

The Light Rejected—or Reflected?

MEMORY VERSE: “*The Lord is my light and my salvation; whom shall I fear?*”
(*Psalm 27:1*).

“Christ is the ‘Light, which lighteth every man that cometh into the world.’ John 1:9. As through Christ every human being has life, so also through Him every soul receives some ray of divine light.”—*Education*, p. 29.

Suggested Reading: *Testimonies for the Church*, vol. 7, pp. 18–28. (At the bottom of this page)

1. THE LIGHT PROPHESIED

Sun, May 11

a. How did the Holy Spirit refer to Jesus through Isaiah? Isaiah 49:6.

Isaiah 49:6

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

b. How did Simeon identify Jesus when He was brought to the temple for dedication—and what should this cause us to consider? Luke 2:32.

Luke 2:32

A light to lighten the Gentiles, and the glory of thy people Israel.

“The aged Simeon, in the temple where Christ was now teaching, had spoken of Him as ‘a light to lighten the Gentiles, and the glory of Thy people Israel.’ Luke 2:32. In these words he was applying to Him a prophecy familiar to all Israel. By the prophet Isaiah, the Holy Spirit had declared, ‘It is too light a thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth.’ Isaiah 49:6, R.V. This prophecy was generally understood as spoken of the Messiah, and when Jesus said, ‘I am the light of the world,’ the people could not fail to recognize His claim to be the Promised One.”—*The Desire of Ages*, p. 465.

“Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.”—*The Great Controversy*, p. 315.

a. How did the Jewish leaders react to Christ's mission? John 1:11; 8:13.**John 1:11**

He came unto his own, and his own received him not.

John 8:13

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

“To the Pharisees and rulers this claim seemed an arrogant assumption. That a man like themselves should make such pretensions they could not tolerate. Seeming to ignore His words, they demanded, ‘Who art Thou?’ They were bent upon forcing Him to declare Himself the Christ. His appearance and His work were so at variance with the expectations of the people, that, as His wily enemies believed, a direct announcement of Himself as the Messiah would cause Him to be rejected as an impostor.”—*The Desire of Ages*, p. 465.

b. What clear explanations did Jesus provide to the unbelieving Pharisees—yet how did they respond? John 8:14–18.**John 8:14–18**

Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. **15** Ye judge after the flesh; I judge no man. **16** And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. **17** It is also written in your law, that the testimony of two men is true. **18** I am one that bear witness of myself, and the Father that sent me beareth witness of me.

“[The Pharisees] were ignorant of [Christ's] divine character and mission because they had not searched the prophecies concerning the Messiah, as it was their privilege and duty to do. They had no connection with God and Heaven, and therefore did not comprehend the work of the Saviour of the world, and, though they had received the most convincing evidence that Jesus was that Saviour, yet they refused to open their minds to understand. At first they had set their hearts against Him, and refused to believe the strongest proof of His divinity, and, as a consequence, their hearts had grown harder until they were determined not to believe nor accept Him.”—*The Spirit of Prophecy*, vol. 2, pp. 354, 355.

c. What marked contrast did Jesus say existed between Himself and the unbelieving Pharisees? John 8:19–23.**John 8:19–23**

Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. **20** These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come. **21** ¶ Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. **22** Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. **23** And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

d. What was to be the fatal consequence of the Jewish rulers' rejection of Christ? John 8:24; Matthew 23:38.

John 8:24

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Matthew 23:38

Behold, your house is left unto you desolate.

3. TWO CLASSES OF LISTENERS

Tue, May 13

a. After being warned that they could die in their sins, what did the Pharisees demand of Jesus—and why? John 8:25 (first part).

John 8:25

Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.

“Seeming to ignore His words, they demanded, ‘Who art Thou?’ They were bent upon forcing Him to declare Himself the Christ. His appearance and His work were so at variance with the expectations of the people, that, as His wily enemies believed, a direct announcement of Himself as the Messiah would cause Him to be rejected as an impostor.”—*The Desire of Ages*, p. 465.

b. How did the Saviour answer them—revealing His extraordinary connection with the Father? John 8:25 (last part), 26–29.

