



Lesson 10—The Heavenly Calling

Philippians 3:7–14

I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . For our conversation is in heaven . . . (Philippians 3:14, 20)

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;
(Hebrews 3:1)

And I will bless them that bless thee, and curse
him that curseth thee: and in thee shall all
families of the earth be blessed. (Genesis 12:3)

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. (Isaiah 49:6)

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. (Romans 10:12–13)

Who hath saved us, and called *us* with an holy
calling, not according to our works, but
according to his own purpose and grace, which
was given us in Christ Jesus before the world
began, (2 Timothy 1:9)

And it shall come to pass, *that* whosoever shall
call on the name of the LORD shall be
delivered: for in mount Zion and in Jerusalem
shall be deliverance, as the LORD hath said,
and in the remnant whom the LORD shall call.

(Joel 2:32)

Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus. (Revelation 14:12)

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.
(Revelation 12:17)

God *is* faithful, by whom ye were called unto
the fellowship of his Son Jesus Christ our
Lord. (1 Corinthians 1:9)

For God hath not called us unto uncleanness,
but unto holiness. (1 Thessalonians 4:7)

But as he which hath called you is holy, so
be ye holy in all manner of conversation;
(1 Peter 1:15)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth.

(Colossians 3:1–2)

God calls upon us to awake, for the end is near.

Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests. (*5T 716.3*)

My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the **preparation** you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. The time that so many are now allowing to go to waste should be devoted to the charge that God has given us of preparing for the approaching crisis. (5T 716.4)

The end is near! **God calls** upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls. (6T 436.4)

The **Lord calls** upon His people to arouse out of sleep. The end of all things is at hand. When those who know the truth will be laborers together with God, the fruits of righteousness will appear. By the revelation of the love of God in missionary effort many will be awakened to see the sinfulness of their own course of action.

They will see that in the past their selfishness has disqualified them from being laborers together with God. The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the word of God just as it reads. (*9T* 40.1)

God desires to refresh His people by the gift of the Holy Spirit, baptizing them anew in His love. There is no need for a dearth of the Spirit in the church. After Christ's ascension the Holy Spirit came upon the waiting, praying, believing disciples with a fullness and power that reached every heart. In the future the earth is to be lightened with the glory of God. A holy influence is to go forth to the world from those who are sanctified through the truth. The earth is to be encircled with an atmosphere of grace.

The Holy Spirit is to work on human hearts, **taking the things of God and showing them to men.** (9T 40.2)

The Narrow Path

It was not long after the passing of the time, in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before. (*CET* 57.1)

I seemed to be surrounded with light, and to be rising higher and higher from the earth. I turned to look for the advent people in the world, but could not find them, when a voice said to me, “Look again, and look a little higher.” At this, I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the advent people were traveling to the city which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the “midnight cry.” [See Matthew 25:6.] This light shone all along the path, and gave light for their feet, so that they might not stumble. (*CET* 57.2)

If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the advent band, and they shouted “Alleluia!” Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.

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God calls for a living sacrifice, not a dead or dying one. When we realize the requirements of God, we shall see that He requires us to be temperate in all things. The end of our creation is to glorify God in our bodies and spirits which are His. How can we do this when we indulge the appetite to the injury of the physical and moral powers? God requires that we present our bodies a living sacrifice. Then the duty is enjoined on us to preserve that body in the very best condition of health, that we may comply with His requirements. “Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.” (*Testimony Studies on Diet and Foods* 148.3)

To the “Little Flock”

The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the “dirt brush” [See “William Miller's dream,” page 81.] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late.

