

Breaking the Prejudice

THE PRINCIPLES IS THAT THOSE FOLKS WHO HAVE BEEN CONSECRATED FOR MINISTRY LIKE ELDERS AND DEACONS CAN BAPTIZE BECAUSE WE FIND THAT THE 7 DEACONS IN ACTS BAPTIZED TAKE AN EXAMPLE PHILLIP AND BARNABAS

Therefore the brethren chose men who had given good evidence that they were capable of ruling well their own house and preserving order in their own families, and who could enlighten those who were in darkness. Inquiry was made of God concerning these, and then, according to the mind of the church and the Holy Ghost, they were set apart by the laying on of hands. Having received their commission from God and having the approbation of the church, they went forth baptizing in the name of the Father, Son, and Holy Ghost, and administering the ordinances of the Lord's house, often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children His sufferings and death. {EW 100.2}

The evangelist who is prepared to minister to a diseased body is given the grandest opportunity of ministering to the sinsick soul. Such an evangelist should be empowered to administer baptism to those who are converted and desire baptism.... Medical missionary work is the right, helping hand of the gospel, to open doors for the proclamation of the message. . . . {Ev 513.2}

By the laying on of hands, the church authorizes ministers to teach, baptize, and organize churches.--"There were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts 13:1, 2). Before being sent forth as missionaries to the heathen world, these apostles were solemnly dedicated to God by fasting and prayer and the laying on of hands. Thus they were authorized by the church, not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority.--GW 441. {PaM 42.1}

The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on His name, as possessing that vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power. In His name they were to present their petitions to the Father, and they would receive answer. They were to baptize in the name of the Father, the Son, and the Holy Spirit. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription. {AA 28.2}

Philip the evangelist was bound to Paul by ties of the deepest sympathy. A man of clear discernment and sterling integrity, Philip had been the first to break away from the bondage of Jewish prejudice, and thus had helped prepare the way for the apostle's work. It was Philip who preached the gospel to the Samaritans; it was Philip who had the courage to baptize the Ethiopian eunuch. For a time the history of these two workers had been closely intertwined. It was the violent persecution of Saul the Pharisee that had scattered the church at Jerusalem, and destroyed the effectiveness of the organization of the seven deacons. The flight from Jerusalem had led Philip to change his manner of labor, and resulted in his pursuing the same calling to which Paul gave his life. Precious hours were these that Paul and Philip spent in each other's society; thrilling were the memories that they recalled of the days when the light which had shone upon the face of Stephen upturned to Heaven as he suffered martyrdom, flashed in its glory upon Saul the persecutor, bringing him, a helpless suppliant, to the feet of Jesus. {LP 204.1}

I saw that this door that the enemy comes in at, to perplex and trouble the flock, can be shut. I inquired of the angel how this door could be closed. Said he, "The church must flee to God's word, and become established upon **GOSPEL ORDER** which has been overlooked and neglected." This is indispensably necessary to bring the church into the unity of the faith. I saw that they were in danger in the apostles' days of being imposed upon and deceived by false teachers; and **MEN WERE CHOSEN BY THE BRETHREN, OR CHURCH, WHO HAD GIVEN GOOD EVIDENCE THAT THEY WERE CAPABLE OF RULING WELL THEIR OWN HOUSE, AND PRESERVING ORDER IN THEIR OWN FAMILIES; MEN THAT COULD ENLIGHTEN THOSE WHO WERE IN DARKNESS. INQUIRY WAS MADE OF GOD CONCERNING THEM, AND THEN, ACCORDING TO THE MIND OF THE CHURCH, AND THE HOLY GHOST, THEY WERE SET APART BY THE LAYING ON OF HANDS. HAVING RECEIVED THEIR COMMISSION FROM GOD, AND HAVING THE APPROBATION OF THE CHURCH, THEY GO FORTH BAPTIZING IN THE NAME OF THE FATHER, SON AND HOLY GHOST, AND TO ADMINISTER THE ORDINANCES OF THE LORD'S HOUSE,** often waiting upon the saints by presenting them the emblems of the broken body and spilt blood of the crucified Saviour, to keep fresh in the memory of God's beloved children, his sufferings and death. {ExV54 18.2}

The gospel ministry is a high and sacred calling. Properly done, the work of the gospel minister will bring many souls into the fold. "All power is given unto me in heaven and in earth," Christ said. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission is given to every ordained minister. The minister who is merely a speaker, who does not labor as Christ labored, putting his whole soul intelligently into the work, needs true conversion. {RH, October 6, 1904 par. 19}