John 8:25, 26–29

Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. **26** I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. **27** They understood not that he spake to them of the Father. **28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. **29** And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

“Never did Christ deviate from loyalty to the principles of God’s law. Never did He do anything contrary to the will of His Father. Before angels, men, and demons He could speak words that from any other lips would have been blasphemy: ‘I do always those things that please Him.’ John 8:29. Day by day for three years His enemies followed Him, trying to find some stain in His character. Satan, with all his confederacy of evil, sought to overcome Him; but they found nothing in Him by which to gain advantage. Even the devils were forced to confess: ‘Thou art the Holy One of God’ (Luke 4:34).”—*Testimonies for the Church*, vol. 8, p. 208.

c. Describe the daily walk of Christ with His Father—and how we are to reflect that experience. John 15:10; Ephesians 2:4–6.

John 15:10

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Ephesians 2:4–6

But God, who is rich in mercy, for his great love wherewith he loved us, **5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) **6** And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

“As Jesus was in human nature, so God means His followers to be. In His strength we are to live the life of purity and nobility which the Saviour lived.”—*Ibid.*, p. 289.

“The Saviour's life on earth, though lived in the midst of conflict, was a life of peace. While angry enemies were constantly pursuing Him, He said, ‘He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.’ John 8:29. No storm of human or satanic wrath could disturb the calm of that perfect communion with God.”—*Thoughts From the Mount of Blessing*, pp. 15, 16.

4. THE LIGHT REFLECTED

Wed, May 14

a. As Christ spoke cutting truths to the Pharisees, how did His words affect sincere listeners—and why can this encourage us today? John 8:30.

John 8:30

As he spake these words, many believed on him.

“Christ understood how to act in a calm, intelligent manner, and to bring to naught their plans to bring Him into condemnation. The words of the Lord were as sharp arrows that went to the mark, and wounded the hearts of His accusers. Every time Christ addressed the people, whether His audience was large or small, His words took saving effect upon the souls of some of His hearers. No message that ever fell from the lips of Christ was to be lost. Every word He spoke placed a new responsibility upon those who heard it. Ministers who are giving the last message of mercy to the world, who are presenting the truth in sincerity, who are relying upon God for strength, need never fear that their efforts are in vain. No one can say that the arrow of truth has not sped to the mark, and pierced the souls of those who are listening. Although no human eye could see the flight of the arrow of truth, although no human ear heard the cry of the wounded soul, yet the truth has silently cut its way to the heart. God has spoken to the soul, and in the day of final account God's minister will stand with the trophies of redeeming grace to give honor unto Christ, to whom honor is due. God, who seeth in secret, will openly reward those who have declared the truth in His name.”—*The Signs of the Times*, February 6, 1896.

b. Besides ministers, who else is blessed by reflecting the light from heaven? Psalm 27:1; 147:15; Isaiah 55:10, 11.

Psalm 27:1

The LORD is my light and my salvation; whom shall I fear? the LORD is the strength of my life; of whom shall I be afraid?

Psalm 147:15

He sendeth forth his commandment upon earth: his word runneth very swiftly.

Isaiah 55:10, 11

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: **11** So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

“Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister.”
—*Testimonies for the Church*, vol. 7, p. 21.

5. BONDAGE vs. LIBERTY

Thu, May 15

a. What did Jesus say to the Jews that accepted Him? John 8:31, 32. In contrast, how did the unbelievers fail to see the only condition that will make us free from sin? John 8:33–36.

John 8:31, 32

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; **32** And ye shall know the truth, and the truth shall make you free.

John 8:33–36

They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? **34** Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. **35** And the servant abideth not in the house for ever: but the Son abideth ever. **36** If the Son therefore shall make you free, ye shall be free indeed.

“[The Pharisees] were in the worst kind of bondage—ruled by the spirit of evil. . . .

“Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul.

“In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from

Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God.

“The only condition upon which the freedom of man is possible is that of becoming one with Christ. ‘The truth shall make you free;’ and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self—to the true glory and dignity of man. The divine law, to which we are brought into subjection, is ‘the law of liberty.’ James 2:12.”—*The Desire of Ages*, p. 466.

PERSONAL REVIEW QUESTIONS

Fri, May 16

- 1. Explain the significance of Simeon's words about Jesus.**
- 2. Describe the treatment of the scribes and Pharisees toward Christ.**
- 3. What would happen to their nation for rejecting Jesus?**
- 4. How do sincere souls respond to Christ—both then and now?**
- 5. Explain the concept of “freedom” in the light of Gospel truth.**

Suggested Reading: *Testimonies for the Church*, vol. 7, pp. 18–28.

