

Changes in Character

MEMORY VERSE: *“Be not faithless, but believing” (John 20:27, last part).*

“Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than He had for doubting Thomas.”
—*Testimonies for the Church*, vol. 2, p. 696.

Suggested Readings: Testimonies for the Church, vol. 1, pp. 328–338; Ibid., vol. 4, pp. 231–233. (At the bottom of this page)

1. THE UNBELIEF OF THOMAS

Sun, Nov 23

a. How did Thomas react to the news of Christ’s resurrection—and why are we bidden to overcome that attitude? John 20:24, 25; 2 Timothy 2:8.

John 20:24, 25

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. **25** The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

2 Timothy 2:8

Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

“When Jesus first met the disciples in the upper chamber, Thomas was not with them. He heard the reports of the others, and received abundant proof that Jesus had risen; but gloom and unbelief filled his heart. As he heard the disciples tell of the wonderful manifestations of the risen Saviour, it only plunged him in deeper despair. If Jesus had really risen from the dead, there could be no further hope of a literal earthly kingdom. And it wounded his vanity to think that his Master should reveal Himself to all the disciples except him. He was determined

not to believe, and for a whole week he brooded over his wretchedness, which seemed all the darker in contrast with the hope and faith of his brethren. . . .

“He would not see through the eyes of his brethren, or exercise faith which was dependent upon their testimony. He ardently loved his Lord, but he had allowed jealousy and unbelief to take possession of his mind and heart.”—*The Desire of Ages*, pp. 806, 807.

“Satan is at hand to suggest a variety of doubts, but if you will open your eyes in faith you will find sufficient evidence for belief. But God will never remove from any man all causes for doubts. . . . Jesus never praised unbelief; He never commended doubts.”—*Testimonies for the Church*, vol. 4, pp. 232, 233.

2. DEALING WITH DOUBTING SOULS

Mon, Nov 24

a. What can we learn from the way Jesus lovingly reinforced the faith of His doubting disciple? John 20:26–28.

John 20:26–28

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. 27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. 28 And Thomas answered and said unto him, My Lord and my God.

“A number of the disciples now made the familiar upper chamber their temporary home, and at evening all except Thomas gathered here. One evening Thomas determined to meet with the others. Notwithstanding his unbelief, he had a faint hope that the good news was true. While the disciples were taking their evening meal, they talked of the evidences which Christ had given them in the prophecies. ‘Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.’

“Turning to Thomas He said, ‘Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing.’ These words showed that He was acquainted with the thoughts and words of Thomas. The doubting disciple knew that none of his companions had seen Jesus for a week. They could not have told the Master of his unbelief. He recognized the One before him as his Lord. He had no desire for further

proof. His heart leaped for joy, and he cast himself at the feet of Jesus crying, 'My Lord and my God.' "—*The Desire of Ages*, pp. 807, 808.

b. How should we deal with doubters of present truth today—including with regard to the Spirit of Prophecy? 2 Timothy 3:10.

2 Timothy 3:10

But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

"Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published Testimonies, nor receive evidence through the testimony of others; but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting, and comfort themselves with the instruction given through vision, the church may know that they are not right. God's people should not cringe and yield, and give up their liberty to such disaffected ones."—*Testimonies for the Church*, vol. 1, p. 328.

3. BUILDING THE FAITH OF DOUBTERS

Tue, Nov 25

a. What gentle reproof did Jesus direct to Thomas? John 20:29. What lesson do we learn from how Jesus treated the skeptical apostle?

John 20:29

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

"The faith of Thomas would have been more pleasing to Christ if he had been willing to believe upon the testimony of his brethren. Should the world now follow the example of Thomas, no one would believe unto salvation; for all who receive Christ must do so through the testimony of others.