Another thing I want to tell you that I know from the light as given me: it has been a great mistake that men go out, knowing they are children of God, like Brother Tay, [who] went to Pitcairn as a missionary to do work, [but] that man did not feel at liberty to baptize because he had not been ordained. That is not any of God's arrangements; it is man's fixing. When men go out with the burden of the work and to bring souls into the truth, those men are ordained of God, [even] if [they] never have a touch of ceremony of ordination. To say [they] shall not baptize when there is nobody else, [is wrong]. If there is a minister in reach, all right, then they should seek for the ordained minister to do the baptizing, but when the Lord works with a man to bring out a soul here and there, and they know not when the opportunity will come that these precious souls can be baptized, why he should not question about the matter, he should baptize these souls. {Ms75-1896}

This is the very work [described in the Scriptures], as I have been writing on the life of Christ in regard to these [believers] being scattered, how because of the persecution they went everywhere preaching the Word of God; they were preaching the gospel everywhere, and as souls were raised up they were baptized. Philip was not an ordained minister, but when the eunuch began to inquire about this matter, Philip opened to him the Word, and then what? He says, “What doth hinder my being baptized?” Sure enough, what did hinder? It was not considered that anything hindered, and Philip went down and baptized him. {Ms75-1896}

Well, there are these things that need to be considered before men shall ever go into these countries, and if you are going to have the ordained ministers from what we have now, the ordained ministers will be few and far between. There must be men that shall be commissioned or encouraged by our brethren to go out, and if they feel that it is best to have these men ordained—some of them—why, ordain them; but if not, let them go out and let them do to the very best of their ability. They are conscientious men and are accountable to God. We must not put men into straight jackets that are going out to proclaim the gospel of peace among those that are in midnight darkness and idolatry and all these things. And we must lead these men with our prayers, earnest prayers, and our hearts to go with them, and bid them Godspeed, and for the Lord to prosper them. That is what we must do. {Ms75-1896}

FINISHING THE REFORMATION

- The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. ...From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.
{GC 148.4}

FINISHING THE REFORMATION

- **Christ was a protestant.** He protested against the formal worship of the Jewish nation, who rejected the counsel of God against themselves. He told them that they taught for doctrines the commandments of men, and that they were pretenders and hypocrites. Like whited sepulchers they were beautiful without, but within full of impurity and corruption. {RH, June 1, 1886 par. 14}

CONTINUED

- **The Reformers date back to Christ and the apostles.** They came out and separated themselves from a religion of forms and ceremonies. **Luther and his followers did not invent the reformed religion. They simply accepted it as presented by Christ and the apostles.** The Bible is presented to us as a sufficient guide; but the pope and his workers remove it from the people as if it were a curse, because it exposes their pretensions and rebukes their idolatry. {RH, June 1, 1886 par. 14}

The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand. I am bidden to say to our publishing houses: "Lift up the standard; lift it up higher. Proclaim the third angel's message, that it may be heard by all the world. Let it be seen that 'here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. Let our literature give the message as a witness to all the world." {9T 61.1}

Let those who would follow Christ fully come up to the work, even if it be over the heads of ministers and president. {5T 369.2}

Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. My brethren and sisters, take your position on the Lord's side and be earnest, active, courageous co-workers with Christ, laboring with Him to seek and save the lost. {8T 75.2}

Let not those who preach the word lay their hands upon the humblest worker and say: "You must labor in this channel or not work at all." Hands off, brethren. Let everyone work in his own sphere, with his own armor on, doing whatever he can do in his humble way. Strengthen his hands in the work. This is no time for pharisaism to control. Let God work through whom He will. The message must go. {5T 461.2}

State conferences may depend upon the General Conference for light and knowledge and wisdom; but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. {TM 375.2}

Jesus sends his people a message of warning to prepare them for his coming. To the prophet John was made known the closing work in the great plan of man's redemption. He beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." [Revelation 14:6, 7.] {4SP 199.2}

The angel represented in prophecy as delivering this message, symbolizes a class of faithful men, who, obedient to the promptings of God's Spirit and the teachings of his word, proclaim this warning to the inhabitants of earth. This message was not to be committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused the light from Heaven; therefore they were not of the number described by the apostle Paul: "But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night nor of darkness." [1 Thessalonians 5:4, 5.] {4SP 199.3}

The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was not able to care for His sacred symbols. Far less of man's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule. {TM 347.3}

Time is short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. Oh, I am so full of this subject that I cry to God: "Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified." {9T 27.2}

God wants minute-men. He will have men who, when important decisions are to be made, are as true as the needle to the pole; men whose special and personal interests are swallowed up, as were our Saviour's, in the one great general interest for the salvation of souls. {GW92 377.2}