We have a message from the Lord to bear to the world, a message that is to be borne in the rich fullness of the Spirit's power. Let our ministers see the need of seeking to save the lost. Direct appeals are to be made to the unconverted. “Why eateth your Master with publicans and sinners?” the Pharisees asked Christ's disciples. And the Saviour responded: “I am not come to call the righteous, but sinners to repentance.” Matthew 9:11, 13. This is the work He has given us. And never was there greater need of it than at the present time. **(7T 18.1)**

God has not given His ministers the work of setting the churches right. No sooner is this work done, apparently, than it has to be done over again. Church members that are thus looked after and labored for become religious weaklings. If nine tenths of the effort that has been put forth for those who know the truth had been put forth for those who have never heard the truth, how much greater would have been the advancement made! God has withheld His blessings because His people have not worked in harmony with His directions. **(7T 18.2)**

It weakens those who know the truth for our ministers to expend on them the time and talent that should be given to the unconverted. In many of our churches in the cities the minister preaches Sabbath after Sabbath, and Sabbath after Sabbath the church members come to the house of God with no words to tell of blessings received because of blessings imparted. They have not worked during the week to carry out the instruction given them on the Sabbath. So long as church members make no effort to give to others the help given them, great spiritual feebleness must result. **(7T 18.3)**

The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers and do faithful service for Him. **(7T 19.1)**

There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath. **(7T 19.2)**

Let us remember that we are pilgrims and strangers on this earth, seeking a better country, even a heavenly. Let us work with such earnestness, such devotion, that sinners will be drawn to Christ. Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others. **(7T 19.3)**

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited; church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields. **(7T 19.4)**

Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give to others the knowledge they have received. While the new converts should be taught to ask counsel from those more experienced in the work, they should also be taught not to put the minister in the place of God. Ministers are but human beings, men compassed with infirmities. Christ is the One to whom we are to look for guidance. "The Word was made flesh, and dwelt among us, ... full of grace and truth." "And of His fullness have all we received, and grace for grace." John 1:14, 16. **(7T 20.1)**

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. **(7T 20.2)**

The Lord has presented before me the work that must be done in our cities. The believers in these cities can work for God in the neighborhood of their homes. They are to labor quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt. **(7T 20.3)**

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him, but he is nonetheless a minister for God, and his work testifies that he is born of God. **(7T 21.1)**

It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor

for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister. **(7T 21.2)**

Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labor as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love. **(7T 21.3)**

The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labor in Christlike love for those outside the fold, forgetting self in their endeavor to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matthew 18:19. **(7T 21.4)**

In humble dependence upon God, families are to settle in the waste places of His vineyard. Consecrated men and women are needed to stand as fruit-bearing trees of righteousness in the desert places of the earth. As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched. **(7T 22.1)**

In fields where the conditions are so objectionable and disheartening that many workers refuse to go to them, most remarkable changes for the better may be brought about by the efforts of self-sacrificing lay members. These humble workers will accomplish much because they put forth patient, persevering effort, not relying upon human power, but upon God, who gives them His favor. The amount of good that these workers accomplish will never be known in this world. **(7T 22.2)**

Self-supporting missionaries are often very successful. Beginning in a small, humble way, their work enlarges as they move forward under the guidance of the Spirit of God. Let two or more start out together in evangelistic work. They may not receive any particular encouragement from those at the head of the work that they will be given financial support; nevertheless let them go forward, praying, singing, teaching, living the truth. They may take up the work of canvassing, and in this way introduce the truth into many families. As they move forward in their work they gain a blessed experience. They are humbled by a sense of their helplessness, but the Lord goes before them, and among the wealthy and the poor they find favor and help. Even the poverty of

these devoted missionaries is a means of finding access to the people. As they pass on their way they are helped in many ways by those to whom they bring spiritual food. They bear the message God gives them, and their efforts are crowned with success. Many will be brought to a knowledge of the truth who, but for these humble teachers, would never have been won to Christ. **(7T 23.1)**

God calls for workers to enter the whitening harvest field. Shall we wait because the treasury is exhausted, because there is scarcely sufficient to sustain the workers now in the field? Go forth in faith, and God will be with you. The promise is: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:6. **(7T 23.2)**

Nothing is so successful as success. Let this be secured by persevering effort, and the work will move forward. New fields will be opened. Many souls will be brought to a knowledge of the truth. What is needed is increased faith in God. **(7T 24.1)**