“Many who are given to doubt excuse themselves by saying that if they had the evidence which Thomas had from his companions, they would believe. They do not realize that they have not only that evidence, but much more. Many who, like Thomas, wait for all cause of doubt to be removed, will never realize their desire. They gradually become confirmed in unbelief. Those who educate themselves to look on the dark side, and murmur and complain, know not what they do. They are sowing the seeds of doubt, and they will have a harvest of doubt to reap. At a time when faith and confidence are most essential, many will thus find themselves powerless to hope and believe.

“In His treatment of Thomas, Jesus gave a lesson for His followers. His example shows how we should treat those whose faith is weak, and who make their doubts prominent. Jesus did not overwhelm Thomas with reproach, nor did He enter into controversy with him. He revealed Himself to the doubting one. Thomas had been most unreasonable in dictating the conditions of his faith, but Jesus, by His generous love and consideration, broke down all the barriers. Unbelief is seldom overcome by controversy. It is rather put upon self-defense, and finds new support and excuse. But let Jesus, in His love and mercy, be revealed as the crucified Saviour, and from many once unwilling lips will be heard the acknowledgment of Thomas, ‘My Lord and my God.’ ”—*The Desire of Ages*, pp. 707, 708.

b. Why were Christ’s signs and miracles recorded? John 20:30, 31.

John 20:30, 31

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: **31** But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

“God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration.”—*Steps to Christ*, p. 105.

a. Under what circumstances did Jesus reveal Himself to His disciples for the third time? John 21:1–3.

John 21:1–3

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. **2** There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. **3** Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

b. As the disciples were fishing, how did Jesus approach them, what did He say to them—and with what result? John 21:4–6.

John 21:4–6

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. **5** Then Jesus saith unto them, Children, have ye any meat? They answered him, No. **6** And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

“Jesus had a purpose in bidding them cast their net on the right side of the ship. On that side He stood upon the shore. That was the side of faith. If they labored in connection with Him—His divine power combining with their human effort—they could not fail of success.”—*The Desire of Ages*, p. 811.

c. What happened when the eyes of the disciples were opened so that they recognized Jesus? Relate the conversation that followed between the Lord and Peter. John 21:7–17.

John 21:7–17

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. **8** And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes. **9** As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. **10** Jesus saith unto them, Bring of the fish which ye have now caught. **11** Simon Peter went up,

and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. **12** Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. **13** Jesus then cometh, and taketh bread, and giveth them, and fish likewise. **14** This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead. **15** ¶ So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. **16** He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. **17** He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

“Peter had once declared, ‘Though all men shall be offended because of Thee, yet will I never be offended.’ Matthew 26:33. But he now put a truer estimate upon himself. ‘Yea, Lord,’ he said, ‘Thou knowest that I love Thee.’ There is no vehement assurance that his love is greater than that of his brethren. He does not express his own opinion of his devotion. . . .

“Three times Peter had openly denied his Lord, and three times Jesus drew from him the assurance of his love and loyalty, pressing home that pointed question, like a barbed arrow to his wounded heart. Before the assembled disciples Jesus revealed the depth of Peter’s repentance, and showed how thoroughly humbled was the once boasting disciple.”—*Ibid.*, pp. 811, 812.

“[Peter] was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ’s flock.”—*Ibid.*, pp. 812–815.

5. RESTITUTION

Thu, Nov 27

a. What prophetic declaration did Jesus pronounce concerning Peter? John 21:18, 19. How was this prophecy later fulfilled?

John 21:18, 19

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. **19** This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

“[Peter] little knew to what heights and depths Christ’s feet would lead the way. Peter had failed when the test came, but again he was to have opportunity to prove his love for Christ. That he might be strengthened for the final test of his faith, the Saviour opened to him his future. He told him that after living a life of usefulness, when age was telling upon his strength, he would indeed follow his Lord. . . .

“Jesus . . . made known to Peter the very manner of his death; He even foretold the stretching forth of his hands upon the cross. Again He bade His disciple, ‘Follow Me.’ Peter was not disheartened by the revelation. He felt willing to suffer any death for his Lord.”—*The Desire of Ages*, p. 815.

