night.” {RH, October 31, 1899 par. 6}

R. & H., Book 3, p. 483: - “While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, **the wise virgins**, with their lamps burning brightly, entered the festal hall, and the gates were shut. **Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession.**” {RH, July 20, 1897.}

Which group has the presence of the Bridegroom – Jesus with them? The sleeping Ten Virgins? Or, This procession? The procession of course!

*The Testimony of Jesus has made it very clear, that the wise virgins have to **join** this mysterious procession that is passing along with Christ on its way to the festal hall. It is this procession with Jesus who gives the Midnight Cry to the Ten sleeping Virgins. Therefore, this procession has to be **outside** of the sleeping virgins, as it moves along to the heavenly kingdom.*

*That little word “**join**” in connection with this mysterious procession is significant, because it indicates that the wise virgins have to join something that they are not already part of. Just as the Testimony of Jesus teaches us that we have to **join the church triumphant. You don't join something if you are already a part of it!***

R. & H., Book 2, p. 530: - “Compassion beamed from his [that is, Christ – compiler] countenance, and his conduct was characterized by grace, humility, truth, and love. Every member of his church militant must manifest the same qualities, **if he would join the church triumphant.**” {RH,

November 17, 1891 par. 12}

*This procession which the wise virgins have to join, is described by the Testimony of Jesus, as being **"the company that walked in the light given to them."** - R. & H., Book 4, p. 109 - {RH, October 31, 1899 par. 10}*

Concerning this procession, if we take the Advent Movement of 1840 – 44 as a historical precedent for our time, we will find further light on this procession who gives the Midnight Cry to the sleeping virgins.

1858 Great Controversy, pp. 144 - 147: - **"I saw a number of companies who seemed to be bound together by cords.** Many in these companies were in total darkness. Their eyes were directed downward to the earth, and there seemed to be no connection between them and Jesus. I saw individuals scattered through these different companies whose countenances looked light, and whose eyes were raised upward to heaven. Beams of light from Jesus, like rays of light from the sun, were imparted to them. An angel bid me look carefully, and I saw an angel watching over every one of those who had a ray of light, while evil angels surrounded those who were in darkness. **I heard the voice of an angel cry, Fear God and give glory to him, for the hour of his judgment is come.**" {1SG 144.1}

"A glorious light rested down upon these companies, to enlighten all who would receive it. Some of those who were in darkness received the light and rejoiced; while others resisted the light from heaven, and said that it was deception to lead them astray. The light passed away from them, and they were left in darkness. Those who had received the light from Jesus, joyfully cherished the increase of precious light which was shed upon them. Their faces lighted up, and beamed with holy joy, while their gaze was directed upward to Jesus with intense interest, and their voices were heard in harmony with the voice of the angel, Fear God and give glory to him, for the hour of his judgment is come. As they raised this cry, I saw those who were in darkness thrusting them with side and with shoulder. Then many of those who cherished the sacred light, broke the cords which confined them, and stood out separate from those companies. And as many were breaking the cords which bound them, men belonging to these different companies, who were revered by them, passed through the companies,

and some with pleasing words, and others with wrathful looks and threatening gestures, fastened the cords which were weakening, and were constantly saying, God is with us. We stand in the light. We have the truth. I inquired who these men were. I was told that they were ministers, and leading men, who had rejected the light themselves, and were unwilling that others should receive it. I saw those who cherished the light looking with interest and ardent desire upward, expecting Jesus to come and take them to himself. Soon a cloud passed over those who rejoiced in the light, and their faces looked sorrowful. I inquired the cause of this cloud. I was shown that it was their disappointment. **The time when they expected their Saviour had passed, and Jesus had not come.** Discouragement settled upon them, and those men I had before noticed, the ministers and leading men, rejoiced. Those who had rejected the light, triumphed greatly, while Satan and his evil angels also exulted around them." {1SG 144.2}

"Then I heard the voice of another angel, saying, **Babylon is fallen! is fallen! A light shone upon those desponding ones, and with ardent desires for his appearing, they again fixed their eyes upon Jesus.** Then I saw a number of angels conversing with the second angel, who had cried, **Babylon is fallen, is fallen, and these angels raised their voices with the second angel, and cried, Behold the Bridegroom cometh! go ye out to meet him!** The musical voices of these angels seemed to reach every where. **An exceeding bright and glorious light shone around those who had cherished the light which had been imparted to them. Their faces shone with excellent glory, and they united with the angels in the cry, Behold, the Bridegroom cometh!** And as they harmoniously raised the cry among these different companies, those who rejected the light, pushed them, and with angry looks, scorned and derided them. But the angels of God wafted their wings over the persecuted ones, while Satan and his angels were seeking to press their darkness around them, to lead them to reject the light from heaven." {1SG 146.1}

"Then I heard a voice saying to those who had been pushed and derided, **Come out from among them, and touch not the unclean. A large number broke the cords which bound them, and they obeyed the voice, and left those who were in darkness, and united with those who had previously broken the cords, and they**

joyfully united their voices with them. I heard the voice of earnest, agonizing prayer from a few who still remained with the companies who were in darkness. The ministers and leading men were passing around in these different companies, fastening the cords stronger; but still I heard this voice of earnest prayer. **Then I saw those who had been praying reach out their hands for help towards that united company who were free, rejoicing in God. The answer from them, as they earnestly looked to heaven, and pointed upward, was, Come out from among them, and be separate. I saw individuals struggling for freedom, and at last they broke the cords that bound them.** They resisted the efforts which were made to fasten the cords tighter, and would not heed the repeated assertions, God is with us, We have the truth with us. **Individuals continued to leave the companies who were in darkness, and joined the free company, who appeared to be in an open field raised above the earth. Their gaze was upward, and the glory of God rested upon them, and they shouted the praises of God. They were united, and seemed to be wrapt in the light of heaven.**" {1SG 146.2}

NOTE: - *A simple summary may be helpful to bring out the historical precedent concerning the procession who gives the Midnight Cry to the sleeping virgins: -*

1. *Many of those who cherished the light of the 1st Angel's message **"broke the cords which confined them, and stood out separate from those companies."** That is, they separated from their churches who were opposing the 1st Angel's message.*
2. *The ministers and leading men of these churches, who had themselves rejected the light of the 1st Angel's message, were tightening the cords of control over their remaining members, and they **"were constantly saying, God is with us. We stand in the light. We have the truth."***
3. *There was a first disappointment for those who had cherished the light of the 1st Angel's message, which caused discouragement.*
4. *The 2nd Angel's message is then sounded, and the message of the Midnight Cry accompanies this second message.*
5. **"Those who had cherished the light which had been imparted to**

them”, *united with the angels to help give the Midnight Cry.*

6. *Those who give this message are persecuted by those who have rejected the light, and a voice is heard telling them to “**Come out from among them, and touch not the unclean.**”*
7. *“**A large number broke the cords which bound them, and they obeyed the voice, and left those who were in darkness, and united with those who had previously broken the cords, and they joyfully united their voices with them.**”*
*It is this last portion of this statement which I have underlined, that answers the question: - Who composes the procession? It is “**those who had previously broken the cords**” – that is, those who had previously, or earlier on in point of time left their churches for rejecting the light sent to them from heaven. This is the historical precedent that can be learned from the study of Advent history! This procession in our time as far as it relates to the Ten Virgin Parable, must therefore, be those who have previously separated themselves from the backslidden, Laodicean church, before they give the Midnight Cry to the ten sleeping virgins. The best the wise virgins can do, is to join this procession that is giving the Midnight Cry to them, by going out of the sleeping Laodicean church.*
8. *The honest in heart still in the churches which had rejected the light from heaven, reach out their hands for help to the “**united company who were free, rejoicing in God**”, and the only answer given to them is – “**Come out from among them, and be separate.**” And the individuals, who are honest in heart, after a struggle, finally break the cords that had bound them, and they “**joined the free company**”.*

*We must also remember that the Loud Cry message will be carried as was the Midnight Cry message of 1844, which we have just seen historically, was not given by any of the churches, but by the procession “**who had previously broken the cords.**”*

*1884 Great Controversy, p. 430: - “The message will be carried, **as was the midnight cry of 1844**, not so much by argument as by the deep conviction of the Spirit of God.” {4SP 430.1}*

**THE MIDNIGHT CRY – “BEHOLD, THE BRIDEGROOM COMETH;
GO YE OUT TO MEET HIM” – IS A MESSAGE OF SEPARATION**

FROM THE CHURCHES: -

R. & H., Book 4, p. 109: - **"Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches** because they preached the second appearing of Christ in the clouds of heaven." {RH, October 31, 1899 par. 9}

" ... **The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "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.** For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, October 31, 1899 par. 11}

2 Corinthians 6:17 & 18: - "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

*The message of Isaiah 60:1, for God's people to arise and shine, at the end of this world's history, is given to those who **GO OUT** to meet the Bridegroom.*

Isaiah 60:1: - "Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee."

Christ's Object Lessons, p. 420: - "'Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. **To those who go out to meet the Bridegroom is this message given.**" {COL 420.3}

The faithful watchman will be proclaiming a message of separation.

