

The Crime of Separation?

From Who and What?

From SDA's who reject present truth

At Oswego, New York, September 7, 1850, the Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to see their true state. And now when the truth is presented to them by the Lord's messengers, they are prepared to listen, and see its beauty and harmony, and to **leave their former associates and errors**, embrace the precious truth and stand where they can define their position. {EW 69.2}

From whatever diverts affections from God

Real conversion is a decided change of feelings and motives; it is a virtual **taking leave of worldly connections**, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The **separation** causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation. The true Christian cannot, while with unbelieving friends, be light and trifling. The value of the souls for whom Christ died is too great. {5T 82.5}

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." Whatever shall divert the affections from God must be given up. **Mammon** (the love of Money) is the idol of many. Its golden chain binds them to Satan. **Reputation and worldly honor** are worshiped by another class. The life of **selfish ease** and **freedom from responsibility** is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. We cannot be half the Lord's and half the world's. **We are not God's people unless we are such entirely.** Every weight, every besetting sin, must be laid aside. 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 thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the

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vessels of the Lord." {5T 83.1}

From worldly amusements

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The **lust of the flesh**, the **lust of the eye**, and the **pride of life** are controlling men and women. Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts. With many the precious word of God is neglected. **A novel or a storybook (TV, internet) engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside.** It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. **And in these last days professed Christians are committing the same sin.** They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them! {RH, January 2, 1900 par. 10}

Out of apostasy

God does not own the pleasure-seeker as His follower. Those only who are self-denying, and who live lives of sobriety, humility, and holiness, are true followers of Jesus. And such cannot enjoy the frivolous, empty conversation of the lover of the world. {MYP 376.2}

The true followers of Christ will have sacrifices to make. They will shun places of worldly amusement because they find no Jesus there,--no influence which will make them heavenly minded and increase their growth in grace. Obedience to the word of God will lead them to come out from all these things, and **be separate.** {MYP 376.3}

Thus in every age, from the midst of apostasy and rebellion, God gathers **out** a people that are true to Him--a people "in whose heart is His law." Isaiah 51:7. {PP 338.2}

Out of Babylon

The first, second, and third angels' messages are to be repeated. The call is to be given to the church: "Babylon the great is

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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}

REV. 14:8 And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine (false doctrine) of the wrath of her fornication.

REV. 18:1 And after these things I saw another angel come down from heaven, having great power; and the earth was lighten with his glory.

REV. 18:2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

REV. 18:3 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 are waxed rich through the abundance of her delicacies.

REV. 18:4 And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

REV. 18:5 For her sins have reached unto heaven, and God hath remembered her iniquities.

ISA. 21:9 And, behold, here cometh a chariot of men, with a couple of horsemen. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

ISA. 48:20 Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

JER. 50:8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks.

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JER. 50:28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.

JER. 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the LORD's vengeance; he will render unto her a recompense.

JER. 51:7 Babylon hath been a golden cup in the LORD's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

JER. 51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

JER. 51:9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies.

If the professed followers of Christ would accept God's standard, it would bring them into unity; **but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension.** The existing confusion of conflicting creeds and sects is fitly represented by the term "**Babylon**," which prophecy (Revelation 14:8; 18:2) applies to the **world-loving churches** of the last days. {PP 124.1}

From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered. God will cleanse the earth from its moral corruption, not by a sea of water as in Noah's day, but by a **sea of fire** that cannot be quenched by any human devising. {COL 179.1}

"There shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book." Dan. 12:1. {COL 179.2}

From garrets, from hovels, from dungeons, from scaffolds, from mountains and deserts, from the caves of the earth and the caverns of the sea, Christ will gather His children to Himself. On earth they have been destitute, afflicted, and tormented. Millions have gone down to the grave loaded with infamy because they refused to yield to the deceptive claims of Satan. By human tribunals the children of God have been adjudged the vilest criminals. But the day is near when "God is judge Himself." (Ps. 50:6). Then the decisions of earth shall be reversed. "The rebuke of His people shall He take away." Isa. 25:8. White robes will be given to every one of them. (Rev. 6:11.) And "they shall call them the holy people, the

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redeemed of the Lord." Isa. 62:12. {COL 179.3}

Whatever crosses they have been called to bear, whatever losses they have sustained, whatever persecution they have suffered, even to the loss of their temporal life, the children of God are amply recompensed. "They shall see His face; and His name shall be in their foreheads." Rev. 22:4. {COL 180.1}

No longer have the hosts of evil power to keep the church captive; for "Babylon is fallen, is fallen, that great city," which hath "made all nations drink of the wine of the wrath of her fornication;" and to spiritual Israel is given the message, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Verse 8; 18:4. As the captive exiles heeded the message, "Flee out of the midst of Babylon" (Jeremiah 51:6), and were restored to the Land of Promise, so those who fear God today are **heeding the message to withdraw from spiritual Babylon**, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan. {PK 715.1}

The **state of corruption and apostasy that in the last days would exist in the religious world**, was presented to the prophet John in the vision of Babylon, "that great city, which reigneth over the kings of the earth." Revelation 17:18. Before its destruction the call is to be given from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. As in the days of Noah and Lot, there must be a **marked separation from sin and sinners**. There can be no compromise between God and the world, no turning back to secure earthly treasures. "Ye cannot serve God and mammon." Matthew 6:24. {PP 167.1}

Thus will the message of the third angel be proclaimed. As the time comes for the loud cry to be given, **the Lord will work through humble instruments**, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. **The sins of Babylon will be laid open. The fearful results of a union of Church and State, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,**--all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands have never listened to words like these. In amazement they hear the testimony that **Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven.** The people go to their former teachers with the eager inquiry, Are these things so? The ministers present fables, prophesy

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smooth things, to soothe their fears, and quiet the awakened conscience. But many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord." The popular ministry, like the Pharisees of old, are filled with anger as their authority is questioned; they denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it. {4SP 424.1}

From the black banner of the prince of darkness

Satan, with all his host is on the battle field. Christ's soldiers are now to rally round the blood stained banner of Emmanuel. In the name of the Lord, leave the **black banner** of the prince of darkness, and take your position with the prince of heaven. Series B #7 p.17

Some who occupy the position of watchmen (pastors) to warn the people of danger have given up their watch and recline at ease. They are unfaithful sentinels. They remain inactive, while their wily foe enters the fort and works successfully by their side to tear down what God has commanded to be built up. They see that Satan is deceiving the inexperienced and unsuspecting; yet they take it all quietly, as though they had no special interest, as though these things did not concern them. They apprehend no special danger; they see no cause to raise an alarm. To them everything seems to be going well, **and they see no necessity of raising the faithful, trumpet notes of warning which they hear borne by the plain testimonies, to show the people their transgressions and the house of Israel their sins.** These reproofs and warnings disturb the quiet of these sleepy, ease-loving sentinels, and they are not pleased. They say in heart, if not in words: "This is all uncalled for. It is too severe, too harsh. These **men** are unnecessarily disturbed and excited, and seem unwilling to give us any rest or quietude 'Ye take too much upon you, seeing all the congregation are holy, every one of them.' They are not willing that we should have any comfort, peace, or happiness. It is active labor, toil, and unceasing vigilance alone which will satisfy these unreasonable, hard-to-be-suited **watchmen**. Why don't they prophesy smooth things, and cry: Peace, peace? Then everything would move on smoothly." {2T 440.1}

These are the true feelings of many of our people. And Satan exults at his success in controlling the minds of so many who profess to be Christians. He has deceived them, benumbed their sensibilities, and **planted his hellish banner right in their midst, and they are so completely deceived that they know not that it is he.** The people have not erected graven images, yet their sin is no less in the sight of God. They worship mammon. They love worldly gain. Some will make any sacrifice

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of conscience to obtain their object. God's professed people are selfish and self-caring. They love the things of this world, and have fellowship with the works of darkness. They have pleasure in unrighteousness. They have not love toward God nor love for their neighbors. They are idolaters, and are worse, far worse, in the sight of God than the heathen, graven-image worshipers who have no knowledge of a better way. {2T 440.2}

God has not changed toward His faithful servants who are keeping their garments spotless. But many are crying, "Peace and safety," while sudden destruction is coming upon them. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. When purification shall take place in our ranks, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing. {8T 250.1}

Who can truthfully say: "Our gold is tried in the fire; our garments are unspotted by the world"? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: "Can you not see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot!' **My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking.**" {8T 250.2}

Unless the **church**, which is now being leavened with her own **backsliding**, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth and by faith laying hold upon the attainments prepared for her, she will be healed. She will appear in her God-given simplicity and purity, **separate** from earthly entanglements, showing that the truth has made her free indeed. Then her members will indeed be the chosen of God, His representatives. {8T 250.3}

The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer and will banish from the church the spirit of discord and strife. Those who have not been living in Christian fellowship will draw close to one another. One member working in right lines will lead other members to unite with him in making intercession for the revelation of the Holy Spirit. There will be no confusion, because all will be in harmony with the mind of the Spirit. The barriers separating believer from believer

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will be broken down, and God's servants will speak the same things. The Lord will co-operate with His servants. All will pray understandingly the prayer that Christ taught His servants: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10. {8T 251.1}

From Belial

2 COR. 6:15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

2 COR. 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 COR. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

2 COR. 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

From playing cards

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? **I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters.** If they have learned of Him who is meek and lowly of heart, they will have disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives. {RH, February 20, 1866 par. 22}

From all that is marring your character

This may be your experience if you will **separate from you all that is marring your character.** I beseech you to make an unreserved surrender to God, and to make it now, just now. When you make this surrender, you will have an experience entirely different from the experience that you have had for many years. Then you will be able to say with

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the apostle Paul, "I count all things but loss for the excellency of the knowledge of Christ." "I delight in the law of God, after the inward man." {BCL 70.2} Battle Creek Letters

From whatever position that we have placed ourselves that would bind us to cheap habits, common words, common works or littleness of purpose.

The glory of God is to be kept before the mind's eye. This should be the one aim and purpose of parents. Everything that would hinder in this consecrated service is to be left. **We are to separate ourselves from whatever position we have placed ourselves in that would fetter us to cheap habits, common words, common works, or littleness of purpose.** Christians are to be Christlike. All who sincerely believe that the living oracles of God mean just what they say, will act that faith. {RH, May 17, 1898 par. 7}

From professing Christians clinging to the rubbish of the world

Probation is about to close. In heaven the edict will soon go forth, "It is done." "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. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. **The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,—hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life.** We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good. {RH, January 2, 1900 par. 9}

Many who profess to believe the word of God do not seem to understand the deceptive working of the enemy. They do not realize that the end of time is near; but Satan knows it; and while men sleep, he works. The lust of the flesh, the lust of the eye, and the pride of life are

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controlling men and women. **Satan is at work even among the people of God, to cause disunion. Selfishness, corruption, and evil of every kind are taking a firm hold upon hearts.** With many the precious word of God is neglected. A novel or a storybook (TV) engages the attention, and fascinates the mind. That which excites the imagination is eagerly devoured, while the word of God is set aside. It was because they overlooked the word of God that the Jewish nation rejected Christ, demanding that a robber be granted them, and that the Prince of Life be crucified. **And in these last days professed Christians are committing the same sin.** They are weighed in the balances, and are found wanting because they suffer their minds to be engrossed with things of little importance, while eternal truth is neglected. The truth of God, which would elevate and sanctify and refine, and fit men for the finishing touch of immortality, is set aside for things of minor importance. Oh that this blindness might pass away, and men and women understand the work that Satan is accomplishing among them! {RH, January 2, 1900 par. 10}

From the church

God does not accept men because of their capabilities, but because they seek his face, desiring his help. God sees not as man sees. He judges not from appearances. He searches the heart, and judges righteously. "To this man will I look," he declares, "even to him that is poor and of a contrite spirit, and trembleth at my word." {RH, July 4, 1907 par. 5}

He accepts and communes with his lowly, unpretentious followers; for in them he sees the most precious material, which will stand the test of storm and tempest, heat and pressure. {RH, July 4, 1907 par. 6}

Our object in working for the Master should be that his name may be glorified in the conversion of sinners. Those who labor to gain applause are not approved of God. {RH, July 4, 1907 par. 7}

The Lord uses many gifts in the work of saving sinners. In the future, **common men** will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They cooperate with unseen, heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfil the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken of them as in the rough places of the earth

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they sow the gospel seed. {RH, July 4, 1907 par. 8}

All who can should do personal work. As they go from house to house, explaining the Scriptures in a clear, simple way, the Lord will make the truth powerful to save. But in order to do this work successfully, all worldly ambition must be left behind. Every weight, every besetting sin, must be laid aside. The church can not measure herself by the world, nor by the opinions of men, nor yet by what she once was. Her position in the world is to be compared with what it would have been had she continually pressed onward and upward from victory to victory. **God's watchmen are to lift up the voice, saying, "Come out from among them, and be ye separate,... and touch not the unclean thing." "Be ye clean, that bear the vessels of the Lord."** {RH, July 4, 1907 par. 11}

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." Whatever shall divert the affections from God must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. **We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely.** Every weight, every besetting sin, must be laid aside. 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 thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." {5T 83.1}

The church cannot measure herself by the world nor by the opinion of men nor by what she once was. Her faith and her position in the world as they now are must be compared with what they would have been if her course had been continually onward and upward. The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting.

The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account. **If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting.** The knowledge of our state as God views it, seems to be hidden from us. We see, but perceive not; we hear, but do not understand; and we rest as unconcerned as if the pillar of cloud by day, and the pillar of fire by night, rested upon our sanctuary. We profess to know God, and to believe the truth, but in works deny

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Him. Our deeds are directly adverse to the principles of truth and righteousness, by which we profess to be governed.

When man has taken the lines in his own hands to guide and drive, he will be rewarded, for the work of God will reveal terrible mistakes. Reason becomes blinded, even with the greatness of light, unless that agency is under the yoke of Christ. Every day some plan will be devised when Satan thinks he can lend a hand to sow his tares among the wheat. Vice is not to be commingled with virtue, and the cry may have to go forth in no measured tones, even now while missionary work is being done, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (2 Cor. 6:17). God is now working for His people, **but how many do not recognize the work of God from a strange work.** {UL 23.2}

Life's best things--simplicity, honesty, truthfulness, purity, unsullied integrity--can not be bought or sold; they are as free to the ignorant as to the educated, to the black man as to the white man, to the humble peasant as to the king upon his throne. Humble workers, who do not trust in their great gifts, but who work in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. Heavenly angels will respond to their self-sacrificing efforts. By the power of the Holy Spirit, Jesus will move upon the hearts, working miracles in the conversion of sinners. Men and women will be gathered into church fellowship, meeting-houses will be built, and schools established. (Yet future?) The hearts of the workers will be filled with joy as they see the salvation of God. {RH, July 4, 1907 par. 13}

These workers are trees of the Lord's planting. In a peculiar sense they bear fruit equal to the fruit borne by the apostles. A rich reward awaits them in the future life.