“Peter, as a Jew and a foreigner, was condemned to be scourged and crucified. In prospect of this fearful death, the apostle remembered his great sin in denying Jesus in the hour of His trial. Once so unready to acknowledge the cross, he now counted it a joy to yield up his life for the gospel, feeling only that, for him who had denied his Lord, to die in the same manner as his Master died was too great an honor. Peter had sincerely repented of that sin and had been forgiven by Christ, as is shown by the high commission given him to feed the sheep and lambs of the flock. But he could never forgive himself. Not even the thought of the agonies of the last terrible scene could lessen the bitterness of his sorrow and repentance. As a last favor he entreated his executioners that he might be nailed to the cross with his head downward. The request was granted, and in this manner died the great apostle Peter.”—*The Acts of the Apostles*, pp. 537, 538.

PERSONAL REVIEW QUESTIONS

Fri, Nov 28

1. How could I be in danger of the same sulkiness as Thomas had?
2. What should I learn from the way Jesus treated the doubting Thomas?
3. Why is love more convincing than controversy?

4. What was Christ's purpose in performing the miracle of the fishes?
5. Describe the change in Peter's attitude after his conversion.

Suggested Readings: Testimonies for the Church, vol. 1, pp. 328–338; Ibid., vol. 4, pp. 231–233.

Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas; they cannot believe the published *Testimonies*, nor receive evidence through the testimony of others; but must see and have the evidence for themselves. Such must not be set aside, but long patience and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions, of which they have no knowledge; if they carry their opposition so far as to oppose that in which they have had no experience, and feel annoyed when those who believe that the visions are of God speak of them in meeting, and comfort themselves with the instruction given through vision, the church may know that they are not right. God's people should not cringe and yield, and give up their liberty to such disaffected ones. God has placed the gifts in the church that the church may be benefited by them; and when professed believers in the truth oppose these gifts, and fight against the visions, souls are in danger through their influence, and it is time then to labor with them, that the weak may not be led astray by their influence. (1T 328.1)

It has been very hard for the servants of God to labor in -----, for there has been a class of self-righteous, talkative, unruly ones there, who have stood in the way of the work of God. If received into the church, they would tear it to pieces. They would not be subject to the body, and would never be satisfied unless the reins of church government were in their own hands. (1T 329.1)

Brother G sought to move with great caution. He knew that the class who opposed the visions were wrong, that they were not genuine believers in the truth; and therefore, to shake off these clogs, he proposed to receive none into the church who did not believe the third angel's message and the visions. This kept out some few precious souls who had not fought against the visions. They dared not unite with the church, fearing that they should commit themselves upon that which they did not understand and fully believe. And there were those at hand ready to prejudice these conscientious ones, and to place matters before them in

the worst possible light. Some have felt grieved and offended because of the condition of membership, and since the organization their feelings of dissatisfaction have greatly increased. Strong prejudice has governed them. (1T 329.2)

I was shown the case of Sister H. She was presented before me in connection with a professed sister who was strongly prejudiced against my husband and myself, and opposed to the visions. This spirit had led her to love and cherish every lying report in regard to us and the visions, and she has communicated this to Sister H. She has had a bitter spirit of war against me, when she had no personal knowledge of me. She was unacquainted with my labors, yet has nourished the most wicked feelings of prejudice against me, and has influenced Sister H, and they have united together in their bitter remarks and speeches. The person shown me in connection with Sister H was a strong-minded woman, sanguine, and exalted in her own estimation. She has thought that her views were correct, and that others must rely upon her word, when she only darkened counsel by words, and manifested the spirit of the dragon host to war against those who would be united on the commandments of God and the testimony of Jesus. (1T 329.3)