Isaiah 52:11: - "Depart ye, depart ye, go ye out from thence, touch no unclean [thing]; **go ye out of the midst of her;** be ye clean, that bear the vessels of the LORD."

The Testimony of Jesus has commented on this verse in Isaiah.

Testimony for the Battle Creek Church – 1882, p. 66: - "God's watchmen

will not cry, "Peace, peace," when God has not spoken peace. **The voice of the faithful watchmen will be heard:** "Go ye out from hence, touch not the unclean. **Go ye out of the midst of her.** Be ye clean that bear the vessels of the Lord." {PH117 65.4}

Under the Midnight Cry message, those who had the living Testimony of the Holy Spirit left the churches. This is a precedent for us at the end of time.

1884 Great Controversy, p. 250: - "The churches in general closed their doors against it, **and a large company who had the living testimony withdrew from their connection.**" {4SP 250.2}

**THE COMMAND TO WATCH BECAUSE WE KNOW NOT THE DAY
OR HOUR OF THE SON OF MAN'S COMING, REFERS TO THE
CLOSE OF JESUS' HIGH PRIESTLY MINISTRY, THUS
BRINGING PROBATION TO AN END, AND NOT TO HIS
SECOND COMING IN THE CLOUDS OF HEAVEN: -**

Jesus' exhortation at the end of the Ten Virgin Parable is one of watching, for we know not the day and hour of his coming.

Matthew 25:13: - "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh."

In Mark's account of Jesus' teachings to his disciples on the Mount of Olives, the same basic counsel is repeated as recorded in Matthew 25:13.

Mark 13:35 – 37: - "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

The Testimony of Jesus has given us an inspired commentary on this teaching of Jesus, and informs us that it does not refer to Christ's second coming in the clouds of heaven; but rather, to the close of his High Priestly ministry, at the end of probation.

Original Testimony, No. 16, pp. 93 & 94: - "Jesus has left us word, "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." We are waiting and watching for the Master's return, who is to bring the morning, lest coming suddenly he find us sleep-

ing. What time is here referred to? Not to the revelation of Christ in the clouds of heaven to find a people asleep. No; but his return from his ministration in the most holy, laying off his priestly attire, and clothing himself with garments of vengeance, when the mandate goes forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

CONCLUSION: -

Now, that is, today, is the time to build a righteous character by the enabling grace of God that will stand the test when the call of the Midnight Cry is given. This is the time to appropriate to ourselves, God's offers of mercy and pardon, while there is still a door of probation open to us. Such is the clear teaching of the Scriptures.

Psalms 32:5 & 6: - "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. **For this shall every one that is godly pray unto thee *in a time when thou mayest be found:** surely in the floods of great waters they shall not come nigh unto him."

NOTE: - * The margin has "Heb. in a time of finding".

Isaiah 55:6: - "**Seek ye the LORD while he may be found, call ye upon him while he is near.**"

2 Corinthians 6:2: - "(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, **now [is] the accepted time; behold, now [is] the day of salvation.**")"

*We must realize that the foolish virgins actually are expecting to receive an entrance into the marriage feast, and it comes as a total shock to them, when they are refused entry into the festal hall. We find in Luke's gospel a parallel passage to Matthew 25:11 & 12. And the message of warning is the same: - **Prepare Now**, to have the necessary character preparation to enable us to meet the Bridegroom in peace, while there is still a door of probation open to us. For when Jesus has closed that door of probation, it is **TOO LATE** to prepare for a fitness to be able to enter into the marriage feast.*

Luke 13:25 – 27: - "**When once the master of the house is risen up,**

and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.”

R. & H., Book 4, p. 109: - **“When the foolish virgins reached the banqueting hall, they received an unexpected denial.** They were left outside in the blackness of the night.” {RH, October 31, 1899 par. 6}

*We do not want to be one of the foolish virgins, who have left their character preparation **TOO LATE** to supply the desperate spiritual need of their souls. I think one of the saddest verses in all the Bible, is the following lamentation found in the prophet Jeremiah’s writings.*

Jeremiah 8:20: - “The harvest is past, the summer is ended, and we are not saved.”

*We do not want to be among the foolish virgins, who expect an entrance into the Marriage Feast of the Lamb, but whose characters cannot pass the test when the last call of the Midnight Cry is given - **“Behold, the bridegroom cometh; go ye out to meet him.”** – Matthew 25:6.*

APPENDIX: -

FOR FURTHER STUDY – VARIOUS COMPLETE JOURNAL ARTICLES WRITTEN BY MRS. ELLEN G. WHITE DEALING WITH THE TEN VIRGIN PARABLE: -

R. & H., AUGUST 19 & 26, 1890 – “THE RIGHTEOUSNESS OF CHRIST.”

[The following letter was written in answer to a letter from a brother minister. As the subject dwelt upon is of general interest, it may be a help to others besides the one specially addressed.] {RH, August 19, 1890 par. 1}

Dear Brother: It was with pleasure that I read your letter of inquiry to me, for the thought that the work of the Spirit of God wrought upon your heart at the Kansas meeting has so far not been effaced, is of great satisfaction. You have had a glimpse of the righteousness of Christ which you have not lost, as I am sure some others did when

they came in contact with those who did not appreciate this blessed truth. I am glad that Jesus does indeed make his presence manifest when it is eagerly sought for and gratefully acknowledged. {RH, August 19, 1890 par. 2}

When the third angel's message is preached as it should be, power attends its proclamation, and it becomes an abiding influence. It must be attended with divine power, or it will accomplish nothing. I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. This parable has been and will be fulfilled to the very letter, for it has a special application to this time, and, like the third angel's message, has been fulfilled and will continue to be present truth till the close of time. In the parable, the ten virgins had lamps, but only five of them had the saving oil with which to keep their lamps burning. This represents the condition of the Church. The wise and the foolish have their Bibles, and are provided with all the means of grace; but many do not appreciate the fact that they must have the heavenly unction. They do not heed the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." {RH, August 19, 1890 par. 3}

Jesus desires to efface the image of the earthly from the minds of his followers, and to impress upon them the image of the heavenly, that they may become one with himself, reflecting his character, and showing forth the praises of him who hath called them out of darkness into his marvelous light. If you have been permitted to stand in the presence of the Sun of Righteousness, it is not that you may absorb and conceal the bright beams of Christ's righteousness, but that you may become a light to others. The enemy has men in our ranks through whom he works, that the light which God has permitted to shine upon the heart and illuminate the chambers of the mind may be darkened. There are persons who have received the precious light of the righteousness of Christ, but they do not act upon it; they are foolish virgins. They prefer the sophistry of the enemy rather than the plain "Thus saith the Lord." When the blessing of God rested upon them in order that they might become channels of light, they did not go forward from light to a greater light; they permitted doubt and unbelief to come in, so that the truth which they had seen, became an uncertainty to them. {RH, August 19, 1890 par. 4}

Satan uses those who claim to believe the truth, but whose light has become darkness, as his mediums to utter his falsehoods and transmit his darkness. They are foolish virgins indeed, choosing darkness rather than light, and dishonoring God. The character we cultivate, the attitude we assume today, is fixing our future destiny. We are all making a choice, either to be with the blessed, inside the city of light, or to be with the wicked, outside the city. The principles which govern our actions on earth are known in heaven, and our deeds are faithfully chronicled in the books of record. It is there known whether our characters are after the order of Christ or the order of the arch-deceiver who caused rebellion in heaven. Are we wise virgins, or must we be classed among the foolish? This is the question which we are deciding today by our character and attitude. That which passes with many for the religion of Christ, is made up of ideas and theories, a mixture of truth and error. Some are trying to become good enough to be saved. They continually complain of their sins. The Lord says of them, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with

crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand." "Ye have wearied the Lord with your words. Yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" {RH, August 19, 1890 par. 5}

Penances, mortifications of the flesh, constant confession of sin, without sincere repentance; fasts, festivals, and outward observances, unaccompanied by true devotion,—all these are of no value whatever. The sacrifice of Christ is sufficient; he made a whole, efficacious offering to God; and human effort without the merit of Christ, is worthless. We not only dishonor God by taking this course, but we destroy our present and future usefulness. A failure to appreciate the value of the offering of Christ, has a debasing influence; it blights our expectations, and makes us fall short of our privileges; it leads us to receive unsound and perilous theories concerning the salvation that has been purchased for us at infinite cost. The plan of salvation is not understood to be that through which divine power is brought to man in order that his human effort may be wholly successful. {RH, August 19, 1890 par. 6}

To be pardoned in the way that Christ pardons, is not only to be forgiven, but to be renewed in the spirit of our mind. The Lord says, "A new heart will I give unto thee." The image of Christ is to be stamped upon the very mind, heart, and soul. The apostle says, "And we have the mind of Christ." Without the transforming process which can come alone through divine power, the original propensities to sin are left in the heart in all their strength, to forge new chains, to impose a slavery that can never be broken by human power. But men can never enter heaven with their old tastes, inclinations, idols, ideas, and theories. Heaven would be no place of joy to them; for everything would be in collision with their tastes, appetites, and inclinations, and painfully opposed to their natural and cultivated traits of character. {RH, August 19, 1890 par. 7}