From the churches

Our warfare is aggressive. Tremendous issues are before us, yea, and right upon us. Let our prayers ascend to God that the four angels may still hold the four winds, that they may not blow to injure or destroy until the last warning has been given to the world. **Then let us work in harmony with our prayers.** Let nothing lessen the force of the truth for this time. The present truth is to be our burden. **The third angel's message must do its work of separating from the churches a people who will take their stand on the platform of eternal truth.** {6T 61.2}

Our message is a life-and-death message, and we must let it appear as it is, the great power of God. We are to present it in all its telling force. Then the Lord will make it effectual. **It is our privilege to expect**

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large things, even the demonstration of the Spirit of God. This is the power that will convict and convert the soul. {RH, May 22, 1900 par. 19}

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes which prophecy has revealed be left untouched. If our people were half awake, if they realized the nearness of the events portrayed in the Revelation, a reformation would be wrought in our churches, and many more would believe the message. We have no time to lose; God calls upon us to watch for souls as they that must give an account. Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. **But whatever phase of the subject is presented, uplift Jesus as the center of all hope,** "the Root and the Offspring of David, and the bright and morning Star." Revelation 22:16. {6T 61.4}

From corrupt and apostate churches

There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and **so it will be in the last days. Again the voice of God is heard in a message of warning, bidding His people separate themselves from the prevailing iniquity.** {PP 166.4}

The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John in the vision of Babylon, "that great city, which reigneth over the kings of the earth." Revelation 17:18. Before its destruction the call is to be given from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. As in the days of Noah and Lot, there must be a **marked separation from sin and sinners.** There can be no compromise between God and the world, no turning back to secure earthly treasures. "Ye cannot serve God and mammon." Matthew 6:24. {PP 167.1}

From those churches which depart from truth and ally themselves with the world

At the proclamation of the first angel's message, the people of God were in Babylon; and many true Christians are still to be found in her communion. Not a few who have never seen the special truths for

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this time are dissatisfied with their present position, and are longing for clearer light. They look in vain for the image of Christ in the church. **As the churches depart more and more widely from the truth, and ally themselves more closely with the world, the time will come when those who fear and honor God can no longer remain in connection with them.** Those that "believed not the truth, but had pleasure in unrighteousness," will be left to receive "strong delusion," and to "believe a lie." [2 Thess. 2:11, 12.] Then the spirit of persecution will again be revealed. But the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord still in Babylon, will heed the call, "Come out of her, my people." {4SP 239.3}

From those established churches who refuse to tolerate the light

The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus **departed** from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to **gather out those** who should carry the gospel to all nations. {DA 232.1}

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so **it has been rejected in every succeeding generation.** Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious **leaders would not tolerate the light**, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience. {DA 232.2}

Out of the Fallen churches

I saw that God has honest children among the **nominal Adventists and the fallen churches**, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. **He**

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hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and *all who are honest will leave the fallen churches, and take their stand with the remnant.* {EW 261.1}

From the churches who have lost faith and piety

Pleasure-lovers may have their names upon the church-records, they may stand high as worldly-wise men; but they have no connection with Christ of Calvary. The apostle Paul describes a class who are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." Concerning them he says, "From such turn away." [2 TIM. 3:4, 5.] Be not deceived by them, do not imitate their practices. {4SP 295.1}

Notwithstanding the **wide-spread declension of faith and piety in the churches**, the Lord still has honest children among them; and before his judgments shall be visited upon the earth, many ministers and lay-members will separate from these bodies, and gladly receive the special truths for this time. The enemy of souls desires to hinder this work, and before the time shall come for such a movement, he will arouse what appears to be great religious interest in the churches. They will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will spread his influence over the land. **He hopes to deceive many by leading them to think that God is still with the churches.** {4SP 295.2}

From churches who allow their love for the world to take the place of their love for God and His word

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a ***revival of primitive godliness*** as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will **separate** themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will

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be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world. {GC 464.1}

Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. At that time many will **separate themselves from those churches** in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit. In those churches which he can bring under his deceptive power he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world. {Mar 33.1}

In many of the revivals which have occurred during the last half century, the same influences have been at work, to a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ Himself has given, "Ye shall know them by their fruits" (Matthew 7:16), it is evident that these movements are not the work of the Spirit of God. {Mar 33.2}

From half and half professed SDA church members

It is a solemn statement that I make to the church, that **not one in twenty** whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving mammon. This **half-and-half work** is a constant denying of Christ, rather than a confessing

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of Christ. So many have brought into the church their own unsubdued spirit, unrefined; their spiritual taste is perverted by their own immoral, debasing corruptions, symbolizing the world in spirit, in heart, in purpose, confirming themselves in lustful practices, and are full of deception through and through in their professed Christian life. Living as sinners, claiming to be Christians! **Those who claim to be Christians and will confess Christ should come out from among them and touch not the unclean thing, and be separate. . . .** {ChS 41.1}

I lay down my pen and lift up my soul in prayer, that the Lord would breathe upon His backslidden people, who are as dry bones, that they may live. The end is near, stealing upon us so stealthily, so imperceptibly, so noiselessly, like the muffled tread of the thief in the night, to surprise the sleepers off guard and unready. May the Lord grant to bring His Holy Spirit upon hearts that are now at ease, that they may no longer sleep as do others, but watch and be sober.--General Conference Bulletin, 1893, pp. 132, 133. {ChS 41.2}

Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God, and striving to conform their lives to its precepts. . . . God calls for a revival and a reformation.--Prophets and Kings, p. 626. {ChS 41.3}

A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work.--Review and Herald, March 22, 1887. {ChS 41.4}

The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife.--Testimonies, vol. 8, p. 251. {ChS 42.1}

From the cities

I could not sleep past two o'clock this morning. During the night season I was in council. I was pleading with some families to avail themselves of God's appointed means, and get away from the cities to save their children. Some were loitering, making no determined efforts. {2SM 354.1}

The angels of mercy hurried Lot and his wife and daughters by taking hold of their hands. Had Lot hastened as the Lord desired him to, his wife would not have become a pillar of salt. Lot had too much of a lingering spirit. Let us not be like him. The same voice that warned Lot to leave Sodom bids us, "Come out from among them, and be ye separate,... and touch not the unclean" (2 Cor. 6:17). Those who obey this

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warning will find a refuge. Let every man be wide awake for himself, and try to save his family. Let him gird himself for the work. **God will reveal from point to point what to do next.** {2SM 354.2}

Hear the voice of God through the apostle Paul: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:12, 13). Lot trod the plain with unwilling and tardy steps. He had so long associated with evil workers that he could not see his peril until his wife stood on the plain a pillar of salt forever.--The Review and Herald, Dec. 11, 1900. {2SM 354.3}

Let children no longer be exposed to the temptations of the cities that are ripe for destruction. The Lord has sent us warning and counsel to get out of the cities. Then let us make no more investments in the cities. Fathers and mothers, how do you regard the souls of your children? Are you preparing the members of your families for translation into the heavenly courts? Are you preparing them to become members of the royal family? children of the heavenly King? "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36). How will ease, comfort, convenience, compare with the value of the souls of your children?--Manuscript 76, 1905. {2SM 355.1}

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil. Get out of the large cities as fast as possible. **Establish church schools.** Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above. {6T 195.1}

The word of God comes to us at this time: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. 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

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daughters, saith the Lord Almighty." 2 Corinthians 6:14-18. Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction? {6T 195.2}

From cords, rules, and commandments of men

God will move upon men of humble position in society, men who have not become insensible to the bright rays of light through so long contemplating the light of truth, and refusing to make any improvement or advancement therein. Many such will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from Heaven. The Spirit is poured out upon all who will yield to its promptings, and, **casting off all man's machinery, his binding rules and cautious methods**, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord. {RH, July 23, 1895 par. 3}

Now is the time for earnest wrestling with God. Our voices should join with the Saviour's in that wonderful prayer: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Let the whole earth be filled with his glory. Many may ask, "Who is sufficient for these things?" The responsibility rests upon every individual. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God." **The scheme of salvation is not to be worked out under the laws and rules specified by men. There must be no fixed rules; our work is a progressive work, and there must be room left for methods to be improved upon.** But under the guidance of the Holy Spirit, unity must and will be preserved. {RH, July 23, 1895 par. 7}

From the company of dissemblers and vain persons

PS. 26:4 I have not sat with vain persons, neither will I go in with dissemblers.

PS. 26:5 I have hated the congregation of evil doers; and will not sit with the wicked.

From that which God condemns

3ST 346 col 1

There is many a man in the humble walks of life today whom the

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Lord might designate as He did Abraham: "The friend of God." **Such men approve that which God approves and condemn that which He condemns.** In their presence even the sinner feels a sense of awe, a restraint; for God is with them, and they are living epistles, known and read of all men. There is a softened tenderness, a dignity, a divine propriety, in their deportment, which gives them power over the hearts of their fellow men. {4T 615.3}

From the congregation that rises up against the Lord's prophet

NUM. 16:21 Separate yourselves from among this congregation, that I may consume them in a moment.

NUM. 16:22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

NUM. 16:23 And the LORD spake unto Moses, saying,

NUM. 16:24 Speak unto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

NUM. 16:25 And Moses rose up and went unto Dathan and Abiram; and the elders of Israel followed him.

NUM. 16:26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of their's, lest ye be consumed in all their sins.

NUM. 16:27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

JER. 37:12 Then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people.

From the congregation of the wicked

PS. 26:4 I have not sat with vain persons, neither will I go in with dissemblers.

PS. 26:5 I have hated the congregation of evil doers; and will not sit with the wicked.

From all unholy connections or become partakers of their evil deeds

Christ requires personal faithfulness of his servants, and we are to show that we have no fellowship with the secret, hidden things of darkness. The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders,

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in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares. Thank God, it is not too late for Christians to sever themselves from all **unholy connections**, and come fully unto the side of Christ. **But while the church is to separate itself from evil-doers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others.** The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. {RH, January 10, 1893 par. 16}

Out of Satan's deceptive controversy

I have a decided message to bear. Let all take warning. The enemy desires to have his controversy kept up in his way and after his plan, until the harvest is past and the summer is ended, and the souls of those who have been leaders under him, lost, with those who have been deceived by him. **God calls upon His people to take heed and come out of this deceptive controversy.** Satan is wide awake, and he will loose no opportunity to bind men and women to his plans, and to fasten them in such away that before they are aware of it, they will find a yoke of bondage upon them. Series B #7 p. 20-21

Out of corruption or become corrupt

Many professed Christians are well represented by the vine that is trailing upon the ground and entwining its tendrils about the roots and rubbish that lie in its path. To all such the message comes, "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." There are conditions to meet if we would be blessed and honored by God. We are to separate from the world, and refuse to touch those things that will separate our affections from God. God has the first and highest claims upon His people. Set your affections upon Him and upon heavenly things. Your tendrils must be severed from everything earthly. {6BC 1102.7}

You are exhorted to touch not the unclean thing; for in touching this, you will yourself become unclean. **It is impossible for you to unite with those who are corrupt, and still remain pure.** "What fellowship

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hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" **God and Christ and the heavenly host would have man know that if he unites with the corrupt, he will become corrupt.** Ample provision has been made that we may be raised from the lowlands of earth, and have our affections fastened upon God and upon heavenly things (RH Jan. 2, 1900). {6BC 1102.8}

From the children of darkness

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, **a separation becomes necessary. There is a difference between the children of light and the children of darkness.** Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness? {RH, January 13, 1885 par. 4}

Out of darkness into the light

1 PET. 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath **called you out of darkness into his marvellous light;**

2 COR. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 COR. 6:15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

2 COR. 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 COR. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

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2 COR. 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

From the secret, hidden things of darkness

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all. {RH, January 10, 1893 par. 15}

Christ requires personal faithfulness of his servants, and **we are to show that we have no fellowship with the secret, hidden things of darkness.** The wheat is not to sow itself among the tares; for although we may not practice the works of some of the members of the secret orders, **in joining them we are registered in heaven as partakers of their evil deeds, responsible for their works of evil, and bound up in bundles with them as tares.** Thank God, it is not too late for Christians to sever themselves from all unholy connections, and come fully unto the side of Christ. But while the church is to separate itself from evil-doers, to come out from among them, and be separate, and touch not the unclean, the Lord would not have his people judge and condemn others. The tares are permitted to grow among the wheat, to have all the advantage of sun and shower; but in the time of the harvest, "shall ye return, and discern between him that serveth God, and him that serveth him not;" for then every soul will be revealed in his true character. The tares will be bound into bundles to be burned, the wheat gathered into the heavenly garner. {RH, January 10, 1893 par. 16}

From the works of darkness

A concealed golden wedge and a Babylonish garment troubled the entire camp of Israel. The frown of God was brought upon the people because of the sin of one man. Thousands were slain upon the field of battle because God would not bless and prosper a people among whom there was even one sinner, one who had transgressed His word. This sinner was not in holy office, yet a jealous God could not go forth to battle with the armies of Israel while these concealed sins were in the camp. {3T 239.1}

Notwithstanding the apostle's warning is before us to "abstain from all appearance of evil," some persist in pursuing a course unbecoming Christians. God requires His people to be holy, **to keep themselves separate from the works of darkness, to be pure in heart and life,**

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and unspotted from the world. The children of God, by faith in Christ, are His chosen people; and when they stand upon the holy ground of Bible truth they will be saved from fellowship with the unfruitful works of darkness. {3T 239.2}

From the unfruitful works of darkness

4SG 70 m

EPH. 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.

EPH. 5:12 For it is a shame even to speak of those things which are done of them in secret.

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command: Come out from among them, and be ye separate." Here is the conditional promise: "I will receive you." From the beginning, Christ has chosen His people out of world and required them to be separate, **having no fellowship with the unfruitful works of darkness. If they love God and keep His commandments, they will be far from having the friendship, and loving the pleasures, of the world.** There is no concord between Christ and Belial. {1T 279.1}

The prophet Ezra, and other faithful servants of the Jewish church, were astonished when the princes came to them saying: "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations." "And after all that is come upon us for our evil deeds, and for our great trespass, seeing that Thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; should we again break Thy commandments, and join in affinity with the people of these abominations? wouldest not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, Thou art righteous: for we remain yet escaped, as it is this day: behold, we are before Thee in our trespasses: for we cannot stand before Thee because of this." Ezra 9:1, 13-15. {1T 279.2}

From everything that defiles inwardly and outwardly

He who was so particular that the children of Israel should cherish habits of cleanliness, will not sanction any impurity in the homes of his people today. God looks with disfavor on uncleanness of any kind.