Since Sister H has been at ----, she has despised the visions, and has related hearsay reports, as though she knew that they were true. She has resisted no influence calculated to injure me. She did not know but that the visions were of God; she had no personal acquaintance with the humble instrument; and yet she has united with unconsecrated ones in ---- to exert a strong influence against me. They have strengthened one another by loving and reporting false stories coming from different sources, and in this way have nourished their prejudice. There can be no union between their spirit and the spirit of the messages which the Lord sees fit to give for the benefit of His humble people. The spirit which dwells in their hearts cannot harmonize with the light given of God. (1T 330.1)

Many poor souls do not know what they are doing. They unite their influence with Satan's forces, and aid him in his work. They manifest great zeal and earnestness in their blind opposition, as though they were verily doing God's service by fighting against the visions. All who desire to do so can acquaint themselves with the fruits of these visions. For seventeen years God has seen fit to let them survive and strengthen against the opposition of Satan's forces, and the influence of human agencies that have aided Satan in his work. (1T 330.2)

Other women were shown me in ----- who were at war with the truth. One was presented before me who embraced a few points of truth, and then went no further with God's remnant people. She was exalted in her own eyes, and thought she understood it all. She was wise in her own opinion, and was shown me as constantly looking back and referring to an old experience; because she had received a degree of light in the past, she had become lifted up, and thought she had sufficient light and knowledge to instruct the whole body. Her faith is scattered and disconnected. Many of her ideas of truth are erroneous; yet she is egotistical, and righteous in her own estimation. She is forward to instruct, but will not be taught. She has despised instruction, and cast behind her the teachings of God through His servants. I saw her pointing to her righteousness, her devotion, her prayerful life. Like the Pharisee, she enumerates her good deeds. "God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." The Pharisee's prayer was not regarded; but the poor publican, who could only say, "God be merciful to me a sinner," moved the pity of the Lord. His prayer was accepted, while the prayer of the boasting Pharisee was rejected. "For everyone that exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 18:11-14. **(1T 330.3)**

Revelation 3:17, 18: "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." **(1T 331.1)**

This person, whose countenance I recognized when I saw her, I was told was Mrs. I. I saw that her life was not marked with that humility which should ever characterize the followers of Christ. When poor mortals, however high their profession, become just in their own eyes, then Jesus leaves them to be deceived in regard to themselves. I was shown that this woman has influenced others, and some have united with her to hold up the visions in a ridiculous light. To God they must answer for all this; for every word of derision against the light which God has seen fit to communicate in His own chosen way, is recorded. **(1T 331.2)**

I was shown still another woman who is not in union with the people whom God is leading out. The spirit of truth dwells not in her heart, and she has been busy doing the work which well pleases the enemy of all good, to distract and confuse minds. (I recognized this woman the last day of the meeting; she left before it closed.) She is a great talker, and is ever ready to hear and tell some new thing, dwelling upon what she calls others' wrongs; and she terms her evil surmisings discernment. She puts light for darkness, and darkness for light, and for a pretense makes long prayers. She loves to be approved and thought righteous, and has deceived some. She wishes to teach others, and thinks that God teaches her above others. But the truth has no place in her heart. **(1T 332.1)**

A few others were shown me as joining their influence with those I have mentioned, and together they do what they can to draw off from the body and cause confusion; and their influence brings the truth of God into disrepute. Jesus and holy angels are bringing up and uniting God's people into one faith, that they may all have one mind and one judgment. And while they are being brought into the unity of the faith, to see eye to eye upon the solemn, important truths for this time, Satan is at work to oppose their advancement. Jesus is at work through His instruments to gather and unite. Satan works through his instruments to scatter and divide. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Amos 9:9. **(1T 332.2)**

God is now testing and proving His people. Character is being developed. Angels are weighing moral worth, and keeping a faithful record of all the acts of the children of men. Among God's professed people are corrupt hearts; but they will be tested and proved. That God who reads the hearts of everyone, will bring to light hidden things of darkness where they are often least suspected, that stumbling blocks which have hindered the progress of truth may be removed, and God have a clean and holy people to declare His statutes and judgments. **(1T 332.3)**