Our people have received great light, yet much of the ministerial force has been spent on the churches, teaching those who should be teachers; enlightening those who should be "the light of the world;"(Matthew 5:14) watering those from whom should flow rivers of living water; enriching those who might be mines of precious truth; repeating the gospel invitation to those who, scattered to the uttermost parts of the earth, should be giving the message of heaven to those who have not heard; feeding those who should be in the highways and byways giving the call: "Come; for all things are now ready." Luke 14:17. **(7T 24.2)**

Those for whom the fetters of sin have been broken, who have sought the Lord with brokenness of heart and have obtained answer to their yearning request for righteousness, are never cold and spiritless. Their hearts are filled with unselfish love for sinners. They put away from them all worldly ambition, all self-seeking. Contact with the deep things of God makes them more and more like their Saviour. They exult in His triumphs; they are filled with His joy. Day by day they are growing unto the full stature of men and women in Christ. **(7T 24.3)**

With intense interest God is looking on this world. He has noted the capacity of human beings for service. Looking down the ages, He has counted His workers, both men and women, and has prepared the way before them, saying: "I will send My messengers to them, and they shall see great light shining amid the darkness. Won to the service of Christ, they will use their talents to the glory of My name. They will go forth to work for Me with zeal and devotion. Through their efforts the truth will appeal to thousands in a most forcible manner, and men spiritually blind will receive sight and will see of My salvation. Truth will be made so prominent that he who runs may read. Ways will be devised to reach hearts. Some of the methods used in this work will be different from the methods used in the past, but let no one, because of this, block the way by criticism." **(7T 25.1)**

Those whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work. They reach a class to whom others could not obtain access. Opening the heart to the truth, they are made wise in and through Christ. Their lives inhale and exhale the fragrance of godliness. Their words are thoughtfully considered before they are spoken. They strive to promote the well-being of their fellow men. They take relief and happiness to the needy and distressed. They realize the

necessity of ever remaining under Christ's training, that they may work in harmony with God's will. They study how best to follow the Saviour's example of cross bearing and self-denial. They are God's witnesses, revealing His compassion and love, and ascribing all the glory to Him whom they love and serve. **(7T 25.2)**

Constantly they are learning of the Great Teacher, and constantly they reach higher degrees of excellence, yet all the time feeling a sense of their weakness and inefficiency. They are drawn upward by their strong, loving admiration for Christ. They practice His virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Of them Christ says: "Blessed are the meek: for they shall inherit the earth." Matthew 5:5. **(7T 26.1)**

Such workers are to be encouraged. Their work is done, not to be seen of men, but to glorify God. And it will bear His inspection. The Lord brings these workers into connection with those of more marked ability, to fill the gaps they leave. He is well pleased when they are appreciated, for they are links in His chain of service. **(7T 26.2)**

Men who are self-important, who are filled with the thought of their own superior abilities, overlook these humble, contrite workers; but not for one moment does God lose sight of them. He marks all that they do to help those in need of help. In the heavenly courts, when the redeemed are gathered home, they will stand nearest the Son of God. They will shine brightly in the courts of the Lord, honored by Him because they have felt it an honor to minister to those for whom He gave His life. **(7T 26.3)**

God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth 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, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord. **(7T 26.4)**

In the future, men in the common walks of life will be impressed by the Spirit of the Lord to leave their ordinary employment and go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts. They co-operate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. No one is authorized to hinder these workers. They are to be bidden Godspeed as they go forth to fulfill the great commission. No taunting word is to be spoken of them as in the rough places of the earth they sow the gospel seed. **(7T 27.1)**

Life's best things—simplicity, honesty, truthfulness, purity, unsullied integrity—cannot 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 own strength, but who labor in simplicity, trusting always in God, will share in the joy of the Saviour. Their persevering prayers will bring souls to the cross. In co-operation with their self-sacrificing efforts Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built and

schools established. The hearts of the workers will be filled with joy as they see the salvation of God. **(7T 27.2)**

When the redeemed stand in the presence of God, they will see how shortsighted were their conclusions as to what heaven records as success. As they review their efforts to achieve success they will see how foolish were their plans, how petty their supposed trials, how unreasonable their doubts. They will see how often they brought failure to their work by not taking God at His word. And one truth will stand out in clear lines: that position does not prepare a man for entrance into the heavenly courts. They will see, too, that the honor given to man is due to God alone, that to Him belongs all the glory. From the lips of the angelic choir and the redeemed host will peal forth the chorus: "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy." Revelation 15:3, 4. **(7T 28.1)**