The greatest want of the world is the want of men,--men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.--Education, p. 57. (1903) {CM 54.4}

Shall the "regular lines", which say that every mind shall be controlled by two or three minds at Battle Creek, continue to bear sway? The Macedonian cry is coming from every quarter. Shall men go to the "regular lines" to see whether they will be permitted to labor, or shall they go out and work as best they can, depending on their own abilities and on the help of the Lord, beginning in a humble way and creating an interest in the truth in places in which nothing has been done to give the warning message? {SpM 176.5}

"God calls for a revival and a reformation. The 'regular lines' have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No; let every yoke be broken. Let men awaken to the realization that they have an individual responsibility. {GCB, April 11, 1903 par. 5}

"The present showing is sufficient to prove to all who have the true missionary spirit that the 'regular lines' may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called 'regular lines.' Too much power has been invested in unrevived, unreformed, human agencies." {GCB, April 11, 1903 par. 6}

It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men. {SW, December 15, 1903 par. 14}

The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken, and reconstructed.--Ms 29, 1903, pp. 1, 3. (General manuscript, "The Southern Work," Undated.) {3MR 264.3}

It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. {SpM 195.5}

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, 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 enforcing the observances of the church by civil authority, 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 will listen who have never heard 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. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears and quiet the awakened conscience. But since 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, filled with anger as their authority is questioned, will denounce the message as of Satan and stir up the sin-loving multitudes to revile and persecute those who proclaim it. {GC 606.2}

Time is short, and there is a great work to be done. If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done. My brethren and sisters, take your position on the Lord's side and be earnest, active, courageous co-workers with Christ, laboring with Him to seek and save the lost. {8T 75.2}

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. 10: And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men. {1888 1746.2}

I saw that we have **no time to throw away in listening to fables**. Our minds should not be thus diverted, **but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position**, that with meekness we may be able to give a reason of our hope from the Scriptures. While false doctrines and dangerous errors are pressed upon the mind, it cannot be dwelling upon the truth which is to fit and prepare the house of Israel to stand in the day of the Lord. {EW 125.1}

The Spirit of God had wrought with and through Paul in his labors for his countrymen. Sufficient evidence had been presented to convince all who honestly desired to know the truth. But many permitted themselves to be controlled by prejudice and unbelief, and refused to yield to the most conclusive evidence. Fearing that the faith of the believers would be endangered by continued association with these opposers of the truth, Paul separated from them and **gathered the disciples into a distinct body**, continuing his public instructions in the school of Tyrannus, a teacher of some note. {AA 285.3}

The recreant priests added licentiousness to the dark catalogue of their crimes; yet they still polluted by their presence the tabernacle of the Lord, and, laden with sin, dared to come into the presence of a holy God. As the men of Israel witnessed the corrupt course of the priests, they thought it safer for their families not to come up to the appointed place of worship. Many went from Shiloh with their peace disturbed, their indignation aroused, until they at last determined to offer their sacrifices themselves, concluding that this would be fully as acceptable to God, as to sanction in any manner the abominations practiced in the sanctuary. {ST, December 1, 1881 par. 13}

Dangers of Sensational Religion.--There is no safety, much less benefit, for our people in attending these popular holiness meetings; let us rather search the Scriptures with much carefulness and earnest prayer, that we may understand the ground of our faith. Then we shall not be tempted to mingle with those who, while making high claims, are in opposition to the law of God. {Ev 364.3}

As members of the Church of England, they were strongly attached to her forms of worship, but the Lord had presented before them in his Word a higher standard. The Holy Spirit urged them to preach Christ and him crucified. The power of the Highest attended their labors. Thousands were convicted and truly converted. It was necessary that these sheep be protected from ravening wolves. Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection. {GC88 257.1}

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}

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. **We hoped that there would not be the necessity for another coming out.** While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry.--EGW'88 356, 357 (1889).