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How can we invite him into our homes unless all is neat and clean and pure? {RH, June 10, 1902 par. 3}

Believers should be taught that even though they may be poor, they need not be uncleanly or untidy in their persons or in their homes. Help must be given in this line to those who seem to have no sense of the meaning and importance of cleanliness. They are to be taught that those who are to represent the high and holy God must keep their souls pure and clean, and that this purity must extend to their dress, and to everything in the home, so that the ministering angels will have evidence that the truth has wrought a change in the life, purifying the soul and refining the tastes. Those who, after receiving the truth, make no change in word or deportment, in dress or surroundings, are living to themselves, not to Christ. They have not been created anew in Christ Jesus, unto purification and holiness. {RH, June 10, 1902 par. 4}

Some are very untidy in person. They need to be guided by the Holy Spirit to prepare for a pure and holy heaven. God declared that when the children of Israel came to the mount, to hear the proclamation of the law, they were to come with clean bodies and clean clothes. Today his people are to honor him by habits of scrupulous neatness and purity. {RH, June 10, 1902 par. 5}

Christians will be judged by the fruit they bear. The true child of God will be neat and clean. While we are to guard against needless adornment and display, we are in no case to be careless and indifferent in regard to outward appearance. All about our persons and our homes is to be neat and attractive. The youth are to be taught the importance of presenting an appearance above criticism, an appearance that honors God and the truth. {RH, June 10, 1902 par. 6}

We are living in the last days. Soon Christ is coming for his people, to take them to the mansions he is preparing for them. But nothing that defiles can enter those mansions. Heaven is pure and holy, and **those who pass through the gates of the city of God must here be clothed with inward and outward purity.** They must be without "spot, or wrinkle, or any such thing." The charge to us is, "Come out from among them, and be ye separate, ... and touch not the unclean thing; and I will receive you, ... and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {RH, June 10, 1902 par. 11}

From all dishonesty

The will of every human being should be under the discipline

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and control of God; for, uncontrolled, it is a dangerous element. Untold harm may be done if the enemy is allowed to take control of the human will. **Those thus controlled follow a crooked, deceptive course.** Their eyes are blinded. They can not see things in the light of God's Word. They are enslaved, bound to pursue a course that the Word of God will not justify. {PUR, February 16, 1905 par. 1}

The will of a human being is not to be given into the control of any other man. It is to be united with the will of God. Then the Lord can use it to bring honor and glory to His name. {PUR, February 16, 1905 par. 2}

The Lord has purchased the will, the affections, the mind, the soul, the strength. Under the supervision of divine power, the will is to become strong, prompt, and firm. {PUR, February 16, 1905 par. 3}

If we will consent, God can and will so identify us with Himself, so mold our thoughts and aims, that when obeying His will, we are only carrying out the impulse of our own minds. Then we shall not desire to carry out unchristian desires; we shall be filled with an earnest determination to do the will of God. We shall not try to work in our own strength, and we shall guard strictly against self-exaltation. {PUR, February 16, 1905 par. 4}

All who would perfect a Christian character must wear the yoke of Christ. If they would sit together in heavenly places in Christ, they must learn of Him while on this earth. Our natures are in need of discipline. They must be conformed to the nature of Christ, that He may accomplish the good that He purposes to do for us. He will unite with every one who will wear His yoke. He understands man, and has a full knowledge of the requirements of human nature. {PUR, February 16, 1905 par. 5} Pacific Union Recorder 2/16/05 175

From the children of disobedience

EPH. 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

EPH. 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the **children of disobedience.**

EPH. 5:7 Be not ye therefore partakers with them.

From the suggestions and workings of the children of disobedience

And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they

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evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness. When these men in authority have so mingled with the spirit of worldlings that the words of complaint from the lips of these unbelievers are gathered as verity and truth, they know not what spirit they are of. When they encourage this spirit, and complaints against the people of God, they evidence that they are working on the enemy's side to belittle and humiliate those whom the Lord loves, and that they strengthen the hands of the wicked, who are doing an evil work. When they feel free to suffer the accusers of God's children to plan for them against His chosen ones, they do not have Christ to plan with them. {TM 273.1}

From the disobedient

2ST 315 col 1 b

My son, if sinners entice thee, consent thou not. Prov. 1:10. {HP 254.1}

We must not put ourselves on the enemy's ground. We are only here as probationers. We must not act as though there were no tempting devil. There are temptations that come to us, and we cannot accept them and give them a place in the mind unless we peril our souls. We want to know that our feet are in safe paths. {HP 254.2}

You who associate with the disobedient and worldly-minded, heed the injunction: "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" (2 Cor. 6:17, 18). Is this not encouragement enough for us--to have living connection with the God of heaven? {HP 254.3}

When you go where sin is, and place yourself on the enemy's ground, you place yourself where the angels of God do not preserve you from evil influence. We are to know that Christ is constantly by our side. We are to put all our trust in Christ... What dependence can you place in human nature that is not under the control of the influence of God? The world knows Him not today. The line of demarcation is plain and distinct between those who keep His commandments and those who do not. We cannot serve the world and please God... {HP 254.4}

From earthly treasure

The children of God are wise when they trust in that wisdom alone which comes from above, and when they have no strength but that which is from God. **Separation from the friendship and spirit of the**

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world is needful for us if we would be united to the Lord and abide in him. Our strength and our prosperity consist in our being connected with the Lord, chosen and accepted of Him. There can be no union between light and darkness. God intends that His people shall be a peculiar people, separate from the world, and be living examples of holiness, that the world may be enlightened, convicted, or condemned, according as they treat the light given them. The truth that has been brought before the understanding, the light that has shone upon the soul, will judge and condemn if it be neglected or turned from. {2T 689.1}

In this degenerate age, error and darkness are preferred rather than light and truth. The works of many of Christ's professed followers will not bear the test when examined by the light that now shines upon them. For this cause, many do not come to the light lest it shall be made manifest that their works are not wrought in God. Light discovers, makes manifest, the evil hidden under darkness. Men of the world and men who are Christ's servants indeed may be alike in outward appearance; but they are servants of two masters whose interests are in decided opposition to each other. The world does not understand or discern the difference; but there is an immense distance, a vast, separation, between them. {2T 689.2}

Says Christ: "Ye are not of the world, but I have chosen you out of the world." The true followers of Christ cannot enjoy the friendship of the world and at the same time have their life hid with Christ. **The affections must be withdrawn from the treasures of earth and transferred to the heavenly treasure.** How difficult was it for the young man who had great possessions to withdraw his affections from his worldly treasure, even with the promise of eternal life before him as his reward! {2T 690.1}

From the enemies of the Lord

God designed that his people should be a separate people from the world. The line of demarcation should be made plain and distinct between his followers and the dwellers on earth. The people of God are to be living epistles, known and read of all men; but when those who profess to be soldiers of Christ mingle with worldlings, and intermarry with those who care not for God, apostasy will be the result. When the professed children of God **unite with the Lord's enemy**, and are not particular to choose for associates those who are friends of God, they are going over to the enemy. {RH, May 13, 1890 par. 5}

"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 Fa

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ther unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Here are stated the conditions of adoption into the family of God. **We are to separate ourselves from the enemies of the Lord.** Those who will firmly take their stand upon God's word, and obey his commandments, will be called old-fashioned and singular. But God designed that his people should be a peculiar people, zealous of good works. Christ gave himself for us, that he might redeem us from all iniquity, purifying unto himself a peculiar people. Those who belong to Christ are not like the world in thought or action, and only those who are unlike the world will God acknowledge as his. There are many pretenders to piety, but few really live for Christ, and let their light shine forth to the world in good works. Those who are content to have little knowledge of God here, who take no delight in communing with him, will never see heaven, because they do not delight in heaven or heavenly things. {RH, May 13, 1890 par. 6}

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Cor. 6:17. {UL 310.1}

There is no middle path to Paradise restored. The message given to man for these last days is not to become amalgamated with human devising. **We are not to lean upon the policy of worldly lawyers.** We must be humble men of prayer, not acting like those who are blinded by Satan's agencies... {UL 310.2}

The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days. Those whom God has exalted to high positions of trust may turn from heaven's light to human wisdom. Their light will then become darkness, their God-entrusted capabilities a snare, their character an offense to God. {UL 310.3}

God will not be mocked. A departure from Him has been and always will be followed by its sure results. The commission of acts that displease God will, unless decidedly repented of and forsaken, instead of seeking to justify them, lead the evildoer on step by step in deception, till many sins are committed with impunity. **All who would possess a character that would make them laborers together with God and receive the commendation of God must separate themselves from the enemies of God, and maintain the truth which Christ gave to John [the revelator] to give to the world....** {UL 310.4}

From the enemies of truth

God calls for men whose hearts are as true as steel, and who will

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stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain **separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing His work--even for the building of institutions.** Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall. For thousands of years Satan has been gaining an experience in learning how to deceive; and to those who live in this age he comes with almost overwhelming power. Our only safety is found in obedience to God's word, which has been given us as a sure guide and counselor. **God's people today are to keep themselves distinct and separate from the world, its spirit, and its influences.** {FE 501.2}

"Come out from among them, and be ye separate." Shall we hear the voice of God and obey, or shall we make halfway work of the matter, and try to serve God and Mammon?

From error.

Fathers and mothers who are convinced of the precious truth revealed in the oracles of God, hesitate not for a moment, but decide to obey God, even if it be at the sacrifice of every idol. Let your children and your neighbors see that you consider nothing too dear to give up for the truth. Do not in a single instance encourage selfishness and pride in your children. Let the work of reformation go on in your own hearts, and by precept and example educate your children to give all to Jesus, to die to pride, to overcome, day by day, every temptation. Let all who are convicted by the light of the truth, cherish every ray of light which comes from the Source of all light. Do not hesitate to decide from the weight of evidence. **Do not enlist on the side of error**, but wholly and entirely on the side of truth. "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." Who will comply with the conditions? Who will become indeed members of the royal family, children of the Heavenly King? {RH, July 21, 1891 par. 8}

From advocates of error

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great

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law-breaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,--**the advocates of truth and purity as well as the advocates of error and corruption**; and the earnest inquiry of each soul should be, What is truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression. {RH, January 13, 1885 par. 6}

Fully from evil

The church on earth is God's temple, and it is to assume divine proportions before the world. This building is to be the light of the world. It is to be composed of living stones laid close together, stone fitting to stone, making a solid building. All these stones are not of the same shape or dimension. Some are large, and some are small, but each one has its own place to fill. In the whole building there is not to be one misshapen stone. ***Each one is perfect.*** And each stone is a living stone, a stone that emits light. **The value of the stones is determined by the light they reflect to the world.** {RH, December 4, 1900 par. 1}

Now is the time for the stones to be taken from the quarry of the world and brought into God's workshop, to be hewed, squared, and polished, that they may shine. This is God's plan, and he desires all who profess to believe the truth to fill their respective places in the great, grand work for this time. He desires each worker to stand forth as did Daniel, every phase of the character under divine ministration, that day by day he may be prepared to fill his place in the temple of God. {RH, December 4, 1900 par. 2}

It is God's design that his church shall ever advance in purity and knowledge, from light to light, from glory to glory. "Whereunto," asks he who is the first and the last, "shall we liken the kingdom of God? or with what comparison shall we compare it?" He could not employ any of the kingdoms of the world as a similitude. In society he found nothing with which to compare it. **Earthly kingdoms rule by the ascendancy of physical power. But in Christ's kingdom every carnal weapon, every instrument of coercion, is to be abolished.** This kingdom is to be established to uplift and ennoble fallen humanity. Christ makes his church a

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beautiful temple for God. "Where two or three are gathered together in my name," he declared, "there am I in the midst of them." His church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. Appropriate duties are assigned by Heaven to the church on earth, and the members are to find their happiness in the happiness of those whom they help and bless. {RH, December 4, 1900 par. 3}

Through the ages of moral darkness, through centuries of strife and persecution, the church of Christ has been as a city set on a hill. From age to age, through successive generations, to the present time, the pure doctrines of the Bible have been unfolding within her borders. The church of Christ, enfeebled and defective as she may appear, is the one object on earth on which he bestows in a special sense his love and regard. The church is the theater of his grace, in which he delights to make experiments of mercy on human hearts. {RH, December 4, 1900 par. 4}

The church is God's fortress, his city of refuge, which he holds in a revolted world. Any betrayal of her sacred trust is treachery to him who has bought her with the precious blood of his only begotten Son. **In the past, faithful souls have constituted the church on earth**, and God has taken them into covenant relation with himself, uniting the church on earth with the church in heaven. He has sent forth his holy angels to minister to his church, and the gates of hell have not been able to prevail against it. {RH, December 4, 1900 par. 5}

Christ speaks of the church over which Satan presides as the synagogue of Satan. Its members are the children of disobedience. They are those who choose to sin, who labor to make void the holy law of God. It is Satan's work to mingle evil with good, and to remove the distinction between good and evil. **Christ would have a church that labors to separate the evil from the good, whose members will not willingly tolerate wrong-doing, but will expel it from the heart and life.** {RH, December 4, 1900 par. 6}

Out of every place where it will be difficult to live out our faith

We should not, after accepting the truth, unite with those who oppose it, nor in any manner place ourselves where it will be difficult for us to live out our faith. But should anyone while thus situated receive the truth, he should weigh the matter carefully before leaving his position. It may be the design of Providence that his influence and example shall bring others to the knowledge of the truth. {5T 183.4}

From hurtful fashions

Many parents do not educate their children for usefulness and

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duty. They are indulged and petted, until self-denial to them becomes almost an impossibility. They are not taught that to make a success of Christian life, the development of sound minds in sound bodies is of the greatest importance. The dear children should be taught to flee every taint of sin. In order to do this, **they must separate from the hurtful fashions of the world.** {RH, October 31, 1871 par. 6}

I saw that the ax must be laid at the root of the tree. **Such pride should not be suffered in the church. It is these things that separate God from His people, that shut the ark away from them.** Israel have been asleep to the pride, and fashion, and conformity to the world, in the very midst of them. They advance every month in pride, covetousness, selfishness, and love of the world. When their hearts are affected by the truth, it will cause a death to the world, and they will lay aside the ribbons, laces, and collars; and, if they are dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions, or customs. The noble object will be ever before them, to glorify God and gain the immortal inheritance. This prospect will swallow up all beside of an earthly nature. **God will have a people separate and distinct from the world. And as soon as any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as His children.** They are the children of the world and of darkness. They lust for the leeks and onions of Egypt, that is, desire to be as much like the world as possible; by so doing, those that profess to have put on Christ virtually put Him off, and show that they are strangers to grace and strangers to the meek and lowly Jesus. If they had acquainted themselves with Him, they would walk worthy of Him. {1T 136.1}

From followers of the prince of darkness

But there is no union between the Prince of light and the prince of darkness, and there can be no union between their followers. When Christians consented to unite with those who were but half converted from paganism, they entered upon a path which led farther and farther from the truth. Satan exulted that he had succeeded in deceiving so large a number of the followers of Christ. He then brought his power to bear more fully upon them, and inspired them to persecute those who remained true to God. None could so well understand how to oppose the true Christian faith as could those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of

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Christ. {4SP 45.2}

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed. {4SP 46.1}

From Idolaters

When Joshua was nearing the close of his life he took up a review of the past for two reasons--to lead the Israel of God to gratitude for the marked manifestation of God's presence in all their travels, and to lead them to humility of mind under a sense of their unjust murmurings and repinings and their neglect to follow out the revealed will of God. Joshua goes on to warn them in a most earnest manner against the idolatry around them. They were warned not to have any connection with idolaters, not to intermarry with them, nor in any way put themselves in danger of being affected and corrupted by their abominations. They were counseled to shun the very appearance of evil, not to dabble around the borders of sin, for this was the surest way to be engulfed in sin and ruin. He showed them that desolation would be the result of their departing from God, and as God was faithful to His promise He would also be faithful in executing His threatenings (Letter 3, 1879). {2BC 1000.4}

Solomon's course brought its sure penalty. **His separation from God through communication with idolaters ruined him.** As he cast off his allegiance to God, he lost the mastery of himself. His moral efficiency was gone, as power is gone from a paralytic. His fine sensibilities became blunted, his conscience seared. **Association with idolaters corrupted his faith.** The instruction that God had given to serve as a barrier for his safety,--"neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold,"--was disregarded, and Solomon gave himself up to the worship of false gods. He became the tool of Satan and a slave to impulse. {RH, December 21, 1905 par. 10}