In the parable of the virgins, five are represented as wise and five as foolish. The name "foolish virgins" represents the character of those who have not the genuine heart-work wrought by the Spirit of God. The coming of Christ does not change the foolish virgins into wise ones. When Christ comes, the balances of Heaven will weigh the character, and decide whether it is pure, sanctified, and holy, or whether it is unclean, and unfit for the kingdom of heaven. Those who have despised the divine grace that is at their command, that would have qualified them to be the inhabitants of heaven, will be the foolish virgins. They had all the light, all the knowledge, but they failed to obtain the oil of grace; they did not receive the truth in its sanctifying power. {RH, August 19, 1890 par. 8}

Happiness is the result of holiness, and conformity to the will of God. Those who would be saints in heaven, must first be saints upon the earth; for when we leave this earth, we shall take our character with us, and this will be simply taking with us some of the elements of heaven imparted to us through the righteousness of Christ. {RH, August 19, 1890 par. 9}

The state of the Church represented by the foolish virgins, is also spoken of as the Laodicean state. The True Witness declares, "I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that

thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see. As many as I love, I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in the throne, even as I also overcame, and am set down with my Father in his throne." {RH, August 19, 1890 par. 10}

Half-hearted Christians obscure the glory of God, misinterpret piety, and cause men to receive false ideas as to what constitutes vital godliness. Others think that they, also, can be Christians and yet consult their own tastes and make provision for the flesh, if these false-hearted professors can do so. On many a professed Christian's banner the motto is written, "You can serve God and please self,--you can serve God and mammon." They profess to be wise virgins, but not having the oil grace in their vessels with their lamps, they shed forth no light to the glory of God and for the salvation of men. They seek to do what the world's Redeemer said was impossible to do; he has declared, "Ye cannot serve God and mammon." Those who profess to be Christians, but do not follow in the footsteps of Christ, make of none effect his words, and obscure the plan of salvation. By their spirit and deportment they virtually say, "Jesus, in your day you did not understand as well as we do in our day, that man can serve God and mammon." These professors of religion claim to keep the law of God, but they do not keep it. O, what would the standard of true manhood have become had it been left in the hands of man! God has lifted his own standard,--the commandments of God and the faith of Jesus; and the experience that follows complete surrender to God, is righteousness, peace, and joy in the Holy Ghost. Everything that man touches with unholy hands and un sanctified intellect, even the gospel of truth, becomes, by the contact, contaminated. Man puts confidence in man, and makes flesh his arm, but all the work of man is of the earth, earthy. {RH, August 19, 1890 par. 11}

AUGUST 26, 1890 – "THE RIGHTEOUSNESS OF CHRIST." (CONCLUDED.)

Christ says, "I am the way, the truth, and the life," and it is the privilege of every soul to make Christ his personal Saviour. You need not wait to grow good; you need not think that any effort of yours will make your prayers acceptable, and bring you salvation. Let each man and woman pray to God, not to man. Let each one come to Christ in humility, speak to him with your own lips. The request, "Will you pray for me?" has become simply a form of speech; you should pray to God for yourself, believing that he listens to every word you utter. Lay bare your heart for his inspection, confess your sins, asking him to forgive you, pleading the merits of the atonement, and then by faith contemplate the great scheme of redemption, and the Comforter will bring all things to your remembrance. {RH, August 26, 1890 par. 1}

The more you study the character of Christ, the more attractive will he appear to you. He will become as one near you, in close companionship with you; your affections will go out after him. If the mind is molded by the objects with which it has most to do, then to think of Jesus, to talk of him, will enable you to become like him in Spirit and character. You will reflect his image in that which is great and pure and spiritual. You will have the mind of Christ, and he will send you forth to the world as his spiritual rep-

representative. He will be your only glory. You cannot affiliate with the world without becoming a partaker of its spirit, without becoming guilty of treason against the Lord who has bought you. {RH, August 26, 1890 par. 2}

It is the privilege of every earnest seeker for truth and righteousness, to rely upon the sure promises of God. The Lord Jesus makes manifest the fact that the treasures of divine grace are placed entirely at our disposal, in order that we may become channels of light. We cannot receive the riches of the grace of Christ without desiring to impart them to others. When we have the love of Christ in our hearts, we shall feel that it is our duty and privilege to communicate it. The sun shining in the heavens, pours its bright beams into all the highways and by-ways of life. It has sufficient light for thousands of worlds like ours. And so it is with the Sun of Righteousness; his bright beams of healing and gladness are amply sufficient to save our little world, and are efficacious in establishing security in every world that has been created. Christ declares that Our Heavenly Father is more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. The day of Pentecost furnished a wonderful occasion. In the outpouring of the Holy Spirit, what a testimony was given to the abundance of the grace of Christ! Why is it that those who claim to believe advanced truth, live so far beneath their privileges? Why do they mingle self with all they do? If they will cast out self, Jesus will pour into the thirsty soul a constant supply from the river of life. How can our ministers become the representatives of Christ, when they feel self-sufficient—when by spirit and attitude they say, "I am rich, and increased with goods, and have need of nothing"? We must not be in a self-satisfied condition, or we shall be described as those who are poor, and wretched, and miserable, and blind, and naked. {RH, August 26, 1890 par. 3}

Since the time of the Minneapolis meeting, I have seen the state of the Laodicean Church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution. Jesus speaks to these as he did to the woman of Samaria: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water." {RH, August 26, 1890 par. 4}

Like the Jews, many have closed their eyes lest they should see; but there is as great peril now, in closing the eyes to light, and in walking apart from Christ, feeling need of nothing, as there was when he was upon earth. I have been shown many things which I have presented before our people in solemnity and earnestness, but those whose hearts have been hardened through criticism, jealousy, and evil surmising, knew not that they were poor, and miserable, and blind, and naked. Those who resist the messages of God through his humble servant, think they are at variance with sister White, because her ideas are not in harmony with theirs; but this variance is not with sister White, but with the Lord, who had given her her work to do. {RH, August 26, 1890 par. 5}

Those who realize their need of repentance toward God, and faith toward our Lord Jesus Christ, will have contrition of soul, will repent for their resistance of the Spirit of the Lord. They will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted the Spirit of the Lord. They will humble self, and accept the power and grace of Christ, acknowledging the messages of warning, reproof, and encouragement. Then their faith in the work of

God will be made manifest, and they will rely upon the atoning sacrifice. They will make a personal appropriation of Christ's abundant grace and righteousness, and he will become to them a present Saviour; for they will realize their need of him, and with complete trust will rest in him. They will drink of the water of life from the divine, inexhaustible fountain. In a new and blessed experience, they will cast themselves upon Christ, and become partakers of the divine nature. The human and the divine will co-operate every day, and the heart will well up in thanksgiving and praise to Christ. Heavenly inspiration will have a part in the Christian experience, and we shall grow to the full stature of men and women in Christ Jesus. {RH, August 26, 1890 par. 6}

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." {RH, August 26, 1890 par. 7}

I feel sad when I think how for long years there has been a gradual lowering of the standard. I have been shown that very few realize the constant presence of the divine Watcher who declares, "I know thy works." Through the indulgence of sin, many have forfeited the favor of God, misrepresented Jesus, forgotten his presence, forgotten that they are living in his sight, and so have added evil to evil. All such are foolish virgins. They have no abiding consolation. The power of Christ is to be the comfort, the hope, the crown of rejoicing, of every one that follows Jesus in his conflict, in his struggles in life. He who truly follows the Lamb of God which taketh away the sin of the world, can shout as he advances, "This is the victory that overcometh the world, even our faith." {RH, August 26, 1890 par. 8}

What kind of faith is it that overcomes the world?--It is that faith which makes Christ your own personal Saviour,--that faith which, recognizing your helplessness, your utter inability to save yourself, takes hold of the Helper who is mighty to save, as your only hope. It is faith that will not be discouraged, that hears the voice of Christ saying, "Be of good cheer, I have overcome the world, and my divine strength is yours." It is the faith that hears him say, "Lo, I am with you alway, even unto the end of the world." {RH, August 26, 1890 par. 9}

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who re-proves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. {RH, August 26, 1890 par. 10}

Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and

convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour. {RH, August 26, 1890 par. 11}

Christ should never be out of the mind. The angels said concerning him, "Thou shalt call his name Jesus: for he shall save his people from their sins." Jesus, precious Saviour! assurance, helpfulness, security, and peace are all in him. He is the dispeller of all our doubts, the earnest of all our hopes. How precious is the thought that we may indeed become partakers of the divine nature, whereby we may overcome as Christ overcame! Jesus is the fullness of our expectation. He is the melody of our songs, the shadow of a great rock in a weary land. He is living water to the thirsty soul. He is our refuge in the storm. He is our righteousness, our sanctification, our redemption. When Christ is our personal Saviour, we shall show forth the praises of Him who hath called us out of darkness into his marvelous light. {RH, August 26, 1890 par. 12}

This great spiritual destitution is not caused by any failure on the part of Christ doing all that is possible for the Church. Our Heavenly Father bestowed all Heaven in one gift,—that of his dear Son. The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." The revelation of the Son of God upon the cross, dying for the sins of men, draws the hearts of men by the power of infinite love, and convinces the sinner of sin. Christ died because the law was transgressed, that guilty man might be saved from the penalty of his enormous guilt. But history has proved that it is easier to destroy the world than to reform it; for men crucified the Lord of glory, who came to unite earth with heaven, and man with God. {RH, August 26, 1890 par. 13}