The Captain of our salvation leads His people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness. "If therefore the light that is in thee be darkness, how great is that darkness!" Matthew 6:23. No greater delusion can deceive the human mind than that which leads men to indulge a self-confident spirit, to believe that they

are right and in the light, when they are drawing away from God's people, and their cherished light is darkness. (1T 333.1)

The class in ----- who have been drawing off from the body have possessed a hard, bitter spirit against those whom God is using as His instruments to bring His people up united upon the only true platform. Their spirit is opposed to the work of God, and their influence has brought reproach upon the cause of God, and has made our faith disgusting to unbelievers, and caused Satan to exult. Those who are walking in church capacity and trying to serve God, may for a time be annoyed with those among them who are not right, and who have been shown me as self-righteous and pharisaical; but if they are patient, and walk humbly before God, earnestly praying for His power and Spirit, they will advance, and those who are unsound in the faith will be left behind. (1T 333.2)

Brother J was presented before me, and I was shown that his course has not been pleasing to God. He was unstable. He has been befogged with the Age-to-Come, and as there is not the least harmony between the Age-to-Come theory and the third angel's message, he lost his love for and faith in the message, and felt irritated because so much had been said in regard to it. The third angel is proclaiming a most solemn message to the inhabitants of the earth; and shall God's chosen people be indifferent to it, and not unite their voice to sound this solemn warning? Brother J is deceived, and is deceiving others. His theme has been consecration, when his heart was not right. His mind has been divided. He has had no anchor to hold him, and has been floating about without a settled faith. Much of his time has been occupied in relating to one and another reports and stories calculated to distract and unsettle minds. He has had much to say in regard to my husband and myself, and against the visions. He has stood in a position, "Report, ... and we will report it." God sent him not on such a mission. He has not known whom he has been serving. Satan has been using him to throw minds into confusion. What little influence he had he has used to prejudice minds against the third angel's message. He has by false reports presented the visions in a wrong light, and weak souls who were not established in all the present truth have fed upon these things instead of clean provender thoroughly winnowed. He has been deceived in regard to sanctification. Unless he now changes his course, and is willing to be instructed, and cherishes the light given, he will be left of God to pursue his own course and follow his own imperfect judgment until he will make shipwreck of faith, and by his unwise course become a signal warning to those who choose to go independent of the body.

God will open the eyes of honest souls to understand the cruel work of those who scatter and divide. He will mark those who cause divisions, that every honest one may escape from Satan's snare. **(1T 333.3)**

Brother J received from Elder K a false theory of sanctification, which is outside of the third angel's message, and wherever received destroys the love for the message. I was shown that Elder K was upon dangerous ground. He is not in union with the third angel. He once enjoyed the blessing of God, but does not now, for he has not prized and cherished the light of truth which has shone upon his pathway. He has brought along with him a theory of Methodist sanctification, and presents that in front, making it of the highest importance. And the sacred truths applicable to this time are by him made of little consequence. He has followed his own light, and been growing darker and darker, and going further and further from the truth, until it has but little influence upon him. Satan has controlled his mind, and he has done great injury to the cause of truth in northern Wisconsin. **(1T 334.1)**

It was this theory of sanctification which Sister G received of Elder K, and which she tried to follow out, that carried her into that dreadful fanaticism. Elder K has bewildered and confused many minds with this theory of sanctification. All who embrace it lose to a great extent their interest in and love for the third angel's message. This view of sanctification is a very pretty-looking theory. It whitewashes over poor souls who are in darkness, error, and pride. It gives them an appearance of being good Christians, and of possessing holiness, when their hearts are corrupt. It is a peace-and-safety theory, which does not bring to light evil and reprove and rebuke wrong. It heals the hurt of the daughter of God's people slightly, crying: Peace, peace, when there is no peace. Men and women of corrupt hearts throw around them the garb of sanctification, and are looked upon as examples to the flock, when they are Satan's agents, used by him to allure and deceive honest souls into a bypath, that they may not feel the force and importance of the solemn truths proclaimed by the third angel. **(1T 335.1)**