From Idolatry

1 COR. 10:14 Wherefore, my dearly beloved, flee from idolatry.

From all idols whether large or small

The Lord Jesus has made His church the depository of sacred truth. He has left with her the work of carrying out His purposes and His

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plans to save the souls for whom He has manifested such interest, such unmeasured love. Like the sun in relation to our world, He rises amid the moral darkness--the Sun of Righteousness. He said of Himself, "I am the light of the world" (John 8:12). He said to His followers, "Ye are the light of the world" (Matt. 5:14)... By reflecting the image of Jesus Christ, by the beauty and holiness of their characters, by their continual self-denial and their **separation from all idols, large or small**, they reveal that they have learned in the school of Christ. {AG 301.3}

1 JN. 5:21 Little children, keep yourselves from idols.

Out of association with the impure or will become impure

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "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." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." **Those who associate with the impure, themselves become impure.** If we choose the society of the ungodly, we shall be affected by their ungodliness. "What communion hath light with darkness? and what concord hath Christ with Belial?" {RH, October 23, 1888 par. 4}

Individually not to blend into one another

The branches of the vine cannot blend into each other; they are individually separate; yet every branch must be in fellowship with every other if they are united in the same parent stock. They all draw nourishment from the same source; they drink in the same life-giving properties. So each branch of the True Vine is separate and distinct, yet all are bound together in the parent stock. There can be no division. They are all linked together by His will to bear fruit wherever they can find place and opportunity. But in order to do this, the worker must hide self. He must not give expression to his own mind and will. He is to express the mind and will of Christ. The human family are dependent upon God for life and breath and sustenance. God has designed the web, and all are individual threads to compose the pattern. The Creator is one, and He reveals Himself as the great Reservoir of all that is essential for each separate life. {5BC 1143.5}

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From Infidels

2 COR. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 COR. 6:15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

2 COR. 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 COR. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

2 COR. 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty..

From the spirit or influence of unbelievers

I raise my voice of warning against the mingling in our institutions of the worldly element with those who believe; we have the danger signal to sound. If in our institutions persons are placed in positions of trust, they are educators. Others are taught to look to these persons for instruction, and in this is a snare to the unwary; their ideas become confused in regard to righteousness and truth. They hear those persons who have no respect for the truth sneer and speak disparagingly of the truth, which should be held firmly and sacredly as truth. {TM 272.1}

When the day's work on Friday should be planned with reference to the Sabbath of the Lord, there is Satan working with those children of disobedience to prolong the service into the sacred hours, and give their orders that those under their direction shall do work on the Sabbath, and then they exult and Satan triumphs. {TM 272.2}

And when men in the highest responsible positions make no difference between those who serve God and those who serve Him not, they evidence that their eyes are not single to the glory of God; therefore their whole body is full of darkness. When these men in authority have so mingled with the spirit of worldlings that the words of complaint from the lips of these unbelievers are gathered as verity and truth, they know not what spirit they are of. When they encourage this spirit, and complaints against the people of God, they evidence that they are working on the enemy's side to belittle and humiliate those whom the Lord loves, and that they strengthen the hands of the wicked, who are doing an evil work. When they feel free to suffer the accusers of God's chil

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dren to plan for them against His chosen ones, they do not have Christ to plan with them. {TM 273.1}

From corrupting influences

Many argue that those who have received the truth should remain where they are in the world, and be as those of the world, joining in worldly amusements and festivities, and following worldly fashions. They say that thus an influence can be gained over the people of the world, who will in this way be brought up to the Christian's level. {RH, July 23, 1901 par. 1}

But this cannot be. It is not right for those who claim to be children of God to retain their worldly habits and practices, to cling to the worldly pleasures so congenial to natural inclination. Let them not think that thus they can convert the world. There are unsurmountable obstacles to the success of such witness-bearing. {RH, July 23, 1901 par. 2}

The Scriptures bear decided testimony against Christians maintaining a world-loving attitude. "Ye cannot serve God and mammon." "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "If any man love the world, the love of the Father is not in him." {RH, July 23, 1901 par. 3}

We cannot follow Jesus and retain the friendship of the world. There must be on the part of the Christian an entire surrender, a forsaking of the things of this earth. True Christians will take Christ as their pattern in all things, loving Him with the whole heart, and serving Him with the whole being. He says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." The child of God must not be guided nor governed by human wisdom; for this always leads away from the path of self-denial and cross-bearing cast up for the ransomed of the Lord. {RH, July 23, 1901 par. 4}

At this time there comes to us a most solemn message, "Come out from among them, and be ye separate,... and touch not the unclean thing." God calls for faithful men and women to be in the world, but not of the world. The believing people of God, those who are worthy to claim kinship with Him, will demonstrate the genuineness of their relationship by being true witnesses for the truth. By their modesty in apparel, by their Christlike words and actions, they will show that they are sons and daughters of the heavenly King. They will wear the pilgrim's dress and manifest the pilgrim's spirit, witnessing a good confession. {RH, July 23, 1901 par. 5}

The choice of God's people is to represent Christ in all their

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works, their practices, and their teaching. They are to be untouched by the perverse principles prevailing in the world. Those who have any connection with the service of God are to be entirely **separate from corrupting influences. They are to be guided by the principles (laws) which Christ gave while leading the children of Israel through the wilderness.** It was God's design to establish the Israelites in Canaan as His chosen nation, to be an example to all nations that should live on the earth. They were to be a kingdom of priests, living only for His service. But they became filled with a desire to be like the nations round them, to have an earthly ruler. Through His prophet God told them what the result of their choice would be, and His word was verified. They obtained a king, but with him came trouble and distress. Today many professing Christians are making a similar choice. They are patterning after the world for the sake of gain. Christ has uttered a warning against this. Lifting up His voice, He cried, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" {RH, July 23, 1901 par. 15}

From all influences calculated to lead away from God

The case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from **all influences calculated to lead them away from God.** Lot remained so long among the wicked that he was only able to save himself and two daughters, and even they were corrupted in morals by their sojourn in Sodom. {4T 112.1}

God means what He says, and He will not be trifled with. Oh! how many shortsighted, sinful mortals plead with God to induce Him to come to their terms, while if they would only yield themselves unreservedly into His hands He would compass their salvation and give them precious victories. {4T 112.2}

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. **Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors.** {RH, November 14, 1882 par. 13}

The baleful influence of sin poisons the life of the soul. Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply

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with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him. {RH, November 14, 1882 par. 14}

From unholy influences

2 (2 Cor. 6:14-18). Harmful Effects of Association With the World.--It is not safe for Christians to choose the society of those who have no connection with God, and whose course is displeasing to Him. Yet how many professed Christians venture upon the forbidden ground. Many invite to their homes relatives who are vain, trifling, and ungodly; and often the example and influence of these irreligious visitors produce lasting impressions upon the minds of the children in the household. The influence thus exerted is similar to that which resulted from the association of the Hebrews with the godless Canaanites. {2BC 1001.3}

God holds the parents accountable for disregarding His command to separate themselves and their families from these unholy influences. While we must live in the world, we are not to be of the world. **We are forbidden to conform to its practices and fashions.** The friendship of the ungodly is more dangerous than their enmity. It misleads and destroys thousands who might, by proper and holy example, be led to become children of God. The minds of the young are thus made familiar with irreligion, vanity, ungodliness, pride, and immorality; and the heart not shielded by divine grace, gradually becomes corrupted. Almost imperceptibly, the youth learn to love the tainted atmosphere surrounding the ungodly. Evil angels gather about them, and they lose their relish for that which is pure, refined, and ennobling. {2BC 1001.4}

From worldly influences

The Protestants have accepted the spurious Sabbath, the child of the papacy, and have exalted it above God's holy, sanctified day; and our institutions of learning have been established for the express purpose of counteracting the influence of those who do not follow the word of God. These are sufficient reasons to show the necessity of having educational institutions of our own; for we must teach truth rather than fiction and falsehood. **The school is to supplement the home training, and both at home and at school, simplicity of dress, diet, and amusement must be maintained.** An atmosphere must be created that will not be deleterious to the moral nature. Line upon line, precept upon precept, our children and households must be educated to keep the way of the Lord, to stand firmly for truth and righteousness. We must maintain a position against every species of sophistry that bewilders in this degenerate age, when er

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ror is glossed over, and so mingled with truth that it is almost impossible for those who are not familiar with the distinctions that the Scriptures make between the traditions of men and the word of God, to distinguish truth from error. It has been plainly stated that in this age "some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." {FE 288.1}

As the truth is brought into practical life, the standard is to be elevated higher and higher, to meet the requirements of the Bible. This will necessitate opposition to the fashions, customs, practices, and maxims of the world. Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of the meekness and grace of Christ; but they are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock, **will be swept away by the worldly current.** We can stand firm only as our life is hid with Christ in God. Moral independence will be wholly in place when opposing the world. **By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world.** We are not to elevate our standard just a little above the world's standard; but we are to make the line of demarcation decidedly apparent. {FE 288.2}

From all iniquity

John saw a Lamb on Mount Zion, and with him 144,000, having his Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, **we must separate ourselves from all iniquity. We must forsake every evil way, and then we must trust our cases in the hands of Christ.** While we are working out our own salvation with fear and trembling, God will work in us to will and to do of his own good pleasure. While you must do your part, yet it is God that must give you aid, and sanctify you. Christ makes us penitent that he may forgive us. We have an idea that we must do some part of the work alone. We have thought that there are two or three steps that we must take without any help or support. But this is not so. The Spirit of God is continually wooing and drawing the soul to right purposes, and into harmony with the law of God. The invitation is given to the helpless, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk, without money and without price." As soon as we **separate ourselves from evil,** and choose to serve

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God, we shall respond to this invitation. {RH, March 19, 1889 par. 6}

The Signet of Heaven.--John saw a Lamb on Mount Zion, and with Him 144,000 having His Father's name written in their foreheads. They bore the signet of heaven. They reflected the image of God. They were full of the light and the glory of the Holy One. If we would have the image and superscription of God upon us, **we must separate ourselves from all iniquity**. We must forsake every evil way, and then we must trust our cases in the hands of Christ. While we are working out our own salvation with fear and trembling, God will work in us to will and to do of His own good pleasure (RH March 19, 1889). {7BC 978.1}

Christ Formed Within.--[Rev. 14:1-3 quoted.] Why were they so specially singled out? Because they had to stand with a wonderful truth right before the whole world, and receive their opposition, and while receiving this opposition they were to remember that they were sons and daughters of God, that they must have Christ formed within them the hope of glory (MS 13, 1888). {7BC 978.2}

Eternal Interests Supreme.--Those who have in their foreheads the seal of the infinite God will regard the world and its attractions as subordinate to eternal interests (RH July 13, 1897). {7BC 978.3}

2 TIM. 2:19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

From the prevailing iniquity

There was a coming out, a decided separation from the wicked, an escape for life. So it was in the days of Noah; so with Lot; so with the disciples prior to the destruction of Jerusalem; and so it will be in the last days. Again the voice of God is heard in a message of warning, **bidding His people separate themselves from the prevailing iniquity**. {PP 166.4}

From engaging in life insurance

I was shown that Sabbathkeeping Adventists should not engage in life insurance. This is a commerce with the world which God does not approve. Those who engage in this enterprise are uniting with the world, while God calls His people to come out from among them and to be separate. Said the angel: "Christ has purchased you by the sacrifice of His life. 'What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' 'For ye are dead, and your life is hid with

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Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with Him in glory." Here is the only life insurance which heaven sanctions. {1T 549.2}

Life insurance is a worldly policy which leads our brethren who engage in it to depart from the simplicity and purity of the gospel. Every such departure weakens our faith and lessens our spirituality. Said the angel: "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." As a people we are in a special sense the Lord's. Christ has bought us. **Angels that excel in strength surround us.** Not a sparrow falls to the ground without the notice of our heavenly Father. Even the hairs of our head are numbered. God has made provision for His people. He has a special care for them, and they should not distrust His providence by engaging in a policy with the world. {1T 550.1}

From those who represent Jerusalem today

2 KI. 19:30 And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward.

2 KI. 19:31 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

ISA. 37:31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward:

ISA. 37:32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the LORD of hosts shall do this.

Why!

EZEK. 22:17 And the word of the LORD came unto me, saying,

EZEK. 22:18 Son of man, the house of Israel is to me become dross: all they are brass, and tin, and iron, and lead, in the midst of the furnace; they are even the dross of silver.

EZEK. 22:19 Therefore thus saith the Lord GOD; Because ye are all become dross, behold, therefore I will gather you into the midst of Jerusalem.

EZEK. 22:20 As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you.

EZEK. 22:21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

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EZEK. 22:22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

From all that does not bear the mark of strictest justice and judgment.

(God's physicians) They are to separate from all that bears not the mark of strictest justice and judgment...Series b #7 p. 21.9

From the lust of the flesh, eye, and pride of life

The world is given up to self-indulgence. The lust of the flesh, the lust of the eye, and the pride of life, control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." [2 COR. 6:17, 18.] {4SP 304.2}

It is the privilege and the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works. When we read the lives of men who have been eminent for their piety, we often regard their experiences and attainments as beyond our reach. But this is not the case. Said Christ: "Herein is my Father glorified, that ye bear much fruit." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." [JOHN 15:8, 4, 5.] The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach, and all who will put forth a like effort will secure a like result. {4SP 305.1}

From the lust of the world

Altogether too little attention has been given our children and youth. The older members of the church have not looked upon them with tenderness and sympathy, desiring that they might be advanced in the divine life, and the children have therefore failed to develop in the Christian life as they should have done. Some church members who have loved and feared God in the past are allowing their business to be all-absorbing, and are hiding their light under a bushel. They have forgotten to serve God and are making their business the grave of their religion. {6T 196.1}

Shall the youth be left to drift hither and thither, to become dis

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couraged and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept. Oh, where are the fathers and mothers in Israel? There ought to be a large number who, as stewards of the grace of Christ, would feel not merely a casual interest but a special interest in the young. There ought to be many whose hearts are touched by the pitiable situation in which our youth are placed, who realize that Satan is working by every conceivable device to draw them into his net. God requires the church to arouse from its lethargy and see what manner of service is demanded in this time of peril. {6T 196.2}

The eyes of our brethren and sisters should be anointed with the heavenly eyesalve, that they may discern the necessities of this time. The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep and does not realize the magnitude of this matter. "Why," says one, "what is the need of being so particular thoroughly to educate our youth? It seems to me that if a few who have decided to follow some literary calling, or some other calling that requires a certain discipline, receive special attention, this is all that is necessary. It is not necessary that all our young people should be so well trained. Will not the thorough education of a few answer every essential requirement?" {6T 196.3}

From Freemasonry

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas, opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. **Be afraid of**

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uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, 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 my daughters, saith the Lord Almighty." {RH, July 31, 1894 par. 3}

Those who stand under the bloodstained banner of Prince Immanuel cannot be united with the **Free Masons or with any secret organization**. The seal of the living God will not be placed upon anyone who maintains such a connection after the light of truth has shone upon his pathway. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, "Come out from among them, and be ye separate, . . . 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" (2 Cor. 6:17, 18).--Letter 21, 1893. {2SM 140.1}

I spoke . . . plainly and in clear lines in reference to his past work and what a loss it had been to the office. His connection with Free Masonry had absorbed his time and blunted his spiritual perception. His mind, his thoughts, had been upon this body, this association; and there were infidels, winebibbers, and every class. And he was bound up with these secret organizations. There was only one thing he could do--sever his connection with them and be wholly on the Lord's side; for he could not possibly serve God and mammon. {Ev 621.1}

From meetings where error is presented

I was shown the necessity of those who believe that we are having the last message of mercy, being **separate** from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. {EW 124.3}

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From things which corrode the mind

We are not to allow the things of this world so to absorb the attention that mind and body are completely engrossed. Thus those around us are robbed of the kindly words and deeds that would help them in the upward way. The channel of light is clogged with worldly matters. The grace that Christ is longing to impart, He cannot bestow. Many are coming to have less and less strength to impart to others, because they do not receive power from the Source of all power. God calls upon them to separate from the **things which corrode the mind** and spoil the religious experience. {OHC 280.3}

From the love of money

1 TIM. 6:10 For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 TIM. 6:11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

From novels, theaters or cards!