R. & H., MARCH 27, 1894 – “NECESSITY OF THE OIL OF GRACE.”

The followers of Christ are to do the same work that Christ did when he was in the world. Isaiah prophesied of him, saying: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." {RH, March 27, 1894 par. 1}

In the synagogue at Nazareth, Jesus opened this prophecy to the minds of the people. He announced the fact that he was fulfilling the words that the prophet had spoken. The words were definite in their specifications, so that there might be no excuse on the part of the people who claim to believe the Old Testament teaching, for cherishing unbelief in regard to Christ. God gave the Jews every opportunity and privilege to be called trees of the Lord, that he might be glorified. Jesus designed to make them as living water, as wells of salvation, to refresh and fertilize the world, that souls might be converted, and bring forth fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. {RH, March 27, 1894 par. 2}

How did the people to whom Christ announced his mission, receive the words he had spoken? Under the influence of the Spirit of God, conviction fastened upon their minds, and they witnessed to the gracious words that came from his lips. But Satan was not willing to let his captives go. They had long been bound under a misconception of the character of God, and he now worked with intense energy to fasten them in unbelief. Doubt sowed the seed of unbelief, and they repudiated Christ, refused his words, and closed the door of their heart to the gracious blessing he was ready to impart. Their hearts were filled with the spirit of Satan and his angels, and the people thrust him out of the synagogue, and would have cast him down from the side of the hill; but the angels of God preserved him, that he might do his appointed work. {RH, March 27, 1894 par. 3}

The mission described by the prophet is the mission of every disciple of Christ. We are to practice the words of Christ, and present before others the covenant of grace, the righteousness of Christ. We are to make it manifest to the world that we have the oil of grace in our vessels in our lamps. The work of every representative of Christ, both in the ministry and among the laymen, is to tell of the great salvation brought to them as God's free gift. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He that hath the Son hath life; and he that hath not the Son of God hath not life." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life." {RH, March 27, 1894 par. 4}

The oil of grace gives to men the courage, and supplies to them the motives for doing every day the work that God appoints to them. The five foolish virgins had lamps (this means a knowledge of Scripture truth), but they had not the grace of Christ. Day by day they went through a round of ceremonies and external duties, but their service was lifeless, devoid of the righteousness of Christ. The Sun of Righteousness did not shine in their hearts and minds, and they had not the love of the truth which conforms to the life and character, the image and superscription, of Christ. The oil of grace was not mingled with their endeavors. Their religion was a dry husk without the true kernel. They held fast to forms of doctrines, but they were deceived in their Christian life, full of self-righteousness, and failing to learn lessons in the school of Christ, which, if practiced, would have made them wise unto salvation. {RH, March 27, 1894 par. 5}

The Lord Jesus requires that every soul who claims to be a son or daughter of God, should not only depart from all iniquity, but be abundant in acts of charity, self-denial, and humility. The Lord has presented the working of a certain law of mind and action, that should warn us in regard to our work. He says: "Whosoever hath not, from him shall be taken even that which he seemeth to have." Those who do not improve upon their opportunities, who do not exercise the grace that God gives them, have less and less inclination to do so, and finally in a sleepy lethargy, lose that which they once possessed. They make no provision for the future time of need in gaining a large experience, in obtaining an increased knowledge of divine things, so that when trial and temptation come upon them, they may be able to stand. When persecution or tempta-

tion comes, this class lose their courage and faith, and their foundation is swept away, because they did not see the need of making their foundation sure. They did not rivet their souls to the eternal Rock. {RH, March 27, 1894 par. 6}

It is simply that which is external that is represented by the lamp; but the lamp is worthless without oil. The inward and spiritual oil of the grace of Christ is to vivify the soul. Unless Christ transforms the character by his divine grace, there is no transformation, no living spring of faith. "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me . . . answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts." {RH, March 27, 1894 par. 7}

The lamps are to impress upon the church the necessity of eternal vigilance as the price of safety. Devotion, watching, and prayer are not for a moment to be neglected. The Lord is coming a second time to our world, and there must be found in us a disposition to wait and watch for his appearing, lest coming suddenly he find us sleeping. All whom Christ has united in holy covenant with himself are to feel that it is not safe at any time to be without oil in their vessels. The warning Christ has given is for us, and we shall be found guilty before God if we do not take heed to it. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." {RH, March 27, 1894 par. 8}

Have we decided to make our dwelling-place upon the earth? Are we not strangers and pilgrims seeking a better country, even a heavenly? "Watch therefore; for ye know not what hour your Lord doth come. . . . Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh." "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." {RH, March 27, 1894 par. 9}

The coming of Christ will be as it were at midnight, when all are sleeping. It will be well for every one to have his accounts all straightened up before sunset. All his works should be right, all his dealings just, between himself and his fellow-men. All dishonesty, all sinful practices should be put far away. The oil of grace should be in our vessels with our lamps. There will be some at that late day who will have the appearance of being Christians, but their identity with Christ is only a deception. Sad indeed will be the condition of the soul who has had a form of godliness but has denied the

power thereof; who has called Christ, Lord, Lord, and yet who has not his image and superscription. The foolish virgins flattered themselves that they would have mercy, that they would obtain an entrance into the marriage feast; but the Master answered their plea for admission with a stern refusal, saying, "I know you not." "And the door was shut." {RH, March 27, 1894 par. 10}

The question is asked, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" {RH, March 27, 1894 par. 11}

God graciously grants a day of probation, a time of test and trial. He gives the invitation: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." If this invitation is disregarded, if the solemn scenes of the judgment make no impression upon the obdurate heart, if there is no repentance and confession and reformation, then the consequence will surely follow that fearfulness shall surprise the hypocrite. {RH, March 27, 1894 par. 12}

Today the voice of mercy is calling, and Jesus is drawing men by the cords of his love; but the day will come when Jesus will put on the garments of vengeance, and those who have no oil in their vessels with their lamps, will be surprised and confounded in their destitution. The wickedness of the world is increasing every day, and when a certain line is reached, the register will be closed, and the account settled. There will be no more a sacrifice for sin. The Lord cometh. Long has mercy extended a hand of love, of patience and forbearance, toward a guilty world. The invitation has been given, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." But men have presumed upon his mercy and refused his grace. {RH, March 27, 1894 par. 13}

Why has the Lord so long delayed his coming? The whole host of heaven is waiting to fulfil the last work for this lost world, and yet the work waits. It is because the few who profess to have the oil of grace in their vessels with their lamps, have not become burning and shining lights in the world. It is because missionaries are few. Many voices are saying, "My Lord delayeth his coming." Have we no incentive to work? Does not death enter the doors of your neighbors and friends, telling you that your probation is fast hastening to its close? You are not sure of a day, therefore see to it that the oil of grace is not emptied out of your vessel. Let no one feel, "My mountain standeth sure. I am an old, experienced Christian." Suppose that mortal sickness should come upon you in a moment, could you face eternal realities, and say, "It is well with my soul"? {RH, March 27, 1894 par. 14}

In the judgment it will be revealed that those who slept and had not the oil of grace in their vessels with their lamps, who have gone on in careless indifference, in a self-satisfied state, in negligence of spiritual opportunities and privileges, have led others in the selfsame path, and have caused those whom they had no power to redeem, to imperil their eternal destiny at the cost of the soul's salvation. {RH, March 27, 1894 par. 15}

Every week counts one week less, every day one day nearer to the appointed time of the judgment. Alas that so many have only a spasmodic religion,—a religion dependent upon feeling and governed by emotion. "He that endureth to the end shall be saved." Then see that you have the oil of grace in your hearts. The possession of this will make every difference with you in the judgment. Those who say, Lord, Lord, and outwardly appear to rejoice in the Saviour, while they do not the works of Christ, are not what they appear to be, and unless they are truly converted, will be numbered with the foolish virgins. "This is the love of God, that we keep his commandments." "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The Lord will not save men in disobedience. His perfection of character binds him to deal justly, and the penalty will certainly fall upon all who are found guilty of the transgression of the law in thought, word, or action. {RH, March 27, 1894 par. 16}

S.T., AUGUST 6, 1894 – "THE TEN VIRGINS."