Before the destruction of Sodom, God sent a message to Lot, "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed." The same voice of warning was heard by the disciples of Christ before the destruction of Jerusalem: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21:20, 21. They must not tarry to secure anything from their possessions, but must make the most of the opportunity to escape. {PP 166.3}

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}

We cannot serve God and the world at the same time. We must not center our affections on worldly relatives, who have no desire to learn the truth. We may seek in every way, while associated with them, to let our light shine; but our words, our deportment, our customs and practices, should not in any sense be molded by their ideas and customs. We are to show forth the truth in all our intercourse with them. **If we cannot do this, the less association we have with them, the better it will be for our spirituality.** If we place ourselves among associates whose influence has a tendency to make us forgetful of the high claims the Lord has upon us we invite temptation and become too weak in moral power to resist it. We come to partake of the spirit and cherish the ideas of our associates and to place sacred and eternal things lower than the ideas of our friends. We are, in short, leavened just as the enemy of all righteousness designed we should be. {5T 543.1}

We should beware of treating lightly God's gracious provisions for our salvation. **There are Christians who say, "I do not care to be saved unless my companion and children are saved with me."** They feel that heaven would not be heaven to them without the presence of those who are so dear. But have those who cherish this feeling a right conception of their own relation to God, in view of His great goodness and mercy toward them? Have they forgotten that they are bound by the strongest ties of love and honor and loyalty to the service of their Creator and Redeemer? The invitations of mercy are addressed to all; and because our friends reject the Saviour's pleading love, shall we also turn away? The redemption of the soul is precious. Christ has paid an infinite price for our salvation, and no one who appreciates the value of this great sacrifice or the worth of the soul will despise God's offered mercy because others choose to do so. **The very fact that others are ignoring His just claims should arouse us to greater diligence, that we may honor God ourselves, and lead all whom we can influence, to accept His love.**
{PP 162.1}

Example of the Israelites

Just before the firstborn were slain in Egypt, **the Lord instructed the Israelites to gather their children into their houses with them**, and to strike the lintel and the two side posts of their doors with blood, so that when the destroying angel went through the land, he would recognize the houses thus marked as the dwelling places of Christ's followers, and pass over them. {PCP 29.3} **Today we must gather our children about us, if we desire to save them from the destructive power of the evil one.** The conflict between Christ and Satan will increase in intensity until the end of this earth's history. We are to have faith in the blood of Christ, in order that we may pass safely through the perilous times just before us. {PCP 29.4}

Some think it strange that I write, **"Do not send your children to Battle Creek."** I was instructed in regard to the danger of the worldly influence in Battle Creek. I have written hundreds of pages regarding the danger of having so large a sanitarium, and of calling so many people together in one place. The young people in Battle Creek are in danger. They will come in contact with error. Years ago I did not think that they would meet these errors right in the sanitariums; but when "Living Temple" came out, and some of our ministers told me that there was in it nothing but what I had been teaching all my life, I saw how great the danger was. I saw that blindness had fallen upon some who had long known the truth. I pray that the Lord will open the eyes of these ministers, that they may see the difference between light and darkness, between truth and error. {SpTB07 35.1}

The destroying angel is soon to go forth again, not to destroy the first-born alone, but "to slay utterly old and young, both men, women and little children" who have not the mark.

Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them.

Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. E. G. White. {RH, September 19, 1854 par. 13}

Complete separation.--The command found in revelation 18:4, "come out of her, my people," means to come out of those institutions which will place in the minds of our young people, principles which are apt to make them join the class of worshipers of which we read in 2 timothy 3:5: "having a form of godliness, but denying the power thereof." As faithful watchmen, we should be just as desirous of getting our children out of the popular schools as we are to call the older people out of the popular churches. The popular churches are only a product of worldly education, so to get at the root of the matter, **we must separate ourselves from that which creates the condition in which all the religious world, at present, finds itself.** {Ph081 38.1}

I saw that those who profess the truth should hold the standard high, and induce others to come up to it. **I saw that some would have to walk the straight path alone.** Their companions and children will not walk the self-denying pathway with them. Patience and forbearance should ever characterize the lives of those lone pilgrims, following the example of their blessed Master. They will have many trials to endure, but they have a hope that makes the soul strong, that bears them up above the trials of earth, that elevates them above scorn, derision and reproach. **Those who possess a hope like this should never indulge a harsh, unkind spirit. This will only injure their own souls, and drive their friends farther from the truth. Treat them tenderly. Give them no occasion to reproach the cause of Christ; but never yield the truth to please any one. Be decided, be fixed, be established, be not of a doubtful mind. {2SG 266.1}**

But if your companions and children will not come, if you cannot win them to yield to the claims of truth, make their lives here as pleasant as possible; for all they will ever enjoy will be this poor world. **But let not your duty to them interfere with your duty to God.** Pursue a straight-forward course. Let nothing they may do or say provoke an angry word from you. You have a hope that will yield you consolation amid the disappointments and trials of life. Your companions and children who will not be induced to tread the narrow, cross-bearing pathway with you, have not this divine consolation. They should have your pity, for this world is all the heaven they will have. {2SG 266.2}

The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that He is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.--Review and Herald, March 25, 1890. {CW 42.1}