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? **I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters.** If they have learned of Him who is meek and lowly of heart, they will have disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives. {RH, February 20, 1866 par. 22}

From all that is objectionable and unchrist like

Inquire, teachers, you who are doing your work not only for time but eternity, Does the love of Christ constrain my heart and my soul, in dealing with the precious souls for whom Jesus has given His own life? Under His constraining discipline, do old traits of character, not in conformity to the will of God, pass away and the opposite take their place?

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"A new heart also will I give you." Have all things become new through your conversion to the Lord Jesus Christ? In words and by painstaking effort are you sowing such seed in these young hearts that you can ask the Lord to water it, that it shall, with His imputed righteousness, ripen into a rich harvest? Ask yourselves, Am I by my own unsanctified words and impatience and want of that wisdom that is from above, confirming these youth in their own perverse spirit, because they see that their teacher has a spirit **unlike Christ**? If they should die in their sins, shall I not be accountable for their souls? The soul who loves Jesus, who appreciates the saving power of His grace, will feel such a drawing near to Christ, that he will desire to work in His lines. He cannot, dare not, let Satan control his spirit and poisonous miasma surround his soul. Everything will be placed one side that will corrupt his influence, because it opposes the will of God and endangers the souls of the precious sheep and lambs; and he is required to watch for souls as they that must give an account. Wherever God has, in providence, placed us, He will keep us; as our day our strength shall be. {FE 264.1}

Whoever shall give way to his natural feelings and impulses makes himself weak and untrustworthy, for he is a channel through which Satan can communicate to taint and corrupt many souls, and these unholy fits that control the person unnerve him, and shame and confusion are the sure result. The spirit of Jesus Christ ever has a renewing, restoring power upon the soul that has felt its own weakness and fled to the unchanging One who can give grace and power to resist evil. Our Redeemer had a broad comprehensive humanity. His heart was ever touched with the known helplessness of the little child that is subject to rough usage; for He loved children. The feeblest cry of human suffering never reached His ear in vain. And everyone who assumes the responsibility of instructing the youth will meet obdurate hearts, perverse dispositions, and his work is to co-operate with God in restoring the moral image of God in every child. Jesus, precious Jesus,-- a whole fountain of love was in His soul. Those who instruct the children should be men and women of principle. {FE 264.2}

From people who are blasphemers.

ACTS 18:6 And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles.

ACTS 18:7 And he departed thence, and entered into a certain man's house, named Justus, one that worshiped God, whose house joined hard to the synagogue.

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ACTS 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

ACTS 19:7 And all the men were about twelve.

ACTS 19:8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

ACTS 19:9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus

HEB. 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

HEB. 13:13 Let us go forth therefore unto him without the camp, bearing his reproach.

From people who disregard the commandments of God

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are Israelites indeed to prepare for that event. To parents He sends the warning cry: Gather your children into your own houses; **gather them away from those who are disregarding the commandments of God**, who are teaching and practicing evil. Get out of the large cities as fast as possible. Establish church schools. **Give your children the word of God as the foundation of all their education.** This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above. {6T 195.1}

The word of God comes to us at this time: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. 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." 2 Corinthians 6:14-18. Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? **Are you seeking to save their souls, or are you by your neglect aiding in their destruction?** {6T

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195.2}

From people who do not keep the commandments of God

Recent movements, made in connection with the Sanitarium enterprises at Battle Creek, made it necessary for us to take our position decidedly before the world as a people who have not changed their faith. We are to show that we are seeking to work in harmony with heaven in preparing the way of the Lord. We are to bear witness to all nations, kindreds, and tongues that we are a people who love and fear God, a people who keep holy the seventh-day Sabbath,--the sign between God and His obedient children that He sanctifies them. (See Exodus 31) And we are to show plainly that we have full faith that the Lord is soon to come in the clouds of heaven. {BCL 53.1}

We have been greatly humiliated as a people by the course that some of our brethren in responsible positions have taken in departing from the old landmarks. There are those who in order to carry out their plans have by their words denied their faith. This shows how little dependence can be placed on human wisdom and human judgment. Now, as never before, we need to see the danger of being led unguardedly away from loyalty to God's commands. We need to realize that God has given us a decided message of warning for the antediluvians. Let our people beware of belittling the importance of the Sabbath, in order to link up with unbelievers. Let them beware of departing from the principles of our faith making it appear that it is not wrong to conform to the world. Let them be afraid of heeding any man's counsel, whatever his position may be, who works counter to that which God has wrought in order to keep His people from the world. {BCL 53.2}

The Lord is testing and trying His people, to see who will be loyal to the principles of His truth. Our work is to proclaim to the world the first, second, and third angel's messages. In the discharge of our duties, we are neither to despise nor fear our enemies. To bind ourselves up by contracts with those not of our faith is not in the order of God. We are to treat with kindness and courtesy those who refuse to be loyal to God, but we are never, never to unite with them in counsel regarding the vital interests of His work; for this is not the way of the Lord. Putting our trust in God, we are to move steadily forward, doing His work with unselfishness, in humble dependence upon Him, committing ourselves and all that concerns our present and future to His wise providence, holding the beginning of our confidence firm unto the end, remembering that it is not because of our worthiness that we receive the blessings of heaven, but because of the worthiness of Christ, and our acceptance, through faith in

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Him, of God's abounding grace. {BCL 53.3}

From people who commit themselves to a course that insults the Spirit of God even though convicted it is wrong

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. Their feet are set in the way of the froward, and they have no desire to turn back. {RH, June 4, 1901 par. 13}

From people who follow their own course

When at Roosevelt, N.Y., Aug. 3, 1861, the condition of God's people was presented before me. Many failed in coming up to the standard set up by our Saviour. They are in an alarming condition, not careful to examine the foundation of their hope, but are indifferent to their state, and self-deceived. Some, I saw, had departed from God, and were united with the spirit of the world. As different fashions are introduced, one after another have fallen back from their steadfastness, and have lost their peculiarity. It is crossing to come out from the world and be separate. As soon as individuals cease warring against the spirit of the world they are Satan's easy prey. Our efforts are too feeble to resist an influence which leads us from God, and which brings us in union with the world. {RH, November 26, 1861 par. 1}

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. **They conform to the world little by little.** As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, Let them alone! Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so

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assimilated to the world that when heaven's light was withdrawn they did not miss it. {RH, November 26, 1861 par. 2}

From people who frame deceits

I am now giving the message God has given to me, to all who claim to believe the truth: "Come out from among them and be ye separate," **else their sin in justifying wrongs and framing deceits will continue to be the ruin of souls.** We cannot afford to be on the wrong side. Series b #7 p. 64

From people who are deceived by false theories, then only when they are converted to the truth

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions must take their stand decidedly for or against the law of God. Some will take up with theories that misinterpret the Word of God, and undermine the foundation of the truth that has been firmly established, point by point, and sealed by the power of the Holy Spirit. The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be no unity between truth and error. **We can unite with those who have been led into deception only when they are converted.** {UL 88.2}

From people who walk disorderly, irregularity in practice of the truth

2 TH. 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.

2 TH. 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

From people who cause divisions through error and not truth.

ROM. 16:17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

From people who preach another doctrine

2 JN. 1:9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

2 JN. 1:10 If there come any unto you, and bring not this doc

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trine, receive him not into your house, neither bid him God speed:

2 JN. 1:11 For he that biddeth him God speed is partaker of his evil deeds.

From people who dote about questions with strife of words .

1 TIM. 6:4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1 TIM. 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

1 TIM. 6:6 But godliness with contentment is great gain.

From people who live in error

2 PET. 2:18 For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

From people who call error, truth

There will always be in positions of trust men who have never overcome self, professors who flatter the pleasure-lover, and court his approval by uniting with him. They determine not to obey the call to come out and be separate, and as a consequence, iniquity abounds. Anything is more acceptable to them than the putting away of the evil thing. They profess to believe the word of God, but they do it not. With a knowledge of sacred truth before them, they cherish sin in the heart. The will of God is known, but rejected, and their hearts become more hard, their consciences more unimpressible, and their ruin more sure than if they had had no knowledge of the truth. These men are not moved by the messages of warning. The terrors of the Lord have no lasting effects upon their minds. The love of Jesus, his pity, his compassion for fallen man, which led him to leave the royal courts and lay aside his robes of honor, for our sake to become poor, that we through his poverty might be rich; his life of self-denial and self-sacrifice, may be presented before them. His entreaties, his invitations, his rich promises, may be repeated to them; but their selfish hearts are proof against them all. They feel that God's claims are arbitrary, and the truth finds no place. Let there be more license, less restraint, pleads the carnal heart. The temple of the soul is used for idols, and the truth of God's word has no power to cause them to turn from sin. The indulgence of self, which keeps them in harmony with the world's customs and practices, has a controlling power upon their

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lives. {RH, November 28, 1899 par. 3}

Over the lives of very many professed Christians the power of God has but little control. Innumerable favors are bestowed upon them by the God of heaven, without awakening in them one thought of gratitude in return. The love of Jesus is not a ruling principle in the soul, and therefore can not exercise a constraining power upon the life. {RH, November 28, 1899 par. 4}

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old waymarks into false paths. **When the mind becomes confused, when right is considered unessential, and error is called truth,** it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul-temple. A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown. {RH, November 28, 1899 par. 5}

From people who are evil doers

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works,

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and glorified God for his salvation. {RH, November 29, 1892 par. 5}

They said one to another, "This is the very one who was accused of gluttony, of eating with publicans and sinners; the one who was bound, and scourged, and crucified. We believe in him as the Son of God, the prince and Saviour." The revelation of Christ by the holy Spirit brought to them a realizing sense of his power and majesty, and they stretched forth their hands unto him by faith, saying, "I believe." Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of his righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift him up in his glorious character before those who sit in darkness. {RH, November 29, 1892 par. 6}

From people who are not of the same faith

The Spirit of Christ never leads those of the same faith to separate into distinct, independent parties. When such a separation takes place, an impression exactly opposite from that for which Christ prayed is given to the world. {KC 111.3}

Why do those who profess to believe in Christ, who profess to keep the commandments, make such feeble efforts to answer the Saviour's prayer: Why do they seek to have their own way, instead of choosing the way and will of the Spirit of God? Those who do this will one day see the harm they have done to the cause of God by pulling apart. Instead of co-operating with God, instead of laboring together with Christ, many who occupy positions of trust are working in opposition to Christ. The Lord has presented this to me in a most decided manner to present to His people. {KC 111.4}

From people who are false accusers, fierce, Have a form of Godliness, heady, high minded, incontinent, (without self control), despises of those who are good, disobedient to parents, covetous, proud, without natural affections, (toward opposite sex), lovers of their own selves, lovers of pleasure more than lovers of God, traitors, truce breakers

2 TIM. 3:1 This know also, that in the last days perilous times shall come.

2 TIM. 3:2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

2 TIM. 3:3 Without natural affection, truce breakers, false ac

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cusers, incontinent, fierce, despisers of those that are good,

2 TIM. 3:4 Traitors, heady, high minded, lovers of pleasures more than lovers of God;

2 TIM. 3:5 Having a form of godliness, but denying the power thereof: from such turn away.

From people who dishonor God by leaning upon the arm of worldly power

The alliances made by the Israelites with their heathen neighbors resulted in the loss of their identity as God's peculiar people. They became leavened by the evil practices of those with whom they formed forbidden alliances. Affiliation with worldlings caused them to lose their first love, and their zeal for God's service. The advantages they sold themselves to gain, brought only disappointment, and caused the loss of many souls. {RH, August 4, 1904 par. 9}

The experience of Israel will be the experience of all who go to the world for strength, turning away from the living God. Those who forsake the mighty One, the source of all strength, and affiliate with worldlings, placing on them their dependence, become weak in moral power, as are those in whom they trust. {RH, August 4, 1904 par. 10}

God comes with entreaties and assurances to those who are making mistakes. He seeks to show them their error, and lead them to repentance. But if they refuse to humble their hearts before him, if they strive to exalt themselves above him, he must speak to them in judgment. No semblance of nearness to God, no assertion of connection with him, will be accepted from those who persist in **dishonoring him by leaning upon the arm of worldly power**. {RH, August 4, 1904 par. 11}

From people who love not God

The Spirit of the Lord has been striving with your wife for some time. If you would yield all to God, she would have strength to take her position to seek to live out the truth. If you choose to turn from the truth, you will not go down alone; you will not only lose your own soul, but will be the means of turning others out of the way, and the blood of souls will be on your garments. Had you maintained your integrity, your mother, your brother E, and one who now hovers over the brink of the grave, might now be enjoying the consolation of the Spirit of God and have a good experience in the truth. Ever bear in mind that we are accountable for the influence we exert. Our influence gathers with Christ or scatters abroad. We are either helping souls in the narrow path of holiness or we are a hindrance, a stumbling block to them, turning them out

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of the way. You, my much-esteemed brother, have no time to lose. Be in earnest to redeem the time, because the days are evil. Your associates, those whose company you have chosen, have been a hindrance to you. **Come out from among them, and be separate.** Draw near to God, and come into closer union with His people. Let your interest and your affections center in Christ and His followers. Love those best who love Christ most. **Sever the links which have bound you to those who love not God and the truth.** What communion hath light with darkness? or what part hath he that believeth with an infidel? {2T 47.2}

Let nothing obstruct your progress in the way to everlasting life. Your eternal interest is at stake. There must be a thorough work wrought in you. You must be fully converted, or you will fail of heaven. But Jesus invites you to make Him your strength, your support. He will be to you a present help in every time of need. He will be to you as the shadow of a great rock in a weary land. Let it not be your great anxiety to succeed in this world, but let the burden of your soul be: How shall I secure the better world? what have I to do to be saved? In saving your own soul, you save others. In lifting yourself, you lift others. In fastening your grasp upon the truth and upon the throne of God, you aid others to fix their trembling faith upon His promises and His eternal throne. The position you must come into is to value salvation dearer than earthly gain, to count everything but loss that you may win Christ. The consecration on your part must be entire. God will admit of no reserve, of no divided sacrifice; you can cherish no idol. You must die to self and to the world. Renew your consecration to God daily. Everlasting life is worth a lifelong, persevering, untiring effort. {2T 48.2}

From people who show they are not in vital connection with God

This lesson is for us to study carefully. We are in no case to swerve from our allegiance. No duties that God presents before us should cause us to work at cross-purposes with Him. The Word of God is to be our counselor. **It is only those who render perfect and thorough obedience to God that He will choose.** Those who follow the Lord are to be firm and straightforward in obeying His directions. Any deviation to follow human devising or planning disqualifies them for being trustworthy. Even if they have to walk as did Enoch,--with God alone,--his children must separate from those who do not obey Him, **who show that they are not in vital connection with Him.** The Lord God is a Host; and all who are in His service will realize the meaning of His words to Zerubbabel, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts" (YI April 28, 1898). {2BC 1037.4}