Seated upon the Mount of Olives, which was over against the temple, with his disciples around him, Jesus seeks to make clear in a prophetic discourse the deeper mysteries of the kingdom of God. Through his favorite medium, by parables, he endeavors to imprint upon their minds the special truths connected with his second coming to our world. The sun has set behind the mountains, and the heavens are curtained with the shades of evening. A dwelling house is lighted up brilliantly, as though for some festive scene. The lights shine from the open spaces, and an expectant company wait around, indicating that a marriage procession is soon to appear. In many parts of the East wedding festivities are held in the evening. The bridegroom goes forth to meet his bride, and bring her to his home. By torchlight he will bring her along the streets from her father's house to his own, where a supper is prepared for the guests invited to the wedding. {ST, August 6, 1894 par. 1}

Lingering near the bride's house are ten young women, in attire suitable for the occasion. Ten was the usual number who were chosen as bridesmaids. Each of the bridal attendants has a lamp and a small vessel for oil. Their lamps are lighted, and as hour after hour of waiting goes by, they grow weary of watching, and, one after another, they fall asleep. About midnight the sleepers are awakened with the cry, "Behold, the bridegroom cometh." They exchange their slumbers for life and activity. They spring to their feet. The wedding procession is in sight, with the brilliant torches shining, and they can hear the joyous music as they approach. The ten virgins seize their lamps, and begin to trim them to go forth; but five of the watchers have been wise and five foolish. Five have neglected to fill their vessels with oil. They have not expected the bridegroom to tarry so long, and have not prepared for the emergency. They are in distress, not because they see that their lamps are going out, but because they know that there is nothing in their vessels by which to replenish them. They address a piteous appeal to those who have provided themselves with oil; but they are denied, for the wise virgins have only enough to fill their own lamps, and they are bidden to hasten away and buy oil from the dealer. And while they are away on this errand, the bridegroom comes. The wise virgins, with lamps trimmed and burning, join the procession, and go in to the wedding, and the door is shut. {ST, August 6, 1894 par. 2}

Soon after the door is shut, the foolish virgins come, knocking for admittance to the banquet hall, but they meet with an unexpected answer to their call. The Master

of the feast says, "I know you not." There is no evidence given that the foolish virgins did obtain oil, but there is abundant evidence that they did not enter into the marriage feast, but were left standing outside in the empty streets in the blackness of the night. {ST, August 6, 1894 par. 3}

Jesus used the parable of the ten virgins to represent the condition of the church before his coming, and the question that concerns each one of us is, Are we among the five wise or the five foolish virgins? Without going into the details of the parable, we may ask ourselves, What is our condition before God? Those that were wise went in to the wedding. We shall make it manifest what is our true condition by our conduct and conversation. Jesus has warned us as to what should be our position at this time. He says, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." {ST, August 6, 1894 par. 4}

He who relaxes his vigilance because he knows not the day nor the hour when his Lord shall come, who becomes careless, and neglects to have his vessel filled with oil (the grace of Christ), will be found unprepared, and will not go in to the wedding. How solemn is the oft-repeated warning that our Lord has given to watch! He says, "Be ye also ready; for in such an hour as ye think not the Son of Man cometh." If a much-loved friend in the last hours of his association with us should give us counsel, warning, or instruction, how carefully would we treasure his words, how faithfully would we follow his instruction, and give attention to his cautions! Christ is our best Friend, for he has purchased us at infinite cost, and has made us his sons and daughters, and these soul-stirring words have been uttered by him for our benefit. Shall we not regard his claim upon us, and give him our service and our sympathy? If we do this, we shall not be neglectful of his warning, "Watch ye therefore; for ye know not when the Master of the house cometh, at evening, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you [my disciples] I say unto all, Watch." "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." {ST, August 6, 1894 par. 5}

Now is the time to look to it that we have on hand an abundant supply of the oil of the grace of Christ. It was the wisdom of the wise virgins in supplying themselves with oil that made the difference between

their fate and that of the foolish virgins, who had neglected to keep oil in their vessels with their lamps. In the Scripture, oil is used as a symbol of the Holy Spirit. The wise virgins are those who have faith and love and patience, whose experience day by day is nourished by the Holy Spirit. They do not conform to the world in careless inattention. They do not put off their daily preparation, but follow Jesus wherever he leads the way. God is not pleased with a flickering faith. It is compared to a lamp that is going out. He is pleased with those whose experience is like that of a lamp that is burning brightly. His followers are to shine as lights in the world. Christ's servants are to keep their lamps trimmed and burning, that they may add their light to the light of others who are following Christ. Those who are not daily desirous of gaining a living, daily experience in the things of God, will not meet his approval, but will be found with those whose lamps are going out, and will not be prepared to go in to the marriage supper of the Lamb. We cannot be ready to meet the Lord by waking up at the last minute, when the cry is heard, "Behold, the Bridegroom cometh," gathering up our lamps, from which the oil has burned away, and thinking then to have them replenished. Our only hope is daily to love God, to love the truth, not for the sake of its clear arguments, but for truth's sake alone. We must bring the truth into our hearts and minds, and every day be living, shining lights, learning daily more and more of Jesus. Our conversation must be in heaven, from whence we look for our Lord Jesus Christ. We should talk much of his coming; then we shall be constantly receiving the grace which cometh from above, from the Source of all spiritual power. {ST, August 6, 1894 par. 6}

The time is far spent. It is too late now to sleep the careless sleep of indifference. It is time now to rejoice greatly because of the Bridegroom's voice. It is time to sing of the marriage supper of the Lamb. The question for us to settle is, Which class shall we be among, the wise or the foolish? God help us to be among the wise. "Blessed are they that are called unto the marriage supper of the Lamb."

"The watchmen on the mountains
Proclaim the Bridegroom near;
Go meet him as he cometh
With hallelujahs clear.

"The marriage feast is waiting;

The gates wide open stand;
Up, up, ye heirs of glory,
The Bridegroom is at hand." {ST, August 6, 1894 par. 7}

S. T., AUGUST 13, 1894 – “A SOLEMN LESSON.”

The solemn fate of the five foolish virgins, presented in the parable of the ten virgins, is recorded to warn those who, while professing the faith of Christ, have become cold and backslidden. {ST, August 13, 1894 par. 1}

The five foolish virgins represent the careless, indolent, self-satisfied professor of religion. They have a calm expectation of entering heaven sometime, yet they have not purified their souls by obeying the truth. They understand the theory of truth, but have no vital connection with God. They trust to feeling, and neglect to search the Scriptures. They are satisfied to walk in the sparks of their own kindling. We are all exhorted to be diligent, that we may make our calling and election sure. But I am greatly troubled, fearing, yes, knowing, that there are many who profess the truth who are not testing their lives and characters by God's great moral standard of righteousness. They are careless; they have not the oil of grace in their vessels with their lamps. They are cherishing hidden sins, which no human eye can see. They know that they are not pure, and without spot, and should diligently seek God, that they may cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the sight of God. {ST, August 13, 1894 par. 2}

There are many ideas in the world as to what is sin. The deist says that sin is dishonesty, a lack of patriotism, honor, and manliness. Those who have little idea as to what constitutes religion will tell you that sin is murder, adultery, robbery, and crime. But what does the word of God define it to be? John writes, "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." Without the law we have no knowledge of what sin is. Those who have no respect for the law will be deceived by entertaining hopes of entering heaven. {ST, August 13, 1894 par. 3}

But a knowledge of the law is not enough. He who accepts the law, who acknowledges the claims of the law, who yet feels satisfied with himself, and has no experience in being born again, will fail of keeping the law, and will come under its condemnation. God's law not only covers every deed of outward life, but also penetrates to the intents and purposes of the heart. The man who will meet Christ in peace will be the man who follows in his footsteps, who takes him for his example and righteousness. Jesus said, "I have kept my Father's commandments." He was perfect, pure, spotless. His life was the embodiment of all that was noble and holy, and whoever obeys Christ, fulfills the law of God, meets every claim upon him, treats every being as the purchase of the blood of Christ. {ST, August 13, 1894 par. 4}

He who does not yield to the claims of the law of God, sets himself above God, breaks away from God's rule of right, and becomes disloyal, as did the great deceiver in the beginning. Would that some who claim to be commandment keepers could see how their cases stand in the register above. Oh, that all who are falling short of the principles of righteousness might realize that they do not meet the broad, far-reaching claims of the law of God upon them! Repentance for sin is the first step in conversion.

Repentance is an intense hatred of sin in all its forms. Phariseism permits of self-complacency, and those who are self-righteous, appear to have a form of piety, but at heart they are corrupt. They may talk of their hope of heaven, when, in fact, they have not taken the first step toward heaven. {ST, August 13, 1894 par. 5}

We are not under a system of mere requirements, mere justice, and unsympathizing rigor. The penalty of transgressing the law has fallen upon our Substitute and Surety, and for a time has been suspended, so that the guilty do not feel its weight; but the object of this suspension is not to teach us that its claims are over, its exactions set aside, but to attract us to holiness, to obedience. Nothing is changed except the manner of bringing men to obey the law. Obey its claims we must. The first step toward obedience is repentance. We are to see the excellence of its requirements by beholding the wrong of disobedience. {ST, August 13, 1894 par. 6}

He who is truly repentant, he who is regenerated, hates sin. All manner of selfishness is distressing to him. Indifference to God on the part of those around him grieves him. He is not led to exalt self in the performance of his duty, but abhors self. "I abhor myself" is the language of the godly of all ages, who have had a clear view of the purity and holiness of Christ. But those who are but superficial Christians seek to exalt self by depreciating others. The clearer the views of the character of Christ the more humble will be our views of self. Like Job, Isaiah, Daniel, David, and Paul, we shall feel that our comeliness is turned in us into corruption. {ST, August 13, 1894 par. 7}

Those who are represented by the foolish virgins have not this sense of their own unworthiness. They have no oil in their vessels with their lamps. The same principles of truth are presented in the parable of the two builders,—one built upon the rock, and the other upon the sand. Jesus says: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." {ST, August 13, 1894 par. 8}