Elder K has been looked up to as an example, while he has been an injury to the cause of God. His life has not been blameless. His ways have not been in accordance with the holy law of God, or with the spotless life of Christ. His corrupt nature is not subdued; and yet he dwells much upon sanctification, and thereby deceives many. I was directed to his past labors. He has failed to bring out souls into the truth, and to establish them upon the third angel's message. He

presents a theory of sanctification as a matter of the utmost importance, while he makes of but little importance the channel through which God's blessing comes. "Sanctify them through Thy truth: Thy word is truth." John 17:17. The present truth, which is the channel, is not regarded, but is trampled underfoot. Men may cry, Holiness! holiness! sanctification! sanctification! consecration! consecration! and yet know no more by experience of what they talk than the sinner with his corrupt propensities. God will soon tear off this whitewashed garb of professed sanctification which some who are carnally minded have thrown around them to hide the deformity of the soul. **(1T 335.2)**

A faithful record is kept of the acts of the children of men. Nothing can be concealed from the eye of the high and holy One. Some take a course directly opposed to the law of God, and then, to cover up their sinful course, they profess to be consecrated to God. This profession of holiness does not make itself manifest in their daily lives. It does not have a tendency to elevate their minds, and lead them to "abstain from all appearance of evil." 1 Thessalonians 5:22. We are made a spectacle unto the world, to angels, and to men. Our faith is blasphemed in consequence of the crooked course of the carnally minded. They profess a part of the truth, which gives them influence, while they have no union with those who believe and are united upon the whole truth. What has been Elder K's influence? What have been the fruits of his labors? How many have been brought out and established upon present truth? How many has he brought into the unity of the faith? He has not gathered with Christ. His influence has been to scatter. There is a lack in his preaching, and his converts lack that which would prove their rock and defense in the day of God's anger. His preaching lacks the salt, the savor. He does not bring out souls thoroughly converted to the truth, separating them from the world, and uniting them with God's peculiar people. His converts have no anchor to hold them, and they drift here and there, until many of them are bewildered and lost in the world. **(1T 336.1)**

Elder K knows not of what spirit he is. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and who have the testimony of Jesus. He has a hard warfare before him. As far as the Sabbath is concerned, he occupies the same position as the Seventh Day Baptists. Separate the Sabbath from the messages, and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord. It is time for God's people in Wisconsin to find

their position. "Who will be on the Lord's side?" should be sounded by the faithful, experienced ones in every place. God requires them to come out and cut loose from the various influences which would separate them from one another and from the great platform of truth upon which God is bringing His people. (1T 337.1)

I was shown the case of Mr. L. He has much to say upon sanctification, but he is deceived in himself, and others are deceived in him. His sanctification may last him while he is in meeting, but it cannot bear the test. Bible holiness purifies the life; but L's heart is not cleansed. Evil exists in the heart, and is carried out in the life, and the enemies of our faith have had occasion to reproach Sabbathkeepers. They judge of the tree by its fruits. (1T 337.2)

2 Corinthians 4:2: "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (1T 337.3)

Many go directly contrary to the above scripture. They do walk in craftiness, and handle the word of God deceitfully. They do not exemplify the truth in their lives. They have special exercises upon sanctification, yet cast the word of God behind them. They pray sanctification, sing sanctification, and shout sanctification. Men with corrupt hearts put on the air of innocence, and profess to be consecrated; but this is no evidence that they are right. Their deeds testify of them. Their consciences are seared, but the day of God's visitation is coming, and every man's work shall be manifest, of what sort it is. And every man shall receive according to his deeds. (1T 338.1)