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From people who do not submit to God

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. **They become spiritually palsied, not because they cannot submit to God, but because they will not.** Their feet are set in the way of the froward, and they have no desire to turn back. {RH, June 4, 1901 par. 13}

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "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." {RH, June 4, 1901 par. 14}

From people who do not obey God

The lesson for us to learn from the history of this perverted life is the necessity of continual dependence upon the counsels of God; to carefully watch the tendency of our course, and to reform every habit calculated to draw us from God. It teaches us that great caution, watchfulness, and prayer are needed to keep undefiled the simplicity and purity of our faith. If we would rise to the highest moral excellence, **and attain to the perfection of religious character, what discrimination should be used in the formation of friendships, and the choice of a companion for life!** {2BC 1031.2}

Many, like the king of Israel, follow their own carnal desires, and enter into unsanctified marriages. Many who started out in life with as fair and promising a morning, in their limited sphere, as Solomon had in his exalted station, through one false and irrevocable step in the marriage relation, lose their souls, and draw others down to ruin with them. As Solomon's wives turned his heart away from God to idolatry, so do frivolous companions, who have no depth of principle, turn away the hearts of those who were once noble and true, to vanity, corrupting pleasures, and downright vice (HR May, 1878). {2BC 1031.3}

From people who are heretics after one or two admonitions

TI. 3:10 A man that is an heretic after the first and second admonition reject;

"If the Holy Spirit is rejected, all my words will not help to remove, even for the time being, the false representations that have been

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made, and Satan stands ready to invent more. If the evidence already given is rejected, all other evidence will be useless until there is seen the converting power of God upon minds. **If the convincing impressions of the Holy Spirit made in the past will not be accepted as trustworthy evidence, nothing that can be presented hereafter will reach them, because the bewitching guile of Satan has perverted their discernment.**" {RH, August 9, 1906 par. 4}

To those who have been convinced again and again as the Holy Spirit has borne witness, all the words that can now be said can not be as forcible as the impression made by the Holy Spirit of God. {RH, August 9, 1906 par. 5}

From people who excerpt an influence to draw us away from God

It was when the Israelites were in a condition of outward ease and security that they were led into sin. They failed to keep God ever before them, they neglected prayer and cherished a spirit of self-confidence. Ease and self-indulgence left the citadel of the soul unguarded, and debasing thoughts found entrance. **It was the traitors within the walls that overthrew the strongholds of principle and betrayed Israel into the power of Satan.** It is thus that Satan still seeks to compass the ruin of the soul. A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding we become changed. By the indulgence of impure thoughts man can so educate his mind that sin which he once loathed will become pleasant to him. {PP 459.1}

Satan is using every means to make crime and debasing vice popular. We cannot walk the streets of our cities without encountering flaring notices of crime presented in some novel, or to be acted at some theater. The mind is educated to familiarity with sin. The course pursued by the base and vile is kept before the people in the periodicals of the day, and everything that can excite passion is brought before them in exciting stories. They hear and read so much of debasing crime that the once tender conscience, which would have recoiled with horror from such scenes, becomes hardened, and they dwell upon these things with greedy interest. {PP 459.2}

Many of the amusements popular in the world today, even with those who claim to be Christians, tend to the same end as did those of the heathen. There are indeed few among them that Satan does not turn to account in destroying souls. Through the **drama** he has worked for ages

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to excite passion and glorify vice. **The opera**, with its fascinating display and bewildering music, the **masquerade**, the **dance**, the **card table**, Satan employs to break down the barriers of principle and open the door to sensual indulgence. In every gathering for pleasure where pride is fostered or appetite indulged, where one is led to forget God and lose sight of eternal interests, there Satan is binding his chains about the soul. {PP 459.3}

From people whose influence would lead us astray and corrupt our morals

"God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And we also have a part to act. We are not to place ourselves needlessly in the way of temptation. God says, "Come out from among them, and be ye separate, . . . 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." If by associating with worldlings for pleasure, by conforming to worldly practices, by uniting our interests with unbelievers, we place our feet in the path of temptation and sin, how can we expect God to keep us from falling? {MYP 81.2}

Keep yourselves away from the corrupting influences of the world. Do not go unbidden to places where the forces of the enemy are strongly entrenched. {MYP 82.1}

Do not go where you will be tempted and led astray. But if you have a message for unbelievers, and if you live so near to God that you can speak to them a word in season, you can do a work that will help them and will honor God. "I pray not," Christ said, "that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."--Review and Herald, April 14, 1904.

From all people who live in sins darkness

The case of Lot should be a warning to all those who wish to live a godly life, to separate themselves from all influences calculated to lead them away from God. {RH, November 14, 1882 par. 12}

Ancient Israel was especially directed by God to be and remain a people separate from all other nations. They were not to witness the idolatry of those about them, lest their own hearts should be corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness, and that the natural sinfulness of the human heart often paralyzes our noblest endeavors. {RH, November 14, 1882 par. 13}

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The baleful influence of sin poisons the life of the soul. **Our only safety is in separation from those who live in its darkness.** The Lord has enjoined upon us to come out from among them and be separate, and to touch not the unclean thing, and he will receive us and will be a Father unto us, and we shall be his sons and daughters. If we wish to be adopted into the family of God, children of the Heavenly King, we must comply with his conditions; we must come out from the world, and stand as a peculiar people before the Lord, obeying his precepts and serving him. {RH, November 14, 1882 par. 14}

From people who represent the mixed multitude today

For many years Solomon walked uprightly. Heavenly wisdom was given him to rule over God's people with impartiality and mercy. But his life, after a morning of so great promise, was darkened with apostasy. History records the melancholy fact that he who was called Jedidiah (Beloved of the Lord),--he who had been specially honored by God with tokens of divine favor so remarkable that his wisdom and uprightness gained for him world-wide fame,--he who had so often given wise counsel to others,--turned from the worship of the true God to bow before the idols of the heathen. {RH, December 21, 1905 par. 1}

Solomon's apostasy was so gradual that almost before he was aware of it, he had wandered far from God. Gradually but surely, he lost sight of the necessity of implicit obedience to the plain precepts of Holy Writ, and conformed more and more closely to the customs of the surrounding nations. Yielding to the temptations connected with his prosperity and his honored position, he forgot God, and the conditions of success. {RH, December 21, 1905 par. 2}

Hundreds of years before Solomon came to the throne, the Lord, foreseeing the perils that would beset those chosen as rulers of Israel, gave Moses special instruction for their guidance. Directions were given that he who sat on the throne of Israel should "write him a copy" of the statutes of Jehovah "in a book out of that which is before the priests the Levites: and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them: that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left: to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel." {RH, December 21, 1905 par. 3}

In connection with this instruction, the Lord particularly cautioned the one who should be anointed king not to "**multiply horses to**

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himself, **nor cause the people to return to Egypt**, to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. **Neither shall he multiply wives to himself**, that his heart turn not away: **neither shall he greatly multiply to himself silver and gold.**" {RH, December 21, 1905 par. 4}
Manuscript 106, Nov 20 1905

From people who are constantly working to undermine faith in the message God is sending to His people

Of those who are constantly working to undermine faith in the message God is sending to his people, I am instructed to say, "Come out from among them, and be ye separate." Come into the light, brethren, and lead others to the Way, the Truth, and the Life. Those who in faith accept the leadings of the Spirit of God will see where their dangers lie, and will make decided moves in the right direction. {RH, July 23, 1908 par. 12}

There are some who have not accepted the messages God has sent, and these have sown the seeds of unbelief until tares have sprung up and multiplied. Those who themselves have a tottering faith are constantly working to weaken the faith of those who come within the reach of their influence. Those who have stood directly in the way of the work of God for the past fifteen years, are not to be sustained or given influence. {RH, July 23, 1908 par. 13}

From people without natural affections (Toward the opposite sex)

ROM. 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

ROM. 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

ROM. 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

ROM. 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

ROM. 1:31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful:

ROM. 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have

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pleasure in them that do them.

From people who are lovers of pleasure more than lovers of God

I was shown you, my brother, taking the young with you to scenes of amusement at the time of a religious interest, and also engaging in singing schools with worldlings who are all darkness and who have evil angels all around them. How does your feeble, dim light appear amid this darkness and temptation? Angels of God do not attend you upon these occasions. You are left to go in your own strength. Satan is well pleased with your position; for he can make you more efficient in his service than if you did not profess to be a Christian keeping all the commandments of God. The True Witness addresses the Laodicean church: "I know thy works, that thou art neither cold nor hot: I would 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 eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent." {3T 41.2}

From the unrighteous practices of people around them

Enoch, separating himself from the world, and spending much of his time in prayer and in communion with God, represents God's loyal people in the last days who will be separate from the world. Unrighteousness will prevail to a dreadful extent upon the earth. Men will give themselves up to follow every imagination of their corrupt hearts, and carry out their deceptive philosophy, and rebel against the authority of high Heaven. {1SP 64.3}

God's people will separate themselves from the **unrighteous practices** of those around them, and will seek for purity of thought, and holy conformity to his will, until his divine image will be reflected in them. Like Enoch they will be fitting for translation to Heaven. While they endeavor to instruct and warn the world, they will not conform to the spirit and customs of unbelievers, but will condemn them by their holy conversation and godly example. Enoch's translation to Heaven just before the destruction of the world by a flood, represents the translation of all the living righteous from the earth previous to its destruction by fire. The saints will be glorified in the presence of those who have hated

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them for their loyal obedience to God's righteous commandments. {ISP 65.1}

From people who are working on wrong principles

Christian strength is obtained by serving the Lord faithfully. Young men and young women should realize that to be one with Christ is the highest honor to which they can attain. **By the strictest fidelity they should strive for moral independence, and this independence they should maintain against every influence that may try to turn them from righteous principles.** Stronger minds may, yes, they will, make assertions that have no foundation in truth. Let the heavenly eye-salve be applied to the eyes of your understanding, that you may distinguish between truth and error. Search the Word; and when you find a "Thus saith the Lord," take your stand. {RH, May 9, 1899 par. 4}

From people who are dead, heartless professors of religion

Christ requires all. His sacrifice was too great, too dear, to make it possible that we should give less than all, and be accepted. **Our holy faith cries out, Separation. We should not be conformed to the world, or to dead, heartless professors.** The Scripture says, "Be ye transformed by the renewing of your mind." The way to heaven is a self-denying way. But when you think the way is too strait, and there is too much self-denial in the narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we might call self-denial in the shade. Behold him in the garden of Gethsemane. Look upon the great drops of blood that are forcing themselves from his pores while he is bearing the inexpressible agony of soul. Look upon him in the judgment hall while he is derided, mocked, and insulted by the infuriated mob. Behold him clothed in that old purple robe, and hear the coarse jest and cruel mocking. See them place the crown of thorns on that noble brow, and smite him with a reed, causing the thorns to penetrate his holy temples, so that the blood-drops trickle down his face and fall upon the ground. Hear the murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and pale, and weak, and fainting, he is led away to the hill of crucifixion. They stretch his form upon the cross, and drive the nails through his tender hands and feet. Behold him hanging upon the cross through dreadful hours of agony until angels veil their faces from the scene, and the sun hides his light, refusing to shine upon the dreadful sight. Think of these things, and then ask, Is the way too strait? {RH, April 17, 1894 par. 8}

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From people who are proud

1 TIM. 6:4 **He is proud**, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

1 TIM. 6:5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

From people who claim purity yet unite with opposers of the truth

"They that forsake the law praise the wicked." Proverbs 28:4.

When those who are uniting with the world, yet claiming great purity, plead for union with those who have ever been the opposers of the cause of truth, we should fear and shun them as decidedly as did Nehemiah. Such counsel is prompted by the enemy of all good. It is the speech of timeservers, and should be resisted as resolutely today as then. **Whatever influence would tend to unsettle the faith of God's people in His guiding power, should be steadfastly withstood.** {PK 660.1}

From people who no evidence of reform

God calls to His people, saying, "Come out from among them, and be ye separate." He asks that the love which He has shown for them may be reciprocated and revealed by willing obedience to His commandments. **His children are to separate themselves from politics, from any alliance with unbelievers.** They are not to link their interests with the interests of the world. "Give proof of your allegiance to Me" He says, "by standing as My chosen heritage, as a people zealous of good works." Do not take part in political strife. **Separate from the world, and refrain from bringing into the church or school ideas that will lead to contention or disorder.** Dissension is the moral poison taken into the system by human beings who are selfish. God wants His servants to have clear perceptions, true and noble dignity, that their influence may demonstrate the power of truth. The Christian life is not to be a haphazard, emotional life. True Christian influence, exerted for the accomplishment of the work God has appointed, is a precious agency, and **it must not be united with politics, or bound up in a confederacy with unbelievers.** God is to be the center of attraction. Every mind that is worked by the Holy Spirit will be satisfied with Him. {FE 483.2}

From people who have no desire to turn back to the right side

Many commit themselves to a course that insults the Spirit of God, and that in the face of the convictions of conscience. They make a

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free choice of the wrong side. They rebel against God. Mercy is despised, and justice defied. They become spiritually palsied, not because they cannot submit to God, but because they will not. **Their feet are set in the way of the froward, and they have no desire to turn back.** {RH, June 4, 1901 par. 13}

The flood which came upon the old world proclaimed the verdict, Incurable. The overthrow of Sodom declared the existence of a far-reaching corruption beyond the hope of recovery. Christ declared, "As it was in the days of Noe, so shall it be in the days of the Son of man." "Come out from among them, and be ye separate," is the call, "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." {RH, June 4, 1901 par. 14}

From people who consider the right unessential

A partial surrender to truth gives Satan free opportunity to work. Until the soul-temple is fully surrendered to God, it is the stronghold of the enemy. This influence is leading souls away from the grand old way-marks into false paths. **When the mind becomes confused, when right is considered unessential, and error is called truth, it is almost impossible to make these deceived souls see that it is the adversary who has confused their senses and polluted the soul-temple.** A tissue of lies is placed where truth, and truth alone, should be. The word of God is a dead letter to them, and the Saviour's love is unknown. {RH, November 28, 1899 par. 5}

From people who are serving themselves

Those who begin their Christian life by being half and half, will at last be found enlisted on the enemy's side, whatever may have been their first intentions. And to be an apostate, a traitor to the cause of God, is more serious than death; for it means the loss of eternal life. {5BC 1086.4}

Double-minded men and women are Satan's best allies.