It is not a matter of little consequence to us as to how we hear and how we treat the truth of God. To misunderstand the truth, to fail to appreciate it, because we do not cherish light that comes to us, will tend to make us careless in our character building, and we shall have our foundation laid upon the sand. The wise builder builds upon the Rock Christ Jesus, no matter what may be the inconvenience. He builds not upon human but upon divine merit, accepting the righteousness of Christ as his own, and as his only hope of salvation. The foolish builder built upon the sand, and through his carelessness, or prejudice, or through the deceptions of the natural heart, he cherishes a self-righteous spirit, and places human wisdom in the place where God's wisdom should have the supremacy; and how terrible are the consequences! {ST, August 13, 1894 par. 9}

There are many unwise builders, and when the storm of temptation comes and beats upon them, it is made evident that their foundation is only sliding sand. They are left in gross darkness, without faith, without principles, and without foundation. The

five foolish virgins had a real interest in the gospel. They knew what was the perfect standard of righteousness; but their energies were paralyzed with self-love; for they lived to please and glorify themselves, and had not the oil of grace in their vessels with which to replenish their lamps. They were often distressed by the enemy, who knew their weakness, and placed darkness before them in the semblance of light. Truth, precious, life-giving truth, represented as oil, appeared to them as unessential, and Satan took advantage of their blindness, ignorance, and weakness of faith, and they had a fluctuating experience, based on uncertain principles. {ST, August 13, 1894 par. 10}

All who wait for the heavenly Bridegroom are represented in the parable as slumbering because their Lord delayed his coming; but the wise roused themselves at the message of his approach, and responded to the message, and their spiritual life was replenished. Their spiritual discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them. They opened their hearts to receive the Holy Spirit, by which the love of God was shed abroad in their hearts. Their lights were trimmed and burning, and sent forth steady rays in to the moral darkness of the world. They glorified God, because they had the oil of grace in their hearts, and did the very work that their Master did before them,—went forth to seek and to save those who were lost. {ST, August 13, 1894 par. 11}

R. & H., SEPTEMBER 17, 1895 – “HAVE YOU OIL IN YOUR VESSELS WITH YOUR LAMPS?”

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." {RH, September 17, 1895 par. 1}

Though five of these virgins are represented as wise and five as foolish, all had lamps. They had all been convicted that they must prepare for the coming of the bridegroom, and all had gained a knowledge of the truth. There was no apparent difference between the wise and the foolish until the cry was made, "Behold, the bridegroom cometh; go ye out to meet him;" but the true state of things was then developed. The wise had taken precautions to carry oil with them in their vessels, so that their lamps that were beginning to burn dimly might be replenished with oil; but the foolish had not provided for this emergency, and now they made an earnest, distressed petition to those who were wise. "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out." They had neglected to prepare themselves to meet the bridegroom, and now turned to those who had provided themselves with oil. "But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves." {RH, September 17, 1895 par. 2}

In reading this parable one cannot but pity the foolish virgins, and ask the question, Why is it that the wise did not divide their supply of oil? But as we make the spiritual application of the parable, we can see the reason. It is not possible for those

who have faith and grace to divide their supply with those who have not. It is not possible for those who have made a thorough heart work, to impart the benefit of this to those who have done but surface work. The parable is designed to point out the peril of doing a surface work. Many profess to be Christians, and for a time their half-heartedness is not discerned. The difference between them and those who are truly pious is not made apparent. This parable should awaken solemn reflections. Considering it we should ask ourselves, Are we doers of the words of Christ? Are we building on the rock? Are we, in our probationary time, making our calling and election sure? We should not soothe our consciences in expectation of heaven, when we are not bearing the distinguishing characteristics of the Christian life. Paul says, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, what that Jesus Christ is in you, except ye be reprobates?" {RH, September 17, 1895 par. 3}

All the ten virgins appeared to be ready for the coming of the bridegroom, and yet the test brought out the fact that five were unready. Those who have true piety esteem and revere the law of God. Through the grace of Christ they exemplify the principles of the law in their lives, and will not willfully break any of the commandments of God. They realize that "to obey is better than sacrifice, and to hearken than the fat of rams." They yield to Christ, who leads men to repentance of sin, who pardons the penitent soul, and clothes him with his own righteousness. The converted soul has a hatred of sin; he does not indulge in self-complacency, self-love, self-sufficiency, nor pass on day after day, claiming to be a Christian, and yet bringing dishonor upon Christ by misrepresenting him in character. Those who make this mistake, and pass on filled with self-righteousness, have not in reality made the first step heavenward. The first step toward heaven is conviction of sin, the second is repentance and obedience. True piety never exalts self. {RH, September 17, 1895 par. 4}

The foolish virgins do not represent those who are hypocritical. They had a regard for truth, they advocated the truth, they were intending to go forth to meet the bridegroom. They are attached to those who believe the truth, and go with them, having lamps, which represent a knowledge of the truth. When there was a revival in the church, their feelings were stirred; but they failed to have oil in their vessels, because they did not bring the principles of godliness into their daily life and character. They did not fall upon the rock Christ Jesus, and permit their old nature to be broken up. This class is represented also by the stony-ground hearers. Christ said: "Behold, a sower went forth to sow; and when he sowed, some seeds fell by the wayside; and the fowls came and devoured them up; some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth." Jesus explains these stony-ground hearers, and says, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended." {RH, September 17, 1895 par. 5}

Many receive the truth readily, but they fail to assimilate truth, and its influence is not abiding. They are like the foolish virgins, who had no oil in their vessels with their lamps. Oil is a symbol of the Holy Spirit, which is brought into the soul through faith in Jesus Christ. Those who earnestly search the Scriptures with much prayer, who rely upon God with firm faith, who obey his commandments, will be among those who

are represented as wise virgins. The teachings of the word of God are not yea and nay, but yea and amen. The requirement of the gospel is far-reaching. Says the apostle, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Practical piety will not be attained by giving the grand truths of the Bible a place in the outer courts of the heart. The religion of the Bible must be brought into the large and the little affairs of life. It must furnish the powerful motives and principles that will regulate the Christian's character and course of action. {RH, September 17, 1895 par. 6}

Human nature is depraved, and is justly condemned by a holy God. But provision is made for the repenting sinner, so that by faith in the atonement of the only begotten Son of God, he may receive forgiveness of sin, find justification, receive adoption into the heavenly family, and become an inheritor of the kingdom of God. Transformation of character is wrought through the operation of the Holy Spirit, which works upon the human agent, implanting in him, according to his desire and consent to have it done, a new nature. The image of God is restored to the soul, and day by day he is strengthened and renewed by grace, and is enabled more and more perfectly to reflect the character of Christ in righteousness and true holiness. {RH, September 17, 1895 par. 7}

The oil so much needed by those who are represented as foolish virgins, is not something to be put on the outside. They need to bring the truth into the sanctuary of the soul, that it may cleanse, refine, and sanctify. It is not theory that they need; it is the sacred teachings of the Bible, which are not uncertain, disconnected doctrines, but are living truths, that involve eternal interests that center in Christ. In him is the complete system of divine truth. The salvation of the soul, through faith in Christ, is the ground and pillar of the truth. Those who exercise true faith in Christ make it manifest by holiness of character, by obedience to the law of God. They realize that the truth as it is in Jesus reaches heaven, and compasses eternity. They understand that the Christian's character should represent the character of Christ, and be full of grace and truth. To them is imparted the oil of grace, which sustains a never-failing light. The Holy Spirit in the heart of the believer, makes him complete in Christ. It is not a decided evidence that a man or a woman is a Christian because he manifests deep emotion when under exciting circumstances. He who is Christlike has a deep, determined, persevering element in his soul, and yet has a sense of his own weakness, and is not deceived and misled by the Devil, and made to trust in himself. He has a knowledge of the word of God, and knows that he is safe only as he places his hand in the hand of Jesus Christ, and keeps firm hold upon him. {RH, September 17, 1895 par. 8}

Character is revealed by a crisis. When the earnest voice proclaimed at midnight, "Behold, the bridegroom cometh; go ye out to meet him," the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character. It will be made manifest whether or not there is any real faith in the promises of the word

of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp. {RH, September 17, 1895 par. 9}

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth? The five wise virgins could not impart their character to the five foolish virgins. Character must be formed by us as individuals. It cannot be transferred to another, even if the possessor were willing to make the sacrifice. There is much we can do for each other while mercy still lingers. We can represent the character of Christ. We can give faithful warnings to the erring. We can reprove, rebuke, with all long-suffering and doctrine, bringing the doctrines of Holy Writ home to the heart. We can give heartfelt sympathy. We can pray with and for one another. By living a circumspect life, by maintaining a holy conversation, we may give an example of what a Christian should be; but no person can give to another his own mold of character. Let us duly consider the fact that we are to be saved, not as companies, but as individuals. We shall be judged according to the character we have formed. It is perilous to neglect to prepare the soul for eternity, and to put off making our peace with God until upon a dying bed. It is by the daily transactions of life, by the spirit we manifest, that we determine our eternal destiny. He who is faithful in that which is least, is faithful also in much. If we have made Christ our pattern, if we have walked and worked as he has given us an example in his own life, we shall be able to meet the solemn surprises that will come upon us in our experience, and say from our heart, "Not my will, but thine, be done." {RH, September 17, 1895 par. 10}

It is in probationary time, the time in which we are living, that we should calmly contemplate the terms of salvation, and live according to the conditions laid down in the word of God. We should educate and train ourselves, hour by hour and day by day, by careful discipline, to perform every duty. We should become acquainted with God and with Jesus Christ whom he has sent. In every trial it is our privilege to draw upon him who has said, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." The Lord says he is more willing to give us the Holy Spirit than parents are to give bread to their children. Then let us have the oil of grace in our vessels with our lamps, that we may not be found among those who are represented as foolish virgins, who were not prepared to go forth to meet the bridegroom. {RH, September 17, 1895 par. 11}

THE YOUTH'S INSTRUCTOR – JANUARY 16 & 30, 1896 – "WISE OR FOOLISH, WHICH?"