The angel said, “Destruction is coming like a mighty whirlwind.” I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food. (*EW* 48.2)

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16-22) they went away sorrowful, and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven. (*EW* 49.1)

I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, "What for?" Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God! (*EW* 49.2)

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above." I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, "Are all messengers?" Another answered, "No, no; God's messengers have a message." (*EW* 50.1)

I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. [See Appendix.] Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God's called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property. (*EW* 50.2)

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, "Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field." I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel's message awake them." (*EW* 50.3)

Are we striving with all our God-given powers to reach the measure of the stature of men and women in Christ? Are we seeking for His fullness, ever reaching higher and higher, trying to attain to the perfection of His character? When God's servants reach this point, they will be sealed in their foreheads. The recording angel will declare, "It is done." They will be complete in Him whose they are by creation and by redemption. —

Manuscript 148, 1899. (*3SM* 427.2)

The Two Ways

At the conference at Battle Creek, Michigan, May 27, 1856, I was shown in vision some things that concern the church generally.

The glory and majesty of God were made to pass before me. Said the angel: "He is terrible in His majesty, yet ye realize it not; terrible in His anger, yet ye offend Him daily. Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." These roads are distinct, separate, in opposite directions. One leads to eternal life, the other to eternal death. I saw the distinction between these roads, also the distinction between the companies traveling them. The roads are opposite; one is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation. (*CET* 156.1)

Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps. (*CET* 156.2)

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction; yet they madly rush on faster and faster. Oh, how dreadful this looked to me! (*CET* 156.3)

I saw many traveling in this broad road who had the words written upon them: "Dead to the world. The end of all things is at hand. Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way. Those around them would say: "There is no distinction between us. We are alike; we dress, and talk, and act alike." (*CET* 157.1)

The Time of Trouble

On Sunday, January 20, 1884, while spending a few days at the St. Helena Sanitarium, Mrs. White penned a letter to two of the leading ministers of the denomination, George I. Butler, president of the General Conference, and S. N. Haskell, a worker of large experience, in which she described one of these presentations which was made to her on Friday night, January 18. That which follows is a vivid description of this experience. — A. L. White.] (*2MR* 207.4)

Friday night several heard my voice exclaiming, "Look, look!"

Whether I was dreaming or in vision, I cannot tell. I slept alone. The time of trouble was upon us. I saw our people in great distress, weeping and praying, pleading the sure promises of God, while the wicked were all around us, mocking us and threatening to destroy us. They ridiculed our feebleness, they mocked at the smallness of our numbers, and taunted us with words calculated to cut deep. They charged us with taking an independent position from all the rest of the world. They had cut off our resources so that we could not buy or sell, and they referred to our abject poverty and stricken condition. They could not see how we could live without the world. We were dependent on the world, and we must concede to the customs, practices, and laws of the world, or go out of it. If we were the only people in the world whom the Lord favored, the appearances were awfully against us. (2MR 207.5)

They declared that they had the truth, that miracles were among them; that angels from heaven talked with them and walked with them, that great power and signs and wonders were performed among them, and that this was the temporal millennium they had been expecting so long. The whole world was converted and in harmony with the sabbath law, and this little feeble people stood out in defiance of the laws of the land and the law of God, and claimed to be the only ones right on the earth.

(2MR 208.1)

They declared, “The angels from heaven have spoken to us,” Referring to those whom Satan personated that had died and they claimed had gone to heaven. “You will bear the testimony of the heavenly messengers.” They sneered, they mocked, they derided and abused the sorrowing ones. There was much more but I have not time to write it. (*2MR* 208.2)

But while anguish was upon the loyal and true who would not worship the beast or his image and accept and revere an idol sabbath, one said, "Look up! Look up!" Every eye was lifted, and the heavens seemed to part as a scroll when it is rolled together, and as stephen looked into heaven, we looked. The mockers were taunting and reviling us, and boasting of what they intended to do to us if we continued obstinate in holding fast our faith. But now we were as those who heard them not; we were gazing upon a scene that shut out everything else. (*2MR* 208.3)