Whatever favorable opinion they may have of themselves, they are dissemblers. All who are loyal to God and the truth must stand firmly for the right because it is right. To yoke up with those who are unconsecrated, and yet be loyal to the truth, is simply impossible. We cannot unite with those who are **serving themselves**, who are working on worldly plans, and not lose our connection with the heavenly Counselor. We may recover ourselves from the snare of the enemy, but we are bruised and wounded, and our experience is dwarfed (RH April 19, 1898). {5BC 1086.5}

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From people who have no desire for spiritual things

Dear Brother and Sister K: In my last vision I was shown some things in regard to your family. The Lord has thoughts of mercy concerning you and will not forsake you unless you forsake Him. L and M are in a lukewarm condition. They must arouse and make efforts for salvation, or they will fail of everlasting life. They must feel an individual responsibility and have an experience for themselves. They need a work wrought in their hearts by the Holy Spirit of God, which will lead them to love and choose the society of God's people above any other, and to be separate from those who have **no love for spiritual things**. Jesus demands a whole sacrifice, an entire consecration. L and M, you have not realized that God requires your undivided affections. You have made a holy profession, yet have sunk down to the dead level of ordinary professors. You love the society of the young who have no regard for the sacred truths which you profess. You have appeared like your associates, and have been contented with as much religion as would render you agreeable to all, without incurring the censure of any. {1T 240.1}

Christ demands all. If He required less, His sacrifice was too dear, too great to make to bring us up to such a level. ***Our holy faith cries out, Separation.*** We should not be conformed to the world, or to dead, heartless professors. "Be ye transformed by the renewing of your mind." This is a self-denying way. And when you think that the way is too strait, that there is too much self-denial in this narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade. Behold Him in the garden, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall, while He is derided, mocked, and insulted by that infuriated mob. Behold Him clothed in that old purple kingly robe. Hear the coarse jest and cruel mocking. See them place upon that noble brow the crown of thorns, and then smite Him with a reed, causing the thorns to penetrate His temples, and the blood to flow from that holy brow. Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails are driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours of agony until the angels veil their faces from the horrid scene, and the sun hides its light, refusing to behold. Think of these things, and then ask, Is the way too strait? No, no. {1T 240.2}

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From people who will not take their stand by the side of Christ

Jesus is inviting all who will co-operate with him. A great work is to be done, and **God calls the willing ones to come out from among those who will not take their stand by the side of Christ.** Who will co-operate with the Captain of our salvation? **A practical religion is the life and power of the church.** The only way for the church to increase in efficiency is for the members to grow up to the full stature of men and women in Christ Jesus. Then will their light shine in clear, bright rays to those who have not a knowledge of the truth. Then work, yes, work with all your powers, for the perishing souls around you. And as you work, pray. God is always at your right hand, proffering you his omnipotent power. Lift up the standard higher and still higher. Let your glad cry be, "Behold the Lamb of God, which taketh away the sin of the world." The Captain of the Lord's host has gone before you. Then press on after your leader. Strike the foe like men who have learned of Christ. Handle his weapon, "It is written." Thus you can work with Christ, and even your thoughts will be brought into captivity to his will. {RH, August 28, 1900 par. 10}

From people who exalt human talent above the divine influence and vital power of godliness

The satanic agencies are constantly at work, sowing and watering the seeds of rebellion against the law of God, and Satan is gathering souls under his **black banner** of revolt. He forms a confederacy with human beings to contend against purity and holiness. He has worked diligently, perseveringly, increasing the number who will confederate with him. By his representations he seeks to widen the distance between heaven and earth, and he grows into the conviction that he can wear out the patience of God, extinguish His love for man, and bring condemnation upon the whole human family (RH Oct. 21, 1902). {4BC 1141.6}

Let the watchmen on the walls of Zion not join with those who are making of none effect the truth as it is in Christ. **Let them not join the confederacy of infidelity, popery, and Protestantism in exalting tradition above Scripture, reason above revelation, and human talent above the divine influence and the vital power of godliness** (RH March 24, 1896). {4BC 1141.7}

From people who are teaching evil

This experience of the Israelites was written for the instruction of those who should live in the last days. Before the overflowing scourge shall come upon the dwellers of the earth, the Lord calls upon all who are

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Israelites indeed to prepare for that event. To parents He sends the warning cry: **Gather your children into your own houses; gather them away from those who are disregarding the commandments of God, who are teaching and practicing evil.** Get out of the large cities as fast as possible. Establish church schools. Give your children the word of God as the foundation of all their education. This is full of beautiful lessons, and if pupils make it their study in the primary grade below, they will be prepared for the higher grade above. {6T 195.1}

The word of God comes to us at this time: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. 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." 2 Corinthians 6:14-18. Where are your children? Are you educating them to discern and to escape the corruptions that are in the world through lust? Are you seeking to save their souls, or are you by your neglect aiding in their destruction? {6T 195.2}

From people who give up the testimonies

I saw angels of mercy hovering about Brother V. I was shown that he was greatly deceived in the moral worth and standing before God of that class who have withdrawn from the body. A few honest ones are among them; these will be rescued; but the most of them have long been unconsecrated in heart, and **the close testimonies have been in their way, a yoke of bondage to them. They have thrown off the yoke** and retained their corrupt ways. God calls upon you to separate from them. Cut loose from these whose delight it is to war against the truth of God. A little from this, true character will be developed. They are of that class who love and make a lie. {2T 111.1}

From people who exalt tradition above Scripture

How many words are spoken in lightness and foolishness, in jesting and joking! This would not be so did the followers of Christ realize the truth of the words, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." {4BC

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1141.1}

Harsh and unkind words, words of censure and criticism of God's work and His messengers, are indulged in by those who profess to be His children. When these careless souls discern the greatness of God's character, they will not mingle their spirit and attributes with His service. When our eyes look by faith into the sanctuary, and take in the reality, the importance and holiness, of the work there being done, everything of a selfish nature will be abhorred by us. Sin will appear as it is,--the transgression of God's holy law. The atonement will be better understood; and by living, active faith, we shall see that whatever of virtue humanity possesses, it exists only in Jesus Christ, the world's Redeemer (RH Dec. 22, 1896). {4BC 1141.2}

From all Satanic cunning and schemes

O what a promise is this for those who will separate themselves from all cunning and scientific scheming, and will follow on to know the Lord identifying themselves with those who have received the truth and are sanctified through the truth. Every promise is for those who will learn the only true science, which is found in the prayer of Jesus Christ. {BCL 127.1}

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee; as thou hast given Him power over all flesh, that should give eternal life to as many as Thou hast given Him. And this is life eternal that they might know thee the only true God, and Jesus Christ whom Thou hast sent." {BCL 127.2}

In this scripture God and Christ are spoken of separately. They are two distinct persons, but one in mind, one in heart, one in holiness and justice, and purity, and one in the work of seeking to save the sinful race. To those who believe in Christ, God will give power to become His sons even to them that believe on His name. This is the science of the life that now is, and of the life which is to come. This is the true science that our medical men need to study,--the science of the saving grace of the gospel. This is the science that students must study in order to become genuine medical missionaries. {BCL 127.3} (This is the meaning of God is "One"!)

From all scheming

The will of every human being should be under the discipline and control of God; for, uncontrolled, it is a dangerous element. Untold harm may be done if the enemy is allowed to take control of the human

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will. **Those thus controlled follow a crooked, deceptive course.** Their eyes are blinded. They can not see things in the light of God's Word. They are enslaved, bound to pursue a course that the Word of God will not justify. {PUR, February 16, 1905 par. 1}

From the seat of the scornful

PS. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

PS. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

From all secret Societies

Those who stand under the bloodstained banner of Prince Immanuel cannot be united with the Free Masons or with **any secret organization.** The seal of the living God will not be placed upon anyone who maintains such a connection after the light of truth has shone upon his pathway. Christ is not divided, and Christians cannot serve God and mammon. The Lord says, "Come out from among them, and be ye separate, . . . 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" (2 Cor. 6:17, 18).--Letter 21, 1893. {2SM 140.1}

From selfish ease

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." Whatever shall divert the affections from God must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of **selfish ease** and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. 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 thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord." {5T 83.1}

From all sin

The Lord reproves and corrects the people who profess to keep His law. He points out their sins and lays open their iniquity because He

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wishes to **separate all sin** and wickedness from them, that they may perfect holiness in His fear and be prepared to die in the Lord or to be translated to heaven.... {Mar 53.1}

God will accept nothing but purity and holiness; one spot, one wrinkle, one defect in the character, will forever debar them from heaven, with all its glories and treasures. {Mar 53.2}

Most professed Christians have no sense of the spiritual strength they might obtain were they as ambitious, zealous, and persevering to gain a knowledge of divine things as they are to obtain the paltry, perishable things of this life. The masses professing to be Christians have been satisfied to be spiritual dwarfs. They have no disposition to make it their object to seek first the kingdom of God and His righteousness; hence godliness is a hidden mystery to them, they cannot understand it. They know not Christ by experimental knowledge. {Mar 53.3}

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength, grace, and glory have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God. He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and He bids them live and not die. In Him they may flourish. Their branches will not wither nor be fruitless. If they abide in Him, they can draw sap and nourishment from Him, be imbued with His Spirit, walk even as He walked, overcome as He overcame, and be exalted to His own right hand. {Mar 53.4}

From sin and sinners

The state of corruption and apostasy that in the last days would exist in the religious world, was presented to the prophet John in the vision of Babylon, "that great city, which reigneth over the kings of the earth." Revelation 17:18. Before its destruction the call is to be given from heaven, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4. As in the days of Noah and Lot, there must be a **marked separation from sin and sinners**. There can be no compromise between God and the world, no turning back to secure earthly treasures. "Ye cannot serve God and mammon." Matthew 6:24. {PP 167.1}

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From all personal sin and wickedness

Ample provisions have been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength, grace, and glory have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength, purity, and righteousness, **if they will put away their sins, cease their course of iniquity, and turn with full purpose of heart to the living God.** He is waiting to strip them of their garments, stained and polluted by sin, and to put upon them the white, bright robes of righteousness; and He bids them live and not die. In Him they may flourish. Their branches will not wither nor be fruitless. If they abide in Him, they can draw sap and nourishment from Him, be imbued with His Spirit, walk even as He walked, overcome as He overcame, and be exalted to His own right hand. {2T 453.2}

From the society of those who do not live aright

He subjected himself to privation and solitude in the wilderness, where he could preserve the sacred sense of the majesty of God by studying His great book of nature and there becoming acquainted with His character as revealed in His wonderful works. It was an atmosphere calculated to perfect moral culture and to keep the fear of the Lord continually before him. John, the forerunner of Christ, **did not expose himself to evil conversation and the corrupting influences of the world. He feared the effect upon his conscience, that sin might not appear to him so exceedingly sinful.** He chose rather to have his home in the wilderness, where his senses would not be perverted by his surroundings. Should we not learn something from this example of one whom Christ honored and of whom He said: "Among them that are born of women there hath not risen a greater than John the Baptist"? {4T 109.1}

The first thirty years of Christ's life were passed in retirement. Ministering angels waited upon the Lord of life as He walked side by side with the peasants and laborers among the hills of Nazareth, unrecognized and unhonored. These noble examples should teach us to avoid evil influences and to shun the society of those who do not live aright. We should not flatter ourselves that we are too strong for any such influences to affect us, but we should in humility guard ourselves from danger. {4T 109.2}

Ancient Israel were especially directed by God to be and remain a people separate from all nations. They were not to be subjected to witnessing the idolatry of those about them, lest their own hearts should be

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corrupted, lest familiarity with ungodly practices should make them appear less wicked in their eyes. Few realize their own weakness and that the natural sinfulness of the human heart too often paralyzes their noblest endeavors. {4T 109.3}

The baleful influence of sin poisons the life of the soul. **Our only safety is in separation from those who live in its darkness. The Lord has enjoined upon us to come out from among them and be separate**, and to touch not the unclean thing, and He will receive us and will be a Father unto us, and we shall be His sons and daughters. If we wish to be adopted into the family of God, to become children of the heavenly King, we must comply with His conditions; we must come out from the world and stand as a peculiar people before the Lord, obeying His precepts and serving Him. {4T 109.4}

From spiritualism and those who advocate it

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class specified whom we should not invite into our houses, or bid them God speed. We have to compare their teachings with the revealed will of God. **We are not to engage in an investigation of spiritualism.** God has investigated this for us, and told us definitely that a class would arise in the last days who would deny Christ who has purchased them with his own blood. The character of spiritualists is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sympathy with spiritualists, however smooth and fair may be their words. {RH, April 15, 1875 par. 7}

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Anti-Christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (but he that acknowledgeth the Son, hath the Father also)." {RH, April 15, 1875 par. 8}

From tares

But the servants of Christ cannot bind themselves up with the world; they cannot belong to secret societies, without binding themselves in with the tares. He who has placed himself under the banner of Christ, has pledged himself to follow no pursuit, to engage in no enterprise, that shall interfere with his service to the Lord of heaven. Christ is to be his all, and in all. {RH, January 10, 1893 par. 15}

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From theaters

Christians are those who follow Christ. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Tenderness of conscience in regard to these amusements should never be called precision and narrowness of mind. How can Christians call that innocent which is a snare to the soul, which has led thousands in the road to certain ruin? **I cannot believe a true follower of Christ will touch a card for amusement, nor read novels, nor attend balls and theaters.** If they have learned of Him who is meek and lowly of heart, they will have disrelish for former pleasures and amusements. There will be possessed by the devoted Christian, a living principle in the soul, influencing the mind, employing the affections, and guiding the will, which will give force to the whole character. Their efforts will be to lead souls away from sinful pleasures to the path of holiness, by the bright reflection of their exemplary, blameless lives. {RH, February 20, 1866 par. 22}

From those things which delude, fascinate, and ensnare

God will test the fidelity of His people. Many of the mistakes that are made by the professed servants of God are in consequence of their self-love, their desire for approval, their thirst for popularity. Blinded in this manner, they do not realize that they are elements of darkness rather than of light. "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." These are the conditions upon which we may be acknowledged as the sons of God-- **separation from the world, and renunciation of those things which delude, and fascinate, and ensnare.** {5T 12.4}

The apostle Paul declares that it is impossible for the children of God to unite with worldlings: "Be ye not unequally yoked together with unbelievers." This does not refer to marriage alone; any intimate relation of confidence and copartnership with those who have no love for God or the truth is a snare. {5T 13.1}

The apostle continues: "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said: I will

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dwell in them, and walk in them; and I will be their God, and they shall be My people." In consideration of these facts, he exclaims: "Wherefore come out from among them, and be ye separate." Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." {5T 13.2}

From unbelievers

2 COR. 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?

2 COR. 6:15 And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel?

2 COR. 6:16 And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

2 COR. 6:17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

2 COR. 6:18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

From marrying unbelievers

My sister, dare you disregard these plain and positive directions? As a child of God, a subject of Christ's kingdom, the purchase of His blood, how can you connect yourself with one who does not acknowledge His claims, who is not controlled by His Spirit? The commands I have quoted are not the word of man, but of God. Though the companion of your choice were in all other respects worthy (which he is not), yet he has not accepted the truth for this time; he is an unbeliever, and you are forbidden of heaven to unite yourself with him. You cannot, without peril to your soul, disregard this divine injunction. {5T 364.1}

I would warn you of your danger before it shall be too late. You listen to smooth, pleasant words and are led to believe that all will be well; but you do not read the motives that prompt these fair speeches. You cannot see the depths of wickedness hidden in the heart. You cannot look behind the scenes and discern the snares that Satan is laying for your soul. He would lead you to pursue such a course that he can obtain easy access to aim his shafts of temptation against you. Do not give him the least advantage. While God moves upon the minds of His servants, Satan works through the children of disobedience. There is no concord

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between Christ and Belial. The two cannot harmonize. To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life? {5T 364.2}

From the unclean things from becoming polluted

LEV. 15:31 Thus shall ye separate the children of Israel from their uncleanness; that they die not in their uncleanness, when they defile my tabernacle that is among them. 3ST 346 c1m

From the society of the ungodly or become ungodly

We must comply with the conditions laid down in the word of God, if we would be strong in the strength of the Mighty One. "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." There are many of the professed followers of Christ who may be represented by the vine that is trailing upon the ground, its tendrils entwining about whatever chances to lie in its way. The heart's affections must be fixed upon God, separated from everything which would hinder this divine union. We are exhorted, "Touch not the unclean." **Those who associate with the impure, themselves become impure. If we choose the society of the ungodly, we shall be affected by their ungodliness.** "What communion hath light with darkness? and what concord hath Christ with Belial?" {RH, October 23, 1888 par. 4}

From the counsel of the ungodly

PS. 1:1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

PS. 1:2 But his delight is in the law of the LORD; and in his law doth he meditate day and night.