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bride-

groom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." {YI, January 16, 1896 par. 1}

We are now living in a most perilous time, and not one of us should be tardy in seeking a preparation for the coming of Christ. Let none follow the example of the foolish virgins, and think that it will be safe to wait until the crisis comes before gaining a preparation of character to stand in that time. It will be too late to seek for the righteousness of Christ when the guests are called in and examined. Now is the time to put on the righteousness of Christ,—the wedding garment that will fit you to enter into the marriage supper of the Lamb. In the parable, the foolish virgins are represented as begging for oil, and failing to receive it at their request. This is symbolic of those who have not prepared themselves by developing a character to stand in a time of crisis. It is as if they should go to their neighbors and say, Give me your character, or I shall be lost. Those that were wise could not impart their oil to the flickering lamps of the foolish virgins. Character is not transferable. It is not to be bought or sold; it is to be acquired. The Lord has given to every individual an opportunity to obtain a righteous character through the hours of probation; but he has not provided a way by which one human agent may impart to another the character which he has developed by going through hard experiences, by learning lessons from the great Teacher, so that he can manifest patience under trial, and exercise faith so that he can remove mountains of impossibility. It is impossible to impart the fragrance of love,—to give to another gentleness, tact, and perseverance. It is impossible for one human heart to pour into another the love of God and humanity. {YI, January 16, 1896 par. 2}

But the day is coming, and it is close upon us, when every phase of character will be revealed by special temptation. Those who remain true to principle, who exercise faith to the end, will be those who have proved true under test and trial during the previous hours of their probation, and have formed characters after the likeness of Christ. It will be those who have cultivated close acquaintance with Christ, who, through his wisdom and grace, are partakers of the divine nature. But no human being can give to another, heart-devotion and noble qualities of mind, and supply his deficiencies with moral power. We can each do much for each other by giving to men a Christlike example, thus influencing them to go to Christ for the righteousness without which they cannot stand in the judgment. Men should prayerfully consider the important matter of character-building, and frame their characters after the divine model. {YI, January 16, 1896 par. 3}

Our precious Redeemer is standing before the Father as our intercessor, and is preparing mansions for all those who believe in him as their personal Saviour. Let those who would meet the divine standard, search the Scriptures for themselves, that they may have a knowledge of the life of Christ, and understand his mission and work. Let them behold him as their Advocate, standing within the veil, having in his hand the golden censer, from which the holy incense of the merits of his righteousness ascends to God in behalf of those who pray to him. Could they thus behold him, they would feel an assurance that they have a powerful, influential Advocate in the heavenly courts, and that their suit is gained at the throne of God. What an experience may be attained

at the footstool of mercy, which is the only place of sure refuge! You may discern the fact that God is back of his promises, and not dread the issue of your prayers, or doubt that Jesus is standing as your surety and substitute. As you confess your sins, as you repent of your iniquity, Christ takes your guilt upon himself, and imputes to you his own righteousness and power. To those who are contrite in spirit, he gives the golden oil of love, and the rich treasures of his grace. It is then that you may see that the sacrifice of self to God through the merits of Christ, makes you of infinite value; for clothed in the robe of Christ's righteousness, you become the sons and daughters of God. Those who approach the Father, recognizing the bow of promise, and ask forgiveness in the name of Jesus, will receive their request. At the very first expression of penitence, Christ presents the humble suppliant's petition before the throne as his own desire in the sinner's behalf. He says, "I will pray the Father for you." {Y1, January 16, 1896 par. 4}

Jesus, our precious Saviour, could not see us exposed to the fatal snares of Satan, and forbear making an infinite sacrifice on our behalf. He interposes himself between Satan and the tempted soul, and says, "'Get thee behind me, Satan.' Let me come close to this tempted soul." He pities and loves every humble, trembling suppliant. He revives the spirit of the humble and the contrite. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made. For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart. I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (To be concluded.) Mrs. E. G. White. {Y1, January 16, 1896 par. 5}

January 30, 1896 – "Wise or Foolish, Which?" (Conclusion.)

The disciples of Christ, who were with him from day to day, did not comprehend his mission. They loved him as their great Teacher, but their minds were clouded so that they did not always discern his divine character. They were unacquainted with his unlimited resources and power. Although they had witnessed his miracles, they did not discern his relationship to the Father. Just before his death he said to them, "Hitherto have ye asked nothing in my name." In simple language Jesus explained to them that the secret of their success would be in asking the Father for strength and grace in his name. He would be present before the face of the Father, to make request in their behalf, and said further: "Whatsoever ye shall ask the Father in my name, he will give it you. . . . Ask, and ye shall receive, that your joy may be full." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." {Y1, January 30, 1896 par. 1}

How important it is that we understand our privileges, that we know that the Holy Spirit will work in our behalf, and that we gladly receive the golden oil from heaven, which is the grace of our Lord Jesus Christ. Jesus will communicate his grace to every repenting, believing soul. We need to become better acquainted with the terms upon which salvation will be ours, and better understand the relation which Christ sustains to us and to the Father. He has pledged himself to honor his Son's name as we present it at the throne of grace. We should consider the great sacrifice that was made in our behalf, to purchase for us the robe of righteousness, woven in the loom of heaven. He has invited us to the wedding feast, and has provided for every one of us the wedding garment. The robe of righteousness has been purchased at infinite cost; and how daring is the insult to Heaven when one presents himself as a candidate for entrance at the wedding feast, when wearing his own citizen's dress of self-righteousness! How greatly he dishonors God, openly showing contempt for the sacrifice made on Calvary! Of such a one it is written, "And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." No one will taste of the marriage supper of the Lamb who has not on a wedding garment. But John writes, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Then before it is eternally too late, let each one go to the heavenly Merchantman for the white raiment, the eyesalve, the gold tried in the fire, and the oil of heavenly grace. Let no one put off the day of preparation, lest the call be made, "Go forth to meet the bridegroom," and you be found as were the foolish virgins, with no oil in your vessels with your lamps.

Mrs. E. G. White. {Y1, January 30, 1896 par. 2}

R. & H., JULY 20, 1897 – "PREPARE TO MEET THY GOD."

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or in the third watch, and find them so, blessed are those servants . . . Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not." {RH, July 20, 1897 par. 1}

We are here warned not to defraud our souls of the privileges and rights which the Lord has provided in order that we may be rich in faith, and heirs according to the promise. We are to watch as for a thief in the night. The first symptoms of spiritual slumber are to be sternly overcome. The first inclinations to spiritual indolence are to be firmly resisted. "Be sober, be vigilant," exhorts the apostle. Every moment is to be faithfully employed. "He that shall endure unto the end, the same shall be saved." We are told to work out our own salvation, and the power by which we are to do this is plainly

stated: "For it is God which worketh in you both to will and to do of his good pleasure." {RH, July 20, 1897 par. 2}

Many are losing much by growing less fervent, less ardent and zealous toward God and in behalf of their fellow men. Let all watch and pray, guarding their present and eternal good by resisting every temptation. Let them beware of resting content with spasmodic efforts to serve God. By yielding to fitful impulses, and indulging in passionate words and unholy actions, they mar their prospect of the blessed hope. {RH, July 20, 1897 par. 3}

Those who would be ready to meet their Lord must keep their lamps filled with the oil of grace. It was a neglect to do this that distinguished the foolish virgins from the wise. They had lamps, but no oil; their characters could not stand the test. The wise virgins had not only an intelligent knowledge of the truth, but through the imparted grace of Jesus Christ, their faith and patience and love constantly increased. Their lamps were replenished by their vital connection with the Light of the world. While the foolish virgins awoke to find their lamps burning dimly, or going out in the darkness, the wise virgins, with their lamps burning brightly, entered the festal hall, and the gates were shut. Greatly rejoicing at the sound of the bridegroom's voice, they joined the bridal procession. {RH, July 20, 1897 par. 4}

The oil with which the wise virgins filled their lamps represents the Holy Spirit. "The angel that talked with me came again," writes Zechariah, "and waked me, as a man is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof Then answered I, and said unto him, What are these two olive-trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive-branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." {RH, July 20, 1897 par. 5}

The anointed ones standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that this holy oil is poured from heaven in the messages of God's Spirit, the agencies of evil would have entire control over men. {RH, July 20, 1897 par. 6}