Said the angel, as he pointed to L: "What hast thou to do to declare My statutes, or that thou shouldest take My covenant in thy mouth? seeing thou hatest instruction, and castest My words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit." Psalm 50:16-19. God will scatter and shake off these dividing influences, and will free His people, if those professing the whole truth will come up to the help of the Lord. (1T 338.2)

There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need err. The truth

is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest, feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain. (1T 338.3)

2 Corinthians 4:3, 4: "But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (1T 338.4)

Brother G, you will not long stand where you now are. The path you have started upon is diverging from the true path and separating you from the people whom God is testing in order to purify them for the final victory. You will either come into union with this body, and labor earnestly to answer the prayer of Christ, or you will become more and more unbelieving. You will question point after point of the established faith of the body, become more self-willed in your opinion, and grow darker and darker in regard to the work of God for this time, until you set light for darkness and darkness for light. (4T 231.1)

Satan has great power to entangle souls by confusing the minds of those who do not cherish the light and the privileges which Providence sends them. Minds which are submitted to Satan's control are led continually from the light of truth into error and darkness. If you give Satan the least advantage, he will claim more and will watch the outposts to make the most of any circumstance to advantage his cause and ruin your soul. (4T 231.2)

Brother and Sister G, you are neither of you in a safe position. You despise reproof. Had smooth words been spoken to you rather than words of reproof, had you been praised and flattered, you would now occupy a very different position from what you do in regard to your belief in the *Testimonies*. There are some in these last days who will cry: "Speak unto us smooth things, prophesy deceits." Isaiah 30:10. But this is not my work. God has set me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. God will not be trifled with, and those who despise His work will receive according to their deeds. I have not chosen this unpleasant labor for myself. It is not a work which will bring to me the favor or praise of men. It is a

work which but few will appreciate. But those who seek to make my labor doubly hard by their misrepresentations, jealous suspicions, and unbelief, thus creating prejudice in the minds of others against the *Testimonies* God has given me, and limiting my work, have the matter to settle with God, while I shall go forward as Providence and my brethren may open the way before me. In the name and strength of my Redeemer I shall do what I can. I shall warn and counsel and reprove and encourage as the Spirit of God dictates, whether men will hear or whether they will forbear. My duty is not to please myself, but to do the will of my heavenly Father, who has given me my work. **(4T 231.3)**

Christ warned His disciples: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matthew 7:15-20. Here is a test, and, Brother G, you can apply it if you will. You need not go in uncertainty and doubt. Satan is at hand to suggest a variety of doubts, but if you will open your eyes in faith you will find sufficient evidence for belief. But God will never remove from any man all causes for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith. You have seemed to consider it a virtue to be on the side of the doubting rather than on the side of the believing. Jesus never praised unbelief; He never commended doubts. He gave to His nation evidences of His Messiahship in the miracles He wrought, but there were some who considered it a virtue to doubt and who would reason these evidences away and find something in every good work to question and censure. **(4T 232.1)**

The centurion who desired Christ to come and heal his servant felt unworthy to have Jesus come under his roof; his faith was so strong in the power of Christ that he entreated Him just to say the word and the work would be done. "When Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That

many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.” Matthew 8:10-13. **(4T 233.1)**

Here Jesus exalted faith in contrast with doubt. He showed that the children of Israel would stumble because of their unbelief, which would lead to the rejection of great light and would result in their condemnation and overthrow. Thomas declared that he would not believe unless he put his finger into the prints of the nails and thrust his hand into the side of his Lord. Christ gave him the evidence he desired and then reproved his unbelief: “Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.” John 20:29. **(4T 233.2)**

In this age of darkness and error, men who profess to be followers of Christ seem to think that they are at liberty to receive or reject the servants of the Lord at pleasure and that they will not be called to an account for so doing. Unbelief and darkness lead them to this. Their sensibilities are blunted by their unbelief. They violate their consciences and become untrue to their own convictions and weaken themselves in moral power. They view others in the same light with themselves. **(4T 233.3)**