From the labor unions

These unions are one of the signs of the last days. Men are binding up in bundles ready to be burned. They may be church members, but while they belong to these unions, they cannot possibly keep the commandments of God; for to belong to these unions means to disregard the entire Decalogue. {CL 11.4}

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as

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thyselves." These words sum up the whole duty of man. They mean the consecration of the whole being, body, soul, and spirit, to God's service. How can men obey these words, and at the same time pledge themselves to support that which deprives their neighbors of freedom of action? And how can men obey these words, and form combinations that rob the poorer classes of the advantages which justly belong to them, preventing them from buying or selling, except under certain conditions?--Letter 26, 1903. {CL 11.5}

Those who claim to be the children of God are in no case to bind up with the labor unions that are formed or that shall be formed. This the Lord forbids. Cannot those who study the prophecies see and understand what is before us?--Letter 201, 1902. {CL 12.1} same as in 2SM 144.

From the foolish virgins

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. The ease-loving, world-loving professed Christians can not go in with the wise virgins to the marriage feast. When they solicit entrance, saying, "Lord, Lord, open unto us," the reply is made, "Verily I say unto you, I know you not." {RH, August 23, 1898 par. 5}

The voice of God speaks to his people, saying: "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." Those who are watching and waiting for the appearance of Christ in the clouds of heaven will not mingle with the world in gatherings merely for their own amusement. As faithful watchmen, they will be found proclaiming, "The morning cometh, and also the night." {RH, August 23, 1898 par. 6}

From the world

1 KI. 8:53 For thou didst separate them from among all the people of the earth, to be thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O LORD God.

EZRA 10:11 Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and separate yourselves from

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the people of the land, and from the strange wives

NEH. 9:2 And the seed of Israel separated themselves from all strangers, and stood and confessed their sins, and the iniquities of their fathers.

NEH. 10:28 And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

NEH. 10:29 They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

NEH. 10:30 And that we would not give our daughters unto the people of the land, nor take their daughters for our sons:

NEH. 10:31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt.

JAS. 1:27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The requirements of God are set plainly before us; the question to be settled is, Will we comply with them? Will we accept the condition laid down in his word -- **separation from the world**? This is not the work of a moment or of a day. It is not accomplished by bowing at the family altar and offering up lip-service, nor by public exhortation and prayer. It is a lifelong work. Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence. {RH, January 2, 1900 par. 7}

Deuteronomy 7:6, 7: "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The Lord did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." {1T 283.1}

Exodus 33:16: "For wherein shall it be known here that I and Thy people have found grace in Thy sight? is it not in that Thou goest with us? so shall we be separated, I and Thy people, from all the people

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that are upon the face of the earth." {1T 283.2}

How frequently ancient Israel rebelled, and how often they were visited with judgments, and thousands slain, because they would not heed the commands of God who had chosen them! The Israel of God in these last days are in constant danger of mingling with the world and losing all signs of being the chosen people of God. Read again Titus 2:13-15. We are here brought down to the last days, when God is purifying unto Himself a peculiar people. Shall we provoke Him as did ancient Israel? Shall we bring His wrath upon us by departing from Him and mingling with the world, and following the abominations of the nations around us? {1T 283.3}

The Lord hath set apart him that is godly for Himself; this consecration to God and **separation from the world** is plainly and positively enjoined in both the Old and the New Testament. There is a wall of separation which the Lord Himself has established between the things of the world and the things He has chosen out of the world and sanctified unto Himself. The calling and character of God's people are peculiar, their prospects are peculiar, and these peculiarities distinguish them from all other people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions that rested upon ancient Israel, rest upon God's people now, to be separate from the world. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the 6th to the 15th verse: {1T 283.4}

From all alliance with the world

There are only two classes in the world,--those who are obedient to Jesus Christ, who seek counsel of the Master, that they may do his will; and the children of disobedience. There are many, who, under the profession of godliness, are **yet in alliance with the world**, and through them souls are being deluded. The fear and love of God have not a controlling power over them. The world is their master, and they are chasing a delusive mirage. {RH, July 31, 1894 par. 2}

Let God's people take heed that they do not sign a truce with the enemy of God and man. The church is not to come down to take a position with the world in its ideas, opinions, and maxims. Hear the words of Christ through his servant Paul: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with

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an infidel?" While this scripture has especial reference to marriage with unbelievers, it also covers all grounds of alliance with the world. The question is asked, "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." This means that the children of God are in no case to be contaminated with the spirit of the world, to receive its evil suggestions, nor to come under its influence. Be afraid of uniting with the world in secret societies, or of being bound in bundles with them. Be afraid of communicating to the world that which concerns the cause of God; for they would have no sympathy with those who love the truth of God. "Be ye separate, 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 my daughters, saith the Lord Almighty." {RH, July 31, 1894 par. 3}

May the Lord bless his people with spiritual eyesight, in order that they may see that the children of God and the children of the world cannot enter into co-partnership. James says: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." But while the children of God are not to be borne away by the spirit and influence of the world, they are to work with Christ to transform the children of darkness, to point them to the Lamb of God which taketh away the sin of the world. {RH, July 31, 1894 par. 4}

From the customs and practices of the world

There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize His followers? The reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. **When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists. "We are made a spectacle unto the world, and to angels, and to men."** {FE 289.1}

We are under solemn, sacred covenant to God to bring up our children, not for the world, not to put their hands into the hands of the world, but to love and fear God, and to keep His commandments. We are

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to instruct them to work intelligently in Christ's lines, to present a noble, elevated Christian character to those with whom they associate. For this reason our schools have been established, that youth and children may be so educated as to exert an influence for God in the world. **Then shall our schools become converted to the world, and follow its customs and fashions?** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." {FE 289.2} {RH, January 9, 1894 par. 10,11}

From the elements of the world

If we would be spiritual worshipers of Jesus Christ, we must sacrifice every idol and fully obey the first four commandments. Matthew 22:37, 38: "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." The first four commandments allow no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in Him. Whatever divides the affections, and takes away from the soul supreme love to God, assumes the form of an idol. Our carnal hearts would cling to our idols and seek to carry them along; but we cannot advance until we put them away, for they separate us from God. The great Head of the church has chosen His people out of the world and requires them to be separate. He designs that the spirit of His commandments shall draw them to Himself and **separate them from the elements of the world**. To love God and keep His commandments is far from loving the world's pleasures and friendship. There is no concord between Christ and Belial. The people of God may safely trust in Him alone and without fear press on in the way of obedience. {1T 289.2}

From the friendship of the world

As we read the word of God, how plain it appears that His people are to be peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as He walked. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross. The servants of Christ have neither their home nor their treasure here. Would that all of them could understand that it is only because the Lord reigns that we

are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men, until the warfare is finished and the victory won. **The members of Christ are called to come out and be separate from the friendship and spirit of the world; their strength and power consists in being chosen and accepted of God.** {1T 286.3}

From the love of the world

Before you take the responsibility of becoming ministers you are required of God to separate yourselves from the love of this world. The reward of those who continue in this doubting position will be that given to the fearful and unbelieving. {2T 513.1}

From the rules, maxims, and the methods of the world

Many conform themselves to the world's standard, and are influenced by the opinions and statements of various authors of the world, and their worldly maxims floating in the mind, take the place of the pure word of God, because the word of man suits their taste, approves of their customs, and encourages their defects of character, and the word of God condemns their course. **To be separate from the world, to be wholly the Lord's, to be uninfluenced by the rules, maxims, practices, and methods of the world, means far more than many comprehend.** At times these worldlings at heart are very much elated because certain lines are touched which meet their natural tastes in religious matters, but they know not by practical experience what the religion of Christ means; for when circumstances change, they are as much depressed as they were elated, and they feel the want of their stimulus as much as the drunkard feels the loss of his spirituous liquor. To flash out brightly now and then under the stimulus of the world's praise is not religion. To be separate from the world, to be consecrated to Jesus Christ, mean much more than they seem to take in. The soul consecrated to the service of Christ has a peace that the world cannot give nor take away. Jesus says, "My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless; I will come to you." "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Train the mind by close discipline, and let the thoughts of the heart be brought into subjection to Jesus Christ. As human agents co-operate with God in working out your

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own salvation with fear and trembling. {RH, November 27, 1894 par. 3}

Let those who would be the children of God take heed to the command, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing." Association with worldly-minded men and women dims the spiritual perception; for it is in direct disobedience to the plain injunctions of the word of God. In worldly society an earthly influence is at work, an atmosphere of poisonous miasma is there which is disastrous to personal piety. Those who truly love God will not cultivate the society of those who do not love Jesus. They will have some realization of their own individual weakness, and they will study prayerfully the word of God, that they may feed upon the flesh and drink the blood of the Son of God, and they will find that Christian society and conversation is food to the soul, that in the society of those who love God, they breathe in the atmosphere of heaven. Christians will exercise love and sympathy one for another. The encouragement given one to another, the esteem manifested one for another, the helps, the instruction, the reproofs, warnings, the Christian counsel that should be found among the followers of Christ, will further them in the spiritual life; for Christian fellowship is according to God's plan. Christians are to cultivate self-restraint, love, forbearance, and unity one to another by the cords of brotherly love. Thus they will together exercise faith, hope, and love toward God; they will have tender consideration for all of like precious faith, and will draw toward those who love God. There will be fellowship such as the world knows not of. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." {RH, November 27, 1894 par. 4}

From the spirit of the world

Christians are to keep themselves distinct and separate from the world, its spirit, and its influences. God is fully able to keep us in the world, but we are not to be of the world. His love is not uncertain and fluctuating. Ever He watches over His children with a care that is measureless. But He requires undivided allegiance. "No man can serve two masters: for either he will hate the one, and love the other; or else he will

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hold to the one, and despise the other. Ye cannot serve God and mammon." Matthew 6:24. {PK 59.1}

Solomon was endowed with wonderful wisdom, but the world drew him away from God. Men today are no stronger than he; they are as prone to yield to the influences that caused his downfall. As God warned Solomon of his danger, so today He warns His children not to imperil their souls by affinity with the world. "Come out from among them," He pleads, "and be ye separate,... 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." 2 Corinthians 6:17, 18. {PK 59.2}

In the midst of prosperity lurks danger. Throughout the ages, riches and honor have ever been attended with peril to humility and spirituality. It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow, but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely arouse the natural inclination to presumption. {PK 59.3}

God calls for separation from the world. Will you obey? Will you come out from among them, and remain separate and distinct from them? "For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" You cannot mingle with worldlings, and partake of their spirit, and follow their example, and be at the same time a child of God. The Creator of the universe addresses you as an affectionate Father. If you separate from the world in your affections, and remain free from its contamination, escaping the corruption that is in the world through lust, God will be your Father, He will adopt you into His family, and you will be His heir. In place of the world, He will give you, for a life of obedience, the kingdom under the whole heavens. He will give you an eternal weight of glory and a life that is as enduring as eternity. {2T 44.1}

Your heavenly Father proposes to make you a member of the royal family, that through His exceeding great and precious promises you may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. The more you partake of the character of the pure, sinless angels, and of Christ your Redeemer, the more vividly will you bear the impress of the divine, and the more faint will be the resemblance to the world. The world and Christ are at variance, because the world will not be in union with Christ. The world will also be at variance with Christ's followers. In the prayer of our Saviour to His Father, He says: "I have given them Thy word; and the world hath hated them,

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because they are not of the world, even as I am not of the world." {2T 44.2}

From worldlings

The people of God are to be called out from their association with worldlings and evil-doers, to stand in the battle for the Lord against the powers of darkness. When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the holy Spirit, proclaimed the power of a risen Saviour. The light of heaven penetrated the darkened minds of those who had been deceived by the enemies of Christ, and the false representation of him was rejected; for through the efficiency of the holy Spirit they now saw him exalted to be a prince and Saviour, to give repentance unto Israel, and remission of sins. They saw him encircled with the glory of heaven, with infinite treasures in his hands to bestow upon those who turn from their rebellion. As the apostles set forth the glory of the only begotten of the Father, 3,000 souls were pricked to the heart, and they were made to see themselves as they were, sinful and polluted, and Christ as their Saviour and Redeemer. Christ was lifted up, Christ was glorified, through the power of the holy Spirit resting upon men. By the eye of faith these believers saw him as the one who had borne humiliation, suffering, and death, that they might not perish, but have everlasting life. As they looked upon his spotless righteousness, they saw their own deformity and pollution, and were filled with godly fear, with love and adoration for Him who gave his life a sacrifice for them. They humbled their souls to the very dust, and repented of their wicked works, and glorified God for his salvation. {RH, November 29, 1892 par. 5}

From worldly reputation or Honor

He "that forsaketh not all that he hath," says Jesus, "cannot be My disciple." Whatever shall divert the affections from God must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. **Reputation and worldly honor are worshiped by another class.** The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bands must be broken; the flesh must be crucified with the affections and lusts. We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. 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 thence, touch no unclean thing; go ye out of the midst of

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her; be ye clean that bear the vessels of the Lord." {5T 83.1}

Christ, His true people, and His true church stand under this motto; **“Our holy faith cries out, Separation.”**

Christ demands all. If He required less, His sacrifice was too dear, too great to make to bring us up to such a level. Our holy faith cries out, **Separation**. We should not be conformed to the world, or to dead, heartless professors. "Be ye transformed by the renewing of your mind." This is a self-denying way. And when you think that the way is too strait, that there is too much self-denial in this narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? This question puts anything that we may call self-denial in the shade. Behold Him in the garden, sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow Him on His way to the judgment hall, while He is derided, mocked, and insulted by that infuriated mob.

Behold Him clothed in that old purple kingly robe. Hear the coarse jest and cruel mocking. See them place upon that noble brow the crown of thorns, and then smite Him with a reed, causing the thorns to penetrate His temples, and the blood to flow from that holy brow. Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble sufferer away, pale, weak, and fainting, to His crucifixion. He is stretched upon the wooden cross, and the nails are driven through His tender hands and feet. Behold Him hanging upon the cross those dreadful hours of agony until the angels veil their faces from the horrid scene, and the sun hides its light, refusing to behold. Think of these things, and then ask, Is the way too strait? No, no. {1T 240.2}

How does Satan feel about “Separation?”

What he (Maitreya) is saying is that if we would save this world, and thus ourselves, we have to accept that we are one, that humanity is one... He says, ‘The crime of separation... This crime moves me to grief, He says. **The crime of separation must be driven from the world.** I affirm that is my purpose.’ Benjamin Creme– spokesman for Maitreya, on the Sally Jesse Raphael talk show entitled “The Christ; IS Now Here?” on 12/8/87, 10 AM.