God is dishonored when we do not receive the communications which he sends us. Thus we refuse the golden oil which he would pour into our souls to be communicated to those in darkness. When the call shall come, "Behold, the bridegroom cometh; go ye out to meet him," those who have not received the holy oil, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God's Holy Spirit is asked for, if we plead, as did Moses, "Show me thy glory," the love of God will be shed abroad in our hearts. Through

the golden pipes, the golden oil will be communicated to us. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." By receiving the bright beams of the Sun of Righteousness, God's children shine as lights in the world. {RH, July 20, 1897 par. 7}

Only by knowing God here can we prepare to meet him at his coming. "This is life eternal," said Christ, "that they might know thee the only true God, and Jesus Christ, whom thou has sent." But many of those who profess to believe in Christ do not know God. They have only a surface religion. They do not love God; they do not study his character; therefore they do not know how to trust, how to look and live. They do not know what restful love is, or what it means to walk by faith. Opportunities to hear and receive the messages of God's love are unappreciated and unimproved. They fail to understand that it is their duty to receive, that they may enrich others. They have not that faith which is given to those who accept Christ as their personal Saviour; therefore they do not keep the last six commandments. They do not walk in love toward their brethren. They do not know what it means to yoke up with Christ and learn of him. They are not like him in character. They do not receive him as the one who takes away their sins, and imputes to them his righteousness. {RH, July 20, 1897 par. 8}

The world by wisdom knows not God. Many have talked eloquently about him, but their supposed sound reasoning, their subtle arguments, bring men no nearer to him, because they themselves are not in vital connection with him. Professing themselves to be wise, they become fools. Their wrong impressions and imperfect knowledge of God do not lead them to become partakers of his divine nature. Their lives are not conformed to his image. A correct knowledge of God is not a hearsay report, but an intelligent, experimental knowledge. {RH, July 20, 1897 par. 9}

In his lessons and his mighty works, Christ is a perfect revelation of God. This Christ declares through the inspired evangelist. "No man hath seen God at any time," he says; "the only begotten Son, which is in the bosom of the Father, he hath declared him." "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." These words show the importance of studying Christ's character. Only by knowing Christ can we know God. {RH, July 20, 1897 par. 10}

As our representative, Christ stands on the highest possible ground. When he came to the world as God's messenger, he held the salvation of God in his hand. All mankind was delivered to him; for in him was the fulness of the God-head. He is the light of the world, and he came to illuminate the world. Had that light been hidden, the world must have perished; but it is God's plan that man shall not perish, but have everlasting life. {RH, July 20, 1897 par. 11}

So fully did Christ reveal the Father, that the messengers sent by the Pharisees to take him were charmed by his presence. Under the Holy Spirit's convicting power they forgot their commission. As they beheld the soft light of the glory of God that enshrouded his person, as they heard the gracious words that fell from his lips, they loved him. And when, returning without him, they were asked by the Pharisees, "Why have ye not brought him?" they answered "Never man spake like this man." As we behold Christ, we shall be changed into his image, and made fit to meet him at his coming. {RH, July 20, 1897 par. 12}

Now is the time to prepare for the coming of our Lord. Readiness to meet him

cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated to Christ. Thus they prepare to meet their Lord; and when he comes, they will say, with joy: "This is our God; we have waited for him, and he will save us: . . . we will be glad and rejoice in his salvation." {RH, July 20, 1897 par. 13}

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless." {RH, July 20, 1897 par. 14}

R. & H., OCTOBER 31, 1899 – "THE PARABLE OF THE TEN VIRGINS."

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. {RH, October 31, 1899 par. 1}

"Afterward came also the other virgins, saying, Lord, Lord, open unto us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." {RH, October 31, 1899 par. 2}

When the ten virgins went forth to meet the bridegroom, their lamps were trimmed and burning. Apparently there was no difference between the five who were wise and the five who were foolish. To outward appearance all were prepared, robed in white, and carrying their lighted lamps. But only five of these virgins were wise. These anticipated delay, and filled their flagons with oil, ready for any emergency. Five of the number had not this foresight; they made no provision for disappointment or delay. {RH, October 31, 1899 par. 3}

All the virgins are watching for the bridegroom. Hour after hour passes, and

they are still anxiously looking for his appearing. But at last the weary, watching ones fall asleep. And at midnight, the very darkest hour, when their lamps are most needed, the cry is heard, "Behold, the bridegroom cometh; go ye out to meet him." {RH, October 31, 1899 par. 4}

At the call, the sleeping eyes are opened, and every one is aroused. They see the procession they are to join moving on, bright with torches and glad with music. They hear the voice of the bridegroom and the voice of the bride. The five wise virgins trim their lamps, and go forth to meet the bridegroom. {RH, October 31, 1899 par. 5}

The foolish virgins made no provision for their lamps; and when aroused from their slumbers, they found that their lights were going out. They now see the consequences of their carelessness, and plead with their companions for a supply of oil: "Give us of your oil," they say; "for our lamps are going out." But the waiting five, with their freshly trimmed lamps, have emptied their vessels. They have no oil to spare, and they answer: "Not so; lest there be not enough for us and you. But go ye rather to them that sell, and buy for yourselves." But while they went to buy, the procession moved on, and left them behind. The bridal train entered the house, and the door was shut. When the foolish virgins reached the banqueting hall, they received an unexpected denial. They were left outside in the blackness of the night. {RH, October 31, 1899 par. 6}

This parable is not a representation of open sinners, but of those who profess Christ. The bride is the church who is waiting for the second appearing of our Lord and Saviour Jesus Christ. In the proclamation of the first and second angels of Revelation 14, a special message has come to our world. Speaking of these messages, John says: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." {RH, October 31, 1899 par. 7}

The first and second angels' messages are united and made complete in the third. John says: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." {RH, October 31, 1899 par. 8}

Under the proclamation of these messages the cry was made, "Behold, the bridegroom cometh." The believers in these messages were compelled to go out from the churches because they preached the second appearing of Christ in the clouds of heaven. The whole world was to hear the message, "Behold, the bridegroom cometh; go ye out to meet him." Many who heard these messages thought they would live to see Christ come; but there was a delay in the coming of the Bridegroom, in order that all might have an opportunity to hear the last message of mercy to a fallen world. {RH, October 31, 1899 par. 9}

Had those who claimed to believe the truth acted their part as wise virgins, the message would ere this have been given to every nation, kindred, tongue, and peo-

ple. But five were foolish. The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join the company that walked in the light given to them. {RH, October 31, 1899 par. 10}

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. . . . Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH, October 31, 1899 par. 11}

Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third, the last testing message to be given to the world, and a similar position will be taken when the last call is made. {RH, October 31, 1899 par. 12}

Every specification of this parable should be carefully studied. We are represented either by the wise or by the foolish virgins. There are many who will not remain at the feet of Jesus, and learn of him. They have not a knowledge of his ways; they are not prepared for his coming. They have made a pretense of waiting for their Lord. They have not watched and prayed with that faith which works by love and purifies the soul. They have lived a life of carelessness. They have heard and assented to the truth, but they have never brought it into their practical life. The oil of grace is not feeding their lamps, and they are not prepared to enter into the marriage supper of the Lamb. The oil is the holy grace that is sent from heaven; and there must be an inward adorning with that grace, if we would stand when he appears. {RH, October 31, 1899 par. 13}

The men of the world do not wish the light of truth, and they are one in spirit with those who, while professing to be children of God, do not let their light shine in words of truth and deeds of holiness. Unconverted men who claim to be Christians only encourage the sinner to continue in his sin. In the place of seeking to save the souls that are ready to perish, they live for self. Their vessels are empty, and therefore they can not keep their lamps replenished. To these Christ says, I know you not. You have not taken me as your counselor. You have not walked in the light of my word. You have not come under my yoke. Your light is darkness, because you have walked in the sparks of the fire of your own kindling. Depart from me, ye that work iniquity. {RH, October 31, 1899 par. 14}

We are not to rest in the idea that because we are church-members we are saved, while we give no evidence that we are conformed to the image of Christ, while we cling to our old habits, and weave our fabric with the threads of worldly ideas and customs. Christ declares: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." {RH, October 31, 1899 par. 15}

This representation should call forth our earnest study in order that we may

know what preparation to make that we may enter in and partake of the marriage supper of the Lamb. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." {RH, October 31, 1899 par. 16}

The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all claim to be doing God service. All apparently watch for his appearing. But five are wanting. Five will be found surprised, dismayed, outside the banquet hall. There are many who cry, Peace, peace, when there is no peace. This is the most perilous belief that the human soul can entertain. Christ calls upon all who bear his name, who claim to be his followers, to eat his flesh and drink his blood, or they can have no part with him. {RH, October 31, 1899 par. 17}

Be not like the foolish virgins, who take for granted that the promises of God are theirs, while they do not follow the injunctions of Christ. Christ teaches us that profession is nothing. "If any man will come after me," he says, "let him deny himself, and take up his cross daily, and follow me." "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." {RH, October 31, 1899 par. 18}

When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross, and the true gold of a purified character appears, we may still say, with Paul, "Not as though I had already attained, either were already perfect: but I follow after. . . . This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." {RH, October 31, 1899 par. 19}

This is a
“Go Ye OUT to Meet Him”
Publication