There stood revealed the throne of God; around it were ten thousand times ten thousand and thousands upon thousands, and close about the throne were the martyrs. Among this number I saw the very ones who were so recently in such abject misery, whom the world knew not, whom the world hated and despised. A voice said, "Jesus, who is seated upon the throne, has so loved man that he gave his life a sacrifice to redeem him from the power of Satan, and to exalt him to his throne. He who is above all powers, he who has the greatest influence in heaven and in earth, he to whom every soul is indebted for every favor he has received, was meek and lowly in disposition, holy, harmless, and undefiled in life. He was obedient to all his father's commandments. Wickedness has filled the earth; it is defiled under the inhabitants thereof. The high places of the powers of earth have been polluted with corruption and base idolatries; but the time has come when righteousness shall receive the palm of victory and triumph. Those who were accounted by the world as weak and unworthy, those who were defenseless against the cruelty of men, shall be crowned conquerors and more than conquerors." (2MR 208.4)

In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others, with agonized voices, said: "You knew! Why then did you not tell us? We did not know." On every side I heard similar words of reproach spoken. (9T 28.1)

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City. (*PT* August 1, 1849, par. 16)

The Narrow Way

While at Battle Creek, Michigan, in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall....

(CET 179.1)

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. (*CET* 179.2)

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

(CET 179.3)

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. (*CET* 180.1)

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. (*CET* 181.1)

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path; for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. (*CET* 181.2)

As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed. (*CET* 182.1)

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but seeing the blood upon the wall, they will know that others have endured the same pain. (*CET* 182.2)

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips.

The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for nought. (*CET* 183.1)

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high.

I could not see the sun, but bright soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field.

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, “What holds the cord?” (*CET* 183.2)

For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety." (*CET* 184.1)

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. (*CET* 184.2)

The Two Crowns

In a vision given me at Battle Creek, Michigan, October 25, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth. Some were surrounded by angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown, studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words: "All who win me are happy, and shall have everlasting life." (*CET* 161.1)

Below this crown was another scepter, and upon this also was placed a crown, in the center of which were jewels, gold, and silver, reflecting some light. The inscription upon the crown was: “Earthly treasure. Riches is power. All who win me have honor and fame.” I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of reason. They would thrust one another, crowding back those who were weaker than they, and trampling upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone, and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures more firmly, as though fearful that in an unguarded moment they should lose a little, or be induced to divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. (*CET* 161.2)

Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus, but with a multitude of deformed, sickly, and aged, they sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many had but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Everyone who reached the crown possessed a share in it, and was loudly applauded by an interested company standing around it. (*CET* 162.1)

A large company of evil angels were very busy. Satan was in the midst of them, and all looked with the most exulting satisfaction upon the company struggling for the crown. He seemed to throw a peculiar charm upon those who eagerly sought it. (*CET* 162.2)

Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and would often seem charmed with its beauty, yet they had no true sense of its value and glory. While with one hand they were reaching forth languidly for the heavenly, with the other they reached eagerly for the earthly, determined to possess that; and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet were anxiously groping about to secure the earthly crown. (*CET* 162.3)

I then saw a company pressing through the crowd with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them. These did them no injury while their eyes were fixed upon the heavenly crown, but those who turned their attention to the black balls were stained with them. (*CET* 163.1)

The Green Cord

Soon after this I had another dream [1842, age 15 approx.] I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, He would have mercy upon me, and I should love and serve Him always. Just then the door opened, and a person of beautiful form and countenance entered. He looked upon me pityingly and said: "Do you wish to see Jesus? He is here and you can see Him if you desire to do so. Take everything you possess and follow me." (*EW* 79.4)

I heard this with unspeakable joy, and gladly gathered up all my little possessions, every treasured trinket, and followed my guide. He led me to a steep and apparently frail stairway. As I commenced to ascend the steps, he cautioned me to keep my eyes fixed upward, lest I should grow dizzy and fall. Many others who were climbing up the steep ascent fell before gaining the top. (*EW* 80.1)

Finally we reached the last step and stood before the door. Here my guide directed me to leave all the things that I had brought with me. I cheerfully laid them down; he then opened the door and bade me enter. In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings. (*EW* 80.2)

I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: “Fear not.” The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love. (*EW* 80.3)

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take from my bosom and stretch it to the utmost. He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and joyfully telling all whom I met where they could find Jesus. This dream gave me hope. **The green cord represented faith to my mind**, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul. (*EW* 81.1)